

impotence, and hurry to the horrors of
 Such is the two-fold stream of mischief
 which flows from war—the one, affecting
 material interests and ceasing with the pres-
 ent life—the other, affecting moral interests
 and reaching forward to the life to come.
 Now, if it be the former which, only, or
 chiefly, stirs us to solicitude; if to arrest
 that be the sole or supreme burden of our
 supplications—are we not building our
 prayers upon the foundation of the false and
 ruinous principle, that transitory calamities
 are more to be dreaded than an eternal undoe-
 ing? Are we not dealing with God as
 though He accounted the strokes of a na-
 tional punishment, which may be improved
 as the means of a national reformation, more
 "evil and bitter" than the excesses of a per-
 sistent national corruption, which must pro-
 duce national extinction, shall have ceased
 forever? And can such prayer receive an
 answer of peace?—*Rel. Herald.*

For the Tennessee Baptist.
 BROTHER GRAVES—I hope you will al-
 low a poor old man a place in some corner of
 your paper. I know that our beloved coun-
 try is in the most distressing condition at
 this time. Men's hearts are falling; order,
 and good government have turned to confu-
 sion, and every evil work. But, Sir, is it
 right? is it reasonable that the sanctuary
 should be neglected? That the work of the
 ministry should cease for unknown pur-
 pointed politicians say it must be so. I
 leave their churches, to lay down their
 Christian armour, and march in the armies of
 the purpose of taking the lives of their
 fellow men? We suppose there be some
 self-made ministers—let them go. They
 may do some good in our present difficulties.
 But let not this war be made use of by the
 enemy of souls, to weaken the kingdom of our
 Blessed Redeemer. Let the ministers of the
 gospel hold on to their ministry. The honor
 and usefulness of your callings, are far above
 the honors of this world, as the heavens are
 higher than the earth, and there is no use
 for you in the armies of man. Our Lord
 told Peter, not to mind what others had to
 do, but follow thou me—feed my lambs—feed
 my sheep, in other words preach the king-
 dom of God. Then we say, if God has called
 us to preach the gospel, he has not called
 us to march to the sound of the fife and
 drum, nor in the armies of men, for the
 purpose of shedding the blood of his fellow
 men. To do so, is apostacy in its incipient
 stages and is an evidence that the love of
 God is not in the heart, or if it is, the love of
 the world has the preponderance, for none
 can serve both. Should an enemy invade
 our country, for the unholy purpose of sub-
 jugating our country to a foreign yoke, it is
 the duty of men to fight; it is every man's
 duty to defend his country when invaded by
 an enemy. But with the exception of a few
 for chaplains in the armies, the ministers of
 the gospel should not leave their flocks, but
 should the more, and more give themselves
 to prayer, and the ministry of the word;
 others can fight the battles of the country.
 A few chaplains in the armies can do much
 good by their counsels and their prayers.
 But let them not handle carnal weapons, (ex-
 cept to defend their own life.) But should
 ministers so far forget their heavenly calling
 as to engage in this war, and handle the
 weapons of war, in taking the lives of their
 fellow men, let them not return to the pulpit
 with hands dipped in human gore, for God
 has not called any to preach the gospel of
 salvation to dying men, and then to slay
 them in battle. No, these things cannot be.
 The offer of salvation is made to all. But
 hands wreaking with blood is too unclean
 to bear the good tidings of the gospel to any.
 But if any there be that love the service of
 the world better than the service of God, we en-
 courage them to go, they may do some good
 in the army, but never in the sanctuary or
 pulpit. My heart bleeds for the desolation
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forth the law, and the word of the Lord from
 Jerusalem.
 "And he shall judge among the nations,
 and shall rebuke many people; and they shall
 beat their swords into plowshares, and their
 spears into pruning hooks: nation shall not
 lift up sword against nation, neither shall
 they learn war any more."
 Glorious day! Auspicious era, for which
 the whole creation groaneth and travaileth in
 pain together until now; for the earnest ex-
 pectation of the creature waiteth for the man-
 ifestation of the Son of God.
 Well might the apostle exclaim:
 "Even so. Come Lord Jesus."
 In the next number of the Repository we
 expect to enter fully upon this glorious
 theme.—*Western Recorder.*

There are several points of thought, how-
 ever, which may assist us to ascertain how far
 our individual share in the national sup-
 plications is likely to be heard.

1. Will God hear us, if we desire the re-
 moval of impending calamities, without the
 accomplishment of the end which these cal-
 amities were designed to secure? He has
 lifted the rod before our eyes, not because
 He delights to scourge us, but that we may
 be recalled from every evil way to the paths
 of a more reverent walking with himself.
 Now, if our people heed not this threatening,
 but still cling to their transgressions,—to
 ask that the rod may not descend, in the
 strokes of a salutary and effectual chastise-
 ment, is to ask that God would defeat His
 own righteous purposes, and license us, as a
 nation, to run unrebuked, the race of iniqui-
 ty. Can such prayer be acceptable?

