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VOL. XVII.
NO. 24.

GRAVES' MARKS & CO., Publishers

NASHVILLE, TENNESSEE, SATURDAY, FEBRUARY 15, 1861.

TWO DOLLARS IN ADVANCE.

Baptist Principles, Fully and Freely.

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1. [illegible] in a company of scripturally immersed believers only, (not of believers and their unbaptized children and under an probation) [illegible] voluntary covenant, to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances as 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, 42; Matt. xviii: 20—Eph. v; 1 Cor. vii: 6-12; 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 individually, 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* made 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: 2-5; Acts viii: 36 close; Rom. vi: 4-5; Col. ii: 12; Gal. iii: 26-27.

Burying in water of one dead to sin is the only scene 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 & Short, Carson, Anthon, Stuart, &c.]

2. Standard historians unanimously agree that *primitive* and *genuine* baptism was administered by the *immersion of believers in water*, in the name of the Trinity.—[Stuart, Robinson and Wall.]

3. *Nearly all learned 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 PURPOSE 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* of each other. All religious societies having *legislative powers* and *control* or *ecclesiastical 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 *superior subjects, ordinances, orders* in the ministry, can justly be called a *sister 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 so Christian Societies, which have preserved pure the doctrine of the Gospel through all ages.—*See Torrey's Compend, p. 126.*

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*, so to decide how for 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* by the specification of *one thing* is the prohibition of every other. These 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 man, society, or church, the authority to dispense with the ordinance or organization of his church or kingdom, so 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 baptized 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 baptized 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 every 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 restore him, if she see 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 or 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 subservience 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 and have been the representatives of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Reformation of 1827, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an imposer, and the reformers, and not Christ the saviors and preservers of the Church.

Axioms.

1. The unimmersed 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 prerequisites to a regular gospel ministry—hence all ordinances administered by an unbaptized and unordained, although immersed 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 arrangement or trial brought and conducted in violation of the laws of Christ. Each member is individually responsible to Christ for the manifest observance of his laws.

5. Might, only, and not right, is right, a constitutional minority is all cases this Scriptural church.

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

7. No church should receive the letters of, or the members baptized 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 numbers or popularity.

2. To fulfil our peculiar mission—which is to be the Witness of God against every spirit, system of error, and [illegible] Christ's [illegible] and above all, by no act to countenance, recognize, aid or abet those who teach error, or themselves have the [illegible] to error.

[illegible]

Brethren Bernard: I see in some papers of Dec. the 5th, that you favor the doctrine (may I say the unscriptural doctrine) of a separation between husband and wife, and yet they may remain members in good standing among the churches of Christ without sin of adultry. Bro. Graves you say, "If he (the husband) cannot live with her (his wife,) he may live away from her, and not offend against Christ. If parties find they cannot live together, they may mutually agree to live apart, and not forfeit their membership in the church." Bro. Pendleton, you seem to support the same doctrine. You say, "I think there are extreme cases in which separation is allowable, and is far the best." Brethren, I have thought you both professed to know nothing pertaining to the religion of Christ, which could not be supported by the Scriptures. Have you a "thus saith the word" for your doctrine? If you have, I hope you will produce it. If you have not, I beseech you to abandon it. Think of your position among the thousands of Baptists. Among many of us, your views are considered very weighty, and are expected to have great influence among the Churches. Some, no doubt, will rejoice while reading your views on this subject, almost as much as they would had they found them in God's word. You know editors are looked up to at this time, at least, as much as they ought. Had the Lawgiver left such doctrine on record, I would have received it. But as I do not find it, I cannot receive it, though it comes from very much esteemed brethren, Graves and Pendleton. What saith the word? "Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What, therefore, God hath joined together, let no man put asunder." "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency." Brethren, the Great Head of the church said not one word about "mutually agreeing to live apart," or "extreme cases." I ask you, how dare you say so, when Christ has not? No doubt, we have members, yea, ministers, too, who will rejoice over your opinions. Will you give, (not your opinions) but God's word on this important subject? We have some Baptists living away from their wives, who will have it to say that the Editors of the Tennessee Baptist favor their conduct. Will you encourage them, and others to do so? Remember the word says, "the husband shall cleave to his wife." But you say he may live away from her, and not sin against Christ. Again the Scripture says "Defraud ye not one the other, that Satan tempt ye not." But you say, "In extreme cases it is best." Dear Brethren, *I love you indeed*. I highly approve of your views in general, but I must dissent from you on this vexed question. Let your opinions be received among the Baptists, then will the pious have to commune with *men and women, yea, even ministers*, who live away from each other by mutual consent, or by the will of one party, at least. I know brethren, that I am not able to compete with you in writing; but I am willing to do what I can for the truth. I am the more so, because of the friendship between us. As a brother of South-Carolina once told me, he was convinced on the subject of believer's baptism, by hearing Presbyterian ministers preach for Infant baptism. And why? Because said he, he knew the minister was able to prove his doctrine, *if the proof could be found in God's word, but failing to do so*, the minister proved to the satisfaction of the inquirer that the proof was not there. So I think of you brethren. If your opinions can be sustained by the word, you can show it, *if you fail to do so*, I hope your readers will not take your opinions as equal to a thus saith the word, but will act the noble part of the Bereans, search the Scriptures to know whether your opinions are in accordance with the law or not. I will wait patiently to hear from you.

Yours in Christ.
W. H. MANNING.

For the Tennessee Baptist.

THE TRIALS AND PRINCIPLES OF ONE CHURCH.

Knowing that it is always refreshing to the true friends and lovers of the precious Savior to hear of the triumphs of His cause amidst opposition, I will (by your permission) endeavor to give to you and your thousands of readers a brief account of the blessings of God upon the untiring and faithful labors of the lovers of an unadulterated Gospel at Sardis church, Chattooga county, Georgia.

This church was organized at an early period in the history of Cherokee Georgia. If I mistake not, Elder Hugh Quinn, now of Mississippi, was one of the presbytery present at the constitution.

For a time the church was prosperous, until a number of the members drew letters and formed the Mill Creek church, Alabama. After this period the cause seemed to languish for a long time.

The writer became acquainted with the Sardis church in 1848, found them few and feeble, with no house of worship which they could call their own, and their only remaining deacon, Edward Adams, was tottering on the brink of the grave. Deacon Adams was called from his earthly labors in 1849. In the course of a few years the church was reduced, by excommunication, removal and death, to a single white *male* member, and a few *devoted* PRAYING SISTERS. While thus reduced they were without any regular preaching or representation in the Association (the Coosa) for several years. In this, their hour of darkness, the writer gave them an *occasional* week-day appointment. In visiting the members, the question was frequently asked, "What *shall* we do? What can we do? under the circumstances. Shall we dissolve and go to other churches? No! we will bind on and pray to the Lord. They did bind on, and I believe they did pray to the Lord in earnest, and I believe the Lord heard and answered their prayers.

In 1857 (if I mistake not) the writer, by special request, made an appointment, and baptized Bro. E. C. Adams, son of the late deacon Adams, and an old sister. While adjusting his apparel after his baptism, Bro. A. said he believed that there was a better day for Sardis church—he felt in his heart that it was so. This language proved to be prophetic. There was in the providence of God a better day for Sardis church. From that time the writer, by request, kept up regular monthly appointments in week days for a length of time. The church gradually increased in numbers and influence until they felt able to assist a minister and have regular Sabbath preaching, and chose Bro. Ignatius Purcell as their pastor. Still they had no house of worship, and no *suitable* place of their own on which to build. They were surrounded by Pedobaptists, who own all the desirable situations in the neighborhood. It was evidently the policy of many of the UNION-LOVING PEDOBAPTISTS *to drive their dearly beloved Baptist brethren out of the community* by refusing, either for love or money, to let them have a building situation. But at length an excellent Presbyterian lady, (a widow) *not having the fear of the ruling elders before her eyes*, generously offered our brethren a beautiful building site. For this act she has been the subject of bitter persecution from some of her Presbyterian brethren. Her generous offer was thankfully accepted by our brethren. They immediately set about raising means to erect a neat house of worship. Bro. E. C. Adams said they must have a house, and if he lived long they *should* have one, for he intended to get what assistance he could, *and then foot the bill*.

Now for the result. On the second Sabbath in December, 1860, Elder E. Dyer, of Lafayette, Georgia, and the writer, were present at the request of the church and pastor, on the occasion of the opening exercises in their new house of worship. Elder Dyer preached an excellent sermon, followed by the writer. And what did we see on that occasion? Why, we saw present the Sardis church, once reduced to a single male member and a few praying sisters, now increased to sixty or seventy members. We saw a large respectable congregation comfortably seated *in the best church edifice in Chattooga county*. Their house is forty by sixty feet, with gallery, and complete, except painting which will soon be done.

One more fact I do not feel willing to overlook, and that is this. The widow of Deacon Adams survived her husband several years, perhaps about ten years. She lived to see her son, E. C. Adams, put on Christ by baptism; she lived to see him ordained to the responsible office of the deaconship which her husband had so long filled; she lived to see the church greatly increased in numbers and influence. She greatly desired to see the time if it were the will of the Lord that the church could worship in a house they could call their own, but she died without the sight; she, however, left one hundred dollars toward the building fund. On her death bed she called a beloved granddaughter to her bed, and placed in her hand a gold coin, (five dollars) which was given her by her husband, as a bridal present, *more than a half-century ago*, and said to her "Jane, when you get your new meeting house completed, I want you to buy a new Bible with this money, and present it to the church." The Bible was accordingly ordered from the South-Western Publishing House and was ready at the time of the dedication. The writer, at the request of the family, presented the Bible to the church, accompanied by some remarks which he deemed appropriate to the occasion. It was received by the pastor, on behalf of the church, with a brief response. The Sardis church can truly say, "The Lord hath done great things for us, whereof we are glad." To God be all the glory.

WM. NEWTON.

EDWARDS, Miss., Dec. 21, 1860.

Editors Tennessee Baptist:—The article below I cut from the *Mississippi Baptist* of the 20th, and ask you to give an insertion. Perhaps that article which "Bro. Matt Hillsman, Corresponding Secretary Bible Board, Nashville, Tennessee," refers to, was a little too tight, yet I told Bro. H. on the steps of the Baptist church in Natchez, that the Convention then in session had voted all Bible funds to be paid to Mississippi Baptist Bible and Colporteur Society, and that he must not take them away, they having been paid over to him—all of seven dollars. His reply at that time nettled me, and when I found he had not refunded, my temper was not made any softer. I wrote twice to him, and at length I thought in my innocency that the Bible Board ought to have two Secretaries. I thought our Bro. Hillsman was inclined to do with the funds sent up this year as he did with them last year, hold them, through my not knowing the order of the Baptist State Convention until I had paid over. The last year's funds should have been returned so soon as he knew that I had ignorantly paid to the wrong party instead of the right. Enough said. I only prefer your paper because there my offence was committed, and here I make this, the only explanation of my conduct, and if I am to be blamed by any one, why I have got along thus far, and I expect to go on.

Yours, dear brethren, as a brother,
M. M. PHILLIPS.

ALABAMA, Nov. 27th, 1860.

DR. M. W. PHILLIPS—*Dear Brother*:—Looking over a No. of the *Tennessee Baptist* at the house of a friend, a few days since, I came upon a communication from you, in which I was referred to in a way which I was inclined to think was not intended to be very complimentary. Of this, however, I make no complaint, though my views of propriety and Christian courtesy, would lead me to deal with others differently under the same circumstances.

You state in your communication that you had written to me twice on business, but had received no reply. If you ever wrote me a second letter, I have never yet received it. It may have come to hand since I left Nashville. To your first letter, which I did receive, I at once sat down and wrote a reply covering three pages of letter paper, and careless in it the seven dollars which you asked to be refunded to you; but when I came to look, I found, as may still be seen, that you had failed to tell me *where you lived!* I therefore laid my letter aside until I could learn that important fact. So far, you will admit that you were to blame for writing a letter to which you expected an answer, without telling where you lived. But I confess myself not without fault, for when I met brother Burns in Nashville, I stated the circumstance to him, and inquired the name of your Post Office, which he gave me, but I carelessly lost the memorandum, and could only remember that it was somebody's Depot. Supposing you would write again, I let the matter pass along, keeping the *seven dollars safe* for you, until you became impatient and published me for my delinquency. This may be a very good way to do folks when they need pushing up, but it don't always feel good, and I would much rather you would not do me so any more. But giving you credit for good intentions if you will just enclose me your address—don't forget the post office—I will write you so kind a letter, that henceforth we will, as heretofore, be good friends. Yours, fraternally,

MAT. HILLSMAN,
Cor Sec of Bible Board, Nash., Tenn.

For the Tennessee Baptist.

INFANT BAPTISM.

The design of infant baptism has been a disputed question ever since its introduction by the Roman Church. At least, since its adoption by Protestants, there have been various opinions as it respects its efficacy. Many have contended that it washed away the sins of the child; while others have said no, the infant has no sins to wash away, and baptism is only designed to introduce the little fellow into the church, while we hear another say, *not into* the church, but merely into the covenant of grace.

Recently I have learned *a new* object for sprinkling children. Not long since there were some persons to be baptized, and a little boy, the son of a Pedo family, was anxious to go to the river and see it, as he had never witnessed such a scene. While on the way, the little fellow said, "I have been baptized." He was asked for what purpose? After reflecting for a moment, he said "I am not certain, but I believe it was to keep off the small-pox." As we returned home, he said he liked the baptism he had seen better than he did his. Now, Mr. Editor, if sprinkling a few drops of water in the face of a baby will have such an influence over the baby, may there not be some virtue in it after all you have said against it? I will tell you one influence it does have. In after life it prevents an impartial investigation of the subject of baptism. In a sermon not long since, I took the position that infant baptism was the mummery of Popery, and that Pedos had borrowed it from Rome. Was this correct? I think so, because they all came, either directly or indirectly from her, and brought it with them.

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From the True Union.

AN APPEAL FOR PEACE.

[We beg the special attention of the editors of the Baptist papers referred to in the following article to the weighty considerations therein contained. "Blessed are the *peace makers* for they shall be called the children of God." Why cannot all the conductors of the religious press exert their powerful influence to prevent the *unspeakable* horrors and calamities which must result from civil war? Admitting all that the most ultra-Abolitionist has ever said in denunciation of slavery, is not *War* and such a war infinitely more abhorrent to Christianity and to every consideration of civilization and humanity? Will not our brother editors *copy* Bro. Fuller's appeal, and echo its peaceful spirit.—*Ed. True Union*.]

MR. EDITOR:—Will you permit me to say a word—in kindness—through your columns to the editors of the *New York Examiner* and *Chronicle* and the *Watchman* and *Reflector*? For months past the afflictions of the country have been a heavy weight upon my spirits, and now I have sorrow upon sorrow in an irreparable domestic bereavement. But, amid-st all, through all I have found consolation in dwelling at the throne of grace, and looking to that God who is ever pitiful and merciful.

I write, now to express my grief and amazement at the sanguinary spirit breathed by Christian journals in an hour like the present—and—as I know the editors of the above named journals to be followers of Jesus, and esteem and love them—I would earnestly beseech them to think what is the terrible calamity they are inviting, and whether—while statesmen are pleading for peace, meditating for the restoration of harmony—it becomes the Gospel, for us to be crying out for blood, to forget Christ, and take as our patern, men of war, and oaths, like Gen. Jackson?

If the Union ever can be restored, it must be by the spirit, not of Moloch, but of Jesus; there must be mildness, gentleness, forbearance, forgiveness—there must be a reconstruction of a shattered government, in that spirit of concession and compromise in which the Constitution was originally adopted. Do my brethren suppose that the sword can restore harmony.

Brethren, the word "rebel" is freely employed by you; are you sure that it is merited? I say nothing of resistance to the Constitution in your own States, which Mr. Webster denounced as treason. But have you forgotten that Massachusetts has openly asserted the right of "secession?" And can you appeal to God, that you have fully and impartially studied this question of "secession?" Have you read "the Federalist," and the Debates in the several States, and in the Convention, at the period when the Constitution was discussed and ratified? I submit to your attention a few extracts.*

Surely, on such a solemn question, we should be careful candidly to use the lights before us. But—if you have examined this great and dficult subject—one thing is certain; you will admit that two opinions may be honestly entertained. You know that Mr. Calhoun and Mr. Webster discussed this matter long ago; and that the ablest men in the land now hold conflicting sentiments.

Now, shall disciples of the "Prince of Peace" adopt their interpretation, and insist that it shall be enforced by fire and sword? Is this the mind that was in Jesus?

