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

Baptist Principles, Polity and Practice.

Six Important Doctrines.

1. One Lord, one Faith, one Immersion, Eph. xi: 5. That an immersion is the profession of that one faith in 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 immersed believers only, (not of believers and their *unconverted children and sisters* on probation) associated by voluntary covenant, to obey and execute all the commandments of Christ, having the same organization, doctrines, 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; Eph. i: 1; Col. i: 1-5; Acts ii: 41 47; Matt. xviii: 20—23-3; 2 Cor. vii: 5-19; Rev. ii: 23; Philip xxvi: 27; 1 Cor. v: 12-13.

5. 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 feeling of one communicant 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 incidentally, 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 courtesy and not by right, for each church is independent, being 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: 3-10.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, into the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only therefore, can answer this design, and the profession of baptism cannot be made by *children, except "the children of God by Faith."* Matt. iii: 16; and xxviii: 19; Mark xvi: 16; John iii: 3-5; Acts viii: 36 the eunuch; 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 the likeness of death.

Six Important Facts.

1. *All scholars, critics and lexicographers*, of any note, unanimously declare that the *primary* (i. e., first) and *leading* signification of "Baptizo," is to dip or *immerse*, while some of the very best scholars of any age, affirm that it *has no other meaning*.—[Liddell & Scott, Carson, Anthon, Stuart, &c.]

2. Standard historians *unanimously agree* that *primitive* and apostolic baptism was administered by the *immersion of believers in water*, in the name of the Trinity.—[Stuart, 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 there is the utmost disagreement and *contradiction* among them, on WHAT GROUNDS, or for WHAT purposes it is to be administered.

4. All standard historians unanimously affirm that the *government* of the apostolic churches was *purely democratic*, (i. e. vested in the people or membership,) and *all the churches independent republics*. All religious *societies* having *legislative powers* and *elected or aristocratical governments*, (i. e., in the hands of the clergy or a few as a *session*,) are *anti-scriptural* and *anti-republican* tyrannies which no christian can lawfully countenance, or republican *freemen* ought to support; consequently, all the acts and ordinances of such irregular bodies are illegal, and ought not to be received by us; nor should such societies be, 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. *No society*, organized upon *principles* differing from those of the *apostolic churches*, having *different subjects, ordinances, orders 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. Protestant Historians frankly admit that Baptist churches are the only religious communities that have stood since the Apostles, and as Christian Societies, which have preserved pure the doctrine of the Gospel through all ages.—*See Trinitarian, p. 136.*

Six Important Principles.

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

2. *Positive* laws, (as baptism and the subjects of baptism, &c.,) are not left to be *inferred*, but *in all cases*, require *positive* and PLAIN commands or *examples*.

3. To divide the positive requirements of Christ into *essentials* and *non-essentials*, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance or practice, in the church, *not expressly commanded*, or exampled, is *positively forbidden*, *unless 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 men, society, or church, the authority to *change* with the ordinance or organization 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 *treachery*—to change them, TREASON.

6. PRINCIPLES can neither be *conceded* nor *compromised*.

BAPTIST COROLLARIES.

1. There is no church but a body of immersed believers, who have been immersed 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 nothing is more evident than the fact, that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptised and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them, when we know they are neither baptised nor ordained, and especially since they claim to be, and construe the act on our part into a recognition of their claims, and thus confirm their followers in error.

4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any minister of our own denomination.

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

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.

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

If she excludes a member unjustly, any other church, can endorse him, if she sees fit.

7. Whenever any church acts in violation of the directions of her only law-giver, as found in the *New Testament*, she becomes rebellious—her acts null and void, and all other churches, and associations of churches and conventions, should withdraw their fellowship from her until she repents and rectifies her order, or they become the partakers of her sin.

8. That no association, or convention, or council is a "court of appeal," or has any authority 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 scheme which they have originated, but may only recommend, advise, and urge to performance of duty in subserviency to the great Christian voluntary principle.

9. When any church departs from the faith, or violates the order of the Gospel in the judgment of the association, it can and should withdraw its fellowship from her, and leave her to herself until she repents. This is no interference with her internal regulation.

10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now as they have been the repudiators of the principles and practices of Popery, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Reformation of 1517, as based on the assumption that the prophecies and declarations of Christ touching his church are false, they making Christ an imposter, and the reformers, and not Christ the framers and preservers of the Church.

Axioms.

1. The unlicensed bodies of Christians are not churches nor are any privileged companies of them *the Church*, hence all Pedobaptist denominations are only religious societies.

2. That baptism and an official relation to a church are pre-requisites to a regular gospel ministry—hence all ordinances administered by an unbaptised and unordained, although reformed ministry, are null and void.

3. No church has the right to hear a case brought before it in violation of the law of Christ. The specification of the order to be observed is the prohibition of any other order.

4. No member should submit to an arraignment or trial brought and conducted in violation of the laws of Christ. Such member is individually responsible to Christ for the faithful observance of his laws.

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

6. An unconstitutional or disorderly majority cannot excommunicate a member of an acknowledged constitutional church.

7. No church should receive the letters of, or the members excommunicated by a disorderly church. Nor should it admit to its communion the members of such a church, or in any way countenance or uphold its disorder—it should keep no company with it that it may be ashamed.

Baptist Policy.

1. To be in all things consistent with our principles, whether we gain or lose members or popularity.

2. To avoid our peculiar mission—which is to be the Witness of Christ's truth against every system of error, and every false claim—and to bear our testimony to all, by means of the press, and by the living voice, as the providence of God shall open the way for us to enter.

SLAVERY:

Its Origin, Nature and History: Its Relations to Society, to Government, and to True Religion, to Human Happiness and Divine Glory, considered in the light of Bible Teachings, Moral Justice and Political Wisdom. By Rev. Thornton Stringfellow, D. D., of Culpeper co., Va.

CHAPTER 2.

Having, in the preceding chapter attempted to show that slavery is nothing more nor less than control by the will of another—and that this control is an indispensable necessity from our birth until our physical, moral, and intellectual faculties are sufficiently developed for the responsibilities of social and political life—and that this development is generally reached by the white race in about twenty-one years; and that it has never as yet been reached by the black race at any age, either on this continent or anywhere else, of which we have knowledge—and having assigned that as a true, proper and sufficient reason for holding them under the control of the white race, both as a good to that race and themselves,—I will now proceed to examine slavery by the Bible as a question of morals. It will be of service to those who reverence the Bible, but who do not know what it teaches, or where to look for its teachings on the subject of slavery, to show up a portion of them on that subject, and refer to the books, chapter and verses, where they may be found.

In Gen. ix: 25, 26, 27, you will find that soon after the flood, Ham's descendants were doomed by the Almighty to a state of slavery, and that the descendants of Shem and Japheth, by the same decree, were ordained to be their masters. From Ham descended fifteen nations that settled between the Euphrates and the Mediterranean. Seven of these nations were devoted to utter destruction, and their land given to Abraham's seed. See Deuteronomy xx: 16, 17, and Deuteronomy vii: 1, 2. The remaining eight nations were to be subjected by Abraham's seed to *national bondage*. See Deut. xi: 23, and xx: 10, 11. If they would not submit to national bondage, when summoned; then the males were all to be destroyed, and the females subject to *domestic bondage*. See Deut. xx: 12 to 18. When these eight nation were subjected by Abraham's seed to *national bondage* their authority over them was not to stop at political subjection; they were to expurgate these nations of idolatry for the true worship of Abraham's God.—Deut. xii: 1, 2, 3.

Abraham is the first domestic slaveholder mentioned in the Bible, and he is constantly held up to view as the most distinguished man for piety in the patriarchal age. There is a mistake frequently made by readers of the Bible, in supposing the servants of the patriarchs, and those servants instructed by the apostles, in the New Testament, to be hired servants, and not hereditary slaves. I ask my reader to criticise the quotations as they are brought to view, by the references which follow, that he may see for himself that this mistake has no foundation to rest upon.

When Lot was taken prisoner, Gen. xiv: 14, Abraham armed three hundred and eighteen slaves that were born in his house, old enough to bear arms. From this data, according to the usual calculation, his entire slave family at this time must have been upwards of fifteen hundred. Soon after this, Abraham was driven by a famine into Egypt, when the items of his principal wealth are given us. Gen. xii: 15, 16. In this catalogue his slaves form a conspicuous part as items of property. Soon after this, in a neighboring kingdom, Abraham received a large present from the reigning sovereign of the country. Among the valuable items of property which made up this gift, slaves again form a conspicuous part. See Gen. xx: 14, 15, 16. In default of children, Sarah, his wife, prevailed on him to marry her slave maid Hagar, an Egyptian woman, who was given to Sarah by Pharaoh, King of Egypt. To marry slave wives, and to have a plurality of wives, were both made lawful under the law of the patriarchs. They were both made lawful four hundred years after by the law of Moses. This slave woman Hagar, ran away, because of rough treatment to which she was subjected by her mistress, on account of her insolence. In the wilderness she was met by an angel of God and ordered back, with positive directions to submit herself under her mistress's hands. See Gen. xvi: 1 to 9. The conduct of God's messenger to this down trodden female, as our Northern brethren would call her, differs very much from their conduct at the present time. That messenger ordered the fugitive slave back to her owner—the Abolitionist refuses to deliver them up.

In Gen. xvii: a covenant is mentioned. In this covenant God gave to Abraham's seed citizenship and the land of Canaan. This covenant secured both to Abraham's male posterity through Isaac, Jacob, and twelve of Jacob's sons, excluding from citizenship and the soil, Ishmael, Abraham's first born son,—and Esau, Isaac's first born son, and all others forever. It was entailed in perpetuity on Abraham's male descendants through the above line—and with it political responsibility and power and the soil were given exclusively to them. Abraham's other children were bound by circumcision to acknowledge and worship Abraham's God. Circumcision gave religious privileges, but not national identity, or political power. Abraham was bound to impose circumcision on his children and slaves. Hence Abraham circumcised, not only Ishmael his son, but himself and all his slaves that were born in his house, or that were bought with his money of any stranger. See Gen. xvii: 23 to 26.

Question. Could our Northern brethren hold fellowship with this old slaveholder if he were to appear among them?

The next view which the Scriptures furnish us of this distinguished slaveholder, and favorite of the Almighty, is the occasion he improves of getting a wife for his son Isaac. Isaac had been designated by the Almighty as the progenitor of the Messiah—in whom all the nations of the earth were to be blessed. See Gen. xxi: 12, and xxii: 1 to 18.

Abraham entrusted his mission of getting a wife for Isaac, to the most distinguished servant he had. At an early period of Abraham's life, and before he had a child, he thought of making this servant, on account of his high qualities and sterling integrity, the heir of his whole estate. He now sends him on this delicate and important mission, under a special instruction. He requires him to take a solemn oath to follow his directions to the very letter. He puts him in possession of all the means he was to use to insure success—jewels that were beautiful and costly for the lady—splendid presents for her family—and a catalogue of his wealth which he intended to give to his son at his death. This estate the servant enumerated to the lady's family in the following words: "I am Abraham's servant, and the Lord hath blessed my master greatly, and he is become great; and he hath given him flocks and herds, and silver and gold, and men servants, and maid servants, and camels, and asses. And Sarah, my master's wife, bare a son to my master when she was old; and unto him hath he given all he hath." See Gen. xxiv: 38, 35, 36.

After this marriage of Isaac was consummated Abraham married again, and had six sons by Keturah, besides his first born son Ishmael by Hagar. Before his death, he sent these seven sons out of the country which God had given his posterity through Isaac. To these sons he made presents when he sent them away. But true to the message he sent by his servant to get a wife for Isaac, he gave to Isaac all that he had, and this included the land of Canaan which God had given him by promise. Gen. xxv: 5. To his other sons he gave gifts and sent them away from Isaac, his son (while he yet lived) eastward, out of the promised land, unto the east country, and died in a good old age. Gen. xxv: 6, 7, 8.

Question. Can holding men and women in bondage—giving them to our children when we die—and sharing the honor they in part give us in the sight of God and men while we live, be sinful? that is, if the word of God was written to teach us what sin is.

Soon after Abraham's death, his son Isaac made a very distinguished figure upon the stage of the world. The historical notice given of him is, that he was "a prosperous man"—"reaping an hundred fold" from the lands he cultivated. That he "waxed great"—"went forward"—"and grew until he became very great—for he had possession of flocks—and great store of servants." The next account we have of him is, that the citizens of the government under which he was living *envied* him exceedingly. Why, says fanaticism, a tyrant who lives upon the sweat and blood of his fellow man ought to be abhorred of God, and should be hated of men. Well, let us see how he stands with Abraham's God. He was then living in the kingdom of Gerar. The envy of his neighbors, who were citizens of this kingdom, made his home so disagreeable that he removed thence and went to Beersheba—grieved in heart that a people to whom he had done no harm should invade his home, endanger his life and the lives of his servants—violently wrest his property from him, and render it unsafe for him to dwell among them. See Gen. xxvi: 12 to 23. But the Lord appeared to him the same night, after these painful demonstrations of unconquerable envy and hatred had caused him to separate himself from the people, and said to him, "I am the God of Abraham, thy father; fear not" the malignity and lawlessness of these men, "for I am with thee, and will bless thee, and will multiply thy seed. Gen. xxvi: 23, 24, 25.

The lawlessness and malignity of these people were enough to awaken the fears of the princely slaveholder. We are living under analogous circumstances. While we may not have for our comfort the direct assurance of this great slaveholder that God will be with us and bless us—yet through patience and comfort of the Scriptures we may have hope that he will.

Isaac had two sons, who were twins. He was led by a prophetic impulse to make a public transfer of the blessings of the Abrahamic covenant to one of these sons before his death. Under the influence of partial feelings and common usage, he was about to transfer these blessings to Esau. But means were used by which they were unintentionally, on his part, transferred to Jacob. Isaac was duly assured by divine impulse, after the deed was done, that it was God's will that Jacob should have this inheritance; and under prophetic inspiration he said to Jacob, "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee." Gen. xxvii.

Jacob's subsequent history shows him to have been one of the greatest slaveholders of the age. If my views were those of an abolitionist, I should be obliged to hate the God of Jacob, and instead of saying as God did, "Curseth be every one that *curseth thee*," my abolition views would compel me to say "Cursed be every one that *blesseth thee*."

Soon after this transaction of blessing Jacob, Isaac, his father, called Jacob to him—gave him a charge to take a wife from a God-fearing family, and not from idolatrous people; and then sent him away with this inspired benediction—"God Almighty bless thee and multiply thee, and give the blessings of Abraham to thee, and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave to Abraham." Gen. xxviii: 1 to 4.

Jacob thus charged, and thus blessed by his inspired father, went to Padan Aram—married—and lived there twenty years. The night after he left his father to go to Padan Aram, God appeared to him and gave him this assurance: "I am the Lord God of Abraham, thy father, and the god of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed," (how much the caution used here, and in every other place to designate the heirs of the land of Canaan; they must be Abraham's male descendants, through Jacob) "and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the West, and to the East, and to the North, and to the South; and in thee, and *in thy seed* shall all the nations of the earth be blessed." Gen. xxviii: 13, 14, 15.

When Jacob, twenty years after this, was thinking of leaving Padan Aram, where he had been badly treated by his father-in-law, this is the account we have of him—"The man increased exceedingly, and had much cattle, camels and asses" Gen. xxx: 43. This property in slaves which he accumulated in Padan Aram, and that which he inherited from his father soon after, made him a princely slaveholder, as his fathers had been. In all these catalogues of property owned by Abraham, Isaac and Jacob, servants occupy the place of chattels. They were bought with their money—they were called "their money"—they were raised in their families, and were passed as an inheritance to their children in perpetuity. Hired servants are carefully distinguished from hereditary or bond servants.

