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For the Tennessee Baptist.

DIALOGUE ON MISSIONS.

No. 9.

CAMPBELL—Well friend Shepherd, I am happy to meet you this morning. Permit me to introduce to you Mr. *Alonzo*, spoken of by me on the cars through mistake, as Mr. Anderson. I brought him along with me that he might give you a plain talk about your Boards and Conventions. He is one of your number; but is opposed to your present plan of Missionary operations. And I shall beg leave to-day to obey the Apostle's injunction, "be swift to hear, but slow to speak," anticipating a pleasant time, in listening to a discussion between two *Missionaries*; "for when Greek meets Greek then comes the tug of war."

Shepherd—I am pleased to make the acquaintance of Bro. Alonzo, and hope I shall find in him a Christian whose aims and wishes are in unison with my own. But, before I leave you, Mr. Campbell, to the quiet enjoyment of a listener, permit me to remind you of this one fact; and that is this: If I am not mistaken, there is a difference between the position which you assume and the one assumed by Bro. Alonzo. You are opposed to our system of Missionary operations, but do not offer any other in its stead. You seem content to urge objections to our plans, and there you *stop*, while Alonzo, I suppose, will endeavor to point out "the more excellent way." But I will be pleased to have him speak for himself.

Alonzo—"I think myself happy most excellent Shepherd, because I am permitted to answer for myself to-day," and to set forth my real views upon the great subject of Missions. I love the Missionary cause and expect to labor for its promotion, as long as I am permitted to live. But I do object to Missionary organizations and Missionary Boards. And *especially the work of Foreign Missions*. And hence I object to the Southern Baptist Convention.

Shepherd—Well now Alonzo, let us take a calm view of this whole matter. Let us look at the true nature of our present system of Missionary operations, and compare it with the one you propose to substitute in its stead; and also, take a sober view of the Southern Baptist Convention. And I desire to know why you object to it. Let me hear all of your objections.

Alonzo—I am opposed to the Convention because of its Episcopal features. These features may be exhibited, and this power exercised in different ways. And first, it may exercise Episcopal power by *taking sides in some church difficulty*, and thus become potently oppressive. To illustrate—A serious difficulty may occur in some church (as is sometimes the case.) Parties may be formed. Both parties will contend they are right. The Convention may question the matter and condemn the other. And in this way one party or one individual may be much oppressed.

Shepherd—We will admit that such a case may occur. But I cannot see that that is any objection to the Convention as a Convention. Such a case would be a departure from the Constitutional design of the Convention, and an abuse of its power. And what good Institution may not be abused? Let us look at the Constitution of the Convention and see its design.

"We, the delegates from Missionary societies, churches, and other religious bodies of the Baptist denomination, in various parts of the United States, met in Convention, in the city of Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organising a plan for eliciting, combining and directing the energies of the whole denomination in one sacred effort, *for the propagation of the Gospel*, agree to the following rules or fundamental principles:"

ART. II. "It shall be the design of this Convention to promote foreign and domestic Missions, and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States, as may desire a general organization for Christian benevolence, *which shall fully respect the independence and equal rights of the churches*."

Now, from those articles you learn that the design of the Convention is "to combine the energies of the whole denomination, in one *sacred effort* for the gospel. And we also learn that this is to be done, upon such principles, as will fully respect the independence and equal rights of the churches. If then, the independence and equal rights of the churches are not respected, but on the contrary, either individuals or churches are oppressed it is done by a departure from both the spirit and letter of the Constitution.—And you should also remember that this same objection may be urged against both District Associations and Churches. A District Association, may so far depart from the original design of its formation, as to become (that is a majority,) partial and oppressive to some individual member or even to a whole church. Then, again, the majority of a church may depart from the laws of Christ, and exclude a member without a fair scriptural trial, and thus become oppressive.—But will you therefore, contend that a church, or an organization is dangerous, and that therefore, no church should exist?

Alonzo—It is evident to my mind, that a Foreign Board exercises Episcopal power in requiring the candidates for the Missionary field, to submit to an examination, with a view to their reception or rejection. In doing this they claim to be superior to the churches. The brethren seeking Missionary appointments, may have been approved by the churches, and recognised by them, as legally authorized ministers of the gospel, and yet before they can be appointed, they must submit to another examination.

Shepherd—It does not follow from this that the Board claims to be superior to the churches. Let me illustrate this position by the ordination of ministers. A young man may have been examined by a church to preach the gospel. They BLESSED him, because they believed he had been called of God to this work. All the members of the church desire his ordination. A Presbytery is invited by them, to attend to this important duty. Now, does this Presbytery claim to be superior to the church, by requiring the young man to submit to another examination concerning his call to the ministry, and qualifications for the work? Not so. The church has committed that matter to a Council or Presbytery, to act as they may think proper. They examine the candidate concerning his "Christian Experience," "Call to the Ministry," and "Views of Scripture Doctrines," and then they act in such a manner as they think will best promote the cause of Christ. Do they say they are superior to the church? You will not so contend. And so, the Board may, if they think proper to examine brethren concerning their fitness for the *work of Foreign Missions*. It is proper that this should be done, by correspondence or otherwise. They should obtain such information as to induce the belief that the brethren seeking aid from the Board, are worthy and qualified for the *work of Foreign Missions*.—But in so doing, they *do not* assume a power superior to the churches. And now adieu for the present. When we meet again we will consider this matter still further.

A VIRGINIA BAPTIST.

For the Tennessee Baptist.

Some questions are presented to me for answers in the *Baptist* of the 4th inst., in relation to Campbellism. I have studied Mr. Campbell's writings critically. When I commenced, I was greatly perplexed. Believing that he was a candid man, I sought for system, but in vain; I found a bundle of absurdities—of contradictions.

Thus was I driven to the conclusion that he had ingeniously and intentionally devised his plan to catch all sorts of persons, (as to creeds and notions) and incorporate in one heterogeneous mass, all who would make any pretensions to religion. With this view of his work he is easily understood. See his "Christianity Restored." His platform for the union of all sects, pp. 122–123.

He says in that connection:

"And will you receive a Universalist, too? No; not as a Universalist. If a man professing Universalist opinions should apply for admission, we will receive him, if he will consent to use and apply all Bible phrases in their plain reference to the future state of man and angels.

We will not hearken to those questions which gender strife, nor discuss them at all.

If a person say such is his private opinion, let him have it as his private opinion; but lay no stress upon it; and if it be a wrong private opinion it will die a natural death much sooner than if you attempt to kill it."

Baptists and Campbellites are the poles apart. They work in the tower, we in the quiet. They make [illegible] is the most sacred to us—Christian experience.

They baptise to procure remission of sins, and we because sins are already remitted.

The queries:

1st. Is not that minister who will invite a Campbellite preacher into his pulpit and to the communion table of his church an open communionist, if not a Campbellite himself?

ANS.—A single act does not establish character. But if that is his practice, he is an open communionist; which is apparent from the antithesis. A close communionist is one who confines himself to his own denomination in this institution.

2d. Is not that church that will permit such communion as guilty as the minister?

ANS.—The church is *particeps criminis*—equally guilty; for she has the power, and it is her duty to prevent it.

3d. Ought the Association to fellowship that church?

ANS.—By no means; there can be no fellowship in the case. Therefore such a church should be cut off.

The apostle says, "Now we command you in the name of the Lord Jesus that ye withdraw yourselves from every brother that walketh disorderly," etc.

How long until Baptists will be Baptists?

Aug. 1860. J. M. HURT.

For the Tennessee Baptist.

GENERAL ASSOCIATION OF EAST TENNESSEE.

BRO. GRAVES:—In my last I promised to say something in reference to the new Constitution of this body. In order to have the whole matter before the mind, I will give a part of the old Constitution; before amended, and the same as amended. The old one reads:

ARTICLE III. "Every Church or Association contributing annually to the funds of this Association, shall be entitled to a representation." The new and amended one reads thus: ARTICLE III. *Sec.* 1. "Every Church paying five dollars shall be entitled to one delegate, and an additional delegate for every five dollars contributed.

Sec. 2. Any regular Baptist Association, paying five dollars, shall be entitled to one delegate, and an additional delegate for every additional five dollars.

Sec. 3. Any individual known, and accepted as a Baptist, may become a member of this General Association, by paying five dollars, and may appoint an additional delegate for every additional five dollars."

This to my mind is all wrong. This money basis of representation in Baptist Associations. It might do, and take with those, whose rulers think and make laws for the laity, but with Baptists who are governed only by the laws of Jesus Christ, it will neither do nor take. I have said this is all wrong. In order to *prove* it so, I will now treat it in regular order.

1. To specify a definite amount is nowhere taught in the New Testament. In the former dispensations, the Jews were compelled to give one tenth of all to the cause of religion. But under the latter the measure of the Christian's duty in this respect, is, the law is, a man is to give according to what he hath, and not according to what he hath not. And, again, this law contradicts the law of the Apostle, where he says, "Let every one of you lay by in store as God hath prospered him." This is the law of giving everywhere in the New Testament. It consequents no other, therefore the above law of the Constitution is not according to the Bible.

2. There is another difficulty in this. *See Sec.* 1. above. Suppose some rich church as the Knoxville church, should take it in mind to contribute all the funds of the Association, to some purpose to which a majority of the poor churches are opposed. How can they do it? They have only to appoint all the members of the church delegates, give each one five dollars, instruct them how to vote, and the thing is done. Truly, money is power! The above holds good as it respects any District Association. See above, *Sec.* 2.

I now come to notice the last part of the clause of the amended Constitution. According to this an individual, known and accepted as a Baptist, may become a member himself; by paying five dollars, but more than this, *he* may appointed individual delegates *ad infinitum*, by paying five dollars for each one. Carry out this principle, and Rome never claimed more power than this would *give* any one man, who had the disposition and the means, to do anything he wished. It is a great CENTRALISE.

But there is another thought, which I will now notice: Which is sovereign, the church or the Association? Why the churches to be sure. But in the Constitution which I am reviewing, the Association has arrogated to herself the power to make a law to compel the churches to give as she says, and as much as she says, or in comes her unscriptural law saying to the churches; you shall have no say so, in anything which is done here. In conclusion I will say to the *few* who may meet at New Market this Fall as the General Association of East Tennessee; if you wish the co-operation of the Baptists in this country, repeal this little foolish law. Return to the old landmarks of conducting missions among Baptists in days of yore.

For be assured the great body of the Churches, and District Associations in East Tennessee, do disapprove of the action of your last body. Having written this much, I here lay down my pen, and sign my name.

J. M. STANSBERRY.

Knoxville, Tenn.

For the Tennessee Baptist.

MICCO, CREEK NATION, July 6, 1860.

MESSRS. EDITORS: The following paragraph cut from your paper of June 2d, was sent me to-day by a brother missionary in advance of the mail, and I beg as an act of justice, an opportunity of clearing myself of its imputations:

"Not the Facts."

"MESSRS. EDITORS: It has been published in the *Christian Index* that Bro. Vandivere, missionary to the Creeks, lost a large quantity of provisions and groceries between Ft. Smith and Ft. Gibson, by the sinking of a steamboat. Now the friends of Bro. Vandivere will be glad to learn that he lost nothing by that boat. [illegible] the *Christian Index* of March 28th, 1860. It is due to Bro. Marrow's veracity, and also the lovers of truth, that Bro. Murrow tell us upon what authority he published such statements. And I call on him to do it. If Bro. Murrow has friends in Georgia who have influence with him, it is due the cause of Missions that he be requested to write less offensive articles. (Offensive to the Creeks.) Please publish this and thereby advance truth by correcting error. MOSES GREEN.

N. B.—If any one is curious enough to want to know why my school stopped in the Creek Nation, I will tell him if he desire it. M. G."

Never was I more surprised in my life than on reading the above. I have always loved Green; to my knowledge never spoke a word, performed an act, or entertained a *thought* to his injury in my life. Yea more, I have tried to benefit him in my poor way, for I took a little Indian boy, sent him to Rev. Green's school, and when the school suspended sent Bro. G. the last dollar I had, depriving myself and family of every dime for nearly two months, to pay for the child's tuition, and *this* in order to sustain the school. Why, therefore, he should try to injure me so deeply, as every line of the above evinces, I cannot conjecture; and this too, *publicly, without ever* writing me *one line* privately. Only a few days since I tried to give testimony in the *Arkansas and Tennessee Baptists* to my high esteem for Bro. Green and to his *worth*. But to the "*facts*." There are two notes lying before me *now*, of which the following is a true and correct transcript:

"SODOM, Feb. 6th, 1860.

"DEAR BRO. MURROW: I am sorry to part with Noel. He is a good boy and was learning. But I have no school house, nor any place to board him, and can't help it. I send you the account. But have not time to write. Sister or Bro. Backner will give you particulars. Yours in love

MOSES GREEN."

(This is verbatim *et literatum et punctuatim*.)

"FEB. 6th, 1860.

DEAR BRO. AND SISTER MURROW: I can only write a *few* lines. Bro. Vandivere's groceries were sunk on a boat so that he could not keep boarders, and this has suspended our school. Love to you. *Write. Come.* H. F. BUCKNER."

* * * * * *

Will this suffice Bro. Green? "If Bro. Murrow has friends who have influence with him, it is due the cause of Missions that he be requested to write less offensive articles."

Bro. Green, I here call upon you to specify what article or articles from my poor pen have been "*offensive*" to the Creeks? or have they *all*? The fear that the above notice has not been to injure me alone, but that an opportunity is sought to make another and a *different* charge, and perhaps upon others besides myself, has made me loath to reply at all. But I do have *friends*, both personal and unknown, who take the *Tennessee Baptist*, and these require that I vindicate myself of the imputations of falsehood, and the other insinuations. I now have two requests to make of Bro. Green. One is, that he clear me of the charges with which he has branded me; the other that he do this as publicly as he made the charges. If I knew your address, my brother, I would write to you *privately*, but as I do not, may I request that you write to me, *full and free*, and I will reply in like manner. May God bless you, Bro. Green, and your dear family, make you useful and happy on earth and save you in Heaven. Unworthily, J. S. MURROW.

For the Tennessee Baptist.

AN APPARENT CONTRADICTION.

From what is written in the last chapter of the Old Testament, the Jews naturally inferred that the prophet Elijah ("Elias" in Greek) would *personally* appear on earth before the advent of the promised Messiah; and consequently, when John the Baptist began his career as a religious teacher, the Jews sent messengers from Jerusalem to ask him, "Who art thou?" He said, "I am not the Christ." "And they asked him, 'What then? Art thou Elias?' And he saith, 'I am not.' Art thou that prophet (that was to come)? And he answered, 'No.'" (John i: 19–21.)

Yet we read in other places, words from Christ's own lips that "Elias (or Elijah) has come already." "Then the disciples understood that he spake unto them of John the Baptist." (Matt. xvii: 12–13.) In language this is a contradiction of what John himself said, and seemed to confirm the transmigration doctrine held by some sects of the Jews. That the contradiction is only *apparent*, however, will be seen when we consider that an angel had told Zacharias, that his son should prepare the way of the Lord "in *the spirit and power of Elias* (or Elijah);" and that he should "turn the hearts of the fathers to the children, &c." And this was the very work which, according to Malachi, Elijah, the prophet, was to do. (Luke i: 17. Mal. iv: 5–6.) We should particularly observe that John was careful to add, in his Gospel, that those questioners were "of the Pharisees," who were believers in metempsychosis. From these considerations it seems that John merely denied that the soul or spirit of "Elijah the Tishbite" inhabited his body. And when Jesus said the Baptist *was* Elias, he meant that he was Elias in Scriptural sense only, by manifesting that prophet's spirit and power or his manner and efficiency. Christ is careful to qualify his assertion, by saying, "*if ye will receive it*"—that is, in the Scripture sense—"This is Elias who *was* to come.

W. A. SIMPSON.

STOCKTON'S VALLEY, Tenn.

(The only apology, if any is needed, for copying the following, is that the history of the policy that has governed the *South-Western Baptist*, under Henderson and Dawson, should be understood. They have attempted to do us great damage, by the most unprincipled means. Having opened their columns upon Bro. Beck, editor of the *Baptist Chronicle*, Marion, Alabama, he feels called upon to protect himself by an exposure of their line of policy, in which the reader will find our vindication from much they have charged upon us.

THE SOUTH-WESTERN BAPTIST.

This, above named paper reaches us about Saturday of each week. In our last issue we briefly noticed the fact that nearly one-half of the space alloted to reading matter in the *South-Western Baptist* of the 19th inst., was devoted to us.

[illegible] continue with that Journal. We have avoided, even, the mention of its name, and so careful have we been to give its editors no occasion of complaint against us, that we have rejected many well written communications, because they were condemnatory of the course of that paper. It is manifest therefore, that this breach of the peace, on the part of the *South-Western Baptist*, is wholly without provocation on our part; and is altogether ascribable to the belligerant spirit of that Journal; and its unmitigated determination to dishonor J. R. Graves, or sunder the denomination.

That this is the spirit and the purpose of that Journal, we expect to demonstrate before we dismiss this matter.