2. Will God hear us, if we value the tem-
 poral blessings of peace and prosperity, more
 than the spiritual blessings of grace and sal-
 vation? There can be no exigency in which
 the interests pertaining to the present life are
 not of infinitely less moment than the inter-
 ests pertaining to godliness and the life eter-
 nal. Even now, it is unspeakably more im-
 portant that our people should be saved from
 sin than that they should be saved from war—
 that the soul should escape out of the
 snare of Satan than that a shield of Divine
 protection should be thrown around prop-
 erty and person. To lose this truth in for-
 getfulness, to suffer the cause, for which hu-
 man governments are established, to take the
 first place in our thoughts and feelings, as
 though it were vitally concerns us than the
 cause of which the Scriptures speak as
 Expiation by Blood was made: to come be-
 fore the mercy-seat with hearts languid and
 cold in supplication for the Saviour's par-
 doning merits and the Spirit's sanctifying
 power, but aroused, glowing, absorbed, in
 supplication for the withdrawal or the over-
 throw of invading hosts; what is this but to
 fall into the arms of that delusion which,
 above all others, fills the earth with impen-
 itence and huris our race into perdition—the
 preference of the things of time to the things
 of eternity? Can audience be given to such
 prayer?

3. Will God hear us, if we dread and de-
 precate war rather for the material than for
 the moral mischiefs which follow in its
 track? As the fearful tide rolls onward,
 commerce may be cut off, business paralyzed,
 ripening harvests destroyed, great public
 thoroughfares broken up, fortune smitten
 with bankruptcy, competence and thrift
 plunged into want, strong men maimed help-
 lessly for life, and men with the promise of
 long years swept down by thousands in cruel
 carnage. A single campaign may rival a
 score of financial panics in loss of property,
 may outvie famines in the power to curse
 with hunger and starvation, may more than
 work the work of deadliest plagues in the pit-
 ious destruction of life. Well may the soul
 shudder, when a prophetic scroll, overwrin-
 ten with such mourning, lamentation and
 woe, unfolds before its gaze.

But war has other and more terrible as-
 pects. From how many a household may it
 remove the parent who seeks to rear his off-
 spring in the nurture and admonition of the
 Lord! How many a school may it close,
 where education, confessing itself the hand-
 maid of Christianity, imparts, with the les-
 sons of the present state, the lessons that sur-
 vive the world and become a blessing for
 evermore! Upon how many a palpit may it
 set the seal of long silence, forbidding the
 Law to shake the guilty heart with the testi-
 mony of sin, and the Gospel to heal the bro-
 ken heart with the testimony of salvation
 from sin! How many a church may it scat-
 ter abroad, or (striking away those who were
 pillars of strength) bring down into the dust
 —transforming the community, which flour-
 ished as the garden of the Lord with fruit-
 of piety, into "a howling wilderness" of spir-
 itual desolation! How many a bosom may
 it "poison through and through" with lust—
 that last extremity of vice, which, like the
 box of Pandora, contains all human woes,
 but, unlike this box, contains not hope!

How many a barrier of temperance may it
 raise to the ground, to pour through the land
 a flood of drunkenness, and drown out the
 manliness and glory of our generation!
 How many a Christian may it seduce into
 paths of worldly conformity—taking from
 his life the power for good, and clouding his
 vision with the apprehension of evil! How
 many a stranger to the grace of our Lord Je-
 sus Christ may it lull to the slumber of car-

FROM THE BANNER AND BAPTIST
 A WORD TO THE SABBATH SCHOOL CHIL-
 DREN ABOUT BROTHER GRAVES' PROP-
 OSITIONS.

MY DEAR YOUNG FRIENDS:—I am so well
 pleased with brother Graves' propositions to
 you, that if the Banner-man will let me, I
 will say a few things in reference to them.—
 And let me say, first of all, I do love the Sab-
 bath School, and I am exceedingly fond of
 little boys and girls; so I hope you will all
 consider me quite sincere in what I am about
 to say.

You saw in the Banner, what liberal prizes
 brother Graves has offered to the Sabbath
 School scholar, or scholars, that shall commit
 to memory most Scriptures this year, commen-
 cing the 1st of April, have you not? Well,
 don't you think it very liberal in him to offer
 such premiums—premiums that will cost him
 I suppose, nearly \$50? Who will enter this
 contest? or rather, who will not enter upon it?
 Is there not a spirit of laudable emulation
 excited in the heart of every Sunday School
 scholar, at the offer of such inducements?
 But do you ask, what is to be gained by en-
 tering the list? I reply, that to all who en-
 ter upon this contest will be the advantage
 of the Scripture committed; but especially to
 those three who shall prove successful.

First. The value of the prize. The highest
 about \$50.
 Second. The honor of gaining the prize.
 Third. The amount of Scripture which you
 would commit during the 9 months.

Have any of you any idea how many ver-
 ses you could, in the way proposed, commit
 from the first of April to the first of January?
 Now I have been making a calculation
 based upon the amount which I committed in
 one week while attending a Sabbath School
 when a little boy. That amount was 111 ver-
 ses. I shall never forget the time. Well
 don't you think that any of you can get as
 much, and more too, with ease? I am sure
 you can. Then if you commit that amount
 in one week, in one month you will have com-
 mitted, at the same rate, 444 verses; and con-
 tinuing in like manner till the first of Janu-
 ary, you will have committed 3,996, which is
 more than the four Gospels, Mathew, Mark,
 Luke and John, as they contain but 3,587,
 excepting the first chapter of Mathew!

