Tennessee Baptist.

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

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For the Tennessee Baptist.

IS THE CUMBERLAND PRESBYTERIAN CHURCH THE CHURCH OF CHRIST?

BY J. R. CARSE.

I WISH to submit five facts to those, who my baptism take the place of circumcision.

1. Males only were and could be circumcised. 2. Circumcision was a seal of rightcousness to none but Abraham. 3. To a Jew it was a sign of God's covenant with Abraham, and not a seal of his (the Jew's) righteousness. 4. The children of a wicked Jew had as good a right to circumcision, as those of a righteous one. 5. When Abraham bought a servant he circumcised him. Why do not Southern Presbyterians baptize a servant when they buy one, the first thing? If baptism comes in the place of circumcision, they should.—In view of these facts, it is very strange that any Bible reading man should teach such an absurdity. Will some Cumberland prodnce a single text of Scripture teaching the unity or identity of the Jewish nation, and the Christian church? Also, one verse proving that Baptism takes the place of circumcision. 10. *The Council's and Synods hold powers destructive of the Church.* The church of Christ is a pure democracy. Proof: When deacons were to be chosen, the whole multitude of disciples made the selection, Acts vi. 16. When the great question of circumcision was discussed, and decided, nothing was done without the approval of the brethren. The whole church was called together, and every member had a voice in the decision, Acts xv. 22. Then pleased it the apostles and elders, with the *whole church* to send chosen men, &c., you see the whole church had a vote. That church at Jerusalem was a democracy. That is, the power was vested in the people or the members, and not the rulers. The Cumberland Church is an *aristocracy*. That is, a government in the hands of a *few*. My good Cumberland friends tell me it makes no difference about the form of Government. Would the children of our forefathers vote for a President of the United States who should say it is no difference what form our government shall have; a democracy, an aristocracy, or a despotic government will do me. Such a man could not command the respect and confidence of any party. And yet Cumberlands will say the form is nothing. Some say the Testament has given us no definite form. These make one mistake. They should say, we (the Cumberlands) have not adapted the Testament form. We take John Calvin as far the laws of the land will suffer us to go. Some say our church is an elective democracy. That is, we choose our officers and they transact our business for us. Those had better read their own confession, and they will see this saddest sentiment on page 160, "and belongeth to the *owners* and other *rulers* of the particular churches, by *virtue* of their office, and the power which Christ has given them for edification, &c." This quotation shows us that their rulers hold their power, from Christ, and not the church. They do not choose their representatives.

Their elders are elected for life. These elders and the pastor transact the business, and they are not accountable to the church. And the church cannot select its own pastor, without consent of the Presbytery. And when the church has been blessed with a pastor, they cannot dismiss him without permission from the Presbytery, if he wants to stay. See Confes. page 239, chap. xvi.

If there is any republicanism in this, I cannot find it. On page 167 you may find power claimed, which Gabriel and Michael would blush to claim. "It belongeth to synods and councils, ministerially, to *determine* controversies of *faith* and consonence." Would a modest Pope ask for more power? To set down rules and directions for the better ordering of the public worship of God, and government of his church. Did God give to synods power to make rules, by which his people are to worship him?—*Rules* to govern God's church. I thought Christ was the only lawgiver in Zion. Read the following modest claim on page 224. "To the Assembly also belong the power of consulting, reasoning and judging in *all controversies* respecting *doctrine* and discipline; of approving, warning, or bearing testimony against error in doctrine or immorality in practice, in any church, presbytery or synod; of corresponding with other churches, of putting a stop to schismatical contentions and dispatations." Is not this assembly the head of the church? It decides in discipline and doctrine, stops controversies and dispatations if they are dangerous. This explains a difficulty. This explains why Cumberland preachers are so hard to get into a debate. Paul teaches a different doctrine.—He says, "Christ is the head of the Church," Eph. v. 23. "For the husband is the head of the wife, even as Christ is the head of the church." Also Ephes. i. 23. "And hath put all things under his feet, and gave him to be the head over all things to his church." How can Christ be head over all things, when a body of men assume the power of deciding all matters of faith and consonence, of doctrine and discipline. Such a hierarchy cannot be the church of Christ. *Baptism as not administered in the Cumberland Church.* Nothing but immersion is baptism. The Greek word *baptizo* means immersion. So thought Calvin. Hear him. "The word *baptizo* signifies to immerse, and it is certain, that immersion was the practice of the ancient church." Institutes, b. iv. c. 15. So thought Professor Stuart, a cultivated Presbyterian scholar. Hear him. *Bapto* and *Baptizo* must to dip, plunge or immerge into anything liquid. "All lexicographers and critics of any note are agreed in this." For thirteen hundred years after Christ immersion was generally practiced and only in extraordinary cases was sprinkling or affusion permitted. So thought T. Brenner, a learned Roman Catholic writer who would gladly have denied the practice of immersion, but his honor as a scholar forbade him. These and hundreds of others who are not baptized are honest enough to confess the truth.

Serious godliness is the one thing needful. Nothing without this will do us any real good in this world; and nothing but this will go with us into another world.

[Ripton is favorably known to our readers. His position in the denomination, and especially as one of the "Protestants" at the last General Association must free him from any suspicion of opposing the Board from any other than conscientious motives.—ED. BAP.]

For the Tennessee Baptist.

THE BIBLE BOARD.

MESSRS. EDITORS:—That every sincere and earnest Christian ardently desires the distribution of the oracles of Holy Writ among the destitute of our own and other lands, is a proposition, as we take it, not to be called in question. And it is equally unquestionable that some adequate agency is desired to accomplish the object. But it is questionable whether the Bible Board of the Southern Baptist Convention is such an agency. We, for one, are inclined to the belief that Bible distribution could be effectuated in some other way more acceptable to the great body of the Baptist denomination. The history of the operations of the Bible Board, even before the late unfortunate difficulties which have seriously embarrassed its subsequent efforts, proves conclusively that the Board has never met with a cordial sympathy from the Baptist brotherhood, or strongly commended itself to their active benevolence; and under existing circumstances, the probabilities are that the Board cannot increase its popularity. While thus struggling for existence, the expenditures, necessary to keep the organization, will continue to be disproportionate to its receipts, and very little of the means contributed for Bible distribution can be appropriated for that object.

Now the question properly arises: Ought the Bible Board to be continued with these indisputable facts staring us in the face? And ought not some other instrumentality be devised to accomplish the object more successfully? But as we think the continuance of the Bible Board impolitic under existing circumstances, because it equally fails to meet the ends of its organization, we may be asked what plan we would substitute in its place. If no better one could be suggested, we think that each Association might take the cause of Bible distribution into its own hands within its own limits, as many now do; and that the Mission Boards might supply their missionaries with the means of such distribution as they now partially do. We think this plan decidedly preferable to the Bible Board, for the simple reason that if the Bible cause were presented in this way, it would, in our humble opinion, find a surer lodgement in the hearts of our Baptist brethren, which would insure a more ready response to appeals in its behalf; and for the additional reason that some of the "ponderous Board machinery," against which we have heard so much complaint, would thereby be dispensed with. We do not believe that the masses will ever become sufficiently interested in the operations of the Bible Board, as at present conducted, to contribute the means indispensable to the vigorous prosecution of its appointed work; and we are therefore established in the conviction that the best interests of our benevolent enterprises require the discontinuance of the Bible Board, and the accomplishment of the same object through some other agency.

We have written these our objections to the continuance of the Bible Board from no purpose to promote the interest of any party in our denomination, but simply because they are our honest and conscientious convictions.

RIPTON.

For the Tennessee Baptist.

J. F. B.'S CORRECTION OF HIS OWN MISTAKE.

EDITORS OF TENN. BAP.:—Brethren, I thank you for your suggestions to me at the end of my letter of January 28. You are right, and it is an important point. The haters of the Baptists fix their origin you know at the disorderly times of Munster; and they carry infant baptism and infant communion as near the times of the apostles as possible, even though the pretext be very slender. I have often found that the assertion, or slender opinion, of one Pedobaptist writer in one century, and no other evidence, is deemed sufficient authority for assuming, in the next, that the point is as well proved as if "*by proofs of holy writ.*" Then a third writer considers it more *fully proved*; or, as the shrewd Yankees have me adage:

"One tells a lie.
"A second passes it for truth.
"A third is ready to swear to it."

It is thus their denominational errors are quite too often propagated and diffused. On the examination of the historical point you name, I find that Mosheim of the Lutheran Church in this thing is in the predicament. I find his only authority for fixing the commencement of feeding babes with the Eucharist in the second century in J. Frid. Mayer and Zornius—Pedobaptist writers of the Catholic dark ages. He frankly admits that subsequent and more enlightened writers censure them as not giving the truth. And yet with only this slender authority and with all this *acknowledged uncertainty*, he follows these two writers as *firmly* as he would *holy Scripture*; and tells us, as if it were true, that the custom of giving the bread and wine to babes began in the *second* century; nearly a century before infant baptism, even on his own showing, began. Thus on the face of it shows falsehood. Mosheim is an excellent historian in general. But so strong was his denominational hatred of the Baptists that he was willing, for effect, on so slender testimony, to admit and assert that the bread and wine were fed to them who were not baptized. For he indirectly admits that infant baptism never existed till often the ufter of spurious coins up, and he fixes this about the year 250—though hundreds of other writers expressly declare that it began in the last half of the *third* century. Now, how did my mistake occur? I answer: I stated from my own knowledge the manner in which the practice began of feeding the Eucharist to babes. But in classifying into different centuries the numerous added to the Christian kingdom I followed Mosheim, and quoted him in a foot-note. My statement was right in all respects, only in assuming that Mosheim's classification, as to centuries, was right, I inadvertently and thoughtlessly adopted that one gross error of his, placing it in the *second* century, whereas I knew it was the *third*, if I had only given myself a moment's time to think. I will correct the thing for the book. The very accurate Neander, and Booth in his *Pedobaptism Examined*, and many others, present abundant evidence for correcting Mosheim.

J. F. B.

For the Tennessee Baptist.

TO THE CONCORD ASSOCIATION.

DEAR BRETHREN:—You will permit me to remind you that we had a Beneficiary in Union University last year, whom we pledged to sustain. He, upon the faith of your promises, created liabilities here; he is called upon to meet them, and how can he until you pay him; since it is upon you, he depends for the means to do so.

I suppose you will be surprised when I tell you that two-thirds of the small pittance promised has not been paid over yet. Brethren, such unintended negligence as this has, and is doing us much harm. It has driven some of our most promising young ministers from the pulpit, to such secular employments as would pay them best, to get means to liquidate those debts that we promised to meet. In what a dilemma this places them. If they don't pay their debts, they are black-balled; if they don't preach they are frowned down: so take either horn of the dilemma they are scorned, and the cause injured. And for what?—because we were delinquents.

Bro. Greer would not have his creditors frown nor his brethren complain; yet he wants "to preach the word"—"to give himself wholly the work"—"he would know nothing among you save Jesus Christ and him crucified." Will you trammel his wishes, or frustrate his good purposes by withholding what you promised him. I shall most sanguinly expect that what is behind will be sent me in a few weeks.

E. D. STEPHENSON, Treasurer.

Murfreesboro, Feb. 14, 1860.

If Bro. S. will furnish us a list of the unpaid pledges of the churches of Concord Association to their Beneficiary, we will collect what is due from the Spring Street Church, and presume each pastor in the Association will cheerfully do the same.

GEORGIA CONVENTION.

EATONTON, GEORGIA, Jan. 25, 1860.

EDITOR TENNESSEE BAPTIST—*Dear Brother*: I am not in the least displeased at the appearance of my letter to Bro. Dayton, concerning the action of our State Convention, in the *Tennessee Baptist* of Saturday, the 21st inst.

We must either continue or discontinue our correspondence with the General Association of Tennessee and North Alabama; and therefore it is highly proper, I think, that Georgia Baptists should be considering the matter. At our last Convention, as I stated to Bro. Dayton, the question was not settled, but only compromised for the time being; consequently the *same* question will come before our next Convention, *as a matter of course*, whether the brethren from Tennessee are present or not. Thus you can see that the presence of your delegates cannot increase our difficulties, nor their absence diminish them.

But this is another view to take of this subject: Those brethren in Georgia, who believe that constitutional minorities have some rights under the great Constitution of our Government, as well as majorities, *yield as*, at the last Convention, in order to prevent a division in this body, to a compromise measure, which *for the time being*, was equivalent to the cutting off of our correspondence with the General Association of Tennessee and North Alabama; but whether they will consent to yield again or not is quite a different question. Eld. Dawson, of Tuskegee, was the leading spirit in the opposition, in Columbus, last spring, and if the brethren who stood with him on that occasion, will now endorse his course in the late church dedication case in Tuskegee, I think we are fully ripe for a division in Georgia. Whenever it comes to pass that Baptist Ministers can call in Presbyterian and Methodist preachers, to aid in dedicating houses to God's service, and can be endorsed by others in so doing, then, I confess, for one, I am fully prepared for separation. I profess to be a conservative man, but my conservatism is bounded by my principles, and my principles by the Bible.

You state, Bro. Editor, in your remarks following my letter, that "The General Association of Tennessee, appointed messengers as usual, but if there is any doubt in the matter, those appointed will not thrust themselves upon the Georgia Convention." This remark suggests to mind the following inquiries, viz:

1st. Have the messengers appointed by the General Association, or any other Association or Convention, the right to decline attendance upon any body to which they have been appointed unless the appointment has been countermanded by the appointing powers?

2d. If the fraternal correspondence between the Baptists of the State of Georgia and Tennessee is broken up, will not the messengers of your State be chargeable with, at least a part, of the blame, if they decline coming under present circumstances?

I hope they will not fail to come.

J. H. CORLY.

REMARKS.—We appreciate the kindness that prompted Bro. C. to make the suggestions he has in the above, but he certainly sees the unpleasant attitude in which the late action of the Georgia Convention places the messengers appointed by the General Association of Tennessee and North Alabama.

We cannot say what course they will take. They do not wish to go where they are not wanted.

Would it not be altogether better for the Georgia Convention to renew a correspondence which she herself dropped? If our delegates should attend, and be received, it might be said that their personal presence influenced the Convention.

The Georgia Convention dropped the correspondence, and it becomes it to take the first step in renewing it. See Acts xv: 36-37.

They have best learned the meaning of the Scriptures, who have learned how to apply them as a reproof to their own faults, and a rule for their own practice.

ECCLESIASTICAL DISCUSSIONS.

CHURCH INDEPENDENCE.

BROTHER WOOD: In continuation of the article sent you, some days since, I would ask permission to say a few things more respecting that species of Church inependency which forbids one church receiving a member who had been excluded by another. I know what I shall incur by the expression of my opinion on this subject, but I have read nothing so far, which disturbs that opinion, and I must not shrink from consequences where duty is involved.

The closing paragraph of the article referred to, was to this effect: If one Church, in the exclusion of a member, abides by the law of Christ, that is, conforms to the only proper authority recognised in such cases, then all other churches are bound to concur in her decision, because the law of Christ is designed for all the churches, imposes the same obligation upon all, and is, necessarily, paramount. That which is a just cause of exclusion on the part of one church, is a just cause of refusal to receive the excluded member on the part of all other churches. But if one church depart from the authority of Christ, the very independency of the churches justifies the expression of disapprobation on the part of others, and their allegiance to their rightful Sovereign leaves them no alternative. How that disapprobation should be expressed, would depend upon the circumstances involved in the case. The avowal of fellowship for the excluded member could not constitute an exception.—Let us look this subject in the face, without prejudice, without excitement, and in the fear of God. If we differ in opinion, let us not forget that we are brethren, and that unkind reflections are not consistent with the dignity and propriety of the relation which we sustain to each other.

The New Testament contains the will of the Lord Jesus, as the Great head of the church. The directions and instructions which are there given respect all the churches *alike*. There cannot be any difference. What is law for *one* must be law for *every one*. To this position, I presume, none will object—its strict, positive propriety none will doubt. Let me then ask this question: If any one church, either from ignorance or prejudice, or *from any cause*, shall decide contrary to that law, or shall institute a course of procedure in disregard of that law, or shall adopt a policy resulting from misapprehension of that law, where is the precept or example which makes it the duty of other churches to conform to her decision? Nay, what possible consideration could justify such conformity? Certainly the New Testament affords no sanction for such a course, while the plain, common sense conclusion must be obvious to all, that to sustain a church in error, and to act in consort with her while practicing the error, is to involve ourselves in the guilt which that error imposes. Under such circumstances, it seems to me that "*comity*" would be arrogant assumption, and "*courtesy*" would be treason against our rightful Sovereign. The only true basis upon which *both or either* can rest, is faithful allegiance to Him, and that allegiance pre-supposes and necessarily includes rigid, uncompromising adherence to the principles of his administration. Hence I argue that the unrighteous exclusion of a member by one church, imposes upon all other churches the solemn obligation of maintaining the authority of Christ, and vindicating the integrity of his government. Not only may another church receive such a member upon formal application and proper investigation, but she is bound to make the investigation, upon an impartial exposition of facts, and to restore him to fellowship among the people of God, provided such investigation shall result in a conscientious conviction that his exclusion was occasioned by neglect or contempt or misapprehension of the word of God. I say *bound*, because no obligation can be so imperative as the claims of truth, and the purity and propriety of the Divine requirement, and because no union can be desirable or promotive of good, which must be maintained at the expense of justice. Some of our good brethren contend that such a course of proceeding is assuming the right to "*review* and *reverse*" the action of an independent church. But I do not so regard it, nor do I think, that in view of all the facts, such a charge can be consistently entertained. The church receiving the unjustly excluded member, instead of assuming the right to "*review* and *reverse*," only proclaims, in the discharge of her duty, and in the exercise of her independence, that she regards the "*Head of the Church*" as her Sovereign Lord, respects his authority as her rule of action, and feels that it is not her privilege to act in concert with others only so far as they act in obedience to Him.