It is obvious that the unprovoked and violent attack upon us by the *South-Western Baptist*, results *alone* from its uncompromising opposition to all efforts to restore peace to the denomination, except such a peace as would follow the death-knell of J. R. Graves, and all who think with him; and we here predict that, the plan for peace which he proposes to give us in his next issue, will verify the truth of our assumption. We have no alternative left us unless we abandon all our efforts to harmonise the denomination, but to repel this attack, and expose the policy of the *South-Western Baptist*, in its true light before the religious public.

A brief history of the course of the *South-Western Baptist* for a few years past is indispensable to a just appreciation of its purposes and policy. We suppose that no one will deny that the *South-Western Baptist* is the author and chief promoter of the turmoil and strife which has agitated the denomination since 1857. We do not know that its editors will now admit the justice of this allegation, but we know that in the incipiency of the controversy they claimed it as their chief glory, that they had so much more penetration than all others as to discover the heretics and heresies with which the denomination was affected, which had escaped the notice of others. Its editors assumed that they, and they only had been elevated to the denominational "watch-tower:" and with an omniscience peculiar to themselves, surveyed the whole field, the unrevealed as well as the revealed, while to all others the scene was obscured by the mists which enveloped their depressed and humble positions. If any one ventured to advise or remonstrate against the policy adopted the uniform reply was, "just hold on we will convince you, we will show it all plainly after a little while, we occupy a position to see what you cannot." (We quote the sentiments if not the very language so often used.) Every one who was acquainted with the position and pretensions of that paper in 1857–8, will recollect its assumed consequence, as the leader in the fray, and what vaunting assurances were heralded forth every week of the astounding revelations "we" are about to make, or of the great things "we" are about to achieve. Who will deny with the history of the past before him, that the *South-Western Baptist* was the originator of this strife, and that it has been the chief agitator of it ever since. We suppose no one.

Let us how briefly retrospect the ostensible object of springing these difficulties upon the denomination. And here it must be distinctly understood that the rupture in the Nashville church had not then taken place, and therefore none of these "great principles" in church polity, so much harped upon now, and with which it is attempted to "cover up" the real bone of contention, was then involved. The ostensible reason for the onslaught was, "Graves must be put down:" and the then senior editor assumed the ability to do that thing and heroically ascended the "watch-tower" and sat about the work. He first attacked the Sabbath School Convention; proclaiming it to be a device of J. R. Graves to build up the South-Western Publishing House, in opposition to the Baptist Publication Society; hoping in this way to subject the rain of his victim, J. R. Graves. As Dr. Dayton was identified with Elder Graves and others in the Sabbath School enterprise, and defended Elder Graves from these charges of the *South-Western Baptist*, fearing they never should reach Graves unless Dayton could be taken out of the way; this was resolved upon, and the whole plan of operation was changed. It was not disguised that Dayton was an unoffending man, but as he stood between their shafts and their victim, he must be removed, either persuasively or by force, in order that they might more effectually reach Graves. As Elder Dayton would not sacrifice principle for personal safety, Graves was respited for a season, and their whole battery was turned against Dayton as the Corresponding Secretary of the Bible Board, and he was driven from the secretaryship for pursuing the very plan of colporterage recommended by the Convention; and the very plan, as we understand it, which the *South-Western Baptist* is now advocating in behalf of the Bible Board.

We do not say that the Nashville difficulty was a part of the programme, but it is remarkable that the Bible Board in the summer of 1857, became a party in the prosecution of Dr. Dayton, and that what appeared in the *Tennessee Baptist* in his vindication, was made the ostensible ground of all the difficulty between Dr. Howell and Eld. Graves.

Having pursued Dayton as far as it could, the *South-Western Baptist* once more changes its front and levels its entire battery at J. R. Graves; but abandoning all its former points of attack, it assails him first as an *Abolitionist*, and then as a *Plagiarist*. No labor is spared, no devise left untried to prove these allegations. Few, if any, have had their history, from childhood up, so thoroughly scrutinised and sifted as was that of J. R. Graves, (and we doubt if there is a man among all his assailants whose history can bear half such a scanning) and yet he vindicated himself most triumphantly from both these charges, and that by the very witness summoned by the *South-Western Baptist* to prove his guilt. But now mark; if justice had been the object of the Journal we are reviewing, it would have published the testimony on both sides, and opened its columns to the accused for an honorable defense; but so far from this, they refused to publish the testimony of their own witnesses, (as in the case of Elders Ford and Fisher,) when their testimony favored the accused. The whole history of this proceeding shows conclusively that it was not the desire of the conductors of the *South-Western Baptist* to do *justice to the accused*, but to effect their ruin by whatever means they had at command, fair or foul. Having utterly failed by all these means to effect their objects, the assailants once more change their mode of attack and make strong calculations on reaching their victim, and consummating their aim through the First Church in Nashville; but for a long time it seemed doubtful where the vulnerable points could be found, and where the attack should be made; and before these points were fully settled, a change of administration took place—Eld. Henderson surrenders the Tripod to Dr. John E. Dawson; but all the circumstances go to show that this change in the ostensible editorship of the paper, indicated no intention to change either its *spirit* or its policy. Indeed there are multitudes of discreet and judicious readers, who judging from the *style, spirit* and *tone*, of the paper, since Dr. Dawson has been at the head of it, rarely perceive that what it was before behind the throne' (though not alone) that directed its course, even while Elder Henderson was the ostensible editor; and we opine that Elder Henderson is still the partner in the concern, and that should the Dr. be unable to return to his post, the old game will be played over again—Eld. Henderson will resume the tripod, and the power will take its seat behind the throne—but our respects are due to the present editor.

Rev. John Dawson, D. D.

Elder Dawson has been reputed a man of talents, and for many years occupied a prominent position among the Baptists in Georgia; and was doubtlessly introduced to the Editorial Chair of the *South Western Baptist*, hoping that he would be able to arrest the waning prospects of the paper, and still carry out the plans of "the Power behind the throne." Shortly after his inauguration, notwithstanding a covenant of peace entered into between him and Elder Graves while in Richmond, supposing that he had discovered the vulnerable point of attack, he started off in full cry after his victim, under the ostensible plea of "Church Soverignty," rather, "Church Independence;" assuming that it had been grossly trampled upon by the minority in Nashville. His position was that the only remedy for the Nashville difficulty was that the minority should return, recant what they had done, and quietly submit to the behest of the majority. This was an adroit manouver, for could he have carried it out, his most ardent wishes, the ruin of Graves, would have been consummated. He soon met with an opponent worthy of his steel in the person of Dr. N. M. Crawford; but he soon found himself so pressed upon this point, in view of the facts of the Nashville case, that he was compelled to change front and to assume that: "since our connection with this paper, we have discussed principles alone, and for this purpose we have studiously avoided even an allusion to the Nashville difficulty."—When Dr. Crawford compared this declaration of the Editor of the *South Western Baptist* with what he had said in his number of July 28th, and elsewhere, he was so astounded that, to avoid personalities, he dismissed the discussion. The Editor seemed wholly to have forgotten that nothing but the Nashville affair had ever excited him upon "Church independency;" but we want our readers to keep their eye on the position assumed in the above extract.

When Elder Graves expressed some doubts about the working of our Mission Boards, Dr. Dawson supposed that another very vulnerable point for attack was presented; and for months he rang all the changes conceivable, on "Church independancy," and the Convention's Boards. These he maintained were the great and momentous questions which were before the denomination, the settlement of which involved the peace and the unity of Southern Baptists. All his powers of argumentation and appeal were called into requisition in anticipation of the Georgia Convention; pressing the necessity of a separation of the advocates of the present Board system from those whom he regarded as opposed to that system. All his readers will recollect how pressingly and repeatedly he urged those as insuperable reasons for a division; obviously because, in such a division, he hoped to dispose of the Nashville minority and Elder Graves as a consequence.

Now, who in April last, could have believed that in the month of June, he would have gravely said: "The question, the only question which has, or does threaten the peace of our churches is the 'Church polity question,' it originated in the trial of J. R. Graves by the First Baptist Church, Nashville. * * * We may differ about Landmarkism and Missions and live together harmoniously; but on the other we cannot." Now, let the reader compare these assertions, made on the 7th of June, with those made on the 12th of January: "Since our connection with this paper we have discussed principles alone, and for this purpose we have studiously avoided even an allusion to the Nashville difficulty;" and he cannot avoid the impression that either Dr. Dawson's sanity or his candor is at fault. In the first place whilst discussing this very matter of Church Polity—these "principles alone"—with Dr. Crawford, he solemnly declares that he had avoided all allusions to the "Nashville difficulty;" and in the second place, openly asserting that this very "Church Polity"—those "principles" which he was then discussing, "originated in the trial of J. R. Graves." Look at it reader. How was it possible for him to discuss these principles and "avoid an allusion to the Nashville difficulty," when the very thing he discussed "originated in the trial of J. R. Graves?" Was not the very mention of these principles," this "Church polity" an allusion to the Nashville difficulty? and would a sane man with sound memory and honest intentions have been guilty of such self-contradiction? We leave our readers to decide. It is no pleasure to us to make this exposure, but the Doctor says that: "It is time for the mask to be borne off this deception, and that the real position of the parties should be known," and hence we write.

Again; if, as he says on the 7th of June, we may differ about landmarkism and about Missions and live together harmoniously;" what adequate motive had he, in anticipation of the Georgia Convention, to press these very questions as adequate grounds for a division among the Baptists. Does he consider the disruption of the Southern Churches so unimportant a matter as to urge upon grounds so trivial, as that these churches can "live together harmoniously," notwithstanding these differences? Or did he merely press divisions on these grounds, to secure an ulterior object? No one can contemplate these diversiform movements—this twisting and turning—wheeling right and left and changing front to meet every new phase of the question, and not be satisfied that the ulterior object aimed at, from the beginning to the end, was the destruction of J. R. Graves. The fact is openly avowed in the above extract, and elsewhere; and cannot be covered up"—"the mask is borne off of this deception."

Impatient of the desired result, and having failed in accomplishing his purpose by the measures previously adopted, in the No. of April 5th, he contrasts what he calls "the new theory" in Church polity with what he calls "the old theory." "The new theory" he ascribes to Elder Graves, quoting the *Tennessee Baptist* of March 17th, as authority for each separate article of "the new theory;" and at the foot of the contrasted theories, for fear that the reference to the *Tennessee Baptist* appended to each article of "the new theory," was not enough to fix the odium of it upon J. R. Graves, he says: "We give the above as samples in the *Tennessee Baptist* of March 17th. All the readers of the *South-Western Baptist*, who had not read the *Tennessee Baptist*, were left under the impression that Dr. D. had quoted the exact words of J. R. Graves. The Editors of other papers so understood it, as veritable authority, as proof of Graves' heresy. Now mark. After Elder Graves announces the utter fraud and falsity of "the new theory" the model Doctor comes out in his No. of July 7th and says:

1st. In our editorial of 5th April we give, mainly in our own language, a condensed outline of the new theory; when the language [illegible] the new theory we give the *Tennessee Baptist* of March 17th as authority; some are taken from other sources.

2d. The candid reader will see that this "condensed outline" is *not attributed to Mr. Graves more than to others*. It is not called Mr. G.'s new theory.

If the *South-Western Baptist* of April 5th is referred to, the reader will see that the *Tennessee Baptist* is quoted at the foot of each of the four first articles, and at the end of the seventh, and that no other authority is quoted for any of them. They are, as a whole, given as specimens in the *Tennessee Baptist*; and of no other authority.

Here is an open confession of a deliberate and premeditated fabrication of "the new theory" for the purpose of destroying a man whom the author acknowledges to be innocent of it. But to deepen the guilt of this transaction, Dr. Dawson says in the above extract: "It is not called Mr. G.'s theory;" and yet, in the very next [illegible] his paper, he heads his proposed review of this "new theory" with these remarkable words: "MR. GRAVES' NEW THEORY OF CHURCH POLITY." The reader will take notice that the above extract is taken from the *South-Western Baptist* of July 5th, long after the two Nos. in April to which it refers, had done their work; so that no reasonable apology can be made for these perversions and self contradictions of the Editor. Now the question to be decided by our readers is, whether the head or the heart of the good Doctor is chargeable with these delinquencies? It is exceedingly painful to us to tear the mask off of this deception, but our Brother says, "it is time it should be" and we submit. We intend to treat our Brother respectfully; but his targiversations and sophisms as justice demands.

(*Continued in our next.*)

(Translated from the Greek for the Watchman and Reflector.)

THE GREEK AND PAPAL CHURCHES.

Differences Between Them.

The following article, translated from a late number of the "Star of the East," a Greek newspaper published in Athens, though not precisely accurate in every particular, presents a fair outline of the chief differences between the Roman and the Greek churches.

I. *Concerning the Supremacy of the Pope.*

The Papal church holds that the Pope is the only head of the church, the successor of the apostle Peter, and the Vicar of Christ on earth, having the key of heaven and hell, so that whatsoever he binds or loses on earth shall be bound or loosed in heaven; thus he is regarded as infallible, and his decision upon disputed points is more authority than the testimony of the Holy Scriptures themselves.

The Greek church on the contrary maintains that Christ did not leave any special vicar on earth, but that all bishops are representatives, and that the Pope is only a simple bishop.

II. *Concerning the Procession of the Holy Spirit.*

The Papal church holds that the Holy Spirit proceeds not only from the Father, but also [illegible] the Son; the Greek church on the other hand, maintains that the Holy Spirit proceeds only from the Father.

III. *Concerning the Unleavened Bread, and the giving of the Bread only to the Laity.*

In the celebration of the Communion, the Papal church uses unleavened bread, and permits the laity to partake only of this; the Greek church uses leavened bread, and gives to the communicants both the bread and the wine, in remembrance of the death of Christ.

IV. *Concerning the Rest of the Saints, and Purgatorial Fire.*

The Papal church holds, that in the future world there are three conditions. 1. That of eternal happiness for the righteous; 2. That of eternal punishment for the wicked and the impenitent; 3. An intermediate state for the souls of those who have repented, but not in time to show their repentance in the present life by good works. This last condition is called the fire of Purgatory, or the fire which, in a limited time, purifies souls from the defilement of sin, and thus prepares them to enter into heaven. In other words this condition is one of temporary punishment, inflicted by the Lord upon the souls of those who have repented before death, but have not time to perform good works, and limited to a certain duration, at the end of which He permits them to enter into everlasting mansions. The Greek church, on the other hand, holds that there are only two conditions, that of those who are saved, and that of those who will be punished. And in regard to those who have repented, but have had no opportunity to perform good works, on account of the intervention of death, the Greek church declares that they are wholly forgiven at the very moment of confession, and there remains nothing for them to expiate after death. The Papists, however, in defense of their own church, say that the Greeks reject the name, and still retain the thing. For they make offerings to the priests, in order that they may pray for the dead, and perform masses, and make supplications to God, and give alms on behalf of the souls of the departed, which signifies that they believe their souls are in torments, and that they can by these means better their condition; that is, deliver them from punishment, and introduce them into heaven; which is the same with the Purgatorial fire of the Papal church.

Besides these principal differences, which were the cause of the separation of the two churches, there are also the following secondary ones:

V. *Concerning the Celibacy of the Clergy.*

The Papal church imposes the condition of celibacy on all its priests; the Greek church leaves them free to choose a married or an unmarried life. Indeed, at the present time so far as we are informed, in free Greece, license is given to no one to be ordained a priest, unless he be married.

VI. *Concerning the use of Graven Images, in Churches and in Private Houses.*

The Papal church, as is well known, uses in churches and in private houses, graven and molten images of Christ, of the Virgin, and of the Saints and Angels; the Greek church uses only pictures.

VII. *Concerning the Holy Scriptures.*

The Papal Church not only hinders the distribution of the Holy Scriptures among the people, but also punishes those who read them, in the States of the church, in Naples, and in Austria, with imprisonment, and other civil penalties; and in other kingdoms, where it cannot use the temporal sword, it uses spiritual weapons for the same end.—The Greek church, however, both exhorts the people to read the Holy Scriptures, and herself distributes them among her spiritual children. It is true that there were some even in the Greek church, who have declined from the right way, and who "Romanise" in respect to this subject; but the name of the Greek church is in favor of the Holy Scriptures.

THE RIGHTEOUS HATH HOPE IN HIS DEATH.

Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.—*Stephen.*

[illegible] the good fight, I have finished [illegible] henceforth there is laid up for me a crown of righteousness.—*Paul.*

I would rather die for Jesus Christ than rule to the utmost ends of the earth.—*Ignatius.*

I bless thee, oh Lord, that thou hast thought me worthy to have part with thy martyrs, in the cup of thy Christ. For this, and for all things, I praise thee, I bless thee. I glorify thee.—*Polycrap.*

Oh, how I long for that blessed moment when this poor, unworthy creature, the last and least of all my Maker's servants shall be called to put off this load of sin and corruption, and to mingle with that harmonious host above, doing homage with them in the blessed presence of my glorious Lord.—*Augustine.*

Oh, my Heavenly Father, thou has revealed to me thy Son, our Lord Jesus Christ. I have preached Him, confessed Him, and I worship Him as my dearest Saviour and Redeemer. Into thy hands I commit my spirit; God of truth thou hast redeemed me.—*Luther.*

Rejoice with me; I am going to a place of everlasting joy. In a short time I shall be with the Lord Jesus.—*Ecolampadius.*

I long to be in heaven praising and glorifying God, with the holy angels. 'Tis sweet to me to think of eternity. I am almost there. I long to be there.—*Brainerd.*

Oh, what prospects are before me in the blessed world whither I am going. Will you not share my joy, and help me to praise, that soon I shall leave this body of sin and death behind, and enter on the perfections of my spiritual nature? Sweet assistance, now it is glory, glory.—*Samuel Pearce.*

I have no more doubts of going to my Savior than if I was already in his arms; my guilt is all transferred; he has cancelled all I owed.—*Isabella Graham.*

All is well, well forever. I see wherever I turn my eyes, whether I live or die, nothing but victory. I am cradled in the [illegible] of love and mercy. I long to be at home.—*Lady Huntington.*

There is nothing at all melancholy in the death of a Christian. I feel very happy in the prospect of death.—*Sarah Lemman Smith.*

I see, indeed, no prospect of recovery, but my heart rejoiceth in my God and my Saviour. Such transporting views of the heavenly world is my Father now indulging me with, as no words can express.—*Doddridge.*

My heart is full, it is brimfull, it can hold no more. I now know what that means, "the peace of God that passeth all understanding." I cannot express what glorious discoveries God has made to me; how lovely is the sight of a smiling Jesus when one is dying.—*Janeway.*

I cannot tell the comforts I feel in my soul; they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already in my soul.—*Brainerd.*

I am ready to die, through the grace of our Lord Jesus, and look forward to the full enjoyment of the society of holy men and angels, and the full vision of God forever-more.—*Carey.*

All things are mine. God sustains me through weariness days, and tedious painful nights. Simple faith is his word keeps my mind in peace, and he generously adds strong consolation. Death has no sting.—*David Abeel.*

If the Lord has no more for me to do, I can cheerfully leave the world now. My trust is in the Lord. I have no fear to die. My faith is fixed on Jesus.—*G. S. Comstock.*

This is heaven begun. I have done with darkness forever. Nothing remains but light and joy forever.—*Thomas Scott.*

Let me die the death of the righteous, and let my last end be like his.

Baptist Principles, Polity and Practice.

Six Important Doctrines.

1. One Lord, one Faith, one Immersion. Eph. iv: 5. This an immersion is the profession of that one faith, the burial, and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. xv: 29; 1 Peter iii: 21.

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

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

4. Each visible Church of Christ is a company of scripturally baptized believers only, (not of believers and their seed—children of all orders on probation) associated by voluntary covenant, to obey and execute all the command-

officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no law-giver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; 2 Jn. i: 1; Col. i: 1-5; Acts ii: 41, etc. [illegible] Gen. xii: 6-8; Rev. xxi: 22; Philp. xxvi: 17; 1 Cor. v: 12-13.

6. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ, as such (i. e., in church capacity) not as a test of christian fellowship or personal footing of one another, but towards another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act it becomes ministerial, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of communing and not by right, for each church is independent, hence made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives them the right. See 1 Cor. v: 2-13.

7. Christian Baptism is the immersion of a believer in water by a qualified administrator, into the name of the Trinity, in recognition of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. Our mode only, therefore, can answer the design, and the profession of baptism cannot be made by children except the children of God by faith." Rom. vi: 3; and xxviii: 19; Mark xvi: 16; John iii: 3-5; Acts viii: 36 to the close; Rom. vi: 4-5; Col. ii: 12; Gal. iii: 26-27.

"Burying in water of one dead to sin is the only action; since the burial of a dead man is the only "likeness" or representation of death in the world, for it is called a likeness of death.

Six Important Facts.

1. All existing churches and independents, of any note, unanimously declare that the primary (i. e., first) and leading qualification of "Baptism" is to dip or immerse, while some of the very best scholars of any age, affirm that it has another meaning.—[Dwight's Gale, Carson, Anthon, Stuart, &c.]

2. Standard Pedobaptist authorities agree that primitive baptism was administered by the immersion of believers in water, in the name of the Trinity.—[Church, Robinson and Wall.]

3. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of, infant baptism, and those in the almost disappointed and unsatisfactory reasons they offer, on what occasion, or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the practice of the apostolic churches was purely democratic, (i. e., vested in the people or membership,) and all the churches independent—that all religious councils having legislative power and distinct or ecclesiastical governments, (i. e., in the hands of the clergy or a few as a council,) are anti-scriptural and anti-christian tyrannies which no christian can lawfully countenance, or repetitions, frauds ought to support; consequently, all the pretended ordinances of such irregular bodies are illegal, and ought not to be received by us; and whatever such societies do, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democratic and republican government.

5. Discussion, organized upon a simple difference from those of the apostolic churches, having different subjects, ordinances, order in the ministry, can justly be called a gospel church, or Church of Christ, or a branch of the Church of Christ, for "things equal to the same thing, are equal to each other."

6. Pretended Ecclesiastic family which our Baptist churches are the only religious communities that have stood since the Apostles, and as Christian families, which have preserved pure the doctrine of the gospel through all ages.—See Tri-Jennys, p. 18.

Six Important Principles.

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

2. Positive laws, not baptism and the subjects of baptism, are to be believed, but to be obeyed, hence we practice POSITIVE and PLAIN commands or precepts.

3. To divide the church of God into sects, and call each such sect a church, is no decision how or Christ is to be obeyed, and on vital points we may safely disobey him. But we refuse to obey one of the least of his positive requirements in so much others do, and consequently the guilt of disobeying all.

4. Every positive law, or ordinance or practice, in the church of God, is equally binding on all the churches, in precisely parallel cases (the specification of one thing is the prohibition of every other). There are all human inventions and traditions, as infant baptism, sprinkling, pouring, &c., now practiced for religious rites, for which no scriptural warrant can be found, and are therefore, sinful.

5. Christ gave no laws, society, or church, the authority to deal with the or Master or legislation of his church or kingdom, as to make or change his laws, and substitute one thing for another. To surrender what HE has established, is treason—to change them, TREASON.

BAPTIST COROLLARIES.

1. "I have been asked, but a body of immersed believers who have been baptized by a duly appointed officer of a Scriptural Church.

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

3. Since neither [illegible] of time, than the first, that we teach more efficiently by example than by precept—Christians, as Christ, as we appreciate our pulpits for the preaching of the gospel by those whom we consider duly baptized [illegible] to the utmost at it (time) it is equally evident that it is inconsistent for us to invite those members to worship [illegible] unless we know they are neither in point nor [illegible] and especially all in any station to have a member that we cannot part from in consequence of their [illegible] and thus [illegible] this [illegible] in order.

4. Nothing can be more inconsistent than to admit those members into our pulpits who hold and teach doctrines, or practice [illegible] which we consider both from our pulpits and [illegible] any and all for our own denomination.

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

5. The body of immersed believers is the highest tribunal on earth, and the only tribunal for the trial of members, [illegible] than the acts of a church are of [illegible] and association or connection with an [illegible] a moral obligation upon the conscientious participating church.

6. That since each Church of Christ is an independent body, no one church can expect any other to endorse its faith, only so far as they are in perfect accordance with the laws of Christ.

7. If the church is a member corporate, and a church sin, we restore him, it the case fit.

8. Whatever any church may do in violation of the directions of the only law-giver in God in the New Testament, the [illegible] authorities—for we are all brethren—and still, either churches, and congregations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sins.

9. That no convention, or [illegible] of any church, or any of appeal, or in any way exercise over the churches, but are simply advisory councils—therefore it has no right to dictate to the churches, or to demand support for any project or institution which they have originated, but may only recommend, advise, encourage to performance of duty in subservience to the great Christian voluntary principle.

10. Whatever any church expects from God, or violates the order of the Gospel in the judgment of the churches, it should withdraw its fellowship from her. We have her to herself and she repents. This is noninterference with her internal regulations.

11. Baptists are not Protestants. Since they never had any connection or fellowship with the Papacy, they are now and have been the representatives of the principles and practices of Papacy, whether found in Bible or in the Protestants who have come out of her.

12. We regard Protestantism, as sealing the Reformation of 1517, as based on the assumption that the prophecies and descriptions of Christ foretelling his church in the latter times making Christ apostate, sealing salvation, and not Christ the saviour and preserver of the Church.

Axioms.

1. The unimmersed bodies of Christians are not churches, nor are any ministers among them of the Christ, nor are all Pedobaptists [illegible] only religious societies.

2. That baptism and its subject [illegible] unchanged, [illegible] and not void.

3. Immersion [illegible] baptism brought before it in violation of the law of Christ. The specification of the order is to be observed in the institution of any other order.

4. No member should submit to an ordinance or rite [illegible] and established by Christ, [illegible] which neither is [illegible] nor authorized to Christ for the purpose of which he has been.

5. Strength, only, and not right, is right, a constitutional majority is all cases the Scriptural church.

6. In the church should receive the letters of or the members baptized by a church of God. No church is authorized by its constitution the membership of such a church, or in any way connected or united in church or church fellowship or company with it that it may be admitted.

Baptist Polity.

1. Bible only, and the Bible alone, the principal whereby we guide our lives and churches in morality.

2. The Bible our great and only authority, which is to be the Witness of Christ's truth against every system of error, and the moral guide, reformer, and to shed those who teach error, or to confirm those who are in error.

3. To employ all the means of the dispensation for the conversion of sinners and the upbuilding of Christ's Kingdom, such as Bible and Publication Societies, Theological Seminaries, Male and Female Colleges, Sabbath schools, Prayer meetings, and Baptism of Christ.

4. To employ every village and city to the world with a [illegible] Baptist preacher and church.

5. That it is a duty for every church, and every member of the same, to pray daily for, and look at home and abroad, under the whole heaven, and to contribute them.

6. The commission to evangelize the nations having been given to the church through the Apostles, the church is the only [illegible] and [illegible] to carry out the Missionary of the Cross.

7. For the [illegible] and uncompromising advocacy of these principles and this policy, this paper is especially devoted.

THE BAPTIST.

"Truth Against the World."

NASHVILLE, SATURDAY, SEPT. 15, 1860.

Editorial Telegraph.

TO MANY MINISTERS.—We answer several inquiries in few words. "What are some of the principal benefits of the Brace we use?"

1. It braces the throat,
2. It braces the lungs.
3. It braces the stomach.
4. It braces the diaphragm.
5. It braces the abdominal and intercostal muscles—the muscles you speak with.
6. It holds up the bowels.
7. It supports and strengthens the back.
8. It supports and strengthens the [illegible] with the chest thrown out, as it should be when he speaks.
9. It prevents prolapsus of the bowels, and will, without fail, recover and prevent that dreaded disease—the piles.

It is the only scientific shoulder brace in use.

In proof that it does all this valid service: We never get leave from speaking with the Brace on—we do with it off. Our throat and lungs never get sore—nor do we feel a tiredness in the pit of the stomach, nor a coming down, as though its floor had sunagged or given away. Nor do we after speaking fear and live hours, feel a soreness of the abdominal muscles, or as if we had been cut in two with a sword—nor sharp cutting pains when speaking. Nor do we feel weak, exhausted or tiredness the next day. The back never gives away. It is of service to one who rides much on horseback, or is troubled with a [illegible], that drags down.

For spinal curvature, stooped shoulders, narrow chests, tendency to consumption, it is a simple and invaluable remedy, if used with the prescribed exercise of the lungs and throat.

WE cannot write to all, but willing to render the greatest benefit within our power upon the celebrity of this age, we most unqualifedly and urgently recommend this Brace to every minister and public speaker, whether young or old, whether strong or weak. The young and scared should use it—when speaking to keep young and sound. The old—to wear long. The weak and injured should use it to recover their constitutions, as we have done; and though more than six months, long, and [illegible] we seem to pass a year in this respect from [illegible]. No plantation in the South could purchase from us our Brace, if we knew we could not get another. Part with a voice with which to speak Jesus to a dying world. A voice to stand before, and reach, and hold a multitude!—the gold of Ophir could not, nor the jewels of Golconda. You are young and strong with the voice of a minister—is it your house—you have no fear—and yet such are the very first voices to fail—they are most likely to be abused. Put on a Brace now, use it if you are not stopped, only when you preach, and you will retain that fine flexible voice, and that chance strength of youth, into gray hairs.

It is our purpose to place one upon every theological student that graduates at Union University from henceforth, and if we know of a social minister in the South who was failing in voice and lungs, not able to pay $12.50, we would present him with one. In what way could we do more thousands of Christ?

We have forwarded Braces to Eld. R. T. Tolleferro, Tex., G. C. Gunsberry, Eld. A. C. Charlton, M. Granbery, Grenada, Miss., Eld. C. C. Lee, Winona, Miss., Eld. W. Green, P. Gaines, Miss., Eld. J. D. Kendrick, J. J. Fox, R. E. Mann, J. T. Cobb, care of Eld. Wm. C. Dunlap, Ala.; Dr. Whitfield, by request to Gholson; Dr. Cantwell, by Dr. Wilson. Eld. M. M. Smith's and Morell's case still on hand waiting to hear to what point to forward them, and how, by express or otherwise.

Those wishing a Brace, will send us their exact measure around the abdomen, and above the bones of the hips, and give directions how to send it. Price $12.50.

ELD. R. X. CORLREAR, Ark.—Your communication is received, but as there is an attempt to settle and localize all matters, we have resolved, that as whatever personal feelings it may, to make no personal references to difficulties here, or defences, however we may be misrepresented in the year, to [illegible] of the Committee. If [illegible] be had at our door. We [illegible] attention to other matters. We have not read for two years, any article published in this city against us, and we do not expect to do so. The first note of peace shall receive our attention.

THE *Baptist*, Christian Star, Marion, Ala.—Bro. Buck has concluded that this has not, Eld. C. W. Buck, an earlier editor. They have entered the new office, purchased for them by the Baptists of Alabama, and the Correspondent seems to be with a brighter face than ever. Success to it. We have long felt a pride in the Baptist in Alabama. We lack Nos. 9, 11, 13, 14, 19, 20, 21, 22, 23, 26, and 29 of the paper to file. We should be much obliged if our Bro. has them to sell them.

THERE are certain papers in the South, the very end and aim of whose editorial contents seems to great extent that from home to change upon this paper. They rushed on of the fable of the "Dog in the Manger"—he could not eat the hay, and would not permit the Ox to eat it.

The Southern Baptist; though it must have seen our actions [illegible] Mississippi Baptist, still represents us as repudiating the Mediation Committee of Mississippi! Will it believe us when we say that we personally, cordially, accepted the mediation and advice, without reservation, and that the Committee of the Spring Street church did the same? [illegible] will it and [illegible] our church has unanimously [illegible]

We will wait to see [illegible] in justice to us, allow the [illegible] to do this simple fact.

Eld. Howell's organ in this city is endeavoring to make the impression that we disregarded the request of the Committee, in the announcement we made, following the *Code* of the Committee. We did not intend to disregard it, how do we think we did. We were requested to see some [illegible] upon them in their church, and we did so, but simply announced, what we supposed, then, and [illegible] *Mississippian*, if they desired readers, [illegible] Such would be [illegible] to hear. We [illegible] that the Spring Street Church [illegible] prompt action, and had unanimously adopted the proposed basis of reconciliation. We believe that the Committee [illegible] every true Baptist in the South would rejoice [illegible] will [illegible] the [illegible] "We do not think we may member of the Committee would be censure. If not, we have done no violence to a ground of objection out of the announcement we made.

THE LORD'S SUPPER.

NO. XXIII.

Among the qualifications for communion at the Lord's table, faith holds a prominent place. It is eminently entitled to such a place on account of its importance in the economy of redemption. It is the providence of faith to receive Christ. There are several passages of Scripture which speak of receiving him. For example, "As many as received him to them gave he power to become the sons of God, even to them that believe on his name." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." The terms of faith and receive may be considered correlative.—God in the gospel presents [illegible] as the Saviour. Unbelief rejects the offer—that is, the unbeliever refuses to accept Christ as he is offered in the gospel. Faith embraces the offer—that is the believer receives Christ as the Saviour, the only Saviour, and trusts for salvation in his atoning death. Now, in this sacred death of Jesus is the very thing commemorated at the Lord's table. It is obvious, that in the absence of faith that table can not be acceptably approached. How incongruous it would be for the unbeliever, who rejects Christ, to sit down at his table! There is not, there could not be, for the unbeliever, a more inappropriate place. It would truly be mockery of things sacred and give from those that in unbelief to stretch forth their hands and partake of the sacramental emblems. Faith in Christ is an indispensable qualification for communion at his table.

It is not the only qualification, but it is so essential that there must be no participation in the Lord's supper without faith. It is said, "Unto you therefore, who believe he is precious." There is an intrinsic preciousness in Christ, whether men believe in him or not; but faith enables us to discern and appreciate his preciousness. Hence, he is precious to those that believe and to those alone. Surely he commends himself to all who commemorate his death. He should be dearer to them than life. Life, dear life—[illegible] blood, for he has shed his own blood for their salvation. It is by faith that they discern his body and blood—They do not merely contemplate the crucifixion scene, but [illegible] which Jesus died to accomplish. Prominent among these objects is the expiation of sin, and the intelligent communicant at the Lord's table, discerns the blood of his Lord in its atoning value. To such discernment faith is indispensable. P.

