Tennessee Baptist.

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NASHVILLE, TENNESSEE, SATURDAY, JANUARY 5, 1861.

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

Baptist Principles, Polity and Practice.

Six Important Doctrines.

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

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

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

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their *unconverted children* and *seekers* on probation) associated by voluntary covenant, to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no law-giver in Zion but Christ, and submitting to no law he has not enacted. Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-3; Acts ii: 41, 42; Matt. xviii: 20—23-8; 2 Cor. vii: 6-19; Rev. ii: 23; Philip xxvi: 27; 1 Cor. v: 12-13.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ, *as such* (i. e., in church capacity) not as a test of *christian fellowship* or personal feeling of one communicant towards another, as Pedobaptists erroneously teach, but only to show forth Christ's *death* till he comes again; and being a *Church act*, it becomes incidentally, a symbol of *Church relationship*; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by *right*, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives them the right. See 1 Cor. v: 3-10.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, into the name of the Trinity, in *representation* of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. *One* mode only therefore, can answer this design, and the profession of baptism cannot be made by *children*, except "*the children of God by Faith.*" Matt. iii: 16; and xxviii: 19; Mark xvi: 16; John iii: 2-5; Acts viii: o the close; Rom. vi: 4-5; Col. ii: 12; Gal. iii: 26-27.

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

Six Important Facts.

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

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

3. *Nearly all standard Pedobaptist* commentators admit that the Bible does not furnish one *plain command for*, or *example of, infant baptism*, and there is the utmost disagreement and *contradiction* among them, on WHAT GROUNDS, or for WHAT 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 republics*. All religious *societies* having *legislative powers* and *clerical* or *aristocratical* governments, (i. e., in the hands of the clergy *or a few* as a session,) are *anti-scriptural* and *anti-republican* tyrannies which no christian can lawfully countenance, or *republican freemen* ought to support; consequently, all the acts and ordinances of such irregular bodies are *illegal*, and ought not to be received by us; nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel. The Baptist Church is the parent of democratic and republican government.

5. No society, organized upon *principles* differing from those of the *apostolic churches*, having *different subjects, ordinances, orders* in the *ministry*, can justly be called a *gospel church*, or *Church of Christ*, or a branch of the *Church of Christ*, for "things equal to the same thing, are equal to each other."

6. Protestant Historians frankly admit that Baptist churches are the only religious communities that have stood since the Apostles, and as Christian Societies, which have preserved pure the doctrine of the Gospel through all ages.—*See Trilemma, p. 136.*

Six Important Principles.

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

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

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

4. Every positive law, ordinance or practice, in the church, *not expressly commanded*, or exampled, is *positively forbidden*, since 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 *trade* with the ordinance or organization of his church or kingdom, as to make or change his laws, and substitute one thing for another. To surrender what HE has established, is *treachery*—to change them, TREASON.

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

BAPTIST COROLLARIES.

1. There is no church but a body of immersed believers, who have been immersed by a duly appointed officer of a Scriptural Church.

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

3. Since nothing is more evident than the fact, that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly 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 since each Church of Christ is an independent body, no one church can expect any other to endorse its acts, only so far as they are in strict accordance with the laws of Christ.

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

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

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 repudiators 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 1527, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an imposter, 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 arraignment or trial brought and conducted in violation of the laws of Christ. Each member is individually responsible to Christ for the faithful observance of his laws.

5. Since *right*, only, and not *might*, is right, a constitutional minority is all cases the 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 fulfill our peculiar mission—which is to be the Witnesses of Christ's truth against every system of error, and those who originate or advocate them—and show all, by no act of countenance, recognize, aid or abet those who teach error, or to confirm those who are in error.

For the Tennessee Baptist.

DEAR BRO. GRAVES:—The readers of your valuable paper, especially those of them who are interested in the success of the Revision enterprise, will feel thankful to you for your criticism of the Bible Union's revision of "Philemon," recently put forth. Those brethren and friends in the South who have have for years past been contributing liberally of their means to the "Union," have a right to know what progress is being made in a revision of the Scriptures; and it is the duty of those brethren who are prepared to furnish from time to time critical notices of the several books as they may be put forth, that we may know whether or not we ought to continue our contributions to the Secretary of the "Revision Association" (as I understand the Revision Association is only an agent or virtually so, to collect funds and forward them to the Treasurer of the "Bible Union.") If the "Bible Union" evinces a determination to conform strictly *to the principles laid down in its Constitution*, and reiterated from time to time at its anniversaries and through its organs, it is certainly deserving our sympathy and co-operation, though owing to the threatening crisis in our affairs as a nation, many good brethren may feel justified in withholding their contributions for the present.