If the North honestly regards slavery as a sin, I cannot see why they should resist—how they can help desiring—a separation from the South. Shall a document of paper, shall self-interest keep them still bound to States which justify what they believe is sin, and which are seeking to dissolve the connection? If slavery be right, it should be so racognised, and all legislation opposed to it should cease. If it be wrong, where is the constitutional clause compelling us to retain it in your government, to perpetuate your responsibility for it? (Can a Christian regard any form of government so valuable, that it should be maintained by the countenance and patronage of that which he abhors as sin?

All who know me know my devotion to the American Union; but that Union was a Union of co-equal Sovereignties. Had it been pretended that a portion of these Sovereignties should ever be shut out of the common domain which might be acquired by the blood and treasure of all, I appeal to your candor, whether the Union ever could have been ratified? And this is now the real cause of separation. I grieve to find your sheets exciting passions already inflamed, by charges which, upon examination, you would not have advanced. You affirm that the South wishes to renew the slave trade. A year ago the South Carolina Legislature rejected with horror a resolution to revive that infamous traffic; the Georgia Convention has just put the seal of abhorrence upon it; nor are there six respectable statesmen at the South who would tolerate it. If it is still continued, you know where the vessels are fitted out, and by whom.

So, again, you represent the present issue as one regarding slavery and its continuance; and—while desiring the extinction of this institution—you yet advise the South to continue in the Union, as the only way of protecting it. The question is not about slavery, but about the equality of the States. Would the North bear to be disfranchised by a majority in the slave States? Suppose that, having the power, the South should declare, that none but slaveholders should ever occupy the territories; would you submit to this, for your devotion to the Union?

Once more. You charge the South with disaffection to the Union and Constitution; but when, where, have they shown this disaffection? They now seek only the Union as established by our forefathers—a Union which protected them in all their rights, and which guaranteed to them perfect equality with the other States. Have they ever sought to deprive the North of any of its rights? Do they now seek to interfere with the Northern States, or to degrade them from any privilege they claim as co-equal sovereigns?

Convinced that they can no longer dwell together with the Northern States, the Southern people seek a peaceable dissolution of the co-partnership. I deeply lament the separation, but if it must take place, should not the Christian address his brethren in the language of Abraham to Lot? Can you hope to force fifteen States to come back and love you? Can we think of the horrors of civil war—commerce blighted, business stagnated, bankruptcy and ruin everywhere, the nation loaded with a debt she can never pay, the entire land drenched in fratricidal blood, lust, murder, rapine desolating every hearth—can a Christian anticipate all this—and the baneful effect of all this upon the cause of Christ, and the baleful influence of all this upon the character of our people for generations—and yet cry, "Havoc," and urge on the bloody spirits who are eager for battle?

Brethren, in the offices in New York and Boston, it is easy for editors to write articles, to fill columns demanding "coercion," and calling for force. But, brethren, rest assured, if war begins at the South, it will spread, like a conflagration through the entire land; it will be a most ferocious conflict, and a conflict for many long fearful years.

At this period of the world, in this land of civilization and religion, is war the proper arbiter for civil dissensions? Above all, shall the ministers of Jesus invoke the sword and bayonet and artillery to settle differences of opinion honestly cherished? "Peace hath her victories no less renowned than war," and surely these are the victories for which the Champions of the Cross should now pray and strive.

R. F.

* "In a *confederacy the people*, without exaggeration, *may be said to be entirely the masters of their own fate*."—Hamilton, page 106, Federalist.

"It may safely be received as an axiom in our political system that the *state governments* will, in all possible contingencies, afford complete security against invasions of the public liberty by the *national authority*."—Ib., p. 107.

"In the establishment of the constitution, the States should be regarded as *distinct* and *independent sovereigns, and they are so regarded*."—Madison, Federalist, p. 156.

"It is vain to oppose constitutional barriers to the impulses of self-preservation."—Ib., p. 162.

"*The Constitution and Union can be superceded without the unanimous consent of the States which are parties to it*, upon the great principle of *self-preservation*, to the *transcendent law of nature*, and of nature's God, which declares that the *safety* and *happiness* of society are the objects to which all *political institutions must be sacrificed*."

"A compact between *independent sovereigns*, founded on acts of legislative authority, can pretend to no higher validity than a league or treaty between the parties. It is an established doctrine on the subject of treaties, that all the articles are mutually conditions of each other; that *a breach of any one article is a breach of the whole treaty*, and that a breach committed by *either* of the parties *absolves the others*, and authorizes *them*, if they please, to pronounce the compact *violated and void*."—Ib., page 178.

"The *State* governments may be regarded as constituent and essential parts of the Federal Government; whilst *the Federal Government is in no wise essential to the operation or organization of the State government*." "Without the State Legislatures, the President, Senators and Representatives cannot be elected. Each of the branches of the Federal Government owes its *existence* to the *State* governments. The powers delegated to the Federal Government by the constitution are few and defined; those which remain in the *State* governments are *numerous* and *indefinite*. The powers *reserved* to the *several States* will extend to *all* the objects which, in the ordinary course of affairs, concern the *lives, liberties and properties of the people*."—Ib., pages 186 and 187.

Alexander Hamilton said: "To coerce the States is one of the maddest projects that was ever devised. A failure of compliance will never be confined to a single State. This being the case, can we suppose it wise to hazard a civil war? It would be a nation at war with itself. Can any reasonable man be well disposed towards a government which makes war and carnage the only means of supporting itself—a government that can exist only by the sword? Every such war must involve the innocent with the guilty. *This single consideration should be sufficient to dispose every peaceable citizen against such a government*."—Elliot's Debates, vol. 2, page 233.

"In the convention which framed the constitution, Edmund Randolph proposed to give the Federal Government power to call forth the force of the Union against any member of the Union failing to fulfill its duties under the articles thereof. Mr. Patterson also desired to be inserted in the constitution, 'And if any State, or body of men in any State, shall oppose or prevent the carrying into execution such acts or treaties, the Federal Executive shall be authorized to call forth the powers of the confederated States, or so much thereof as may be necessary to compel obedience to such acts, or an observance of such treaties.' In these two instances the convention was distinctly invited to authorize the Federal Government to use *force* and *coercive* measures against the States, *but no such powers were authorized. Not a single member of the convention advocated force*. Hamilton, *the strong government man*, rejected and denounced resorting to *force*. Mr. Madison said, 'the more he reflected on the use of *force*, the more he doubted the practicability, the justice and the efficacy of it.'

"An Union of the States containing such an ingredient (force or coercion) seemed to provide for its own destruction. The use of *force* against a State would look more like a declaration of war than an infliction of punishment, and would be considered by the party attacked as a dissolution of all previous compacts by which it could be bound."—Debates on the Federal Convention, vol. 5, page 140.

I might multiply these instances, but the above suffice to illustrate the spirit under which the government was framed.

I add the following on another and very interesting feature of the subject:

"New York, when she *ratified the Constitution* of the United States, expressly declared 'That the powers of government may be *reassumed* by the people *whensoever* it shall become necessary to their happiness; every other power, jurisdiction and right, which is not by the said constitution clearly delegated to the Congress of the United States, or to the departments of the government thereof, *remains to the people of the several States*, or to their respective State governments.'—Elliot's Debates, page 327.

"New York, when she ratified the constitution of the United States, expressly stated: "Under these impressions, and declaring that the rights aforesaid cannot be abridged or violated, and that the explanations aforesaid are consistent with the said constitution, &c., we assent to and ratify the said constitution.' These were no proposed *amendments*, but they were *declarations of right* and of the *common understanding* in relation to the meaning of the constitution.

"Virginia in her ratification declares and makes known, 'That the powers granted under the constitution, derived from the people of the United States, may be *resumed by them whenever* the same shall be perverted to their injury or oppression, and that every power not granted thereby, *remains* with them and at their will.'

"Rhode Island, when she ratified the constitution of the United States, expressly declared 'That the powers of the government may be *reassumed* by the people *whensoever* it shall become necessary to their happiness.'"—[Same as New York.]

From the Christian Repository.

CHURCH AUTHORITY.

I can confidently appeal to the readers of the Repository to bear witness to the fact, that holding, as I do, the inalienable right of a church to receive whomsoever she conceives qualified into her fellowship, I have been most conservative in its advocacy—saying, indeed, hardly anything about it. I wish now, however, to lay down the principles which govern me in this matter, and which I believe are warranted in God's Word.

1. That the act of any other church or organization accrediting or discrediting, dismissing in full fellowship, or excluding in non-fellowship, can have no binding control over every or any other church, by which a veto is placed upon the exercise of her judgment, the freedom of her action, and by which she would be stript of the responsibilities and prerogatives with which Christ has invested her.

2. That no church should receive an individual whom a sister church has disfellowshipped, until, after a Christian-like and courteous inquiry into all the facts connected with his expulsion, she is fully convinced that he is worthy of the fellowship that he now seeks, and that, when a church is so convinced, it is not only her right, but her imperative duty to receive him into her fellowship, leaving all consequents in the hands of Him who has the hearts of all men in his hands.

3. That the fact that one church fellowships one or more whom another church can not fellowship, is no good cause for dissension or disagreement, as we may expect the frequent occurrence of churches receiving individuals into their membership whose application would be rejected by neighboring churches.

If, in these principles, I err, I do it in common with the Baptist press of the United States—the Standard, and perhaps the South-ern Baptist, excepted. I hold these views in common with every work of Baptist church polity ever written—except a recent one in Georgia)—in common with W. R. Williams, Francis Wayland, Church, Fuller, Jeter, Dagg, Crawford, and a host of others whose fidelity to Baptist principles it is in vain to impeach.

In the language of Dr. Dagg I simply affirm that a church has the *right* to receive one whom she believes unjustly expelled, and worthy of her fellowship, and that "it is right for a church to receive such *when it is right*—or expedient and proper for her to do so." In a word, my views are thus expressed by Dr. Crowell in his Manual, page 115:

"An excluded member may apply for admission to another church. Every church has, of course, a general right to receive any one whom it judges qualified for membership. Yet each should render due respect to all others, and sustain their proper authority. Each should presume that another has done right in excluding a member, and not take his story as evidence to the contrary. If he has been wronged, the wrong should be rectified where it was committed. If, however, a case should occur in which, manifesty, a member was improperly and unjustly excluded, and the church should persist in refusing to restore him, he ought to have a remedy. Another church, being fully convinced that he is entitled to membership—should, after suitable delay and a careful investigation of the case (the other church having been duly notified of their intention,) receive him."

Thus far should we go and no further, nor can we see how any man believing in church independence can object to such teaching.

As our attention has again been called to this question, we shall, if not prevented, show, in our next, that this idea has ever been the almost invariable usage of the Baptists in Kentucky; and that, in the Franklin Association, churches were advised, by the vote of the body, to receive certain expelled members into their fellowship, while the church expelling them was retained, and is a member of the Association to this day.

A GOOD EXAMPLE.

We once knew a good man who lived three miles from the house of God, and was often tempted by the "signs of the sky" to stay at home with his family on the Sabbath; he sometimes yielded to the temptation, not without an occasional twinge of the conscience; at length he resolved that he would never absent himself from God's house on account of the weather, unless it was so bad as to prevent his going to the village where it stood for the addition of a dollar to his purse. "Never," said he towards the close of his life—"never, after making this resolution, did any Sabbath occur so hot or so cold, so windy or stormy, that I could not attend with my brethren the public worship of God." This man lived to be eighty years of age, had a family of thirteen sons and daughters, all of them as regular attendants as himself at the village church; two of them became ministers of the Gospel; all of them gave themselves to the Lord in their early days; and their descendants are now scattered everywhere, diffusing the spirit of their parents over the communities where their lot is cast. So much for honoring God by not forsaking the assemblies of saints on account of murkey or inclement Sabbaths.—*American Messenger*.

It is not to be wondered at that disputes about opinions are generally made up of personalities, for a man's opinions are a part of himself.

THE LIFE-CLOCK.

What is this within my bosom,
Ticking, ticking evermore,
Like the sound of fairy footfalls
Dropping on some distant shore?
I can hear it in the night,
Hear it in the busy day,
Hear its clear and measured numbers
Wherever I chance to stray.

On that mystic little dial
There are alone and telling lines
Over which the sunlight glitters,
And the passing hour defines.
Quicker, quicker it is beating,
Swifter move those mystic hands
With their lean and spectral fingers,
Pointing to the shadowy lands.

But the day of life is waning,
Soon its shadows will decline,
And within my spirit's dwelling
Cease the little mystic chime.
Dust, o'er all its mations falling,
Gathers deeper day by day;
Voices, from the future calling,
Seem to beckon me away.

Thrilling tones this clock is telling,
As the days and hours recede,
Noting every thought and action,
Yet we give it little heed.
Sometimes we may hear it ringing,
Clear and loud, the passing hour,
Sending through the soul's deep chamber
Tones of deep mysterious power.
Yet we fold our arms and listen
To a thousand stranger sounds,
While the Life-Clock, all unheeded,
Pleads its tireless, solemn rounds.

[Eld. J. S. Baker intimates in the following, that Professor Mell has unduly used his writings in his vain attempts to sustain his new and *destructive* Church Discipline doctrine. Eld. Baker will not say that one Baptist church has no right to receive a member that has been, in her opinion unrighteously excluded by another church—Will Pro. Mell, or Bro. Mallory presume to say that no Baptist church in the Creek nation should receive Eld. Foreman, who was expelled solely for his slavery sentiments, from the church of which the noted abolitionist Jones, was the pastor? Will they answer this question?]

RECEIVING EXCLUDED MEMBERS.

Dear Bro. Bowkin:—I see that my old friend and brother, Dr. Mell, has quoted from an old number of the *Index*, an article of mine in reference to excluded members, to sustain him in his position, that no church has a right, *under any circumstances*, to receive an excluded member.

I have greatly overrated my good brother's intellectual acumen, if he is incapable of seeing that the quotation does not reach the question at issue between himself and my other good brother, Dr. C. I retract nothing contained in the article quoted from the *Index*, but thank Dr. Mell, for endorsing the positions therein taken. I stated distinctly what a church *ought* to do under certain circumstances. (Please construe the word *ought*, as Dr. Dagg has done in his Church Manual, vol. 2, p. 288.) The question, what should other churches do, in case the church which excluded the member *refuses* to do what I have said she *ought* to do, has not been reached in the quotation introduced by Dr. Mell! I hope to reach it, after a time, in the series of articles which I am now writing for your paper, if life and health, (which are precarious,) are continued to me. Your readers, I trust, are too honest to suffer their minds to be biased against what I have to say on the subject by any representations made of opinions formerly entertained or expressed by me. I have not changed my views, but if I had, I see not why my opinions fifteen or twenty years ago, should weigh more than the opinions entertained now, in more mature life.

We should suffer no local or personal interests to influence the PRINCIPLES which we hold and teach, for we, and all local and present personal interests will soon pass away, but the *principles* we inculcate will live after us, and their effects, be they good or evil, will be felt by untold numbers—FOREVER.

JOS. S. BAKER.

From the Christian Chronicle.

WALL'S HISTORY OF INFANT BAPTISM.

MR. EDITOR:—The recent publication by Graves, Marks & Co., of Nashville, Tenn., of the celebrated work of Dr. Wall, on Infant Baptism—and Robert Robinson's History of Baptism and of Ecclesiastical Researches demands some particular notice from Baptists everywhere and I beg leave therefore to call the att

THE BAPTIST.

"Preach the Word."

NASHVILLE, SATURDAY, FEB. 16, 1861.

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

Editorial Telegrams.

Eld. R. Fuller, of Baltimore, Md.—On the outside will be found Eld. Fuller's Exposition with the Northern Baptist press. It is a lucid exposition of his position on the right of secession, and the vexed question of the day. Our readers know that Bro. Fuller has ever been regarded as a very moderate slavery advocate, and an extremely conservative man. They will also see that he advocates every position of his editorial in this paper upon the national questions of the day. Will every brother in Tennessee read Bro. F.'s article calmly and reflect.

Bro. Otis, of the *Western Recorder*, in giving it to his readers, remarks:

> We are for the cause of Christ first and last, and for this the Western Recorder is responsible, indeed, in every crisis, and at any expense. We feel in giving prominence to the appeal of brother Fuller that we are in good company, and we assume the course of being a rebel to our country, because of having reverently admired Dr. Van Dyke's views of Slavery and Annihilation, and commended the views of Dr. Kendrick as published in our issue of the 9th ult., under the head of "Biblical Hours," "The New Testament on Slavery." If being a slaveholder, and sustaining according to God's word, the "peculiar institution" constitutes us a "rebel," there are many rebels.
>
> The fact is being developed that there are not a few in the border States who are opposed to that religious paper and that editor who advocates slavery as an institution of the Bible, or is in favor of its continuance. We hope the Recorder, situated as it is, on the line, will stand firm in this hour of trial, and not be alarmed at the loss of a few score of such. The fact is, the Press and the Pulpit of the South have not been faithful to their trust, or the amount of unbelief and misapprehension and prejudice against the institution of domestic servitude would not exist in the South.