During the life of the patriarch Jacob, we are presented with a very suggestive fact in favor of enslaving a people for their own good who are not qualified for freedom. A branch of Ham's race occupied, at that time, the fruitful valley of the Nile in Egypt. They were liable, by laziness, negligence, and a want of forethought and energy, to famine—owing to a casualty of frequent occurrence, which caused a failure in the annual crop.

To teach Ham's race a lesson, and through them the world a lesson, the Almighty allowed Jacob's son, Joseph, a descendant of Shem, to be sold into slavery in that kingdom. It was Shem's mission to preserve the knowledge and make known the character of the true God to all nations. Shem was sent into Egypt at this time, in the person of Joseph, not only to make known the character, attributes and perfections of the true God, but to make known the character and elements of good government among men. Joseph soon convinced Pharaoh, when brought into his presence, that essential elements were wanting in his government—that wise forethought and an energetic control over his subjects would save them from this national calamity with which they were afflicted—that his government must be changed—and that his subjects were not qualified for self control or freedom. Accordingly, under impulses awakened in Pharaoh's heart, this young man was invested with authority by Pharaoh to change the political structure of the government, by enslaving the persons, and purchasing the property, real and personal, of the whole kingdom—with the exception of the priesthood. He secured for Pharaoh an absolute right to the control, service and labor of this people forever. A new arrangement was immediately made by Joseph for the more efficient control of labor—and for a careful preservation of the surplus.

This was done by bringing a number of families together in cities, from one end of the kingdom to the other, so that a few competent overseers (men of skill, enterprise and authoritative energy) could supervise the labor and the civil conduct of a great many persons. By this change labor was well husbanded—a bountiful supply was secured for the wants of the people—a surplus was put in store for contingencies—and a regular supply of means laid by for the support, of the government.

The authority for all this is to be found in Gen. xli to xlvii inclusive.

Subjecting this people to slavery was God's work. He, by a special providence of seven year's continuance, brought them into a condition that unavoidably subjected them to hereditary slavery—or to death by famine, if they refused submission to it. Now, let me ask all well-meaning, honest-minded men, this question: If slavery be a sin, as the abolitionists say it is, then why did the Almighty take advantage of the condition into which he brought this people, to deprive them of liberty and subject them to slavery? I would answer this question by saying, God designed it for their good, and to teach them, and all others through them, that slavery was a greater good to any people than freedom, without proper qualifications to use freedom. All of this is written in the Bible for our learning—that we when called upon by the providence of God, to arrange the best form of government for men who prove themselves incapable of self-government, (as the Africans do among us, and everywhere else with but few individual exceptions,) that we do not suffer ourselves to be led away by the infidelity which sanctions universal freedom and equality—a freedom and an equality, of which the Bible knows nothing—not by a false humanity which takes away a good from a people, and puts an evil in the place of it—as this infidelity in the United States seeks to do, by taking from the African the protection and control of the white race, and leaving him to perish by giving him freedom to do nothing—which is the only freedom he desires.

The difference between freedom and slavery to this race of people—when the comparison is made between the masses in slavery here, and freedom in Africa,—is almost as great as the imaginative difference between the two future worlds of the Bible. The difference is the fruit of slavery. By the fruit the tree should be judged.

The seven years' famine which was the occasion of exalting Joseph to the control of Egypt, brought his father Jacob, and Jacob's other seven sons, into the same kingdom that they might avoid starvation by famine in the land of Canaan. A beautiful and productive portion of the land was assigned to them by the King. Here they became a nation. Deut. ix: 34, and enjoyed great prosperity and courtly favor for a long time—but at length a new King arose who knew nothing of Joseph.

The rapid increase of Jacob's posterity in Egypt awakened the fears of the new King, and he subjected them as a nation to bondage, and their male children to death. Now, let my reader remember that this was not domestic bondage—for they were the owners of domestic slaves themselves—they were literally a slaveholding nation, and so remained until their exodus. While they were compelled by Pharaoh to support themselves and their families—as their political master, he made very heavy drafts upon them for labor, and subjected them to unrequited and cruel oppression by overtaxing their physical energies. This, we are told, was grievous to be borne, yet it "yielded the peaceable fruits of righteousness to them when exercised thereby." It led these slaveholders to call upon the Lord in singleness of heart for deliverance. The Lord heard their prayer, and delivered them from this cruel oppression—not, however, as modern deliverers seek deliverance for domestic slaves who are not oppressed—that is, by spears—Sharp's rifles—conflagration—rapine and plunder. The lesson God taught this people by Moses is the lesson he teaches us by the Gospel—that is, that inflicting vengeance upon nations belongs to God—that we are not to avenge ourselves. These oppressed national bondmen, peaceably petitioned the throne under God's direction for a release, and after the Almighty had endorsed their petitions by national judgments on Pharaoh, they were allowed to march peaceably out of Egypt with the consent of Pharaoh their national master—carrying their own domestic slaves with them—without having received the permission of God individually, or as a nation to perpetrate a deed of violence, or to offer an indignity to Pharaoh, or to any of their national oppressors. How does this comport with plans and efforts to release our domestic slaves who have no oppression to complain of? The domestic slaves of the Jews in Egypt had none to complain of. The oppressed in Egypt, were masters—their bondage was political—from this God delivered them, and they marched peaceably, as a nation, to the Red Sea. Pharaoh pursued them—and here God destroyed him for a breach of his covenant to let them go. They marched through the Red Sea, as on dry land, and soon stood at the base of Mt. Sinai—where they received a moral constitution from the mouth of God himself, and soon after through Moses, the laws of ordaining and regulating, according to God's will, their system of domestic slavery, and their civil, social, and religious institutions. Here we see the Almighty, displaying his vengeance upon the political oppressors of a nation of domestic slaveholders, while he writes his approval of their domestic slavery, by giving their slaves a place at the table of the passover, the night these masters were delivered from political bondage—and their slaves at the same moment, from the destroying angel for their masters' sake.

Their genealogies were carefully examined, and the male descendants of Abraham through Jacob, who could prove their descent, were formally recognized, and reorganized as the nation to whom God had promised the land of Canaan. They numbered six hundred thousand fighting men. See Num. i. This nation voluntarily accepted the covenant God made with their fathers, and promised obedience to it. Exo. xix: 1 to 8.

The night they left Egypt, the passover was instituted. It was to be a memorial of their national deliverance. The qualifications for its recipients are carefully worded in Exo. xii: 43, 44, 45: "A foreigner and an hired servant shall not eat thereof; but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof." This law proves Jacob's descendants to have been a nation of slaveholders when they left Egypt. They had been a slaveholding people during all the intervening time, from Abraham's day until they went down into Egypt with their father Jacob during the seven years of famine. This covers a period of more than four hundred and fifty years. Among the patriarchs of this period, their slaves are declared in the Bible to be "their money"—they had bought them with their money, or they raised them in their families, and they were heritable property in perpetuity. During this period slaves were carefully distinguished from hired servants and freemen. And in the moral law, or ten commandments, delivered in less than three months after they left Egypt, their slaves are registered by the Almighty in the tenth commandment as their property, in common with other articles of property, which were not to be coveted. See Exo. xx: 17. And in the fourth of the ten commandments, rest from labor on the Sabbath, was secured to these slaves. Exo. xx: 10. And now I ask again, how can any man who puts forth claims to Bible knowledge, solemnly declare and teach the world to believe, that the Bible makes slavery to be the greatest of all sins? Here is a miraculous interposition to deliver a nation of domestic slaveholders from a state of national bondage to which they had been subjected in Egypt. Can we believe God would do this, and sanction their holding slaves, if slavery was a great sin?

It may seem strange to an abolitionist (for they appear not to know what is in the Bible,) that the Almighty should pollute His lips, in the blaze of glory that surrounded Him, (at the time He proclaimed the ten commandments) by acknowledging and legalizing a relation among men, that makes property of a fellow being. They profess to believe this to be the greatest of sins. But their surprise will not be lessened when they discover that in the next breath after enunciating the moral law, or ten commandments the God of Abraham commences to deliver a body of law for the Jewish nation, the very first utterance of which, enlarges the field in which they might lawfully secure a greater supply of slave labor.

The abolitionists of our day have been laboring to dry up the sources of supply—but the Almighty, in the first utterance of the law—designed for the organization and regulation of their social and peculiar institutions—enlarges the boundary in which they may obtain a greater supply of slave labor. And in so doing has furnished the world a lesson for their instruction. They ought to study it.

For more than five hundred years, Abraham's descendants had been domestic slaveholders; but until this time, the Almighty had never given them his sanction to enslave their own brethren, and to make property of them. But He now opens a new source of supply to slave labor in several classes of Abraham's descendants. In the first place, He authorized Abraham's poor female children to be sold into hereditary bondage by their fathers. The proof of this is found in Exo. xxi: 7, and Deut. xv: 17: "If a man sell his daughter to be a maid servant, she shall not go out, as the men servants do." Again, He authorized the poor male descendants of Abraham to sell themselves and their wives into perpetual bondage. See Deut. xv: 12, to 17. And he allowed Abraham's descendants when poor, to be sold, or to sell themselves, their wives, and their children into bondage for six years. If they had no wife when they were sold, then the Almighty allowed their master to give them one of his slave women to be their wife. If, at the end of six years, the man who came in with a wife and children, chose to re-assume freedom, then he, with his wife and children, were entitled to it—and also to a provision, made by the same law, for housekeeping again.

But in the case of him who had married his master's slave, she and her children remained the property of the master. If either of these men, after an experience of six years in slavery, preferred hereditary bondage to freedom, then the Almighty allowed them to alienate their freedom, and become slaves forever. Exo. xxi: 2 to 6. "If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing. If he came in himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself;" (and in Deut. xv: 13, 14, 18, the master is bound to furnish him for house-keeping again.) "But if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free; then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him forever."

These persons belonged to classes which will be found in all civilized society until time ends. The persons who make up these classes embody moral purity in the outset of life—but are without the qualifications to contend successfully with the difficulties of securing comfortable support—and hence they are exposed to the temptations which assail social virtue and moral purity, with great severity. For the social comfort and moral security of these classes of his peculiar people, these laws were enacted by the Almighty.

There are other classes among Abraham's seed that were subjected to slavery. These classes, also, have been found in civilized society in all ages and countries. They are criminal classes. For the good of these criminals, whose punishment was short of death, and for the good of society, no human legislation has ever equaled the law of God. The classes he designed to correct by this legislation, included such persons as broke into houses—that stole cattle, sheep, or other stock—that trespassed on their neighbor's fields or forests—that appropriated to their own use whatever they could stealthily get hold of—that swindled by false pretences—that contracted debts, without the means or intention of paying them—in short, all who proved themselves unfit to be trusted with freedom.

The object to be accomplished by these laws was to dry up the sources of moral miasma—neutralize this poison—improve the morals of the culprits—and preserve the health of the social body. One great principle lies at the bottom of all this legislation, which was enacted of God—first, to relieve society of criminals—secondly, to correct the criminal classes—and third, to save the virtuous poor from that condition of poverty, which leads to crime. This great principle, the abolitionists say, is the very essence of sin. It is the principle which makes the service or labor of a human being to be money or property. By the aid of this principle, labor was made a legal tender in the payment of debts—it was declared to be money, and by this money, the Almighty secured in the first place, for the poor female children of Abraham's sons, social equality in good families—and a good home for life. Their master was authorized to marry them himself, or to marry them to his sons, or to any male descendant of Abraham—thus, poor female children were shielded by their masters from vice—and were made valuable contributors to the general welfare.

The owners of capital thus secured by the law, in buying the female labor for life, would give their capital a form for the profitable employment of such labor—and that, to an extent that would equal the supply of it. Thus, their crimes would not become Sodoms. And thus—from poor young females—the most demoralising of all classes, in exclusive freedom, a healthy tone would be given to society—and a supply of female labor secured for the spindle and distaff, to meet the demands of taste, and to supply the comforts of life. How different is such a result from that of capital employed in some of our Northern cities—where it is used to secure and furnish from one, to one hundred or more rooms, into which these poor females can be seduced to enter, that they may secure a return for the capital of their employer, by a course of conduct which leaves the community a Sodom—emasculated of virtue—and a moral stench upon the face of the earth. Ten thousand of these poor innocents, it is said, are thus sacrificed annually in one single Northern city in our Union. From thence they are shipped like merchandise to every place where a market can be found. They are compelled annually to give place to a new supply. To subject them to domestic slavery in good families—to render them useful to society—to give them in marriage to raise families—and thus to preserve the moral health, and social happiness of the community, would be the greatest of sins, according to the morals and political standard of the abolitionists.

In the second place, the poor man and his wife—unable from the want of skill to succeed against competition—were allowed of God to throw off all anxious care—to sit down in social quietude—and to enjoy the provision secured by labor, to domestic bondmen for life. The innocent poor thus provided for—the future danger to society thus guarded against—the Almighty, by the aid of this great money principle, next subjected the criminal classes to a more efficient remedy, and society to a less costly correction, than that of building penitentiaries and work-houses, and employing incompetent overseers at high wages to look over these criminals whose moral renovation could not be expected as a result from their condition. Instead of such an agency He subjected them to the control of domestic masters, who were interested in their labor, in their deportment, and who could use magisterial authority at pleasure for the correction of all insubordination. Upon crime he placed a very high money price. For a few stolen articles the prices to be paid by the criminal are specified—for an ox, the price of five oxen. &c. These specifications were the basis of a general principle by which the judges were to be governed in the punishment of offences not specified. This money, when the criminal was poor, was raised by the sale of his labor, and was to pay the injured party for his loss, and the state for her expenses. To raise this money, the state sold the culprit's service or labor, and passed to the purchaser a right to control him by the necessary and proper means. These means, the state furnished when necessary.

By this system of making labor a merchantable commodity, the productive resources of the state were increased—the personal and property rights of the people were secured—prolific sources of vice and crime were dried up—and the morals of the community preserved and strengthened. But, according to the abolition standard of morals and inalienable rights, God must be the greatest sinner in the universe if He be the author of such laws as the above. John Brown is eulogized as a martyr for resisting to the death such laws as I have quoted or referred to from the Bible. He left many behind him who are boiling with rage against all such enactments.

[TO BE CONTINUED.]

Let those who wish to understand what Jesus meant when he said concerning little children, "Of such is the Kingdom of Heaven" read the following from a Pedobaptist paper. P.

THE CHILD, A SYMBOL OF THE CHRISTIAN.

We have already given our reasons for regarding that choice saying of our Lord, "Of such is the kingdom of heaven," as symbolical; as designed to unfold the analogy between the natural graces of childhood and the spiritual graces of the renewed heart. We have, also, barely suggested some of the correspondences which may be traced between the natural and the spiritual child. But the analogy is too close and striking, the characteristics of childhood which so attracted the Saviour's notice, and which, in repeated instances, he held up to the view of his disciples as worthy of all imitation in spiritual things, are too salient and suggestive, and winning, not to receive a fuller exposition and a closer application. Let us, then follow the parallel details.

Docility is an equally attractive characteristic of the child, and of the Christian. The child welcomes instruction, as the earth opens its bosom to receive the showers of Spring.—He wishes a name for every object; a cause for every effect; a solution of every difficulty. While thus seeking and finding knowledge, the eyes sparkle; the countenance is radiant with light and joy; the nerves quiver, like the chords of the harp under the touch of the player.

Even so does the child of God pant for Divine knowledge, and welcome the lessons of inspired wisdom. He delights to sit at the feet of Jesus and learn of him. He exclaims with the devout Psalmist: "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end."