The point which particularly arrested my attention in your notice, was the rendering given to the Greek word *doulos*, in the Revision of the "Letter to Philemon," and the word *baptistees* in the revision of Matthew. If there is any one brother connected with the "Bible Union" as a revisor, in whose scholarship and unfaltering fidelity to the principle of a faithful translation of every word of the Holy Scriptures, I have confided in above that of any other, that man is Dr. Conant. You say that the "revisor in his note on Matthew, says that 'servant' implies all that is implied by *slave*—a *bond* servant." Allow me to say (and I hope Dr. C. will pardon me for saying it,) that there is a disingenuousness couched in this remark, unworthy of so distinguished a scholar as Dr. Conant, and a flagrant disregard of the *foundation* principle of the Revision enterprise, which I cannot reconcile with my former exalted estimate of his candor and fidelity. Dr. Conant knows as well as any other man, that at the time the several books of the New Testament were written, the Greek language was in general use throughout the then civilized world—it was the fashionable language of the Courts—the favorite language of philosophy and science. What then was the character of slavery (*doulosunce*) in that day, and what was the meaning of *doulos*, as it was understood by the Greeks and Romans as well as by the Jews? There is no excuse for Dr. Conant's bolstering up his work by *implications* in a case like this. He might with equal if not greater propriety, say that the word *baptize* as it stands in "James version" *implies* all that is implied by the word *immerse*, and therefore that there is no necessity for substituting *immerse* for *baptize*. According to Roman law, which prevailed universally at that day, even in Judea, a master was not only entitled to the services of his slave, *doulos*, but had the right to take his life if he deemed it necessary, and it was not an uncommon occurrence even during the most enlightened period of Roman civilization, for a master to have his *aged* slaves put to death, (a barbarism which happily has long ceased among civilized nations) to save the expense and inconvenience of maintaining them. Dr. Conant knows full well that this was the character of the *slavery* at that day, and that this was the sense in which *doulos* was received by Greeks, Romans and Jews in that age.

Dr. Conant says, that "*servant* implies all that is implied by slave." Is this true? If he had said that *slave* implies all that is implied by *servant*, he would have certainly have been nearer the truth. A servant may or may not be a slave, but a slave is all that is implied by servant, and more besides. Webster is better authority on this point than even Dr. Conant; let us hear what he says: "Servant, n. (F. R. Servans) 1. A person that attends another for the purpose of performing menial offices for him, or who is employed by another for such offices or for other labor, and is subject to his command. The word is correlative to *master*. *Servant* differs from *slave*, as the servant's subjection to a master is voluntary, the *slave's* is not. Every slave is a servant, but every servant is not a slave. 2. One in a state of subjection. 3. In *Scripture*, a slave; a bondman," &c. Dr. Conant certainly will not feel disparaged if we accept Webster's definition of servant and slave in preference to his own. Dr. Conant's servant is doubtless a *free* man, mine may be a slave (a *doulos*) or a free man, the distinction is broad and clear, and Dr. C. will find it impossible to make it appear otherwise to the minds of those who recognize no "higher law" in theology and Lexicography, than the Bible and Webster.

The word *doulos* means a *slave*, a *bond* servant, one whose *body* as well as *services* belong to the owner or master, who in the days of the Cæsars had an almost unlimited control over both: Hence the applicability and appropriateness of the word as used by the writers of the New Testament, "Paul, a *slave* of Jesus Christ," Paul fully recognized the right of the Savior to his body, as well as to his sevices: He has an unlimited right and title to *both*. Christ by his sufferings and death—with the price of His own blood, bought us, body as well as soul, for purposes of His own glory; He has bought—redeemed our bodies as certainly as He has saved our souls: We are in the fullest, the noblest sense of the word His slaves (*douloi*,) not His servants merely, *employed* to do His will, but His *slaves*—bought—*bond* servants. As His *slaves* (*douloi*,) He has an unconditional—an undivided—an unlimited right to the highest—the most unreserved consecration and devotion of our bodies, as well as of our souls to His service alone. If He required it of us, we must submit to death, in even its most revolting and cruel forms, as millions of His faithful slaves have *cheerfully* done for 1800 years past. To be the *veriest slave* of Christ, is the highest honor His people can claim; and surely no other word in the Greek language could convey a correct idea of the relation that the redeemed sinner sustains to his Redeemer.

But from the admission he makes in the note on Matthew, Dr. Conant *virtually* concedes all we claim!—that the *proper* rendering of *doulos* is slave. Why then not give the word its *proper* meaning? Will the cause of truth be damaged by telling the simple truth? Are the friends of the Bible Union in the North unwilling that the Holy Spirit shall speak to us in the same language in which He addressed those to whom the sacred writings were originally delivered? Does Dr. Conant believe that the masses of men in the Northern section of the Union are so determined to accept none other than an anti-slavery God and an anti-slavery Bible, that a faithful translation of the word *doulos* would cause them to repudiate and reject the translation and withhold the *material aid* for the further prosecution of the work? If so, then is Dr. Conant under the influence of a sectional prejudice, which sadly disqualifies him for the great work in which he is engaged. Whatever the motive may be, he is inexcusable, and his brethren in the South may soon give the Bible Union to understand that they wash their hands of the thing, and are determined henceforth to take the work into their own hands, believing, as they will be constrained to do, that the Union is a failure, and that the South, if not destined to be the last stronghold of a pure Christian civilization, is the last refuge for the hopes of the friends of a true and faithful translation of the Holy Scriptures.

What reason Dr. Conant has for translating the participle *baptidsoon*, and leaving the noun *Baptistees* (Baptist) untranslated as it is in King James' version, I am at a loss to conjecture. Dr. Conant knows that Baptistees means *immerser* or dipper, nothing more nor less. Is it in order that our denominational name may remain as it is? But Baptists have no attachment to the name it was originally applied to them by their enemies, and not of their own seeking. Baptists glory in nothing but "the cross of our Lord Jesus Christ," and God forbid that they should ever glory in anything else. It would be better, so far as a name is concerned, that we return to our ancient apostolic name "Congregation of Christ," and if our enemies prefer to recognize us as the *immersing* or *dipping* church, let them have it. At all events let us have a faithful translation of every word of Holy Scripture. It is what we set out to do, and [illegible] satisfied with nothing short of it.

