

"Truth Against the World."

NASHVILLE, SATURDAY, JAN. 5, 1861.

Letters for the Editor's eye only, containing an Office Business, should be directed to J. B. Graves, and marked "Private."

Editorial Telegrams.

Mr. Chambers, we did mean you, and for 12 months we will send you as our other brother the news.

A Poor Baptist Minister in Georgia.

What is that by which he is compelled to sell preaching, and to be obliged to sell his soul to the devil...

Spring Street Church.

Received through Bro. Searles \$2 for sister Ellen Belling, subscribed to Spring Street Church, at New Prospect.

Bro. Anny.

Your plan is an excellent one. We can furnish you the books as cheap as you can get them in the North...

Minister.

We are in receipt of a copy of those of the Squatch Valley and Hiswasee Associations, Tennessee.

Bro. Miller, Kentucky.

We make it our business to secure a line that will do us credit, and if it is too small, as we fear, return it.

Amiens, Alabama.

These is not a Baptist minister in the South who cannot possess himself of these works, by a few hours of laboring labor.

Send Time: The Tennessee Baptist for 1861, for \$1.00.

Send Time: and obtain a \$1.00 book, and the Tennessee Baptist.

Send Time: not this number of friends—1861 and 1862—can advance for their paper for 1862, and receive a premium, and very greatly aid the business operations of the Publishing House during the hard times.

Send Time: Time is passing away.

The close of another year reminds us of the rapid flight of time.

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His presence will beautify their spirits, and call forth such hallelujahs as the earth never heard.

Bliss will be the day when the Father of the blood vessel multitude, shall divide the heavenly inheritance among his heirs.

But will there be a division? Will not every heir enjoy all the precious heritage? There will be no limitation imposed on enjoyment, except that arising from the finite to take in the infinite.

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They are to be with him—to see him as he is—and to share his glory. Christ is said to be heir of all things, and if Christians are joint-heirs with him, they must be heirs of all things too.

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Now, we are antagonized in the South by a portion of our ministry, and that portion too claims to be the most enlightened and pious, because so liberal and charitable, and a portion of our membership, in all our efforts to denounce...

Brother A. Davis and myself, have just closed an interesting meeting with Basin Spring church, eight miles north of Whitesboro, Georgia...

Brother James G. Hodges, formerly of West Tennessee, settled in Basin Spring neighborhood, and built a small house for school and preaching purposes.

Brother Hodges invited Elder A. Davis to preach at his house, under rather discouraging circumstances, each Sabbath being occupied by others.

On the 4th Sabbath in August, 1860, Eld. A. Davis and myself constituted Basin Spring Baptist church on eight members. I assisted Bro. Davis in a meeting of several days, including the 4th Sabbath in October.

There were 20 converts, 15 added to the church; 10 baptized. Baptist doctrines were preached fully and freely. The congregation paid the preachers something for their services.

Four of Bro. Hodges' children and his servant, were among the converts. Think of this ye Baptists who go to Pedo and Campbellite churches, because you have no Baptist church convening.

We praise God for his blessings upon you. S. D. H. STREIB, Whitesboro, November, 1860.

Rocky Mountain Gold Mines.

Missouri City, Sept. 1, 1860.

DEAR BRO. GRAVES—You will please send the Tennessee Baptist to Dahlonega, for Mr. Lumpkin county, Georgia, as I shall start for home now in a few days; will come through Nashville, and stop at the Tennessee Baptist office, if I possibly have time.

But I have been from home so long, and have had no success in the land of gold, that I shall want to put in close time when I start for home.

This country is not what it is reported to be (in the papers), and I say without any hesitation, that it is the hardest country to get along in that era of slavery, and my advice to all honest men, is to stay away from Pike's Peak.

Speculators have had big gold in the papers, and thereby deluded thousands of honest men from their homes and families, who will return worse off than when they started.

It is true there is some gold here, but there is just a sufficient quantity to humbug every body nicely. These gold mines, and I have had 18 years' experience in gold mining before I came to Pike's Peak.

Yours truly, JESSE H. DUNE, Kentucky.

Elder T. J. Fisher, of Kentucky, writes:

I have been engaged during the last few weeks in private meetings. God has sustained my body and prospered my soul.