Another of these common qualities of the child and of the Christian is *simplicity*. We use the word comprehensively, as including sincerity, and frankness, and as opposed to everything artificial or constrained. It is that freedom from guile, so grateful in early childhood, but so commonly obliterated or obscured by the attrition of time. It is the impulsiveness, the naturalness and the spontaneity of children. He must have been a frigid observer, who has not felt the genial influence of this most attractive quality. Such was not Jesus Christ. He both saw and felt, appreciated and admired, the frankness, transparency and ingenuousness of childhood.

This quality corresponds to truthfulness in the Christian. Suppose him to be as true to the impulses, of his new life as is the artless child to his natural impulses, and what a charm would be thrown around his character. What confidence in the reality of his spiritual renewal would be imparted to all who saw him. Between the visible and hidden life of such a Christian, there would be a perfect correspondence. His perfect freedom from disguise and artifice, his generous impulsiveness, his childlike simplicity and truthfulness, would attract the admiration of every eye and draw from every lip the exclamation: "Behold an Israelite indeed, in whom is no guile!"

Tenderness of the child is, also, an apt symbol of the *humility* of the disciple of Jesus. We refer to that unobtrusive, retiring, distrustful, and timid spirit of childhood which appeals so tenderly to the sympathy, encouragement and protection of maturer years. How winning is the blush which steals over the cheek of childhood when slighted, intimidated, or aggrieved. How gracefully and unconsciously is the ornament of a meek and quiet spirit worn by a little child. How anxiously will the parent guard this jewel, so liable to be dimmed or lost.

Analogous to this is that deep *humility* which Jesus exemplified, and which he requires of his disciples: that grace which underlies all other Christian graces, and secures the presence of the indwelling Spirit.

Again, the *confiding spirit* of childhood has its exact counterpart in the believer's faith. In those early years of conscious helplessness, before disappointment has taught the lesson of distrust, the confiding nature of a little child unfolds itself to a parrent's protection as naturally as the flower to the light. A child receives every word of promise for truth, and reposes upon it with implicit confidence. It believes in the perfect willingness and ability of a parent to supply all its wants, to remove all its pains, and to alleviate all its sorrows. It flies for succor to a parent's arms, as instinctively and trustfully as the young bird to its parent. It trusts without evidence and even against evidence.

Such confidence is the natural foundation of spiritual faith, and as a characteristic of childhood, is perfectly analogous to the faith of the believer. His confidence in his Heavenly Father must be implicit as that of a child in his earthly parent. It must be as spontaneous, as trusting, as sincere, as strong and as affectionate.

THE BAPTIST.

"Truth Against the World."

NASHVILLE, SATURDAY, FEB. 9, 1861.

Letters for the Editor's eye only, containing no Office Business, should be directed to J. R. Graves, and marked "Private."

Editorial Telegrams.

Slavery.—We give a large space to these chapters, because of their intrinsic importance. Long as they are, we would urge the reading of them.

A series of articles prepared for this paper will follow—the time has come for a thorough discussion of American Slavery.

Eld. Wm. Nolen has removed from Tennessee to Arkansas. His correspondents will in future address him at Hickory Plains, Arkansas.

Martin Bibb, Virginia.—Send your measure just above the points of the hips, and your height.

Bro. J. F. Baskins, Mississippi.—You are correct, and credited, as the next report will show. Bro. D. went by the Castor Mantle. We could not send a minute, for all were out, save the one on file.

J. Gilbert, Tennessee.—Sent on the 6th inst. Report soon.

J. N. Clark, Indiana.—Your number will have to be manufactured. Wait patiently. Use a piece of saltpetre as large as a pea three times a day; let it dissolve in the mouth; gargle with strong pepper tea frequently.

John Rolen.—Who is he? He claims to have been an overseer twenty-five years in Louisiana and the South, and is now making startling revelations touching slavery in Louisiana, in the *American Baptist*? Who knew such a man in Louisiana—ever?

The Christian Repository.—Edited by Eld. Ford and his talented lady, the author of Grace Truman and Mary Bunyan, has entered upon a new year last month, with a Table of Contents of great value. It is indeed a valuable monthly. We know of none superior to it. Its Historical Department is of permanent value, and reflects great credit upon the industry and research of Eld. Ford, as the management of the Family Department does upon Mrs. Ford. It will be no discredit to the value of the *Repository* or to the pen of Mrs. F., to say, that we see in our last *Baptist Messenger*, published in London, that Mary Bunyan is being re-published in that monthly—half the work being devoted to it. We wish the *Repository* increased success, *for it is worthy.*

We will send the *Tennessee Baptist* and the *Repository* to any new subscriber one year for $3 00. Its price is $2 00.

Dayton's Monthly.—Price $2 00. This new work has made its appearance. It is peculiarly Daytonian. All who admire his writings will be delighted with it. Send for a specimen number and see it for yourself.

It is not a rival of the *Repository*. It occupies a widely different field. There are thousands who are able to take both, and dismiss Godey or Graham. Then there are hundreds of thousands who do not take the *Repository*, some of whom can be reached and benefited by Bro. D.'s monthly. These are the only two monthlies in the whole South, and certainly there is plenty of room for both. *You can get both for $3 00.*

H. W. McLemore, Mississippi.—All right.

Eld. L. B. Ferguson, of Gentry county, Northwest Missouri, writes us, giving no post office. Who will give it? and we will write to him and send paper.

Invention.—The latest and most useful—we shall try very soon, when all will see weekly the very day their subscription to this paper expires. *Look out for it* by the side of your name next week.

Corrections.—Prof. Kendrick, whose article we copied last week, is connected with the Rochester, and not Madison University, New York. He is the editor of Olshausen.

Good Poetry.—A brother minister, now an editor, once wrote us, that if we would collect all the poetry we have published in the *Tennessee Baptist*, and publish it in book form, he would give $10 for the book. A high compliment, but still we think the poetry in this paper about as good, if not a little better suited to the times than what we see in our exchanges. We refer all for proof to the piece on the third page this week. Is not that *passable* poetry, and is it not *true*.

Bro. Gallman, Mississippi.—Says "the Brace fits right. *It is just the thing.*" There are a thousand ministers who are rapidly exhausting their physical forces, breaking down and *rupturing*, whom the Brace would certainly save, as it saved us. If we can be instrumental in saving one, we shall feel repaid. If any have sent and their Braces have not arrived, will they write? If any one's trace is too large or too small, we will procure an exchange. The credits entered.

Thomas Diss, Tennessee.—We cannot answer without seeing the Book you speak of.

Collectors of the Pledges of the Spring Street Church.—Will all the brethren in Arkansas, Texas, Mississippi, Alabama and Georgia, whom we appointed collectors of the pledges we received towards the building fund, report at once the names and an amounts that have been paid on their several lists, so that we can report through this paper, and enter every item *correctly* on the Treasurer's books before we enter again upon our agency. The work will be resumed in the spring, and all who can pay their pledges will assist us greatly.

"B. Casort.—We will give our views on John fil soon. We have not Bunyan's Dialogue of Devils.

Eld. Gordon, Mynatt, Ala.—It is of all things the very thing you need. Be assured of it. Read Adviser next week.

Eld. Kitemuller.—Only of one part, i. e. to give your *an erect position.* Lean back to it. Read our articles on "The Voice."

A Shame to Christianity.—The *American Baptist*, the New York *Examiner* and New York *Chronicle*, instead of promoting peace measures by compromise and a concession of just rights of the aggrieved States, they are crying for the sword and the blood of their fellow citizens in the South. It is the spirit that characterizes these papers, controlling the school, the pulpit and the press, that has been the ruin—irrevocable destruction, we fear—of our once happy Union. If there are traitors on this soil, they are the men who have excited and fomented in the North the present political and religious crusade against slavery. These men have dishonored religion, promoted infidelity, and destroyed the Union of these States.

The Memphis Baptist Messenger—Has *half* suspended—it will be issued semi-monthly hereafter.

J. D. Murphy, Jonesboro, Missouri.—Your Brace was sent last December, 24th, as you directed, to Arrow Rock, Saline county, Missouri, by express. It is at the end of the express route. Write if it has not reached there. Send upon *Exchange Bank.*

—Will Eld. J. J. Lansdell, agent for S. B. S. Union in North Carolina, please inform me where I can address a letter to him. A. C. DAYTON, Cor. Sec.

Eld. R. H. Jones is now on a tour in West Tennessee, where he will act as our agent, and we commend Bro. Jones to the brethren and friends in that section, and shall feel personally obliged by any kindness shown him.

Minutes of Tennessee Association.

We are in receipt of those of the Northern Association of East Tennessee, reporting 55 received by baptism, and a total of 1336. It recommends the organization of a Baptist Sunday School in every church, and the use of our denominational books and "Children's Friend." God be praised for the untold good the Southern Baptist Sabbath School Union has already accomplished in promoting Sabbath Schools. God speed its mission.

We still lack the minutes of the following Associations in Tennessee: Bethel, Beulah, Central, Enon, Holston, Indian Creek, Judson, Mt. Zion, South-Western, Union, Unity, Western District, Big Hatchie, New Market.

Who will send the ones wanting?

Good Times! Religious Papers Cheap! Two Papers one year for $3 00.

On the receipt of $3 00 we will send any two of the following periodicals: Tennessee Baptist, Landmark Banner, Western Recorder, Missouri Baptist, Arkansas Baptist, Texas Baptist, Mississippi Baptist, The Southern Baptist Review, Christian Repository, Dayton's Monthly. This offer is good until April next. Show it to your neighbors and brethren who do not take these papers. This offer is for new subscribers only, and for the first year, to let them see the papers for themselves. tf

SABBATH MORNING THOUGHTS.

Those for whose good all things are said to work together are *called* according to the purpose of God. The term call is used in the scripture in two senses—in a general, and in a special sense. For example: "To you, O men, I call, and my voice is to the sons of men." "Many are called, but few chosen." Here a general call is referred to, but in passages too numerous for all of them to be mentioned, the word call is restricted in its application. Hence we read as follows: "To them that are *called* Christ the power of God and the wisdom of God." "*Called* to be saints." "Walk worthy of the vocation wherewith ye are *called*." "Fight the good fight of faith, lay hold on eternal life whereunto thou art also *called*." "Who has *called* us out of darkness into his marvelous light." "The God of all grace who has *called* us to his eternal glory *&c.*" The "called" according to the teachings of these passages, are saints, regenerate persons. And this is the reason why they love God. *From* what and *to* what are they called?

They are called out of darkness into marvelous light. Once they were in darkness and the shadow of death. Paul said to the Ephesians, "Ye were once darkness, but are now light in the Lord." This is striking language. The Apostle does not say, "Ye were *once in* darkness," "but ye were *once darkness*." This is the moral condition of all the unregenerate; in the calling process they are brought out of darkness into light, the light of salvation; marvelous light. What a change! and how vital to the interests of the soul!

They are called from spiritual bondage into spiritual liberty. Before they are made new creatures in Christ Jesus they are the the slaves of sin—the servants of the devil. There is no slavery so much to be deprecated as the slavery of sin—no bondage so disgraceful as bondage to Satan. Emancipation from this slavery, deliverance from this bondage takes place whenever the sinner is called to be a saint.

They are called from sin to holiness. Sin becomes the object of their hatred, holiness the object of their love.

They are called from an heirship of wrath, to an heirship of glory. "Called to his eternal glory" says Peter. They are no longer exposed to perdition, but furnished with a title to the heavenly mansions. They have immortal bliss in anticipation.

This calling is according to the purpose of God—not according to the merits, or demerits of those called. It is well for the saved that the reasons why they are saved are in the mind of God. P.

THE LORD'S SUPPER.

No. 21.

The commission given by Christ to the Apostles, as recorded Matthew xxviii: 18 19, establishes the priority of baptism to communion at the Lord's table. All critics are agreed that the commission should read, "go ye, therefore, and disciple all nations, baptizing them &c." It is manifest from this language that the process of discipleship is to be followed by a prompt administration of baptism. Indeed, baptism is a recognition and a profession of discipleship. It is the first outward manifestation of internal discipleship. Now if baptism is to be administered to disciples of all nations, as a token of discipleship, must it not precede communion at the table of the Lord? Where is there room for communion between faith and baptism, when baptism is the divinely appointed method of professing faith? No one will say unbelievers are eligible to seats at the Lord's table. The privilege is restricted to believers, and they must show they are believers by an avowal of their faith, in baptism. In this view all religious denominations concur. There are no denominational exceptions. Whatever exceptions are to be found are individual and, therefore, insignificant. The proceedings of the day of Pentecost show the precedence of baptism to communion. Peter said to the awakened Jews, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." We are told "they that gladly received His word were baptized &c." There was surely no time between their glad reception of the word and their baptism for an observance of the Lord's supper. "Breaking of bread" is mentioned after baptism. When Philip went to Samaria and preached to the people, it is said "when they believed they were baptized both men and women." Who will venture to say these believers commemorated the Savior's death at His table before they were buried with Him by baptism? When the family of Cornelius believed they were baptized. The jailor having believed was baptized the same night. When Paul preached at Corinth, many of the Corinthians hearing, believed and were baptized. The whole tenor of the New Testament indicates that the priority of baptism to communion is not an accidental, but a divinely established priority. This cannot be successfully denied. P.

A MOMENTOUS WEEK.

This above all the weeks of our life is the most momentous one, so far as regards the ultimate fate of this Union and Tennessee.

While we are writing this, the Convention invited by Virginia, are assembling in Washington, and are discussing the demands they will unite to make upon the States North—the rights which, if satisfactorily guaranteed, they—the border States—will remain in the Union. This is doubtless the last effort that will be made on the part of the Southern States to remain in the Union. If this fails, as it undoubtedly will, the border States will seek a union with their sister slaveholding States, and if the South is ever re-united with the North, the propositions will have to come from the North.

Before these lines are read by our patrons the guarantees demanded by the border States, and perhaps their fate, will be known to our readers.

The election to determine whether the people of Tennessee desire a Convention takes place on the day we issue. What will be their decision we cannot forecast to day (Monday.) Our citizens, under the influences of strong Union men, may vote against a Convention, and against separation from the free States immediately, possibly not before the inauguration of Lincoln—still, unless all, and the last one of her Constitutional rights are satisfactorily secured to her by Constitutional enactments, she will not remain in union with them, and should coercion be employed by Mr. Lincoln against the States that have seceded, Tennessee will be among the very first to take up arms in repelling such an outrage.

Whatever may be her present views, and the position she may see fit to occupy temporarily, within a twelve month she will be with the majority of the Southern States wherever they may be—under the banner of FIFTEEN OR THIRTY-THREE STARS.

Without doubt the dispatches received from Washington prior to the election will determine the people of Tennessee to vote for or against a Convention and immediate separation from the North. As we have heretofore conscientiously discharged our duty as a citizen and "watchman upon the wall," we prayerfully await the issue. O, may the God of this nation, the God of our fathers, of his infinite goodness, rule and overrule all things for our nation's highest good and his own greatest glory. Amen.

As we contemplate the present aspect of the nations we can but be convinced that we have entered the very twilight of this present dispensation—that its "last days," the "time of its end" are near at hand. This is the time when Christians should be engaged much in prayer and the study of the Bible, especially those sinfully neglected parts called the *Prophecies*, and the last "Revelation of Jesus Christ."

When we open them we learn the very opposite of what we hear from the pulpit—that "in the last days," just before the Second Coming of the Savior, instead of all the people, tribes and nations being converted to God, "perilous times shall come," 2 Tim. iii, 1. Perilous for the unparalleled wickedness, the scoffing impiety that will abound, and threaten to overwhelm and banish from the world the religion of Christ, so that the question is asked, "When the Son of Man cometh will he find faith on the earth?" so small the number of his witnesses.

It is true that every false religion and form of infidelity is rapidly on the increase everywhere. The Savior distinctly declared that just before his second advent wickedness would abound as it did in the days of Noah, (turn to Matt. xxiv, and read it) and his coming would be as unlooked for as that deluge was. Daniel speaking of the same events says: "And there shall be a time of trouble, such as never was since there was a nation even to that same time."