This, in my humble judgment, is the true independence of the churches, and its proper exercise cannot interfere with that "*comity*" and "*courtesy*" which the word of God justifies, and which the spirit of christianity commends. But to conform to the decision of one church, simply because it is decision, irrespective of the right or wrong involved, is to sacrifice truth, and the claims of an injured brother, upon the altar of mutual regard for feelings and opinions. It is, in fact, a transfer of authority from Christ to the acting church, and they who encourage the transfer, do, in effect, declare that the innocent had better suffer, and the integrity of the Divine Administration had better be compromised than that the independence of a church should be violated. I dread the recognition and consequent adoption of such a principle among the churches, as the entering wedge to the rending asunder of all independent union among them. The church at Rome was once a simple gospel church, governed by the law of her Divine master. But, says D'Aubigne, "her spiritual dominion arose as her political and military power had done before. What had, at first, been voluntarily yielded by the neighboring churches, was claimed as a right by the Bishop of Rome.—Because the *Imperial City* was the *Queen of Cities*, the church located there should be the mother of churches, and her Pastor should be the King of Bishops." The encroachments of power from a large portion of all history, whether political or ecclesiastical, and *churches*, no less than *associations* and *conventions* may be improperly affected by the intoxicating influence of prospective supremacy. Let the action of any one church, but, more especially, a church occupying a prominent position and exerting a controlling influence, supersede the authority of Christ, no matter what may be urged in extenuation, and the first step is taken towards making that church the source of supreme authority, and investing her pastor with papal power. The Vatican, with all its stupendous magnificence, its preposterous assumptions and its thundering anathemas had its origin in the simple deference tendered to Rome by the neighboring churches.

The appeal to "*comity* and *courtesy*," between the churches, proceeds upon the same principle that *liberality* towards other churches has been urged. Now, I believe that the spirit of liberality obtains to as great an extent among Baptists, as among any people claiming to be the people of God. They admit, cheerfully, that vital piety and practical godliness are to be found among Presbyterians, Methodists and others, and freely extend to them all that courtesy and kindness which their peculiar views of Divine truth will permit. Anti-Landmarkers, especially, recognize their ministers, preach and pray with them, and exchange those civilities which do not conflict with a sense of duty to Him, whose servants they profess to be. But ——— called upon to compromise our principles, and for the sake of peace and union and fraternal co-operation, to surrender our cherished convictions of right, and to regard the express command of the SAVIOR as a non-essential—in other words, when we are requested to be *liberal* at the expense of the truth, and to secure peace and christian union, by a sacrifice, on our part, involving conscience and the word of God, we have but one answer to make—"*You ask what you have no right to expect, and what we have no right to grant.*" On your terms, liberality degenerates into unfaithfulness and presumption. Even so with Baptist churches. "Let brotherly love continue," let mutual kindness and respect be cherished, let church independence be maintained, and let each church be sustained by others in the exercise of her discipline. But, let all this be done, with the distinct understanding that the authority of Christ is not contravened. For one church to expect another for any consideration, or in any manner, to uphold her in error, whether of doctrine or practice, is expecting too much, and asking what no church has a right to grant.

In conclusion, permit me to say that Bro. Crawford is right, so far as I am able to judge, and I do not see wherein the "*President of Mercer University*" has proven himself an unsafe guide, or wherein he has inaugurated a new theory. He plants himself upon the independence of the churches, and looks to the Lord Jesus Christ as the one Sovereign of them all. He contends for no appelate jurisdiction, claims no right to "*review or reverse*," and fully recognises what the Great Founder of the churches has guaranteed to each respective church, constituted in His name and upon His word. I do sincerely hope that no man, more dangerous than Bro. Crawford is, will be found pressing their views upon the denomination.

I know that the President of Mercer University is well able to defend himself; but he is a "*brother beloved*," contending for the truth, as I believe against a strong array, and such feeble assistance as I can bring to his side, must not be withheld.

Yours, &c., A. T. HOLMES.

REVIEW OF CORRECTIVE CHURCH DISCIPLINE.

NO. 2.

In my first article, the definition of *private* and *public offences* was *partially* considered; in the present, "Mixed offences" demand attention. It has been shown that a "Private offence," as defined by Bro. Mell, is only an *imaginary crime*, since it does not *essentially* violate the laws of *religion* or *morality*; and that only the first part of the definition of "Public offences"—viz: "A Public offence is one in which *the act* is essentially a crime against religion," or "morality"—is at all admissible, inasmuch as the latter part, viz:—"The object of it, the church in its organized capacity," is not only *unphilosophical* and *illogical*, but also *unscriptural*, being based upon the *absurd dogma of church infallibility*.

By "Mixed offences" is, of course, meant offences which contain the "*essential* elements of *private* and *public offences*. In order, then, to ascertain what a "Mixed offence" is, we have only to find the *elements* of these two classes, and form a "mixture" of them, in the language of the Professor: "When *the act* is essentially a crime against religion and morality and the *object affected by it* is a brother, we have both offences in combination."

Let us obtain the *elements* of the first class—*An act not essentially a crime against religion and morality, and the object affected by it a brother.* Inspiration says, "Thou shalt love thy neighbor as thyself." A private offence, according to the above definition, is not *essentially violative* of this command; otherwise it would be *essentially against religion*.—It is not an act against morality; then, if the act has any moral element, it must be a *good* one. To put the *least favorable* construction on the act, it does not contain a *bad element*. The first term we may consider as containing *not a bad moral element*. Let the moral element of the second, or *public offences*, be found. *It is an act essentially against religion and morality*—taking the first part of the definition. This act, of necessity, contains a *bad moral element*. The two elements being found, let us form the compound. The *mixture* will be *not a bad moral element*, plus a *bad moral element*. Is not this a remarkable compound? An act possessing the very opposite elements of *bad* and *good*! A simple impossibility!

Suppose we find the element in the second part of the definition of public offences—in the expression, an act against the church in its organized capacity." Such an act may be bad, and consequently contain a *bad moral* element; or it may be *good*, and contain a *good moral* element. If the church act in accordance with the spirit of the Scriptures—is acting right—an act of resistance to the church in its organized capacity, would contain a *bad moral* element. But if the church act contrary to right, (which it sometimes does) *proper resistance* to the church *even in its organized capacity*, would be a *good act*, and consequently contain a *good moral* element. Whether an act against the church in its organized capacity, is a bad or a good act, must always be decided by taking into the account *what the church has done*, now *she has done it*, and the manner of the resistance against the given act, or position of the church, as the church may be. But let us form the mixture. Taking the moral element of a private offence, and pairing it with the moral elements found to exist in the latter part of the definition, we will obtain,

1st. *Not a bad moral, plus a bad moral element*, (in case the church has acted right.) Here again we are greeted with an *impossibility*.

2d. Forming the second "mixture," we have—*Not a bad moral element, plus a good moral element*, (in case the church acts wrong, and the member makes proper resistance.) This, every one can readily see, is a *possible* "mixture." The elements are not *antagonistic*.

It is to be hoped that the Professor will come back, and prepare such elements as will, if a "mixture" we must have, "mix." *Moral* and even *Theological* Druggists will never be likely, after proper examination, to receive the Potion which he has prepared.

But the Professor, after all, does not seem to attach much importance to "Mixed offences," as a separate class. For the sake of convenience, however, they will be termed here "*mixed offences*." The phrase, I must confess, is, to me at least, a new one; and, so far as "convenience" is concerned, it would, it appears to me, be *much better* to leave it off wholly.

To sum up. The Professor's definition of "A Private offence;" not being a crime essentially against religion, or morality, is not *properly a crime at all*; and consequently ought never to create any sensation in the church—ought never to be presented to the church, if known to be Private; and, it may be added, *ought* never to "offend" a brother. Indeed, he puts the part of a very silly person, who becomes *offended* at the act of a brother, when the act itself is not essentially a *crime against religion or morality*. The first part of the definition of "Public offences," is the only part of Prof. M.'s definitions that can stand at all. As a definition of a "Public offence," it is very imperfect, since not every act against religion, or morality, is a public offence. The clause, "or against the church in its organized capacity," I hope he will *expunge*. His temptation as a scholar, if nothing else, demands this. *Scholars should never incorporate into a definition what may, or may not, be an example under the rule contained in the definition.*

"Mixed offences, (except in the last compound noticed above, in which the elements are *Not a bad moral element, plus a good moral element,*) are, as defined by the Professor unscriptural. There is not the least necessity, if Private and Public offences were rightly defined, of having this *new class*.

Thus far the Professor's definitions have been viewed in the light merely of *common sense*; in my next, they will be viewed in the light of the Scriptures. Having disagreed with the the first principles of "Corrective Church Discipline, it will be astonishing, if we do not entirely agree in our conclusions.

Common sense is the medium through which the Professor's definitions have been mainly viewed: it is proper now to see what the Scriptures teach on the subject.

It has been shown that a *private offence* is no offence, any further than it is a violation of moral, or religious law. If the Professor intends to teach the doctrine that a *private offence* may, in any case, violate the laws of morality, or religion, he should have informed us to *what extent*. But it is to be presumed that no such design was entertained, for then his private and public offences would not be distinct, but one and the same. Moreover, unless the characteristic distinction between these offences is, that one does not violate religion, or morality, while the other does, there would be no possibility of forming his third class—mixed offences. Accordingly, it seems that he is in a dilemma. Should he say that a private offence may violate some moral, or religious law, there is no difference between a private and a public offence; and, furthermore there could be no mixed offence. But if he does make a difference between private and public offences, he destroys his private offences, since that is no offence which is not a violation either of moral, or religious law; and the destruction sweeps away his mixed offences, inasmuch as no act can be indifferent, (not bad) and, at the same time, good. Which will he take?

The Professor's definition of public offences the latter part of it especially, was objected to on the ground of its being unphilosophical, illogical, and unscriptural, (since the Scriptures nowhere teach that the church is infallible.)

Either the printer, or my article, (I will not say which,) has failed to bring out one point clearly. Speaking of the definition as unphilosophical, I designed to say, "As if a Geometrician, in defining a triangle, (drawing the figure on the manuscript,) should say, 'A triangle is a figure composed of three sides, and three angles, or *fit* is) the triangle, "A B C." Besides the phrase, "the lines A B C" without the figure, which was drawn, must have been wholly unintelligible to the reader. I do not make this correction in the way of complaint, but, the idea being as important one, I wish it to be clearly understood. I will illustrate it by other examples. As definitions akin to that of the Professor's, read the following:

Arithmetic is the science of figures, or (it is) 2 plus 6 equal 8. Again: Grammar is the science of language, or (it is) boys love to play. The former, while it is an example in arithmetic, is, by no means, arithmetic itself The latter, though a sentence involving some of the principles of grammar, is, certainly not grammar itself Read his definition of public offences, and compare it with the above.

His mixed offenses have been sufficiently exploded, whatever may be his estimation of private and public offences.

With such objections, lying at the very foundation of his definitions, the presumptive evidence is, that the Scriptures will not sustain them. But to the law and to the testimony.

What is the Greek verb, which is translated "offend" in the 18th chapter and 15th verse of Mat.? (for it will be remembered that the Professor bases his definition of private offences on this text, especially.) Read, every one who can—"it is "*hamartese*." (*Ean de hamartese eis se ho adelphos*; literally, and if the brother sin into (against) thee.)

Now the reader's attention is called to the following facts:

1st. That the verb, translated sin in the N. T. is, invariably, *hamartano* in some one of its forms. The verb, translated "offend" in Mat. 8: 15, is "*hamartese*," (the Aorist sub.)

The verb appears twice in the participial form in composition with the preposition, *syn*—once in 2 Cor. 12; 21, [*syn-martetokotos*;] again, 2 Cor. 13: *pro-martekosi*.

2d. The Lexicons all agree as to the meaning of the verb; viz, in the classics, "to err from," to miss the mark," "to err," "to sin"—in the New Testament it means to sin.

3d. That the Greek adjective, corresponding, is *hamartolos*—one who is a sinner.—*Opheiletai*, translated "sinners," in Luke 13: 4, means a debtor—hence, by implication, a sinner.

4th. That the Greek noun, translated sin, is *harmatia* and *hamartema* sin, or sinfulness.

These words all belong to the same family, all have a common root, and are the words which God selected to designate the act of sinning, the state of being a sinner, and the action of sin itself.

In view of these facts, I affirm—

1st. That if the verb, *hamartano*, does not imply a violation of moral, or religious law, there is no verb in the New Testament that does.

2d. That if this same verb does imply a violation of moral, or religious law, it implies as much in Mat. 18: 15, unless there is something in the context to destroy the meaning. There is nothing in the context to neutralize its meaning, unless it be the phrase "against thee," [if thy brother sin against thee.] But a sin is none the less a sin, because it is committed against a brother. The object of the sinful action cannot, in the nature of things, destroy the elements of the act itself. Besides, here is one text which will forever settle the question:—"Thou shalt love thy neighbor as thyself." It is impossible to sin against a brother, without violating, at the same time, this law of God. The verb *hamartese* in Matthew 18: 15, must have its ordinary meaning. It must signify to sin, or it does not. If it does not mean, to sin, then Christ and his Apostles were mistaken about the condition of the human family; supposing that they were guilty of having violated some moral, or religious law, when such was not the fact! On this supposition, the human race has been cruelly, and wantonly slandered: having been charged with nakedness, wickedness, and rebellion, when they have, all the time, been holy, righteous, and obedient! Does any one believe that Christ did not use the verb *hamartano* to denote the act of sinning? If he who showed himself, by miraculous works, to be God, did not then use the word, He said nothing about the existence of sin. If the noun *hamartia* did not mean sin, and the verb *hamartano* to sin, in the days of Christ, there is no word that did.

And if sin did exist, and was spoken of, it must have been designated by some term. No terms were used for the purpose of denoting the action of sin, and the act of sinning, if *harmatia* and *hamartema* were not. If then the noun *harmatia* did not mean sin, and the verb *hamartano*, to sin; we must conclude that there was no sin, or if there was, no one recognized it. Why then was it necessary for Christ to die? Was not he, by his death, to "save his people from their sins." If his people had not sinned, then the angel of the Lord lied, when he said, "He shall save his people from their sins." Are we not compelled to believe that there was sin in the world; and that it was designated by some term?

But if *hamartano* does mean to sin, Bro. Mell's definition of private offences must forever fall. If the verb *hamartano* in the 18th of Matthew, does not "essentially," necessarily denote a violation of some moral, or religious law then Christ and his Apostles used no word that does. But we know that sin does abound, that it has ever since the days of Adam's transgression, that the verb *hamartano* does imply sin, that Christ so used it; and that therefore Professor Mell's definition is not correct.

It astonishes me beyond measure, and, I will add, pains me too, that my old friend, and teacher of Greek besides, should have taken such a strange and untenable position!

To sum up, the matter stands thus: There are no Private offences, as defined by Prof. M. unless his private offences are the same as his public ones—in which case, it would be as well, certainly, to call them all either public or private, giving them only one name.

Only the first part of his definition of Public offences can stand the clause, "or the church in its organized capacity," being thrown out. No "mixed offences."

If any unjust criticism has been made, the writer will be thankful to have it pointed out, that he may correct it. The publication of error can never benefit any one in this world, or the world to come.

A. S. WORRELL.

TALLADEGA, ALA.

A MOVE IN THE RIGHT DIRECTION.

It will be seen from the following, that the Ebenezer Association, Ga., has declared for the scriptural example of conducting missions, and separated itself from the Board. The Churches will now, through their *Messengers*, send forward the means for the support of their missionaries, who are laboring in the regions beyond them.

Why will not every Association of Churches in the South adopt this primitive method? Who will be wronged by it? Is it sinful to advocate it?

REHOBOTH ASSOCIATION.

MICCO, CREEK NATION, Nov. 18th, 1859.

DEAR BRETHREN:—Some weeks ago, the *Index* arrived, containing an account of the late meeting of the Rehoboth Association, and giving intelligence of the separation of said body from the Boards—Marion and Richmond. Much has been said for and against the action, and allusion has been made to letters from bro. Reid and myself, read before the Association, "acquiescing in the plan which should separate them (Reid and Murrow) from the Boards of the Southern Baptist Convention." From the above allusions, together with other reasons, I have thought that a public expression of my own views and feelings upon this matter might not be amiss, at least to the members of the Rehoboth Association. What I write, shall be written honestly, kindly and fearlessly.

First, then, I suppose perhaps letters were read from me before your Body, 'acquiescing' in the plan you have adopted, for I am pleased guilty to having written such letters, and my reasons for doing so I simply mention without comment, as no doubt they were all brought forward at the Association.

1st. According to the present plan, the Missionary is too far removed from the great body of his supporters. The relation existing between the supported and supporting body, is not as close and intimate as it should be.

2nd. There is danger that the Missionary will not feel a due amount of responsibility to the supporting body, when its business is transacted by a foreign body.

3rd. The Missionary is continually "in a straight between two," accountable to two distinct and different bodies; be sometimes "has a hard road to travel."

There is no necessity. There is no need for any man to employ an overseer when he can attend to his business equally as well without.

Query. It is not wrong for us to employ others to perform labors which the Master has evidently given us to perform? Can we be called *profitable* servants?

These are some of my reasons for "acquiescing" in the plan which should separate them [me] from the Boards of the Convention."

I request and demand, however, that no one suppose me opposed to the Marion Board, or to any other system or plan, now in operation for sending the Gospel among the heathen. I have labored cheerfully, and I hope *profitably*, two years, under the direction of the Marion Board, and still could labor till death, under their control. They have ever been kind and attentive; I love them and pray for them, and hope ever to enjoy their advice and confidence. At the same time, I do most heartily approve of and "acquiesce" in the action of the Rehoboth Association. I wish it were possible for me to visit you at your churches and homes, brethren. You have lost a poor Missionary amongst the Indians, but be is an honest one, and some means better. I feel more akin to you now; you feel more like home-folks. I have received no instructions yet; hope to soon. You have my pledge to try to be faithful in God's service; but I beg not only your means, but also your prayers. I am a weak Missionary and need much grace and faith. Pray that I may receive sufficient supplies from the "throne of Grace." Pray fervently in faith, and often. I know not what appropriation or arrangements you have made, but I am almost ashamed to mention the subject publicly, and in my first communication, but I am now needing home. Two weeks ago, I assumed the responsibility of appointing and bringing and settling to work another Missionary for you. I guess we will live together and occupy the same house, that is if we can get one. We must look to you, I suppose, for this home. An interpreter will be needed. I think some other Association will appoint and sustain one for me.

I have written sufficient for the present. Soon you may hear from me again. I would request that the ministers and laymen, and all who are members of the Rehoboth Association write to me, and ask any and all questions desired, and I will reply fully and freely. I want to get into your hearts, brethren: I want to awaken your interests in this Mission. 'Tis a great and good work.

In love, truly yours,
S. J. MURROW.

EVIL COMMUNICATIONS.—"He sin of one is a consensus the sin of others. He who breaks the hedge of God's [illegible] opens a gap to be known as the enemy.

Those who resolve to keep the commandments of God; must have no society with evildoers.