There were twenty-five additions to the church at Mayfield, six at Millersburg, twelve at Lewisburg, and thirty-six at Fillingburg. These churches and their pastors are all right.

I shall visit Dalton, Ga. in a few days, and in a few weeks Columbus, Miss. Georgia.

A kind word.—The sentiments of this are so beautiful we cannot withhold them from our readers: DALTON, GA. Nov. 6, 1860.

My Dear Brother—The announcement of the death of your dear child in Tenn. Baptist of Saturday last fills me with sadness.

I do not know when I have been so deeply sympathized with, and so sustained and so comforted as I feel for yourself and that precious child.

Are not these facts conclusive? Need another argument be offered against union with errorists even in prayer meetings? Reader, what do you say? Will you advocate such union any longer?

The following article from the Religious Herald, contains as much good sense as anything I have seen for many a day.

How stultified, how Pedobaptist, has the remark become, "It will not be asked at the judgment, what denomination you belonged to."

Let all who have ever employed or heard this language read what follows.

CHURCH RELATIONS IN THE LAST JUDGMENT.

Says Dr. Storey, in the introductory Notice to Punctured's View of Congregationalism, "It is not to be enquired in the day of judgment—belonged you to this denomination or that—were you a Presbyterian, a Baptist, or a Congregationalist?"

There is error in such teaching. According to the representation of Scripture, the final judgment will be a detailed procedure—an impartial and minute examination of the character of each individual.

It will be required, then, in the day of judgment, that the man who enters—the doctrines by that communion—the names which we uphold in that communion—the names which we profess of worldly interest, of passive surrender, of stress of external influences, or of sincere reliance to know the will of Christ, and to do it—all will form a part, and of no slight part, of the account which we must give for ourselves unto God.

The error of this teaching is twofold. God established the church "for the perfecting of the saints, by the means to that end, He framed its order. The Scriptures are a clear government and discipline, is the appointment of wisdom for the conservation and culture of grace; nor does it lie in the power of man to devise a substitute for the will of God."

It is not to be enquired in the day of judgment, what denomination you belonged to. It is to be enquired, what you have done in the name of Christ, and what you have done in the name of Christ, and what you have done in the name of Christ.

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WHOLESALE PRICE CURRENT
CORRECTED WEEKLY.
Baltimore, Md., July 1, 1861.

Barley	12	10
Beeswax	12	10
Butter	12	10
Flour	12	10
Gold	12	10
Iron	12	10
Lead	12	10
Oil	12	10
Pepper	12	10
Spices	12	10
Sugar	12	10
Tobacco	12	10
Wheat	12	10
Yarn	12	10

RAILWAY MATTERS
The President's holding Illinois views his nomination was accepted.
Mr. Floyd is with his friends, soon returns to Virginia to follow his policy to restrain to the extent of his power any act which will lead to bloodshed, and exhortation; if dissolution becomes inevitable, to its reconstruction.

SUMMARY
UNITED STATES
Intelligence from Washington would seem to indicate that great official demoralization had begun upon political disorder, and that, as if impregnably with the spirit of disorganization now so rampant among us, the bonds of truth and duty were suffering relaxation and losing their force, especially called upon to exemplify these virtues.

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INDUOEMENTS
IMMEDIATE SUBSCRIPTIONS.
To any one subscribing for one year, from 1st of January, 1861, paying Two Dollars, the BAPTIST will send GRATUITOUSLY, from the time of sending his subscription, a list of the names of all the subscribers published by us.

PREMIUMS
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.

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ADVERTISEMENTS
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ADVERTISEMENTS
THE TENNESSEE BAPTIST
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ADVERTISEMENTS
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THE TENNESSEE BAPTIST
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ADVERTISEMENTS
THE CHRISTIAN REPOSITORY
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ADVERTISEMENTS
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Barley	12	10
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Butter	12	10
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Gold	12	10
Iron	12	10
Lead	12	10
Oil	12	10
Pepper	12	10
Spices	12	10
Sugar	12	10
Tobacco	12	10
Wheat	12	10
Yarn	12	10

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ADVERTISEMENTS
THE CHRISTIAN REPOSITORY
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