The Savior says: Matt. xxiv: 29, 30. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory."

Haggai, the prophet, speaking of the same time, the coming of the Son of Man, says: "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will *shake all nations*; and the desire of all nations shall come; and I will fill this house, with glory, saith the Lord of Hosts." Can such revolutions, as are involved in the shakings described, extending to the whole frame-work of the social organization—civil and ecclesiastical—be effected so without fearful conflicts? The question is answered in the history of the revolutions of the past ages; in the revolutions now shaking whole continents; and analogy and sound philosophy accord with the confirmations of experience.

These, with other prophetic sketches of the events of the present and succeeding age, and the signs of our own times, indicate that we are entering upon a period of unparalleled conflicts, of which nothing in the past can furnish an example. Russia, Turkey, France—the whole Germanic confederated Europe, and even Great Britain, have their earthquake shocks laid up in store for them, and in the hands of Him who is now riding forth in his anger, and "coming out of his place to punish the inhabitants of the earth for their iniquity; the earth is disclosing her blood, and will no more cover her slain." Italy, now merging from one of the most exciting revolutions, and far reaching in its effects, is without a counterpart in the prophetic chart in which we have the distinct outlines in shadows of events thus cast before them. So of all the ominous events now flitting before us all over the kingdoms of Europe and Western Asia in all their complications and threatening aspects.

Says a student of Prophecy, writing to a friend, "You think there will be no conflict. You are mistaken, there will be a fierce, bloody, Irremediable one. I have quietly and alone watched and weighed every source of light, and my conclusion is before you—six months will verify it. * * * If there were no better foundation for the conviction it could rest undisturbed upon the two patent facts, that a military rubric has gone over the earth, and madness rules the hour of man. America South, is in war, Asia is in war. Pellessier (Maleroff) has gone to Africa to re-inaugurate war. Europe is held back only by a strained leash, which must soon give away with a snap from a terrific and earth-shaken war. The union of our States and our North American Christianity and civilization will form no exception to the general deluge of *fire*, the prophetic mode in which the world, i. e. *political* world, not the earth, is to be destroyed the second time. In short, the confusion of nationalities is rapidly taking place over the world."

Brethren, ought not these things to move us to watchfulness and to prayer? Shall we not take especial heed now to the exhortation of Peter, 2d Epistle, iii chap? Will you not turn to it and read it before you dismiss this subject from your mind?

WAIT.

Christian wait—the nations trouble,
Shaken to their utmost bound—
Kings their terror ill dissemble,
Dread and panic spread around;
There's no prophet now to call us
To behold in vision true,
What events will soon befall us—
Wait, and see what God will do.

Christian, wait—the muttering thunder
Gathering on the sky afar
Need not bring dismay or wonder,
Doubt, or fright, or pallid fear;
Stay your soul on his protection,
He will guide you safely through;
Banish every sad dejection,
Wait, and see what God will do.

Christian, wait—Jehovah reigneth
On his throne of mercy still,
And the wrath of man restraineth
When it worketh not his will;
Be assured, the future story
Of the days now dark to you,
Will record his work of glory—
Wait, and see what God will do.

A FEW QUESTIONS ANSWERED.

1. "You say, or intimate that South Carolina has suffered pecuniarily by the Abolitionists of the North running off her slaves, or enticing them to come, and harboring them. Has she ever lost a half dozen slaves? I think John Bell said she had lost *one*? Have the States that have seceded lost a dozen all together? How many has Tennessee lost, or is likely to lose?"

2. "What has the party coming into power done, or likely to do, to injure us here? You intimate that they have put a construction upon the Constitution, and pledged themselves to carry it out, that will destroy our peace and prosperity—which will work unjustly and oppressively against us. Tell us what construction this is, and wherein they are likely to injure or wrong us? Your principles are sound—no man can answer them—but have they an application to Mr. Lincoln's party?"

Answer. We answer the above by the shortest method possible, undeniable facts. According to the census of 1850 those States suffer nearly as much as the border States in this way. In 1850 the whole number of slaves that escaped was 1,011, and they were from the several States as follows:

Alabama 29, Missouri 60, Arkansas 21, Delaware 26, Florida 18, Georgia 89, Kentucky 95, Louisiana 90, Maryland 269, Mississippi 41, North Carolina 64, South Carolina 16, Tennessee 70, Texas 29, Virginia 83. Total 1,011.

The New York *Times* thinks the number has since increased fully fifty per cent., which would give 1,516 a year, the aggregate value of which is $1,500,000. Let this rate of increase go on each decade fifty per cent. over the last, and what will be the loss we and our children will have to bear! Is it not time to put a full stop to this wholesale thievery? Again, it will be seen that while the loss of the border States is of course much the greatest, Georgia, in 1850, lost within seven as many as Kentucky, and Louisiana within six as many, so that the popular idea the extreme Southern States do not suffer in this way is erroneous.

So much for the first series, and we hope candid men will reflect upon these *facts*.

We cannot better answer those in the second series than by submitting the list of wrongs submitted by Mr. Benjamin, of Louisiana, in the Senate. Will our brethren who think all is right enough, and that the South has no wrongs, or fail to complain of, read it:

Now, Mr. President, I desire not to enter in any detail into the dreary catalogue of wrongs and outrages by which South Carolina defends the position that she has withdrawn from this Union because she has a constitutional right to do so, by reason of prior violations of the compact by her sister States. Before, however, making any statement—that statement to which we have been challenged, and which I shall make in but very few words—of the wrongs under which the South is now suffering, and for which she seeks redress, as the difficulty seems to arise chiefly from a difference in our construction of the Constitution, I desire to read one more, and a last, citation from Vattel, giving a rule in relation to the construction of treaties between sovereigns and compacts between States. Among other things, he says:

"The rules that establish a lawful interpretation of treaties are sufficiently important to be made the subject of a distinct chapter. For the present, let us simply observe that an evident false interpretation is the grossest imaginable violation of the faith of treaties. He that resorts to such an expedient either imprudently sports with that sacred faith, or sufficiently evinces his inward conviction of the degree of moral turpitude annexed to the violation of it; he wishes to set a dishonest pact, and yet preserve the character of an honest man; he is a puerile fanical imposter, who aggravates his crime by the addition of a detestable hypocrisy. Grotius quotes several instances of evidently false interpretation put upon treaties. The Plateans having promised the Theobians to restore their prisoners, restored them after they had put them to death. Perdiccas having promised to spare the lives of such of the enemy as laid down their arms, ordered all those to be killed that had iron clasps to their cloaks. A Roman general having agreed with Antiochus to restore him half his fleet, caused each of the ships to be sawed in two. All these interpretations are as fraudulent as that of Rhadamistus, who, according to Tacitus's account, having sworn to Mithridates that he would not employ either poison or steel against him, caused him to be smothered under a heap of clothes.—[Vattel's Law of Nations book 2, chap. 16, p. 234.

There is the text; now the commentary.

You, Senators of the Republican party, assert, and your people whom you represent assert, that under a just and fair interpretation of the Federal Constitution it is right that you deny that our slaves, which directly and indirectly involve a value of more than four thousand million dollars, are property at all, or entitled to protection in Territories owned by the common Government.

You assume the interpretation that it is right to encourage, by all possible means, directly and indirectly, the robbery of this property, and to legislate so as to render its recovery as difficult and dangerous as possible; that it is right and proper and justifiable, under the Constitution, to prevent our mere transit across a sister State, to embark with our property on a lawful voyage, without being openly despoiled of it.

You assert, and practice upon the assertion, that it is right to hold us up to the ban of mankind, in speech, writing, and print, with every appliance of publicity, as thieves, robbers, murderers, villains and criminals of the blackest dye, because we continue to own property which we owned at the time that we all signed the compact.

That it is right that we should be exposed to spend our treasure in the purchase, or shed our blood in the conquest, of foreign territory, with no right to enter it for settlement without leaving behind our most valuable property, under penalty of its confiscation.

You practically interpret this instrument to be that it is eminently in accordance with the assurance that our tranquillity and welfare were to be preserved and promoted, that our sister States should combine to prevent our growth and development; that they should surround us with a cordon of hostile communities, for the express and avowed purpose of accumulating in dense masses, and within restricted limits, a population which you believe to be dangerous, and thereby force the sacrifice of property nearly sufficient in value to pay the public debt of every nation in Europe.

This is the construction of the instrument that was to preserve our security, promote our welfare, and which we only signed on your assurance that that was its object. You tell us that this is a fair construction—not all of you, some say one thing, some another; but you act, or your people do, upon this principle. You do not propose to enter into our States, you say, and what do we complain of? You do not pretend to enter into our States to kill or destroy our institutions by force. Oh, no. You imitate the faith of Rhadamistus: you propose simply to close us in an embrace that will suffocate us. You do not propose to fell the tree; you promised not. You merely propose to girdle it, that it die. And then, when we tell you that we do not understand this bargain this way, that your acting upon it in this spirit releases us from the obligations that accompany it; that under no circumstances can we consent to live together under that interpretation, and say: "we will go from you; let us go in peace," we are answered by your leading spokesmen: "Oh, no; you can not do that; we have no objection to it personally, but we are bound by our oaths; if you attempt it, your people will be hanged for treason. We have examined this Constitution thoroughly; we have searched it out with a fair spirit, and we can find warrant in it for releasing ourselves from the obligation of giving you any of its benefits, but our oaths force us to tax you; we can dispense with everything else, but our consciences, we protest upon our souls, will be sorely worried if we do not take your money." (Laughter.) That is the proposition of the honorable Senator from Ohio, in plain language. He can avoid everything else under the Constitution, that stands in the way of secession: but how is he to get rid of the duty of taking our money he can not see. (Laughter.)

California Correspondence.

BROTHER GRAVES:—I have often referred to the mineral wealth, and other vast resources of this enterprising State, But the half has not been told, almost every day brings to light the hidden treasures of this land, and throws into the shade all previous discoveries. Warhoe in western Utah, looms up in grand importance, as its mountains, of almost pure silver, become tunneled and worked, and disclosed to the gaze of the wondering miner. Numerous cities are springing up in that region, and many thousands are rushing there with high expectations of future wealth. The Mono and Caso regions further South, but in this State, are equally rich, and are attracting large mining populations. Still further South and East, in the vicinity of the Colorado, important discoveries have also been made. In fact, the entire Pacific slope, from British Columbia, down to the States of South America, is one vast mineral region, that ages of labor can not exhaust.

In the adjoining county, Col. Fremont's mines yield sixty thousand dollars per month, or seven hundred and twenty thousand dollars per annum. As heavy as is this yield, there are other mines in this vicinity much richer. Mining on a large scale requires heavy capital and skillful management, or disaster and ruin are sure to follow.

A large mining population creates an active market for all kinds of labor. It needs Carpenters, Blacksmiths, Butchers, Bakers, Farmers, Wagoners, Store-keepers, Lawyers, Doctors, Ministers, and almost every business you can think of.

As the placer or surface mines become exhausted important changes will take place in mining operations, that will probably greatly increase the yield of gold and silver, while men can work for themselves and average four or five dollars a day, they will not enter the employ of capitalists; consequently that kind of mining that requires capital and skill, cannot be carried on. When labor becomes cheaper, so that extensive Quartz Mills can be worked economically, the yield of gold and silver, will be enormously increased.

But California has something to rely upon besides gold and silver. Her quicksilver mines are among the richest in the world. Her copper is as pure as that of Lake Superior. Her coal is of the best quality, and bids fair to be inexhaustible. She has iron enough for all her wants. She has Granite and Marble, Gypsum and Alabaster, Salt and Borax, and enough Brimstone to set the world on fire.

In addition to her mineral resources, she has great agricultural capacities. The total area of the lands in California, has been set down at seventy-six million acres—twenty millions of grazing land, and fifty-six millions adapted to the purposes of agriculture. Deducting fourteen million seven hundred and twelve thousand, as embraced in private grants, there will be left over forty-two millions of acres of agricultural lands belonging to the State, and to the United States. The total amount under cultivation last year, did not exceed seven hundred and fifty thousand acres, and the entire quantity of land enclosed for agricultural and stock purposes was but little rising a million of acres. If any one supposes that the lands of California are all taken up, let him correct his mistake by the above facts.

The United States Government advertizes upward of four million acres for public sale. These sales will come off next June, and offer great inducements to all who desire homes in this prosperous State.

TEMPERATURE.

I have often spoken of the climate, as being the most desirable on earth, according to the statements of those best qualified to judge. I have a table exhibiting the mean daily range of temperature for each month during four years, from '56 to '59, at Sacramento. As this may be interesting to many, I give, the mean of all the highest readings of the thermometer by day, and the lowest readings by night.

By Day.—Jan. 50°.26; Feb. 56°.82; March 60°.73; April 66°.50; May 71°.29; June 77°.71; July 79°.92; August 77°.88; Sept. 77°.58; Oct. 68°.47; Nov. 59°.45; Dec. 49°.37.

By Night;—Jan. 38°.73; Feb. 43°.55; March 45°.81; April 49°.16; May 52°.95; June 59°.11; July 59°.03; Aug. 58°.12; Sept. 56°.69; Oct. 49°.77; Nov. 44°.31; Dec. 36°.36.

The nights are always cool. In the warmest weather, a blanket is always comfortable at night. The card worn and the toil worn are sure of refreshing sleep; a blessing that you are not sure of at Nashville, in July and August

WEATHER IN 1859.

Number of clear days.—Jan. 7, Feb. 3½, March 11, April 10½, May 14½, June 20½, July 22½, Aug. 25½, Sept. 16½, Oct. 16½, Nov. 4, Dec. 10½.

Cloudy days. Jan. 17, Feb. 8½, March 6, April 14½, May 12½, June 9½, July 7½, August 5½, Sept. 11½, Oct. 14½, Nov. 10, Dec. 15½.

Rainy days. Jan. 7, Feb. 16, March 14, April 5, May 4, June 0, July 1, August 0, Sept. 2, Oct. 0, Nov. 16, Dec. 5. Total clear days 162½, cloudy 132½, Rainy 70. The rainy season begins in November, and continues till May; by this time the crops are made, and the farmer has the finest weather imaginable for his harvest labors.

THE SOIL.

There is no better soil. The productions of fruits, vegetables, and grains, under proper tillage are almost fabulous.

There is, however, a great difference in soils. Some are sandy, some are gravelly, some are stiff, clay, and others are alluvium.

PRODUCTIONS OF 1859.

Wheat, 6,097,884 bushels; Barley, 5,659,600; Oats, 1,917,187; Corn, 884,793; Rye, 59,688; Buckwheat, 48,596; Peas, 150,970; Potatoes, 1,938,671; Sweet Potatoes, 186,245; The average of this crop is 183 bushels per acre. Onions, 203,266; Hay crop, 150,401 tons.

Grape vines 6,668,717. Grape culture is increasing rapidly, and is very profitable. Apple trees 891,934; Peach trees 1,484,131; Pear trees 237,020. Besides these there are great quantities of other fruits, as Cherry, Plum, Prune, Nectarine, Apricot, Quince, Fig Olive, Pomegranite, Orange, Lemon, Citron, Almond and Filbert. Large fortunes have been made out of fruit orchards, and the business is on the increase. The number of cattle in the State, is 1,116,261; Sheep 605,978; Hogs, 255,558; Horses, 156,535; Mules, 31,798; Work Oxen 30,000.

FARM HANDS.

Farm hands can be had at thirty dollars per month when hired by the year. During harvest, hands are worth two dollars per day.

I have taken the above statistics from the Report of the State Agricultural Society, prepared by the Rev. O. C. Wheeler, Cor. Sec., and believe them to be reliable.