The New York Examiner—A rank Abolition sheet, because we have openly avowed the Jeffersonian axiom that each state or member of a compact has the inalienable right to define what its rights are outraged and its safety menaced, and also to judge of the mode and manner of redress, spots us with the following:

> A good deal of allowance should, we think, be made for our friend Graves. Secession is natural to him. He has been seceding all his life—and having lately seceded from his church and from Protestantism, what else could any man expect than that he should now propose to secede from the United States?
>
> We freely confess to the charge of secession—and that it runs in *both* branches of our family. Our ancestors seceded from the iniquitous church of Rome, and suffered in the bloody horrors of the revocation of the Edict of Nantz. Our maternal and paternal grandfathers, under the lead of Hancock, were among the first who moved the act of secession from the iniquitous jurisdiction of George III, and they were with the rebels and mobocrats at Concord, Lexington and Bunker Hill, and can at least with the same execrable characters before the souls of Yankeeism. In early life, led by divine grace, we openly revolted and seceded from the dominion of sin and the government of Satan, and have been treated as a rebel by him ever since. Guided, we trust, by the same spirit, we have withdrawn from every false way, and from the company of those that walk discretionally, as the Book commands. We have never seceded from Protestantism, simply because we never were a Protestant, or in any sense associated with them. If Mr. Bright is among the Protestants, or is more than half a Protestant, as we fear, he has claim no longer to be a Baptist, since Baptists are not Protestants, and never were, for, as Sir Isaac Newton said, "*they are the only denomination that never symbolized with the Papacy.*" Mr. Bright very well knows that in the division of the church in this city the party to which we belong, though the minority, was recognized by the District Association and the General Association of the State as the constitutional, scriptural and orderly church, and the other party rejected as disorderly and factious and it has not to this day any Associational connection. Thus from Sin and Satan and Error have we been seceding all our life, and may we have grace to do so unto the end.
>
> But has not Mr. Bright a sneer to cast after Richard Fuller, who once rebelliously seceded from Protestantism, and now openly advocates the very position for which Mr. Bright here sneers at us? Will some altar cases?
>
> Will the *Christian Times* please copy?

Suffocation.—Upon tearing down the walls of Papal inquisitions, the workmen often meet with human skeletons in cavities in the walls. These wretched creatures were the victims of *suffocation*. A cavity is made in the wall large enough to admit of the victim, man or woman, and then the mason builds the wall up before air tight, and leaves the victim to die of the spasms and convulsions of suffocation! Slavists incarnate only could invent and subject to such a death. Brethren of Tennessee and Kentucky, why have we in this paper advocated the duty of the South to demand of the States North constitutional guarantees of our rights and safety if they remain in the Union. Why? Because the Black Republicans and Free Soilers have deliberately, premeditated, determined, and triumphantly declared, that if they cannot free the slave from the hand of his master, by legal means, they can and will resort to *Suffocation*. They will deny to the South another foot of territory, and build up before the slave States a wall of free States, as there is a wall behind them, so that in the course of a few years the slaves, multiplying, as they do, so much faster than the whites, *will suffocate their owners*"—i. e., overwhelm and assassinate them, and possess themselves of the land! Bring this home. Suppose Tennessee remains with the States North, and the States South should pass laws, as in self-protection they will, enacting that not one of her slaves shall enter their borders! Sins completely washed in, how many years before the slave population, increasing as it is twenty to thirty per cent faster than the free, will overwhelm and suffocate the whites? Any one can easily compute it. We may not be the victims, but our children or children's children would most certainly be. Such is the frightfully horrid doom that the party now in power has been elected to execute upon our posterity, and which it will execute as certainly as the sun continues to rise and set. Consider of this, for my children's sake and for your children's sake. I have urged the citizens of these States to demand constitutional guarantees of their safety—*that the South should place it out of their power to close on the door against us*. But should they refuse to do this, and go forward and execute their fell murderous purpose, we should unite and take the requisite measures of self-preservation *at least*. Are we wrong in this? Virginia has resolved, North Carolina has resolved, that unless their rights are fully guaranteed to them by the North, they will separate from it and unite their destinies with their sister slave states of the South. Ought not Missouri, Kentucky and Tennessee to do the same. We believe without a doubt that they ought, and *that they will to so*. It is only a question of time. Let us submit our opinions to time and the patience with each other.

The Crisis.—An exchange paper gives wholesome counsel: "Read the Bible before you look into morning papers. The soul can't live on sensation dispatches; the bread of heaven is better for its health than telegrams. Of political talk, and of crisis, you will have enough anywhere, and to surfeit. Seek the company of those who fear the Lord, and think upon his name. Make the most of every religious conversation. Lose no opportunity of assembling with those whose conversation (citizenship is in heaven) you need it just now. Use the means of grace diligently, or you will be swept away by the current that is bearing all things upon its bosom. Keep yourself in the love of God. Commune with your own heart in these noisy times. A great saint has said that he found the second Psalm an excellent meditation for a crisis."

Newspaper Suspensions.—Eld. Howell's organ, published in this city for two years past, Eld. Crowell's paper of St. Louis, the *Southern Banner* at Charleston, have all yielded to the pressure of the times, and other papers indicate an unsteadiness. The *Baptist Messenger*, at Memphis, has half suspended, and will appear semi-monthly. The *Baptist Correspondent* appears in half-sheet form, with the question asked, shall we suspend? Eld. Howell's paper, the Baptists of Alabama's grant, never. The *Biblical Recorder*, North Carolina, twenty-six years old, is advertised for sale at public auction, and the junior editor of the *Religious Herald* advertises his private library for sale to meet his expenses. Our brethren can see what are the invariable consequences to a religious paper when subscribers do not promptly pay up. Pay your small debts if you fail to meet your large ones. In hard times do not permit your religious interests to suffer first.

Shall the Southern Baptist Review Suspend?—The Baptist press says, by no means. Tennessee brethren say, never, never. Trusting in God, and in the faithfulness of our brethren, we will venture upon the publication another year, although not one-half of its patrons have paid up for last year. We hope they will, and send along $2 up for 1861.

To Enquirer.—If there is a Baptist paper in the South that has taken a position upon the national issues opposed to, or different from the one we have advanced, we do not know it. The Baptist press South is a unit for once. The position is, the North must satisfactorily guarantee to the South its just rights, or the separation of all the States South is inevitable, and the ultimate union of all the Slave-holding States is a fixed fact.

— The chapters on "Slavery" will re-appear next week.

— The article on "Church Authority" is from that excellent monthly, the *Christian Repository*. The Baptist press in the South, with only one exception, is a unit on the long discussed question of the right of one church to receive a member unjustly excluded from another. This result proves the benefit of free discussion.

— Read "Adviser" on the 4th page. Ministers, read it.

— Should Christian men, above all, should Baptists, proscribe each other because they conscientiously differ as to the very best course to be pursued by our State in the present crisis?

Jas. Edmunds, Cor. Sec. of the Revision Association, died last Saturday morning.

CONANT'S REVISION OF MATTHEW.

No. 3.

I am happy to see from the second verse of chapter. iii that the word *repent* is retained. Some would be glad to see *reform* substituted for it. This substitution may be seen in Dr. Geo. Campbell's Gospels. In deciding as to the comparative merits of the two words an important question seems to me to be this: Which of them denotes an *internal* change? The Greek term *metanoeo* unquestionably refers to the mind, and the change indicated by it is inward. Reformation is a word expressive of *external* change—change of conduct—of life. Repentance has reference to the mind, the heart. John the Baptist evidently made a distinction between repentance and fruits worthy of repentance. What is the distinction? Repentance is something outward. Fruits worthy of repentance and reformation are identical; but fruits worthy of repentance are obviously distinguishable from repentance. Fruits worthy of reformation would be a tautological phrase, because the fruits themselves are the reformation, indicating the genuineness of the repentance from which they spring. Hence Paul preached to the *Gentiles* that they "should repent and turn to God, and do works worthy of repentance." Repentance and reformation sustain to each other the relation of cause and effect. The internal change involved in repentance produces the external change involved in reformation.

Dr. Conant very appropriately refers to the language, "they would have repented long ago in sackcloth and ashes," and remarks: "Sackcloth and ashes are, in the Scriptures, the usual outward signs of grief and repentance; but never of *reformation*, any further than repentance is the token and assurance of a reformation that shall follow."

The connection of repentance with sackcloth and ashes forever establishes the fact that repentance implies a change of mind and *deep* sorrow of heart, for sackcloth and ashes are not symbols of superficial sorrow. Enough on this point.

In verse 4 *food* takes the place of *meat*. Meat now denotes the flesh of animals. It is a specific rather than a generic term, as when the Common Version was made.

In verse 6 we read "were immersed by him" instead of "were baptized of him." *By him* is certainly an improvement, and all the world ought to know that *immerse* is the exponent of *baptize*.

Brood of vipers in verse. 7. is a better rendering than "Generation of vipers."

Meet for repentance in verse. 8 is not so good as worthy of repentance would be. *Meet*, in the sense of proper, fit &c is not obsolete, but, I think, as Dr. Johnson would have said, it is *obsolescent*. Verse 9 is improved by the substitution of *for* in the place of *to*. We have Abraham *for* our father is plainer.

In water in verse 11 supersedes *with* water. The Greek preposition *en* became the Latin *in* which the English language has inherited. *En hudati* in Greek means just what *in water* means in English. The Reviser changes the term *shoe* into *sandals*, and with manifest propriety. We have also "he will immerse you in the Holy Spirit" instead of he shall baptize you with the Holy Ghost. *Will* is better than *shall*. *In holy spirit* most probably means as Dr C suggests a divine influence. It is a fact worthy of notice that wherever we have baptism with the Holy Ghost referred to in the Common Version, the term *pneuma* translated Ghost is without the article. Has not the religious world been in error as to baptism with, or in the Holy Ghost? The third person in the Godhead it has been generally thought is referred to. May not the phrase *holy spirit* when the corresponding words in the original are used without the article, refer to a divine influence rather than to the personality of the Holy Spirit? Did not John intend to show the superiority of the Messiah by saying that he would immerse his disciples in a *divine* influence in holy spirit, in contradistinction from immersion in water? Was not Jesus, as Lord of the new Dispensation, to have copious spiritual influences so at his disposal as thoroughly to imbue his disciples with them? Let critics look into this matter. In verse. 12. *cleanse* his floor is to be preferred to purge his floor. *Purging a floor* is not good modern English.

In the Common Version we read in verse 14. John *forbad* him which is rather harsh. Did John really exercise the authority implied in *forbidding*? The Revision reads John sought to hinder. This is greatly better.

Instead of *out of* the water in verse 16 we have *from* the water. From is the ordinary meaning of the Greek preposition *apo*. This rendering ought to vindicate the Reviser from the charge of sectarianism. As a dove takes the place of *like* a dove and no doubt correctly.

By mistake, as I suppose the term Spirit does not begin with a Capital. The same mistake is made in the column containing the King James Version. P.

Choice Readings, Illustrations, etc.

ORIGINAL AND SELECTED FOR THE CLOSET AND PULPIT

(Without a parable [illustration] spake He not unto them. *Luke*

No. lv

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—2 Pet. iii. 18.

THE growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts pass upon it before it comes to perfection; and in winter, when it seems dead, it is gathering strength at the root.

Conceive how striking and useful a single individual would be, if seen making progress in the divine life; not only a believer, but courageous not only courageous, but wise; not only wise, but self-denying, and gentle, and pious, and all this followed by kindness and benevolence! What then, would a number of these characters accomplish? They would look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners, bearing down reproach disarming infidelity, putting to silence the ignorance of foolish men, and constraining beholders to glorify God in the day of their visitation. Awake, then, Caristian, and grow in this grace and knowledge of Christ. Press towards the mark for the prize of the high calling of God in Christ Jesus. Others are ambitious, covetous and active. The learned are adding to their intellectual treasures, the honorable are adding to their splendor and distinctions; the rich are adding house to house, and field to field; and none of them saith, "It is enough." And, believer, have you no concern to be changed from glory to glory, and to shine more and more unto the perfect day? Consider, "the soul of the sluggard desireth, and hath nothing, but the soul of the diligent shall be made fat."

> Awake, my soul, stretch every nerve,
> And press with vigor on;
> A heavenly race demands thy zeal,
> And an immortal crown.
>
> A cloud of witnesses around
> Hold thee in full survey:
> Forget the steps already trod,
> And onward urge thy way.

No. lvi.

Satan Tempts by Degrees.

SATAN employs somewhat similar means to lead the Christian into sin as we do to burn a log of green wood. We do not put the match or the candle to the green log at once, nothing could be accomplished should we do this, but we light some shavings under it, then some dry chips, then some small sticks, and then some larger wood, and let them take fire and the log be in the midst of them, and we soon see that great log all a fire.

So it is with Satan, he seldom attempts to entice a Christian to commit a great sin. We would be startled with the idea of committing a great sin, and so the devil brings us to indulge ourselves. "There is no great harm in this;" "no great peril in that;" and so by these shavings and little chips we are urged easily ignited up, and at last the green log is burned. *Watch and pray that ye enter not into temptation.*

No. lvii.

Miracles.

ANDREW FULLER, somewhere makes this remark touching miracles: "When the angel brought Peter out of prison, the iron gate opened of its own accord: but coming to the house of Mary, the mother of John Mark, he was fain to stand before the door and knock. When iron gave intimation, who could wood make opposition? The answer is easy. There was no man to open the iron gate; but a portress was provided, of course, to unlock the door. God would not, therefore, show his miracles when man's hands are appointed to do the work. Heaven will not substitute a miracle where ordinary means are formerly in peaceable possession. But if they either depart or resign, (ingenuously confessing their insufficiency,) then miracles succeed in their vacancy."

> Lightly soars the thistle down,
> Lightly floats it 'n the—
> Lightly seeds of care are sown.
> Little do we note,
> Winch life's thistles bud and blow,
> Till, "the pleasant time" is gone,
> But when all life's paths they strew,
> Then comes melancholy.

REVISION ASSOCIATION.

No. 6.

The Banner and Baptist and the President of the Revision Association on the place of next Meeting.

THE following from the *Banner and Baptist* of Georgia we commend to the consideration of the friends of Revision in the South. The Revision has no warmer friends than Brethren Wood and Hornaday.

PROFOUND REGRET.

So strong is the hold which the Revision enterprise, *per se*, has upon the public mind, that thousands regret that any thing in its direct or incidental operations, should for a moment, retard the work. But then it is not wise to allow our sympathy and good wishes to blind us to the facts which are now being made known to the public. No one who read the article of last week and will read the one which follows, can longer doubt the importance of having a full understanding of the acts and doings of the Revision Association.—[Our article, Number 2, on Revision.] Southern Baptists are *deeply* and *directly* interested, and ought to look well to its affairs. If those who are managing the Association can satisfy its patrons that their rights are protected, and that they are acting in good faith, they ought to make haste to do so. If not, then the patrons should institute measures of reform, and bring the Association back to its original design. If in doing this, a change of place to one more central should be necessary, all true friends of the cause should rejoice at an opportunity of concentrating the influence of the entire Southern Baptist family. It is now evident that this can not be done at Louisville, with its surroundings. May God direct present agitations to the greatest perfection of the work of Revision.

The same No. of the *Banner and Baptist* contains this from the pen of Bro. Crawford, President of the Revision Association.

TO THE FRIENDS OF BIBLE REVISION IN THE SOUTH.

I did hope that it would not be necessary for me to address you again, but circumstances seem to require a short explanation from me.

I felt it my duty on the 9th of November last, in view of the critical condition of our national affairs, to express my opinion and give my advice in reference to the contribution of funds that might pass into the hands of the Bible Revision Association. On the 3d of December, as a simple act of justice, I published certain documents sent me by the board of Managers, and the Corresponding Secretary; but at the same time, I emphatically reaffirmed my position as previously defined. To those who know me, it is needless to say that I stand, in regard to this question, precisely where I stood then.

What was only conjecture in regard to secession, has become history. Six states have seceded and resumed their independence. The revolution, "bloodless as yet," has made progress and is still going on. With all deference to brethren—who maintain that Revision is above nationalities, and independent of civil convulsions, I hold that we should take not another step until we know how, and whither we are going. Yet, while on the one hand I am charged with rashness, on the other I am reproached with vacillation and timidity.