Those who are careful not to partake with sinners in their sins, have reason to hope that they shall not partake with them in their plagues.

We must continue our attendance upon Christ, though we be alone in it. Whatever others do, we must serve the Lord. If they will not go to Heaven with us, yet we must not go to hell with them.

The innocence of the godly will not secure them from the malignity of the wicked.

It is well with a kingdom when its great men know how to value its good men.

THE BAPTIST.

"TRUTH AGAINST THE WORLD."

NASHVILLE, SATURDAY, MARCH 3, 1860.

Editorial Telegrams.

TO INQUIRERS.—Who have desired information concerning the body, lung and shoulder brace, we have used for the past ten years, and the mode of using it, treatment of voice, etc. The shall all be answered. We are preparing a letter to be printed, the facts connected with the loss and recovery of our voice, and the means used. A postage stamp will secure it to any minister or public speaker.

— We understand that the difficulties, in which Bro. A. T. Holmes, late pastor of the First Baptist Church in Atlanta, has been involved, have been honorably adjusted. Bro. Holmes is now settled in Decatur, and we hope will live long to labor successfully in his Master's cause, and to hold a cherished place in the affections of his brethren. In the investigation, the church was aided by brethren J. H. Campbell, Joseph Walker and N. M. Crawford.

CORRECTION.—In noticing McGavock's Tennessee Justice, we sold it and $2 50. It should be $3 00 a volume. The work is a very valuable one to all business men.

— We are asked if we believe that Sheldon & Co., will publish a book for Spurgeon, interlarded with his abolition cant and profanity? We cannot tell. There is no calculating what is about to happen in these days, but we have ever had great confidence in Mr. Smith Sheldon, and if he can control his House, we do not believe that it will do so. If it does, it will justly forfeit the good image of the South. There is no morality, and much less Christianity, in abolitionism, but infidelity and profanity, and no house should receive the countenance of a christian public that will prostitute its press for gain to propagating such sentiments, to the discredit of religion and the disturbance of the country.

We have packed up the last book that bears the name of Spurgeon upon its title page, and to send them back to Messrs. Sheldon & Co., and feel that we owe an apology to the public for the few we have circulated; though for the past year,—as soon as a want of open communionism appeared—we had done so under an earnest protest.

Spurgeon is a Presbyterian, upon communion, an abolitionist of the most rabid sort, who believes in immersion for baptism. He has gone up like a "rocket," and our prediction is, that he will come down like its stick.

A WORD TO ALL WISHING THE "TRILEMMA," OR THE "DIFFICULTIES OF PROHIBITION."—It is now in the stereotypers hands, and will appear shortly. Let our Canton friends remember this.

MARK.—No premium to any stopping his paper to send it to some other one of the family. That's "sharp" practice "Brutal!" No premium to a subscriber renewing his own subscription—Premiums to hunt for new subscribers—to carry the list up to 15,000, while we are cutting off fifty per week because they will neither pay nor answer our letters! HARD CASES, a list of which will shortly appear.

— NORTH MISSISSIPPI CONVENTION.—Bro. Grace, of Bolivar, Tenn., wishes some one to explain the second article in the Constitution. The question is whether any but regular Baptists can be represented in that body, or Baptists and any one else who may see fit to pay. Who will answer?

— J. R.—We do not know a Primitive Baptist in this city by the name of R. Sydna Robinson. Write to Prof. Watson of this city, and he can tell you. See a new Catalogue of our books in the Register for 1860.

—Are the Baptist Sabbath Schools Books that are sold by G. W. Robertson, of Louisville, Kentucky, the same that are published at the South Western Publishing House, at Nashville, Tennessee. N. W. GARDNER.

None are there you want except those advertised as "The SOUTHERN BAPTIST SABBATH SCHOOL BOOKS." A large stock of them should be kept in Louisville.

—Whereas, some misunderstanding has grown out of a change of Pastor, in a church alluded to in the Tennessee Baptist of the 23d of September last, and upon an investigation of the same, the whole matter has been amicably settled by adopting the following resolution and retraction:

Resolved, That we, as a church, did not act with that courtesy towards our Pastor, in so much as we chose another, without consulting, or informing him, as [illegible] we had confidence in him as being faithful.

RETRACTION BY PASTOR.—And now, upon my part, I most cordially agree to take back all I said in the Tennessee Baptist of the 23d of September last, over the signature of "Pastor."

—We call attention to the discussion of "Corrective Church Discipline" that commenced with our last number. Prof. Hall has construed the very legislative stroke of policy to construct a discipline for Baptist Churches, that will legalize the action of the dominant majority of this city. The sophistry of the Professor is detected and clearly exposed by Prof. Worrell, of Alabama. The ability of Prof. W. is virtually confessed by the papers in opposition, refusing to copy his replies, though he has most respectfully requested them to do so. This fact speaks volumes. Why do they shrink from investigation if they are satisfied their principles will bear the light of candid investigation? We are willing for our readers to see both sides, so far as Prof. W. may see fit to present them, though the violent partisanship manifested by Prof. Hall to these articles, releases us from any obligation in the premises. The discussion is copied from the Banner and Baptist, Rome, Ga.

THOUGHTS ON GIVING.
NO. X.

There are doubtless some christians so situated that it suits them much better to make annual, or even monthly donations to the cause of God than weekly ones. When it is out of their power "to lay by in store on the first day of the week," they must of course adopt the most practicable plan. Monthly contributions are greatly preferable to those which are annual. It may be considered a singular fact, that persons, whose beneficent donations are annual, give less than those who contribute every month, or every week, though there may be equality as to income. The man whose income is a hundred dollars a year, is less apt to give twelve dollars at the end of the year than a dollar a month, and less likely to give a dollar a month than twenty-five cents a week. He whose income is a thousand dollars a year may be more easily induced to contribute ten dollars a month than a hundred and twenty dollars at the close of the year. He whose annual income is ten thousand dollars may be prevailed on to give twenty-five dollars a week or a hundred dollars a month; but how difficult would it be to secure twelve hundred dollars at the expiration of the year. Whether these facts can be accounted for or not, it is useless to dispute them. But it is possible to account for them. The longer the intervals between pecuniary donations, the more tenaciously the hand grasps the purse-strings, and the more ample are the opportunities afforded the spirit of covetousness to invent excuses for magnificent contributions, or for none at all. The covetous spirit presents many objections to every method of doing good by pecuniary instrumentalities, and the best way to obviate these objections is to give with suitable frequency to the cause of God. Every contribution weakens the power of the covetous principle and makes it more easy to give. The man who is tempted to love money will inevitably become covetous unless he adopts the plan of giving away. There is no hope for him if he does not permit his feelings of pecuniary liberality to counteract his penurious propensities. And there are men who were once addicted to covetousness, who, by their frequent donations to the cause of benevolence, have effectually conquered the love of money, and are now patterns of pecuniary beneficence. Hence we see the consummate wisdom of the Apostle's plan: "Upon the first day of the week let every one of you lay by him in store as the Lord hath prospered him." This systematic arrangement of weekly contributions is almost an infallible preventive of covetousness. Who that gives every Lord's day to the cause of Christ can be a covetous man? If his donations at all correspond with his ability he cannot be covetous. Here again we see the importance of inducing the young to adopt a course of systematic beneficence. Let them in the morning of life begin to lay by in store as the Lord prospers them, and they will not forget the lesson when they reach three score years and ten.

To those whose pecuniary donations can only be annual, I would say let them be annual. Let not the circumstances which necessarily preclude weekly and monthly offerings to the Lord, preclude, without necessity, annual offerings. Let all do the best in their power, acting under a solemn sense of responsibility to God, and his approving smile will rest upon them. Ah, this is the thing—to act with a view to please God.

What portion of their worldly substance should christians give to the cause of the Redeemer? is a question worthy of consideration. Neither reason nor religion requires that they should give all. While in the flesh they have wants—wants of periodical recurrence—and therefore must be periodically supplied. These wants are not miraculously provided for. Hence the people of God are dependent for the means of support on the income which he in his Providence may furnish them. While they are not to torment themselves with solicitude, saying, what shall we eat? what shall we drink? and wherewithal shall we be clothed? they are to remember, for their comfort that their Heavenly Father knows they have need of all these things, and that it is his prerogative to bestow them.

As to the portion of their property which christians should consecrate to purposes of benevolence, the presumption is that no rule can be given which will apply to all cases. Even where there is equality of income, yet, owing to inequality in other respects, one man often has it in his power to make larger appropriations than another. He who has a family of children to support and educate cannot reasonably be expected to cast as much into the treasury of the Lord as he who has no children—that is to say, provided their incomes are equal. Two ministers receiving the same compensation for their labors—the one living in a city, and the other in the country—cannot make equal contributions to religious objects. The city minister's donations ought not to be so large as the country minister's, owing to the greater expensiveness of living in a city. The question, how much must I give to the cause of God? every christian must decide for himself. Some cannot with propriety sell property and give the proceeds; for if their capital were diminished it would seriously interfere with their means of subsistence. There are others who may dispose of large portions of property without subjecting themselves to inconvenience.

P.

THE LORD'S SUPPER.
No. 10.

Among the sights to be beheld in the Lord's Supper, is the amazing love of God. The beloved disciple uses this remarkable language: "God is love." Unquestionably this is the sublimest proposition ever submitted to the contemplation of men or angels. There is no expression like it in the Bible. It is never said, God is holiness, justice, wisdom, omnipotence, &c., but it is affirmed that he is love. We know not the essence of any thing.—Philosophy teaches that of the essence of matter we are ignorant, and know nothing of the essence of mind. And yet in considering the wonderful expression, "God is love," we almost involuntarily exclaim, love is the essence of the divine nature.

If we would see the love of God in its height, depth, length and breadth, we must look to Christ dying on Calvary. God had one Son, his well-beloved, and he gave him up to ignominy, suffering, blood and death. The language of Scripture is, "God so loved the world that he gave his only begotten Son, that whosoever believed in him might not perish, but have everlasting life." What a passage is this! The news it contains is so glorious as almost to defy credence, and yet the proof God has given of his love, is so irresistibly conclusive that incredulity vanishes before it. So loved the world! There is a volume of meaning in the little word so. It might have been said that God so loved the world that it repented him that he had made man—or that he so loved it as to clothe the heavens with the drapery of mourning, and cause all sounds to unite in one universal expression of grief, on account of the world's hopeless ruin. It might have been said that God so loved the world as to send an angel or a myriad of angels to do what they could to improve its condition—or that he so loved it as to defer the execution of his vengeance a thousand centuries—but it is written, "God so loved the world that he gave his only begotten Son, &c. The particle so indicates not only the extent, but the glorious strangeness of the love of God to man. This love we see at the Lord's table.—If God had not loved the world there would have been no Savior's crucified body to remember—no blood of atonement, to commemorate. When Jesus wept at the grave of Lazarus, the Jews said, "Behold how he loved him." They saw in his tears proofs of his love. And so the intelligent universe may gaze on the tragedy of the cross, and say, Behold how God loved man! This amazing love we see in the Lord's Supper. Well may it excite our admiration, and call forth our devoutest hallelujahs.

P.

THE SLAVERY QUESTION.

In the *South-Western Baptist* of Feb. 23, Bro. Dawson is pleased to say that if information he has received concerning my views of slavery is correct, he has "no hesitancy in pronouncing him [me] an unfit man for the South—especially for the position he [I] now occupies." He says also that "Emancipationists can no more be trusted with the defence of the South than Abolitionists." Reference is made to letters written by me to Bro. Buck during the Emancipation discussion in Kentucky in 1849, when the people of that State were about to form a new Constitution. Almost eleven years have passed away since then, but I suppose I am not considered entitled to the benefit of any statute of limitations. Nor do I desire it. Be it known to Bro. Dawson and to all the world, that in 1849, I was numbered among the Emancipationists of Kentucky.—All the views, so far as I know, ever entertained by me on the question of Emancipation, were derived directly or indirectly from Hon. Henry Clay. I conversed with him at his own house at length, in regard to his plan, and was on a committee consisting, if I remember rightly, of Dr. R. J. and W. L. Breckenridge, President Young and others, which committee recommended to the people of Kentucky Mr. Clay's plan of Emancipation. According to this plan, all slaves born in the State after the year 1860, were to be free; males at twenty-eight years of age, and females at twenty-five, when they were to be colonized in Liberia—Colonization was to be indissolubly coupled with Emancipation. The plan had no reference to any slave then in existence, and would not, had it been adopted, have gone into operation till some time between 1880 and 1890, when Bro. Dawson will be in Heaven, unless he lives to be a very old man. Acting with the Emancipationists, as I did, I never believed slavery a sin in itself as abolitionists do. In the providence of God, I was a slaveholder till death deprived me of the only servant I ever owned. I never belonged to a church that did not consist largely of slaveholding members. I never raised the question of christian or church fellowship on the subject of slavery. If I held the views of Abolitionists, it would be needless for Bro. Dawson to exert his potent influence in displacing me from my present position, for no earthly power could make me retain it. No doubt Bro. D. goes farther in his views than I do; for the first time I ever saw him he was unwilling for Bro. Maclay, on account of his supposed anti-slavery sentiments, to be invited to a seat in the Southern Baptist Convention (in 1851.) I was not. Bro. D., as I was informed, expressed himself at the Convention in Montgomery in 1855 thus: "The relation between master and slave is the most sacred one on earth, and he who would disturb it, is thrice a wretch." I think the relation between husband and wife, parent and child, more sacred. I am certainly conscientious in this opinion. Bro. D. thinks me unsuited to my present position. And no doubt if I agreed with him perfectly in his views of slavery, he would still think so, while I entertain my present opinions of certain "Nashville matters." I am perfectly willing for all the classes I have instructed in Union University to say what I have taught them. And if the Trustees of the Institution think me unfit for my position, they have only to say so, and they will free me from much anxious solicitude and consuming care. If it is deemed necessary by my friends for me to write more on this subject, I can do so. I hold no sentiments I am ashamed to avow. So far as I know, Bro. Fuller, of Baltimore, and myself entertain the same views of slavery and colonization. It will surely be admitted that I am in good company. Presuming that Bro. Dawson wishes to know my views as 'to the re-opening of the African slave trade,' I say that I am most decidedly opposed to it. I think it would be a disgrace to Christianity, to human progress, to civilization. Supposing Bro. Dawson wishes to know whether I am a Disunionist, I say no, NO, NO. I cannot see how disunion would benefit any section of our great country, but I can see how it would injure all sections, and particularly the South. I say let the States, cemented at first by the blood of our patriot fathers, remain united.—I now think of but one other thing that Bro. Dawson probably wishes to know of me—viz, who is my choice of all the Statesmen of this nation, for the next President? I do not know that I am under obligation to say, but being a very candid man, I do say, that HON. JOHN BELL of Tennessee, is my first choice. P.

QUERY.

"Were the strict Baptists in Robert Hall's Church in the habit of communing with the open communionists in his life-time?

INQUIRER."

ANS.—We suppose that the following extract from his works, vol. iii p. 62, will fully answer "Inquirer."

"Sometime after the conclusion of his part of the controversy on "Terms of Communion" he made an effort to persuade the church at Harvy Lane to adopt the practice of "mixed communion," but finding that it would disturb the peace which had so long subsisted in the society, he relinquished his intention and recommended the formation of a distinct church on the mixed communion principle, its sacramental service being held on the morning of the same Sabbath on which the strict communion church held its corresponding service in the afternoon.

This plan was adopted and followed during Mr. Hall's continuance at Leicester, without causing any interruption of the harmony which prevailed among the different classes of worshipers."

It is presumable that if the strict Baptists of Mr. Hall's own church in his life time would not commune with the "mixed communion church," that they would have been very far from communing with Mr. Spurgeon's mixed multitude of all creeds, at the Surrey Gardens.

ANOTHER AUTHORITY.

Preserve those we have already furnished and add this to them. We take it from that excellent monthly, the *Christian Repository* Edited by S H. Ford, Louisville, Ky. (2,00) The Editor prefixes and affixes a remark:

BAPTIST USAGES — RIGHTS OF MINISTERS.—In looking over some old files of the *Columbian Star*, a Baptist paper, published in Washington City, and edited by Baron Stow, now of Boston (which file I obtained some years since from B. Ball, of Adair county, Ky.), I found excerpts from an old work on Church Government, selected, it appears, by Andrew Broaddus, of Virginia. The original work was written about 1724, in England, and was re-written and published by John Chamberlain, in 1819. The extracts met with the approval of the conductors of the *Star*, and were given as indicative of the immemorial usages of the Baptist denomination. They are as follows:

Majorities and Minorities.—Does the power of the church lie in the majority, and are the minority always to acquiesce in their determinations? In indifferent matters it is, without controversy, the duty of the minority to submit for the sake of peace and conscience. To resist the will of the majority in such indifferent instances would be very injurious to the church, and of no benefit to those who hold out in the opposition. Even in the election of officers, where the candidates are both duly qualified for the work, and no just exception can be made to either, it becomes the minority to acquiesce in the vote of the majority, and to rest satisfied with it; because it be the pleasure of God that the elders should be chosen by suffrage. It were to no purpose to proceed to the vote, if its decision in such cases might be resisted without any breach of just order and decorum. But if the majority in any church be (as they may be) corrupt, and the proceedings objectionable from any partiality or prejudice, then the minority would sin in acquiescing, and hereby they would dishonor God, and wrong their own souls. Here those who compose the minority must resist the vote, as they would be kept from iniquity; and their opposition, if properly conducted, will be approved by Him who hath called them to do those things which are well pleasing in his sight. "Thou hast a few names even in Sardis, who have not defiled their garments; and they shall walk with me in white, for they are worthy." When the camp of Israel apostatizes, the tabernacle of the Lord is pitched without the camp afar off, to which the congregation of the Lord is to go, and there worship God.

It will be remembered that about the time the foregoing was published in the *Columbian Star*, Campbellism was overwhelming many of our churches. The question was raised, Must a minority submit to the unscriptural acts of a majority? It was maintained by all sound Baptists, that when a minority believed that a majority were deviating from the laws of Christ, they not only had the right, but were in duty bound to withdraw, "and their opposition, properly conducted, will be approved by Him who hath called them to do those things which are pleasing in his sight."

S. H. F.

If the Baptists of England understood the rights of minorities in 1724, then did the oppressed minority of the First Church in this city, last fall.