As I have devoted this letter to matters pertaining to the material interests of the State, I will close by answering a question often put in private letters.

Those who are farmers, and desire to emigrate to this State, should, if living south of Missouri, take the Overland Route, known as Butterfield's; they should provide well built wagons, and good mule teams. Starting early in the spring, they will have plenty of grass and water all the way. At El Paso they can obtain fresh supplies. To guard against Indians, emigrants should travel in companies. One of the most inviting sections for emigrants from the South, is Tulare county Lands are of first quality, and government title. Visolia, the county town, will become the most important city in that part of the State. It has churches, and schools, and other important advantages. Others who have money to spend freely, can come by the Panama steamers, and settle their account with Neptune. When they arrive at San Francisco, they will be decidely in favor of the Pacific Railroad.

If any who read these letters should come to California, let me urge them to bring their Church letters with them, and be sure not to lose their religion by the way. Many have been careless in this respect, and now are moral wrecks floating about without God, and without hope. I advise no one to come here; but simply state facts as I glean them from reliable sources, or as they come under my observation. * * * * *

C. R. H.

REVISION ASSOCIATION.

No. 5.

The *Banner and Baptist*, in commenting upon our first article, says:

"Last week we put in the *Banner* an editorial, calling attention to the opinion of Brother Ford and others, that the President of the Revision Association had a right to call a meeting of the body, when circumstances demanded it. Since then, an editorial in the *Tennessee Baptist* states emphatically that it is the sole right of the Board of Managers. We shall extract the latter part of this editorial this week, and may refer to it again. Really, we have felt so much interest for the cause of Revision *per se*, that we have had a little hesitancy in knowing what to suggest considering the present aspect of affairs. We have finally concluded to say, let the present movement live or die, it is the duty of every Southern Baptist to see that our Rights are respected, and to use his utmost influence to secure a correct translation of the Holy Scriptures. While the North and the South are taking their positions upon vital national questions, we conceive it of great importance that a *distinct* and *unmistakable* understanding should be had between the Revision Association and the Bible Union. We now have some facts before us of which, hitherto, we have been ignorant, and which fully justify these suggestions.

Our brethren need feel no alarm about final results. The work is bound to go forward. We think God has so decreed. There may be some delay, but the sooner we can have some vital questions settled, the better it will be for the cause, and the better for us. We, therefore, call special attention to the extract below, of an editorial in the last issue of the *Tennessee Baptist*. If the 13th of February is too early a day to arrange for a meeting, ten days later will not be. Of this, the Board of Managers can judge. In the meantime let life members and directors write as requested."

Very well, say the 23d of this month. We hope every Life Director and Life Member in the South will petition the Board at once.

The *Missouri Baptist* says:

"The Board of Revision Association is composed, it seems, of nine Baptists, twelve Campbellites, one Methodist, and one Presbyterian. Of the Baptists belonging to the Board, one (the only anti-affiliating Baptist on it) never attends—has not for years. The eight are known to have strong Campbellite proclivities. The Methodist lives in Indiana, and never attends. The Presbyterian was a Fremont and a Lincoln elector. The Campbellites have the control To prevent this from being taken from them, they have determined that the annual meetings shall be held always in Louisville, where the Campbellites can muster a force sufficient to keep in the present Secretary, and a Campbellite controlling influence

We hold it to be the imperative duty of every Baptist to withhold all funds from that Board until there is a complete reform in its management.

We appeal to Revision papers of the South to see that this imposition be no longer palmed upon the denomination."

A letter received from Eld. S. Helm, of Kentucky, for a long time an active member of the Board of the Revision Association in Louisville, writes under date of Feb. 1:

"I am struck with your strictures upon the management, etc., of the Revision Association. If Eld. Ford will, he can testify that for urging many of the considerations you have now made public by you, he was drawn into a scene of trial by which he suffered greatly, and came well nigh utter destruction, and for which I have been the subject of bitter persecution and proscription to this day. If Eld. Ford still has my letter of resignation, and it would be of any service to you, use it. You will find that then I took the ground that the original design of the organization was being prevented; that it was not designed as a co-ordinate society, but a Southern agency for the Bible Union or American Northern Society in the South. *Hence I withdrew from the Board.*

Many acts and scenes could be detailed which would astonish many of its Southern friends, and most triumphantly sustain you in your positions. I labored to convince John L. Waller of these things. One point I remember I urged with all my power, viz: That the South would never share in the rights, profits or honors of the final revision. I feel confident that he was meditating a change in things at the time of his death. Ford, of necessity, has a more distinct recollection of these things than I have, having been more intimately associated with them, and more constantly and severely suffering."

If Eld. Ford still has that letter we should be happy to see it, or any facts he may see fit to communicate.

Can it be that after Southern Baptists have contributed $100,000 to that Revision enterprise, they are to be denied a representation in the College of Revisers, or any legal title to the stereotype plates? It is for those who have a voice in the matter—the Life Members and Life Directors—to say, and they cannot say too soon. We wish to save, and not to injure the enterprise.

TO SUBSCRIBERS IN ARREARS.

We notified our patrons in arrears, that all who were still in debt who would not so much as ANSWER our letters of inquiry would be stricken off on the first day of January, 1861. Owing to the unexpected hard times, and the late date at which the cotton went forward, the Publishers have agreed to extend the time until the first of March, that no one can have any excuse. Now brethren, make an effort to raise the little amount you owe us by that time, you will not only shove a pound at the enormously heavy load we have to pull through these deep roads, but you will save to yourself $1 per year.

☞ If you cannot pay on the first of March, just write us, and your name shall still be continued—the great aim is to cut off those thousands that "ride behind" never intending to pay.

☞ If your account is not correct, we will cheerfully correct it—no trouble on this score—we want to get every account straight as a "bee line." EDITOR.

News from the Churches.

AND KIND WORDS FROM FRIENDS.

The Counsel of the Aged.

West Tennessee.

We prize the counsel of our aged brethren—the patriarchs of our ministry, and few editors have enjoyed their confidence and approbation more generally.

The last mail brings us the following response from the, now we suppose, oldest Baptist minister in West Tennessee, and one whose name is well known, and justly dear to our old patrons as he is personally to the entire Baptist family in West Tennessee. His words of warning are worthy of consideration. He has a large slave property to protect. Our columns are open to any thing further from his pen. Will he give us his opinion more at length on what Tennessee shall do in the present crisis?

"In a late paper, Bro. Graves wishes to know my opinion of his political position. For some 20 years, I had laid politics aside to preach the Gospel. One year ago our political horizon became so dark that I felt it my duty to inform myself of the cause of our troubles.

My sons and self took the *Globe, Day Book, Tribune* and *Appeal*. I think I know the issues involved.

The South is an unit as to the aggressions of the North; and a determination to have our constitutional rights; the only real question among us is *that of time.* Some of our politicians deny the right of secession, upon the ground that the Union was "*designed*" to be perpetual. Well I accept the issue—let the "*design*" settle it. Was the "*design*" of the confederation to crown a consolidated majority with despotic power? If so, what a childish farce was the work of the Convention that framed the Federal Constitution. Talk of State sovereignty! State rights! powers granted and powers reserved! What consummate folly!!

The logic of their position is this: The parties (States) to the federal compact agreed to be bound perpetually by the provisions of a written compact; therefore they are bound perpetually to submit to the despotic rule of the majority in palpable violation of the provisions of that compact.

I have seen a labored argument lately, of my friend ——, to disprove the right of secession by a supposed case of the purchase, &c. of Cuba; but if he proved any thing, it was simply this, that it would be bad policy to purchase the Island—*that's all of it.* Another class of politicians admit the right of secession, but say, "*wait for the overt act.*" They sell all the public land and pocket the proceeds (same in principle) "*wait for the overt act.*" Steal our negroes, and boast of it in our teeth. "*wait for an overt act.*" Send their John Brown's here to kill our men, and outrage our wives and daughters, "*wait for an overt act.*" Canonize him a Saint, and keep their infernal agents among us to carry on his work, "*wait for the overt act.*" They nullify the plain constitutional law of the land, and boast of their power and determination to subdue us, and hold us subserviant to their will. "*wait for the overt act.*"

They assure us, when they reach the Administration of this Government, they will equalize us with our slaves, "*wait for the overt act*"

They have elected their man President, and now seize the reins of Government to execute their purposes, but, "*wait, O, wait for the overt act*"

My deadly enemy is loading his gun, swears he will blow out my brains as soon as his gun is charged; I raise mine in self-defense—Stop, stop says a by-stander, "*wait for the overt act.*" Wait until he kills you; then you may defend yourself!

What is all this trouble and ado about?

If the records of the pit, written by the maniac among the tombs, were searched, the diabolical absurdity could not be beaten.

The moving cause is their great love for the Nigger. Not the race that now is, nor the generations to come. These are to be hemmed in, and starved out.

Where then is the mighty object that is to destroy our once glorious Government, and deluge our soil in blood? I repeat,

It is their great love for the Nigger—not those that are, nor will be, for the plan is to hem in and starve out. Then all our troubles grow out of their love for those who never will be.

If the Devil ever intends to blush, now is the time. J. N. HURT.

P. S.—You are right Bro G. "go ahead."

REVIVALS IN TENNESSEE.—Bro. P. E. Hawkins, of Bradly county, reports 81 immersions upon a prof

SECULAR DEPARTMENT

J. TOVELL, EDITOR.

RAILWAY MATTERS.

Departure of Passenger Trains.

Nashville and Chattanooga	3:30 A. M.,	3:00 P. M.
Tennessee and Alabama	6:15 A. M.,	3:00 P. M.
Louisville and Nashville	2:15 A. M.,	2:15 P. M.
" " Gallatin Express		3:00 P. M.
Nashville and Decatur	7:00 A. M.,	6:30 P. M.
Edgefield and Kentucky	2:45 P. M.	

Arrivals of Passenger Trains.

Nashville and Chattanooga	8 A. M.,	5:30 P. M.
Tennessee and Alabama	10:00 A. M.,	4:00 P. M.
Louisville and Nashville	5:00 A. M.,	5:00 P. M.
" " Gallatin Express	9:30 A. M.	
Nashville and Decatur	1:20 A. M.,	1:20 P. M.
Edgefield and Kentucky	10:15 A. M.	

SUMMARY.

The delegates to the Convention which Virginia advised to be held, have met at Washington, and the body been regularly organized. Ex-President Tyler has been elected President of the Convention.

A resolution was adopted that the entire session shall be held with closed doors.

It is said the Virginia Commissioners to the Border State Convention would offer a resolution deprecating force toward seceding States. If this is voted down the Southern States will secede.

Gov. Wise has been elected delegate from Princess Ann county.

The steam frigates Colorado, Mississippi, Minnesota and Roanoke, will be immediately put in service for the collection of revenue.

Taylor withdrew from the House on Tuesday the 5th inst., saying that on the first attack on the South, the people, including Virginia, North Carolina and Tennessee, would come to the rescue, and civil war would result.

Bouligny said he should withdraw and resign, but afterwards should continue to be a Union man.

Wigfall and others telegraphed to Montgomery, urging the appointment of Stephens as Provisional President of the Southern Confederacy, to conciliate the conservatives.

Black will probably be appointed to fill the vacancy in the Supreme Court.

Special Washington dispatches say that the success of Corwin's proposition slightly modified is considered certain, also, that the Virginia delegation resolved to report no settlement of the territorial question, unless applicable to all future acquisitions.

The Secessionists are earnestly urging the Commissioners from the South to demand the withdrawal of the troops from Washington before taking action.

Gen. Scott received letters stating that an attempt will be made to poison the artillery in the District.

The *Herald's* special Albany dispatch says that Governor Brown of Georgia, has demanded of Gov. Morgan, the immediate restoration of the muskets destined for Georgia, but which had been forcibly taken possession of by the New York police, aboard the steamer Monticello. Gov. Morgan has not yet replied.

A special dispatch to our city contemporary, the Nashville *Union and American*, from the *Richmond Enquirer*, informs us that "Resistance men have carried the Convention overwhelmingly. Submission Unionists, not twenty elected."

This, it will be understood has reference to the Virginia State Convention about to be assembled.

The mint and Custom House at New Orleans were quietly taken possession of on the 31st ult.

On the following day, the officials took the oath of office under the ordinance of Louisiana.

On Monday the 5th inst., the Custom House was opened under the Government of Louisiana.

Texas passed the Ordinance of Secession on the 1st instant, by a vote of 166 to 7. The sentiment in favor of uniting Texas in the Southern Confederacy is represented to be largely in the ascendent.

The Governor, Legislature, Supreme Judges and Commissioners were present when the Ordinance was passed.

It is to be submitted to the people on the 23d of February, and if adopted, to go into effect on the 2nd of March.

Gov. Houston recognizes the Convention of the people, and declares his attachment to the South, and his desire to join the Southern Confederacy, and if none is formed, will join the Republic of Texas.

The secession news from Florida, Georgia, Alabama, Mississippi and Louisiana, created much excitement in Northern Texas.

The Governor of Texas has sent a message to the Legislature condemning the New York resolutions tendering men and money to the Federal Government to coerce the South. He expresses the hope that the people of Texas will act as a unit in defence of their rights. The resolution to submit the secession ordinance to the people was lost.

In the Convention, Tyler delivered a patriotic and conciliatory address.

The proceedings were chiefly conversational.

Bouligney is the only member from seceding States who takes an active part in the proceedings.

Commander Walker is to be court marshalled for bringing the store ship Supply to New York instead of Vera Cruz.

Black is nominated for the Supreme Court, and Pettit for District Judge of Kansas.

Moore declared in the Huose against the right of secession, and said it would be time to revolt when the Republicans carried their dogmas into practice.

Senator Johnson's speech denounced as traitors the late Senators who committed themselves in favor of secession and rebellion.

Chase, of Ohio, expressed particular satisfaction with Tyler's speech, and said he and most of the other commissioners, were willing to follow where Virginia led.

The Convention is awaiting the arrival of more commissioners.

The Secretary of the Treasury is taking action with regard to the obstruction of the reveuue laws by the collector at New Orleans. It is authentically stated that the laws will be enforced to the greatest extent practicable, and on an union basis.

Very few of the delegates to the Virginia State Convention are Submissionists. If the Convention now sitting at Washington fail to make a settlement, the question will doubtlessly be referred to the people.

The Convention of Louisiana, tabled by a vote of 58 to 47, a resolution to appoint commissioners to all the slaveholding States that have not seceded, and invite them to join the Southern Confederacy.

The city of New Orleans was brilliantly illuminated on Wednesday night, in honor of the passage of the Secession Ordinance by Texas.

The Louisiana Convention passed an Ordinance conferring the right of citizenship on all persons residing in the State of Louisiana at the date of the adoption of the Secession Ordinance.

Trumbull for the Senate, and Washburn of Illinois, and Phelps of Missouri, for the House, have been appointed to count the Presidential Electoral vote.

Foreign.

Affairs at Gaeta are unchanged. A Sardinian blockade is proclaimed. The Italian fleet superseded the French vessels. It is supposed the Bombardment has been recommenced.

Lord Russell has by letter tendered the cotton manufacturers the services of the British consuls, respecting the obtaining from other sources sufficient cotton to supply the deficiency which may result from the American crisis.

France intimated to other governments the necessity of a conference of their representatives before the 15th of February, in reference to the occupation of Syria.

There are vague rumors that orders for 200 gun boats have been given to private builders.

It is rumored that England, France, and Russia, are on the point of coming to an understanding for a pacific solution of the Danish question.

Austria is raising a loan of three million of florins.

It is reasserted that a treaty between Prussia, Russia, and Austria exists, guaranteeing Venetia to Austria.

A NATIONAL HYMN.