It has been insisted that I have the right to call a meeting of the society. The power of calling a meeting can belong to no officer except by express grant; no such power has been delegated to the President, and therefore I am powerless in the matter. But I go even further than this. The power delegated by the St. Louis amendment to the Board of Managers, is limited to fix the time and place of *the annual meeting*. No power has been conferred upon them to call extra meetings.

Again, even if the Board possessed the power to call extra meetings, it is too late to exercise such power. It is only two months to the usual time of the Annual Meeting. Proper notice could not be given, and it would accomplish no good to anticipate by so short a time the Annual Meeting.

The Board must fix the time and place of the Annual Meeting. The usual time (early in April, will, in my opinion, suit as well as any. As to the place, I regard it not only important but *essential to have the meeting in some central accessible city*. Atlanta, Chattanooga, Columbus, Miss., and perhaps other places have been suggested. Columbus is not accessible, and a stage ride through mud, and especially Mississippi mud, is not likely to secure a large attendance. But, knowing as they do, that not the prosperity, merely, but the very existence of the Revision Association depends upon the next meeting, let the Board of Managers meet the responsibility which rests upon them. I am willing to trust them with the untrammeled exercise of the power which the Association has confirmed to them.

A. M. CRAWFORD, Pres.

Mercer University, Feb. 4, 1861.

This fact I feel settled (and by the way, *it is a most remarkable one*) Board without the power to convene a called meeting to meet an emergency. We now appeal to the Board of Managers to appoint the April meeting at some point more central to the South, than Louisville, say Chattanooga, or Memphis or Atlanta in the Republic of Georgia. Let the largest number possible of the Life Members and Life Directors be gathered and all matters pertaining to the Society be considered, and measures devised to make the Revision Association a hundred fold more influential.

We are confident that we speak the mind of an overwhelming majority of the Revisionists in the South. The Baptist press favorable to Revision is with us. The *Missouri Baptist* the *Christian Index* and the *Mississippi Baptist* have spoken out decidedly.

Will not the Board yield to the reasonable request of the President to hold the next Annual Meeting at a point central to the South.?

THE LORD'S SUPPER

No. 1.

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. 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.—*Tennessee Baptist*.

BRO. GRAVES.—A few evenings since, after I had eagerly devoured two or three times everything in the "latest number" of the *Baptist*, I turned over and thought I would read the column headed "Baptist Principles, Polity and Practice," something I had not done for many months, when I discovered a feature at war, at least with my understanding of Baptist principles. It is this: "The members of one church (though of the same faith and order) can come to the communion of another church only by an act of courtesy, and not by right." (Sec. 5.) I find the same sentiment expressed by Father Miller in Grace Truman. "I believe we do wrong when we extend our *privileges* beyond the limits of our *discipline*," page 242. It seems then that Baptist *Principles* and Baptist *Practice* are very materially different, since in *practice* we do extend our *privileges* beyond the limits of our *discipline*, while our *principles* urge that this "is an act of courtesy." Indeed? Shall a principle of *courtesy* induce us to transcend our *rights*? If so, away goes the landmark doctrine. But any that knows Bro. Graves is aware that he holds *courtesy* in the least possible estimation when it conflicts with *right*—with the exception, perhaps, of this one case. He says: "No church should admit to its communion members of such a (disorderly) church." (Axiom 7). What does this mean? Evidently that if the church were an *orderly* one, its members *ought* to be received to the communion of other churches, with the understanding, however, that *that* church is transcending its rights. If this is not the meaning—that is—if a church ought to receive to its communion the members *of no other church*, orderly or disorderly, then why this caution against *disorderly* churches especially?

You say, "for the steadfast and uncompromising advocacy of these principles and this policy this paper is especially devoted." How is this? The *Tennessee Baptist* "is especially devoted to the steadfast and uncompromising advocacy of the *principle* that no church has a *right* to admit to her communion the members of any other sister church—and of the *principle* that churches *ought*, in the absence of any *right*, to admit the members of *orderly* churches "of the same faith and order" to her communion on the mere plea of *courtesy*. Now, Bro. Graves, what I want done is:—

1st. Show me upon what grounds you establish the "principles" that "The members of one church (though of the same faith and order) cannot come to the communion of another church by *right*.

2d. Harmonize the *Principles* and *Practice* of our churches—at least let "our paper" be "steadfastly and uncompromingly devoted to the advocacy" of such harmony. Either reject the *Principle* of our churches *having no such right*, or reject and proscribe the *Practice* of *admitting members of other churches to the communion*, in the absence of such right, upon the single plea of *courtesy*; and

3d. How can you, as a "Watchman of the night," not only sanction, but *advocate* such a practice in our churches, conflicting, as you acknowledge that it does, with her conceded *rights*.

Yours, in hope of everlasting life,

J. A. WHITEMAN.

Paris, Tex., Jan. 5, 1861.

We answer the above as briefly as possible:

Bro. W. has some things a little confused. The right of a member of any Baptist Church to come to the table of the church of which I am pastor, is one thing, and the right of the church to invite such a brother, when satisfied of his fitness, is quite another. In this latter case there is no conflict between *principle* and *practice*.

The grounds of this strict, and it is the only sort of communion that is really *strict*, are

1. The independence of the churches of Christ.
2. The guardianship with which each is invested, and
3. *Consistency*.

1st. EACH CHURCH IS INDEPENDENT OF ANY AND EVERY OTHER CHURCH OR BODY ON EARTH. This fact, we trust, has been firmly settled in the minds of all Baptists by the discussions of the last year. A baptist church then has the right to receive into her fellowship any person she may judge worthy, although he may have been previously excluded by some other church. Any one church has the *right* to receive him, though every other church in the world should refuse to do it. Nor should this act of hers destroy fellowship any more than difference of opinion, political and religious, should interrupt *friendly* relations. Doctrine nor church order is involved, but the *moral fitness* of the applicant of which each church is the divinely authorized judge.

Owing to this independency and the liberty granted each Church to judge what acts are worthy of exclusion, it comes to pass that one Baptist church does not consider some things worthy of discipline or exclusion that another church does deem worthy of exclusion. For instance, one church in this city will permit its members to sell liquor by the wholesale or retail, attend the theatre, send their children to dancing school, be managers of balls, give wine parties and dancing parties, etc. Another church in this city judges all of these infractions of the teachings of Christ, and would promptly exclude one of her own members guilty of any one of them. And yet these churches are in fellowship, and the baptisms of one received by the other. This is not an unusual case. There is scarcely a church in the State that does not retain members, that a majority of the churches would not bid they know the character of that member. This state of things grows out of the independency of the churches. No one church can enter another and say you must discipline and exclude this or that member, no more than one family can interfere with the discipline of another. Each being responsible for its own government. No family therefore can claim it as right that any one of its members shall be received into my family and be recognized as respectable and worthy of associating with my family. I may refuse to recognize the family as respectable by recognizing the family. I may not recognize to all its members as worthy of my regard, or to associate with my children.

This judgment is my right.

L. R. (CONTINUED.)

THE DAY OF TRIAL.

The times that try professed christian men's principles and party if not their souls are emphatically upon us. No christian now living has ever before been subjected to the trial that he is called to pass through and will be called to pass through during the year upon which we have entered.

What vigilence, what prayerfulness, what strength of Christian principle, what an abundant supply of Grace will it require to escape the thick dangers that beset our pathway. An exchange has pointed out some of these.

1. One danger is, the temptation to intemperance of language—to hot, hasty, extravagant speech. "Keep the door of thy lips," is a Divine injunction, to which there is now especial need that we pay regard. Let us remember it both with respect to those without and those within. Let our words be few, calm, deliberate, dignified, sober. Stirred as our hearts must be, by the momentous interests now in contest, it will be difficult to avoid sin and folly in the use of the tongue, that unruly member.

2. Let our moderation be known in all things. In this, we understand the Scriptures to enjoin self possession, self command, freedom from extravagance and impetuous, hasty, violent action, which are as unbecoming to manliness, as they are sinful in a Christian. Never was there a more urgent need for cool, steady, self-contained, immovable dignity of thought, word, and action than we have now.

3. Let no Christian give countenance to any measure or means for the maintenance of our rights which are not in strict accordance with Christian principles and precepts. The exigencies of our situation may sometimes suggest a resort to methods of obtaining a desired end which cannot be justified by the teachings of the Bible. Let us be firm and immovable on this point. In all our public and private affairs, let us adhere strictly, not merely to the dictates of worldly honor, but to the pure and stern principles of the Word of God. In all our strivings for our political rights, and interests, let us maintain the character of a *Christian people*, such as we have always claimed to be.

4. Let no man whose integrity, morality, and principle are in any degree doubtful, be put in any place of trust and responsibility. We have little faith in the patriotism and political honesty of any man whose moral principles are suspicious. In these times we want pure, well-tried, and faithful men, whose characters are above suspicion, in whose hands to entrust the immense interests at stake.

5. We ought by every possible means to keep the doctrines and precepts of the Gospel prominently before the people. If we are to have a protracted struggle to establish our independence, and especially if there is to be a war, there is great danger that religion will lose much of its position and influence in our land, and amid the convulsions which agitate the people, the kingdom of our Lord and Saviour suffer great and serious damage. Let us labor and pray to prevent that. Let us preach and pray as we have never done before, to keep Christians faithful to their duty, and to convert those who are not Christians to the faith of Christ. Amid the clamor and tumult, the rumors of wars, and the noise of battle, let the trumpet of the Gospel sound louder and louder, summoning men to the standard of the cross, and let every soldier of King Emmanuel be found in the ranks doing valiant service in His glorious and most blessed service.

The successful establishment of our political rights will be but a poor prize if it be won of our Christian character and religious influence.

There are other temptations besides these that try every man, and will prove to all who are *honest* men, as well as Christians. Many of the States, as Tennessee has already done, will, if they have not, pass a *stay law*, releasing every man from the payment of his just debts for one or two years, even though he be able to pay. Now how many men will take advantage of this law, and withhold payment from a needy creditor, when it is in his power to pay, or will make no effort to pay his just *debts*. That man at heart is a dishonest man. The honest and Christian man will make the same effort and sacrifices to pay, as he would if there was no such law—and will stop short of nothing save the sacrifice of his property, to satisfy his creditor,—and he will even submit to a great sacrifice if his creditor demands it. The strictly honest man considers nothing as belonging to himself until his debts are paid.

Let professors of Religion in these times, make themselves the exemplars of *patience*, under heavy pressure, and strict honesty, under temptation to defraud *legally*.

California Correspondence.

BROTHER GRAVES: Your types often make me say queer things, but I shall not attempt to correct them. I leave your readers to find out the sense the best they can, and lay the blame on the unconscious metal.

We have just held our annual Thanksgiving. A more lovely day I have never seen. The unclouded heavens, the green earth, the gladsome sunshine, the balmy breeze, all seemed vocal with songs of praise and thanksgiving to God. Such a day in Eden must have filled our first parents with rapture, and called forth the meet devout expressions of gratitude to the author of all good.

Public worship was held in this place, and I had the privilege of preaching to one of the largest congregations I have ever seen on similar occasions. The day was very generally observed, and many very able sermons were preached throughout the State. This certainly speaks well for the moral and religious progress of this far-off coast. But if any people under heaven have reason for a day of thanksgiving, they are the people of California. Enjoying the finest climate in the world, blessed with the most extraordinary harvests, and the rarest productions of the garden and orchard, their mines yielding sixty millions a year; their hills and valleys covered with flocks and herds, and preserved from sickness and commercial disaster, they would indeed be vile and hardened if they should fail to recognize the good hand of God in their unnumbered mercies.

"Westward the star of empire takes its way." Here it must stop. It can go no further. The Pacific coast is the West. All beyond is the old East. And never did "the star of empire" find such a resting place—a place so rich in gold and silver—so productive in "corn and wine"—so overflowing with "milk and honey"—and so prophetic of health and happiness for future millions.

Possessing one of the finest harbors in the world, in which the commercial marine of all nations can float, San Francisco sits in queenly beauty upon her purple hills, and takes tribute from nearly all lands. The ships of Great Britain, France, Spain, Portugal, Germany, Russia, China, Japan, Australia, North and South America, on the Atlantic and Pacific sides, furl their sails in her presence, and pay homage to her rising greatness. Not satisfied with this, she expects ere long to turn the currents of exchange from New York, London and Paris, and become the banker of universal commerce. Her vaults up in the mountains are never disturbed by a panic or a commercial crisis; they are ready for all demands. Conscious of her rapidly increasing power, she is now preparing to set in operation a line of steamships to China, Japan, and the Amoor river, in Siberia, and with a railway to the Atlantic cities, she will indeed occupy a conspicuous and enviable position. No one who has the least acquaintance with the almost boundless resources of the new States and territories on this coast can, for a moment, doubt that here American civilization will have its grandest development and attain its proudest triumphs.

But what prophetic tongue can tell the religious future of this rising empire? Will God be loved and honored here, will his name be great among the people, will his sovereign rule be acknowledged and welcomed by all? We have faith in God's eternal purposes. He is shaking all nations, and the desire of all nations will come. We rejoice in "the sure word of prophecy." We know that all nations and tongues will serve Him.

But keeping in view present agencies and instrumentalities we are hopeful. God has already greatly blessed the infant churches of this land. With a scarcity of ministerial force, they have continued to increase in number and influence, and there is now strong probability that within a few years at most, every important point will be occupied by a pure Gospel church. Most of the Protestant denominations are actively at work, and as far as they do good in making society better we rejoice, but as they retain many of the peculiarities and corruptions of their old mother, that dishonor the King of Zion, we will not give place to them by subjection, no, not for an hour.

We live not to "handle the Word of God deceitfully" as most of them do, but by the truth commend ourselves to every man's conscience in the sight of God. God approves of this fidelity, and blesses the labors of his servants. And when we consider the growing importance of this State, and its relations to the many millions of people we can but see how vastly important it is that pure Scriptural churches should occupy a conspicuous position here. They stand face to face before the Paganism of five hundred millions of China and Japan, to say nothing of the abominations of the papacy in neighboring countries. God in his providence will make California the Judea and San Francisco the Jerusalem of modern times, whence shall go forth Evangelists and pastors for the evangelization of nations. Our churches are coming up nobly to the work, and are now contemplating means by which the rising ministry may be "trained by every rule of holy war."

The question of ministerial education is now before our people, and the report of the committee which has the matter under consideration, is looked for with much interest. May God put it into the heart of some wealthy disciple to lay the foundation of this great enterprise, and thus aid in glorifying the name of his Lord!

One thing that is peculiarly gratifying is, that we have no divisions among us. Our brethren generally see eye to eye. All work together in harmony and peace, laboring for the salvation of sinners and the extension of the Redeemer's kingdom. If there is any exception to this, it is so trifling as to produce no disturbing effect. I have never attended any general meetings of our churches, where there have been more uniform courtesy and general Christian confidence. This is all the more pleasing when the fact is considered that our brethren are from almost every State in this Union. May this harmony long continue. God continues to favor the church committed to my care. This has indeed been a year of religious prosperity. There has been a steady growth by conversion and baptisms. This state of things has of late disturbed the equanimity of some of my neighbors, and last Sabbath a regular and furious attack was made on us, and more is promised. This is no new thing. We would not be the churches of Christ if we were not exposed to obloquy and misrepresentation. We hope that these pangs may result in the conviction and conversion of our neighbors. C. R. H.

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 show a POAND 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 these 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.

We are apt to "limit the Holy One of Israel," and to say, "Some things have worked together for our good." God says, "All things!" Joys, sorrows, crosses, losses, prosperity, adversity, health, sickness; the gourd fall and the cup emptied; the lingering sick bed, the early grave!

Often, indeed, would sight and sense lead us to doubt the reality of the promise. We can see, in many things, scarce a dim reflection of love. Useful lives taken, blossoms prematurely plucked, spiritual props removed, benevolent schemes blown down. But the Apostle does not say, "We see," but "We know." It is the province of faith to trust in the dark.

News from the Churches.

AND KIND WORDS FROM FRIENDS.

Revivals in Tennessee.

GOOD NEWS.—It has been but a few weeks since we recorded a glorious work of grace among the students of Union University, Murfreesboro, Tenn., in which a goodly number of young men were the subjects, and several of them became impressed with the duty to preach the Gospel of the Son of God. Our heart rejoiced, and was glad.

To-day we hear that God has remembered Mossy Creek, the College of East Tennessee, in great mercy, and fifteen of the students have confessed Christ. Thus in the midst of these exciting times the revival spirit is at work among the churches of Tennessee. What an encouragement to labor!