OUR MARINE REQUEST.

The present hard times will be felt pretty generally in all parts of the South. All classes will feel the pressure, but perhaps no class more than the editors of religious papers. Each daily mail makes us sensible of it. From present appearances our monthly receipts will fall full one thousand dollars below our monthly expenditures—liabilities already incurred for this paper, and for stock to carry on our business. What shall be done? The money in the market seems to be exhausted. Our farmers have had none to deposit or to loan to dealers, since this is the more year in succession that they have had short crops or Middle Tennessee. To borrow is the highest [illegible]. Truth is enough owing to us from subscribers in arrears for two years now over, if paid to us, to carry on us in paper for three years, without the retention of a dollar, but we have tried the most diligent means and failed to get it. Those who owe for books, say that they cannot collect. We have but one prop to rely upon to carry us over this dry year, a prop that has never failed us in need. There is a body of subscribers who are the real friends of the paper and the interests intimately connected with it, who cheerfully respond to any reasonable call made upon them. This class once advanced five years' subscription, to enable us to purchase our first press. We do not ask them to do that now, but our request is more moderate, and within their ability to perform without the least sacrifice. It is—

That every real friend of this paper, during the present month, pay for his paper one year in advance—we mean for the present volume.

Is not this a reasonable request brethren. You will save one dollar yourselves by it (see the rates) and it will save us from loss, embarrassment, and delay in our publication business, which we are ill prepared to suffer.

The year opened so hopefully, and the spring promised so exceedingly fine in the whole South, trusting to the rich harvest of the coming fall, we yielded to the calls of our brethren, and made contracts for the stereotyping of those heavy Historical works, Robinson, and Wall—4 royal octavo vols. of nearly 4000 p. n., in all, besides a heavy amount of engraving. This was in addition to our usual quantity of books, etc. These liabilities must be promptly met, compositors and printers doing the work must have bread, and these valuable works should be put into circulation. There are a *thousand* brethren among our readers, ministers and members, who are able, and can, even in these hard times, pay for a set of Robinson and Wall's works, (only $14,) or at least a set of Robinson's ($7,) and they would never feel it or regret it, and this advance would enable us to go through with them without difficulty.

Brethren; *wealthy* brethren—*well-to-do* brethren who love the cause, will you not do this to aid us in bring out these noble works that will do so much to establish our principles? They will be beautiful additions to your libraries; you need them. See what Prof. Pendleton and the Georgia *Index* say of them, and we have like statements from those veteran ministers Eld's Baker and Buck.—The following is Bro. Pendleton's estimate of the value of these works:

Those who would acquaint themselves thoroughly with the question of Baptism, must read Robinson. On some points he has written more satisfactorily than any other man. [illegible] Robinson's History of Baptism, and Carson on Baptism, together with Wall's History of Infant Baptism, (soon to be issued in two octavo volumes by the South-Western Publishing House, Nashville,) come very near constituting a perfect storehouse of baptismal literature. True, we need a great variety of small books and tracts for general readers, who cannot be expected to accumulate themselves with large works. Every minister, and every intelligent layman ought to consider his library imperfect without Robinson, Carson, and Wall.

The following testimony we transcribe from an editorial in the Georgia *Index*:

We consider the book, (Robinson's History of Baptism,) very valuable; and if a Baptist wants to be thoroughly furnished on the subject, he should by all means obtain it. It is a noble monument of one man's industry, and is a complete vindication of our practice of immersion.

There may not be one thousand, who will this fall take one full set of these two works; yet may we not hope that we have ten thousand true friends who are able and willing to forward us two dollars for this paper within one month from this date? Do this brethren, and we will be able to ride over this pressure, like a life-boat over the ripples of a bay, and each one of you will ever be gratefully remembered by us.

We shake the hand of those brethren who advanced for five years, to help us to a press, with emotions of gratitude—we shall feel scarcely less grateful to the Baptist who will pay in advance for the hard year of 1860-61.

UNION UNIVERSITY.

Always gratified with the prosperity of this Institution, there are peculiar reasons for the satisfaction I feel that its present session opened with a larger number of students than ever before. I am glad the University has not been injured through me. In one of the last pieces I read in Elder Howell's organ, it was very clearly intimated that the Baptists of the University were [illegible] because they retain me in the Faculty. The fact is now demonstrated that my connection with the Institution is not injurious to its interests. I could now, were it thought best, resign my place more cheerfully than ever before, knowing that I could leave the University more prosperous than in times past. I think my enemies will excuse what they may consider my childish, foolish gentlefaction; for a desperate effort has been made to strike at a great interest through me, and that effort has been one of the most notorious abortions of modern times. What will be attempted next I neither know nor care. Believing that God will take care of the University, I am gratified, let what will come upon me personally. How sweet to feel that we individually are just nothing, as [illegible]—I [illegible] the great interests connected with the cause of Christ!

Taking into account the severe drought predominant in so many parts of the country, in connection with the persevering attempt to injure the University through me, I think the friends of the Institution may well thank God and take courage that the present number of students is so large. The Psalmist uttered an important truth when he said, "Verily the wrath of man shall praise thee, and the remainder of wrath thou wilt restrain." P.

BRO. LEE OF LOUISIANA.

Our last issue contained a letter from this brother, the former editor of the *Louisiana Baptist*. It is proper for us to say a word or two about it. Bro. Lee some months ago published an article adapted to do no more injury than any thing that has been published against me in connection with the subject of slavery. The article was headed, "Pendleton an Abolitionist." True, this is what would be called a rhetorical proposition, while "Pendleton *is* an Abolitionist," would be a logical proposition. But Bro. Lee knows that ninety-nine persons out of every hundred would understand the rhetorical, as equivalent to the logical proposition. The same mail which brought the number of Bro. Lee's paper, containing the article referred to, brought me a letter from him in which he *kindly* offered, if I would furnish him with the facts to defend me against the charge my enemies had made against me? I will not say I regarded this an insult, but I was tempted so to consider it. Bro. Lee published me to the world as "an Abolitionist," and then called on me for the facts in the case!! I thought it would have been better for him to have called for the facts first. I, of course, paid no attention to his letter. This was not all. Bro. Lee wrote to Nashville, saying, "I am convinced of his [my] entire unsoundness on the slavery question, and do not intend to spare him simply because I have so much esteemed him." This language satisfied me that Bro. Lee had joined the crusade against me, but I said nothing. This is the first time I have written about him. And I write now, because he, in our last issue, makes a sort of explanatory apology. He says, "I think if this caption was editorial, it was written as a question, 'Pendleton an Abolitionist?' I do not understand why any doubt is expressed as to the caption. How could it be otherwise than editorial? And if it was not, it could have been corrected the next week, as well as three months after, when it had done all the mischief it could do. Bro. Lee's explanation is received. I can scarcely see any difference, with any one, if I have half a chance.

A good deal has been said by friends and foes, within the last few months, concerning my views of slavery. I feel to say that I am responsible for what I have published over the signature [illegible] hope I shall not be considered responsible for what others have done or may do. P.

EXTRAORDINARY.—An Episcopal writer in the *Richmond Christian Advocate* says, "In conversation with a Presbyterian minister, he remarked that he did not regard Episcopal ordination as valid; that Presbyterianism is of divine origin—therefore none but Presbyterian ordination is valid."

But both Presbyterians and Episcopalians received their baptism from their mother, the Church of Rome, and one must be quite as good as the other, i.e. good for nothing. *See Triennial, in which Presbyterians themselves admit it.*

California Correspondence.

During the ministry of our Lord Jesus Christ, he strove to impress the minds of his Disciples with the vast importance of love and unity among themselves. "By this shall all men know that we are my disciples, if ye have love one to another." Mutual love was the badge of discipleship. By this "all men" should know that they were followers of Christ. From this mutual love would flow essential unity—"that all may be one"—like the oneness of the Father and Son. This union of the Disciples was essential to the argument of the world—"that the world may believe that thou hast sent me." Christian love and union, in the estimation of our Lord, were necessary to overcome the infidelity of the world, and to practically exhibit the supreme excellence of his remedial economy. The value of the principle was practically tested during the apostolic age. The Disciples "were of one heart and one soul," "one mind," "one accord," "they were all together in prayer and supplication." In this oneness there was an irresistable power.—"All men knew that they were the Disciples of Christ, because they loved one another." "The world believed" that God had sent his Son. Multiplied thousands acknowledged the divinity of the Christian system, and gladly believed the word, put on Christ in baptism, and were added to the church. In union was strength. Colossal systems of error and iniquity fell before it. Temples and shrines of idolatry were deserted. Kings trembled on their thrones, and the palaces of the Cæsar's became vocal with songs of the redeemed. By the moral power of love and union the Disciples of Christ triumphed in all lands.

The Apostles well understood the value of this principle. They everywhere taught its importance. They cautioned against alienation, strife, and division. They instructed all churches, "to mark them that cause divisions and avoid them." The heaviest denunciations of heaven were hurled against those who introduced disorder and contention into the churches of Christ; for that was to cripple every energy, and make the churches powerless for good. Such an element of rashness, would encourage the enemies of Christianity; it would strengthen the unbelief of the world; it would most effectually prevent the success and triumph of the Redeemer's kingdom. Eighteen hundred years of darkness, oppression and woe, are the fruits of early dissension and strife. To arrest these evils, the dungeon, the rack, and the faggot have been employed. But unity is not the product of coercion and persecution. It is the Crystalization of all the affections of Christ's people around Christ's word and Christ's cross. Innumerable efforts have been made to harmonise and unite the professed Christian world; but each effort has signally failed. Men profess to unite in the world's christian alliance, in national societies for the promotion of the Bible, Tract, and Sunday School interests, and in Union Prayer Meetings; but they leave each meeting with renewed zeal to pursue their own cherished peculiarities, and are no nearer being united than before.—Their union is exceptionable and not the rule; the very reverse of Apostolic example. It is the extreme of folly to talk of Christian Union, and at the same time toil and labor with unwearied zeal to build up diverse and clashing antagonisms.—The reason why all efforts to promote the union of professed Christians, have so signally failed, is that they have adopted a wrong basis, viz: A Doctrinal Basis. A few doctrinal points are selected in which all agree; and for the time being other matters of vital importance to each party are held in abeyance, that the object of agreement may be gained. Such unions are spurious. The Saviour never prayed for such. The early churches knew nothing of such. And no such effects follow as followed the Christian unions of the primitive disciples. They have never had the Divine sanction, the world does not believe.

There can be no real scriptural union that rejects the governmental platform of the word of God. The Church of Christ is not a system of doctrines, but a divinely instituted government—an organism vitalized by the faith and love of its subjects, ruled by no law-giver but by its Great Head, and glorifying God by holding forth the word of Life. The scriptural basis of a union such as our Redeemer prayed for is this: "ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, ONE BODY, ONE SPIRIT, AND ONE HOPE." All Christians united on that basis would become a power in the world. Infidelity would fall before it. The world would believe that Christ was the Son of God. The Divinity of his mission attested by the love and union of all his people, would flash conviction on the minds of his enemies, and they would be constrained to say, truly this is the religion of the Lord Messiah. Such a scriptural union as this is the want of the age, of all ages.—It is the burden of our Lord's last prayer; "that they all may be one." Can that prayer ever be answered again as in former times? Is it practicable? "Behold how pleasant it is for brethren to dwell together in peace and unity!" In my next, I will take up this subject again.

I have nothing of special interest, except in connection with the church to which I preach. Our congregations have become large, filling our new house to its utmost capacity. We have constant additions, principally by baptism. Our Pedo friends have renewed their zeal and are working with untiring energy to counteract our influence, and to keep people from hearing us. But the word of God is not bound. People do hear, believe, and are baptised. I have a united and working church, and by God's blessing its power will be felt in all their mountains. C. R. H.

Sonora, July 23, 1860.

BETHEL CHURCH, CHRISTIAN CO., KY.

I am glad to learn through the *Western Recorder* and by other means, that this church has recently enjoyed a revival, and has received a valuable accession to its membership. Toward this church, I will be allowed say, I feel as I do not and cannot towards any other; for I was baptised into its fellowship in 1822. I was then an inexperienced youth, numbering seven years old, and had not the remotest conception of what was before me. I remember how the brethren and sisters appeared as they gave me the "hand of fellowship." Some of them wept, and I am obliged to weep now. Most of those dear saints of God are sleeping in the grave, but there is one who cherishes their memory, and now, after more than a quarter of a century has passed away, I cheerfully pay my tribute to their many Christian excellences of character.

How difficult to control my thoughts and feelings! I took up my pen to express my gratification with the state of things in Bethel church. Bro. R. W. Morehead, who took the first honor at Union University in 1859, is pastor. He is greatly beloved by the church, while the dignity and courtesy of his demeanor [illegible] the admiration of men of the world. The church ought to love, but must not idolize him. Bro. M. preaches every Lord's day, and teaches a Bible class in connection with the Sunday School. The congregations are good, about as large as when there was preaching only twice a month. Hundreds of our country churches do not know of what precious privileges they are depriving themselves, by not meeting every Lord's day. How many arguments, and remonstrances, and exhortations, will be necessary on the part of Bro. Dayton and others, to get them to assemble every first day of the week?

I shall special attention to another department of Bro. Morehead's labor. His preaches two afternoons in each month to the colored people. He has a crowded house of attentive listeners. How they tremble at divine truth as the minister presents it in its simplicity, and draws his illustrations from every day life! Two or three of the white brethren attend with Bro. M. and there is no complaint of disorder.

There is awful blame resting on many of our churches. They make no provision at all for the regular preaching of the gospel to the colored people. The members pressed practically on the supposition that while their servants labor for them, they are under no obligation to care for the souls of their servants. If many seen knew how this will affect them when it stares them in the face at the judgment, it would throw them into an agony of consternation. What a day will the judgment-day be! P.

FINANCIAL.

IS IT REASONABLE?—We are compelled this year to do what we ought to have done years ago—request our subscribers in arrears for one year as well as *three* or more to pay up. The bookkeeper reports over $10,000 as worthless or nearly so, due us from honest patrons who have moved off to parts unknown, or died leaving their paper to continue going to the office from whence they took it. Is this right? *More than all the profits of the paper lost.* Ought we to suffer this? We are not alone. Bro. W. C. Buck, editor of the *Kentucky Baptist*, [illegible]

"We have now about $70,000 due on our old *Banner* books, a dollar of which we never expect to get; and this has determined us to do a cash business, or cease to publish a paper. *Friends* will not blame us for this.

Brethren and friends, you cannot blame us for placing the *Baptist* upon the cash basis. Approve our course by forwarding one year's subscription this month.

AN IMPIOUS PRETENSION.

"An exchange says, 'If the Campbellites (Christians) get a man into their church, he is forever unfitted for any other.' This is a good indication. No honest man that understands and believes the Bible, can possibly exchange the church of Christ for a party."

So write Messrs. Tolbert Fanning and Lipscomb, editors of the *Gospel Advocate*.

We believe what they *say*, but not what they *mean*. They mean that the Campbellite church is the only church of Christ on earth, and that all other denominations are *parties!*

When was the earth first blessed with this spurious Church of Christ?

About the year 1827.

Where was it first set up?

Under an oak tree in Virginia.

By whom was it organized, set up, builded?

By A. Campbell.

But *when* was the church of Christ, the Kingdom of Heaven set up?

See Dan. ii: 44. In the days of the Cesars.

By *whom* was it set up?

By the God of Heaven. By Christ himself in person. On this rock will I build my church.

Was it to stand forever—never to be destroyed or corrupted, or pass into the hands of others than the saints?

Never. See Dan. ii: 44. The God of Heaven shall set up a kingdom that shall *never be destroyed*, neither shall it be given *to another people*. " " " and it *shall stand forever*." On this rock will I build my church and the gates of hell *shall not prevail against it.*

What are we forced to conclude from these passages and others—with Mr. Fanning's chain before us?

Ans.—Either that the Scriptures are false, and Christ an impostor, or that Mr A. Campbell's Church, set up by himself and Barton W. Stone in 1827 is a spurious church, since it is based upon the assumption that the prophets uttered falsehoods, and Christ was a deceiver. A Campbellite is a teacher of unbelief in the Word of God.

The Foreign Mission Board of the Baptist General Association of Virginia reports that during the past year there has been received, in Virginia, the sum of $7,752 91. Of this sum, $1,500 were contributed by the Goshen Association. The whole amount of receipts shows a diminution of $658 07 upon the contributions of the Goshen Association, and of $1,006 64 from general sources; making in the aggregate a falling off of $1,664 71 upon the entire receipts of last year.

WHAT BAPTIST PAPERS SUPPORT MELL'S NEW THEORY OF CHURCH DISCIPLINE?