Daniel Webster said of the following poem, "This beautiful hymn, 'The Rock in the Wilderness,' from the pen of General Morris, contains the whole history of the landing of the Pilgrims in sixteen lines. It is the best ever written besides being the shortest."

A Rock in the wilderness welcomed our sires
From bondage far over the dark rolling sea;
On that holy altar they kindled the fires,
Jehovah, which glow in our bosoms for Thee.
Thy blessings descended in sunshine and shower,
Or rose from the soil that was sown by thy hand;
The mountain and valley rejoiced in thy power,
And Heaven encircled and smiled on the land.

The Pilgrims of old an example had given
Of mild resignation, devotion and love,
Which beams like the star in the blue vault of heaven,
A beacon light swung in the mansion above;
In church and cathedral we kneel in our prayer—
Their temple and chapel were valley and hill—
But God is the same in the aisle or the air,
And he is the Rock that we lean upon still.

WILL THERE BE CIVIL WAR?

We cannot answer the question with certainty. We know not what may occur within the next six weeks to restore to sanity the madness of the Abolitionists. If Mr. Lincoln keeps his present purpose as announced by the New York *Tribune*, and the border States give in their allegiance to a Black Republican administration, war, in our opinion, is inevitable. The free States are industriously arming. The army is being assembled in great force at the capital, and warlike demonstrations are everywhere visible.

The position of Mr. Lincoln, is given by the *Tribune*, in these words: "The question having anew been raised, we deem it proper to say again, what we have said before, and we wish to be understood as saying it authoritatively, that President Lincoln is not in favor of making concessions to the slave power, either pretended concessions or real concessions, nor in favor of any measures looking to the humiliation of freedom and of the free States, no matter in what pretenses they may be disguised, nor by what seductions they may be commended."

The only thing that can prevent a civil war is as we have from the first said—A UNITED SOUTH.

The Black Republican leaders admit that the thought of war would be an absurdity in such a case.

Gen. Scott declares the same thing.

Douglas and Gen. Lane now delare the same thing.

The Border States cannot exist long as slave States, and will be pecuniarily ruined, separated from their sister slaveholding States. To refuse to make a common cause with them in seeking satisfactory guarantees of their rights in the Union, or independence out of it, is manifestly suicidal, and will according to all human calculation plunge this country in a civil war, the like of which the sun never looked down upon.

A great many in the Border States have been made to believe that the whole aim of the secession movement is to open the Slave Trade and deluge the South with African savages. The *Southern Presbyterian* (published in Columbia, S. C.), emphatically contradicts the assertion of the *New York Observer*, that there is the most remote intention in South Carolina of reviving the slave trade. Other enlightened authorities fully sustain the *Presbyterian*.

The following is more convincing proof:

"GEORGIA STATE CONVENTION.—Milledgeville, Ga., Jan. 24.—The Convention elect to-morrow 10 delegates to the Montgomery Convention on February 4th. An ordinance prohibiting the African slave trade, making it punishable with imprisonment in the penitentiary, passed unanimously."

WHAT NEW YORK HAS LOST.—Tuesday's *Journal of Commerce*, says: "The president of one of the banks of this city, who has few superiors as an intelligent man or a sound financier, expresses his conviction that, during the present financial crisis, this city has already lost *fifty millions* of dollars. A depressed Republican earnestly inquired of him "when this decline in stocks was going to stop?" He replied, "Never! until you repeal all your Liberty Bills, and give the South their rights."

GOOD ADVICE FROM THE RIGHT QUARTER.—The *New York World* (independent Republican) says: "The North has been the leader in wrong courses, and nothing would now become her so much as to be the leader back to the old true positions."

BLACK REPUBLICAN INTOLERANCE.—The Utica, *New York Observer*, says, that Elder Salisbury, a minister of the Methodist Episcopal Church North, at Caughdenoy, in that State, has been formally excommunicated for the sin of voting for Douglas for President!

LOUISIANA LEGISLATURE.—Baton Rouge, Jan. 22. The Governor's Message was read. He says, our enemies will find that Louisiana, throughout, is one people, one heart, one mind, and is not to be cajoled into an abandonment of her rights, nor to be subdued. He says all hopes are at an end, that the dissensions between the North and South will be healed; all propositions of moderate men have been contemptuously rejected. The cry of the North is for coercion. There is no longer any doubt of the wisdom of that policy which demands that the conflict shall come, and be settled. The tone of the message is uncompromising.

POPULATION OF THE COTTON STATES.—The total population of the nine Cotton States, in 1850, was

Whites,	2,894,120	
Slaves,	2,048,167	
Free blacks,	40,907	
		4,983,195
Other slave States:		
Whites,	3,290,357	
Slaves,	1,152,137	
Free blacks,	187,221	
		4,629,715
Total population of Slave States,		9,612,909
Free States:		
Whites,	13,268,670	
Free colored,	195,916	
		13,464,586

A large number of the native free negroes of Louisiana have, through the *Delta*, proposed to fight for her in 1861, as they did in 1814-15.

DEPENDENT ON COTTON.—There are in Massachusetts 298 cotton mills, estimated to be worth $20,964,486, and 177 woolen factories, valued at $7,363,350. The increase in the spindles in the cotton mills since 1850, is 474,197. Hampden county has 26 cotton and 16 woolen mills; Hampshire, 11 cotton and 12 woolen; and Berkshire, 21 cotton and 26 woolen. Worcester has 80 cotton mills, being the largest number of any county.

AMERICAN SLAVERY IN 1715.—The following are some statistics of the old colonial days. One hundred and forty-five years ago, in the reign of George I, the ascertained population of the Continental Colonies was as follows:

	Whites.	Negro Slaves.
New Hampshire,	9,500	150
Massachusetts,	94,090	2,000
Rhode Island,	7,500	500
Connecticut,	46,000	1,506
New York,	27,000	4,000
Pennsylvania,	43,300	2,500
New Jersey,	21,090	1,500
Maryland,	40,700	9,400
Virginia,	62,000	23,000
North Carolina,	7,500	3,700
South Carolina,	6,250	16,500
Total	375,000	50,650

We judge that the basis of the Washington Convention will be upon the following resolutions which have received the approval of a majority of the Virginia legislators:

1. That there must be some definite and conclusive settlement of the slavery question between the two sections of the country or a separation is inevitable.

2. Proposing the Crittenden compromise, with amendments, as a basis for a fair and honorable adjustment, and the least Virginia feels she could take as a settlement.

3. The appointment of a commissioner to each of the states in the Union, representing the action of Virginia, and inviting a response to this measure of conciliation.

4. A strong appeal to the Federal Government to stay its hand and avoid all acts which may lead to a collision, pending the mediation of Virginia.

5. An appeal to the existing states to preserve the existing status, and also to abstain from all acts which may precipitate a collision.

SOUTHERN BAPTIST REVIEW.

Do you take it? Do you care for last year? Do you vote to have it published another year? You cast your vote for its continuance by paying for last year, before two weeks. Read the article on Presbyterianism in last number, and say if one such article is not worth the price of the *Review?* The *Religious Herald* says of the last number: "This list (contents) shows that, whatever defects may be supposed to characterise the *Review*, want of vigor cannot. Such articles as those on Presbyterian Defections, the Remission of Sins, the Second Duty of the Believer, and the Ordinances, are undeniably effective. While dissenting from the editors in some points of secondary moment, we commend the *Review* to patronage."

The Georgia *Index* says:

"The last number has reached us, and is full of valuable matter. It needs no puffing. Published by Graves, Marks & Co. $2,00 per year, each number containing about 160 pages of solid reading matter."

The *Banner and Baptist* says:

"Every Southern Baptist especially, would be profited far beyond cost, if each would subscribe for and read it. Let us sustain Southern enterprises."

Brethren, this week and next are *election* weeks, and by your votes you decide whether the *Review*, the only Quarterly Review the Baptists have in the South, shall *live* or *die*. We are exceedingly pained at the thought of seeing a child, we have nursed from its helpless infancy—a child so dear to us—one of which we are so justly proud, die for the want of friends. Shall it die?

Only send us your *arrears*, and that will be your vote for it to live. *Be sure to put your vote in the post-office next week.*

THE ORIGIN OF THE BAPTISTS.

The *Religious Herald*, (Va.) thus notices Bro. Ford's book, and furnishes an important concession:

This book will be sent by mail, gratis, to every subscriber who will advance his subscription for 1852.

THE ORIGIN OF THE BAPTISTS, Traced back by Milestones on the Track of Time. By H. S. Ford, L.L. D., Editor of the Christian Repository. Nashville, Tenn: South Western Publishing House, 1860. Pp. 175.

This work opens with the Baptists of Virginia in the eighteenth century, and presents a great number and variety of facts bearing upon the attempt to trace their predecessors upward "through the ages" to apostolic times. The author is more sanguine of a success, "beyond cavil," than we can feel when we remember that "the woman was driven into the wilderness"—and the wilderness lies apart from the accustomed paths of History. Nevertheless, while not prepared to accept all his conclusions, we persuade ourselves that the principles of our people, which are so fully embodied in the New Testament, never perished from among men, and that this will be finally established as the conviction of all unbiassed and competent investigators. Meanwhile, if men consist our denominational antiquity, we can rebut their assaults with the following from the Christian Presbyterian of some two years since:

"There has been a very general concurrence among the interpreters of prophecy in the opinion that the true church of Christ is represented under the symbol of the woman who fled from the great red dragon into the wilderness "where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days"—(Rev. xii, 6.) And as in symbolic language, a day represents a year, the time is thus indicated, during which she has to be subject to the varied persecutions of her great enemy. If this be the true interpretation of the symbol, it is apparent that for the long period of 1260 years the true—the spiritual church of Christ was to be withdrawn, as in a wilderness, from public observation. And if there be no special record of her organization and of her conflicts, it is in unison with the description which God has given of his own people when he calls them his hidden ones."

A Book for Every Baptist.

Professor Worrell's Relew of Mell's Corrective Church Discipline, p.p. 300. Price 50c. Introduction by N. M. Crawford, of Mercer University, Ga.

Please Read the Table of Contents.

INTRODUCTION.
PREFACE.
Review of Corrective Church Discipline.
Private Offenses examined and exposed.
The Offense in Matt. xvii properly defined—Personal Offense.
Public Offenses examined and exposed—Defined as General offenses.
Mixed Offenses, as used by Professor Mell, Impossibilities.
Treatment of Private Offenses shown to be worse than folly.
Treatment of Public Offenses examined.
Treatment of Mixed Offenses absurd.
Questions Suggested by the Previous Discussion.
The Church—Feelings appropriate to an innocent Man under false Charges—Submission to God's Will not Submission to the wicked.
The Duty of Pastors in Church Discipline—Church Sovereignty and Independence—What implied in Church Independence.
Deductions from previous Principle—"Church Sovereignty and Independence"—Charge Irregularly preferred—A dangerous Fallacy exposed—Intentional and unintentional Errors considered—Other Errors exposed.
Trials of Ministers—Why Councils should be called in.
Deductions—"Church Independence"—The Decision of a Church final, when, and how—Scripture Precepts and Examples misquoted—Doctors sometimes disagree—Reception and Expulson: commensurate Ideas—Other Fallacies exposed—Christian Union destroyed.
Third Plea—His Analysis turned against him—Brief Summary.

The following is all new and valuable matter, which did not appear in Prof. Worrell's published articles. Practical questions of the first importance are discussed. They should be carefully and prayerfully studied by every Baptist brother.

Appendix.

OFFENSES DEFINED—Personal and General.
General Offenses alone concern the Church.
Two Classes of Personal Offenses.
How to settle Personal Offenses—The Law Matt. xviii applicable to First Class of Personal Offenses.
How to proceed in Second Class.
How to proceed in General Offenses.
How to proceed in Case the Offense may be atoned for by Penitence and Confession—Other important Questions.
The duty of the Church to exercise Discipline—Individual Responsibility in the Exercise of Discipline.
Women not to vote in Church.
Ought Minors to be allowed a Vote—Why not?
Who ought to vote in Church.
From whom the Church derives the Right to exercise Discipline.
Christ, the only Lawgiver.
The Design with which a Church should discipline her Members—When one Member suffers, the whole Body suffers.
Has a Church the Right to discipline her Members contrary to the Law of Christ.
How should a properly-excluded Person be regarded by other Churches.
How should a Member improperly excluded, as also the Church excluding him thus, be regarded.
The Relation an excluded Member sustains to the Church excluding him.
How should a justly-excluded Member be restored.
Articles from Professor T. F. Curtis—Restoration of the Excluded.
How is an unjustly-excluded Member to be restored.
Can another Church rightfully receive an unjustly-excluded Member.
How is such an excluded Member to be received by another Church.
Which is the Church, the obedient Minority, or the rebellious Majority.
Has a Minority the Right to withdraw from a rebellious Majority.
Elder Dayton's Articles—Had we the right to do it?
Is our Example dangerous?
Has an oppressed Member the Right to decline Trial by his Church, when he knows that they design to crush him.
Elder Dayton's articles from the Southern Baptist Review—Associations and Churches.

Friends of Free Discussion, Read This!

He offered his Review to the *Southern Baptist Publication Society*, for publication on the same terms that it published Prof. Mell's work; but that Society refused to publish it, thus proving conclusively that it is a partisan Society, and directed so as to promote partisan ends.

Prof. Worrell was compelled to find a private publishing house to bring out his work. The officers of the Charleston Society gave it as one reason for rejecting the work, that it was not wanted, or would not sell to pay expenses! We confidently appeal from this Society to every Baptist in the land, who repudiates the new and papistical theory of Church Discipline, issued by Prof. Mell, to rebuke the discourtesy and insult implied in the answer of the Charleston Society, by possessing himself of a copy, and circulating as many as possible in the bounds of his church. Will not each pastor, or some one of the deacons of each church, ascertain at once how many of the members will take a copy, and send his order at once?

Come, brethren, take hold of this effort this week. Too much time has already been lost. Address

GRAVES, MARKS & Co.

Have You Not Seen It Yet?
THE TRILEMMA. Price 30 Cents.

If you cannot afford to buy but one more book this year, send for this. It is full of the seeds of things.

"This little volume is a statement of the difficulties that beset the Presbyterian General Assembly, in attempting to decide the question—"Is Baptism in the Roman Church valid?" It undertakes to show that said body cannot answer this question, either affirmatively or negatively, without unbaptizing and unchurching the whole Protestant world."
—*Journal and Messenger.*

INDUCEMENTS FOR IMMEDIATE SUBSCRIPTIONS.

To any one subscribing for one year, from 1st of January, 1861, paying Two Dollars, the BAPTIST will be sent GRATUITOUSLY, from the time of receiving his Subscription up to 1st of June next

Or he shall receive any $1 00 BOOK published by us. (See below.)

PREMIUMS.

The following premiums will be allowed in lieu of commissions to those who obtain subscribers. They are proposed to subscribers for one year:

GOOD UNTIL THE 1st OF JULY, 1861.

There are more or less Baptists at every Post-Office, in every church, who could be induced to take the Baptist by a little solicitation on the part of a friend, or even if some brother would offer to transmit for them the subscription price to the office of publication. We wish to add to our list, between this and the first of February, a number of paying subscribers equal to the number of delinquents we have cut off during the past year. We therefore offer the following premiums to MINISTERS not subscribers—to VOLUNTARY SUBSCRIBERS, and to CANVASSERS FOR CLUBS:

1. **All Ministers, not Subscribers, can have the** paper for one year for $1 00.