Will our readers say, in the face of the above, that we instituted some new, unheard of, dangerous and revolutionary precedent, when we "Stood up for Jesus," in resisting the vote of the dominant majority? Save the facts of history that we are accumulating. Here is the late action of a church in Kentucky:

NEW LIBERTY, KY., Jan. 25, 1860.

BRO. GRAVES: While reading "The real issue" this evening, I was reminded of a case which occurred in our midst, a few years since. Lebanon Church is situated in Franklin County, in what we sometimes call the "hills." It excluded a brother for joining the Sons of Temperance. He was the most pious, and doubtless the most intelligent member in the Church. Others who drank to excess were retained. Did Kentucky Baptists treat him as a heathen? At the Franklin Association—whether by public action, or by advice simply, I do not know which—the Mount Carmel Church was requested to receive him, which she did, and forthwith made him deacon. I have never heard one individual say a word against the act. Was it not a righteous one?

J. F. COOK.

Items Editorial.

CONSISTENCY.—"Is he sound? Is he not untrue to the church in which he is a member?" are the questions asked by a correspondent of the *Southern Churchman*, with regard to "a member of the Episcopal Church who sends his children to a non-Episcopal Sabbath-school, and takes a non-Episcopal paper." The *Churchman* replies: "If there is no Episcopal Sabbath-school, we should not blame any one for sending his children elsewhere. But if there be, and the person who professes to be a member of the Episcopal Church prefers sending his children to other places, it looks very much as if he had no love for his own Church, *which we always regard as a bad sign.*

We think the *Churchman's* position eminently sound, and are willing for its full force to be applied to Baptists. It is a bad sign when a Baptist will send his son or his daughter to a Catholic school, to be educated by Irish Catholic priests and Irish Sisters of Charity. It is a bad sign when Baptists prefer to send their children to schools under the influence of other denominations, when they have better schools of their own—in which their children will not at least be taught to despise the faith of their parents. It is a bad sign when Baptists prefer to send their children to Union Sabbath-schools, in which a part of the teachings of Christ, a part of the doctrines of salvation, and a part of the practical duties of Christianity are intentionally ignored; thus openly and wilfully violating that Scripture that commands parents to teach diligently all the words of God to their children, and of the Savior teaching them to observe *all things whatsoever I have commanded you.* It is a bad sign, indeed; and how Baptist Christians can be influenced so to treat their children, and so to trifle with the word of God, and so to disregard the authority of Christ, we cannot imagine. They may possibly displease their Protestant neighbors. Well, what of that? Is this a new result? Have not Baptists done this ever since Protestants existed? Are not the Baptists of Germany, and of Sweden, and of Norway, displeasing their Protestant neighbors by preaching, and baptizing, and partaking of the Supper?

It is a *bad sign*, too, when Baptist ministers, through fear, or shame, or policy, or expediency, forbear to preach the whole truth, for fear of giving offence to Pedobaptists, and thus injure their popularity with them and that portion of the public they influence. It indicates that they prefer the honor that cometh from men to that which cometh from above.

It is a bad sign when churches are opposed to their minister preaching denominational sermons, or to developing those principles which distinguish us from all others—when a faithful discussion of his text demands it. It indicates that the love of Christ in that Church has waxed cold, and that its candlestick is about to be removed.

"CHURCH DOORS."—The sermon at the constitution of the North Baptist Church, Camden, N. J., by Rev. Mr. Fendall, thus discourses on a point which has occasioned no little controversy: "Into the church, as it has sometimes been expressed, there are *two doors*—regeneration and baptism. Regeneration is the first door. 'Ye must be born again'—'born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' This great and radical change is expressed by the terms repentance, faith, conversion, passing from death unto life, becoming a new creature. He who, by the Spirit of God, truly experiences this saving change, is introduced through the first door into the *invisible church* of Christ, but is yet outside of any *particular church*, and is not entitled to participation in those peculiar privileges which belong to particular churches. Baptism, which is designed to show forth, in a solemn and beautiful emblem, our faith in a crucified, buried and risen Savior, is the *second door*, and introduces the believer into a particular church. 'Repent and be baptized, every one of you.' Having now passed into the church according to the directions of Him who is the door, the believer is now entitled to all privileges and immunities of the church; and as *faith* is prerequisite to baptism, so baptism is pre-requisite to the Lord's table, as is said of the church at Jerusalem, 'And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers.'"

GEORGIA PAPERS.—The *Landmark Banner* at Rome, Ga., is rapidly increasing its circulation. It is an honor to the State.

The *Champion* (edited by Eld. Walker) it seems has been recently sticking its spurs into the *Index*. We gather the following from the *Index*, for which he gets *unhorsed*:

"2. He thinks we were not entitled to receive $650 more than he had received. His salary was $1,500; ours is $2,000.

3. He objects to the Committee requiring, or being willing to use the *time and services of the editor*, supply the Church, &c.

The fact that the editor of the *Champion* is not a member of the Church here, and never attends any of its services, except *occasionally* when a minister from a distance preaches, may account for his want of understanding the relation that exists between the Church here and ourself. The Church does not require any of our time which belongs to the *Index*, as above stated. Nor do we neglect the latter for the former."

We think a few such hard falls as this from the *Index* will teach the *Champion* to mind its own business. By the way, it is a little surprising that a man who edits a paper which he sees fit to give the modest title of *Champion*, ought to know that obtaining a letter from a church, and putting it into his pocket, does not release him in the least from the *discipline* of the Church or from the *obligation resting upon him to give to its support.*

ORCHARD'S HISTORICAL QUOTATIONS VERIFIED.

I have staked my reputation on the truth of Orchard's Quotation of "Moshiem." I have referred to the translation of his church history, by the author of the work used by the Presbyterians in their theological schools, and find no allusion to the subject Orchard quotes him on. Orchard says Moshiem agrees with Limborch, that the Waldenses resembled the Dutch Baptists in doctrine, &c. If you know what author or translation Orchard used, or quoted from, please inform me, that I may free myself from the difficulty. I have to contend with the Presbyterians frequently, and I must have some books and the *Tennessee Baptist.*

L. A. PARTLIAE.

REPLY.—We do not know what edition Orchard used. His references do not correspond to the editions in our library—one in 4 volumes, and one in 1 large quarto. But if you will turn to the 4th volume, chapter 3rd, or any edition to Century, xvi. chapter iii. section 1 and 2, you will find that Moshiem does justify the remarks of Orchard.

See note by Dr. McLaine, under sec. 2 referring to Limborch's "History of the Inquisition." The testimony of Limborch, you will find in that invaluable work, "Robinson's Ecclesiastical Researches," which all who wish to be thoroughly versed in Ecclesiastical matters should procure and study. The original latin text of Limborch is quoted by Robinson. Limborch says: "To say honestly what I think of all the modern sects of christians, the Mennonites [then called Dutch Baptists] must resemble both the Albigenses and the Waldenses, but particularly the latter."
—*Robinson's Ecclesiastical History, page 311.*

If this is not satisfactory, will Bro. P. state the difficulty more specifically?

The *Southern Baptist Register* is full of useful information. It contains denominational statistics for 1859. Price 10 cents per copy, or $1 per dozen.

THE RIGHTS OF ASSOCIATIONS.

We find in the *Religious Herald* "a summary of Church Discipline, drawn up by the direction of the Dover Baptist Association, Virginia, by a Committee appointed for that purpose; and recommended by the Association as a help to the Churches. Richmond: Printed by Shepherd and Pollard. 1824."

We clip the following from this summary:

PRIVATE OFFENCES.

6. Should a private offence be brought into the church before the previous steps have been taken, the person bringing it forward ought to be reproved, and admonished before the whole church, for his irregular and injurious conduct. And the church must then judge, whether the matter shall be straightway taken in hand, or referred to some attempt at a private settlement between the parties: the result, in such case, to be reported to the church.

It is evident that an unscriptural act on the part of one, if the parties can contravene the positive law of Christ. It will still be the duty of the offended party to go first alone to the offender and seek reparation, and then if that fails to take two other brethren, before he can, according to the word of God, tell it to the Church. Nor can the Church in any case hear a complaint of this kind before the law has been observed without violating it. This is self-evident, all the commentaries of men to the contrary notwithstanding. It would be as sensible to say that the judge should entertain a case, that had been illegally brought, after reproving the party so bringing it. But suppose a majority of the Court decide to hear, and seize upon the records, and go ahead contrary to law; which is the real Court, and which a mob?

Touching the powers of Associations, we find this:

CHAP. I.—OF AN ASSOCIATION.

1. An Association consists of delegates or messengers, from different churches, which have agreed to associate together, at stated times, for the purpose of uniting their deliberations and counsels, in order to promote their own spiritual interest, and the good of the common cause.

2. An Association is considered by us, merely in the light of an advisory council: for as, according to our views, the independence of churches, and their consequent right of self-government, are clearly established in the New Testament, no authority is vested in an Association, to enforce their decisions on the churches; nor can they inflict any other penalty on a church, than that of exclusion from their body, as an Association.

3. It is the province of an Association, to deliberate on all such matters as may be proposed by the churches composing that body, as well as on others which may be regularly suggested among themselves, as conducive to the general interest of Zion, or the particular interest of any part of the body, and to offer the result of their united deliberations, by way of advice, to the churches.

4. Though, as before stated, the Association can assume no power to enforce these counsels or decisions, it is certainly due from the churches to pay a respectful attention to the advice thus offered to them, and not wilfully to slight, or negligently to overlook, what they have reason to believe is the fruit of good will towards them, and of zeal for the cause of God.

5. Churches should be disposed regularly to furnish such contributions to the fund of the Association as the expenses attendant on the proceedings of that body may seem reasonably to require.

It is said by a few men who have private ends to secure that an Association has no right to enquire into the *orthodoxy* or *order* of the churches that compose her body, for this would be interfering with the *independency of the churches.*

We submit the following extract from an article on the RIGHTS OF CHURCHES AND ASSOCIATIONS found in the last *Southern Baptist Review*. The writer is a sound Baptist, and in this article enunciates principles that no sound Baptist will for one moment question:

Associations in all things pertaining to their individuality, are as independent of each other as are the churches, when considered in the same sense.

The relative rights of associations and churches, and what they may do, or refuse to do, in things appertaining to the relationship existing between them, require but a few remarks.

Each class of these organizations is presumed to possess the right of being, existence, and, consequently, the right of self-preservation exists in both.

An Association has no more right or power to destroy the existence of a Church, than has a Church to destroy the existence of an Association. Each is the only judge of the materials of which its body shall be composed: and this right is as absolute in the one as in the other.

Association can claim no power to settle difficulties which may spring up in the churches belonging to their membership; but this much they may and must do—determine in the fear of God (in cases of division, in their churches) the division they will recognize as the Church constituting a portion of its body. It will not do for an Association to assume to reject a Church because, unfortunately, troubles may have invaded and divided it. Such policy would be self-destructive, as well as an assumption of jurisdiction over the Church; for by such act, the Association would presume to punish a Church for the troubles into which it had lapsed.

But the one right, the one duty in the premises belongs to the Association, viz: to determine whom it may rightfully recognize as a component part of its body, and this duty it is bound in good faith to discharge. But this done, its decision binds nobody but itself. Other Associations have just the same right to receive, as a Church, any party opposing the one it has received, as a Church has to receive an applicant for membership who may have been rejected by another Church, subject however to the same courtesy and Christian regard for the acts of its sister Association, that we have seen to be incumbent on churches under similar circumstances. And this is all of it. If the Association from prejudice or improper bias tramples the right under its feet, it must occupy the same unenviable position in the eyes of sister associations, that the Church composed of that majority which rejected the right, and refused the behests of the law, occupies.

Preserve these authorities. Cut them out if you destroy your papers, and paste them into a blank book. You will need them for reference, when you discuss Rights and Powers of Churches and Associations with your anti-landmark brother.

NEWS FROM THE FIELD,
AND KIND WORDS FROM FRIENDS.

ELDER R. H. TALIAFERRO, ALA.: This brother whom we have long known and loved as a devoted and laborious minister of the New Testament, was in the city last week. We saw him but a few moments as we were leaving for Murfreesboro. He was in good health, and though a brother of the junior editor of the *South Western Baptist*, he is sound upon the issues of the day, and he informs us that the Association of which he is Moderator, is to a man, save perhaps one, all right upon the issues, warmly approving of the action of the Concord and General Associations of Tennessee and North Alabama. Bro. T. was Moderator in a tie vote last fall, gave a vote that was construed as indicating feelings adverse to the principles advocated by us, and it was heralded by the opposition papers that a powerful reaction was taking place, in the minds of Baptists!

Here is a communication Eld. T. placed in our hands:

We wish Brethren Sound and Scruggs will add any facts to these, if they possess them.

We commend the facts to the attention of Bro. Taliaferro, of Tuskegee. He was considered a sound Baptist before he went to T.

BRETHREN EDITORS: There appears at the present to be a considerable interest taken by several editors and contributors of the Baptist press, on Baptist church polity or Bible church polity, about majorities and minorities, &c. I thought as I was an old minister of some 30 years, and as my acquaintance with the Baptists was tolerably extensive, I would give your readers some general information of the usages of the Baptist churches some 25 years ago in East Tennessee. About the year 1835 I was appointed Missionary, to travel in the bounds of the Sweetwater and Hiwassee Associations, by the Convention of East Tennessee. About this time the subject of Missions was discussed pretty much in all the Associations in East Tennessee. Division after division took place in almost every Association, I think, except Holston. I resided in Sweetwater. That Association divided about equal. The Hiwassee Association, that my lamented brother belonged to, Elder C. Taliaferro, who died a few years ago, and Elder John Farmer, who is also dead, both were members of that Association. I was at that Association when they divided, as a delegate from Sweetwater Association. I went with the aforesaid brethren with their little flocks driven to the woods. I consented to suffer affliction with that little devoted body of effort brethren numbering about 250, out of about 1750, both parties claiming to be the Hiwassee Association on original principles. The anti body numbered about 1500, the Missionary body numbering about 250. I was requested to travel in the bounds of this little persecuted body; I did so for about 15 years before I emigrated to this State, sometimes under the patronage of the Convention or General Association, sometimes under the patronage of the hard earnings of my faithful wife. When I left that country the anties was reduced down to about 700 or 800, the Missionaries numbered about 1700.

I will instance one occurrence that took place under my knowledge in the bounds of that Association, between twenty and twenty-five years ago, to show your readers what Baptist in that day thought of the acts of majorities at all times being right, as argued by Elders Dawson and Mallary. The circumstance was this: There was a brother, Allen Haly, that is yet living in East Tennessee, who is yet a loving and worthy brother, he was belonging to a church called Bethel, and he invited my brother, C. Taliaferro, to preach in his dwelling. He did so, and for that the majority of Bethel withdrew their fellowship from him, numbering at that time about 65. Seven went with Bro. Haley, that body numbering about eight, both claiming to belong to Bethel church. My brother and Eld. Farmer attended them. About two years I went with my brother on a visit to that little devoted body of Christians, and a revival of religion commenced. We baptized a number into the fellowship of that church. When I left East Tennessee they numbered about 65, the Anties had become extinct. You will see the minority had the smiles of a kind Saviour. While I am writing I will state that in a little editorial, I saw a few weeks ago in the *South Western Baptist*, written by Eld. Dawson, upon the services of the several ministers in the dedication of the Tuskegee Baptist house of worship, a pedo was called on, I suppose by Eld. Henderson, the pastor of the Baptist church, to make the opening prayer; a brother pedo to read some appropriate Scriptures; Elder Henderson to preach the sermon, Elder Dawson to give the concluding prayer. Wonder what was the reason the Deacon did not set the table and invite the first two to brake the bread, and appoint Eld. H. to carry around the emblems for them. *"Oh, consistency thou art a jewel!"*

An Old Fashioned Baptist.

R. H. TALIAFERRO.

PRINCETON, ALA., Feb. 19th, 1860.

DEAR BRO. GRAVES: I regret that I did not write more for your paper while I was agent for Foreign Missions. It has so extensive a circulation that I could have done a great deal of good by so doing. I think I will write more for it than I ever have done. Eternity alone will tell the amount of good your paper has done in the Baptist denomination. If it had not advocated Baptist *principles* it would never have received so extensive a circulation. While I take your paper, and believe it is doing a world of good, I always advise the brethren in North Carolina to take their *own* paper first. There can be no substitute for a home paper.

PUNCTUALITY.—Many springs make the rivers. If they do not run, the rivers are exhausted. An editor may have many thousand subscribers, and if they pay slowly, the paper may be injured awfully. Hirelings, paper, &c., *must* have money. How can the printer pay his *large* debts while so many thousand small debts are unpaid? A man buys land and other property. He supposes his credit is good and is slow in paying his editor. He does not pay a cent for four or five years. Suppose all do so, the editor is ruined. Christ says he that is unjust in that which is little is also unjust in that which is much. My impression is, that every subscriber ought to pay for his paper *every* year, and to pay in advance if he possibly can. A man dies, his account runs out of date and his administrator will not pay it. Who can tell how many such accounts are lost. Suppose I owe as an editor $2000, and the same is due to me. If it is paid promptly I am not hurt. But if my creditor pushes me he may sell my property worth $2000 at a cash sale for $500. I am thus injured $1500 for the want of punctuality on the part of my debtors.

SCHOOLS.—We are waking up in North Carolina about schools. The Beulah Male Institute is in Madison, N. C. Brother W. P. Oldham's school is in the south-west of Orange county, twelve miles from Chapel Hill. Dr. Harrell's Female school is in Chapel Hill. Brother Horner's school is in Parson county, North Carolina, near the Virginia line. We also have an excellent school at East Bend, in Yadkin county, North Carolina. All these are Male schools, excepting Dr. Harrell's. Baptists ought to be more self-reliant. The less dependent we are upon other denominations, and the more independent we are, the more they will respect us. We ought to do more than we have done. ELIAS DODSON.

A brother has just read Bro. Pendleton's Book of Sermons, writes: "It certainly is about the best book of the kind I have ever seen. It does seem to me that every Baptist (at least) in the whole country should procure one, and read it well, and read again—What a man of God is he!"

SABBATH SCHOOL BOOKS APPROVED.—I am much pleased with all the Sabbath School books issued by the Sabbath School Union, that I have seen; and I think I have seen all that have been issued up to the first of January. Success attend your effort.

I have been preaching here for several nights. Two very interesting young ladies have been received for baptism. One stray sheep [illegible]—a gentleman of respectability. There is ground to hope for the reception of others. For three nights past the weather has been unfavorable, so as wholly to prevent our meeting two nights, and keeping many away the third night. I think of leaving to-night, but may possibly remain over Sabbath.