The *Religious Herald*, (Va.) does not.
The *Missouri Baptist*, does not.
The *Western Recorder*, (Ky.) does not.
The *Tennessee Baptist*, does not.
The *Mississippi Baptist*, does not.
The *Texas Baptist*, does not.
The *Arkansas Baptist*, does it?
The *Louisiana Baptist*, does not.*
The [illegible], (Ga.) does not.
The *Biblical Recorder*, (N. C.) does not.
The *Virginia Baptist*, does not.
The *Christian Index*, (Ga.) does not.†
The *Baptist Correspondent*, does not.
The *South-Western Baptist*, does not, and yet does—and
The *Western Watchman*, dare not, and yet wants to do so! (Aug. 11, has at last done so,) denying the doctrine of his own books!!
The *Commission*, Richmond, Va., does not.

IN THE NORTH.

The *New York Examiner*, does not.
The *Christian Times*, (Illinois,) does not.
The *Christian Chronicle*, (Phila.,) does not, that is, if we rightly understand their sentiments.
The patriarchs of the ministry do not.

Those brethren North and South who have given the most attention to the subject of Church polity do not endorse it.

It never was the polity of Baptist churches. The attempt to introduce it now seems to be for the accomplishment of partizan ends, and will be attended with disastrous consequences. The press is lifting up its voice against it.

The editor of the *Banner and Baptist* thus answers a query:

Would not be Right?

DEAR BARNARD:—I think all will concede, that when a society, professing to represent a denomination as a whole, turns aside to take partizan grounds, and declines to treat all alike, it deserves, and should receive, the condemnation of every honest truth-loving man.

The Southern Baptist Publication Society has pursued this course. It brings out Bro. Mell's book, but when requested to publish Bro. Worrell's "Review," it refuses to do so, and says: "The grounds of its non-approval, it is not deemed necessary to state." Surely the legs of the lame are not equal.

Has not the Southern Baptist Publication Society become a party against those who cannot endorse Dr. Mell's book? Should not our Associations pass resolutions condemning in (the Society's) unjust action? Is it not expedient for our D. D's. sometimes to hear, in unmistakable language, the opinions of the masses?

What say you brethren? CLERICUS.

The Southern Baptist Publication Society has, whether intentionally or not, become a party to the Nashville difficulty. The public generally understood that "Corrective Church Discipline," was intended to cover the case of discipline which occurred with the First church at Nashville. It will, also, be remembered that those who first suggested its publication, in book form, understood it to bear upon that case, and thought it would fix exclusion and disgrace upon the minority at Nashville. In the mean time the Publication Society knew that a large portion of the denomination, protested against the publication, unless, it was done in connection with Prof. Worrell's Review; that our brethren and the public might see both sides of the question discussed. But, in the face of all this, the Society pushed the job through the press, and positively refuse to publish the Review, and do not even deign to give a reason for refusing. It may be, that, while "hundreds do not approve their course, *they think that thousands do.*" This would be a controlling reason, for the action of some people. But whether the thousands are on their side, time will show.

We have not conversed with a dozen persons who endorse the objectionable portion of "Corrective Church Discipline" even amongst anti-Landmark Baptists. Nor do we expect to find one *fair-minded* man, who approves the course of the Society in refusing to publish Prof Worrell's Review. For one, until the Society relieves itself of this difficulty, we shall not advocate it as a blessing to the cause of Christ, and of the Baptist denomination. As to what Associations may do, at the suggestion of Calhoun, of course we know not; but we are quite sure that the Southern Baptist Publication Society, will have reason to regret its course.

Prof Worrell's Review, with an introduction by N. M. Crawford, President of Mercer University, has been brought out by the South-Western Publishing House, and will be ready to be mailed as soon as orders can reach the publishers. Price 50 cents by mail.

[illegible]

JUSTICE DONE.

The editor of the *Louisiana Baptist* gives Prof. Pendleton's article, presenting his present views of slavery, to his readers with the following remarks which reflect credit upon his head and his heart. We wish he is your and brother's [illegible]. Now will the *Western Watchman*, the *South-Western Baptist*, [illegible] and the *Southern Baptist*, [illegible] *Baptist* do likewise? We hope so. We wait to see:

"The following exposition, from Eld. J. M. Pendleton, of his views upon the subject of slavery, we think will be satisfactory to all who have entertained fears that he held unsound opinions on this subject. He now affirms, what his history for the last ten years fully corroborates, that peculiar circumstances placed him in the position he occupied at the time the letters were written about which so much has been said. His views, as expressed in the article below, it seems to us, should satisfy every one. This much in justice to bro. P."—*La. Baptist.*

The following is from the pen of a noble brother, who seems to be [illegible] the influence of a good brother, though circumstances may give him a seeming advantage. While we can approximate a kind and noble act, we shall remember this in Bro. O'carney.

Elder J. M. Pendleton and Slavery.

The last letter of the series on this subject, has now been published in the *Louisiana Baptist*, with an occasional comment by Bro. Lee. I may now be permitted to express my opinion. Before doing so, however, I will remark that, though I may differ from Bro. Lee as to the policy of the course he has thought proper to pursue, I by no means impugn his motives; and will further take occasion to remark, that he has at no time attributed to Bro. Pendleton abolitionist sentiments. Yet I would ask in all candor, what have we in Louisiana to do with the question? May be said that he is a teacher of the ministry of the denomination, and it therefore behooves all watchmen to give the alarm when they see danger approaching. Now surely the Trustees of Union University, and the thousands of Baptists in the State of Tennessee, are alive to their own interests, and do not need the aid of distant brethren in the management of their own affairs, nor is it likely that we can give them material light on a question in which they are so much more interested than we. But again, I must think that the ag

SECULAR DEPARTMENT.

J. TOVELL, Editor.

SUMMARY.

Political matters and international relations are becoming increasingly complicated in Europe. Fear, suspicion, and mutual distrust seem to hold sway even where there are the loudest protestations of good will and fidelity. Prussia distrusts the projects of the French Emperor. The letter of the latter to Persigny, his Ambassador at London, has not been sufficient to calm the awakened and deep-rooted—because national—distrust of the English with respect to the designs of their wily ally. Even Russia is shragging her shoulders at France; for the views of Russia are at present totally opposed to those of France in regard to all the leading questions which agitate Europe; and if the Syrian disturbances have been settled by joint deliberations, nothing is more sure than that Prince Gortschakoff is very little satisfied with Thouvenel. French Imperialism, having hitherto sought to annihilate the whole world, has at present arrived at the point where it must cease to do so, because no one will trust it any more.

Every day's experience justifies the wisdom of our national policy in standing aloof from these entangling alliances. Our government is thus left free to carry out the great ends for which the people created it; by fostering trade and agriculture, protecting our commerce, and jealously guarding our honor and independance against every foe that may have the temerity to assail them. May the God of Heaven vouchsafe to us protection from sectional strife, and intestine discord, and give to us to enjoy with peace and gratitude, the blessings which he has so profusely showered upon our path. "He hath not dealt so with any nation, praise ye the Lord."

Great Britain.

Lord Palmerston had stated in the House of Commons that a British subject had been wrongfully imprisoned in Paraguay, and pending the payment of the compensation demanded, relations between the two countries continue interrupted.

A fearful fire took place at the West street wharf, near London Bridge, on Friday, the 18th ult, destroying property of exceeding value.

The "Gradiron" at Milford Haven, for the beaching of the *Great Eastern*, is now nearly completed. The whole structure will cost upwards of £1,000.

Prince Lucien Bonaparte is at present traveling through Lincolnshire, and seems very assiduous in collecting all the information he can on the peaceful topics, science and art, to which his mind has long been devoted.

A bronze statue of the late Arctic hero, Sir John Franklin, is about to be erected at Spilsby, Lincolnshire, the birth-place of Sir John Franklin.

Mr. Lindsay, member of Parliament, had been authorized to proceed to Washington, and lay before the American Government the views of the British Government relative to the navigation laws, belligerent rights, &c., and to enter into negotiations for the opening of the coasting trade, &c. Mr. Lindsay leaves on September 8.

The steamer *Great Eastern* leaves for New York on the 17th of October.

France.

The Emperor had made a speech at Lyons in response to addresses by the authorities. He condemned the unjust distrust excited abroad, and declared that nothing should make him deviate from the path of moderation and justice. His sole desire was the general interest of France, and he urged them to give themselves up with confidence to works of peace. He was determined, with God's assistance, that France should not degenerate under his dynasty.

The pacific nature of this speech caused an advance on the Bourse. Rentes 68f. 25c.

The *Constitutionnel* publishes an article stating that the relations between France and Austria are excellent, and congratulating the latter Power on its return to sanity.

An imperial decree had been issued opening the French ports for the admission, duty free, of all kinds of foreign grain and flour. [illegible] of flag. [illegible] will be exempted from tonnage dues. This is regarded as an admission of the great deficiency in the French harvest.

It was reported that the Emperor had ordered the garrisons from Belfort to Mezieres, to form a *corps d'armee* of 100,000 men, and to be ready with campaign materials and artillery, to move at short notice.

The wheat in districts to the South-east of Paris, where the crop has been gathered in, is more or less injured, and the new wheat offered for sale in those markets is unfit for millers' use. The wheat in Beauce, Brie, Normandy, Picardy, the northern and western departments, and even in the south will be more or less injured.

The Paris *Moniteur* of Friday, the 24th, contains a decree ordering the establishment of the port of Thonon, on Lake Leman, and the improvement of the already existing port of Evian, on the same lake. The news published in the German papers, that Napoleon has proposed a Congress for the settlement of the Italian question, is totally unfounded.

Italy.

There is nothing decisive from Garibaldi. The fort of Reggio capitulated on the 21st. The garrison was allowed to leave with muskets and personal baggage only. Gen. Cosenz, with a considerable force, had crossed the straits at Pizzicino, and two Neapolitan brigades had surrendered to him at discretion. The Garibaldians were masters of the Fort of Delpizzo. They had also, after a short fight, occupied the Villa San Giovanni. The defection in the army at Naples was considered extremely probable, and it was hoped that Garibaldi would enter the city in triumph without bloodshed. Conflicts had taken place between the Neapolitan troops and some Bersaglieri, who landed from Sardinian vessels. An English steamer, the Orfal, from Hull, with passengers for Messina, was seized by the passengers, while the captain was ashore at Messina. It is supposed that the passengers were friends of Garibaldi. The vessel was chartered under a penalty of $5,000 against seizure. The inference is that she was destined for Garibaldi. The Sardinian government has forbid any more volunteers embarking at Genoa for Sicily.

Syria.

The news from Syria indicates a slight display of energy on the part of the Turkish Government at the last moment. The Governor General of Damascus has been deprived of his office and sent away for trial. The Governor-General of Beirut has been placed under arrest.

A correspondent of the London *Times* says that the sun never shone upon a more awful scene than the Christian massacre at Damascus presented on the 10th of July. On that day alone from one thousand to twelve hundred Christians perished. The walls were full of the bodies of Christians thrown down by the Druses and their allies the Turkish soldiers. In many cases, houses, the cellars of which were filled with fugitive Christians were burnt down, by which large numbers perished miserably.

Many of the Christian women and children had been made prisoners by the wild Arab tribes, and carried off into the desert. The agitation was spreading to other places, and fears were expressed of trouble at Jerusalem, where there was already considerable excitement. The Moslems, according to a correspondent of the London *Times*, openly declare "that if a single party of European soldiery are landed on the coast, not a Christian shall be left alive throughout the length and breadth of the land."

The news of the massacre at Baalbec is confirmed, but no details are received.

Advices from Damascus to the 5th August, state that Fuad Pasha had marched to the Lebanon with troops, and threatened fire and sword if the Druse chiefs did not submit in two days. Tranquillity had already been taken, and nearly 300 other participant arabs had been made. One thousand armed loads of plundered property had been recovered.

In a speech to his ministers, the sultan had expressed his resolution to punish the Syrian offenders most severely.

China.

In a letter from Shanghai, June 12 to his friends, writing to his friends in Plymouth, says: "Affairs in this place are in a most wretched condition. The Imperial troops have been defeated by the rebels at Hangchow and Soochow, two places very important to England with regard to commerce; the former being the great emporium for tea, while the latter is the great market from which silk is brought. The rebels behave with much cruelty to their captives, destroying men, women and children. At Hangchow no less than 75,000 were put to death, the streets flowing with blood. They are now threatening this place with an attack. To protect the British residents, as well as the Imperialists, 400 marines and others have been landed, and are quartered in some of the temples. It must appear strange to the people of England, that we should protect here the very class of men whose in another month we are going to fight in the north." T.

FIRST IMPRESSIONS OF THE SOUTH-WESTERN PUBLISHING HOUSE.

It may interest our readers to learn our first impressions of the South-Western Publishing House; accordingly we will go a little into detail in the matter. The first thing that arrested our attention in this establishment, was the well-filled book shelves that lined its capacious ware-rooms. Every thing in this department was on a scale of wholesale magnitude that betokened a large and thriving business. Besides the publications issued from its own presses, we found here works of standard character embracing almost every variety of subject within the range of Science, Theology, Polite Literature and Education: thus furnishing a practical refutation of the charge often preferred by our opponents, that we read nothing but Baptist books. Nothing in fact can be more *catholic* than the book-shelves of this establishment, and these furnish a pretty sure indication of the spirit and temper of those on whose patronage it is dependent for support.

We learned that there continues to be a steady demand for even the earliest works issued by the House. This indeed was indicated by some of the large wholesale packages which were being made up to the order of distant correspondents. The Great Iron Wheel, a new edition of which has just been published, Theodosia Ernest, Orchard's Histories, Bro. Pendleton's Works, and Sharwood's Notes on the New Testament are all in constant demand. We were glad to learn that that unobtrusive little work of Bro. Pendleton's, "THREE REASONS WHY I AM A BAPTIST" has had a sale up to the present time of many thousands, and that the publishers' stock of it is now entirely exhausted but will be quickly replenished. This is encouraging as showing that the Baptists can appreciate a good book; for this little volume, though sold at 40 cents, is really worth its weight in gold; and if this should attract the eye of any Baptist who does not possess a copy, let him at once procure one.

But in addition to the foregoing, the South-Western Publishing House is now bringing out a truly superb edition of Robinson's and Wall's Baptist Histories. These works will be of incalculable value to our cause as standards of historical appeal, and we trust the enterprise of the publishers will receive, at least at the hands of Baptists, its merited reward.

These, together with many other works of scarcely less value and interest, we found packed away in solid mass on the shelves of the Publishing House, showing that at least a large demand had been provided for; and it will be gratifying to our readers to learn that in this respect the expectation of the enterprising publishers has not been disappointed.

Regarding ourselves as on an expedition of discovery, we prosecuted our search till we found ourself in the midst of the Press Room: and here a scene of life and activity presented itself that far surpasses our powers of description. One of Hoe's large cylinder presses was printing off the *Tennessee Baptist* at the rate of from twelve to fifteen hundred copies an hour, while Chamber's folding machine was taking them as they came from the press, and putting them into that neat compact shape in which they reach the reader's hands. At the same time one or Adams printing presses was striking off with great rapidity and precision an edition of "*The Children's Friend*."

We stood almost bewildered and confounded in the midst of all those potent agencies—of steam engines, spindle wheels and printing presses, all in the full glow of their activity—with which we were here surrounded. But however intricate, involved, and complicated all this might appear to the unpracticed eye of the uninitiated, we were soon led to see that "the mighty mass was not without a plan," but that every thing was beautifully adjusted for the production of those great results now being so rapidly developed and made palpable to our observation.

The division of labor as the true principle and basis of industrial economy seems to be well understood and acted on by the South-Western Publishing House. Accordingly all these multifarious operations are carried on with the greatest harmony and order, and without the slightest approach to the bride and groom the sacred vine; then saying some words in Hebrew, which they both repeated, replaced the wedding ring on the anger of the bride, and signing the license pronounced them man and wife. There were eight attendants, four ladies and an equal number of gentlemen.

The bride was dressed in white satin, trimmed with tulle and orange blossoms, carrying a magnificent bouquet of orange blossoms. The bridesmaids were dressed alike in white, but had pink flowers and bonnets. At 4 o'clock the grand feast took place in the City Assembly Rooms, in Broadway, and a magnificent affair it was.

AN INVALUABLE FRIEND.—As this is a year of promises, it may greatly gratify our readers to know that the heir of Spain, the Prince of the Austrias, has made his appearance in public life at the mature age of *two and a half*. His Royal Highness, at a grand reception at San Ildefonso, wore a dress of sky-blue *glace* silk with silver buttons, and a straw hat with scarlet velvet band, and behaved with "great dignity." Also, that the Prince Eugene of Russia, aged 14, who is now staying at Torquay, in England, on being recently assaulted by a man with a cane, fell upon his assailant with an umbrella, and valorously defending himself, drove his enemy to flight.

HIRAM POWERS, the great sculptor, we see by the New York papers, has arrived at that place, after an absence of thirty years.

THE American Bank Note Company are about filling a liberal order from Russia. The company have been intrusted with the getting out of plates and working material for the Bank of St. Petersburg, with a capital of £8,000,000 sterling, which takes the place of Baron Steights, who, if we mistake not, was the court-banker previous to his death. The bill of the company will not fall far short of $100,000, which, in view of the competition of English engravers for the work—several heavy English capitalists being interested in the new bank—is no slight compliment to American art. A corps of operators will soon be dispatched by the company to perfect the work at St. Petersburg.