But now I am afraid this calculation will
 appear so large to some of my young readers,
 that they will become discouraged, and there-
 fore will not make the effort. I know it looks
 large, but who could not commit 111 verses
 in one week. I am sure any of you can do it,
 especially when you remember that, at the
 end of the year, you will have nearly one-half
 of the New Testament committed to memory.
 Well, suppose, you get half that much each
 week, then at the end of the year you will
 have the first two books committed, and some
 besides. Who would not be proud of that?
 I am sure there is not a preacher in all the
 land that would not be proud of it.

Do you say that is still too much? Then
 suppose you get one fourth that amount. At
 this rate you would have 999 verses, the pre-
 cise number in Mathew, the first chapter ex-
 cepted. Who can estimate the real, full val-
 ue of such familiarity with this portion of
 God's Word?

Now, my young friends, I have taken the
 pains to make these calculations, and present
 these figures, hoping thereby to provoke you
 to enter, and enter heartily, into this worthy
 contest. I am prompted to do so by the in-
 terest I feel in your welfare, and by the dis-
 advantages I labor under from a want of fa-
 miliarity with God's Word. Nor should you
 be discouraged because you suppose you will
 soon forget what you thus commit. What
 you learn while young will always be more
 or less familiar to you. I judge you by my-
 self. The Scripture I committed while at
 Sabbath School I shall ever be able to call to
 mind with little effort. I shall wait with deep
 interest to see who shall win the laurels in
 this race, and also what amount they commit.
 Affectionately, your friend.

Feb. 26th, 1861. A PASTOR.

FOR THE TENNESSEE BAPTIST.
 DIVINE INTERPOSITION.

Had we failed in this wheat crop, with corn
 well-nigh given out, and were the coming
 corn crop to fail us, we would be straitened
 indeed.

But what do we see? Temporal salvation
 from his inmost soul, thank and adore God
 Almighty? Who does not read in these
 things his delivering arm outstretched?

Verily, we believe that a Southern man
 who will not now do homage to God and Je-
 sus, is wicked indeed; and fearful will be the
 account he renders at God's bar for tramp-
 ling on the mercies.

"But what if the corn crop should be cut
 short after all?" O, that abominable "if"
 that the unbeliever is continually thrusting
 between God and his mercies. We heard all
 through the making of the first wheat crop:
 First they said, "if we get a good stand."
 We had a good stand. Next, "if the frost
 don't kill it." It escaped the frost. "O, but
 the rust will take it now!" And the rust

did't take it. What next? Why, whispered
 some one in a mutter, "If the weevil—"
 Now, just stop, if you please. You will get
 it grow and eaten, and then say, "If it
 doesn't sour on our stomach."
 You laugh. It is no laughing matter.—
 This continual mistrusting the God of the
 harvest, who has set his bow in the heavens
 for a witness, that he would bless with abun-
 dant returns those who planted in faith, so
 long as the earth should stand—this contin-
 ual mistrust of a covenant-keeping God, we
 say, is folly and wickedness extreme.

We wonder now if the corn crop must run
 the gauntlet of unbelief, just like the past
 ple will be strong, and of good courage, trust
 in God, pray for the needed rain and sunshine,
 in faith, and so get it, as sure as the Lord
 liveth, and has promised to answer prayer;
 thanksgiving" and "shout the harvest home."
 Therefore, O land, have faith! The Lord
 is our God. Look to him. Build, plant,
 wor-hip, erect schools, press on with every
 glorious enterprise. War against unbelief,
 lying, cheating, abolitionism, whisky and the
 devil; and in humble faith anticipate the day
 when the land shall have her rest, and be
 overspread by a Sabbath-day of holiness.

"WHEN WAS THE KINGDOM SET UP?"
 The query of a ministering brother which
 appeared in our last issue demands a brief
 reply. The question is, "When was that
 kingdom set up which is represented by the
 stone cut out of the mountain without hands,
 and which is to destroy all the ungodly gov-
 ernments symbolized by the great metallic
 image?"
 The prophecy reads,
 "And in the days of these kings shall the
 God of heaven set up a kingdom which shall
 never be destroyed."
 Here is predicted the setting up of the
 kingdom. It is clearly stated that it was to
 be in the days of these kings, or kingdoms—
 that is, during the existence of the compound
 empire symbolized by the great image, and
 ruled by various forms of government. In
 the margin it reads, "In their days." There-
 fore, as Head remarks, in the days of the last
 kingdom which absorbed the others, but did
 not annihilate them. Hence, not before the
 rise of the fourth great kingdom, else it
 could not be said that in the days of these
 kings shall the God of heaven set up a king-
 dom; for then it would not have been in the
 days of one of the kingdoms, that symbol-
 ized by the feet of the image. A little re-
 flection will convince any one that the fifth
 kingdom was not set up before the establish-
 ment, as a universal empire of the fourth, or
 Roman Kingdom.