JAS. S. BAKER.

We are pleased to hear from our Bro. Baker, that the Sabbath School work, so far, meets with his approbation. It should encourage the heart of every friend of the cause.

NEWSPAPER DEBTS.—The *Mississippi Baptist*, which has just commenced its fourth year, announces that $6,000 are due to it. Oh, for the day when the cash system shall be the universal practice of press.

We have entered upon our fourteenth year, and have over fifty thousand dollars due us. We are rapidly reducing our list to a cash basis—cutting off from fifty to one hundred per week.

SOUTHERN BAPTIST S. S. DEPARTMENT.

A. C. DAYTON, EDITOR.

"NON NATIS NOBIS, SED OMNIBUS."

THE "CHILDREN'S FRIEND."

Some of our friends have misunderstood the advertisement of our little monthly. They have supposed that we will mail 20 copies to 20 different people, provided one man pays for them, for the same price that we would mail 20 copies to one address. When a *Friend* is sent to one address we charge 25 cents per annum. Here are our terms in plain figures:

Single copies,	- - - -	25 cts
5 copies & less than 10 to one address,		20 "
10 " " " 50 to one address,		12½ "
50 " " " 100 to one address,		9 "
100 and over, to one address,	-	8 "

We will keep this standing for a few weeks, until our friends thoroughly understand our terms.

CAN ANY GOOD THING COME OUT OF NAZARETH?

Somebody had given Nazareth a bad name. It is not unlikely it had deserved it. But yet it was a foolish and unjustifiable prejudice that led one to condemn every thing, originating there, as evil. Jesus himself was a Nazarene. The only perfect man dwelt in this unpopular city. And when Nathaniel had seen him and heard his gracious words, he no longer felt disposed to ask, "Can any good come out of Nazareth?"

There may be some in our day who doubt whether any good thing can come from Nashville. There are citizens of Nashville who have said that the Board of the S. B. S. S. Union ought not to be located here; there are people in other places who agree with them.—We have heard of some good men and good ministers who have said that they heartily approved of the objects we have in view, and would gladly lend their aid and influence to promote them, if the Board had not been located in Nashville, or rather if it had not been that certain men were engaged in the accomplishment of those objects.

Let brethren look at this for one moment. Here was a great work which surely needed to be done; there was none when it was first proposed who denied that Southern Baptists ought to have a *home-made* literature for their children, and no longer depend on the supply furnished for them by Northern Pedobaptists. Some of those, who have most bitterly opposed us, were then most eloquent in urging the propriety of some one undertaking this work. Its necessity had been recognized and proclaimed by the Southern Baptist Publication Society, and by its warmest friends, as well as by those who have been falsely accused of a desire to injure that Society. But though the need was felt, no one supplied it. No effective effort had been made in that direction. Those from whom it might have been expected, were doing much more to circulate a Northern literature than to prepare a Southern. We had waited patiently for years. There was no prospect of any thing better in the future than we had obtained in the past. There were some whose hearts were in this thing. We desired to see it done. We had talked of it; had written about it, and prayed over it, and were willing to *labor* for it. We knew it could not be done without labor. We had no means of controlling the labors of other men, and we proposed to employ our own, in doing what everybody admitted or declared ought to be done. What else could we do? It is not denied by us that there was talent elsewhere equal to our own—perhaps greatly superior to it. We do not doubt that others have more love for the cause of Christ, and more earnest desires for its advancement. Had this particular work rested upon their hearts, as it did upon ours, they would have undertaken it, and perhaps have succeeded better than we have or can. But it was not so. They did not feel bound to labor in this direction. God, in his Providence, seemed to put it upon us. We have done what no one else would do, and yet what everybody granted should be done. We may not have done it as well as others could, but we have tried to do our best. And now shall our work be condemned without even an examination, because we did it? Grant that we are not as competent as others; grant that we have less of piety, or less intelligence; grant that we are less acquainted with the wants of the churches, and less capable of providing for them; yet since we have done it in some sort, what none else did at all, we may at least ask that brethren will come and see before they decide that no good thing can come out of Nashville. A. C. D.

FAMILY SABBATH-SCHOOLS.—We have a suggestion to make to the good brethren and sisters who are rearing children. It is this: If your church shall close its school during the winter, or if you live too remote to attend regularly, by all means have a Family Sabbath-School at your house. We have seen the plan tried, and it works admirably. We visited a brother recently, and were agreeably surprised Sunday morning to find just such a school as we are recommending. After singing a familiar hymn, all the children collected their question books and Bibles, and the work commenced. There were the father, the mother, the buoyant young man, the blooming Miss, all taking a part in the delightful exercises. The mother assisting the younger ones, while the father propounded such questions and gave such explanations as might be suggested. It was surprising to see what an interest was manifested, even by the smallest children. As we looked upon the happy group, our mind wandered into the misty future.—What would be the destiny of children growing up under such influences? What would be their positions in the great drama of life? The vail of futurity was half lifted, and it did not require a prophet's ken to see those little ones, in after years, occupying the positions of their pious parents, taking the lead in all the great religious and benevolent enterprises of their day. Such will be the destiny of children reared in the Sunday School. Whence come our missionaries, our ministers, and our paragons of Christianity, if not from the Sunday Schools? They form the very nucleus of the church. It is to the children that the church looks to rally under the banner which must soon be raised over the graves of the present generation.

Then, parents, delay not. If there is no school in reach, introduce the Family Sunday School at once. Free yourselves of the awful responsibility. Instruct them in the way in which they should go, and you will leave a name which they will reverence, and the christian world will remember—a name that will live long after you have mouldered into native dust—a name that will live even when the very letters shall have been effaced from the tombs above your heads. CAMPBELL, in *Religious Herald.*

A good suggestion, indeed; and we add, let two or three of the nearest families unite in a family Sabbath School, and meet at each other's houses in the winter, when they are far removed from the Church. A library and other books could be easily afforded.

Send in your orders for the SOUTHERN BAPTIST REGISTER. It contains denominational statistics for 1859.

SECULAR DE[PARTMENT]

NASHVILLE, SATUR[DAY]

SECULAR DEPARTMENT.

NASHVILLE, SATURDAY, MARCH 3, 1860.

"For News we leave the parson in the lurch, And pause to prattle on our way to church."

SUMMARY.

The English Budget has been submitted, and its consideration was fixed for the 20th. We quote that it to give our readers an idea of English receipts and disbursements. The annual income has produced £70,578,000, while the expenditure was £68,953,000. The estimated expenditures for the ensuing year were £70,100,000. The army estimates are £15,800,000, including £5,900,000 for the China war. In the Commons Treasury bill abolishing church rates was debated—Sir G. C. Lewis and other government supporters, favored the measure. Mr. D'Israeli and others opposed it, but the second reading was carried by a vote of 262 to 234. The majority was smaller than was anticipated. On the recommendation of the committee of investigation of the Great Eastern Ship Company to borrow £50,000 and get the Great Eastern ready for sea without delay, it was estimated it would cost £30,000 to prepare her for a trip to America.

The French journal *Le Nord*, publishes the text of M. Thouvenel's reply to England's proposition as to Italian affairs. To the objection raised to the proposition which declares that if the Central Italian States again vote in favor of annexation to Sardinia, France and England shall not oppose the entry of Sardinian troops, M. Thouvenal replies: "We regard ourselves bound by previous negotiations with Austria, and we could not in the presence of the stipulations of Villa Franca, pledge ourselves in a formal manner." We are in receipt of the confirmation of the news that the French army of Italy has received orders to be in readiness to move at the first notice. The order, it is stated, has reference, not so much to any movement of the Napoleon army as the Pope's. On the statement of a correspondent of the London *Times*, it is believed that a circular will be soon issued by the new French foreign minister to the diplomatic agents abroad, which may be considered in some sort the programme of the Imperial Government in its foreign policy.—It is to be eminently pacific and friendly to all.

Italian matters are as unsettled as they were at our last advices. It now appears from a letter dated at Milan that they have sent off for the fortresses of Moravia and the Danube, two trains—one of 80 and the other of 100 persons, all in chains, who had been arrested on suspicion of falling in love with their country. These persons have not undergone any form of trial. Fresh arrests are being made in all the towns of Venetia, and every day acts of violence are being committed. They persist in their acts of provocation in order to make the people resist, by which they have a pretext for venting their rage. The Pope has made another speech extremely hostile to France. In his rage the Pope has threatened to excommunicate Victor Emanuel. The correspondent of the London *Times* has been ordered to quit Rome. The ministerial troubles still pervade Naples, as the King had not given up the idea of ordering his army to pass the frontiers. A revolutionary movement broke out in Aocra, near Naples. Troops were sent, and a state of siege proclaimed.

Austria still declines to answer the proposition made to France and Austria by the English government. The English propositions are that neither power interfere without the consent of the five great powers; the French troops to be withdrawn; Venetia to be left to Austria, and the Central Italian States to be left again to express their distress. Austria objects strongly to the two last propositions. With reference to Hungarian matters Austria begins to relent. The Emperor has received a petition of the Hungarian deputation and promised satisfaction.

Spain is ecstatic over the success of her arms. At the time of the departure of the *Europa* immense popular rejoicings were taking place at Madrid, the city being splendidly illuminated—The acclamations of delight were general, and preparations were being made for public fetes. It cannot be denied that the Spanish victory over the Moors on the 31st, was a triumphant one. It is reported that in a cavalry charge, ordered by General Galino, four squads found their return interrupted by a body of 2,000 Moorish cavalry and had to cut their way through. In this they were aided by two other squads sent to their support. General Prim, with six battalions, stormed a height commanding the field, but had to charge four times with the bayonet before he could gain the position. It was decided to hold the ground thus taken, and artillery was sent up to General Prim in the course of the night. The loss on the Spanish side is reported as considerable, but the number is not given.

Matters of importance are being discussed in Congress. In the Senate, Mr. Brown's resolution relative to the Territories was discussed. In a long and elaborate speech, Mr. Doolittle used the following language: He regarded the action of the United States Court as extra—judicial and of no authority, and quoted legal authorities to sustain this. He quoted Jefferson's opinion of the Supreme Court, in which he held that it sought, by sapping and mining, to subvert the Constitution and press the United States into one consolidated government. The great question on the success of American government was, when the jurisdiction of the State and Federal Government conflict, who was to decide? It would never do to say that the decisions of the Federal Courts should be received as final and conclusive. In the House, a great struggle has been going on almost equal to the election of Speaker—we mean the election of Public Printer. Ex-Governor Ford, of Ohio, was elected Printer, receiving 92 votes; just sufficient to elect. Sherman's bill, changing the mileage of members to twenty cents per mile in a geographical straight line, passed. A resolution was adopted instructing the Committee on Public Lands to inquire into the cause of the great delay in issuing land warrants, and report such measures as may be necessary as a remedy. The House passed the bill for the payment of the invalids and others persons, also, the bill for the support of the Military Academy. We also learn from Washington that in consequence of information received by the War Department from Gov. Houston, Col. Lee commanding the Department in Texas is expressly ordered to pursue and capture Cortinas and band, in or out of Mexico. There was 642 men stationed from Fort Brown to Fort Clark. Cortinas is believed to be an American, and it is also believed that there are more Americans than Mexicans among his followers. The steamship Brooklyn is ordered to New York to take out Col. Pickett, the new Consul to Vera Cruz, with instructions to meet the contingency of Miramon's projected attack. Gov. Houston has written a letter here intimating to the Administration that if they do not take immediate action against Mexico, he should assume the responsibility thereto, in behalf of Texas.

By Overland Mail we are in receipt of information that the Board of Supervisors at San Francisco had offered a square of ground, to erect thereon a State House worth $15,000, provided the seat of government be removed from Sacramento to San Francisco. We also learn that late reports from Queen river, in British Columbia, say that rich and extensive diggings have been discovered there. The gold is course, and is found in flats and gulleys. Captain Jacob's mounted rangers gallantly are defending their country. It is stated that although they only number twenty men, they have killed about two hundred Indians and taken as many more prisoners, within a few months, in Medocino. Not a ranger has been killed.

A dispatch dated the 25th, and sent to Mr. Keith, member of Congress from South Carolina, says that said Mr. Keith's elder brother, a physician, residing at Pilatka, had been murdered in his bed by some of his negroes, who almost severed his head from his body. He was at the time confined to his bed by illness. C.

From the Banner and Baptist, Ga.

THE SOUTHERN BAPTIST REVIEW.

This valuable Quarterly should be in the hands of every Baptist in the land, certainly in the hands of every minister.

Bro. Pendleton's review of Dr. Breckenridge on baptism, is alone well worth the subscription price. He shows up the sophistry of Pedo-Baptists in his own peculiar and very forcible manner.

I believe that no Pedo-Baptist writer has ever yet had the candor to point out, or acknowledge the essential difference between the covenant of grace and that of circumcision. If they are identical, then the blessing of grace and salvation descend, (like lands and servants,) in a fleshy line, from father to son.

When will men cease to be simple, *only on the subject of religion*.

Send two dollars to Graves, Marks & Co. for the Review, and you will not regret it I think.*

W. NEWTON.

*And so we think.—*Ed.*

Bro. Pendleton's review of Breckenridge is concluded in the forthcoming volume, to be ready this month—and several other valuable articles will appear. Try this REVIEW this year, only $2,00.

A BAPTIST COMMENTARY ON THE NEW TESTAMENT.—This time so long felt and deplored is fully supplied by Eld. Adiel Sherwood, of Georgia, in his Notes on the New Testament.—2 vols. $1,25 each.

A new edition enlarged, and materially improved, has just been issued.

This is a valuable work for ministers, superintendents and Sabbath School teachers and scholars.

From the Baptist Monthly Visitor for Feb., 1860.

THE SOUTHERN BAPTIST REVIEW. No. IV. October—December 1859. Nashville, Tenn. Graves, Marks & Company.

The present number has several articles of great interest, both original and selected. We give the Table of Contents: I. Theodicy—A Proposition. II. Mixed Communion Examined. III. Rights of Churches and Associations. IV. Breckenridge on Baptism. V. Philosophy of Human Sympathy. VI. Outlines of Baptist History. VII. History of English Baptists.

The first article will excite attention. It is not without points of great merit, both philosophical and philological; but its general theory of the Trinity, as merely economical and temporary, does not give us satisfaction. It seems rather a modification of Sabellianism. The tone of the article too, strikes us as being arrogant, even when most able. The third and fourth articles are discussions more to our taste. The fifth opens a most original and important investigation with marked ability. It is to be continued.

TRACTS! TRACTS!

FOR GENERAL AND GRATUITOUS DISTRIBUTION.

Any Baptist wishing to bring the truth before his brethren or neighbors, upon any of the subjects discussed in these short tracts, can now do so at a trifling expense. He can procure 300 pages of tracts upon any one *subject* in 300 pages, and have a few of each tract, and these he can read and have read in his family, and then give them to his neighbors and send them to his friends and acquaintances abroad. We hope to circulate

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this year. Who will not send for, and circulate, at least one package?

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Per package of 300 pages, in box (no discount) 25c.
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TRACTS RECENTLY PUBLISHED.

Ought Baptists Longer to be Connected with or Patronize the American S. S. Union or Tract Society?
Ought Baptists to Use Compromise Books in their Sabbath Schools?
The Principles of Compromise upon which the American S. S. Union and Tract Society are based, sinful.
The Neglect of Infant Baptism no Sin—the decision of a Presbyterian Synod.
Questions by a Methodist to Methodists—1st and 2d Series.
Short Articles on Communion.
The Young Convert and a Cigar.
Episcopal Methodism Anti-American.
That Little Map.
Solemn Addresses to the Spectators of a Baptism.
Scriptural Baptism.
Are You a Protestant?
Christian Baptism.
The Evils of Infant Baptism.
Reasons for the Baptism of Believers by Immersion.
Infant Baptism.
Hinderances to Baptism.
Existing Differences of Sentiment and Practice among Christians Injurious and Indefensible.
Baptism in the Time of the Apostles.
Duty of Baptists. By Wm. Keith.
A Brief History of the Baptists in Britain, and several others.

INFIDEL'S CONFESSION.

GRAVES, MARKS & CO.—*Dear Brethren:* The book, bearing the above title, and issued by your house, is really one of the most *useful books*, I think you have published, (and you publish no other sort,) *calculated* to impart *more information*, on *more subjects*, and *suitable to more different classes of people*, than any you have published, or than any book of its size, I ever saw.

I wonder at there not being more said of it. It deserves much commendation, and should be read by the million. Every pastor should, I think, as the writer wishes to do, get one into every family of his Church and congregation. I am very truly yours, in defence of the "old landmarks."

W. N. CHAUDOIN.

Concord Association.

MINISTERS' AND DEACONS' MEETING.

The Ministers' and Deacons' meeting of Concord Association will be held with Rutland's Church, on Friday before the 5th Sabbath in April. Those ministers and others who remember the subjects assigned them by the Committee, or who prefer any other subjects to those set opposite their names below, are requested to write upon them. I had supposed the report, prepared by Brother Barton and myself on this subject, was published. I have looked for it in vain, and so make the best allotment I can.

Eld. R. B. Barton—Secret Prayer.
Elder R. D. Stephenson—Denominational Schools.
Elder J. J. Martin—Is there any scriptural authority for our Associations?
Elder John Bond—Christian Union.
Elder R. Fud—Revivals of Religion.
Eld. E. W. Hallo—The law of Communion.
Elder N. M. Green—Is the S. B. Convention a Scriptural organization?
Elder W. B. Treasury—Ministerial support.
Elder Wm. Grissott—Congregational Bible classes.
Elder P. Melvin—Sabbath Schools.
Elder D. H. Selph—Weekly meetings against Monthly in our Churches.
Elder J. R. Graves—Is the money basis of Representation in our General Association scriptural and right?
Elder A. C. Dayton—The relation of Associations to church order.
J. A. Delke—Bible plan of Foreign Missions.
A. S. Perry—Duties of churches to their pastors.
Geo. C. Connor—Home Missions in our General Association.
T. T. Waller—Best mode of conducting Sabbath Schools.
B. W. Vaughn—Duties of Deacons.

There were doubtless others appointed to write, and others who should be, but I cannot remember all the names. I trust there is yet time enough for the needful preparation, and that we shall have a good meeting. The sermon is to be preached by Elder J. M. Pendleton. [tf] A. C. DAYTON.

[COMMUNICATED.]