JOHN W. KING.

Murfreesboro, Tenn., Dec. [illegible] 1860.

For the Tennessee Baptist.

To W. C. Graves, (editor,) Morristown Tenn.

DEAR SIR:—I now proceed to examine your notice of me as it is related in your paper of the 14th of September, in which you say "we have concluded to administer to Mr. Gilbert in broken doses as he is rather a hard case."

In this matter I will say to you, if you wish to succeed in this case you will have to change your mode of operation, and have your doses sweetened with brotherly love and brotherly kindness, for it appears to me that you have left out these two dulcifying ingredients of your former doses, which have led you into the narrows as you will, hereafter find towards the conclusion.

In your article you have endeavored to answer some questions asked by me in the *Herald*, when I asked him, and what about the probationers * * * when they are called up to join. Do you not say, "come and join the church?" Do you mean what you say, or are such probationers only half in? Or is the church farther on in the machinery of Methodism? Well, he says we surely ought to be fully qualified to give satisfactory answers to all the questions. But you say, whether we can get down within the comprehension of a mind so narrowly contracted and so blinded by prejudice and bigotry as that of Mr. Gilbert, is a matter of serious doubt. But we will try. Now hear him: The preachers of my acquaintance have frequently said, come and join the church, and they appeared sincere when they gave the invitation, *always meaning what they said*. Now if the matter was different from what they said of joining the church as they appeared to express by their invitation. It is strange logic to me Parson Graves. That a public man and especially a minister of Christ standing as a mouth for God, may invite persons to join his church, being at the same time sincere, *always meaning what they say, but at last they never intended it to be so*, just joking at last. In the name of common sense how can any rational being understand such logic as this. To say that a man can be in earnest and mean what he says, and yet joking about the matter and not meaning what he says at the same time. My dear sir, it will take two Philadelphia lawyers and a Methodist Elder to explain this manifest solecism.

But what about your six months probationers?

You say that you give them six months, during which time such probationers can find out what the doctrine and usages of your church are, and form an acquaintance with you as a body of people * * * during this six months you are trying them.

I respectfully ask you by what authority you are warranted to invite impenitent people to enter the church to "get religion." If the Savior or his Apostles have commanded it, the Baptists are involved in the sin of disobedience. Is there a passage or a verse, or a line of a verse in the New Testament, that gives you the shadow of a warrant? If there be any such therein, is it not your bounden duty to produce it, that the Baptists may learn their duty? But by what authority do you presume to debar a Christian from joining the church for the space of six months? Is it not the duty of a Christian to join the church the same day he professes faith in Christ? Is not this the teaching of the New Testament? Does it any where require the believer to wait six months or six days? (See Acts, 2nd chap.)

But you say he must wait six months, now I propound this question. Does not the right of shutting a Christian out of the church six months imply the right of shutting him out six years, or even fifty years? Will you say that you are satisfied that he is a child of God, though he is never [illegible] fant, [illegible] Christian [illegible] apply for baptism [illegible] you baptize him the same day or the same week or six weeks? No sir. The law book that you Methodist preachers have solemnly vowed to follow forbids you within six months. Have you, Parson Graves, any authority in God's Book for this prohibition? Do tell the readers of the *Intelligencer* where to find it, if you can; [illegible] probably they can, and relate the same to me accordingly. Christ commands immediate obedience, but you step in between the child of God and his Savior, and say "not so." You shall wait six months, and not then unless you satisfy the class-leader and preacher that you believed the discipline and will obey us (Methodist preachers.) By this process do you not require disobedience of the convert to Jesus Christ for six months, that he may give you satisfaction. Now say: if this is not placing man's law above Christ's and man's book against the book of heaven, what is?

You say that they are trying the church (or us) and we are trying them. Then parson you decide their case. Now your folks in my acquaintance are set down upon such a course, and say the church has no right to decide and set in judgment on men's souls as they [illegible] hear him again. What [illegible] Do they [illegible] candidate, and [illegible] must not they go down into the liquid grave and come up out of it again before they are allowed to be in church? How is that Mr. Gilbert? Why it is just as the Bible says, Parson Graves. You can see that. Is not this right? This can be done as quickly now as old Bro Philip did it, when he baptized the Ethiopian eunuch. Now sir, how long do you think Bro. Philip waited on the eunuch? Six months you say is right. No sir, you know he did not. But just at once went down into the water and baptized him, and never said one word about trying him six months, whether he could pass [illegible] or not, and then come into the church. Does Parson Graves [illegible] the practice of the [illegible] in the middle of the 19th century resemble that of Philip in the first century?

Mr. Gilbert says one of the 14 who joined the Thompson's Settlement church, has been held back by her relatives and hindered from being baptized. Did she join the Baptist church? But we want Mr. Gilbert to let us know a little more about this sister that was held back, for it has been intimated to us by persons who ought to know * * * that just such a case with the circumstance mentioned by Mr. Gilbert, did not occur in that region. If what Mr. Gilbert says about the Methodists in that region be reported where he is not known, they will consider themselves slandered. For he says the Methodists will even hold their members back when an invitation is given for persons to join the Baptists, a thing often practiced over here, and he says that the relatives of the young lady mentioned have not only held her back from being baptized, but tell her if she is baptized she shall never come into their houses. We are asked to give her name, and the name of her relatives who have made such threatenings. "The fact is," says he, "they do not believe that he (Gilbert) has told the truth about this affair."