Now, it is an historical fact that the last
 province of the Greek Empire was absorbed
 by the Roman thirty years before the birth
 of Christ when, after the battle of Actium,
 Egypt was subjugated by Augustus. Hence,
 to meet the necessities of the prediction, we
 must conclude that the kingdom of the stone,
 the fifth monarchy, was not set up until after
 the inauguration of the Roman Empire by
 Augustus Caesar. But it was during his
 reign that Christ was born, and during the
 reign of his successor, Tiberius Caesar, that
 Christ was baptized. This was the setting up
 of the kingdom which shall never be destroyed.
 But theologians have very properly drawn a
 distinction between *regnum lapidis et regnum*
domus montis. the kingdom of the stone and king-
 dom of the mountain. For said Daniel to
 him, "thou sawest" for wast seeing, contin-
 ued to see. "Will a stone was cut out of the
 mountain without hands, which [afterwards]
 smote the image upon the feet. Then [when
 clay, brass, silver and gold broken to pieces,
 and no place was found for them." And then
 "became a great mountain, and filled the whole
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for the law, and the word of the Lord from
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 "And he shall judge among the nations,
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 "Even so. Come Lord Jesus."
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"A WORD TO THE WEARY."
 The work of Christ, as the great Teacher
 is characterized by the prophet Isaiah, in stri-
 king terms: "The Lord God hath given me
 the tongue of the learned, that I should
 know how to speak a word in season to him
 that is weary." Let us briefly consider it:—

1. Christ speaks a word in season to him
 that is weary through the unsatisfying na-
 ture of sin. He speaks the antidote to the
 conviction that sin dwells and reigns in them;
 because it is sin it, can afford no suffi-
 cient joy; that it is an evil and bitter thing;
 that the end of it is death. Thus, the true
 source of weariness is disclosed to the soul.

2. Christ speaks a word in season to him
 that is weary of his captivity to sin. He
 makes known to awakened sinners, struggling
 against the power of evil, the glad tidings of
 deliverance. He points to his own agony
 upon the cross, as the price of human redem-
 ption—to faith in his blood as the ground
 of pardon for the penitent offender—to the
 work of his Spirit, as the fountain of strength
 for "those who have no might," and who can
 not, of themselves, break the yoke of iniqui-
 ty. Thus the soul learns the one only meth-
 od by which weariness may find rest.

Christ speaks a word in season to him who
 is weary because of his conflict with sin.—
 He reminds Christians, when ready to faint
 through the fiery assaults of Satan, how all
 his people have been subject to the same war-
 fare, but have come forth "more than con-
 querors;" and on what an all-sufficient helper
 we may cast our burdens, day by day; and in
 how short a time we shall be summoned from
 the field of battle to wear the crown of vic-
 tory, and what ineffable glories shall enter
 into the reward of the faithful soldier.—
 Thus, the soul is enabled to look up, and on,
 to the blissful epoch, when weariness will
 have ceased forever—when (we hardly err in
 saying) the ransomed will experience perfect
 happiness, forgetting what it was to be wear-
 ry.

O weary one! Christ's tongue is yours.—
 For you it speaks—speaks through his Word,
 through the ministrations of his house,
 through the influences of his Spirit. Nay,
 that tongue speaks to you. It was given
 for that; and the mission can not go unful-
 filled. Then, despair not—droop not.

How precious must the words be which
 Christ's tongue speaks to us! Should we
 not esteem them "sweeter than honey and
 the honeycomb?" There is no sorrow which
 they may not suffice to calm—no fear which
 may not be allayed by them. Let us wel-
 come them to our hearts; let us delight our-
 selves in them.

Alas! for those who will not hear the words
 of Christ's tongue. No others can bring a
 true comfort, but the ear is made deaf to
 these. Nay, willing audience is given to false,
 deceitful tongues—the tongues of the world's
 unbelief and pride and desperation. How
 soon and utterly must their weariness deepen
 into wretchedness, and hopelessness shut them
 up in hell, where to be only weary would be
 a mitigation of their anguish.—*Religious*
Herald.

ANCIENT USAGE.—Dr. E. S. Shepherd, in
 communication to the *Christian Union*, says,
 "In my travels in Italy, on visiting the an-
 cient baptistries, and inquiring of the Cath-
 olic priest why they were so constructed,
 they all, as with one voice, replied that they
 were built when immersion was the practice
 of the church, and that such was the practice
 till the eleventh century. In this they an-
 swered truly and candidly. They do not
 pretend that the Apostles practiced sprink-
 ling for baptism. They say that the change
 was made by their Church, and that is suffi-
 cient authority for them. Their candor is
 worthy of imitation.