2. **All Ministers, Subscribers or not Subscribers,** can have the paper for one year by forwarding four new subscribers and the full price, $8 00

3. **For One Annual Subscriber at $2 00, procured** and sent us, or one forwarding his own subscription, we will send either of the following books:

The Great Iron Wheel, new edition, $1 00.
Emma Livingston, or the Infidel's Daughter. $1 00.
William's Exposition of Campbellism. $1 00.
Christian Paradoxes. B. N. M. Crawford. $1 00
Ten Days Travel in Search of a Church. $1 00
The Heroine of Faith. Theodosia vol. 1. $1 00
Grace Truman, $1 00
The Dreamer's Blind Daughter. $1 00.
Select Sermons of the Greatest Minds of Europe. $1 25.
Everett's Life of Washington. $1 00.

For Two Annual Subscribers at $2, any one of the books above and 12000 pages of Religious and Denominational Tracts, or either of the following valuable Monthlies:

The Youth's Magazine, A charming work for your children.
The Baptist Family Magazine.
The Mother's Journal.

For Three Annual Subscribers at $2—
1 copy of Harmony and Exposition of Our Lord's Great Prophecy,
Or, **Lord's Exposition of the Apocalypse**,
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Arkansas Baptist,
Texas Baptist,
Mississippi Baptist.

Or one of these
REVIEWS OR MONTHLIES.
The Southern Baptist Review.
Christian Repository.
Dayton's Monthly.

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A Fine Family Bible, quarto, with illustrations, Family Record, &c., and a Hymn Book, with name in gilt upon each, or, 1 copy of three periodicals viz:
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A MAGNIFICENT MELODEON.

For 75 Annual Subscribers at $2—
A Magnificent Parlor Melodeon, 5 octave, that cannot be purchased of any music dealer in the South for less than $100.

WE WISH TO BORROW $10,000 AT 25 PER CENT.

To any subscriber who will, between this and the 1st of February, 1861, advance the subscription price of his paper for 1862, we will send him, by mail, as a premium, either of the following works:

Prof. Worrell's Review of Mell.
Origin of Baptists, by Ford,
The Little Iron Wheel, (Graves)
History of Roger Williams
And First Baptist Church in America,
The Trilemma, (Graves.)
Baptist Facts against Methodist Fiction,
a Review of Theophilus Walton, (Dayton.)
The Immersions of Pedobaptists
and Campbellites, (Dayton.)
Three Reasons why I am a Baptist,
and a fourth on Communion, (Pendleton.)

Or we will give him credit for three months on his paper, or Review, or the youth's Magazine for one-half a year.

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Affording a ready means to parents of providing handsome presents for their children; and to Sunday-school teachers or officers of replenishing the S. S. Library, or of procuring presents for their S. S. pupils.

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The Premium $1 books will be sent by mail, free of expense to the receiver, within the United States. The other Premiums will be sent by express, or otherwise if desired, and will be subject to the transportation expenses.

Persons obtaining subscribers will please send on the names as fast as obtained, so that they may be entered on our books, and the paper regularly forwarded. When the lists are completed the Premiums will be sent, when asked *for*, and in the manner pointed out. Cash must in all cases accompany the order for a new subscriber.

Specimen Nos. of the BAPTIST sent free on application. Remittances may be made by mail at our risk. The gold dollar and postage-stamps are convenient for small sums. See directions for sending money.

GRAVES, MARKS & CO.,
Nashville, Tenn.

dec15

MARRIED,

On 24 Jan., by Eld. T. D. Jones, Mr. W. B. WHITAKER to Miss N. S. KIMBRO.

By the Rev. Geo. B. Duncan, on the 8th Jan., Mr. JAMES W. BAILEY to Miss FANNY COOSBEY, all of Montgomery county.

Special Notices.

CHURCH BELLS.—The expense of church bells is felt very seriously by almost all congregations, and especially by those who are striving against poverty. After exerting themselves, and suffering privations in order to erect their churches, they then find it hard to raise five hundred or one thousand dollars for a church bell. Until recently, bells have been made of copper and of tin, at an expense of about thirty-three or four cents per pound, so that it was impossible for many churches to get them. In 1855 a Prussian gentleman discovered that bells could be made of cast steel. Their superiority in point of durability, and at the same time being somewhat cheaper than the copper and tin bells, gave them quite a favorable notoriety. Since this discovery, an enterprising firm in England has engaged in the manufacture of steel bells, and imported them into this country, where they have become quite popular, the expense, twenty eight cents per pound, being the greatest objection to them. Of late we find that steel bells are made in this country by Messrs. Brown & White, No. 20 Liberty street, New York, of a superior tone and quality. They are called "steel composition," on account of some secret compound that enters into them, which renders their tone sweet, soft and musical, being different in this respect from the ordinary steel bell, or indeed from any other bell. The toughness of the metal renders them less liable to break than the ordinary bronze bell; and what is the most desirable about them is, that they are sold at twelve and a half cents per pound, placing them within the reach of all churches, however limited their means. A bell weighing one thousand pounds, costs but one hundred and twenty-five dollars. We find that this firm are advertising in our columns. 1t

General Debility—We would advise all who may be afflicted with General Debility, to try McLean's Strengthening Cordial. It is certainly a valuable remedy; many of our friends have tried it, and they recommend it very highly as a Tonic and Alterative. It is very pleasant to take.

Every country merchant, in laying in his supplies, should be sure to take some of this Cordial. It sells rapidly, beyond the most sanguine expectations of the proprietor. One day last week he sold every bottle he had on hand. Now, with increased facilities, he is able to supply all demands. See the advertisement in another column.

Davis' Pain Killer.—I have used the medicine known as Perry Davis' Pain Killer in my family the last twelve months, and have great pleasure in testifying in favor of its very valuable properties. I would not on any account be without it. During the existence of the cholera in 1849, I used no medicine of any sort but the Pain Killer, although myself and several members of my family were attacked by it severely, and I am happy to say that the Pain Killer was equal to every emergency—it was both a preventive and a certain cure. I consider I should not be doing my duty to the community did I not say this much. If I were attacked by the cholera to-day the Pain Killer should be the only remedy I would use. I have thoroughly tested it, and know it can be relied on.

Yours truly, F. E. BEROINCEND,
Galena, Illinois.

Sold by druggists, grocers and medicine dealers generally.

Messrs. Clark, Gregory & Co., Nashville—Gents: We have sold all your "Ambrosial Oil" sent us. It went off with a rush; there is a great and increasing demand for it here, and we feel a little blank in answering the numerous applications for it, that we have none. We are daily in receipt of testimony beside our own, which we freely give for what we know of its good qualities. Our sales of it have been very large, but we feel that they have hardly commenced. Send us lots and cords of it.

Yours truly, M. C. CAYCE & SON.
Memphis, September 25, 1859.

Business Department.

A WORD TO OUR PATRONS ABOUT MONEY.

Our friends are probably not aware of the condition of the currency in this city, owing to the present political and financial panic. The rate of discount on all Bank notes, except Kentucky, Tennessee and Louisiana, is from five to ten per cent. In many instances our friends might save us this loss, by procuring checks on New York or New Orleans, or by sending all small amounts in gold. In remitting the latter, the best way is to take a card or bit of pasteboard and cut a round hole, the size of the coin, set the coin in it, and paste paper on each side, or split the edge and slip the coin into it, securing it so that it will not come out. Our necessities are urgent, and we trust our friends will not fail to help us by remitting.

GRAVES, MARKS & Co.

HOW TO SEND MONEY.

When it is possible, procure a check or draft, payable to our order; when not, have some individual to see that you enclose the money, and deposit it in the Post Office in the usual way, letting no one, (not even the P. M.) save the witness, know that you are remitting money. In the event of a failure to reach us, the certificate of the witness can be forwarded, and will be available for the amount. Remittances made otherwise will not be at our risk.

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

Sept. 15—tf. GRAVES, MARKS & CO.

Acknowledgement of Payments.

THE SETTLEMENT.

How happy are they
Whom the editors pay,
And have squared up for one year or more.
Tongue cannot express
The great joy of the press,
When delinquents have paid the old score.

Printers all the day long
Labor hard for a song—
A fate that is hard all agree—
They have worked night and day.
And of course want their pay,
To buy sugar, and coffee, and tea.

One would hardly believe,
What small sums they receive.
For the paper addressed to each name;
But the price is so small,
That the good people all,
Will pay up for fear of the shame!

The following new subscribers have paid to the 9th Feb., 1861.

Jas M Crawford, Eld W Leet, Geo L Brantley, Z Sutton, Claiborn Wolf, John Oliver, Mrs L Allen, J R Foshee, Miss Sallie Hinton, A Roberts, J Hardy, V B Burton, Mrs E Miller, Wm White, J N Goff, W E Hill, E V Brown, Eld D M Lee, W D Mulloy, Eld J F Potts, Jas C Heck, David P Mahan, J M Brownlee, Mrs Mary Culberson, S D Johnson, J G Ensinger, Miss Jane Pirtle, Geo Nigley sr, Mrs Mary J Nigley, Geo C Taylor.

The following subscriber has paid to the date annexed to his name for 1859:

S D H Steed 16 May.

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

A C Farthing 29 Nov, T S Slater 15 Jan, Isham Smith 9 Dec, Jo Winfield 11 Feb, T C Irion 14 Dec, James Sommerville 10 April, Eld W B Gallman 10 Dec.

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

Wm Lowe sr 4 Sep, E L Jordan 20 July, W Nicholson 14 June, P R Dickey 2 Aug, Geo Small 25 Oct, Stephen Manor 24 Sept, Ben Leach 14 July, A Edwards 22 July, Eld C Grim 22 July, H Horn 29 Nov, Eld J P Richardson 19 Nov, Abner Duncan 4 Aug, Henry Hester 22 Nov, Saml Jones 5 Mar, L B Stone 26 June, D Harris 15 Dec, W C Vineyard 27 Aug, Eld G F Cooper 21 Aug, Mrs F H Gregg 10 Dec, M B Smith 14 Aug, J F Cartwright 4 Sept, Stephen Booth 11 Dec, David Brooks 23 June, T C Holt 27 Feb, A F Hall 3 June, Jacob Fenley 10 Dec, Mrs Nancy Skelton 20 May, Mrs Mary Jackson 5 Sept, Mrs Col Printup 20 May, Mrs M A Choice 26 June, T H Hampton 26 July, W R Thurston 26 May, Milton Wright 6 Dec, J W Milnor 10 Dec, H H Wals 9 May, E Carter 20 Feb, Eld A C A Simmons 11 April, Dr J T Wilson 1 Sept, Mary E Bruner 9 July, Eld G W Kennard 21 Oct, H J Stampe 6 June, T K Smith 6 June, Eld J McWilliams 23 Oct, A J Weeks 12 Mar, J Coulson 31 Jan, Jas Glover 5 June, S Stewart 23 April, L Quin 13 Sept, Lewis Rouse 17 Sept, E Killiam 9 June, J & C Fonville 5 Mar, W S McKinzie 7 April, Henry Woodcock P M 9 Dec, Wm McCaskill 6 Sept, Allen Adkins 8 Aug, Mrs Nancy House 25 Nov, Eld S J Caldwell 16 May, W C Hill 13 Aug, E Lumpkin 26 Aug, R Mobley 27 Mar, R J Alexander 14 Nov, J Hughes 15 Aug, C P Colbert 27 Nov, M G Hudson 18 Dec, E H Lamb 22 Dec, W Swann 16 May, J W Easton 4 Nov, Eld T F Webb 21 Dec, W A Nossinger 21 Nov, Eld D Kitamiller 8 Sep, Jessee Beal 8 Oct, Eld J A Heck 17 July, A W Barksdale 18 Mar, B C Clement 18 Dec, W H Moon 14 Mar, J L Williams 4 Sep, Mrs M Walker 26 Feb, Col A J Colbert 27 Nov, D L Neal 4 Mar, J W Floyd 2 July, E S Edwards 1 Oct, G P Burroughs 5 June, Elder W H Hensley 8 Nov.

Business Correspondence.

Bro. Steed, the Trilemma was mailed with the other books you ordered.

Bro. Pannell, $2 received, and pays for vol. 6, Review—the account was sent by mistake, as you say.

Bro. Hatchett, the account was sent by mistake, you have paid for vol 6, on Review.

A FAIR PROPOSITION.

THE "GREAT IRON WHEEL"
Must be put down.—*Methodist Circuit Riders.*

It can only be put down by being successfully answered.—"The People."

THE COLUMNS OF THIS PAPER ARE open to any Bishop, Presiding Elder, or Conference Editor, *or any man that the Annual Conference may appoint*, to point out the errors and misrepresentations of the "Great Iron Wheel," and the Author and Publishers pledge themselves to correct in the next edition any and every error or misstatement that can be shown. The communications of such shall be correctly printed and courteously reviewed.

Will Baptists call the attention of Methodist preachers and people to this offer, and urge them to accept, or admit that Methodism is not misrepresented in the "Great Iron Wheel." jan19

Advertising Department.

TO ADVERTISERS.

WE WOULD MOST RESPECTFULLY call the attention to the fact that

THE TENNESSEE BAPTIST,

Has the largest circulation of any Baptist Weekly in the world!

It visits nearly 15,000 Families Weekly!

In every Southern, South-Western and Western State.

BY FAR THE BEST
Advertising Medium in the South or Southwest.

Advertisements strictly limited to Eight Columns.

TERMS:

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

For three months, per square	$ 8 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 TRUSTEES AND TEACHERS OF SCHOOLS.—All Baptist schools will be charged one-fourth of these rates, if *prepaid*,—not otherwise.

Articles written to advertise schools will be charged same as advertisements. When 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 1860-61, it is hoped that no one will ask us to recede from them.

GRAVES, MARKS & CO.

New Advertisements.

STEEL COMPOSITION BELLS.

BROWN & WHITE'S STEEL COMPOSITION Bells for Churches, Academies, Schools, Farms, Factories, &c., varying in size from 50 to 5000 lbs. Warranted superior to any other Bell in the market—at the exceedingly low price of 12½ cents per pound. For full particulars relative to the Size, Keys, Hangings, and Warrantee, send for circulars to the Manufacturers.

BROWN & WHITE, 20 Liberty st., N. Y.
Box 488 P. O. feb9-3m

WANTED—A SITUATION EITHER South or West, by a young man who has educated himself for a teacher, and who has had one year's experience in teaching in a Southern Academy. He is a Virginian by birth and education, but wishes to remove further South or West. He can furnish numerous testimonials of character and qualification. He would prefer taking charge of some good Classical and Mathematical School, to commence either this winter or early next fall. For further particulars, address "R. W. Farrell, Halifax Court House, Virginia," stating salary, location, etc. jan26-4t

Southern Medicines.

SELF-CURE IS BETTER THAN PHYSIC.
NATURE IS WISER THAN ART.
EVERY DISEASE HAS A DIVINE REMEDY.
THE WISE APPLY WHILE THE FOOLISH DREAM.
BETTER PREVENT THAN STRIVE TO CURE.
DELAYS ARE DANGEROUS.

One Pill in time often saves nine. One trial of the Liver and Ague Pill will convince you of their value.

"GET THE BEST."

SOUTHERN REMEDIES ARE THE BEST FOR SOUTHERN DISEASES.

THE ATTENTION OF THE SOUTHern public is called to the following Medicines, prepared and put up by a responsible firm in the city of Nashville.

They are Warranted

to do what we say they will do, *if directions are followed.*

[SOUTHERN REMEDY, No. 1.]

Dr. T. M. Clark's Sure Cure Ague Pills.

THESE PILLS WILL NOT ONLY break up any case of Chills and Fever, but taken in connection with the **Painless Liver Pills**, will do what other Ague and Fever remedies do not do, i. e., *eradicate the cause of the disease from the system. You need try them only once.*

That dread scourge of the Mississippi valley, KING AGUE, finds his conqueror in these remedies. Those who live in the miasmatic regions of the South and West, will esteem these remedies beyond price when they have once tested their value.

To the Planters.