It does appear to me that I can write nothing but what the inquisitive gentleman and his party are ready to dispute my word. But I am willing to bear hard sayings for my Master's cause, for I expect such things from the enemies of the truth as it is in Jesus. But the world shall know who is right in this matter.

I understand that the matter stands just thus between us, then who is right and who is wrong in this? Mr. Graves, if it is you who is wrong, I hope that you will acknowledge it like a man and a Christian too. You say if this matter is published where I am not known, the Methodists will feel that they are scandalized. Then sir, if this matter is so, you are willing to admit that Methodism is scandalized. How can it be known? Not by dealing in personal abuse as I have been treated, though the truth in the case shall come, as you may quickly see, if you will only take it upon you to read the following statements:

You ask me to give the name of the lady. Her name is Jane Mink, and will you put her own testimony in the case, who says:

"I was opposed by my Methodist friend in being baptized by the Baptists (by T. Gilbert,) and they said Gilbert was under bad character in Tennessee, where he came from, therefore they would not [let me] be baptized."

This is to certify that we heard Jane Mink state the above to Rev. T. Gilbert.

W. J. MUNEY,
A. H. CLOUSE,
JAMES BISHOP.

This is to certify that we heard John Mink, the brother of the aforenamed Jane Mink, say in our presence that Thompson Mink, who is an uncle of the aforenamed Jane Mink, said that if she did join the Baptists and was baptized, she should never come into his house again.

Given under our hands this October, 1860.

JOHN JAYNE,
A. JAMES.

Now, Parson Graves, am I not sustained in what I have previously stated, as you and your party may see by the statements of the aforenamed Jane Mink, W. J. Muney, A. H. Clouse and James Bishop, in one certificate, and in another you may have the names of John Jayne and A. James, to testify of the matter in another part of what I expressed? So you may judge for yourself whether I falsified or not in what I expressed in my former communications. Will you still go on saying that I lied? Can you die and appear before your God satisfied, without correcting the wrong impression that has been made by your article.

For I am set for the defence of the Gospel, and I feel myself sustained in some measure in my course of my ministry by some of your eminent divines, though my sole aim is to preach only such doctrine as I am taught and testified by the words of the sacred writ.

T. GILBERT.

For the Tennessee Baptist.

THINGS TANGLED.

BRO. GRAVES:—We have been considerably buffeted in this section of late for the practice of close communion, yet we have held still, and neither said nor done anything. But thinking we have been silent long enough, I wish to give you some idea of the inconsistency of those who persecute us. Not long since we had a glorious revival meeting in this place at which there were several conversions, some of whom united with us, (the Baptist,) some with the Methodist and two very amiable young ladies presented themselves to the Presbyterians to unite with them. The Minister, after having heard the experience of the first, asked her if she had ever been baptized? She said not. He then asked her what mode of baptism she preferred; she answered, "immersion." He then called for the experience of the other, who related a very good one; at the close of which he asked her if she had ever been baptized? To which she answered, "I have, but I wish to be baptized agin. No further questions were asked her, but the minister announced that at his next appointment at that place he would attend to the ordinance of baptism. Well, we Baptists wondered considerably what he would do in that case, in view of the request and the discipline. We thought he stood a fair chance to get [illegible]; but we waited patiently until the [illegible] round for the Presbyterian meeting [illegible] by the way, was their communion [illegible] after the sermon was over, the [illegible] a general invitation to "all who felt [illegible] their sins were pardoned, irrespective of name, sect or order," and insisted very hard that all should come. So our two young ladies went up and partook of the emblems. Meeting being over, the minister announced that he would attend to the ordinance of baptism that evening at 2 o'clock. Wishing to see how he would unwind himself, we went out to the place designated for the [illegible] of baptism to be performed, when we saw the same man baptize the same young ladies by immersion, to whom he had administered the Supper two hours before. One had been sprinkled when an infant. She was now baptized, but between the two she had been invited to the Supper, and went and partook of it. Can any one untangle such as this. I think we will still stick to close communion; at least such work as this is not likely to cause us to forsake our practice. Yours respectfully, W. B.

For the Tennessee Baptist.

MOSSY CREEK COLLEGE AND EAST TENNESSEE BAPTISTS.

BRO. GRAVES:—Will you permit an ardent friend of Mossy Creek College to address a few thoughts and suggestions, through the columns of your paper, in reference to its present condition and necessities. No recent publications in its behalf have developed its real wants and condition; and, like all other institutions of public learning that have their incipiency and partial establishment in individual efforts and *personal responsibilities*, it has reached the point when it is proper and *important* to lay before the Baptists of East Tennessee a financial exhibit, and give them a complete understanding of the claims it holds upon them as their school. This the Board of Trustees have recently done, as will appear in Appendix to the Minutes of the last General Association, soon to issue from the press.

But more to the point. What is to be done? What *must* be done? Nothing tremendous! but merely for each church in the bounds of the General Association to cast in *her* mite, and all is over—the institution is safe; it will stand above embarrassment.

As will appear from the exhibit in the Minutes the Board owe for the College and boarding house buildings the amount of $11,500; they hold bonds, &c., calling for about $6,000. Granting that all the bonds will be collected, which is considered very slow indeed, there yet remains over $5,000 to be raised, and raised immediately, or personal sacrifices must be made by one or a few brethren, which will seem to be the result of indifference and a want of sympathy upon the part of their brethren.