A SURE FOUNDATION.—The bridge which
 the gospel lays over the gulf of God's wrath
 for poor sinners to pass from their sins into
 the favor of God here, and the kingdom of
 God hereafter, is supported by no other arches
 than the wisdom, power, mercy, and faithfulness
 of God, so that the believing soul need
 not fear till it sees these bow or break. It
 is called the everlasting gospel; when Heaven
 and earth go to wreck, not the least jot or
 tittle of any promise of the gospel shall be
 buried in their ruins.—*Journal.*

for the law, and the word of the Lord from
 Jerusalem.
 "And he shall judge among the nations,
 and shall rebuke many people; and they shall
 beat their swords into plowshares, and their
 spears into pruning hooks: nation shall not
 lift up sword against nation, neither shall
 they learn war any more."
 Glorious day! Auspicious era, for which
 the whole creation groaneth and travaileth in
 pain together until now; for the earnest ex-
 pectation of the creature waiteth for the man-
 ifestation of the Son of God.
 Well might the apostle exclaim:
 "Even so. Come Lord Jesus."
 In the next number of the Repository we
 expect to enter fully upon this glorious
 theme.—*Western Recorder.*

"A WORD TO THE WEARY."
 The work of Christ, as the great Teacher
 is characterized by the prophet Isaiah, in stri-
 king terms: "The Lord God hath given me
 the tongue of the learned, that I should
 know how to speak a word in season to him
 that is weary." Let us briefly consider it:—

1. Christ speaks a word in season to him
 that is weary through the unsatisfying na-
 ture of sin. He speaks the antidote to the
 conviction that sin dwells and reigns in them;
 because it is sin it, can afford no suffi-
 cient joy; that it is an evil and bitter thing;
 that the end of it is death. Thus, the true
 source of weariness is disclosed to the soul.

2. Christ speaks a word in season to him
 that is weary of his captivity to sin. He
 makes known to awakened sinners, struggling
 against the power of evil, the glad tidings of
 deliverance. He points to his own agony
 upon the cross, as the price of human redem-
 ption—to faith in his blood as the ground
 of pardon for the penitent offender—to the
 work of his Spirit, as the fountain of strength
 for "those who have no might," and who can
 not, of themselves, break the yoke of iniqui-
 ty. Thus the soul learns the one only meth-
 od by which weariness may find rest.

Christ speaks a word in season to him who
 is weary because of his conflict with sin.—
 He reminds Christians, when ready to faint
 through the fiery assaults of Satan, how all
 his people have been subject to the same war-
 fare, but have come forth "more than con-
 querors;" and on what an all-sufficient helper
 we may cast our burdens, day by day; and in
 how short a time we shall be summoned from
 the field of battle to wear the crown of vic-
 tory, and what ineffable glories shall enter
 into the reward of the faithful soldier.—
 Thus, the soul is enabled to look up, and on,
 to the blissful epoch, when weariness will
 have ceased forever—when (we hardly err in
 saying) the ransomed will experience perfect
 happiness, forgetting what it was to be wear-
 ry.

O weary one! Christ's tongue is yours.—
 For you it speaks—speaks through his Word,
 through the ministrations of his house,
 through the influences of his Spirit. Nay,
 that tongue speaks to you. It was given
 for that; and the mission can not go unful-
 filled. Then, despair not—droop not.

How precious must the words be which
 Christ's tongue speaks to us! Should we

THE GOLDEN YEAR

all confusion and embarrassment through the remainder of this article, I will designate him by A. A. knowing what would come next, sets about to ward off the censure of the church. He gets around among all the members of the church, or as many as he thinks will answer his purpose, and by first one means and then another, wins a majority in his favor, so by the next Conference he has a majority pretty well drilled, and ready to carry out any of his designs. And one of those designs, mark you, was to make the man who should arraign him before the church, the victim of church exclusion. This man I will designate by the letter B. For piety, self-denial and religious zeal and activity, he is worth the whole church, in fact, as a lay member, he is excelled by very few, in intelligence, liberality and Christian zeal.

A DISORDERLY CHURCH

The following is part of a long communication of Rev. A. L. Moncrief to the Banner & Baptist. It presents a deplorable picture; but Bro. Moncrief's character vouches for the truth of his statement.—Christian Index.

In the early part of the Spring of 1859, I received a unanimous call from a church not fifty miles from the city of Macon, in this State to become their pastor. Having an idle Sabbath, and knowing the church to be destitute of a pastor, and in a very destitute community, and knowing the probability that they could get no one, should I refuse, I accepted the call, and set to work with and for them.

Having been informed by brethren—for I was a stranger in the community, and to the greater part of the church, having never been among them—and some of them ministers who had served them as pastors, prior to the commencement of my labors among them, and were well acquainted with the church and community, that the community was not much more than half civilized—that the people were wild, wicked, and out-breaking, having little regard for themselves, for other people, or for their God; and that the church was accustomed to indulge a very loose rein of discipline, and its members frequently overstepping the boundaries of Christian propriety—getting drunk, or becoming involved in other crimes. I gave the church to understand, that while I remained and labored with them, I should advise, and endeavor to have enforced a close and rigid discipline, that every infringement upon the rules of the church, or of gospel propriety should meet its due and prompt treatment, seeking at the same time to impress upon their minds the impossibility of ever accomplishing anything as a church, in a community like that, without it.