Bro. S. S. Sandford, reports:—

"I purpose to let the fifteen thousand readers of the *Tennessee Baptist* know what the good Lord has done for his people at this place. The Missionaries of the General Association have just closed a protracted meeting here (Elas T. J. Lane, G. G. Taylor,) which resulted in the conversion of 32. Twenty-two joined the church. Fifteen students of the Mossy Creek College professed Christ. A glorious time for the students. What joy and consolation it will be to the parents when they hear of this meeting. Its blessings will be enjoyed in heaven. Brother Lane was not able to labor the last three days of the meeting on the account of a fall he got passing from the boarding house to the church.

"The College is in a prosperous condition—eight young ministers in the school."

The Brownsville Female School, West Tennessee, within the last six months has been richly blessed, and now we want to hear some token of good from the Mary Sharpe. Bro. Dayton commenced last Sabbath to preach to the church in Winchester. May God bless his labors abundantly. Will not every father and mother who has a daughter there unite in prayer daily, until a blessing is poured in upon the 300 daughters of the South assembled there?

MORE GOOD NEWS.—God has not deserted the Baptists of Tennessee. Bro. Isaac Bayless, of the Milan church, Union county, reports:

"Dear brother, I hereby inform you that on yesterday a meeting of 16 days closed, which resulted in about 20 conversions. There was added to the church by experience 24, by letter 6, restored 2—making 32. Seven of this number were members of the Methodist society, one of them had been a class-leader for some years. Him and another who joined us were the most intelligent of the Methodists. They began to investigate the subject of Church Discipline and Baptism, and thus became Baptists. The meeting was conducted by our pastor, Elder Foster, and Elders G. Whalen and M. Monroe. The church was greatly revived. God be praised for his goodness.

ISAAC BAYLESS, Ch. Clk.

THE GOOD WORK PROGRESSING.—Bro. J. A. Hagaman, of Johnson county, Tenn., reports:

"There was a protracted meeting commenced with Indian Creek church, Washington county, Tenn., on the 12th of this instant. The meeting was slow coming up, and on the 9th day, Brother Stone, the pastor of the church had to return to his other appointments. I still protracted the meeting, aided by brothers Mulkey and Pinner, until last Sabbath. I baptized 11 converts during the meeting, and two were received by recantation. It was truly a gracious time of the outpouring of the goodness of God. The church was much revived. Glory be to God, and to him be all the praise, forever and ever. Amen."

WHAT GOD WROUGHT THROUGH BRO. NEAL.—Bro. Graves, the churches under the pastoral charge of Bro. M. H. Neal, with one other to whom he preached for several days, were blessed last year, with an increase of from 100 to 200 members. Of these more than 50 from the Pedobaptists and Campbellites.

It has been said that those who come to us from the Methodists do us more harm than good. This is true when they come before they are thoroughly converted to Baptist principles.

DEPARTMENT

RAILWAY MARTYRS.

[illegible]	8:00 A. M., 3:00 P. M.
Louisville and Nashville	10:00 A. M., 8:00 P. M.
" " Gallatin Express	3:00 P. M.
Nashville and Decatur	7:00 A. M., 4:00 P. M.
Edgefield and Kentucky	8:45 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., 3:00 P. M.
" " Gallatin Express	9:30 A. M.
Nashville and Decatur	1:30 A. M., 1:30 P. M.
Edgefield and Kentucky	10:15 A. M.

SUMMARY.

A late number of the Richmond *Whig* says:

"We regret to see from many of our Northern exchanges, that the import of the late election in this State is, to a large extent, misunderstood or misrepresented in that section. The impression that Virginia has decided to remain in the Union *as matters now stand*—to submit to the rule of the new dynasty *under the Chicago programme*—is a gross and pernicious error. She has decided to do no such thing; nay, she has decided to do just the reverse, by a popular judgment approximating unanimity. She has determined that her connection with the Northern States shall end, unless satisfactory and inviolable assurances are given that every constitutional right she has will be recognized and respected, and that her equality and safety, as a member of the Confederacy, will be free from all jeopardy.

We stated in an editorial that appeared on the morning of the election, that "we expected to see a vast preponderance of fair-minded, rational, conservative men, and yet men who, unless the North will agree to a *speedy, satisfactory, and final adjustment* of the issues in controversy, will loudly unfurl the standard of resistance, and resolve to stand or fall out of the Union.

We now add that our prediction as to the character of men who would be elected has been fully realized, and we warn the people at the North that the admonition to them, coupled with that prediction, is no less truly prophetic, should the contingency occur."

Mr. Lincoln left Springfield *en route* for Washington on Monday last the 11th. inst. The Springfield *Journal*, his special organ, thus discourses on his policy and purposes: "In less than one month Abraham Lincoln if he lives, will be inaugurated President of the United States of America. From the steps of the Capitol he will proclaim his purposes, his policy, principles, and our word for it, that address will strengthen all weak backs, make every true Union man's heart bound with joy, and break the ranks of treason. We say again, what we have often before said, in substance, Mr Lincoln *is not a traitor*. He is not composed of material out of which a traitor can be made. We will so far play the "organ" as to say to all compromisers and temporisers, go ahead, but don't count Abraham Lincoln "in" for any plan of adjustment that surrenders the principles upon which he was elected."

By late advices from Washington, we learn Corwin moved to still further postpone taking a direct vote on the report of the Committee of Thirty three for a few days longer. He believed the public interests would not be prejudiced.

Corwin was duly impressed with Burnett's suggestion, but thought the Peace Convention was something they should agree on, or offer light on the subject, so as to enable the House to come to a better conclusion.

Craig, of North Carolina, had no hope from this Peace Convention, and opposed the postponement. As Republicans had been so generally heard, those on the other side ought to have an opportunity to make speeches.

Brunett was perfectly willing to postpone the private bill within five minutes of taking the vote.

Corwin said he would not certainly call for the vote until the gentlemen on the other side could be heard.

The Peace Congress will probably report about one hundred going to press. The Border States resolutions seem to meet with the most favor.

The general impression is that the Conference will adopt some such plan, including the prohibition of slavery North of 36 30. South of that line the question is to be determined by the people.

On Monday, Craig, of North Carolina, offered a resolution that the President acknowledge the independence of the Southern Confederacy as soon as officially informed of its establishment, and that he appoint such Commissioners as that Government may appoint for an amicable adjustment of all matters in dispute.

On Craig's motion the resolution was referred to the Committee on Foreign Affairs.

Jefferson Davis of Mississippi, was unanimously elected President of the Confederated States of North America by the Convention at Montgomery on Saturday last the 9th. inst. and A. H. Stephens of Georgia, Vice President.

The Constitution of the Provisional Government of the Southern Confederation, has been printed, and is now public. The preamble is as follows:

We the Deputies of the Sovereign and Independent States of South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana, invoking the blessing of Almighty God, do hereby, in behalf of these States, ordain and establish this Constitution for the Provisional Government of the same, and for such time as may be necessary for one year from the inauguration of a permanent President, or until a permanent Constitution for a Confederation between said States shall be put in operation, whichever shall first occur.

It prohibits the foreign slave-trade but with the exception of two or three articles relating to the capture of fugitive slaves, and regulating the inter state slave trade, it is the same as the Constitution of the United States.

The Texas Convention has passed an ordinance favoring the formation of a Southern Confederacy, and elected seven delegates to the Southern Congress.

From New York we learn that the muskets seized by the police were, on Saturday, placed unconditionally in the hands of G. B. Lamar, who telegraphed the fact to the Collector at Savannah, and a Savannah Dispatch says that the New York muskets seized by order of Governor Brown have been released.

Mr Lincoln arrived at Indianapolis on Monday evening on his way to Washington. He was attended from the railroad depot to the city with a very magnificent escort. He addressed the people from the balcony of the Bates House, and in the course of his speech asked "Would marching an army into South Carolina, with hostile intent, be invasion? I think it would, and would be coercion also; if South Carolina were forced to submit but if the United States should merely hold and retake her own forts, and collect duties or withhold mails where they are habitually violated, would any or all of these things be coercion or invasion? If professional Union lovers, resolved to resist coercion, think so, their idea of preservation is exceedingly thin and airy. Lincoln further took the ground that a State had no more right upon principle to break up the Union by withdrawal, than a county has to break up a State. Lincoln concluded by saying that he was not asserting anything, but asking questions for the audience to decide what was right and what was wrong.

CHEAP PATRIOTISM!

As we learn with what cheerful alacrity the Legislature of Massachusetts have passed resolutions tendering men and money to aid the President to maintain the government in the present crisis, we cannot help contrasting this cheap sort of patriotism with the treachery of New England to her country's interests, when that country's honor was staked on the issue of a war against a foreign enemy. Till this tradition should be obliterated from the tablets of history, surely decency or a sense of decorum might have restrained the Legislature of Massachusetts from any such shameless exhibition of haste and eagerness as these resolutions evince, to "let loose the dogs of war," and "inaugurate a sanguinary conflict in which our own people are to be the victims of her magnanimous heroism." As if it was not enough in the war of 1812-14, that the government was called upon to supply veteran troops, the ablest generals and the largest fleets in the world, with raw recruits, officers who had never seen an enemy, half a dozen frigates and a scantily replenished treasury, at that trying crisis New England most raised the standard of open rebellion and declared her secession from the Union! It is a matter of simple history, that a convention set for the express purpose of thwarting the measures of government, while the press and the pulpit thundered every species of denunciation against whoever should assist their country in the hour of danger. And this was the work of the friends of religion and social order who had been so zealously attached to the government while it was administered by their own party, that they suffered not the popular beneficiary "to visit the President's cheek too roughly." Boston signalized her zeal for the public good by forming associations for the purpose of preventing the filling up of government loans. Individuals disposed to subscribe were obliged to do it in secret and conceal their names as if the action had been criminal or dishonest. At the same time immense runs were made by the Boston banks on those of the Central and Southern States; while the specie thus drained was transmitted to Canada in payment of smuggled goods and British government bills, which were drawn in Quebec and disposed of in great numbers, on advantageous terms, to moneyed men in the States.

And with the exception of Massachusetts, no volunteers were sent from New England in the Mexican war, and for means to feed and clothe those who volunteered from that solitary State, *public charity* had to be invoked. The *State* contributed nothing to aid her citizens to fight her country's battles! Nothing it would seem, is so potent to quicken the sluggishness of Yankee patriotism, as the prospect of coercing Southern States and chastising Southern contumacy!

The following tabular statement will serve to show WHO FOUGHT THE BATTLES OF THE UNION:

Fourteen slave States furnished 45,630 volunteers, the free States and Territories furnished but 23,054. The disparity is marked, considered from any point of view, but especially so in regard to the relative population of the two sections. The figures, we may add, are derived from Executive Document No. 62, of the 1st session, 30th Congress.

Naturality of the Regular Army in the Mexican War.

Non-slaveholding States and Territories	28,336
Slaveholding States	16,455

Volunteers to Mexican War from Slaveholding States.

	No.	Killed.	Wounded.	Died
Arkansas	1,363	22	2	132
Florida	323	1	1	7
Texas	7,313	48	20	117
Louisiana	7,728	15	6	192
Tennessee	5,402	57	13	146
Kentucky	4,303	105	58	176
Virginia	1,303	6	—	91
North Carolina	930	—	—	171
South Carolina	1,064	53	113	214
Georgia	2,687	42	5	125
Alabama	3,011	—	—	149
Mississippi	2,319	60	45	236
Maryland and District of Columbia	1,330	13	9	92
Missouri	6,733	28	2	228
	45,630	418	267	2,040

Volunteers in Mexican War from Non-Slaveholding States and Territories.

	No	Killed	Wounded	Died
Massachusetts	1,068	2	—	28
New York	2,604	54	77	71
New Jersey	426	2	—	9
Pennsylvania	2,464	30	59	198
Ohio	4,694	31	2	217
Michigan	972	—	—	—
Indiana	4,440	43	—	218
Illinois	5,973	107	97	331
Wisconsin	146	—	—	3
Iowa	229	—	—	3
	23,054	284	235	1,117

No volunteers were sent from Maine, New Hampshire, Vermont, Connecticut and Rhode Island.

T

ENGLAND'S VIEW OF A SOUTHERN REPUBLIC.

The following leader in the *London Times*, the exponent of the views of the British Government will be read with interest, and we think clearly foreshadows the line of policy that England will adopt in case the Southern States, or the "Cotton States" alone should form a Southern United States. It is evident that England and the foreign powers would at once acknowledge their independency and nationality, and treat with them, and protect their commercial relations with them.

But, supposing the sanguine politicians, of which Mr Seward is a type, to be in the wrong; supposing the gulf between the free and slave soil, when once made, to widen daily more and more; supposing the pride, or the political ambition, or the pecuniary interests of the Southerners to be satisfied with their new independence, what will be the action of the rest of the Federation? Will the North give up with the slave States all the vast continent which lies to the South and West of them? Are all the dreams of American ambition to be forever foregone by the youth of New York, Ohio and Michigan, the most active and enterprising populations of the Republic? If South Carolina secedes, if Georgia, Florida, Alambama, Arkansas, Louisiana, follow; if a Southern Federation be formed and take its place among the powers of the earth, there can be no more hope of keeping the Border States. These will be drawn by natural affinity to detach themselves from the North and join the Slave-holding Federation. North Carolina, Tennessee, Kentucky, Missouri, Virginia, Maryland, Delaware, will then be disassociated from the Free States. Such an event cannot be regarded without dismay by the most staunch Abolitionists. It would in fact make the Southern Federation the real United States, as far as territory, present and prospective, is concerned, and reduce the North, to what our ancestors have called a "Rump." The people of Boston and Philadelphia might be distinguished for their ability and enterprise, but they would belong to a country with hardly a greater future than Canada. Every natural advantage would be on the side of the slave States. Look at the map and you will see what a narrow strip of country composes the free soil of the American Republic. Only the sea coast from a British frontier to the Delaware belongs to it all the rest stretching far away down the Atlantic along the Gulf of Mexico, is in the hands of slave owners. The mouth of the Mississippi is there, the Missouri and Arkansas, the great arteries of the extreme West, are theirs. Virginia pushes a spur of territory to within 4 hundred miles of Lake Erie, and thus divides the Atlantic Free States from the West, in a manner highly dangerous to their future Union. Indeed, it is doubtful whether the connection between New York and New England on the one hand, and Illinois and the neighboring States on the other could long survive the total separation of the South. The North would have a territory as straggling as that of Prussia, and the Western region would soon find it advantageous to dissolve its Union with the Eastern. In the meantime, all the riches in the New World would be in the grasp of the Southerners. Instead of exploring the inhospitable regions in the neighborhood of the British frontier, which would be all that remained to the North, the slave-owners would carry their "undeniable property" into lands blessed with every advantage of climate, soil, and mineral wealth. Texas has territory enough to make three or four great States. New Mexico is about to be admitted with slave institutions. Arizona will follow. Mexico must in a few years be conquered, and the Southerners, lords of the most magnificent domain in the world, would control the passage between the two oceans.

In short, if the Union lets South Carolina go, there is no saying what may go with it. It is very well to speculate on the return of an erring sister, but experience shows that secessions when once made, are not easily recalled. It is the nature of cracks to widen, and both at the North and West there are masses of people so earnest in the advocacy of strong measures to prevent a disruption, that the President may be forced into active measures. For our own part, whatever opinions Americans may have of English policy, we beg to assure them that, in this country, there is only one wish—that the Union may survive this terrible trial. Should Providence decree it otherwise, we earnestly pray that the separation may be an amicable one. Civil war, in a flourishing country and among kindred people, can never be contemplated without horror by a nation like ours, and we trust that neither the violence of the people, nor the weakness of their leaders will bring this calamity on the American Union.

On account of some mistakes in the figures as heretofore published by us, we re-publish the following article in a corrected form:

BAPTISTS AND METHODISTS.

According to the latest official statements of the Methodist Church, just published, it appears that the members connected with that denomination in the United States, number 994,447. This denomination has generally been regarded as taking the lead of all others; but if these returns are correct, as they doubtless are, the Baptists stand No. 1 in numerical strength, and our Methodist friends must wheel into the line below. The comparison stands as follows:—Baptists 1,020,442; Methodists 994,447. The Baptists have therefore 25,995 larger membership than any other religious denomination in the United States. Of course the Methodists include a large number of those who are still "on probation."

Now to the 994,447 Methodists that are claimed apply the rule laid down by the Rev. Mr Anderson, a Methodist, of Northern Wisconsin, to his brethren. Literally, in order to take out the backsliders, and see what is left. His rule is—

"Count the people by tens, and take nine out of every ten for backsliders; then count—what remains, and take nine out of every ten of them for backsliders—and what remains may be regarded as "Simon Pure."