Some of the Baptists of East Tennessee have given liberally, and some have done extraordinarily, and they yet sustain an unreasonable burden. But those who have done well are still willing to do more, and willing to stimulate others to put in a small amount to accomplish the end desired.

Well, you ask what is the plan? The Board have suggested the *one dollar* (is that all?) plan, and appointed Dr. Sam. Anderson the mention of whose name will ever bring up the memories of Mossy Creek, to *confer* with the *Pastors* and churches, and thereby meet the end proposed. Thus this matter is placed in the hands of pastors and churches, where it should have been long ago, and the rescue of the institution brought within *their* reach. Will they (the pastors) be successful? They can by a single effort Will each pastor in all East Tennessee immediately bring the subject before their churches and secure the amount of $1 from each member, or vouchers for the same, and hand over to Dr. Anderson, or send up to W. C. Carson, at New Market, either of whom will receive them. Thus the burden can be easily removed from off those noble brethren who have stood faithfully by the institution from its birth.

There can be no objection to this plan. The threatened monetary crisis is not an objection, but the strongest argument in favor of this move. One dollar from each Baptist is nothing compared to thousands resting upon a few brethren unable to sustain it. Every pastor and Baptist in East Tennessee surely feels a deep interest in *their own* College. What! Show me a pastor who does not appreciate the incalculable benefit this College has been and will be to East Tennessee Baptists? why then I will show you a pastor who does not appreciate the benefits of an education at all.

The school is prosperous now. More students have entered this year than ever have in a single session. Then, no Baptist is ready to see it fail for the want of a few thousand dollars. None are willing to see the picture of disgrace upon its ruins.

Let Mossy Creek fall and a dire educational retrogression will ensue in East Tennessee that will be the shame of the denomination at home and abroad.

Will not some of the ministers who have received their education at Mossy Creek take hold of this matter, and make this College the pride of the denomination, and one that will do honor to them in coming years? What one will respond to this address, yea and amen? Who will lead the rank and pledge his church to the proposition? Let no pastor or church who does not live in sight of Mossy Creek think, therefore, of doing nothing; you may wish to educate a young minister from your section at this institution. Then come one, come all, make the effort that will do the work you wish to see done. I have said enough. Some one had to move. I have written this address because I feel a deep interest for the success of the College, and because I had some *assurances* that such would meet the end desired.

J. A. RUSSELL.

Knoxville, Nov. 26th, 1860.

SCRIPTURE ENIGMAS.

It is an interesting exercise for a Sabbath School, not merely to guess Scripture Enigmas, but to make them. It is easily done. First, fix on the word to be guessed. Take David for instance. Think of some name in the Bible commencing with D as Daniel. Then describe the name or person by some attribute, characteristic, or incident of his life. As in Daniel's case, my first letter is the name of a prophet cast into a den of Lions. This is very easy. Any child could propose an answer. But for adults or advanced biblical students he should be described by something not so well known; as; My first is the first letter in the name of a prophet in Babylon who saw the angel Gabriel. So proceed through all of the letters. As the object is to promote the study of the Scripture, the incident should not be so plain as to be well known, nor so obscure as to be very difficult to find.

As an illustration of the case with which they can be made, I send you one made on his first trial, unaided, by a boy of ten years, just as he handed it in last Sunday, in the class:

SCRIPTURE ENIGMA.

1. Who baptized Jesus?
2. What woman was chosen queen of Ahasuerus instead of Vashti?
3. Who was the father of John the Baptist?
4. Who was the son of Barachel the Buzite?
What false prophet went to curse Israel and was met by an angel of the Lord?
6. What prophet raised the son of a Shunamite woman to life?
7. Of what tribe was Moses?
8. Taking the first letter of the answers of these questions will spell the name of Ahab's wife. What is it? H. M. F.

—*Presbyterian of Our Union.*

OUR BAPTIST PULPIT AFFILIATORS:

You admit that "Immersion" alone is Scriptural baptism; it follows that "sprinkling or pouring" is not; for different things cannot be the same thing. You make Scriptural baptism a pre-requisite to *church membership* by universal practice; it follows, that the sprinkled and poured upon are not *church members*. You require of your members, who would PREACH by your sanction, *examination and ordination* by your own, or a regular Baptist church. When you invite Pedobaptists to preach in your pulpits, at your regular appointments, you give your authority to men to preach who, by your own admissions, are not *church members, have not been examined nor ordained*. Why this favor to those who call you "bigots," and deny it to your own household? Why *require* immersion of your own children to entitle them to church privileges, and grant the same privileges to those who *sneer* at immersions as indecent? Why *give* to your opponents—Pedobaptists—your sanction to their ministry, without *ordination*, and *refuse* it to your own members? If Baptist churches have no more respect for their own *consistency* than to make these discrepancies, *how* they can disrespect their pastors by placing Pedobaptist preachers on an equality with them, is passing strange! But *how* Baptist ministers, with self-respect, can submit to this leveling practice, is inconceivably strange!—"*Atlanta,*" *in the Baptist and Banner.*

WEAK CHRISTIANS.

A writer in the *Missouri Baptist* groups five classes under this title:

1. There are some brethren so physically weak, that they cannot raise their hands as high up as their pockets and some not quite so weak but that they do that, who are not able to lift them out again.