At first, the church gave in to the views of her pastor, and seemed harnessed and ready to co-operate with him, until I had almost come to the conclusion that, through the blessings of God upon my labors, I was about to get them in a position to work and accomplish something. The church was purged of all its disorderly members, had its weekly prayer meeting, and Sabbath School, and all seemed delighted, hearty, and zealous in the work. But finally, some of the leading members became involved in crime, then attempt is made to loosen the reins of discipline, and virtually tolerate the criminals in their crimes.

The Deacon of the church—for the church, then, had but one, the other having recently moved—had been addicted, a great part of his life, to intoxication, and had been in the habit frequently, before and after his ordination to the Deaconship, of getting drunk, and coming to the church and making acknowledgments, and the custom of the church was to receive his acknowledgments, and retain him in fellowship. But he had not been drunk before since the commencement of my labors with the church—and here I enter my solemn protest against the practice of Baptist ministers ordaining to the office of Deacon, or any other office in the church, men who are addicted to indulgence in intoxicating liquors. This Deacon, at the time alluded to, becomes intoxicated, and disgraces himself along the public highway, his conference comes on, and, as his custom was, he comes forward and makes his acknowledgments. I, being informed something about his past history, advised the church to exclude him, that if he was a Christian he would advise the same thing, that the church must wipe away the reproach, and the act would do him good. The church received the advice of the pastor, and excluded him. He seemed very much cut down, and hurt, and I could see that he was very much dissatisfied with the church for the course she had taken—that she had not treated him as she was accustomed to do. The church excluded another member at the same Conference, for being involved in the same crime. And there were three others guilty of the same crime, but were not present—some of the fruits of political excitement.

One of these three was the leading and most influential member of the church, though holding no office in it. He possesses more wealth than any other member, is a man of fair education, some smartness, and a pretty good share of ingenuity—and to avoid

all confusion and embarrassment through the remainder of this article, I will designate him by A. A. knowing what would come next, sets about to ward off the censure of the church. He gets around among all the members of the church, or as many as he thinks will answer his purpose, and by first one means and then another, wins a majority in his favor, so by the next Conference he has a majority pretty well drilled, and ready to carry out any of his designs. And one of those designs, mark you, was to make the man who should arraign him before the church, the victim of church exclusion. This man I will designate by the letter B. For piety, self-denial and religious zeal and activity, he is worth the whole church, in fact, as a lay member, he is excelled by very few, in intelligence, liberality and Christian zeal.

I was unable to meet with the church at their next Conference, the church, however, met and went into Conference without even the singing of a hymn, or the offering of a prayer—an evident indication that some evil design was just ahead of them, upon which they dared not to invoke the direction and blessings of God. The first motion made was to adjourn the Conference until the pastor could be present. That motion was voted down. The next motion was to restore the excluded Deacon. The motion was carried. The excluded Deacon was restored and placed in the moderator's seat. B., who made the first motion, and sternly opposed the second, being ignorant of the drilling process, and the fate that awaited him, prefers written charges, with their specifications against A. A motion was then made, whether or not the church would receive and investigate the charges—a motion, by-the-by, that introduces a new era into church proceedings. The motion was lost, and the charges—every one of which is known to be notoriously true were thrown out. A. then prefers verbal charges against B. B. kindly requests A. to submit his charges in writing, with their specifications, and the church to allow him until the next Conference and he would meet them. The request was denied. B. by this time gets his eyes open, and begins to detect some indications of the drilling process, and seeing how matters were going, he respectfully declines to be a party with them, picks up his hat and leaves the house. The church proceeded with the investigation of A.'s verbal charges against B.—not one of which is known to be true, or can be clearly established—and excluded him. A. stands charged with drunkenness, carrying liquor with him to the church and to all other places on the Sabbath, and on all days, keeping improper company, visiting improper places, and profanity; and he is the leading and most influential member of the church to-day. The Deacon has been drunk and guilty of the crime of profanity since his restoration, and still he is a member and acting Deacon. The member that was excluded when the Deacon was, and for the same crime, has been restored. The members that stood charged with the same crime, when charges were preferred against A., have never, that I know of, had their cases even noticed. The church is now destitute of any pastoral supply, despairing of ever making anything out of them, or building them up in scriptural order and Christian prosperity. I gave them up soon after the noted Conference above alluded to. A small majority, who constituted the piety, moral purity, intelligence and zeal of the church, have taken letters, and are now out of the church, and destitute of all church privileges. The corrupt majority are in possession of the house, church records, Sabbath School library, and all that apparatus to the church. Query—Is this corrupt majority a gospel church? Are its acts and decisions to bind all other churches? "Tell it not in Gath, publish it not in the streets of Askelon." It might be replied that the church has forfeited her claim to be regarded a church, then, I reply, a church can destroy herself in other ways than by voting and recording to do away with any part of God's Revelation, for this majority has made no such a "vote and record."

What shall be done with B? He stands excluded from the above church by a drilled majority, for attempting to arraign one of its members upon charges known to be notoriously true. As a man, he is intelligent and refined, as a Christian, pious, self-denying and zealous, and as a church member, a thorough going active, energetic, and working one, and one of the best Sabbath School Superintendents in all the land, and altogether is worth the whole church put together. What shall be done with him?