At the Annual Session of the Grand Lodge of I. O. Good Templars, held in this city on the 16th and 17th inst., the following officers were elected for the ensuing year:

G. W. C. T.—Rev. C. C. Mayhew, Nashville.
G. W. C.—D. B. Gally, Grand Junction.
G. W. V. T.—Emilie C. S. Chilton, Nashville.
G. W. S.—A. P. Skipwith, Nashville.
G. W. T.—Isaac Paul, Nashville.
G. W. Chap.—Rev. J. N. Allen, Ashland.
G. W. M.—E. Payne, Edgefield.
G. W. I. G.—— Larkin.
G. W. O. G.—— Peacher, Palmyra.

The following delegates were elected to the R. W. Grand Lodge of N. America, to be holden in this city the 4th Tuesday in May next:

Miles S. Brantley, Wm. G. Brien.

The semi-annual session of the Grand Lodge will be held at Trenton the 3d Thursday in February next.

ITEMS.

CAST THY BURDEN UPON THE LORD.

PSALM LV: 22.

"Is this the way, my Father?"
"'Tis, my child;
Thou must pass through this tangled, dreary wild,
If thou would'st reach the city undefiled,
Thy peaceful home above."

"But enemies are round!"
"Yes, child, I know
That where thou least expect'st, thou'lt find a foe;
But victor thou shalt prove o'er all below;
Only seek strength above!"

"My Father, it is dark!"
"Child, take my hand,
Cling close to me, I'll lead thee through the land;
Trust my all-seeing care; so shalt thou stand
'Midst glory bright above."

"My footsteps seem to slide!"
"Child, only raise
Thine eye to me. Then, in these slippery ways
I will hold up thy goings. Thou shalt praise
Me, for each step, above."

"Oh! Father, I am weary!"
"Lean thy head
Upon my breast. It was my love that spread
Thy rugged path; hope on, till I have said
'Rest! rest, for aye, above!'"

"THE YOUNG REAPER."—This excellent Sunday School paper is unusually attractive. It comes, also very cheap, only eleven dollars and thirty-six cents, for one hundred copies, (monthly) for the year. It is issued by the American Baptist Publication Society, Philadelphia.

The *Childrens' Friend*, published by the *Southern Baptist Sabbath School Union*, and edited by A. C. Dayton, a paper of the same size, is *still cheaper*, only eight dollars for one hundred copies one year sent to one address! Will not every Church subscribe for one hundred copies and circulate them among the children of the congregation, if it will not organize a Sabbath School? It would be doing a good thing.

POSTPONEMENT.—A correspondent of the *Arkansas Baptist* states that Rev. Mr. Winfield, of Dallas county, postponed for one month the baptism of two ladies, because he had not his Discipline with him.

IS IT SOUND?—A correspondent of a Pedobaptist exchange censures "Anna Clayton," (the New School Presbyterian novel in reply to Theodosia Ernest,) for saying: "Our blessed Saviour wiped out all original sin with his own precious blood." He thinks that this is "in opposition to the known views of several Pedobaptist denominations;" and asks, "What Old School Presbyterian, or how many of the New School, believe that those persons who live in impenitency, and at last die in their sins, were in infancy cleansed by Christ's blood of all original sin!"

—A canon of King Elfric to Walfinus, a bishop, A. D. 970, runs: "Let no priest drink immoderately, nor force others to get drunk; for he ought to be prepared, and to have the use of his understanding, *if an infant is to be baptized, etc.*"

EXALTING BAPTISM.—A writer in the *Christian Record*, (the Indianapolis organ of "the current Reformation,") says: "We assert that there is but one action ordained or commanded in the New Testament, to which God has promised, or testified, that he will forgive the sins of an alien. This action is Christian baptism. To him that believes and is baptized, God has testified, or promised salvation, or the forgiveness of sins." "The Bible means what it teaches, and it teaches this: that in the act of baptism the remission of sins is *bestowed*."

—M. Bonse, a Dutch astronomer, announces that the famous comet of Charles V., which was seen in 1556, will reappear in August next.

"UNION."—The *Baptist Circular*, (Sacramento,) says: "At a recent California meeting of a Sabbath School Union, composed of all the evangelical denominations, a Methodist minister arose and made a special speech, on what be conceived to be the duty of all parents, to have their babies sprinkled at a very tender age. Baptist parents and their children belonged to this Union, and, being present on this occasion, they were compelled to sit and listen to this unscriptural stuff and downright religious error."

SAN FRANCISCO.—A correspondent of a Methodist exchange writes from this city: "The Baptists have one strong and growing church. Abortive attempts have been made to form new Baptist Societies on several occasions. The Baptists have suffered from internal difficulties and eccentric pastors, but they are now harmonious and prosperous."

"LATITUDINARIANISM."—Bishop Andrew, of the Southern Methodist Church, in a letter recently published, says: "I should not be surprised if there are men in our ministry who preach moderate Calvinism, semi-Pelagianism, a little of Universalism, or a sprinkling of Unitarianism, or some other thing equally wild. Our preachers, many of them, do not undergo a sufficiently rigid probation, nor examination, before they are authorized to expound God's word."

MISSIONARIES IN JAPAN.—It is stated that Rev. S. R. Brown and his associates of that mission, arrived at Kanagawa, Japan, on the first day of November last, nine days from Shanghai. Dr. Hepburn and others of the Old School, proceded them. For the present, they are all to reside together in a former Buddhist temple, which was readily granted by the authorities. Mr. Brown expresses the opinion that no more missionaries should come at present, lest their number should excite the jealousy of the Japanese who thus far have been friendly.

In other words, Baptist missionaries are not needed, in the estimation of these Presbyterians.

—The Methodists are discussing important changes in their exclusive ecclesiastical system. Rev. Dr. Stevens, the editor of the *Advocate and Journal*, the wide-circulated organ of that Church in New York, contends that the next General Conference should inaugurate a system of lay representation, and in this view he is sustained by large numbers, both of the clergy and laity. There is also quite a general wish expressed for an extension of the term of ministerial appointment.

HOW HE PERVERSION BEGAN.—The Appletons, N. Y. have recently published a work, of more than 700 pages, with the title, "The Path which led a Protestant Lawyer to the Catholic Church. By Peter H. Burnett." The author says: "The first work I read in the course of my investigation was the Debate between Alexander Campbell and Arch bishop Purcell," on the Romish controversy. "I was a member of the same church with Mr. Campbell, and had the utmost confidence in him. All my partialities were in his favor. And yet, I must say, I was mortified when I read the Debate in question, because of the extreme bitterness of the charges, and the manner in which he shifted his positions, and the objectionable character of many of his main assumptions, inferences and deductions." "I could see but see that Mr. Campbell had fought with all sorts of weapons, and had addressed too many of his arguments to move ignorance and prejudice." The New York *Examiner* remarks: Mr. Campbell's "theological system is, we suppose, by all evangelical bodies in this country, regarded as, in its fundamental principles, but a crude Rationalism, with a strange intermixture of Ritualism. Now Rationalism has ever enlisted recruits for Romanism."

We rejoice that a Northern paper understands what Campbellism really is. Years ago we pronounced it a cunningly devised system of infidelity—and subversive of the very foundation of Christianity.—We were soundly berated for our opinion, by not a few Baptists, but were then confident, and are still more so, that this will be the unanimous verdict of the Christian world before we die.

OMEGA.—The publishers of this work have just received an order for five hundred and fifty copies from the Seventh Baptist Church (Elder Fuller's) in Baltimore, Md., to be bound in extra style. Their sales are already between twenty and thirty thousand.

—One of the Penobscot Indians recently appealed to the Maine Legislature to build his tribe a new school-house, and then figuratively described the old one: "The building has become bald with age, and weeps now, within and without, in every rain; and is as ragged and battered as a dead poplar in the woods."

—An interesting case was before the Philadelphia Supreme Court last week. Mr. Leroy, of New York, ordered, by telegraph, two hand bouquets, and having written "two hand bouquets," the operator thought "two hundred" was meant, and the message was so delivered. The counsel contended that the Company was bound to transmit the message precisely as was written, and was consequently responsible for the loss incurred by the variation. On the other side it was argued that the sender was the only one against whom he could proceed. The liability of telegraph companies was discussed at length, and a verdict was given against the Company.

GENERAL NEWS.

—The New York Legislature have now before them and will probably pass a law in regard to wills, which will interest very many people who have money or wealth to expect. By it no person leaving a wife, child or parent can bequeath to any association or incorporation more than one-fourth part of his or her estate after the payment of his or her debts; and even to be valid, the devise or bequest must have been made and executed at least two months before the death of the testator.

—The Houston *Telegraph* of the 17th ult. says: The influx of settlers in Texas is still very large. Every boat from New Orleans is crowded, and it is estimated that no less than twelve or eighteen hundred persons arrive in the state every week by way of the Gulf. Within the week previous, fully five-hundred slaves were brought in.

—Senator Douglas has been again dangerously ill. No less than five physicians were in attendance upon him.

—A fashionable young lady, a few days since, went into a store in Norfolk, Virginia, and after a thorough examination of its contents, bought a dime's worth of thread, which be ordered to be sent to her residence, over a mile distant. The proprietor procured an express wagon, the driver of which took the package, backed up to the door, lowered the tail-board, delivered the package and collected fifteen cents—the usual charge.

—A special commission appointed by the Legislature of Virginia to make out an estimate of the cost of arming and equipping a brigade of five thousand men, made their report on Saturday last, in which they state the amount necessary at $140,342.

—Letters from Paris say that the old Prince Jerome is poorly again, but the Emperor is not very assiduous in his visits to the Palais Royal; for why, they say, the old man bothered him too much with important demands of favors for himself and son, Prince Napoleon. The Emperor, prudently rejecting some of these one day, they say that invalid Jerome broke out testily, with "You have nothing of your uncle but his name," to which the Emperor replied, with mild Dutch phlegm: "Pardon, I have something else of my uncle; I have his family."

—Notwithstanding the severe lesson which the strike in the building trade in London placed before working men, it appears that wisdom is not the certain result of experience, as the colliers of Glasgow have given notice of a strike unless their wages are raised. In retaliation, the iron masters have determined to blow out every furnace in Scotland this month; and unless a better state of mind arises, we shall have the old struggle over again, of labor against capital, with the same disastrous results.

—The trial of Benjamin Reybure, for the murder of Susan Emma Kimble, West Chester, Pa., terminated on Saturday, in the jury rendering a verdict of murder in the second degree. The actor in this fearful murder is but sixteen years old, and the murdered girl was but nine. The victim disappeared in October last, just after being seen in the field where Reybure was plowing. Subsequently her body, with marks of violence, was found in a mill-pond. On Reybure was found blood, his shirt and his pantaloons being marked with its traces. Yet, according to the testimony, he had done a full day's work at plowing; had gone to a religious meeting on the evening of the day of the murder, and acted throughout in wonderful consistency with his protestation of innocence. He accounted for the blood by saying that his nose had bled, a matter not difficult of belief, as he was plowing land both stony and stumpy, and where the handle of his plow might any moment have occasioned bleeding at the nose.

—The Capital of the State of Tennessee, at Nashville, not yet finished, has cost so far, $826,000. The Capital of Ohio, at Columbus, unfinished, its estimated cost, when completed, $1,552,207. The Capital of South Carolina, when finished, will cost $3,500,000.

—This morning, a young lady, daughter of Henson Miller, track master of the Central Railroad, told her parents soon after she arose that she had dreamed last night that Mr. Keist, who attends the railroad bridge at Allen's Creek, was killed, and that Mrs. Keist came to the house to tell Mr. Miller. A short time after relating this dream, and while the family were at breakfast, Mrs. Keist came in to tell them her husband was killed last night by the cars at Brighton. So impressed was the girl with the force of her dream that she ran to another room when she saw the woman approaching the door, as she felt sure that she had a tale of sorrow to tell. Mr. Keist was a German, who had worked for a number of years on the railroad, under the direction of Mr. Miller, and his wife had often called at his house and thus became well acquainted with the family.—When Miss Miller told her dream, Mr. Miller had not heard of the accident, indeed, the Coroner having charge of the body did not know who the unfortunate man was. While there are thousands of dreams that are not premonitory, now and then there is one that is, to say the least, 'co-incidental with actual occurrences, of which the dreamers knew nothing.—*Union and Advertiser, Rochester, N. Y.*

—The Superintendent of the Massachusetts Coast Lines of Electic Telegraph will, as soon as the weather will permit, put down a submarine telegraph cable across Vineyard Sound, connecting Martha's Vineyard with the main land. The cable is entirely different from any heretofore laid in this country or in Europe, and is very heavy. It is made of gutta-percha covered wire, surrounded by a thick coating of jute, and is to be fastened to a chain cable weighing three pounds to the foot. The distance across the Sound is four miles, and the cable will weigh thirty-one and three-quarter tuns.

—By a mistake in name the postmastership of Watertown, Wis., has been conferred upon Patrick Regan, a staunch Republican, while Peter Regan, Democrat, waits for the error to be corrected by the arrival of a new commission.

—Henry Ward Beecher stated, in one of his late lectures, that during the first year of his ministry he was not only pastor, but the sexton of the church, filling and lighting the lamps, which he was compelled to buy himself, kindling the fires and sweeping out the church. He did not ring the bell, because he had none to ring. His congregation consisted of nineteen women, all of whom were in what Mrs. Partington would call "indignant circumstances."

—A Boston publishing house proposes to publish shortly forty plates from designs on stone, drawn by the late Dr. James Deane, of Greenfield, representing the most valuable specimens of fossil footprints discovered by him in the old red sandstone of the Connecticut Valley. The drawings are said to be executed with wonderful skill. The publication is for the benefit of Dr. Deane's family.

—A rich miser in Auburn, N. Y., has made arrangements to be buried in Owasco lake, a beautiful sheet of water near that town. He has a stone coffin made which takes twelve yoke of oxen to draw it. He gives a man a good farm for burying him. He is to take him to the middle of the lake and sink him.

—A few nights ago, Mr. Owen Hamilton, of Chester county, Pa., was aroused by his dog going mad in the room occupied by himself and family. Lighting a candle as quick as possible, he saw the dog coming towards him as if to make battle. Not knowing in the moment of excitement what to do, he jumped upon the bed; but seeing the danger of his wife and children, and having no weapon at hand to kill him with, he made an effort and succeeded in catching him back of the neck. After a desperate struggle—we might say for life and death—he overpowered the dog. Then came the trouble to dispatch him—being almost overcome in the struggle. The gun was brought, but it was unloaded; the axe, but both hands were required to hold the dog. Finally, a rope was procured to hold the dog. He was then killed. Mr. Hamilton fortunately received no injury; but one hand was completely paralyzed for a time from the effects of the struggle.

—About $4,500 in gold was lately stolen from the cellar of a convent in Montreal by two men, who were afterwards arrested and the greater portion of the money recovered. The treasurer of the company stated that the greater part of the money had been in the vault for between forty and fifty years, a loss of interest during that long period of upwards of nine thousand dollars.

—Were married on Thursday evening, the 19th inst., at the residence of the bride, (Choctaw county, Ala.,) by the Rev. A. Daugherty, "in the prime of youth," Mr. Charles W. Pate, aged about 84 years, to Mrs. Elizabeth Cona, aged 96 years.—*Mobile Tribune.*

—A very large meeting was held on Friday night in New York, for the purpose of giving expression to the sentiments of the people of America who sympathise with the cause of Italian Independence. James W. Beekman was chosen chairman. Addresses were delivered by Rev. J. P. Thompson, Rev. Henry Ward Beecher and Rev. H. W. Bellows, by Hon. Charles King, President of Columbia College, Joseph Hoxie and Prof. O. M. Mitchell. The principles urged in the Napoleonic pamphlet of Le Pope et le Congres were enthusiastically endorsed, and the rights of the Italians to independence of the Roman See, elequently urged by the speakers.

—A suit for breach of promise came up yesterday in the Superior Court. The plaintiff, a young lady, who says she is 29 or 30, sued Sarah Fice, of Washington township, laying her damages at $5,000. Benjamin, Sarah alleges, wooed and won her young affections, then deserted her; broke his solemn promise, oft repeated, that she should share his lot for life, and went and married another. For having thus outraged her feelings she appeals to the law, and asks a jury of her countrymen to put money in her purse to heal her wounded honor. John Howard appears for the plaintiff. The case will probably last through the week.—*Dayton (O.) Journal.*

—Miss Catharine Beecher, a woman of great ability, sister of the Rev. Henry Ward Beecher and of several other [illegible] Beechers, has published a theological work, inquiring how sin came into the world. There are matters of more practical importance than the inquiry. If there is a pig in your garden, you had better busy yourself in driving it out than in speculating as to how it got in.—*Prentice.*

—The Louisiana *Sugar Planter* encourages the hope of a better crop of sugar the coming year than was made last year. It says: "We may safely predict a good stand of ratoons this year, as the winter has been so far remarkably dry and uniformly cool, checking any tendency to vegetation, and well adapted to preserve every stalk sound, and the eyes in the best condition for making their appearance in the desired number in March and April."

MARRIED,

In the city of LaGrange, Missouri, at the residence of the bride's father, L. B. Worthington, on the 21 day of Feb. 1860 by the Rev. H. M. McGoodwin, Mr. JOHN L. TAYLOR of Lewis County, Missouri, to Miss MOLLIE R. WORTHINGTON.

DIED:

On the 19th ult. KATE SNIDER, daughter of Dr. Wm. and Minerva M. Snider, of Jackson, Tenn. aged 3 years and 2 months, after an illness of but a few hours.

She was but a child, it is true, but she was our little Kate. The sweet and gentle sister [illegible] we all loved so well, and snatched from us so suddenly! Our tears will flow, while we bow our hearts submissively to the will of our Heavenly Father, who has spoken to us all for the first time, in this "still small voice" of His Providence, reminding us of the evanescence of earth's brightest joys and to be alike ready to follow her to the skies, and thus our only solace, that the bud that had crowned here on earth, now blossoms in immortal beauty in the Paradise of God:

"The stars that shine and fall,
The flowers that droop while springing;
These, alas! are types of all
To which our hearts are clinging." L.

SPECIAL NOTICES.