2. There are some brethren so weak from the labors of business, that they have no strength to walk to church on the Sabbath and some not quite so weak, who can get there only once that day.

3. There are some so weak after the toils of the day, that they are not able to walk to prayer meeting; and then, again, others who can get there, who are too weak to pray.

4. There are some brethren so weak, as to be unable to rise early enough to have family worship before business hours; then there are others, who do rise early, but are too weak to reach down the family Bible.

5. There are some brethren weak in talents, but they are not quite so weak when a political meeting is on hand.

"KINDNESS N[illegible] MADE A BLUND[illegible]" Said an ex-Con[illegible]man, in the South-eas[illegible] portion of this state, while on a dying be[d]. The expression was, perhaps, to[o] broad, yet there is much truth in it. We have urged upon our brethren the duty of preaching the truths that distinguish us, constantly, firmly, boldly. But we urge upon them always to do it kindly. When we come to present plainly a point on which some present will differ from us, let us pause, and, with gentleness and kindness, say what we have to say. Let there be no preface of apology, however; that is contemptible. We should close our eyes to the presence of any one who differed from us. But we should use no harsh, offensive or heated expression. Be calm, kindly, gentle, but, at the same time, say all you ought to say. Mince nothing. Keep back nothing. Preach it all. Truth is mighty and will prevail. But if you halloo, and stamp, and rage, and denounce, you had better keep your mouth shut.

THE SECOND ADVENT APPROACHING.

BY STELLA.

Rapid rolls the age of wonders
Down the channel'd steep of Time,
Now in silence—now in thunders—
Lowly now—and now sublime.

Sunbeams type the face of beauty—
Senses throne new worlds on high—
Fonts electric stamp our duty—
Steam defies both flood and sky.

Zion counts her hosts by millions—
Idol gods are put to flight;
Bibles press-born, fly by billions,
Nations shout the coming light.

Knowledg spreads o'er land and ocean—
Pierces air, and plunges seas—
Christ attracts the worlds devotion—
Kingdoms conquer on their knees.

Signs are seen in earth and Heaven,
Heralding millennial day,
Godless creeds, by whirlwinds driven,
Leave their trembling dupes to pray.

High the "Golden Age" is looming,
Glory gleams o'er mount and main,
Hallelujahs loud and booming
God the Savior comes to reign?

FLOWERS IN THE HOUSE.

It has been objected by some that it is unhealthy to keep plants in rooms; but their arguments lack coherence and force, and we are compelled to record our experience against the position. We believe them, on the contrary, to be conducive to health, not only by their soothing and cheering influence on the mind, but as purifiers of the air, so that all may indulge their tastes without the least apprehension of injury to their health. We have no room for an argument here, but we believe that every vegetable physiologist will sustain our position; if he will not, then in our opinion, he has something to learn. We commend room plants to all who have a room in which to grow them, and especially to the ladies, who are necessarily much confined to the house: they will cheer many a lonely hour, and afford balm to many a wounded heart. The world cannot seem utterly a blank while the love of flowers is left to console us.—*Agriculturist.*

LIFE AND EXISTENCE.—The mere lapse of years is not life. To eat, and drink, and sleep—to be exposed to the darkness and the light—to pace round the mill of habit, and turn thought into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart—the tears that freshen the dry wastes within—the music that calls childhood back, the prayers which call the future near—the doubt which makes us meditate—the death which startles us with mystery—the hardship which forces us to struggle—the anxiety that ends in fruit—are the true nourishment of our natural being.

LITTLE ACTS GREAT.—Little acts are the elements of true greatness. They raise life's value like the little figures over the larger ones in arithmetic, to its highest power. They are tests of character and disinterestedness. They are the straws upon life's deceitful current, that show the current's way. The heart comes all out in them. They move on the dial of character and responsibility significantly. They indicate the character and destiny. They help to make the immortal man. It matters not so much where we are. It is seldom that acts of moral heroism are called for. Rather the real heroism of life is, to do all its little duties promptly and faithfully.

"MOSES THE MAN OF GOD."—A commentator in finishing the Pentateuch says, "I have been so many months, as it were, the 'traveling companion' of Moses, sympathising with him in all his trials, and drinking in with great delight his words, especially the last words, so full of divine unction, in Deuteronomy, that I feel like dropping a tear in parting with him. But I hope, by the infinite grace of God, one day to see and converse with him 'face to face.'"

HAPPINESS.—There are two things which will make us happy in this life, if we attend to them. The first is never to vex ourselves about what we cannot help, and the second, never to vex ourselves about what we can help.

Oliver Wendell Holmes vividly describes death thus: "By the stillness of the sharpened features, by the blackness of the tearless eye, by the fixedness of the smileless mouth, by the deepening tints, by the contracted brow, by the dilating nostril, we know that the soul is soon to leave its mortal tenement, and is already closing its windows and putting out its fires."

It was the memorable practice of Vespasian to call himself to an account for the actions of the past day, and so often as he found he had spent one day without doing some good, he entered upon his diary this memorial: *I have lost a day.*

Fluency of speech in many men, and most women, is owing to a scarcity of matter and scarcity of words, for whoever is a master of language, and has a mind full of ideas, will be apt in speaking, to hesitate upon the choice of both; whereas speakers who have only one set of ideas, and one set of words to clothe them in; are always ready at the moment; so people come faster out of a church when it is almost empty than when a crowd is at the door.