REPLY.—The above is a true history of the recent destruction of a church in Georgia. Is there a Baptist in that or in any other State who is at a loss to decide whether its acts bind every other church in the State. Destructive Church Discipline to the contrary, notwithstanding? Suppose the minority when they saw that Scriptural order was overthrown by the majority, had claimed to be the orderly and orthodox portion of the church, and had withdrawn from that majority, and as a corrupt and disorderly faction, and this minority had been recognized by the Association, and by the State Convention as the orderly and proper church, would the Baptists of Tennessee, Alabama, or Mississippi, be justified in objecting to such a decision, and refusing to recognize those minority brethren as church members, and presuming to dis-fellowship that District Association, and the State Convention because of its decision? Let each read, think and decide for himself.

MEMOIRS. Lewis A. Patillo. Appointed by the Hickory Hill Baptist Church, Marion county, Texas, it becomes our mournful duty to pay the last tribute of respect to our most worthy brother. Long have we lived in the eternal bond of Christian love together. Sorrow fills all our hearts, and words are poor in expressing our feelings—the pillar of the church—the brother who, in the hands of God, was the means of planting this tender vine here, watered as it has been abundantly with heavenly showers.

Lewis Alexander Patillo was born in Caswell county, North Carolina, Jan. 20th, 1817; reared by a moral mother, who early took him to the house of God; he was brought up under the sanctifying influences of the Gospel, thus directed, until manhood. In the year 1839 he was united in what has proved the purest ties of wedded love, to Miss Leinda Boswell.

Death is full of gloom, because of the ties which are severed. How many hearts must mourn the death of our brother. He passed twenty-two years with the wife of his youth, just half of his life, far the brightest and happiest part. A large family, part of them grown to mature years, are fully sensible to their irreplaceable loss in seeing no more in time their kind and loving father, while the little ones have yet to learn they are not to be favored with the constant watchfulness and counsel of a devoted father.

The community here lost one who took a lively interest in everything pertaining to the good of the neighborhood; the church has lost a most worthy member, who felt that he was not himself, as the servant of God; for the benefit of the church cheerfully he gave and labored for the prosperity of the church. But his death crieth aloud for vengeance. We will pursue the unfeling man who could approach our brother and our neighbor, and without any cause take away in so savage a manner a life more valuable than a hundred such as his. Yes, we have to record that our brother, on Thursday morning, July 25, 1861, was murdered by Alfred A. Wilson without cause or provocation. Humanity and Christianity make it our duty never to rest until the murderer is executed.

Soon after Bro. Patillo's marriage they moved to Texas and settled, where he lived so happily in the bosom of his family, and surrounded by his numerous friends. In Bro. Patillo's life we see the mercy and forbearance of our Heavenly Father. Like many others he put off the day of his allegiance to God. Being of a most cheerful disposition, a fond lover of amusement, he engaged in the pleasures of the world with ardor. After returning from a visit to North Carolina, where the scenes of his youth were all brought to view again, he was taken sick, having time for reflection and thought to feel the uncertainties of life, he one day enquired of his wife if he ever learned to pray. About this time there was a meeting of some interest in the neighborhood which he attended.

Soon after the soda Lake, now the Hebooth A. station, met in Danterfield, which he and his wife attended, and as a very attractive listener, and there had many conversations with Bro. Griffin, among which he valued highly. Lasting good was accomplished by this Association for him. In March following, as there was no Baptist church within twelve miles of this community, he went for Bro. Griffin to baptize him. According to request he came. After a long and highly interesting interview with him and his companion, Bro. Griffin was satisfied that he was a Christian. Bro. Patillo prepared the pool, sent word to the Baptists around; they listened to the experience of himself and wife after which they were baptized near the place where his remains rest until the morning of the first resurrection.

Soon after the Hickory Hill Church was established, thirty united, more than half by baptism, among which the two eldest daughters of our deceased brother. God directed our brother to this place, made him the honored instrument of planting the church here, which we trust will remain as long as the sun and moon endure. To him we are indebted for this house where long we have worshipped together. In conclusion we have to say he was our dearly loved brother, his loss we greatly feel, and as a church, we pledge our protection and our counsel to our sister, his companion, and his children. Bro. Patillo was a good husband, a good father, a good neighbor, and a good brother.

Brothers GARRETT, YOUNG, and BUESA, Committee. A. L. HAY, Moderator. J. GARRETT, Clerk pro tem. Hickory Hill, Marion county, Texas, July 27, 1861.

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Also deals in and has constantly on hand Cast Cooking and Heating Stoves of all kinds. Tinware, lowest wholesale prices. Platform and Counter Scales. Grates, Castings and Hollow Ware. Coal Oil Lamps, Lanterns, &c. Tin Pipe, Sheet Iron, Copper, Zinc, &c. House Furnishings and Kitchen Goods in great variety. Tin Roofing and Tin Work done in best manner, and at low rates, either in the city or at a distance. feb23-ly

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Mechanics, Farmers and Workmen. The attention of the enterprising portions of the community is directed to the following statements and liberal inducements offered them by the ILLINOIS CENTRAL RAILROAD CO., which, as they will perceive, will enable them, by proper energy, perseverance, and industry, to provide comfortable homes for themselves and families, with, comparatively speaking, very little capital.