DOMESTICOFF NEWS. It has already been stated in the newspapers that the Austrian Archduke Ferdinand Maximilian contemplates a visit to this country. Commodore Dupont has just received a letter from his Imperial Highness, giving assurance of his intention to visit the United States at an early day.

The Commissioner of Patents has given his hearty concurrence in a proposition for the erection of statues to the memory of great American inventors, the expense to be defrayed by private subscription. Nichols will probably be prenared in the Patent Office building.

The steam frigate Richmond, at Norfolk, is being fitted for sea, and is to be ready to sail by the 1st of October. She is of the same class as the Lancaster, and a splendid vessel. It is understood that she is to take the place of the Susquehanna as the flag-ship of the Mediterranean squadron, and will probably be under the command of Captain Blake, of the naval school at Annapolis.

DEFINITION OF A FAST WOMAN.—Frazer's Magazine defines the word "fast," as applicable to the fair sex, as "a combination of the less intellectual pursuits of man with the less desirable attributes of women." The writer proceeds to say that "a fast girl can ride across country, smoke, shoot, play billiards bet, and talk about dogs and horses in a truly edifying manner. She uses slang terms freely, and is [illegible] in manner. She wears shorter and more vivid petticoats, smaller hats, brighter feathers boots with higher heels and more plentiful decorated with little brass rings than those of her slower contemporaries, and prides herself on "reading anything."

OLIVEBRANCH, whose name appears on most documents of foreign languages used in the United States is not a myth, as many suppose, but a substantial member of the human family, who has achieved a large fortune from his grammars. He resides in Paris, and frequently advertises in the London Times in order to acquaint the public against the many bogus Olivebranch chrestomatheses under his name. He, however, plagiarized his system from the late Jean Manesca.

Churches.

and how present the in- Society to produce [illegible] who was once a *Baptist*, and commend- of its editor, who has [illegible] ter of the American [illegible] stopped his paper, [illegible] ners at the books [illegible] ching House, and op- [illegible] Sabbath School Union, [illegible] any change?"

See 1 Cor. xv: 33.

[illegible] joy will which we [illegible] municated to us by [illegible] it at length: [illegible] ning closed a meet- [illegible] place. The meeting [illegible] times by our breth- [illegible] ight, and Pastor Eld. [illegible] in a protracted meet- [illegible] tions of a refreshing [illegible] the Lord, were felt [illegible] and a revival, [illegible] was presently apparent [illegible] them. The meeting pro- [illegible] from day to day, with [illegible] until the close. At [illegible] we were favored with [illegible] brethren, Elders Reaves, [illegible] rendered service for their [illegible] the close of the meet- [illegible] joy arrived. Baptism, [illegible] attended to daily, and [illegible] willing converts [illegible] grave, and six are [illegible]

Among the number [illegible] ten Methodists, two of [illegible] by their ministers, but [illegible] the preaching of [illegible] during this meeting 25 [illegible] at the school house [illegible] were baptized by our [illegible] and four were restored, [illegible] joined other churches, [illegible] hundred and thirteen [illegible] and one hundred and [illegible] particular. Your brother [illegible]

GIDEON DAVIS, Ch. Clk. [illegible] 29, 1860.

[illegible] & Co.—Dear Brethren— [illegible] to you and families, [illegible] your time and patience [illegible] Lord is doing in this part [illegible] God is pouring out his [illegible] here. Bro. Z. Reeves be- [illegible] the various churches [illegible] Bogue Chitto, East [illegible] and Zion Hill, and up [illegible] into the church ninety- [illegible] experience and baptism, a [illegible] from the Pedees, and all [illegible] first character in the State. [illegible] thought that they knew [illegible] but must now acknow- [illegible] until they read the *Iron* [illegible] nounced Methodism and [illegible] and are following the [illegible] commandments. The [illegible] crushing man-made insti- [illegible] Many are coming into [illegible] great Head of the church [illegible] Word until more souls [illegible] the truth as it is in Jesus. [illegible] indefatigable ministers [illegible] error in all its deform- [illegible] in all its native sim- [illegible] uncompromising, and [illegible] in the fullest sense of [illegible] God doing a great work [illegible] many years and [illegible] hire. He baptised forty- [illegible] Michigan, by Bro. C. [illegible] on Thursday, making the [illegible] the church twenty-one. [illegible] Shirk are holding a meet- [illegible] they have received [illegible] fail to overflowing. [illegible] Praise his holy name. [illegible] could [illegible] in Summit completed in [illegible] it is. I hope we shall [illegible] of hearing you preach in [illegible]

[illegible] drought in this country. [illegible] is not much better. [illegible] a fine crop on my Zion [illegible] grace and humbleness of [illegible] this continued goodness. [illegible] commune you, Bros. Z. Reeves [illegible] house. The Lord has [illegible] My health is very good [illegible] in Louisville at the South- [illegible] convention, D. V. Pray for [illegible] dear brother, yours in [illegible] W. F. Cain.

[illegible] 1861.

[illegible]—It appears that certain [illegible] Bartholomew county, In- [illegible] effect of the *Great Iron* [illegible] report that the author [illegible] the Methodist Episcopal [illegible] for lying—claiming that [illegible] documents. We called for [illegible] Methodist preachers can [illegible] this section of country re- [illegible] himself, an exhorter or local [illegible] which, and promised to [illegible] the subject. Being well [illegible] him, and meeting him soon [illegible] the documents and at the [illegible] of your denial and request. [illegible] Mr. Bright, a Method- [illegible] said he got it from one [illegible] preacher in charge on the [illegible] he got it from one circuit [illegible] but he can not know [illegible] that those who wish [illegible] but for his part he thinks [illegible] him to do it to give his [illegible] who doubt of its truth as [illegible] as any thing that he can [illegible] in substance, and as [illegible] are his words of what [illegible] address of Mr. Richards? [illegible] this thing! Will Mr. R. [illegible] confess himself the father of [illegible]

[illegible] withstanding the drouth, I [illegible] money, and once more [illegible] cirness of a deranged [illegible] was duly received, with [illegible] that I do something in [illegible] "Youth's Magazine" [illegible] three dollars, and trust the [illegible] this office.

I warmly appreciate your [illegible] course as a Christian editor [illegible] truth. I am happy to [illegible] the sympathies of all [illegible] as far as they have given [illegible] the *Tennessee Baptist* [illegible] publication of the letters [illegible] in book form. I will sug- [illegible] gaining out in the work, [illegible] a better method of sig- [illegible] Kingdom" than by the [illegible] rules, I am aware, have [illegible] power are sometimes [illegible] Dispense with the discharge [illegible] the settling of differences, [illegible] into the [illegible] confusion and anarchy! [illegible] on—never give up the [illegible] defense of the pure [illegible] God's own truth—[illegible] as a Christian, as opened [illegible] have hitherto been Bap- [illegible] God give you grace suffi- [illegible] P. S. MITCHEM.

[illegible] July 19, 1860.

Advertising Department.

TO ADVERTISERS.

THE TENNESSEE BAPTIST,

Circulation Nearly 15,000.

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 is nearly fifteen thousand, and rapidly increasing in every Southern and South-Western State.

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

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

Special notice will be called to your advertisement as often as changed.

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

TO TEACHERS AND TEACHERS OF SCHOOLS.—All Baptist schools will be charged one-fourth of them rates, if prepaid—not otherwise.

Articles written to advertise schools will be charged same as advertisements. Which facts are furnished they will be noticed editorially, if the school is advertised 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 find it to their interest to advertise in its columns.

These being our established rates for the years 1858-61, it is hoped that no one will ask us to depart from them.

GRAVES, MARKS & CO.

Premiums for New Subscribers.

COMMENCING 1st OF JANUARY, 1862.

The terms of the TENNESSEE BAPTIST are $1 50 per annum, in advance, or $2 00 if delayed longer than six months.

ALL MINISTERS, not subscribers, can have the paper one year for $1 00, or two new subscribers, and the cash, $4 00.

To any one who will obtain one new subscriber, at $2 50, or any one who will become a subscriber himself this and the 1st of January, 1862—not to be ante—we will send either of the $1 00 books published by us, or three copies of the "Tribemas," or four of the "History of the Baptist Church," or two of the "Crisis of the Baptists," by Ford.

SPECIAL NOTICES.

Tennessee Baptist.

The next term of the Mossie School Association will be held with the Baptist Church at Moulton, commencing on Friday before the first Sabbath in October. Ample arrangements will be made for the accommodation of delegates, and visiting brethren and sisters. Ministers and members of sister Associations are respectfully invited to attend. Delegates and visitors will find one or more persons at McDonald & Co.'s store, near the Bell Tavern, or at the Church, who will take pleasure in seeing them to places of accommodation.

W. A. GILBERT,
J. Y. SHOEMAKER, } Committee.
D. G. JOHNSON,

Moulton, Ala., Sept 24, 1860.

Subscribers in Mississippi.

We have forwarded to Mr. Oscar T. Keeler, Columbus, Miss., a list of all our subscribers in—

Ash Creek,	Brooksville,
Camargo,	Caledonia,
Crawfordville,	Choctaw Agency,
Columbus,	Double Springs,
Pale Alto,	Starkville,
Starkville,	Smithville,
Tampico,	Tibby Station,
Vinton (formerly Barton)	West Point,

Showing to what date each is paid. This will be a great convenience to subscribers and ourselves, and we beg our friends to call on Mr. Keeler, pay their indebtedness, and take a receipt. GRAVES, MARKS & CO.

FROM INDIA.—An extract of a letter received from the Rev. B. C. Thomas, dated Tavoy, November 18, 1858, directed to Messrs. P. Davis & Son, says: The Karens here have no more confidence in the charms of their ancestors. They desire rational remedies for the sick. By various means, principally through the agency of the Rev. D. L. Brayton, these Karen people have become acquainted with your medicine, and their demands for it is to me very surprising.

I have now by me orders for more than fifty bottles but I have not got one bottle; I therefore wish you to send me a quantity. I could dispose of at least one hundred bottles. Send it and I will pay you through the Treasurer of the Missionary Union. I hope that we shall be favored with some of it as soon as possible. There is no medicine which stands as high in the estimation of the Karens of those two-fives as the Pain Killer, and I feel willing to gratify them, as I entertain a very high opinion of its merits.

B. C. THOMAS.

A LOUISIANA PLACE FOR SALE.—Situation in the South for a Physician, Merchant, Teacher, or Blacksmith and Wagon maker. It is also a good location for a Public House and Stage stand, as there is a regular line of four coaches run by the place morning and evening.

My place is situated in Caddo Parish, ten miles from Shreveport, immediately on the main stage road leading to Mansfield and Alexandria. It is in the centre of a very thickly settled and flourishing neighborhood. There is a Baptist Church within three-quarters of a mile that numbers nearly two hundred members. There is a Methodist Church within two miles and a half that is in a flourishing condition. There is also a first-rate Sunday School-house on the place, with plenty of children in the neighborhood to attend it. The location is as healthy as any in the State. The place contains 152½ acres of good land—about 30 acres in cultivation. There is a good new frame dwelling, &c., on the place. Price $2,000—half cash; balance in twelve months, with 8 per cent. interest. Address

M. P. STEVENS.

Sept. 15—3t Lexington, Holmes co., Miss.

EWIN, PENDLETON & CO., WHOLESALE Dealers in Drugs, Chemicals, Perfumery, Dyestuffs, Liquors, Snuff, Oils, Paints, etc., etc., No. 8, Gay Block, Nashville, Tennessee. sep2—y

F. W. CHAMBLER. S. B. TURNER.

CHANDLER & TURNER, ATTORNEYS and Counselors at Law, Austin, Texas, will practice in all the courts of this State. Also, in the District Courts of United States. Will attend to the business of the profession generally. Special attention to the collection of claims, the collection of debts, and to land litigations.

GENERAL EDUCATIONAL AGENCY.—For supplying Accomplished Teachers for families, schools, academies, and furnishing Schools with every desirable nature, apparatus, etc., of the best quality and the lowest prices.

References.—Rev. J. B. Meacham, D. D., Charleston, S. C.; Rev. G. W. Eaton, D. D., Madison University, N. Y., and others.

Address REV. G. G. SAXE, A. M.,
sep6—2 Box 2771, New York City.

SOUTHERN FEMALE COLLEGE, LA Grange, Ga.—This institution offers facilities of the highest order for the education of young ladies. There are eight experienced teachers comprising the Faculty—five of these are gentlemen of thorough scholarship and acknowledged ability.

The entire expense of a young lady per annum, for board and tuition, is $186 50

Fall Term opens the 19th September.

Apply for Catalogue to J. F. COX,
W. H. ROBERT, } Principals.
sep6—tf

Enlarged Edition.

HYMNS FOR THE SABBATH SCHOOL WITH MANY REVIVAL HYMNS IN IT the collection. They are just the Hymns and tunes that children delight to sing. To Superintendents, Teachers and Parents, we recommend this book, sent on the low price of $30 per hundred copies. — — —

THE FAMILY.

THE LONG NIGHT.

IT was the close of a warm day in the latter part of August, and little Franz Hoffmeister was playing in the door with his baby sister Karine. His elder sister, Therese, was busy clearing away the evening meal, and his brother Robert was industriously carving curious wooden spoons, and knives and forks, to sell to travelers, whom his father might guide over the mountains; for you must know that these four children, even in a little Swiss chalet, or cottage, at the foot of some famous mountain, had when little Franz lifted his eyes, he did not see a row of nice brick houses, three stories high, but instead of these, high mountains [illegible] grand [illegible] sky. The mother of these little Swiss children had died more than a year ago, and as they were very poor, sister Therese—who was only twelve years old—had been the little housekeeper ever since.

The father had gone to guide some travelers over the mountains, and would not be back until the next day. It was sunset, and Franz, quite tired of play, leaned his head against Therese's knee, and lifted his gentle blue eyes upon the glittering mountain tops.

"Do you remember, sister," said he at length, "what the little English boy's father said, the night he was here?"

"No. What did he say?"

"Why, we were looking at the moon, and it was just as pretty as it is to-night, for it seemed as if all the mountain tops were on fire, and you said imagine the strangest things. At last I thought it must be like some of the grand, fairy cities, of which the travelers so often talk. So I went up to one good gentleman and said:

"'I can't look like Londons, sir!'

"I do not think he heard me, for he just kept his eyes fixed upon the mountains, and he looked as if he saw something wonderful a great way off. And while I was trying to think what it was, he stretched out his hands so slowly, and said softly:

"'Lift up your heads, Oh ye gates, even lift them up ye everlasting doors, and the King of Glory shall come in.'

"Well," broke in little Franz, breathlessly, "what happened then. Did you see any door or gate, sister, and did any King come in?"

"No," said Therese, thoughtfully, "I could not think what the good gentleman meant, for he only looked straight into the beautiful red sunset, and I had seen it just the same as he saw it before. But he looked so long, and so earnestly, that I began to be afraid that something was going to happen. So I took hold of his hand and said: 'Please sir, do you see any gate, and will the King come through?'

"I had to ask him two or three times before he heard me, and then he looked down so kindly, and smiled with his eyes, but did not say anything at first. So I said again:

"'Is it your king, sir?'

"'Yes, little Therese, my king,' said he.

"'Is it the king of England?' I asked.

"'No, little Therese,' said he, 'it is the King of Glory.'

"'And where is 'Glory,' sir?' I asked. 'Is it far away behind the mountains, and is it very near England?'

"'No,' said he, smiling more and more, 'it is no nearer England than Switzerland. But all good people are coming towards it every day, and the journey will not be long, but bad people are always going further and further away.'

"'Well, sister,' said Franz, slowly, 'I tried to do right today. Neighbor Ulrich was just going up the mountain with his mule, and a heavy load of wood and the way his mule fell and every thing tumbled over the ground! Ah,' how angry he was, and was I frightened! He struck at me with his whip, for he thought I only meant to laugh at him.'

"'But, all early at the door the cows came tumbling into my head,' said I wanted to call him an ugly name. But I did my brother, just as you told me, sister, and put my teeth hard; and pretty soon the angry feeling went and helped him, till [illegible] time was picked up.'

"'And what did he say then?' asked Therese.

"'Oh! he said I was not as bad as we as boys.'

"'The old curmudgeon, sir!' cried Robert. 'Now so bad as some boys, indeed! Were those all the thanks you got?'

"'Well,' said Therese, soothingly, 'he is a poor, lonely man, and has no children to make him smile. I am very glad Franz helped him.'

"'Do you think I came any nearer to Glory?' whispered Franz with great earnestness.

"'I hope you did,' said Therese, 'but Robert must not be left behind. We must ask the great King to guide us, and to-morrow we will all go on together.'

"'The gates are shutting up now, are they not, sister?' said little Franz, as the beautiful rose light paled in the west, and the old mountain [illegible] second cold and solemn against the clear sky.

"'Let us go in,' added Robert. 'The night wind is cold from the glaciers, and I'm sleepy and tired.'

"'And I,' said little Franz, rubbing his misty blue eyes.