Mr. Jay once remarked to John Newton, in relation to the conversion of a very wicked man, "If this man is a true penitent, I shall never despair of the conversion of any one again." "Oh! I never did," rejoined Mr. Newton, "since God saved me."

A man's smiles should be like fruit on a high limb. People highly value what they get with pains. If diamonds could be picked up among the pebbles of our brooks, who would wear them for ornaments?

Writing of preaching and hearing, some one relates that "A lady, recently, in giving her views of the preaching of a minister, to whom she had listened several times, said, I thought it was the business of the minister to feed the sheep. This man don't feed us. He only throws clubs and stones at us and sends us bleating and hungry home."

It is now seriously suggested by some European writers that the Jews should be restored to the Holy Land, under the auspices of the Christian Powers. They would be better inhabitants of Syria than the Mohometans. Faber, in his prophecies, predicted their restoration in 1866.

In the West India Islands there are 200 Baptist churches, with 36,250 members. There is also a Theological Institution for the training of native preachers.

There is one thing that confounds all infidelity, and that is, no one ever repented of being a Christian on his death bed.

Beautiful was the reply of the venerable man to the question whether he was still in the land of the living: "No, but I am almost there!"

THE BAPTIST.

"Truth Against the World."

NASHVILLE, SATURDAY, JAN. 5, 1861.

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

Editorial Telegrams.

Yes,

Bro. Chambers, we did mean you, and for 12 new subscribers we will send you or any other brother the Brace.

A Poor Baptist Minister in Georgia,

Writes us that he is compelled to quit preaching, owing to a failing voice. He is unable, in justice to his family, to purchase one. How many will send one dollar towards a Brace to restore him to the pulpit?

Spring Street Church.

Received through Bro. Searboro $3 for sister Ellen Boling, subscribed to Spring Street Church, at New Prospect.

Bro. Autry.

Your plan is an excellent one. We can furnish you the books as cheap as you can get them in the North, and the freight will be far less when your road is through to Corinth, and it should be this month. Send check on Mobile or New York, or upon any solvent commission house in Mobile.

Minutes.

We are in receipt of a copy of those of the Sequatchie Valley and Hiwassee Associations, Tennessee. (O. S.) Will not the clerks of each association in Tennessee send us a copy that we may see how the Lord blessed us the past year, and the number of Baptists in Tennessee. Send at once.

Bro. Miller, Kentucky.

We make it our business to secure a Brace that will fit. We send you a 7, and if it is too small, as we fear, return it. We should have sent an 8, but had none. Any brother whose Brace does not fit, can exchange by paying the freight. We have expressed Braces the past week to Benj. Thigpen, Wm. Thigpen, W. W. Bolls, Bro. Autry, (to Tamola, Miss.)

Amicus, of Alabama,

Wishes us to explain why we offer to give 25 to 50 cents to an old subscriber for pre-paying his paper for 1862, and offer a $1 book to one who never subscribed. He says it makes some old ones feel sore. Very well. When we give an old subscriber 50 cents to pay in advance, we give him about all the profits one paper realizes per year. We could not live at that, and a desire to pay our debts in these pressing times, and to keep up, induce us to do this. When we give one dollar for a new subscriber for one year, we let him have the paper for less than its cost, in hopes that he will be so pleased with it that he will cheerfully pay $2 per year for the balance of his life. We can see no injustice to any one but ourself in all this.

WALL AND ROBINSON.

There is not a Baptist minister in the South who cannot possess himself of these works, by a few hours of talking labor. See Premiums on third page.

Easy Times! The Tennessee Baptist for 1861, for $1 00.

Send $2 00 and obtain a $1 00 book, and the Tennessee Baptist.

5,000.

Ans.—There not this number of friends—real and true—who can advance for their paper for 1862, and receive a premium, and very greatly aid the business operations of the Publishing House during the e hard times? We greatly need money, and the subscribers who owe us cannot, it seems, be induced to pay, except here and there one, and we will cheerfully pay our friends in our works, 25 per cent. for it, and thank them also. See Premiums.

TIME IS PASSING AWAY.

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

"The present moments just appear
Then glide away in haste,
That we can never say, 'they are here,'
But only say, 'they are past.'"

Time, in its most comprehensive sense, embraces the period of duration between the creation of the world and the consummation of all things. In this enlarged acceptation of the word, time, as compared with eternity, is short. How contracted, then, is that fraction of time in which we are immediately interested! What is our mortal life? Inspiration represents it as the grass that grows up in the morning and withers at noon. It is said to be a vapor which appears for a moment and then vanishes away. Of this truth we have had many illustrations during the past year. Who cannot refer to some friend whose eyes have been closed on all earthly scenes since the year 1860 was ushered in? Parents have followed their children to the grave, and children have sobbed a last adieu to their parents. Pastors have been called to administer consolation to dying church members, and church members have seen their pastors go the way of all the earth. Friends have died and enemies have died.—Alas, neither friendships nor enmities can protect from the stroke of mortality.

Who will die during the present year? This is known only to Him who knows all things. It may be said, however, that many who are now buoyant with life and hope will close their mortal career before the earth performs another annual revolution. The pulsations of their warm hearts will cease their beating. The sun will shine on new-made graves and appalling vacancies will occur in many family circles. It is well we do not know what is before us. "Blindness to the future is kindly given." There are those who will read these lines whose minds have formed no conception of what will come upon them during this year. Death and the grave are remote from their thoughts.