Operation:—994,447 divided by ten, and multiplied by nine, and the results subtracted from the original leaves 99,944. This submitted to the same process leaves 9944 as the probable number of regenerated members in the Methodist denomination in America. We believe that Methodist minimar is correct in his estimate.

BOOK NOTICES.

MEDICAL ADVISER. A full and plain treatise on the Theory and Practice of Medicine, suited to masters and families. By Resin Thompson, M. D., of Nashville, Tenn., author of "Thompson on Fever," and several medical works. Published by Isaac Bliss, Germantown, Tenn. 1860.

This is an octavo work, on good paper, and large clear type, of 1130 pages. Judging from the acknowledged skill and ability of the author, we should suppose it is eminently suited to every family. Dr. Thompson is our family physician, and we know his treatment of a variety of diseases to be successful, both in our own and in other families. We unhesitatingly commend it as a safe guide to every family. Price $6.50. The author would confer a favor to prepare a smaller work that could be offered for half the money, and thus be brought within the reach of the poorest family.

The *Banner and Baptist*, Georgia, thus kindly speaks of the *Review*:

IT MUST NOT BE.

The publishers of "The Southern Baptist Review," have said that, unless those who owe for it, pay up, or its friends otherwise come to their assistance, it must be discontinued. Surely Southern Baptists will not allow this. It is worth vastly more than it costs—$2 00 per annum. The contents of the last issue are really worth more than the price for a year. The following are its contents:

"Review of Abbey's Baptismal Demonstrations, Joseph Sorsby—The Second Advent of Christ: Is it Pre-millennial—The Natural History of Presbyterian Defections from Evangelical Truth, J. Tovell—Fuller's Sermons, J. M. P.—Baptism for Remission of Sins, A. P. Williams—The Second Duty of a Believer in Christ, ——, Va.—The Ordinances, a Virginia Layman.

"Eclectic Department.—Exegisis of Romans, vii 17-25. Notices of New Publications—The Life and Letters of Mrs. Emily C. Judson—The Gospel by Matthew—Commentaries on Ecclesiastes—The Life of George Washington—The remarkable Adventures of celebrated persons—Forty years' experience in Sunday Schools—Prolegomena Logica—A Year with Maggie and Emma—Notes on Nursing—Review of Corrective Church Discipline—The Ebony Idol—The Religious Denominations in the United States.

SOUTHERN BAPTIST REVIEW

Do you take it? Do you owe 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 1862.

THE ORIGIN OF THE BAPTISTS. Traced back by Milestones on the Track of Time. By B. 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 contest our denominational antiquity, we can rebut their assaults with the following from the Christian Presbyterian of sometwo 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 union with the description which God has given of his own people when he calls them his hidden ones."

TO PHYSICIANS AND FAMILIES.

The new and enlarged edition of the celebrated work, "R. Thompson on Fever," that has received such general favor from physicians and planters who have become acquainted with it, is now issued.

Any family of ordinary intelligence can manage a case of typhoid fever, by following the directions laid down in this work, as easily as *they cure chills with Dr. Clark's Ague Pills*. We must believe this from the testimony of planters who have tried it.

A physician from an adjoining State writes, that he has treated fever upon the plan laid down in the above work for several years, with entire success, though typhoid fever has prevailed in his practice the present year in an unusually malignant form, but that it has been circulated through his country that the plan had failed in the hands of the author, and that he was this year losing nearly all his typhoid cases: and inquires if this be so? We answer, that Dr. Thompson is physician to nearly all the families connected with this concern, and that they are pretty well scattered through the city and vicinity; and that, besides these, we have inquired of others, who are best acquainted with his practice, and the result is that we have heard of his losing no case of typhoid or any other form of fever, since he has been practicing among us, a period of about eight years. We have also seen reports from many of the first physicians of the South and West, who have obtained a like extraordinary success by following Thompson's plan of treatment.* We have been pained—our heart has been made sick—by hearing of the death by typhoid fever of the loved, the young, the beautiful, the talented, the influential—with rare exceptions it seems not to be.

Price $2 00 in strong stamp—sent by mail. Address,

GRAVES, MARKS & CO.

*Dr. Thompson is a high-toned Christian gentleman, but he is not a Baptist; we cannot, therefore be suspected of undue bias from denominational influence in favor of him or his book. What we say is said from a regard for humanity.

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 the 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
Christian Paradoxes. B. N. M. Crawford. $1 00
Ten Days Travel in Search of a Church. $1
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 12:00 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, or one of the following weekly papers for one year.

Tennessee Baptist,
Landmark Banner,
Western Recorder.
Missouri Baptist,
Arkansas Baptist,
Texas Baptist.
Mississippi Baptist.

Or one of these

REVIEWS OR MONTHLIES.

The Southern Baptist Review.
Christian Repository.
Dayton's Monthly.

For Five Annual Subscribers at $2—

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

Tennessee Baptist,
Southern Baptist Review,
and Youth's Magazine for 1 year!

PREMIUMS GOOD FOR ONE YEAR.

Wall and Robinson Histories, Vol. 1

For nothing, or a little talk

Every Minister

Should possess a copy of these invaluable Histories, and we therefore offer them to any one for a few hours talk.

For Six Annual Subscribers at $2—

1 Vol. of Robinson's Works, or
1 Vol. of Wall's History of Infant Baptism

Each $3 50.

For Ten Annual Subscribers at $2—

1 full set of Robinson's Works, or
1 full set of Wall's History of Infant Baptism (newly bound in Library style, worth $6.

For Twenty Annual Subscribers at $2—

One Body and Lung Brace, worth $12 50

For Twenty Annual Subscribers

$25 Worth of our Books, at Catalogue prices

For Twenty-five Annual Subscribers—

Twenty-Five Dollars in Cash.

SEWING MACHINES for PREMIUMS.

For Fifty Annual Subscribers—

One of Howe's Fine Sewing Machines, warranted to be a fine article, and to give satisfaction

Price $50

For 50 Annual Subscribers at $2—

One of Wheeler & Wilson's first class Sewing Machines. Price $50, warranted 2 or 12 months

For 50 Annual Subscribers at $2

One of Grover & Baker's Noiseless Sewing Machines. Price $50.

For 50 Annual Subscribers at $2—

One of Singer's Sewing Machines, warranted for one year. Price $50

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 Welton, (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.

PREMIUMS

Sunday School & Juvenile Library Books.

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.

For Eight Annual Subscribers at $2—

The Complete Library of the Southern Baptist Sunday School Union—54 delightful books.

or, Bolle's Tour, 10 vols. Price $5.

For Three Annual Subscribers at $2—

The Goldart Series.

For Six Annual Subscribers at $2—

Arthur's Juvenile Library,
Or, Arthur's Household Library,
Or, Alnwell Stories,
Or, Chamber's Library,
Or, The Cottage Library.

For Two Annual Subscribers at $2—

Casket Library, 4 vols. Price $1 25.

Or, Adlen Series, 4 vols. Price $1 20.

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 current at their par.

See directions for sending money.

GRAVES, MARKS & CO.,
Nashville, Tenn.

dec15

MARRIED,

On the 20th January, at Shelbyville, by Eld. T. D. Jones, Mr. W. B. WHITAKER to Miss N. S. KIMBROUGH.

Special Notices.

COUGHS.—The sudden changes of our climate are sources of Pulmonary, Bronchial, and Asthmatic Affections. Experience having proved that simple remedies often act speedily and certainly when taken in the early stages of the disease, recourse should at once be had to "Brown's Bronchial Troches," or Lozenges, let the COUGH, Cold, or Irritation of the Throat be ever so light, as by this precaution a more serious attack may be effectually warded off. Public Speakers and Singers will find them effectual for clearing and strengthening the voice. See advertisement. jan5-3m

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 my 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. BERGINCEND.
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 words 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 we *shall have it sent* 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
Who 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 earn every cent 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 15th Feb 1861

Milton Standley, G K Towns, G W Brittain, J J Edwards, P P Cox, J P Gathings, Joshua Lee, O P Harrell, W C King, Joel Rushing, R J Huntley, C Austin, V T Chears, K C Timmons, E Mullin, D A Covington, Dr T L Dorster, D T Redfern, W Chambliss, sr, T J Polk, John W Davis, B K Pond, B S Boyd, Allen Gandle, F E Flake, H King, P T Hammond, J F Smith, P Wingo, Eld J F Buist, Rolls League, Jas B Mobly, E G Motley, Miss M L Cobb, Joshua M Moore, A A Cheeves, Mrs Louisa Buchington, Eld W M Lea, Eld W Hugins, C A Sanders, Mrs M F Gulletts, G B Hasher, Elizabeth Mallory, Thos Wright, Mrs R A Young, Eld H C Lollar.

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

E Edward Bolin 20 April, Eld R E Booker 17 Sept, Thos E Milburn 22 Jan, Eld S Mungo 1 Nov, Eld J K Lacy 30 July, Eld E D H 26 June, Eld W W Head 3 May.

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

John D Chapman 5 Mar, W Hammock 20 Aug, W D Byrd 15 Nov, G W Martin 7 Mar, W H Holder 15 May, Eld James Rees 3 Aug, Eld L E Brooks 15 Sept, Mrs Nancy Welch 9 Nov, Jo Ray 9 Feb, J S Killen 19 May, D J Warren 17 July, O H P Garrett 6 May, John F Powell 5 Mar, Noah Abbott 26 June, John B Jones 8 Nov, Mrs M E Coody 12 August, G S Perry 10 Nov, J S Hanks 20 June, J W F Carnelia 11 Oct, J H King 8 Nov, Eld G W Harris 14 Mar, Calvin Speck 18 June, Eld J J Ray 3 Jan, S F Brown 4 Sep, Jas M Holland 15 Aug, Jas Sears 12 Nov, Capt J Faulkner 16 Oct, P J Jarnigan 26 Dec, M Pagett 4 Sept, Amos Smart 15 Dec, D F Berry 8 Dec, D M Herring 19 Feb, H Bayless 29 Nov, Eld W C Cotter 4 Mar, W D Mitchell 29 Mar.

The following subscribers have paid to the date annexed to their names for 1862:

Eld J M Goodson 15 Nov, Eld D Simmons 17 Jan, R B Tribble 17 Jan, Eld G Walker 27 May, W Weatherly 4 Feb, D J Sumner 4 Feb, Dr M McCoy 1 Mar, E G Young 14 Feb, Jeremina Taylor 5 Mar, Prof T J Horner 1 Jan, G A Coulson, J M Fowler 12 Feb, J W Durham 12 Mar, T R Mitchell 4 Apr, Eld E E Blackwell 4 Mar, H C Reynolds 21 Jan, Jas Chestnutt 20 Feb, G W Tree 21 Jan, W D Ferguson 1 Jan, J J Sheldon 14 Jan, Jesse Ray 4 Jan, Carry Ray 28 July, Spencer Gibbs 14 Jan, J A Ware 19 Jan, W R Sproles 10 June, Mc D High 8 Jan, Wm Stringer 12 May, J M Davidson 1 Sep, Henry Allen 1 Jan, B F Hooper 1 Feb, John R Battle 1 Jan, Jo E Parker 26 Jan, T B Malone 21 Mar, H W Griffith 8 Jan, Eld John Bryce 21 May, E P Wood 6 April, Wm Jordan 9 Aug, T B Evans 3 Sept, M Street 14 Jan, A Finley 4 Feb, A H Cross 8 Jan, H Byas 26 Jan, C T Grace 14 Jan, C Walson 1 Mar, J Perkins 7 May, J B Cemals 21 Feb, C N Horn 4 Sept, W T Cartwright 1 Jan, D Nowlin 20 April, Eld G Whalen 6 Jan, Mrs C M Allen 7 Jan, M L Holland 1 Jan, Eld W L Hawes 5 Mar, D L Bussey 27 Feb, J Bussey 27 Feb, E R McDaniel 3 April, Jas Simmons 21 April, E B Fuller 10 April, S W Dorsham 1 Jan, J Perkins 5 Mar, Peter Marion 20 Jan, E T Smith 6 May, John Andrews 25 Jan, R T Baylor 1 Jan, Eld J Johkson 8 April, John Drago 15 April, A Hardy 7 Feb, H M Lemay 20 Sept, B Rithley 19 Oct, W T Bennett 8 Jan, D C Hall 25 April, J W Bramlett 15 Dec, B M Hodges 13 Mar, J J Dodd 14 Feb, C Dowling 2 May, E B Hilster 1 Jan, C B Young 28 Oct, G M Phillips 10 July, W J Gill 28 Jan, J W Nicholson 13 June, Thos Chiles 22 Jan, P E Ball 12 Dec, Jas Young 17 Dec, A Adkins 5 Sept, Dr E R Carswell 1 Jan, Eld G Mynatt 11 April, Eld J F Russell 10 Mar, Jas Emmerson 1 April, Dr M W McCraw 18 Feb, G Jordon 10 Mar, Mrs M Hestle 22 Jan, M A Blair 16 May, Eld T A Holmes 5 Nov, W Moss 29 Sept, R T Rouse 12 Mar, E T Goggin 5 June, S Oswalth 15 May, Mary Kelly 21 June, Mrs P McCulloh 3 Feb, C P McInnich 1 Jan, D M Evans 5 Mar, Turner Hay 1 Jan, Miss Sue V Williams 1 Jan, Henry Neptune 11 Feb, A D Chockley 4 Mar, J T Bostick 14 July, C T Morris 7 Jan, W A Mercer 1 Jan, John D Gray 12 Mar, J D Wilson 1 Jan, L L Andrews 5 July.

The following subscriber has paid to the date annexed to their names for 1863:

J D Coleman 20 Oct, J C Pitts 4 Feb, J H Smith 1 July, J B Smith 24 Feb, John R Whitten 3 Mar, B M Hill 5 March, R R Stevens 13 Jan, Mrs Jane Davis 9 Feb.

The following subscribers have paid to the date

FAMILY READING.

SPEAK GENTLY.

Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear;
Pass through life as life on best they may,
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run,
Let such in peace depart.

Speak gently, kindly, to the poor:
Let no heart-frost pass be heard;
They have enough they must endure,
Without an unkind word.

Speak gently to the erring: know
They must have failed in vain;
Perchance unkindness made them so
O, win them back again.

Speak gently! He who gave his life
To bind man's stubborn will,
When elements were furous for strife,
Said to them, "Peace, be still."

Speak gently: 'tis a little thing
Dropped in the heart's deep well
The good, the joy which it may bring,
Eternity shall tell.

DRAW YOUR MONEY—DON'T SPEND IT

The man who drinks whisky or chews tobacco, spends his money. The man who buys good books and takes time to read them, plants his money. The man who works without understanding the nature of his business, and for that reason expends twice the amount of labor needed to produce the result obtained, spends his money. The man who reads extensively in the line of his business, and thus appropriates to himself the knowledge of others, plants his money. The man who buys whatever he needs to buy, from remote points, spends his money. The nation, state or community which buys more than it sells, spends its money. The nation, state or community which sells more than it buys, plants it money. But a nation, state or community which sells, say $3,000,000 worth of bread and meat stuffs per annum, and buys but $2,000,000 worth of fabricated goods, in that it sells, each year, a portion of the real estate, in the shape of mineral plant food, plants its money on rented land, or on a mortgaged farm, a portion of the soil of which must be delivered every year as interest. Whilst the man who buys less than he sells, and buys that from his neighbors, thus sustaining home consumption, plants his money alike for himself and his posterity.

A man who buys a home not only plants his money—he plants himself, and becomes a patriarch. If he adds to that home the useful and the beautiful, he not only plants his money—he plants his children around him, and inspires in them a love of home, and a veneration for their parents. If a nice house is not associated with foolishness in dress, it becomes a great prompter of "decent self respect," and thus useful and beautiful surroundings operate as powerful incentives to virtue and manly honor. A family thus brought up will never be scattered to the four winds of heaven, leaving their parents to die alone,

"Beaten by winds, and rain and storm,
Cast down, forsaken and forlorn."

as wealthy misers often die, unpitied and unwept. The sons will buy them homes close by, and the daughters will yield to their wooing lovers only on condition that they shall never be taken more than one day's travel from "the old homestead." Oh how well we do remember the time when the rosy cheeked angel of our bright bright youth, with a heart full of emotion, and eyes suffused with tears from love to us, restrained by love of home, exclaimed, "if we marry, will you bring me back, twice a year at least, to my father's home." Has following words—"I love you, I love my father, I love my mother, I love my sisters, I love my brothers, I love my home! can I enjoy you without forsaking them?"—express the sentiment of a well trained woman in all ages. And happy is the young lady whose lover and husband can appreciate this holy sentiment. But to do that he must himself love home and its surroundings.