Karine was already sleeping, with her fat hand under her rosy cheek, and in a short time the cottage door was bolted, and all these little children sleep in their beds, were on their way to dream land.

Therese had not slept very long, when she felt a sudden shock, as if something had struck the little chalet, and made it tremble all over.

"'What is that?' murmured little Franz, dreamily.

"'Is it morning already?' sighed poor, tired Robert.

But Therese did not know what it could be, and while she was still trying to think, her heavy eyelids drooped, and she was soon fast asleep.

Two or three times she awoke again, and wondered if it were not almost morning; but it was as dark as midnight, and she would try to compose herself again. But at last she became so broad awake, that she raised up in the bed, and tried to look around the room. "It must be a very dark night," thought she to herself, "for almost always the stars give a light. I wonder how I happened to wake so early."

Just then little Franz spoke in a very weary voice. "Dear Therese, when will it be morning? It is the very longest night I ever knew."

"So I think," cried Robert. "I've been awake half a thousand times' and now I mean to get up.

"Oh, no," pleaded Franz, "let us tell stories till daylight." So Therese, Robert, and Franz each told a long story, the loss of a very famous goat. Karine, waking up, cried loudly for her breakfast.

"Ah," sighed Therese, "it was only had a light," but they could not find any, for their father kept all such things in a little cupboard in the wall, and had taken the key with him.

So Therese searched till she found some milk for Karine, and some black bread, which she gave to her to eat.

Then, as they could no longer sleep, they all dressed as well as they could in the dark.

"I will go out," said Robert, "and see if I can discover any signs of morning."

So he took down the heavy bar, to his surprise, the door flew open, and he found himself upon the floor, half buried in some soft substance.

"Oh Therese, Franz," cried Robert, "Cheese, heaps and heaps!"

"What can it be?" exclaimed all three, as they ran down to see.

"Why, it is snow," cried little Franz, putting a handful into his mouth.

"How can that be?" exclaimed Therese, "when it was so pleasant a few hours ago."

For a few moments there was a profound silence, then Robert gave a quick, sharp cry.

"Oh Therese! Could it be an avalanche?"

"No, no," said Therese, in a trembling voice, "that cannot be, or the roof would have fallen, and we would have been crushed to death."

"No," said Robert, "I have heard father say that small ones sometimes fall on light that sleeping families have never been disturbed. But then I remember a noise in the night.

"And I," said Twilight little Franz.

"What can we do?" asked Therese, as firmly as she could.

"Will not father dig us out?" sobbed Franz.

"I'm afraid he cannot find us."

"Well," said Robert, "I will try and dig through to the light;" and finding an old shovel, he hurried to the door and began to work manfully. But it was all in the dark, and the snow fell over him till he was half dead with cold and fatigue. Several times he tried again, but as soon as he dug a little way, the snow was sure to fall down, and fill it all up; so at last he came in, saying, despairingly, "Well, Therese, if father does not find us, we must die here in the dark."

"If I could only see you, sister," said Franz in a choking voice, "I should not mind it so much."

"Let us hold each other's hands," proposed Therese, and they all huddled together by little Karine.

At first they were quite cheerful, and said often, "Oh father will certainly find us." But the long hours dragged on, and all was still as the grave. Poor Karine cried very hard, for she could not understand why it was so dark, and she could not see the sweet smile of her little sister mother.

But you would be very tired if I should tell you all these children said and did through this long night. How often they prayed to the King of heaven for help; how kind and gentle they tried to be, and how they denied themselves food, that little Karine might not be hungry. But at last there was nothing left to eat. Karine was too tired and weak to cry any more, and only once in a while made a little grieving moan. Robert had not spoken for a long time, not since he had said utterly, "Oh Therese, Therese, I cannot die!" and there himself sobbing upon his bed. But little Franz, who was becoming very ill, said some very strange things, so that Therese could not help weeping, when he whispered softly—

"All dark; no moon, no sun, no stars. Sister, when will the King of Glory come in?"

"Hark!" cried Robert, raising his head from the roof. "What is that?" he cried Robert, starting eagerly to his feet.

There were several heavy blows, and then a ray of bright, beautiful sunshine came flashing through a hole in the wall, and a voice exclaimed—

"Little Franz Hoffmeister, are you there?"

Franz could not speak; but Robert gave a wild shout of hurrah. "Yes, yes, neighbor Ulrich, we are all here!" and in a few moments the room was filled with kind neighbors, who bore them out into the dear light and air, where their father, who had dropped upon his fatigue, was awaiting them with great anxiety. I cannot tell you of all the tears and embraces, for it would overwhelm your heart and children. But I should have done your heart good to see Ulrich holding little Franz, and feeling him as tenderly as if he had been his mother. And oh, how beautiful the world looked to these all.

"My dear children," said their father, "God has been very kind to you, and has saved you from very great peril; not next to Him you must thank neighbor Ulrich, who has given himself no rest, but when others were discouraged has always said, 'Work on! work on! there is a boy worth saving down here!'

Robert blushed as he remembered his unkind words, but Therese looked at Franz with a sweet smile.

Little Franz turned and kissed the rough cheek of neighbor Ulrich, then clasping his hands, looked up to the clear sky and said softly—

"Help me always to please Thee, dear King of Glory."

Medical Adviser.

To ministers who cough, and to all others who are disposed to consumption, we recommend the following cough mixture, which we have used in our family with surprising effects:

PROPORTIONS.—1 pint best French Brandy; 1 oz. Pulverized Rhubarb; ½ oz. Pulverized Anise Seed; ½ oz. Bell Licorice; ½ lb. Best Loaf Sugar, or in such quantity as to make it of the consistency of syrup.

For hoarseness, and hacking cough from cold, you will find Brown's Bronchial Troches exceedingly fine, and then they are so portable. They can be had at almost any Drug Store.

On Water.

WATER! WATER!

"Water! water!" cries the bird,
With his singing, gentle note;
And the liquid cry is heard
Pouring from the little throat;
Water! water! clear and sweet!
"Te-weet! te-weet!"

"Water! water!" said the flower,
Whispering with his perfumed breath;
"Let me here it in an hour,
Ere I thirsting droop in death!
Water, water, soft and still,
Is my will!"

"Water! water!" said the train,
With its yellow head on high;
And the spreading, fertile plain,
Ripening, joined the swelling cry;
Water for the swelling of gold!
Wealth untold!

Water! water! sparkling pure,
Gladdening nature everywhere,
If you drink it, I am sure
It will never prove a snare!
Water is the thing for me—
"Yes and thee!"

Water! water! Young and old,
Drink it, crystal-like and sweet!
Never heed the tempter bold—
Crush him underneath your feet!
Water! water! youth, for thee—
Thee and me!

For sore throat and swollen glands use a water-compress. Upon going to bed, wring out your hand kerchief, or something about as large in ice or spring cold water, so that it will not drip, and put it around your neck, and over this a thick flannel bandage so as to keep in the steam. Do this for several nights until the soreness subsides.

A gurgle at night of the syrup made of No. 6, and white sugar is fine to remove hoarseness and soreness of the throat.

Two grass spoonfuls of Radway's Ready Relief, in a wine glass of water be you get into bed will give you a clear throat in the morning.

ICE-WATER.

If the reader is down town or away from home on a hot day, and feels as if it would be perfectly [illegible] to have a glass of ice made, soda water, or brandy toddy, by all means let him resist the temptation until he gets home, and then take a glass of cool water, a swallow at a time, with a second or two interval between each swallow.—Several note-worthy results will most assuredly follow.

After it is all over, you will feel quite as well from a drink of water, as if you had enjoyed a free swig of either of the others.

In ten minutes after you will feel a great deal better.

You will not have been poisoned by the lead or copper which is most generally found in soda-water.

You will be richer by six cents, which will be the interest on a dollar for a whole year!

You will not have fallen down dead from the sudden chill which sometimes results from drinking soda, iced water, or toddy in a hurry.

No well man has any business to eat ice or to drink iced liquids in any shape or form, if he wants to preserve his teeth, protect the tone of his stomach, and guard against sudden debilitation and prolonged dyspepsia. It is enough to make one shudder to see a beautiful young girl sipping scalding coffee or tea, at the beginning of a meal, and then close it with a glass of ice water; for at thirty she must either be snaggle-toothed or wear those of the dead or artificial.

Fresh spring or well-water is abundantly cool for any drinking purpose whatever. In cities where water is artificially supplied, the case is somewhat different; but even then there is no good excuse for drinking ice-water, because, even if the excuse were good in itself, the effects on the stomach and teeth are the same.

Make a bag of thick woolen doubled, lined with muslin; fill it with ice; have in a pitcher an inch or two of water above the [illegible] and let this bag of ice be suspended from the cover [illegible] chas of the surface of the water. The ice will melt slowly and keep the water delightfully cool, but not ice cold. A still better effect will be produced if the pitcher is also well enveloped in woolen.—Again, water almost as cool as it can be, unless it has ice actually in it, may be had without any ice at all, by enveloping a closed [illegible] partly filled with water, with several folds of cotton, [illegible] begging, and so arranging it that these folds are kept wet all the time by water dripping from another vessel, on the principle of evaporation.

DRINKING IMPURE WATER.

Set a pitcher of iced water in a room, inhabited, and in a few hours it will have absorbed from the room nearly all the respired and perspired gases of the room, the air of which will have become so foul, that the water utterly stifling. This decided on the contrary, that it has the faculty of condensing and thereby absorbing all the mass, which it does without increasing its own bulk. The colder the water is, the greater its capacity to contain these gases. At ordinary temperatures a pint of water will contain a pint of carbonic acid gas, and several pints of ammonia. This capacity is vastly doubled by reducing the temperature to that of ice. Hence water, kept in the room for a while, is always unfit for use, and should be often renewed whether it has become warm or not. And for the same reason the water in a pump stock should all be pumped out in the morning before any is used. That which has stood in the pitcher over night is not fit for coffee water in the morning. Impure water is more injurious to health than impure air, and every person should provide the means of obtaining fresh pure water, for all domestic uses.

SIMPLE CURE FOR CROUP.

We find in the *Journal of Health* the following simple remedy for this complaint. Those who have passed nights of agony at the bedside of loved children, will treasure it up as a valuable piece of information: If the child is taken with the croup, apply cold water—ice water, if possible—suddenly and freely to the neck and chest with a sponge. The breathing will instantly be relieved. Soon as possible, let the sufferer drink as much as it can, then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the [illegible] anxiety, and lead the heart in thankfulness to the Power which has given the gushing fountain such medical qualities.

MEMOIRS.

Deaths within Bounds.

Your committee appointed at our last regular meeting, to prepare for record an obituary notice of Bro. Willie Mosley, submit the following report:

Died at his residence, Marshall county, Miss., May 1st, 1860, Duncan Willie Mosse, in the sixty-second year of his age. Bro. Mosse was born in Wake county, North Carolina, Oct. 20, 1798. When quite small his parents removed to Madison county, Georgia, where he was married to Nancy Garrel, July 29th, 1820. In June, 1825, he made a profession of the religion of our blessed Savior, and was baptized into the fellowship of the Baptist church, Lystrie. Whilst a member of the church at Gainsville, Hall county, Ga., he was ordained to the office of Deacon in the year 1830, a position that he filled with marked distinction and credit to himself, during the remainder of his useful and eventful life. In the year 1836, he removed to Madison county, Ala., and united with the church at Ruse, where he remained two years, and then removed to Marshall county, Miss., and united with the church at Chulahasse. In May, 1843, he with some few others united in the organization of this, the Philadelphia church, where he remained an active and influential member up to the time of his death. In the Providence of God, a good man has fallen in Israel, and saw deeps in the bosom of his Redeemer. But a few short days since the sad news was announced to us that our beloved Deacon and Father in Israel was no more, as of yesterday his abode was amongst men, to-day his home is fixed in Eternity; then admonishing us that in the "Midst of life we are in death." "Man dieth and wasteth away, yea, man giveth up the ghost, and where is he?"

Oh! how solemn the thought. But thanks be to God through the revelation of his word, and the unspeakable gift of his Son, we are not left without a joyous hope of assurance that the dead in the Lord is risen with the Lord, and his life is hid with God in Christ. But thy seat in the church militant is vacant and our human nature is bowed down with unfeigned grief, yet our souls in communion with thy complete spirit rejoiceth in thy great salvation; yes, thou art gone from the walks of men, to receive thy great reward, thy laurel crown of victory. We would not disturb thy sacred ashes or call thee back to inhabit thy clay tenement, but bid thee sleep on in the bosom of thy Redeemer, until the last loud note of the archangel's trump shall call the redeemed to glory, then thy embalmed spirit shall assume a new body, a spiritual body robed in the righteousness of Christ; a bright trophy of the Cross; a pure and brilliant man, to adorn the diadem of the King in Zion.

Your committee feel their incapacity to present an adequate eulogy upon the Christian virtues of our deceased brother, he has preceded them in his voyage to eternity, and his emblemest eulogy is furnished upon the bright and golden pages of the Lambs' Book of life. We only propose to embalm his memory in the archives of the church militant, as an enduring memorial of his union with the Church of Christ, and our Christian love and fellowship for him. Respectfully submitted.

MOSES EROLS,
J. J. MILAN, Obit. Com.

Philadelphia Church, Marshall co., Miss.

Resolved, That the above obituary be recorded upon our Church Book, and that a copy of the same be forwarded to the Tennessee Baptist for publication, and request our denominational paper in Georgia copy the same.

By order of Church in regular conference assembled Saturday before the second Sabbath in July, 1860.

J. J. MILAN, Ch. Clk. JOHN HARRIS, Mod.

Mrs. Mary A. Hayley.

Died at her residence in Desoto county, Miss., Feb. 10, 1860, aged 58 years 5 months and 10 days. The deceased was born in Wake county, North Carolina, on the 10th of September, 1802. In the fall of 1836, she with her husband moved to Tennessee, where she joined the Big Spring Baptist church in 1838; moved to this State in 1847, where she united with the Philadelphia Baptist church, in which she remained a consistent member up to her death.

Sister Hayley's loss is deeply and severely felt by the church. As a mother, she was among the best, leaving a large family of doting children to mourn their loss (she being a widow). They doubtless feel that their almost only earthly stay has been taken from them. Oh! how does death rob us of our richest jewels on earth? But God through Christ will unite loved ones who trust in Him, in his triumphant Kingdom, never to part again. E. A. STRICKLAND.

Philadelphia Church, Marshall co., Miss.

Resolved, That the above obituary be recorded on our Church Book, and a copy of the same be forwarded to the Tennessee Baptist for publication, with the request that our denominational paper in North Carolina copy the same.

[illegible] Saturday before the second Sabbath in August, 1860. JOHN HARRIS, Mod.

J. J. MILAN, Ch. Clk.

Nancy C. Fort.

Nancy C., wife of Joel B. Fort, died at the residence of her husband in Robertson county, Tenn., on the 24th day of June, 1860. She was the daughter of Ilai and Susanna Metcalf; was born January the 28th, 1826, and joined the Baptist church in 1847. She has left a devoted husband and five affectionate children to mourn her loss.

Affection would have detained her; but the measure of her duty was filled, and the Father has taken her to himself. She lived, however, to see the fruits of her piety, in the conversion of her husband and four of her children.

The following resolutions passed unanimously at the August meeting of Red River church, express, to some extent, the feelings of the church toward her:

Whereas, In the providence of God, we find the seat of our beloved and much esteemed sister, Nancy C. Fort, vacated by the hand of death; therefore,

Resolved, That we, as a church, sensibly feel the afflicting hand of God upon us.

Resolved, That by the death of Sister Fort, we have lost one of our most amiable, pious, and estimable sisters; one who was remarkably inoffensive, whose piety was genuine and ardent, and who was esteemed by all who knew her.

Resolved, That we endeavor to keep the example of our sister ever fresh in our memory, that it may inspire us in patience, meekness, charity and love.

Resolved, That we feel safe in recommending to the family and friends of the deceased, the consolations of that Gospel which says, "Blessed are the dead who die in the Lord; henceforth they rest from their labors and their works do follow them."

Resolved further, That we feel reminded, by the frequent visitations of death to our church, of the importance of so living as to be ever ready for the summons which will ere long call us into the presence of the Living God. J. R. R.

Western Recorder copy.

Bissel McClendon.

Bissel departed this life the 11th day of July, 1860. He was found dead near his own house, after a gale of wind, lightning and thunder. It is not known by what cause he came to his death. He was aged about 64 years. He had a son who moved West a few years ago. And his mother, Sarah Ann, widow of the deceased, shows very much that that son may see these lines in your paper, and return to his bereaved mother in Washington county, Alabama. St.

Mrs. Mary D. Grubbs.

Mrs. Mary D. Grubbs, daughter of Thomas and Nancy Rutherford, died in Drew county, Arkansas, February 18th, 1860, at the residence of her father, aged 22 years. She made a profession of religion and united with the Gennesslawa Baptist church, Shelby county, Tennessee, in 1850; was baptized by Bro. J. L. Crane; emigrated to Arkansas with her father in 1856, and married to Josiah Grubbs, April 19th, 1859. From the time of her profession up to her death her walk and examples were that of a Christian. She suffered a great deal for many days, but died the death of a Christian. Was never heard to complain, but often said, some blessed Savior I hang in go home with thee, and exhorted her friends to meet her in Heaven. She left her father, her husband, and four sisters and numerous friends to mourn the loss of her—but they mourn not as those that have no hope. A. PETRUS.