BARNETT'S COCOAINE.—Premature loss of the hair, which is so common now a days, may be entirely prevented by the use of Barnett's *Cocoaine*. It has been used in thousands of cases where the hair was coming out in handfuls, and has never failed to arrest its decay, and to promote a healthy and vigorous growth. It is at the same time, unrivalled as a dressing for the hair. A single application will render it soft and glossy for several days. See advertisement. mar3—3m

The Mustang Liniment cures Rheumatism;
The Mustang Liniment cures Stiff Joints;
The Mustang Liniment cures Burns and Wounds;
The Mustang Liniment cures Sores, Ulcers, Caked Breasts and Sore Nipples; Neuralgia, Corns, Warts, and is worth one million dollars per annum to the United States, as the preserver and restorer of valuable Horses and Cattle. It cures all Sprains, Galls, Wounds, Stiff Joints, &c. Did you ever hear of any ordinary Swelling, Sprain or Stiffness, either on man or beast, which the Mustang Liniment would not cure? Did you ever visit any respectable Druggist in any part of the world—in Europe, Asia or America—who did not say "it was the greatest discovery of the age?" Sold everywhere. Every family should have it; three sizes.

BARNES & PARK, Proprietors, New York.
mar3—1m

A CARD TO THE SUFFERING.—The Rev. William Cosgrove, while laboring as a missionary to Japan, was cured of Consumption, when all other means had failed, by a recipe obtained from a learned physician residing in the city of Jeddo. This recipe has cured great numbers who were suffering from Consumption, Bronchitis, Sore Throat, Coughs, and Colds, and the debility and nervous depression caused by these disorders.

Desirous of benefiting others, I will send this recipe, which I have brought home with me, to all who need it, free of charge. Address

REV. WM. COSGROVE,
280 Baltic street, Brooklyn, N. Y.
Jan. 28—3m.

ADVERTISING DEPARTMENT.

TO ADVERTISERS.

The Tennessee Baptist.

CIRCULATION 16,000.

The Best Advertising Medium in the South.

We would most respectfully call your attention to the following low rates of Advertising in our paper, the TENNESSEE BAPTIST. Our circulation, at present, is nearly 16,000, and is rapidly increasing in every Southern and South-Western State.

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, $1 00
For six months, " 15 00
For twelve months, " 25 00

Yearly or semi-yearly advertisements, of ½ of a column, or over, payable 25 per cent. less than the above rates.

Special notice will be called to your advertisement.

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

Articles written to advertise schools will be charged same as advertisements. When Bets are furnished they will be noticed editorially, if advertised in this paper.

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

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

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

GRAVES, MARKS & CO.

1860! 1860!

Hurt's Superior Cotton Gins!

THESE SUPERIOR COTTON GINS can be had at from $2 to $2½ and $3 per saw—Cash only—or by giving reliable lickenses, on a short credit. These Gins are suitably warranted to surpass any Gins now made, for ease of draught, speed of ginning and good samples. Relatively considered. A workman attends to each order and starts the Gin, free of charge. Address

N. McKEEHAN,
Germantown, Tenn.
Mar 3—tf

Standard Baptist Books.

THE PUBLICATION OF THE SOUTH Western Publishing House, and of Sheldon & Co., N. Y., as well as all other Standard Works, can be procured in New Orleans, at 163, Camp street.

WM. DUNCAN, Agent.

Southern Psalmist!

EDITED BY

J. R. GRAVES AND J. M. PENDLETON.

The following is a list of prices of the different sizes and styles of binding.

Bound in Sheep,	32 mo.	-	-	50
" "	18 mo.	-	-	75
Arabesque,	32 mo.	-	-	75
"	32 mo.	(gilt edge)	-	1 00
Turkey Morocco,	32 mo.	"	-	$1 50
" "	18 mo.	"	-	2 00
Imitation "	32 mo.	"	-	1 00
" "	18 mo.	"	-	2 00

GRAVES, MARKS & CO.

This work is attaining a general circulation in the South and South-West. It has passed through ten editions already. It is the BAPTIST HYMN BOOK.

GOOD NEWS TO MANY WHO ARE now bitterly regretting that they have not been able to avail themselves of the Greek classics of Homer, Cicero and Virgil. Below are offered the very best literal translations of these works, issued in this country. The text is [illegible] by the translation, and properly used, these works will prove Classical Instructors to those wishing to acquire a knowledge of the Latin Languages:

INTERLINEAR CLASSICS.—

HORACE, by Clark, $1 50
CÆSAR, by Clark, 1 50
VIRGIL, by Hart and Osborne, 1 50
CICERO, by Clark, 1 50

For Students!

Dean Trench's Philological Works.

TRENCH ON BIBLE REVISION, 50
TRENCH ON STUDY OF WORDS, 75
TRENCH ON PROVERBS, 75
TRENCH ON NEW TESTAMENT SYNONYMS, 75

Sent by mail on receipt of price.

These cannot be studied or read without profit.

GRAVES, MARKS & CO.

Ready for Orders.

To be Issued the First of March, 1860, ROBINSON'S HISTORICAL WORKS.

HISTORY OF BAPTISM. Price, $2 50
SCIENCE OF LIFE. By W. C. Buck, 50
"THEODOSIA." By J. R. Graves, 40
THE BAPTISTS—WHERE DID THEY COME FROM. By S. H. Ford, 40

SABBATH SCHOOL LIBRARIES.

Library S. B. S. Union, 41 vols., half muslin, $9 00
Am. Bap. Pub. So., 50 vols., half morocco, No. 1, 7 00
" No. 2, 7 00
" No. 3, 14 00
Sheldon & Co., [illegible] 12 00
[illegible]

For sale by GRAVES, MARKS & CO.

WEST TROY BELL FOUNDERY (Established in 1826.)

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

A. MENEELY'S SONS, Agents,
West Troy, N. Y.

BOOK COLUMN.

Infidel's Daughter.

EMMA LIVINGSTON; OR THE INFIDEL'S DAUGHTER. BY A. C. DAYTON. This long expected work is now is now issuing from the press of the South Western Publishing House, and finding a rapid sale. It is in some respects more interesting than "Theodosia," and it displays far more thought and will be conceded by all to be a powerful work.

It will be read by Christians of every name, with equal interest. It was written for all in defence of the Bible and Christianity against deism, infidelity, universalism and unbelief. Christian parents cannot find a more suitable book in this day of universal scepticism to put in the hands of their children.

We give the table of contents:

PART I.—Atheism or Anti-Theism.

Chapter I.—The Mother and the Child.
Chapter II.—A new acquaintance, and a strange question.
Chapter III.—A disappointment. No one can prove that there is not a God.
Chapter IV.—The existence of a God can be so proved as to leave no room for a true philosopher to doubt.
Chapter V.—An argument, which no one is expected to read who is not willing to think, and by which, in connection with what has gone before, the existence of God is made as certain as the existence of the Universe.

PART II.—Infidelity or Deism.

Chapter VI.—Is the Bible a Revelation from God? The question stated. A summary of difficulties. It is possible that God should make a Revelation. It is probable that he would. But is it certain that he has?
Chapter VII.—An anxious enquirer. A new idea. A sleepless night. Good resolutions.
Chapter VIII.—The argument resumed. If God makes a Revelation, how can he certify it to us? Testimony of History. God's signature and seal. Testimony of Miracles. Credibility of Infidelity. Contents [illegible] and the Prophets. Credentials of Jesus Christ.
Chapter IX.—Credentials of the Apostles. This Revelation suited to Sinners.
Chapter X.—One taken and the other left.
Chapter XI.—The argument re-stated. A formidable objection met. Why was not Christ received by the Jews if he had the proper credentials?
Chapter XII.—Supposed absurdities and seeming contradictions in the Bible.
Chapter XIII.—Dr. Thinkwell tells how he became a believer. An argument from the influence of the Bible on those who read and obey it. Testimony of the Doctrines.
Chapter XIV.—Dr. Thinkwell's story continued. Testimony of Prophecy.
Chapter XV.—My poor lost child! Recapitulation of the argument with pictorial illustrations. The Temple of Revelation with its four pillars—History, Miracles, Prophecy, and Doctrines. Inscription of the Sacred Writers.

PART III.—Universalism.

Chapter XVI.—Salvation by nothing of Universal Salvation, nor indeed of any salvation at all. No remedy for sin but in the Bible.
Chapter XVII.—The argument from the Scriptures. Heaven and Hell. Scheol, Hades, Tartarus and Gehenna.
Chapter XVIII.—Argument from the Scriptures continued. Scripture proof of Universalism. The Resurrection. The Judgment of the Last Day.
Chapter XIX.—The State of the Dead from Death to the Resurrection.
Chapter XX.—Fresh news from the Spirit land. Does Everlasting mean Forever?
Chapter XXI.—A personal devil. Testimony of modern spirits ghosts and devils. The spirit rappings.
Chapter XXII.—The Conclusion of the Whole Matter. The Doomed and Lost. The beginning of Faith. The dawning of Hope. The trusting, rejoicing, conscious child of God.

Young Minister's Library.

Commentaries and Exegetical.

Olshausen's Commentary, 6 vols.	12 00
Encyclopedia of Religious Knowledge,	5 00
Scripture Text Book and Treasury,	[illegible]
Laws of Figurative Language,	1 00
Trench on the Synonyms of the New Testament,	75
Laws of Prophetic Symbols,	75
Frey's Scripture Types, 2 vols.	2 00
Extent of the Atonement,	1 00
Ripley's Sacred Rhetoric,	1 00
Christian Parelsens,	1 00
Bagg's Manual of Theology,	1 25
Our Lord's Great Prophecy,	1 00

Historical Works.

History of Foreign Baptists, Orchard,	1 00
History of English Baptists,	1 00
Backus' History of New England,	[illegible]
Hinton's History of Baptism,	[illegible]
Footsteps of our Forefathers,	1 00
History of Open Communion,	[illegible]
Struggles and Triumphs of Religious Liberty,	[illegible]
Voice of the Church in all ages,	1 00
Mosheim's Church History,	4 00
History of the Reformation, D'Aubigne,	5 00

Controversial Works.

Carson on Baptism,	1 00
Stuart on Baptism,	[illegible]
Theodosia Ernest, 1 vol.	1 00
Theodosia Ernest, 2 vol.	1 00
Great Iron Wheel,	1 00
Pedobaptist and Campbellite Immersions,	[illegible]
Baptism for Remission of Sins,	[illegible]
Concessions of Pedobaptists,	[illegible]
Baptist Library,	1 00
Grace Truman,	1 00
Jeter's Campbellism Examined,	1 00
Laird's Review of Jeter,	1 00

Classical Works.

Greek Lexicon, Liddle and Scott's,	5 00
Latin-English—Crooks and Schems,	3 00
Greek Prepositions and Cases of Nouns,	[illegible]
Greek Concordance of New Testament,	[illegible]

General Books of References.

Webster's Dictionary, (University)	1 00
Cruden's Concordance,	1 00
Butler's Analogy,	1 00
Palestine Past and Present,	1 00
Wayland's Mental Philosophy,	1 00
Atlas of Biblical Geography,	1 00
Baptists not Protestants,	50
Carson on Providence,	1 00
Rollin's Ancient History,	1 00
Methodist Discipline,	[illegible]
Hedding on the Discipline,	[illegible]
Breaker on Communion,	[illegible]
State of the Impenitent Dead,	[illegible]
The True Mission of Baptists,	[illegible]
Doulos,	[illegible]
Question of the Age,	[illegible]

It may be that we have omitted some works essential to the proper study of the Word of God.

We will furnish the above list to ministers at 20 per cent from the above prices for cash—save the works purchased of the Methodists and Mr. A. Campbell.

Theological.

Cruden's Concordance,	1 00
Butler's Analogy,	1 00
Palestine Past and Present,	2 00
Wayland's Mental Philosophy,	1 00
Owens on Providence,	1 00
The Great Commission,	1 00
The Great Teacher,	1 00
Christian Life,	1 25
God Revealed in Nature and in Christ,	1 00
City of the Great King,	[illegible]
Harmony and Exposition, [Bush]	1 00
Tyndale's Revival Sermons,	1 00
Rise and Progress, [Doddridge]	1 00
Laws of Figurative Language, [Lord]	1 00
Origin and Inspiration of the Bible, [Gaussen]	1 00
Christian Paradoxes [Crawford]	1 00
Coming and Reign of Christ, [Lord]	1 25
Select Discourses,	1 00
Philosophy of Plan of Salvation, [Walker]	1 00
Voice of the Church, [Taylor]	1 00
God Revealed in Creation, [Walker]	1 00
The Messiah, [Lord]	1 25
Study of Words, [Trench]	75
Bible Revision, [Trench]	75
Lessons in Proverbs, [Trench]	50
Prince of the House of David, [Ingraham]	1 25
Taylor's Holy Living, [Taylor]	1 25
Precious Stones of the Heavenly Foundation,	1 00
Lessons from Jesus, [Balfern]	75
Glimpses of Jesus, [Balfern]	75
Losing and Taking of Mansoul, [Patton]	1 00
Remains of Fuller,	1 00
Prophetic Symbols, [Price, Remy, Winthrop]	75
Scripture Text Book and Treasury,	75
Christian Mirror,	60
State of the Impenitent Dead,	50
Wayland's Sermons,	50
Pendleton's Sermons,	1 00
Reformers vs. Baptists, (Debate)	1 00
Fables of Infidelity,	75
Christ our Life,	75
Power of Prayer,	1 00
Bible in the Levant,	75
Blind Bartimeus,	75
Living Epistle,	75
Daily Thoughts,	50
Truth in Everything,	50
Sacred Rhetoric, [Ripley]	75

Sermons.

Pendleton's Fifty Sketch, (with portrait,)	1 00
R. Fuller's,	1 00
[illegible]	1 00
Tyndale's Revival,	1 00
Wayland's to the Churches,	1 00
New York Pulpit for 1858,	1 00
Select Discourses of German Divines,	1 25

Historical.

History of Foreign Baptists, (Orchard)	$1 00
History of English Baptists, (Orchard)	1 00
Backus' Church History,	[illegible]
History of Romanism, (Dowling)	2 50
Josephus,	2 00
History of the Bonaparte Family,	2 00
Church History, (Mosheim)	4 00
History of the Reformation (D'Aubigne)	5 00
Ancient History, (Rollin)	5 00
Ancient History—abridged, (Rollin)	[illegible]
Struggles and Triumphs for Religious Liberty,	1 00
Memorials of Early Christianity,	1 00
History of the Bible—pictorial, (Sears)	1 00
History of Palestine, (Kitto)	1 00
History of Bible Translation, (Mrs. Conant)	1 25
Pictorial History of American Revolution,	1 25
Harmony and Exposition of our Lord's Great Prophecy,	1 00
Avenging the Ebel,	[illegible]

Another Word to Those Who Owe.

Our book-keeper is now passing through our subscription books, and making out the accounts of all who owe us for one year or a longer time. We have on our books now due over fifty thousand dollars, and we are obliged to collect.—Every reasonable christian brother will see this and pay us. He knows he cannot make three crops of cotton, or produce, and get no pay. We have waited and credited our subscribers because we believed them honest, and would pay when we needed—and we still believe they will. We now need what is due.

☞ *Remember, we stand ready to correct every error.*

☞ *Remember, if it is impossible for you to pay now, and you still want the paper, say so, and you shall have it until you can pay. Those who owe, and will neither pay nor reply, will be discontinued, and published in the list of Hard Cases which we are now making out.*

ACKNOWLEDGEMENT OF PAYMENTS.

The following new subscribers have paid to 1861:

[illegible]

The following new subscribers have paid to the 1st of March, 1861:

[illegible]

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

Curry McGrew, 8 Nov., Eld J W York, [illegible] Sept., Saml Evans, 23 April.

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

E H Shumaker, 6 Dec., Jas H Hendy, 22 Dec., Jas Andrews, 1 January.

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

[illegible]

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

[illegible]

Correspondence.

J. W. Lloyd: letter of Feb. 21, 1860, containing two dollars received—he gives neither State County, Post Office, nor is either to be found on the envelope—If Bro. L. will give us his State and P. O., we can enter the credit.

Bro. J. M. Geer, your letter with $5 00 is at hand; you do not give us the P. O. to which the paper is going or was received, in the name of J. M. Garrett—please give us the P. O. and State, and we will make the change and enter the credit.

Bro. E. G. Garlright, the work on Apostacy has not been published yet.

Jas H Hendy—money received, all right—send on balance, as you propose—all will be right.

Jane Gotcher—your letter with $3 received—the $3 to Sept. last, also received, and pays to 21st August, 1860.

Our patrons have been very prompt in observing our request of putting the Post Office and State upon their letters, this year, and hope that they will always keep it in mind when they go to write us.

We have, however, some letters upon file, and wish to know Post Office of the writers:

Blakely, Isaac B.	
Combie, John	Rhodes, A. G
Gray, John (in Ga.)	Rhodes, E. H.
Herron, W. B.	Reed, J. A.
Hale, Henry	Smith, Mrs. E. C.
McGahee, Asa	Wood, Wm.
Moore, Thomas B. (of Tenn.)	Young, J. M. (now dead).

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

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

NEW BOOKS.

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

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

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

The readers of the *Tennessee Baptist* need not be informed of the commanding talent of "P." Those who wish to see him can do so by purchasing the book. It's a splendid engraving.

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

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

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

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

Marriage and the Married Life. By J. M. P. Cater; price, 75

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

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

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

New School Series.

Speller and Reader, FIRST BOOK. By S. A. Vaughan; price, 25

Speller and Reader, SECOND BOOK. By S. A. Vaughan; price, 25

Reader with Spelling Lessons, THIRD BOOK. By S. A. Vaughan; price, 25

The Author has the most successful method of interesting the children that has yet been introduced. Such is our opinion as a Teacher. G.

EWIN, PENDLETON & CO.,

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WOOD & LOW, COTTON FACTORS AND COMMISSION MERCHANTS,

No. 34, Magazine St., NEW ORLEANS.

N. B.—Particular and personal attention paid to the sale of Cotton, to the purchase of plantation, family, and merchant's supplies.

Sabbath Schools.

BRETHREN AND SISTERS.—You are Baptists, you love our doctrines, and our churches; you believe they are the doctrines of the Bible, and the churches of Christ; you desire their perpetuation and extension; you would be grieved and feel that you were slandered if I should say that by your opposition, or indifference to a strictly Baptist Sabbath School literature, you are destroying the churches that you love, that is preparing the way for their abandonment and destruction, in the coming generation. Read carefully the following address and see if it is not so. It was prepared by a committee of our best brethren, among the Northern Baptists, and was designed to call the attention of the churches, North, to the propriety of forming, just such an organization as you have in our Southern Baptist Sabbath School Union. But the arguments which show the necessity of the formation of such an organization at the North, show the need of a generous support of a similar one among ourselves. Notwithstanding limited space we give it all this week, as it will not bear to be divided.