Parents, make home beautiful, make it useful. Plant an orchard, plant a garden of small fruits. Build a house as soon as you can pay for it. Let it be plain, well proportioned. Dig a well and cistern, and put a pump in both of them. Keep them in order. Build a wood house. By all means provide seasoned wood for the cook stove. Furnish the house with conveniences. Build a barn. Finish it in all its departments. Put in good strong gates instead of bars and slip-gaps. Let the animals and implements all be good of their kind. Have a shelter under which to milk the cows when it rains or snows. Above all things be agreeable. Don't fret—don't criticise—don't be too exacting—govern your children by encouraging them. Finally, be happy and enjoy life, for money thus planted and thus cultivated will yield an abundant harvest, even in the most unfavorable seasons. Again, we say, plant your money and be happy.

HAD HIM.—A sub-committee of a school board were examining a class in a primary school. One of the committee undertook to sharpen upthem with the following question

"If I had a mince pie and should give two-twelfths to John, two-twelfths to Harry, one-sixth to James, and keep half myself, what would be left?"

There was a profound study among the scholars, but finally one lad held up his hand as a signal that he was ready to answer.

"Well, sir, what would there be left? Speak up aloud, so that all can hear," said the committee man.

"The plate," shouted the hopeful fellow. The committee man turned red in the face, and the others roared aloud.

The Adviser.

THE BODY AND LUNG BRACE.

We copy the following testimonial of an old and venerable physician to the inventor of the Brace for the benefit of the suffering thousands whom this Brace would save, but especially do we call the attention of ministers and public speakers to it:

DEAR SIR:—I have been engaged in an extensive practice of medicine for nearly thirty years, and during that time had much to do with chronic weaknesses, particularly those to which the female system is liable, and have seen the utter failure of medicine to meet the great majority of those cases—the relaxation of the muscular fibre being such as to require mechanical support. And here, again, we have been disappointed, for nearly all the Truses, Pessaries, Supportars, Braces, etc., give at best but partial relief.

Four years ago a friend put into my hand your treaties entitled "Common Sense on Chronic Diseases." Your rational view of the mechanical cause of most chronic affections of the truncal organs unfolded the root of the difficulty, and pointed out the true remedy.

Your brace is the only one I have seen that acts upon the principle of lifting up, without at the same time waiting for its support or fulcrum upon some parts that themselves need supporting.

It is most evident that a relaxation of the abdominal muscles, must induce a corresponding falling of the bowels, stomach, liver and spleen which rest upon them, and, that these in turn, will drag after them the diaphragm; and also, that the heart and lungs which rest in some measure upon the diaphragm, will necessarily settle with it; and any one but slightly acquainted with all these organs, their relative position and use, must see that the result is to the patient like the opening of Pandora's box of ills and suffering, for there is hardly an evil that does not follow upon a misplaced position and derangement of these organs.

I will allude to some of the most prominent. If the lungs and heart are thus clogged—I and drawn down, difficulty of breathing, loss of voice, cough, asthma, bleeding of the lungs, palpitation, etc., are likely to follow, ending in consumption, displacement, etc., of the stomach, and pressure upon it, will cause indigestion, dyspepsia, and the numerous evils that follow in their train. A general pressure of the organs above upon the viscera, venous and blood-vessels of the pelvis, causes an imperfect circulation of the blood and the nervous fluid in the lower extremities, and the consequence is, they become cold, numb, covered with varicose veins, and liable to dangerous affection. Constipation and piles follow; the consequence of pressure upon the rectum and its blood-vessels. A frequent inclination to void the urine is caused by pressure upon the bladder, and the suffering consequent upon the prolapsus or falling of the womb, attending all such cases in the female, together with the whole attending train of suffering, usually termed nervous or hysteric, are entirely beyond the power of my pen to describe.

That your Body Braces furnish as nearly a perfect remedy as can be found, I verily believe.

I would that every physician in the land would study your "Common Sense," and throwing his prejudices, if he has any, "to the moles and bats," test the correctness of your theory of the nature, cause, and effect of such chronic affections—I wish so, not that you may receive eclat for your discoveries, though I acknowledge the principle of "honor to whom honor is due," in your case as well as in others; but that they may be better able to relieve the sufferings of those laboring under this class of diseases.

Yours, truly. H. JOYSLIN, M. D.

Syracuse, October 15.

We offer our services to procure a well-fitting Brace for any brother or sufferer who will send us $12 50 and his measure around the abdomen, just above the point of the hips, and height. We will order the size made and sent to him from the manufacturer with the privilege of exchanging until a fit is obtained—the one ordering paying freight. The cash must in all cases accompany the order to secure attention. We have no interest in the least in the Brace, but we are interested in the salvation of ministers. We have been saved to the pulpit if not from the grave instrumentally by the use of this invaluable instrument, and in gratitude to the inventor we shall recommend it while we live. Try it.

TO CLEAN SILVER.—Grate raw potatoes to a fine pulp in water and pass the liquid matter through a coarse sieve into another vessel of water, let the mixture stand undisturbed till the fine white particles of the potato are precipitated; then pour the mucilaginous liquor from the fecula, and preserve it for use. The articles to be cleaned should be spread upon a table, and washed with a sponge dipped in the potato liquor, until the dirt is perfectly separated, then rinsed in clear water several times. Two middle sized potatoes will be sufficient for one pint of water.

HOW TO DO UP SHIRT BOSOMS.—Take two ounces of white arabic powder, put it in a pitcher, and pour on a pint or more of boiling water, according to the strength you desire it; let it stand all night, and in the morning pour it carefully from the dregs into a clean bottle and cork it for use. A tablespoonful of this gum water stirred into a pint of starch will give lawns, either white or colored, a look of clearness, to which nothing else can restore them after they have been washed.

SODA BISCUIT.—Two quarts of flour, one pint of milk; half a cup of butter (some say lard, or half of each is best,) two teaspoonfuls of cream tartar, one teaspoonful of soda, one teaspoonful of salt. Mix the cream tartar thoroughly into the flour, then rub into the butter. Dissolve the soda in water, let it settle, then pour it into the milk. Observe this order and you cannot fail to have nice, light biscuit.

FELONS.—A lady, who had been troubled some time with a felon on her finger, gives a simple remedy, from which she experienced great relief, and which enabled her to obtain sleep for the first time in many nights. It was to cut a hole in a lemon, and wear it on the finger like a thimble—the felon being encased in the fruit.

NERVE TONIC

Good humor and good sense go hand in hand together. Your man who is perpetually serious is a dangerous man—safe, in the long run, to degenerate into a morose fanatic.

FIDELITY.—In the course of the late Methodist Conference at Alexandria, Va., Dr. Lee advocated the marriage of young preachers, and said he had been looked on in his earlier days as the Albatross of the circuit. He was almost ready to publish to the salvatory a recantation of his principles. He would advise the young man to marry, but too soon to serve as long as Jacob did for Rachel—*and he says they got Rachel and not Leah.*

To stick to a promise, Mr. Lincoln was elected President. Mr. Edward Payson Weston, of Hartford, is going to walk from Boston to Washington. The distance is 470 miles, and the contract makes the attempt on Mr. Weston to perform the journey in ten days, and his arrival at the inauguration. He will leave the State House in Boston at noon on the 22d of February, and will be obliged to walk 47 miles a day until he reaches the Capitol. A man is to accompany him, and a carriage is to see that he fulfils his agreement.

The Minister to the Court of St. James, a conservative and genial minister of this city, meet in one of his rounds, friends on the street looking with some curiosity upon what struck him as a blue rose on the hat of his young friend, and inquired what it meant. "Sir," said the young blood, "that is a blue cockade!" "Cockade!" echoed the minister, "cockade!" "Yes, sir, blue cockade. That's all right, ain't it, sir?" "Yes," said the minister, "all right, all right—*the goose.*" The young man has not been seen since.—*Louisville Democrat.*

A blooming young widow says the St. Louis *Bulletin*, living in one of the Southern States, which is strongly for secession, send word, through a lady friend, to a spry widower in this city, but who is not in very good health at present, that "she is for union," to which he replied, "And so am I, but due regard must be had to the constitution."

A CAUSTIC REPLY.—Drs. South and Sherlock were disputing on some religious subject, when the latter accused the other of using wit in the controversy.

"Well," said South, "suppose it had pleased God to give you wit, what would you have done?"

A newspaper printed sixty years ago, speaking of the extremely *decallete* style of that day, says: "It is calculated that from the present fashion of winter dresses, eighteen ladies have caught fire, and eighteen thousand have caught cold.

"Donald," said a Scotch dame, looking up from the catechism to her son, "what's a slander?" "A slander, gude mither?" quoth young Donald, twisting the corner of his plaid, "aweel, I hardly ken, unless it be, mayhap, an ower true tale which one gude woman tells of anither."

A lady was told the other day, by a traveling gentleman, that every lady who had a small mouth was provided with a husband by the government. "Eh! it pothibul?" said the lady, making up her mouth as little as she could. The gentleman added, "that if she had a large mouth she was provided with two husbands."

"My gracious!" exclaimed the lady, at the same time throwing her mouth open to its full extent. The gentleman became alarmed, made his escape, and has not been heard of since.

In a storm at sea, when the sailors were all at prayers, expecting every moment to go to the bottom, a passenger appeared quite unconcerned. The Captain asked him how he could be so much at his ease in that awful situation? "Sir," said the passenger, "my life's insured!"

At the criminal term of the Supreme Court in Lawrence, Mass., a little boy, six years old, was called as a witness in an assault case. The District Attorney, having some doubt whether a boy of so tender an age knew the nature of an oath, proceeded to ask him a few questions, as follows:

District Attorney—Little boy, do you know what it is to testify?

Little Boy—I suppose it is to tell the truth.

District Attorney—Yes; but what would be the consequences if you do not tell the truth?

Little Boy—I suppose I should be sent to jail.

District Attorney—But would not God punish you?

Little Boy—No, I guess not; dad's a Universalist.

A very modern poet seeks to assure the world that "most of all he love's the sky-lark's lay." We are prosaic enough to prefer the hen's.

THE RICHEST JOKE OF THE SEASON.—By far the most side splitting incident that has occurred in "these parts" recently, was just related to us by a friend who witnessed the occurrence himself. A poor fellow (evidently not posted) having a note falling due, was seen parading the streets with a package of bills under his arm for *collection!*

Some individual who has a political appreciation of the beauty of Gray's Elegy, and also an appreciation of the more substantial beauty of a fat office, has perpetrated the following:

Who to dumb forgetfulness a prey,
A good fat office ever yet resigned,
Left the snug precincts where he got his pay
Nor cast one longing, lingering look behind?

Never let people work for you gratis. Two years ago a man carried a bundle for us to Boston, and we have been lending him two shillings a week ever since.

A Dublin journal observes that a handbill announcement of a political meeting in that city states, with boundless liberality, that "the ladies, without distinction of sex, are cordially invited to attend."

Worst form of Hanging—Hanging around a boarding-house.

Two passengers were conversing in a railway car about music. One asked the other, who appeared rather simple, "Do you know the Barber of Seville?" "No," the latter replied, "I always shave myself."

The Louisville (Ky.) Democrat has this: "Wanted to nurse, by an able woman in excellent health, 100 Louisville Minute-men.

"Sally, what time do your folks dine?" "Soon as you go away—that's Missus's orders."

How many fond mothers and frugal housewives keep their pretty daughters and their preserves for some extra occasion, or some "big bug" or other, until both turn sour. This seems to us marvelously poor economy.

MEMOIRS.

Wm. Jordan Denson

Died at his residence, near Vernon, Miss., of paralysis, on the 24th of November, Mr. William Jordan Denson, aged 60 years.

The subject of this notice was the eldest son of Wm. Denson. He was born in Warren county, North Carolina, August 12th, 1800. The family removed to Williamson county, Tennessee, in the year 1807. At the age of seventeen he professed religion, and was baptized into the fellowship of Big Harper Church by Elder Garner McComico. He removed to Mississippi in 1830, became connected with Mound Bluff Church, he was elected deacon of the church in 1855, and continued in that office until his death.

He was struck with paralysis about two months previous to his death, and entertained the idea that his end was approaching; he expressed a willingness and even a desire to die. He had, however, partially recovered, and was rapidly improving, when suddenly, on the morning of the 24th of November, paralysis attacked his left side, and proved fatal. He said a once that he was going to die, but wished his friends fully to understand that he had no fear of death, he was perfectly resigned and willing to go; he had a parting word for almost all who stood round his bed, but he was not able to converse long. In a little while he became speechless, and apparently unconscious, and remained so until his spirit was released from its earthly tenement and soared away to his home above. Many were the tears shed and the prayers offered by relations and friends who stood around the death bed of that holy man and watched his departure.

Mr. Denson was known and beloved by a large circle of friends. He was a devoted member of the church, a zealous advocate for the cause of Christ, an ornament to society, a friend to all benevolent enterprises, an affectionate husband and father and a delightful companion to all who associated with him. He lived so that he could be felt only—not by the tragedy and commotion—but by the unobtrusive influence of a life well spent. He was a prominent member of the Mississippi Convention, and for several years held the office of Moderator in the General Association. The Mississippi College at Clinton has lost a valuable friend, he was President of the Board of Trustees at the time of his death, and by his counsel, advice and liberal donations often aided them in their labors of educating the young. He was eminently useful in every station of life, and will be severely lamented by all who knew him. The members of Mound Bluff Church will long utter his voice as sending up the throne of God in praise and prayer.

[illegible]

Mrs. Rosa C. Lipscomb

We are called to mourn the death of our dear daughter, Mrs. Rosa C. Lipscomb, wife of John B. Lipscomb, of Madison county, Florida. She fell asleep in Jesus on Sabbath evening. She suffered patiently for nine weeks. "The judgments of the Lord are right." H. Z. APPIS.

January 22, 1861

Louisiana Baptist please copy.

Sister Finney

Died, October 15th, 1860, sister Finney, consort of Elder Jarrett Finney; was born Sept. 15, 1829, in Lawrence county, Alabama; married January 19th, 1852; she became religious in early life, and joined the Cumberland Presbyterian church, in which connection she remained until within three years of her death, when she changed her views, and joined the Baptists with her husband. In the fall of 1858, sister Finney moved with her husband to Texas, Lamar county, and on the day and date already mentioned she parted with a kind husband and two dear little children, and has gone to the land of the pure—the home of the blessed. Sarah Permelia, her babe died the 28th of the same month, being only six weeks old. It has joined its sainted mother in that place prepared for the people of God. Sister Finney was loved by all who knew her. She was eminently pious, kind and affectionate; she died as she had lived, trusting in God. Alas! how uncertain are human hopes. Blessed are the dead that die in the Lord. May the grace of God sustain the bereaved husband and little son. JOHN A. FULLER, Paris, Texas.

William Foster

Departed this life, October 17th, 1860, William Foster, only son of Elizabeth, and stepson of Abel Edwards, aged eleven years ten months and sixteen days.

The subject of the above notice was early brought to feel himself a sinner, and to trust in Christ for salvation, and in February last publicly professed faith in Jesus by uniting with the Zion Baptist Church and was on the fourth Sabbath of the same month buried in the likeness of Christ's death—in the sacred rite of baptism—after which he lived a consistent Christian life until his Savior called him home. The writer, his pastor, was called upon to preach a funeral sermon, which he did from the following words: "There remaineth, therefore, a rest to the people of God." After which his mortal remains were interred, to await the resurrection of the just.

Brother thou art gone to rest,
Thine is an early tomb,
But Jesus summoned thee away,
Thy Savior called thee home.

No more we'll mourn the absent friend,
But lift our earnest prayer,
And daily every effort bend
To rise and meet him there.

FLORIS, Davis co., Iowa, Jan. 14th, 1861. A. S.

George B. Givens

Departed this life, on the 22d of November, 1860, George B. Givens, son of L. B. and Kizziah Givens, aged sixteen months. He, before his illness, was quite a hale, healthy and sprightly child, and very remarkable for beauty and intelligent appearance. His hair was of a light silky color, his skin very fair, his eyes deep blue; but little Giddens, after suffering sorely from an attack of the croup, about three days, fell asleep in the arms of Jesus, who has said when he was in this world, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." He has left a bereaved father and mother, and little brother, in connection with many relatives and friends, to mourn his loss—but their loss is his gain. The father of little George has been a Baptist for many years, and we feel the hope—prepared by Divine grace—when the summons of death shall come, to fly away to the paradise of God, and unite with his little son in singing praises to God and the Lamb for ever and ever. Mrs. Givens is a woman of an amiable disposition, and has borne the loss of her little son with great fortitude, but has not as yet professed to know God in the pardon of her sins, but we feel the hope that she is a true mourner, and will continue to seek until she shall have found Christ precious to her soul, and be prepared by Divine grace, when she shall have passed through the gloomy shades of death, to go and unite with her little George, in connection with the general Assembly and church of the first born, whose names are written in heaven, there to bask in the ocean of God's love, while eternity shall continue to roll on. P. G. MAGNESS.