Lands of Illinois. No State in the valley of the Mississippi offers so great an inducement to the settler as the State of Illinois. There is no portion of the world where all the conditions of climate and soil so admirably combine to produce three or four great staples, Corn and Wheat, as the Prairie of Illinois.

The Southern Part of the State lies within the zone of the Cotton region, while the soil is admirably adapted to the growth of Corn and Hemp, and Wheat is worth from 15 to 20 cents per bushel more than that raised further north.

Rich Rolling Prairie Lands. The deep rich loam of the prairie is cultivated with such wonderful facility that the farmers of the Eastern and Middle States are moving to Illinois in great numbers. The area of Illinois is about equal to that of England, and the soil is so rich that it will support twenty million of people.

Eastern and Southern Markets. These lands are contiguous to a railroad 100 miles in length, which connects with other roads and navigable rivers, thus affording an unbroken communication with the Eastern and Southern markets.

Application of Capital. Thus far, capital and labor have been applied to developing the soil; the great resources of the State in coal and iron are almost untouched. The inevitable rule that the mechanic arts flourish best when food and fuel are cheapest, will follow in an early day in Illinois, and in the course of the next ten years the natural resources and population of the State will be such that at least five hundred thousand people will be engaged in the State of Illinois in various manufacturing employments.

Railroad System of Illinois. Over \$100,000,000 of private capital have been expended on the railroad system of Illinois. Inasmuch as part of the income from several of these works, with a valuable public fund in lands, go to diminish the State expenses, the tax on an acre, and must consequently every day decrease.

The State Debt. Only \$10,000,000 in, and within the next three years has been reduced to \$2,000,000, and we most reasonably expect that in ten years it will soon become extinct.

Present Population. The State is rapidly filling up with population. 500,000 persons living have been added since 1850, making the present population 1,715,400, a rate of 165 per cent. in ten years.

Agricultural Products. The Agricultural products of Illinois are greater than those of any other State. The products sent out during the past year exceeded 1,500,000 tons. The wheat crop of 1860 approaches 35,000,000 bushels, while the corn crop yielded not less than 140,000,000 bushels.

Fertility of the Soil. Nowhere can the land be cultivated so secure such immediate results for his labor as upon these fertile prairie lands, being composed of a deep rich loam, the fertility of which is unsurpassed by any on the globe.

To Actual Cultivators. Since 1854 the Company have sold 1,500,000 acres. They sell only to actual cultivators, and every contract contains an agreement to cultivate. The road has been constructed through these lands at an expense of \$20,000,000. To give the population of forty-nine counties through which it passes was only 1,500,000, since which 475,000 have been added, making the whole population 315,000, a gain of 145 per cent.

Evidences of Prosperity. As an evidence of the thrift of the people, it may be stated that 600,000 tons of freight, including 8,000,000 bushels of grain and 200,000 barrels of flour were forwarded over the line last year.

Education. Mechanics and workmen will find the free school system encouraged by the State and endowed with a large revenue for the support of schools. Their children receive in the night of the church and schoolhouses, and grow up with the prosperity of the leading State in the Great Western Empire.

PRICES AND TERMS OF PAYMENT. The prices of these lands vary from \$6 to \$20 per acre, according to location, quality, &c. First-class farming lands sell for about \$10 to \$12 per acre, and the relative expense of subdividing prairie lands as compared with wood land is in the ratio of 1 to 10 in favor of the former. The terms of sale for the bulk of these lands will be ONE YEAR'S INTEREST IN ADVANCE.

At six per cent. per annum, and six interest notes at six per cent. payable respectively, in one, two, three, four, five, and six years from date of sale, and four notes for principal payable in four, five, six and seven years from date of sale in the contract stipulating that one-tenth of the tract purchased shall be fenced and cultivated, each and every year, for five years from the date of sale, so that at the end of five years one-half shall be fenced and under cultivation.

Twenty Per Cent. will be Deducted. For the valuation of cash, except the same should be at 20 dollars per acre, when the whole price will be five dollars. Pamphlets descriptive of lands, soil, climate, productions, prices and terms of payment, can be had on application to Land Commissioner, Illinois Central Railroad, Chicago, Illinois.

For the name of the Towns, Villages and Cities situated upon the Illinois Central Railroad, see pages 18, 19, 20, Appleton's Railway Guide. JAMES M. HURT, ATTORNEY AT LAW, Grayson Co., Texas.—Will give prompt attention to collections or any legal business entrusted to him. feb23-ly. SHERMAN, Grayson county, Texas. J. M. BROOKS. ATTORNEY AT LAW—OFFICE, JEFFERSON street, (south side), between Main and Second. Prompt attention given to all business entrusted to his care. Mar 15, 1861. BOOKS & ORB'S & McNAUGHT'S SPOOL COTTON, all sizes, in black, white, and colors, at 50 cents per dozen, at HOWE REWINDING MACHINE OFFICE. T. W. TOLSON & CO., FACTORS AND