Died, January 21st, 1850, near Monticello, Drew county, Arkansas, infant daughter of D. H. and R. J. Hoffman, aged 1 year and 17 days. D. H. H.

R. J. F. Board.

Died in Tishomingo county, Mississippi, Bro. R. J. F. Board, in the thirty-second year of his age, after an illness of several weeks, which he bore with Christian fortitude. Bro. Board was born in Union District, South Carolina, August 7th, 1828; moved to Marshall county, Mississippi, in 1850; professed faith in Christ, and was baptized by Bro. R. Raggan into the fellowship of the Pleasant Grove Baptist church in 1858, from which he moved to Tishomingo county, Mississippi, and united with the Antioch church, of which he continued an humble member till the day of his death, which occurred July 3, 1860. Bro. Board was one of those humble followers of Christ who shunk the Word of God for his [illegible] in fulfilling his faith, that honoring the profession he made. He left a large circle of friends and relatives to mourn his absence. Though they sorrow not as those who have no hope, for while they are here in the midst of emblems he is, no doubt, gone to that rest which remaineth to the people of God. His flesh to the dust, there to remain till the resurrection morn, when it will come from the grave in the image of Christ, no more to see corruption. H. G. SAVAGE.

Schools and Colleges.

JUDSON FEMALE INSTITUTE.—Marion, Alabama. The twenty-third annual session will begin on Monday, Oct. 1st, 1860. The Judson Institute is one of the old established female institutions in the country, and offers unusual advantages for the cultivation of the female mind and character. Its interests are confided to

REAR R. DAVIS, Principal,

who has proved himself equal to this difficult and important trust.

The Faculty consists of Three Professors and Teachers, besides other officials. The services of

Mr. Milton R. Bacon,

have been secured as instructor in Mathematics and English Literature. Mr. Bacon is well known as the former President, for a long series of years, of the Southern Baptist Female College, in Lagrange, Ga., which, during his administration, stood in a position and popularity unsurpassed in that State. For two years past he presided over the Female College at Aberdeen, Miss., and has established a reputation as a superior teacher. He now comes to bring his accumulated skill and experience to the service of the Judson, and will give his whole time and energy to its interests.

Mr. L. G. Blakely,

who has added to the celebrity of the Musical Department during the past session, will occupy a change as Director of Music. He will be assisted by a Faculty of four others, who devote themselves exclusively to this branch.

Mr. Samuel I. Kinney,

will assume his duties before the close of the session.

The Department of Drawing and Painting will continue under the direction of

Miss H. M. Harrison.

Instruction in these branches is on the most elevated basis, and the artistic productions of the last session is sufficient guarantee.

A native French lady will give instruction in her language; that the best advantages in both reading and speaking French may be secured to the pupils.

Miss S. G. Pollandsee,

from Tuskeegee, will preside during the day in the Study Hall, and instruct in English studies.

Miss Mary E. Sherman,

will preside in the school room, and give instruction in Latin and English. The reputation already established by these ladies, gives sufficient assurance of their qualifications.

All the members of this large Faculty have proved themselves in the highest degree skillful and faithful teachers, and will maintain, by their energy and zeal, the high position of the Judson as a Seminary of learning. From the Primary department, throughout all departments there is an earnest endeavor faithfully to impart sound and thorough instruction, to cultivate properly the mind, the manners, and the heart.

Those who enter at an early age, and pass through the entire system, enjoy superior advantages, but we call attention to the fact that large numbers who receive their early training in our schools, come here to complete their course of study, seeking the superior benefits of an advanced literary course, and of the various departments of art, and thus securing to themselves the Diploma of the Judson.

The boarding department will continue under the management of Mr. J. R. Blake.

EXPENSES.

The expenses are as light as to any other institution of respectability in the country.

Tuition in Primary classes, (English)	$40 00
Tuition in Languages, (Latin or French)	30 00
Tuition in Music, use of instrument	40 00
Tuition in Drawing	30 00
Tuition in Painting	50 00
Board per month	13 00
Incidentals, (use of library, fuel, etc.)	3 00

To these expenses must be added cost of books, sheet music, painting materials, etc. The cost of clothing is limited by the uniform dress prescribed. Washing is $1 50 per month.

For Catalogues, giving fuller information, address the Principal, or Chairman of the Board of Trustees.

July 28—6t

President of the Board of Trustees.

S. H. FOWLKES, Secretary. aug1—3m

MISSISSIPPI COLLEGE, CLINTON, Hinds Co., Mississippi.—Number of Students in year just closed, 84. The Tenth College Year will commence Monday, October 22d, 1860.

Members of the Faculty.

I. N. Urner, M. A., President, and Professor of Mental and Moral Philosophy.
K. A. Steed, M. A., Professor of Languages.
D. C. Barrett, M. A., Professor of Mathematics and Natural Philosophy.
J. B. York, B. A., Tutor.
E. G. Banks, B. A., Tutor.
M. T. Thigpen, B. A., Tutor.
W. S. Compere, B. A., Teacher in Preparatory Department.
Rev. H. Winn, Agent, General Agent.
S. S. Smallwood, Collecting Agent.

The new main building, 170 feet long, by 54 feet wide, and three stories high, is almost ready for use, and by the opening of the session in October, will be entirely completed. This building, with its large lecture rooms in the basement, in conjunction with the other three College buildings, will greatly facilitate the course of instruction.

The Baptist State Convention, at Livingston, Miss., 1857, secured the endowment fund up to one hundred and two thousand [illegible] dollars. With such an endowment to sustain it, friends can be confident that the discipline will be decided and healthful, and the scholarship not less than of the most respectable colleges of the country.

The friends of the College are now engaged in raising another one hundred thousand dollars' endowment.

When the officers of secondary colleges send off students for valedictories or honors, they take from their pocket the diploma of their institution. The officers of Mississippi College now can be accommodated. Hitherto there has been no institution to intern a lazy boy with their law scholarship, or vicious ones with their irregularities.

The high standard of scholarship and vigorous discipline of the Institution are rapidly making a contrast all surrounding Colleges and Universities, in number of students and general prosperity.

Terms.

Tuition and contingencies for the whole year.....$32 00
Boarding per month, (including fuel, washing, room-rent, attendance, and every thing except [illegible]).....$12 50 to $15 00

For further particulars address the President of the College at Canton, Miss., who will forward a Catalogue.

Next session opens October [illegible]. aug18—3m

UNION UNIVERSITY, MURFREES-BORO, Tenn.—The next session of this popular Institution will commence on Monday, the 3d of September.

Faculty.

Geo. W. Jarman, President, etc.
J. M. Pendleton, Professor of Theology.
J. A. Dillin, Professor of Mathematics, etc.
J. G. McCall, Professor of Greek Language and Literature.

Modern Languages taught by the President and Professor Dillin; and Hebrew by Prof. McCall.

Board in town can be had from ten to twelve dollars per month—in the country for about eight dollars.

For particulars see Catalogues. For Catalogues apply to

PROF. DILLIN, Dean of the Faculty,
Murfreesboro, Tenn.

J. F. FLETCHER, Sec. Board of Trustees. [aug18—tf

ALBEMARLE FEMALE INSTITUTE, Charlottesville, Virginia.—Session 1860-'61, begins Monday, September 10th, 1860—closes 25th June, 1861.—Recess of one week at Christmas—at which time it is expected that the school will be moved to the new buildings, now erecting on a beautiful site just out of town, with ample grounds attached. The Institute is now the property of the Principal, who will use every exertion to raise still higher the already high standard of scholarship required in its graduates. The method shall be avoided by none in the extent and thoroughness with which the subjects entering into the graduating course are taught. These subjects are arranged into seven schools, constituting the Collegiate Department.

1. Ancient Languages.	4. Moral Philosophy.
2. Modern Languages, (two necessary.)	5. Natural Philosophy.
3. Modern Languages, (two necessary.)	6. History and Literature.
	7. English Language.
3 Mathematics.	8. Composition.

Diplomas are awarded in these schools respectively, but all are necessary to make a "Graduate of the Institute."

The Preparatory Department includes the common English subjects, with elements of Natural Sciences and Algebra.

The Juvenile Department is designed for small children.

Officers and Teachers.

John Hart, A. M., (University of Virginia,) Principal: Mathematics, History and Literature, English and Composition.
H. H. Harris, A. M., (University of Virginia): Ancient Languages, Modern Languages, Natural Sciences.
Rev. A. B. Brown: Moral Philosophy.
Miss C. A. Cunnk and Miss L. F. Alden, Assistants in Languages and Mathematics.
Miss L. F. Alden and Miss M. C. Cregg, Preparatory Department.
Miss M. C. Cregg, Juvenile Department.
Mr. Vincent Cuarda, Vocal and Instrumental Music.
Mrs. V. Cuarda, Ornamental Needle Work.

Good instruction will be provided in the various kinds of painting, if there should be classes.

Terms

BALF IN ADVANCE, BALANCE FIRST OF MARCH.

Juvenile Department	$18 00
Preparatory Department	20 00
Collegiate Department, (any three schools)	22 00
Music on Piano	11 00
Vocal Music, in Class (four lessons per week)	15 00
Use of Instrument	5 00
Drawing, (Mineral Paint and Lights)	10 00

Silk cords furnish their own towels and napkins. Books must find supplied at retail prices.

For Catalogues, giving fuller information, address the Principal, at Charlottesville. July28—6t

A GENTLEMAN, WHO IS A FULL Graduate of Harvard University, and who has some experience in teaching, desires a situation in a school or colleges about the 1st of September, 1860. He is willing to teach in any Southern State. A [illegible] will be required. Abundant references given. Address A. [illegible]

July21—tt Locust Dale, Madison Co., Va.

FALL BRANCH SEMINARY.—THE fall term of this Institution will commence Monday, August 13, 1860, under the able and efficient instruction of Prof. F. M. Smith, of Tenn., who is a thorough graduate of Harvard College, and comes well recommended as able and competent to take charge of the instruction of the youth and honor the trust reposed in him by the trustees to secure these seeking a Literary Institution for their sons, that this is all that is desirable for a full, complete and thorough education, it shall not be injurious to say it is Best Tuition, Board, Lodging, Fuel and Lights of the location, the cheapness of the tuition and board, and the morality of the people, confer superior advantages to those who are in pursuit of an education.

Rates of Tuition per Session of Twenty Weeks:

1st Class Primary scholars	$6 00
2d " " "	8 00
3d " " "	8 00
4th " " "	10 00
5th " " "	12 00
6th " " "	15 00
Surveying with field practice	20 00
Latin and Greek	15 00
Contingent fee	1 00

Good Boarding can be had from $7 to to $8 00, washing and lights excepted. JESSE H. CROUCH,
Aug11—tt Pres. Board of Trustees, Fall Branch, Tenn.

KNITTING MACHINES. J. P. AIKENS' FAMILY AND PLANTATION KNITTING MACHINES, making two thousand loops per minute. This machine is now justly regarded as one of the most important inventions of modern times, and when its utility shall become generally known, will be universally adopted in the households of every well regulated household. A set of its attachments will be found in the homes of domestic comfort, hosiery and knit goods, are the staple necessities of every one. Country merchants, with the aid of one or more of these machines, can supply their stores with the best assortment of hosiery and knit goods of all kinds, consisting of the following articles, to-wit: Everything that is made with the needles or crochet, such as stockings, socks, shirts, drawers, sacks, mittens, ladies' mitts, neck-ties, hoods, dresses, sashes, undertaints, drawers, window drapery, all style of finish. Also, old stocking legs may be re-knit, and repaired as good as new, by an attachment for the purpose. These machines are so [illegible] in their construction, and work with such perfect accuracy, that they may be sent into families with perfect safety, and then be conducted in a manner which [illegible] learn the operation in one hour's time. Agents will be required to operate the machine free of charge, and instruct purchasers in the art. General Agent for the States of Alabama, Mississippi, and Louisiana, to whom all orders for machines and circulars for Sub-Agents and local Agents must be addressed. Liberal inducements offered to agents. Please send for a circular.

Montgomery, Ala., Aug 18, '59—6m

WANTED.—SITUATION AS HOUSE-Keeper in Baptist College or State Institution. Refer to S. W., Publishing House, Nashville, Tenn. aug18—tf

PLOWS CULTIVATORS, HARROWS, &c.—We would respectfully call the attention of Merchants and Farmers to our large and well selected stock of our large assortment of the most approved styles of Steel Plows in use, including the Eagle Plow, and "Sharp's Patent Adjustable Beam Plow." These are the cheapest, lightest draught, and most durable Plows now offered in the country, and warranted to perform as well as good plows can do, and get our Circular of prices before purchasing from the East or North. Orders accompanied with city reference promptly filled. SHARP & HAMILTON,
Jan 1—1y Nashville, Tenn.

Medical, &c.

ASTHMA.—NEWBURYPORT, FEB. 25, 1856.—Gentlemen:—It is now twelve months since I received the first bottle of your valuable medicine for the cure of Asthma. The weather of this date is as severe as any of the last season was 165. The same Faculty will confess during the ensuing season. I can will be [illegible] the number [illegible] able, and efficient Remedy [illegible] Ample provisions have been made for the pupils.

Those desiring information concerning board, rates of tuition, Faculty, course of study, and other regulations of the Institution, will be furnished with Catalogues [illegible] the same, by making application by mail or otherwise to

GEO. C. GRANBERRY, Principal.
Grenada, Mississippi.

RICHMOND FEMALE INSTITUTE.—The seventh session begins October1st, 1860, and ends the last of June, 1861.

To the daughters of the South especially, Richmond, Va. [illegible] unprecedented advantages as the place for the acquisition of a thorough and finished education. The capital of the Old Dominion, it is not more remarkable for its beauties than for its high and growing education [illegible] the place of residence, then for its high and growing education [illegible] Southern States, is now, perhaps, too well known to require any extended notice, or special recommendation.

The increased prosperity of the past session encourages the President in the effort to make it yet more deserving of the large patronage and the high literary character it has acquired. The faculty is unusually able, being composed of thirteen accomplished teachers; its buildings are beautifully located and thoroughly furnished, its apparatus costly and complete, its course of study comprehensive and thorough.

Terms for Nine Months

Half payable October 1, 1860—remainder February 15, 1861.

Board, including everything [illegible] $150 00
Tuition in all branches [illegible] 30 00

Laundrying, Music, Drawing, etc.—usual extra charge.

A deduction of one-fourth to ministers.

Transportation of the President's family. Money to meet their incidental expenses should be deposited with him, and all letters for them sent to his care.

Boots will be passed at the beginning of the session, but they will be received at any time, and (after the first month, charged only from time of entrance.

Catalogues containing full particulars, may be obtained by application to the President. CHARLES H. WINSTON,
Sept—2m Richmond, Va.

BETHEL FEMALE COLLEGE, Hopkinsville, Ky. The Faculty of this Institution, now numbering twelve teachers, are all experienced and successful teachers in their departments. The Course of Instruction, embracing well selected studies in the Languages, Sciences and ornamentals, is rigidly and thoroughly prosecuted. The Institution has enjoyed the prosperity of this last year, and the thorough instruction, rational and perfect discipline, an excellent boarding department, and the salubrity of the mountain climate, will recommend it to the patronage of the public. The next session will open on the last Tuesday in August, and the third Monday in January.

For particulars address the President, J. W. RUST.
Jul—tf

MOUND PRAIRIE INSTITUTE.—$50, if paid strictly in advance, pays for board and tuition for a term of twenty weeks, (if not paid till the close of term, $70.) Situated Fredonia Institute, Mound Prairie, Anderson county, Texas.

Faculty.

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

Rates of Tuition for a Term of Twenty Weeks.

Primary	$10 00
Second Class	15 00
Third Class	20 00
Contingent fee, due on entrance	1 00

The President can accommodate forty boarders in his own house, at the exceedingly low price of $53 for a term of twenty weeks, if paid strictly in advance; if not paid at close of term, $70. Positively no deduction is board or tuition from the above rates, for absence or any cause whatever, except protracted sickness. All damage done to dormitories or furniture will be charged to the occupants.

N. B. All bills for board and tuition due and made payable at Fredonia, Anderson county, Texas.

nov1—tf J. R. MALONE, Principal.

SOUTHERN COMMERCIAL COLLEGE, Nashville, Tenn.—The importance of Southerners educating their children on Southern soil, where they would be free from the contaminating influence of Northern fanatics, first suggested the establishment of the above Institution, and its success has fully justified the enterprise. It was chartered in 1853.

Professors to fill the various departments, have been selected with great care, in view of their practical experience and principle worth.

They have endeavored to make it worthy of the patronage of the whole country, and to place it upon a basis inferior to no commercial College in the world.

They triumphantly point to the long catalogues of Students who are occupying responsible positions in all parts of the Union.

They challenge any similar school to produce an equal number of as good book keepers.

For further particulars address Southern Commercial College, Nashville Tenn., for Catalogue and Circular.

April—tf