January 18th, 1861.

Fruit and Ornamental Trees.

SHRUBS AND EVERGREENS,
GREEN-HOUSE AND HARDY PLANTS
ROSES, DAHLIAS,
VINES AND CLIMBERS.

CULTIVATED FOR SALE, BY E. Truett & Co., at their Garden and Nursery, near Nashville, and S. Truett & Co., at their Garden and Nursery, near Franklin.

SOUTHERN TREES FOR SOUTHERN CLIMATE AND SOIL.

To those wishing the seeds of Apples, Peaches, Pears, Cherries or Plums.

The subscribers, in offering a new Catalogue to the public, would take the occasion to say that they have on hand, at their respective nurseries, near Nashville and Franklin, Tennessee, a much larger assortment of

CHOICE FRUIT

that they have ever before been able to bring into the market. We have devoted nearly thirty years to the acclimation and cultivation of the best varieties of trees suited to the soils and climates of Tennessee, Kentucky, Alabama, Mississippi, and all the Southern and South-Western States. We offer the fruit that we have not proved to be of a

SUPERIOR QUALITY.

We represent it. In the catalogue we offer more than twice the number of varieties ever offered before, and many of them superior to any ever before raised.

Our trees have been propagated and acclimated in the south, and such plants alone are suited to a Southern climate.

We challenge Northern nurserymen to produce such a [illegible] THAT WILL KEEP AS LONG IN THIS CLIMATE.

For terms, ordering Trees or Plants will please observe the following:

RULES.

1. All orders where those ordering are not known to the Proprietors to accompany the order with a remittance, or satisfactory reference.

2. In case any varieties ordered cannot be supplied, so far they may be substituted with other varieties equally good.

3. To furnish full directions for marking and forwarding the goods, and to designate by what route they are to be forwarded. Plants and Trees delivered in the city of Nashville free of railroad depots, free of charge, and forwarded as ordered, but in no case will any responsibility be assumed after they are delivered, they being then entirely at the risk of the purchaser.

All Plants and Trees carefully and securely packed to stand the transportation, for which a charge will be made sufficient to cover cost of materials and labor.

The supply in Trees and Plants of medium size is large, large sized Trees and Plants are wanted, the prices will be in proportion.

Persons contemplating the planting of Trees or Plants, by forwarding the selection to the Proprietors, may depend upon getting a good assortment.

Catalogues furnished gratis on application.

Orders left at Stephen A. Forbes, corner of College and Union streets, Nashville, Tenn., will be promptly attended to.

[illegible]

Brown's Bronchial Trochos.

[illegible] Coughs, Influenza, and Irritation of the Throat. Relieve the Hacking Cough in Consumption, Bronchitis, Asthma and Clergyman's Sore Throat. Cures as by magic the worst cases.

PUBLIC SPEAKERS AND SINGERS

[illegible] ARE AWARE OF THE IMPORTANCE [illegible]

[illegible]

PERRY DAVIS VEGETABLE PAIN KILLER. The great Medicine of the age. Taken internally it cures sudden colds, coughs, etc., weak stomach, debility, burning sore mouth, canker, liver complaint, dyspepsia or indigestion, cramp and pain in stomach, bowel complaint, painter's colic, Asiatic cholera, diarrhoea and dysentery.

Applied externally it cures bleeding boils and old sores, cuts, burns and scalds, cuts, bruises and sprains, swelling of the joints, ringworm and tetter, broken breasts, frosted feet, chilblains, neuralgic pain in the face, neuralgia and rheumatism.

Pain killer taken internally should be administered with milk or water, or made into a syrup with molasses. For a cold, a teaspoonful in a wineglass of water will be more effective than anything else. See printed directions.

We ask the attention of every one to this unprecedented success. What stronger proof of these facts can be produced than the following letter received unsolicited, from Rev. W. H. Leach:

NEWARK, N. J., June 6th, 1860.

MR. DAVIS: DEAR SIR: *Gentlemen*—Allow me, unsolicited, to add my testimony of commendation for your Pain Killer. I have used it in my family these several years, and found it all it claims to be. For rheumatism, coughs, colds, sores, cholera, tenderness and difficulties, as well as diseases generally that prevail in families, I regard the Pain Killer as beyond all price, and as a household medicine, or any surgical instruments. These are natural diseases cannot be cured by correspondence, therefore all such patients must place themselves under the Doctor's personal supervision.

Dr. Shallenberger has made a new discovery of a Liquid, that will produce absorption of the Cataract, and restore permanent vision to the eye, without resort to the knife. All diseases of the

Eyes and Ears.

are successfully treated without the use of the knife or needle. He has instruments constantly on hand, at his office, a very extensive assortment of beautiful

Artificial Eyes, and Tympanums, or Ear Drums,

which are suitable for either sex and all ages, inserted in five minutes. For Tympanums of every description, also a great variety of artificial articles known in the world—a large assortment of beautiful and durable

Artificial Hands

with the Arm and Fifteen attachment Artificial Feet with the Ankle Joint and Knee Joint also inserted.

These articles are composed of rubber, and adapted for either sex, and are used by cripples in any part of the world.

All books of Dr. Shallenberger's Institute of every description, for either sex and Diseases particularly adapted for the peculiar condition, also for those with Prolapsus Uteri.

Dr. Shallenberger's Institute is one of the most celebrated and successful institutions now holding. He takes in known patients from all parts of the world.

All letters addressed to Dr. Shallenberger must contain ten cents for postage, on incidental expenses. All chronic diseases, such as liver complaint, dyspepsia, chronic diarrhoea, and all diseases of a private nature, will be treated with the most astonishing success.

Office hours from 8 A. M. to 2 P. M. and from 5 to 8 P. M.

DR. SHALLENBERGER'S INSTITUTE, Fourth street, New York City, near the Corner of Main street.

Sept 1—1y

SEVENTH YEAR IN THE TRADE. A VAST NO. OF DOZ. PIPES FIRST WORK—E. M. SEAGO Manufacturer of and dealer in Meerschaum Merchant, offer his stock of pipes on arrival at 25 per cent. Will make returns within thirty days from receipt of goods. Will purchase. Sale in Baltimore, Philadelphia, New York, New Orleans, Philadelphia, Nashville, Cincinnati, St. Louis and Louisville at 25 per cent. on sums of $100 or more at 10 per cent. in this city. For citizens of this city, or strangers in this city on sums not less than $100, at 1 per cent. on dollar, sums at 25 per cent. Besides full rebate to Bankers and merchants of this city. Sept 1—tf

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[illegible]

[illegible]

Brown's Bronchial Trochos.

[illegible]

Clark & Fuller's Ambrosial Oil.

CURES—

[illegible] Earache, Toothache, in three minutes. Bronchitis, Dyspepsia, Colic, Cramps, Inflamed Eyes, chronic sore eyes, sore throat, cuts, burns, bruises, sprains, chapped hands, piles, ulcers, diarrhoea, bunions, corns, frosted feet, deafness, old sores, sore breast, sore nipples, scald-head, ringworm, tetter, snake bites, spider bites, dog bites, rat bites. *The world is challenged for its equal* for scalds and burns. It cures sweetness on horses, sore eyes on horses, sprains, ear mange, pole evil, fistula, saddle and harness galls, fresh wounds or swellings, and is the best known remedy to apply to tender-footed horses from founder—take up the foot and bathe well about the frog of the foot. Cures all contagious diseases on man or beast.

No one medicine can cure in all cases, but we can show more real proof of the virtues of Ambrosial Oil as a healing preparation from responsible men, who are alive, being living witnesses, than can be produced for any other medicine.

We do not assert a cure for every malady to which the human family are subject, but we do assert a cure for many, as testimony in our possession will show. The Ambrosial Oil is a Nashville preparation, and sold throughout the South and Southwest by all good druggists and general dealers. The South may be really proud that Dr. Clark, a native Tennessean, after much labor and research, has produced a really worthy article, which is bound to drive out much of the worthless imported trash with which the country is flooded.

Please call at our office, where we will take pleasure in showing letters and testimonials too numerous to set forth in the form of an advertisement, some of which come from physicians in high standing, who are using it in their practice, as they state, with marvelous effects.

We challenge the world to produce a remedy so speedy and effectual in its healing properties.

Read the evidence of the virtue of Clark and Fuller's Ambrosial Oil, evidence so authentic, and from persons whose word and standing are irreproachable. Read and be convinced.

CLARK, GREGORY & CO.,
Sole Proprietors, Nashville, Tenn.

PLOWS CULTIVATORS, HARROWS, &c.—We would respectfully call the attention of Merchants and Farmers, in want of Agricultural implements, to our large assortment of the most approved styles of Steel Plows in use, including the Eagle Plow, and "Sharp's Patent Adjustable Beam Plow." These are the cheapest, lightest draught, and most substantial Plows manufactured in the country, and warranted to perform well. Send your address and get our Circular of prices before purchasing from the East or North. Orders accompanied with city reference promptly filled. SHARP & HAMILTON,
March—tf Nashville, Tenn.

JAMES A. M'CLURE—33 UNION ST., Nashville, Tenn. Wholesale and Retail Dealers in STEINWAY & SON'S, PETERS, WEBB & CO., KNABE & CO., and A. H. GALE & CO'S Pianos. Sheet Music, and Musical Merchandise generally. Schools furnished at Eastern Prices.

N. B.—Pianos and all musical instruments tuned by competent men.

Orders by mail promptly attended to. Sept 22 tf.

FOR STUDENTS.—DEAN TRENCH'S

Trench on Bible Division 50
Trench on Study of Words 75
Trench on Proverbs 75
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Sent by mail on receipt of price.
These cannot be studied or read without profit.
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MARRIAGE AND MARRIED LIFE, By J. M. D. CATES. New and enlarged edition.
Bound in gilt sides and back $1 00
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Sent by mail, prepaid, for price.
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Nashville, Tenn.

Medical, &c.

DR. S. O. RICHARDSON'S SHERRY Wine Bitters.—The celebrated New England remedy for habitual constipation, jaundice, fever and ague, debility, and all diseases arising from a disordered stomach, liver or bowels.

We ask the attention of the trade and the public to this long tested and unrivalled preparation. It is what every family should keep on hand, a valuable medicinal tonic.

The following from the leading druggists of Boston is proof of its value, to which we could add many letters from the West:

We, the undersigned, wholesale dealers in drugs and medicines in the city of Boston, hereby certify that we have within the past twenty years sold large quantities of S. O. Richardson's Sherry Wine Bitters, and we take pleasure in testifying that they have universally given satisfaction to our customers; the constant and regular demand for it has made it a standard and indispensable article to our stock. It is one of the longest established medicines in New England, and also one of the most successful, and we do not hesitate to recommend it as a medicine of intrinsic merit.

Charles V. Poor & Co., Henshaw & Co.
Brown & Knapp, Weeks & Potter,
Samuel N. & William A. Brewer, Wilson, Fairbanks & Co.,
Carter, Collard & Preston, Barr, Foster & Co.,
George C. Goodwin & Co.

Boston, April, 1858.

Sold by druggists everywhere. Price 75 cents per bottle.

J. N. HARRIS & CO. Proprietors,
Cincinnati, Ohio.

For the Western and Southern States.

Sold wholesale and retail by W. W. Berry & Demoville, Nashville, Tenn.; J. M. Mills, Frankfort, Ky.; Edward Wilder, Louisville, Ky.; J. Wright & Co., New Orleans, La.; Scovil & Mead, do.; John D. Park, Cincinnati, Ohio. sept—1y

MRS. A. WINSLOW, AN EXPERIENCED Nurse and Female Physician, presents to the attention of mothers her

SOOTHING SYRUP.

For Children Teething, which greatly facilitates the process of teething by softening the gums, reducing all inflammation; will allay all pain and spasmodic action, and is SURE TO REGULATE THE BOWELS. Depend upon it, mothers, it will give rest to yourselves, and Relief and Health to your infants.

We have put up and sold this article for over ten years, and can say in Confidence and Truth, of it what we never have been able to say of any other medicine; never has it failed in a single instance to effect a cure, if timely used. Never did we know an instance of dissatisfaction by any who used it; on the contrary, all are delighted with its operations, speak of its magical effects and medicinal virtues, and are willing to testify to this fact. We speak in this matter "What we do know," after long years of experience, and pledge our reputation for the fulfilment of what we declare. In almost every instance where the Infant is suffering from pain and exhaustion, relief will be found in fifteen minutes after the syrup is administered.

Mrs. Winslow's Soothing Syrup.

This valuable preparation is the prescription of one of the most Experienced and skillful Nurses in New England, and has been used with never failing success in Thousands of Cases.

It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity and gives tone and energy to the whole system. It will almost instantly relieve griping in the bowels and wind colic, and overcome convulsions, that if not speedily remedied, end in death. We believe this the best and surest remedy in the world, in all cases of Dysentary and Diarrhoea in Children, whether it arises from teething or from any other cause. We would say to every mother who has a child suffering from any of the preceeding complaints—try not let your prejudices, nor the prejudices of others, stand between you and your suffering child, and the relief that will be sure—yes, absolutely sure—to follow the use of this medicine. If timely used, Full directions for using will accompany each bottle. None genuine unless the fac simile of CURTIS & PERKINS, New York, is on the outside wrapper.

Sold by Druggists throughout the world. Price only 25 cents per bottle.

Principal Office, 13 Cedar street, N. Y.

mar24—1y

DR. BAAKEE TREATS ALL DISEASES. Special attention given to all chronic diseases—Coughs, Croup, Consumption, Influenza, Asthma, Bronchitis, Throat Diseases of the Nose, Mouth, Throat and Lungs, all Skin Diseases of every description, successfully treated. Lumbago, Lumbar Abscesses, Scrofula, Rheumatism, Gout, Neuralgia, Paralysis, Epilepsy, or Convulsions, Dyspepsia, Dysentary, Diarrhoea. The very worst cases of Piles cured in a short time, also Diseases of the Stomach, Liver and Bowels. There are many diseases incidental to women and children which are treated with distinguished success. All particulars will be given by letter. Dr. Baakee can produce thousands of certificates of his perfect success in curing cancers, Old Sores or Ulcers, Hip Diseases, Fistula of every description, Scald Head, Worms, Polypus of the nose, or in any other part of the body, Tumors and Swellings of every description, without the use of the Knife, or any surgical instruments. These are natural diseases cannot be cured by correspondence, therefore all such patients must place themselves under the Doctor's personal supervision.

Doctor Baakee has made a new discovery of a Liquid, that will produce absorption of the Cataract, and restore permanent vision to the eye, without resort to the knife. All diseases of the

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Miscellaneous.

The Amalgamation of Languages.

There is a growing tendency in this age to appropriate the most expressive words of other languages, and after a while to incorporate them into our own; thus the word Cephalic which is from the Greek, signifying "for the head," is now becoming popularized in connection with Mr. Spalding's great Headache remedy, but it will soon be used in a more general way, and the word Cephalic will become as common as Electrotype and many others whose distinction as foreign words has been worn away by common usage until they seem "native and to the manor born."

'ardly Realised.

Hi had 'a 'orrible headache this afternoon, hand I stopped into the hapothecaries, hand says hi to the man, "Can you hease me of my headache?" "Hyes," says 'e. "Hexpect hi can, hindeed," says hi, hand upon that 'e gave me a Cephalic Pill, hand 'pon my honor it cured me so quick that I 'ardly realised I 'ad an headache.

☞ HEADACHE is the favorite sign by which nature makes known any deviation whatever from the natural state of the brain, and viewed in this light it may be looked on as a salutary intended to give notice of a cause which might otherwise escape attention, till too late to be remedied; and its indications should never be neglected. Headaches may be classified under two names, viz: Symptomatic and Idiopathic. Symptomatic Headache is exceedingly common and is the precursor of a great variety of diseases, among which are Apoplexy, Gout, Rheumatism and all febrile diseases. In its nervous form it is symptomatic of disease of the stomach constituting *sick headache*, of hepatic disease constituting *bilious headache*, of worms, constipation, or disorders of the bowels, as well as renal and uterine affections. Diseases of the heart are very frequently attended with Headaches; Anæmia and plethora are also affections which frequently occas