In the bottom lands of the Mississippi, Arkansas, and Brazos, and Red River, and in all malarious sections, by following the directions for administering these Pills, will effectually prevent nine-tenths of the Ague and Chill Fevers, as well as Bilious, Intermittent and Remittent Fevers that now yearly decimate the time of their servants and the profits of the crop, by sickness and death.

One Million of Dollars

Goes North yearly for quack and patent medicines.

THROW YOUR DUTCH & YANKEE Mineral Medicines to the dogs you wish to kill, and try these

Purely Vegetable and Southern Remedies,

prepared alone by Dr. Clark, a native of Tennessee, who has a familiarity with Southern diseases and their treatment in a southern climate.

Dr. Clark's Sure Cure Ague Pills

Is recommended for **Chill Fever, Fever Ague, Dumb Ague,** and nothing else. They will effectually break up, and when taken in connection with the Liver Pill, will entirely eradicate every trace of the disease, no matter of how long standing, or how obdurate the case.

Price $1 00. Sent by mail, post paid.

[No. 2.]

Dr. T. M. Clark's Painless Liver Pills.

They contain no Calomel or Mineral Poison.

THEY WILL EFFECTUALLY REmove all diseases and complaints arising from **Diseased Liver, Foul Stomach or Impure Blood.**

If taken in miasmatic localities before the Ague gets hold on the system, they will act like a charm in eradicating miasmatic poison, preventing fevers. The Painless Liver Pills strike at the very root of disease, acting gently in the purification of the blood in that easy manner which inspires confidence in the sufferer—THEY GIVE NO PAIN.

THEY CONTAIN NO MINERAL POISONS,

but are composed of remedies that our Creator, in his infinite goodness has caused to spring up on our prairies, on our river banks, and in the deep recesses of the forest. Truly, "In wisdom hath he made them all for the relief of suffering humanity."

THE VERY BEST PILL FOR THE LIVER ever offered to the public, *most unquestionably.*

Have you Jaundice?	*Try them.*
Have you a Sallow Complexion?	*Try them.*
Have you a Tainted Breath?	*Try them.*
Have you a Sick Headache?	*Try them.*
Have you Nervous Headache?	*Try them.*
Have you a Pain in the Side?	*Try them.*
Have you a Pain in the Breast?	*Try them.*
Have you a Pain in the Back?	*Try them.*
Have you Dyspepsia?	*Try them.*
Have you Bilious Fever?	*Try them.*
Are you Costive?	*Try them.*
Are you Languid?	*Try them.*
Have you a Diseased Skin?	*Try them.*

Are you troubled with Ulcers and Sores? Try them.

These Pills are no Yankee Trick to be palmed off on the confiding South, but are prepared by Dr. T. M. Clark, of Nashville, a native Tennessean. Testimony of the highest character relative to their virtue may be had in Nashville. WE ONLY ASK A TRIAL OF THEM. Price, 40 cents per box.

Put up only at the Ambrosial Oil Medical Depot of Clark, Gregory & Co., Nashville, Tennessee, to whom all orders must be addressed.

For sale by Druggists and country dealers generally.

On receipt of the Retail Price, 40 cents, we will send to any address by mail. Full directions with each box.

YOUTH'S MAGAZINE, A MONTHLY SERIAL—BEAUTIFULLY ILLUSTRATED.

ONLY ONE DOLLAR PER YEAR!

A Monthly for the Youth of the South!

The *Youth's Magazine* will contain *forty-eight* pages of choice and interesting reading, both from the pen of its editor, contributors, and current literature; thus giving the reader 576 pages of a book for the small sum of *one dollar*. But in addition to its interesting reading matter, each number will contain a beautiful electro plate engraving, as well as numerous wood engravings.

The *Magazine* will be published for the youth of the "sunny South," and to them we look for support. Send for a specimen copy, which will be sent gratis, and then decide if its equal is published. A special department will be kept up for answering interesting queries relating to the studies, trials and troubles of youth.

To Parents.

There will be a department devoted to the "*little ones*," so that they too may be taught early the ways of virtue. The *Magazine* will thus meet all the wants of the family circle, Father and mother, brother and sister, young and old, will find it interesting.

Will you not present your son or daughter with a copy of the first volume. Try it for one year, and if at the end you are dissatisfied, and you demand it, we will refund your subscription. We say this because we are positive it will please the most fastidious. Send for a specimen copy.

Address GRAVES, MARKS & CO.,
tf Nashville, Tenn.

Enlarged Edition.

HYMNS FOR THE SABBATH SCHOOL

WITH MANY REVIVAL HYMNS IN the collection. They are just the hymns and tunes that children delight to sing. To Superintendents, Teachers and Parents, we recommend this book, sold at the low price of $10 per hundred copies, $1 50 per dozen. Single copies sent by mail, on the receipt of five three cent postage stamps.

A Christmas or New Year's Gift.

Selected hymns and songs, neatly bound, beautifully illustrated. Price only 25 cents a copy. Sent by mail on the receipt of the retail price. Address

J. LEBRUN, Louisville, Ky.
sep15eowtm For sale by GRAVES, MARKS & CO.

Either of the above will be sent post paid, on receipt of the price. GRAVES, MARKS & CO.,
Sept. 22 tf. Nashville, Tenn.

BANK NOTE LIST.

CORRECTED WEEKLY.

TENNESSEE.		LOUISIANA.	
Bank of Tennessee	par	New Orleans Banks	1c dis
Union Bank	par	SOUTH CAROLINA.	
Planter's Bank	par	South Ca Banks	5c dis
Merchant's Bank	par	ALABAMA	
Bank of the Union	par	Mobile Banks	5 dis
Trader's Bank	par	All others	5 dis
Bank of Commerce	par	KENTUCKY.	
City Bank	par	Kentucky Banks	3 dis
Farmer's Bank	par	MISSOURI.	
Bank of Paris	par	Missouri Banks	5 dis
Bank of Chattanooga	par	ILLINOIS.	
Bank of America	No sale	Illinois Banks	10 dis
Citizen's Bank	75c dis	NORTH CAROLINA.	
Bank of Memphis	1c dis	North Ca Banks	25 dis
Buck's Bank	1c dis	VIRGINIA.	
River Bank	par	Virginia Banks	5 dis
Commercial Bank	1c dis	INDIANA.	
Southern Bank	1c dis	State Bank	5 dis
Bank of Nashville	par	OHIO.	
Bank of Shelbyville	par	State Bank	10 dis
Ocoee Bank (old bank)	10c dis	SPECIE.	
Bank of Dandridge	1c dis	Gold	par
Bank of Claiborne	2c dis	Silver	par
Bank of Dandridge	2c dis	EXCHANGE.	
Bank of Knoxville	par	New York Sight	1 pre
Lawrenceburg Bank	75c dis	Philadelphia	1 pre
Bank of Tazewell	2c dis	New Orleans	½ pre
Bank of East Tenn	25c dis	Baltimore	1 pre
Bank of Jefferson	3c dis	Louisville	1 par
Exchange Bank	no sale.	Cincinnati	1 par
GEORGIA.		LAND WARRANTS.	
All old Banks	5c dis	80	70
New Banks	uncertain	120 and 160	60

Wants.

A FIRST CLASS TEACHER.—THE services of a gentleman from Virginia, thoroughly qualified to teach a first-class Classical and Mathematical School, and desirous of taking the charge of one or more churches, can be obtained by addressing the editor of this paper. (J. J. B. C., Miss.) dec15-tf

A SCHOOL WANTED.—A GENTLEman from Georgia, educated at Cassville, will take the charge of a Family or Day School, or give assistance in teaching. (A. G. M. Ga.) dec15-tf

PARTNER WANTED.—A YOUNG Man who can bring testimonials of ability and good character, with from $10,000 to $15,000 capital, is wanted as a partner in a mercantile firm in one of the most flourishing cities north, where a retail business of $35,000 to $42,000 has been done for the last five years. Wishing now to do a jobbing business in connection with a retail, a good opening is offered to an acceptable young man. Address or inquire of Jno. Tovell, Tennessee Baptist, Nashville, Tennessee. oct13—6t

A MARRIED CLERGYMAN, GRADUated at a Baptist University, and who has spent most of his life at the South, where he prefers to reside, would take charge of any academy needing a principal, long accustomed to the routine of academic and collegiate studies; or he would be glad to know of any locality where a high school could be profitably established, either male or female, and where he could also be useful in the ministration of the gospel. Good references South and North. Address—"C. J. R.," care of Editor of *Christian Chronicle*, 23 N. Sixth street, Philadelphia, Pa. oct6

SITUATION WANTED.—A GENTLEman who is a graduate of one of the first of our Southern Colleges, and has considerable experience in teaching, is desirous of securing a position as principal of an Academy, or teacher of a select high school. Adress S. C. Rogers, Tennessee Baptist, Nashville, Tenn.

The most satisfactory references will be given in answer to applications.

Nov. 2, 1860.—tf

CARD.—A LADY, AT PRESENT ACTing Principal of a Female Seminary, desires to procure a situation for the ensuing autumn in one of the South-western States. She is competent through scholarship and experience to fill a responsible position in a Female Seminary or College. Satisfactory testimonies furnished, and references if required. Address with full particulars respecting salary and location. M. B. BERRYVILLE,
June 9—tf Clark county, Va.

Schools and Colleges.

Nashville Female Academy.
FOUNDED 1816.

After a rest of six months, on the 19th of January, 1861, I resume my position as Principal of this Institution, with which I have been connected for 21 years.

THE ACADEMY OFFERS SOME PEculiar advantages, among which, we think are the following:

1. **A well enclosed Yard** of about 6 acres, within the incorporated limits of Nashville, thus affording pupils unrestrained freedom in healthful recreation, and still subjecting them to the restraints of a refined and intelligent society.

2. **Buildings** in extent and suitableness, for all school purposes, unequalled in the United States by any Female School; and these surrounded by pavements and corridors, offering constant inducements to children, to breathe the fresh air, without regard to the weather.

3. **Security from Fire.** These buildings are heated with steam and lighted by gas, and thus free the parents of our pupils from at least, one source of constant anxiety about their children.

4. **Health**—unequalled in any Female School in this or any other country. Though one of the largest, and a part of the time the largest, Boarding School in the United States, yet but three deaths have occurred among its pupils in nearly 45 years.

5. **Non-Sectarian.** It is well known to all acquainted with the Academy, that a Baptist, Episcopalian, Methodist, or Presbyterian, sends his Daughter here, perfectly satisfied, that in no respect will offence be given to his peculiar views, and yet equally satisfied that the principles of our common religion will be daily inculcated.

6. **Maternal Care.** This expression excites no expectation which is not fully met in the Academy. A suitable number of ladies, of piety and refinement, devote their entire time to the supervision of the expenses, the morals, habits and health of the Boarding pupils.

Guardians and parents, who for any cause, may be seeking a permanent *situational home* for little girls, will, we think, find such a home in the Academy. Apply to

December, 1860. dec22-6m C. D. ELLIOTT.

BETHEL COLLEGE, RUSSELLVILLE, KENTUCKY.—The *short* session of sixteen weeks closes December 1st, 1860. The *long* session of twenty-four weeks begins on TUESDAY, the 1st day of January, 1861, and closes in June.

Faculty.

B. T. BLEWETT, A. M., President, and Professor of Mental and Moral Science.
J. R. EATON, A. M., Professor of Ancient and Modern Sciences.
J. H. FUQUA, A. B., Professor of Mathematics and Engineering.
E. M. MURCH, A. M., Professor of Natural Sciences, Mechanics and Astronomy.
B. C. HENDRICK, Principal of the Preparatory Department.

Theological Department.

REV. W. W. GARDNER, A. M., Professor of Biblical Exposition and Pastoral Theology.
J. R. EATON, A. M., Professor of Hebrew and New Testament, Greek, and Biblical Interpretation.

Expenses per Session of 24 Weeks.

Tuition in College proper $24, and in Preparatory Department, from $15 to $18. Incidental expenses, $2 50 per student. Boarding in the best private families, $3 per week.

Tuition and incidental expenses must be paid in advance, and no student will be enrolled without the Treasurer's receipt.

Young men licensed by their church to preach, and the sons of ministers of the Gospel will receive tuition gratis. Indigent young men qualifying themselves to teach, may have their tuition on time as per catalogue. For catalogues and further particulars address the President of Rev. W. W. Gardner, Russellville. Lay-students should be here at the opening of the session. dec15

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 [illegible] scholarship and acknowledged ability.

The entire expense [illegible] young lady per annum, for board and tuition, is $166 [illegible]

Fall Term opens the 19th September.

Apply for Catalogue to L. F. COX, W. R. ROBERT, } Principals.
sep8—tf

UNION UNIVERSITY, MURFREESboro, Tenn.—The next session opens the first of January, 1861. The faculty is unchanged—

G. W. JARMAN, A. M., President, &c.
J. M. PENDLETON, A. M., Professor of Theology.
J. A. DELKE, A. M., Professor of Mathematics, &c.
C. J. HARRIS, A. M., Professor of Latin, &c.
J. G. MCCALL, A. M., Professor of Greek, &c.

Modern languages taught by the President and Professors Delke & McCall.

The demand for Catalogues has exhausted our supply. Prof. Delke is Dean of the Faculty. dec22-tf

WAKE FOREST COLLEGE.—EXERcises will be resumed on the Third Monday in January, 1861.

It is easy of access, remote from any large town or village, and located in a healthful region of country.

Thorough [illegible] is given in all the branches of study usually [illegible] College course.

The [illegible] Societies and College together constitute a [illegible] collection of books.

For [illegible] to WM. ROYALL,
Jan[illegible] Sec. Faculty.

REMOVAL.

HOWE SEWING MACHINE OFFICE
Removed to
34 UNION STREET,
First floor, recently occupied by J. C. Harvey & Co.

IN CALLING THE ATTENTION OF our numerous patrons and the public to our removal to more accessible quarters, we deem it unnecessary to refer to the merits of the Howe Machine, as their good qualities are already "household words."

A full stock of Silk, Spool Cotton, and Machine Findings always on hand. CONE BROTHERS, Agents.
jan19-tf 34 Union street, Nashville, Tenn.

A MUSIC TEACHER WANTED.—A Lady fully qualified to take charge of a music class in the Starkville (Mississippi) Academy. Starkville is near the Mobile & Ohio Railroad. Address
jan12-7t F. BEALL, President.

D. W. HUGHES,
WATCHMAKER & JEWELLER,
No. 3 UNION STREET, NEAR MARKET,
NASHVILLE, TENN.
jan19-1y

NOTICE TO SCHOOL-TEACHERS.—A first-class, a No. 1 Teacher is wanted to take charge of the Eagle Creek Male and Female Academy, situated in Bradley county, Ark., in a high and healthy country. A good price will be given, or, if preferred, tuition given. For further information, address Dr. W. D. Barnett, Eagle Creek, Bradley county, Arkansas. jan26-1m

SOUTHERN PSALMIST.—EDITED BY J. R. Graves, and J. M. Pendleton. The following is a list of prices of the different sizes and styles of binding:

Bound in Sheep,	32 mo.		50
" "	18 mo.		75
Arabesque	32 mo.		65
"	32 mo.	(gilt edge,)	1 00
Turkey Morocco,	32 mo.		1 50
" "	18 mo.	"	2 50
Imitation "	32 mo.	"	1 25
" "	18 mo.	"	1 50

GRAVES, MARKS & CO.

This work is attaining a general circulation in the South and South-West. It has passed through 15 editions already. It is a BAPTIST HYMN BOOK!

THOMPSON ON FEVER.—THIS great work can be obtained in ATLANTA, GA., of J. J. Richards & Co., and of Jas. McPherson & Co.

Also all the other books published by Graves, Marks & Co.
Sept 22 tf.