A. C. D.

AN ADDRESS TO BAPTISTS ON SUNDAY-SCHOOL INSTRUCTION.

DEAR BRETHREN.—The undersigned have been appointed a Committee, by the Sunday-School Convention connected with the New York Baptist Association, "to prepare and circulate an address setting forth the necessity of securing instruction in our Baptist Sunday-Schools, upon the distinctive doctrines held by us as a denomination, including all matters relating to baptism, communion, church polity, and discipline." In endeavoring to discharge so solemn and important a duty, they have sought the enlightening and directing influences of the Holy Spirit, and they now respectfully request your kind and prayerful regard to the matters which they present for your consideration. Both the New York Association and the Sabbath School Convention, wish to avoid even all appearance of dictation to their brethren of the same denomination: but regarding the topics to which their attention has been called, as equally interesting to all Baptists, they esteem it their duty and privilege to give general publicity to their views, and to submit the views of their brethren in return.

The completeness of Christian character inculcated in the word of God, requires an intelligent understanding of "all the commandments and ordinances of the Lord," in which believers are expected to walk "blameless." All necessary information upon these subjects is communicated in the sacred Scriptures, which constitute the *sole* and *only perfect* guide in faith and practice. A faithful and intelligent minister of the Gospel, constantly endeavors to teach the disciples of the Lord to observe all things whatsoever He hath commanded them. But every minister is not thoroughly intelligent in "all things," and those who are, cheerfully acknowledge the large aid which they receive in this labor of love, from full and faithful instruction in the Sunday-School. Here, in many cases, scriptural education commences; in some, it reaches all the maturity which it ever attains. In the most of families the Bible is read only for devotional purposes; in the meeting-house and the lecture-room, it is seldom critically examined by the hearer of the word, to see for himself if these things are so, in order that he may become thoroughly indoctrinated in the good word of truth, by personal comparison of Scripture with Scripture.

When we consider the age at which children are usually admitted to the Sunday-School, the number of years which they spend there in receiving instruction, the full occupation of both hand and head, in the busy affairs of life, from the period when they leave the school, till the end of their earthly career, it will hardly be disputed that the most which they ever acquire and retain of Bible knowledge, they learn in the seminary. Here are fixed as memory those passages of Scripture which relate to particular doctrines, proof-texts and corresponding expressions, and the argument is familiarized to the mind by catechetical formulas. Thus the child is often better prepared than his aged parent, who has not enjoyed equal advantages, to maintain by citations from the holy oracles the attributes of God, the divinity of Christ, the fall of man, the necessity of faith, the certainty of judgment, the happiness of the righteous, and the eternal punishment of the wicked. On such subjects their is often the most thorough and familiar indoctrination, and the sword of the Spirit, the word of God, becomes for such purposes familiar to the hand that may frequently, in after life, have occasion to employ in resisting the assault of the adversary.

This is right. These things ought ye to have done, but not to have left the others undone. In what Sunday-School are the children equally as well instructed in the Scripture doctrine of immersion, in the equality of the Christian ministry, in the necessity of baptism before communion, in the organization of a Church of Christ and its independence, in the proper methods of dealing with offenders, and of maintaining pure and inviolate the discipline of a congregation of believers? Where are the books provided for Sunday-School education on all these points? Take, for instance, baptism as a prerequisite to communion. In what Sunday-School is it taught? Where are the text-unless-books, shewing the *order* in which the preaching of the Gospel, discipleship, baptism, and the teaching to observe all things that Christ has commanded, are laid down in the grand commission, and the uniform observance of this order throughout the recorded acts of the Apostles? For want of a scriptural education on this topic, many Baptists imagine that the question of strict communion is merely a matter of expediency, whereas sacred Scripture is as explicit upon the order to be observed between baptism and communion, as between faith and baptism. "How, then, comes it to pass, that instruction on such points is not thoroughly given in our Sunday-Schools, so that those who in subsequent life compose the body of our churches, may be skilled in the Scriptures, and familiar with the arguments relating to them?

This question is readily answered. Our publishing houses being associated in a union of their own, have been obliged to use the general system of instruction common to schools of different denominations. In these our peculiar views, and the scriptural arguments which sustain them, are either totally ignored, or partially misrepresented. In either case, great injustice is done to the cause of truth. Important doctrines are treated as not essential, and the child is kept in ignorance of their Scripture foundation, until he is converted, and is desirous of professing the faith as it is in Jesus. His pastor has, arising from this education is then appealed to, in order to prevent him from uniting with a people that are alleged to refuse communion with the great majority of those who love the same Lord, and profess the same faith. As he has been educated in ignorance of what is called Christian union, and the relations of general society almost uniformly bear more strongly against our views than in their favor, at his very outset in the Christian career he meets with a powerful current that frequently lands him in ecclesiastical connection with Pedobaptists. He is unprovided with the anchors of Bible truth wherewith to resist its force. He has never been taught his danger, nor furnished with the means of effectually withstanding it.

The pernicious consequences of these conditions are not confined to youth. Thousands of church-members are utterly unprepared to give a reason for their practice. It is not, therefore, surprising that they are brought into association with the intelligent of other denominations, they are ensnared, and led into the practice of error.

The conditions to which we have referred, are not equal in their influence upon different denominations. The truths which are ignored, or partially misrepresented in general systems of instruction, are only those which particularly distinguish us as a denomination. That immersion only is Christian baptism, that believers only are entitled to baptism, that baptized believers only are qualified to commune, that a church of Christ is composed *only* of baptized believers, and that it is the *only* body that possesses ecclesiastical authority: such truths as these, and *new* such truths, are ignored in our associations with other denominations in Sabbath schools. No Scripture truth held by these is ignored. It is only *the existence of these truths* that makes Baptists. Let them be entirely blotted out, and all would immediately be Pedobaptists. Let them be universally acknowledged, and all would be Baptists. To ignore them in a general system of instruction, is just so far to blot them out of existence. All the loss from ignorance in these respects, falls upon Baptists—all the gain accrues to Pedobaptists.

One very remarkable effect of such systems is to create a positive and very extensive distaste, even among Baptists, to any allusion to such topics from the pulpit. Harmonious co-operation with Pedobaptists from childhood, upon the principle of mutually ignoring certain Gospel truths, and an extended and somewhat thorough education in Bible doctrines without them with all the strength of early impressions and long-continued association in favor of such treatment of Christ's commandments, entirely prepossess the mind against preaching upon subjects of this character. Thus the Sabbath school affects the ministry, and the pastor who would give full and explicit instruction upon all of Christ's commandments, is regarded as singularly illiberal, bigoted, and sectarian. The cry is peace and union; the tendency, compromise and ruin.

If as Baptists, we were invited to unite in a system of instruction for the Sabbath school, which should entirely omit all mention of salvation by JESUS CHRIST, we would recoil with horror; but we tolerate systems which omit all mention of obedience to some of His most important commandments. A Bible, from which every exhortation to faith and repentance, was expunged, would be unhesitatingly rejected: but a literature in which a hint in favor of believer's baptism, scriptural communion, the independence of churches, or any similar topic, would be esteemed a sin against propriety and good taste; is approved and justified.

At the same time that Pedobaptists bind this yoke upon our necks, they bear no portion of it. It is their direct advantage that the truths to which we have alluded, should be wrapped up in a napkin and buried in the earth. They would not object, if these truths were never brought up into the light. Still this does not prevent them, while they continue to maintain the union systems and to keep the children in Baptist schools ignorant of the Scriptures relating to these topics, from forming their own Sabbath-school organizations, in which they teach all that they have added to the doctrines of the Gospel. The Episcopalians, the Methodists, the Dutch Reformed, the Congregationalists, have their respective Sabbath-School Unions, all large and flourishing. Much has been said, also, about forming a Presbyterian Union, and this will no doubt be accomplished. How long will Baptists sleep quietly and allow the locks of their strength to be shore? Will they not arise while there is yet some strength left, and by one manly effort break off forever the withes by which they are bound?

The truths which distinguish us as a denomination are either essential or non-essential. They either bind our consciences by all the obligations which love, and gratitude, and allegiance to our dear Redeemer can create, or they are matters of indifference to Him, and, by separating us from our fellow-saints, bring on our souls the guilt of schism. If we are right in holding them, as imposing upon us sacred and unavoidable duties, then we are wrong in not teaching them fully to the children in our Sabbath-Schools, in connection with other Scripture truths. If we are right in banishing them from our Sabbath-schools, as distinctive truths, we are wrong in inculcating them elsewhere. One of two courses alone remains to us as consistent followers of the Lamb of God—either to acknowledge that we are wrong in maintaining our peculiar views, or to teach those views plainly to those who are placed under our instruction.

All compromises in religious matters are exceptionable; but a compromise which hides any portion of the revealed will of God, is utterly inexcusable.

From the Banner and Baptist.

LOGIC AND HISTORY.

Some of our most talented, pious and influential brethren have of late laid it down as Baptist polity, that *majorities* must rule in all cases, and that *minorities* must submit: but there are others disposed to question the correctness of this position. At the first view, the proposition that *majorities* should always rule, it seems very plausible, but I think, when subjected to the test of Scripture and sound reason, it will be found exceedingly fallacious.

If Baptist churches were destitute of organic law, and were permitted to legislate for themselves, then majorities would have the right *to make* laws, and it would be the duty of the minority to submit to them, unless they were unjust and oppressive, in which case the minority would have the natural and inalienable right of withdrawing and setting up for them selves, provided redress could be obtained in no other way. But Christ has not conferred upon the Churches the power of legislation, and the only authority which they possess is judicial and administrative. He has enacted all the laws which are binding upon any Christian, a majority has no more right *to break* them, than has a minority. The decisions of a majority are binding upon no Christian when its dictum is *submitted* for the law of the Great Head of the Church. If majorities *must* govern, even when their decisions are *contrary* to the law of Christ, and if there is no appeal, then Christ is *not King in Zion*. He is to all intents and purposes displaced, and the affairs of his churches are put into the hands of an infallible majority. What then is the difference between a Baptist majority and the Pope, as far as the principle is concerned? If majorities are to rule in all cases, and are to be *sole* judges of their own action, then there is an end to the *principle* of religious liberty. If this be the correct view of the subject, then we may have a Vatican connected with every Baptist Church, and whatever a majority pronounces, *excathedra*, however wild, extravagant or absurd, must bind God's children until the great assize. Under the operation of this principle, when a man should unite with a Baptist church he would become, not a servant of Jesus Christ, but the slave of a majority. But the position that majorities must, in all cases, be presumed to be right, deprives Baptists of the right of private judgment in matters of morals and discipline, and makes the decisions of a Baptist church infallible. But it is plain, from the very nature of things, that Christ would not base the government of his churches upon an absurd principle, and leave a large portion, of his people to the unchecked control of a larger portion. As Christ has given law to his churches, and bound them to their observance, every Baptist has a right to be tried by that law, and if it is refused him, he has an inalienable right to withdraw, and should other Baptist Churches, upon investigation of the case, see proper to recognise him as a brother, their authority for doing so is unquestionable. But But should this position be denied, then a death-blow must be given to the doctrine of the independence of the churches; for that cannot be an independent body, which has neither the authority nor power to do what is right. If one church extends a man from its fellowship, no other has the right to force the expelled member back upon the excluding Church, for that would be interfering with the internal rights of a sister church. When a church has excluded a member, it has no further control over him, and if any church should receive him it is no concern of the other only as it may interfere with what is called the union of the churches. When one church excludes a member wrongfully, and refuses to correct its wrong, the question then for neighboring churches to decide is this: Are we bound to observe the law of Christ? Or shall we sacrifice obedience to Him to the union of the Churches? Or in other words shall we obey Christ and offend our brethren, or shall we trample His authority under our feet to please them? Every church, being an independent body, is bound to interpret the law for itself, and is under no obligation to receive the decisions of another, and act upon them in the gravest matters, without questioning their correctness. And we go even further than this, and remark, that every individual is bound to interpret the law for himself and vote accordingly; and should the church, of which he is a member, pass a resolution to abandon all discipline, or to administer it upon principles which are obviously at variance with the law of Christ, and should they refuse to correct their errors, and persisting in their unscriptural course, it could be not only his right, but his duty, to come out from among them. And if this is correct reasoning, then of course minorities consisting of several persons, have the same right. But if every church is bound by the decision of one, right or wrong, then it is in the power of one Church to make all the Churches parties to its errors, by acquiescence; and if this is sound Baptist polity, then the old fashioned idea of church independence must fall to the ground. And besides if majorities must rule, right or wrong, then there is no check upon any innovations which they may introduce, and religion might be hopelessly corrupted. In 1853 the Flint River Association convened with the Church at Holly Grove, Monroe County, Ga. There were present, from that church, two sets of delegates, both seeking to be recognised, as the church, and to be received into the Association. A resolution was drawn, presented and passed in the Association recognising the minority, and they were received into the Association, while the *majority* were excluded. That resolution was drawn by Rev. J. H. Campbell, and I believe the Association did right in their action, and as no one ever complained of it. I presume the denomination, generally, are of the same opinion. I find in the *Primitive Baptist* for June 23d. 1838, a communication from the Baptist Church at Antioch, in Merriweather County, Ga., in which it is stated that the church passed two resolutions the first, declaring non-fellowship for the institutions of the day, *unanimously*, the second declaring them unauthorized by divine revelation, and improper in a Baptist church was passed by a *majority*. This was done in conference, in July, 1857.

At the September conference, the constitution of the church was read, and the Church agreed that it did out off Missionary, Bible, Temperance, Tract and Sunday School Union Societies, as being of men. *Seven* disagreed with the majority, and requested letters which were granted in full-fellowship, as they professed to be of the same faith. Subsequently, charges were preferred against the letter holders, one for preventing the Deacon's closing the door of the meeting house, and the other for threats of violence upon the Deacon. But on the 21st of November, Rev. J. W. Cooper, George W. Key, Samuel Harris, and James Kendrick, met and organized a Presbytery, examined the letters, pronounced them legal; and then they read to the letter holders the article of faith of the Western Association, and when they agreed to them the seven were pronounced the *true* Antioch Church, and they excluded the majority taking possession of their house of worship, and I presume (for the document only intimates it,) that they were received into the Western Association. And upon what ground was all this done? Upon the ground that the majority had violated the law of Christ, in setting up new tests of fellowship not authorised by the Gospel.

These in short are my views upon this important subject, and if they are wrong, we ask our brethren to correct them in the spirit of kindness and brotherly love. All we desire is to know the truth, and we shall act according to its dictates. Let there light; and when the way of duty is made plain every sincere Christian must walk in it.

H. C. H.

ORDINATIONS & RESOLUTIONS

Ministers' and Deacons' meeting of Concord Association, Lagurdo, Tenn., Friday, August 5th, 1859.

On motion, Rev. J. J. Martin was chosen Moderator, and J. A. Delke, Clerk. Exercises were introduced with prayer by Bro. N. M. Green.

Owing to the lateness of the hour, and the absence of the Brother, and his alternate appointed to preach the introductory, the meeting proceeded to the call for essays. The following were read, criticised, and received:

J. A. Delke, subject, "*A* Church, *The* Church."

J. J. Greer, "When was the Kingdom of Christ set up?"

W. S. Perry, "Periodical Literature."

John Bond, "History of Concord Association."

This being too long to read, Bro. Rond gave a general outline of the manner in which he had treated the subject, and on his suggestion the History was referred to a Committee, consisting of J. A. Delke, N. M. Green, and the Moderator.

N. M. Green, essay, "Church Discipline.

On motion, after criticism the essay was called for publication in the *Tennessee Baptist*.

On motion, Brethren Dayton and Barton, were appointed to assign subjects for essays to be read at the next meeting, to be held with the church at Rutlands on Friday and Saturday preceding the fifth Sabbath in April, 1860.

By request of the Pastor and Deacons, Bro. J. J. Greer was appointed to preach at night. Adjourned to Saturday morning, 8 1-2 o'clock. Prayer by Bro. Jno. Bond.

Saturday morning, 8 1-2 o'clock.—After singing, prayer by Bro. Perry, the Committee to examine the historical sketch of Concord Association, reported recommending the reception and publication of said History in pamphlet form. J. A. Delke was requested to superintend its publication.

Bro. Lewis Landsay, essay, subject "Sabbath Schools."

Bro. J. M. Pendleton was appointed to preach the next introductory, and Bro. A. C. Dayton, alternate.

The meeting adjourned at 10 1-2 o'clock, to give place for the Association to meet again on Monday morning at 8 o'clock.

Monday morning, 8 o'clock.—Prayer by Bro. Trenary. Bro. D. H. Selph being called to the chair, the Moderator read his essay, subject, "What is that Union for which Christ prayed." After criticism and reception, the meeting adjourned at 9 o'clock.

J. J. MARTIN, *Moderator.*
J. A. DELKE, *Clerk.*

OBITUARIES.

MR. SOLOMAN PETTY,

Died at his residence, in Dickson County, January 29th, 1860, in the 77th year of his age. He was born in Union District, South Carolina, and was married in that country to Zerusha Darwin. Emigrated to Tennessee in 1814. Bro. P. made a profession of religion in the year 1833, and lived up to his profession till the time of his death and died resigned to the will of God. He has left a large circle of friends and relatives to mourn his exit from earth, and especially his bereaved widow and children, eleven in number, and several grand children. Oh, that God would intercpose in their salvation that they might say, with DAVID, our Father cannot come to us, but by the Grace of God we can go to Him.

J. D. PETTY.

MR. JAMES JOHNSON.

Departed this life, in Wilson County, Tennessee, on the 11th of Feb., 1860, James Johnson, son of J. M. and Susan Johnson, aged 1 year and 26 days.

"Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein"—

What is life, 'tis like a flower,
That blossoms and is gone,
Cut down and withered in an hour,
With all its beauty on.

J. W. JOHNSON.

Texas Baptist please copy.

SEVENTH YEAR IN THE TRADE—A FAST AGE REQUIRES FAST WORK.

E. M. SEAGO, PRODUCE BROKER,

And Agent for Commission Merchant, office in Seago's Block, St. John's Corner, Nashville, Tenn., will receive an interest at 6% per cent. Will make remittances in days from receipt of Goods. Will purchase, Seeds, in kind, Tobacco, Hay, Bacon, Beans, Potatoes, Onions, Dried Fruits, Beeswax, Tallow, Hides, Pelts and Lard—to fill orders at 2½ per cent. on the value of $1,00 or under; at 1 per cent. in this City, on orders over $100, at 1