In view of the fact that time is passing away, what ought the living to do? The Word of God says, "Whatever thy hand finds to do, do with thy might; for there is no work, nor device, nor wisdom, nor knowledge in the grave whither thou goest."

Christians should exercise zealous diligence in the performance of their respective duties. It is a sublime thing to live even a short life, when that life is consecrated to the accomplishment of good and great objects. The glory of God, the advancement of his cause, the welfare of the world, are the ends worth living for. Those whose lives promote these ends live to purpose, and the very usefulness of their lives involves preparation for death. They are ready to die because they have learned how to live. To them death cannot come at an unseasonable hour, for they are always prepared to exchange worlds. They are providing for themselves such delightful retrospects as Paul enjoyed when standing on the margin of time, he said, "I have fought a good fight; I have finished my course; I have kept the faith."

Will you not, Christians, resolve on laborious activity in the cause of God during this year? What you do for the Lord must be done quickly. Earth is the place for labor; heaven is the place for rest. Go forth with cheerful hearts to your Lord's work, and know for your comfort that if death comes during the present year, you will experience the blessedness of the dead who die in the Lord, rest from your labors, and share in the deathless felicities of heaven.

Impenitent sinners should seek the Lord while he may be found and call upon him while he is near. The interests of their souls claim immediate attention. What say you, impenitent man, impenitent woman? Do you know that without the grace of God you must live unhappily, die wretchedly, while the miseries of the dying hour will be introductory to the more intolerable miseries of perdition? O that you were wise! P.

1861.

It is with feelings of profoundest gratitude that we lift the pen to commence the labors of a New Year. When we look back to recount the mercies of a Gracious God that have followed us through the past year, they are like the clouds that cover the whole heavens, or the water drops that swell the volumes of the great deep. "What shall we render unto God for all his benefits?" We can but take the cup of salvation and adore and bless His holy name.

He has made good all his promises to us, and that one so hard to trust, "I will be with thee in the fires." Through the *fires* of a fierce and unnatural *persecution* we have been called to pass the past year—we have drank deep of that bitterest cup in the inventory of Paul's sufferings—"perils among false brethren." Yet we have daily felt that He was with us. The fires have not been allowed to kindle upon us. Our labors have been abundantly blessed in the field of our travel, and friends multiplied above any previous year. This is certainly a strong indication that there is yet a still greater work for us to do. May Grace make us strong to do it. We have been called to pass through the *fires of affliction* the past year, and He has been with us in them. Earthly hopes and expectations have been consumed, parental pride humbled and an earthly cistern broken, but we trust heavenly hopes and expectations have been sweetened and brightened, and the heart brought nearer to the Fountain of unfailing waters. If all our trials of faith, and of affliction, but serve to prepare us to labor more effectually in the Master's vineyard, we will rejoice in tribulations also, and bless God for them. We would not live in vain nor for ourself but for Him who loved us and bought us with his own blood. To live solely for Christ we would have, and we trust is, the highest aim of our living. We can but feel that the experiences of the Past have tended to prepare us for the Future.

We enter upon the editorial toils of this year with a firmer reliance upon God, and if possible, a more unshaken confidence in the principles and policy we have heretofore advocated. In the years to come as in the past, the Baptists of the South may still look to this paper, expecting to find it true to their civil as well as their denominational *interests*. When it becomes *neutral* touching vital denominational issues, to shirk responsibility or gain friends outside the lovers of truth—when it adopts a miserable go-between, slip-shod, half pedo policy to propitiate pedobaptist or *soft* baptist favor, we hope it will be repudiated and left to die, as all such papers deserve to die. A decided and unyielding course in the defence or propagation of the Truth will certainly originate opposition—it never failed to do it—it never will, while sin is in the world—but what of it, if the heart is sustained by a consciousness of its uprightness?

"Stand for the right, through thick or thin,
Let rogues behold the wrong;
Be manful, cheerful; in the din,
Triumph is with the strong.
Whate'er the bad may say or do,
Fight for the honest part;
What bodes a frown, a growl to you,
If truth sustains the heart!"

Retrospect—Denominational.

The year has been one of the most unpropitious ones on our record. Added to a most exciting presidential campaign, the apprehension and distress from almost universal short crops, and this crowned by one of the most appalling monetary panics that ever affected our country, and who could calculate upon any religious advancement? But God has not forsaken his people. Revivals have blessed almost all sections of the land. We confidently estimate the number added to the churches in Tennessee in the vicinity of 5,000. Our leading schools certainly were never so well attended, and two or three of them have enjoyed blessings of grace. The Baptists are yearly gathering strength in Tennessee—strength from numbers and strength in their distinctive principles, and this is eminently true of the whole Southwest. We attribute it to their increasing consistency in both theory and practice. The Baptists of the South never entered upon a year with more denominational advantages to don great work in extending the principles of the doctrines of Christ than they possess this year. Look at the facilities afforded by the Southern Baptist Sabbath School Union, and calculate if we can the immense influence that can be exerted through the Baptist Sabbath School upon children and this generation. Look at our schools, male and female, look at the Baptist press of the South book and periodical, look at the pulpit yearly increasing in power, and the mass of sanctified intellect that is operating upon the public mind through all these potential agencies, and then contrast our present facilities with those enjoyed by our fathers fifty years ago. Truly what hath God wrought! Let us use them faithfully, earnestly, and with these five, gain other five talents. Baptists have a strong opposition in the South, it is true, but by labor, faithfulness, and prayer, it can be successfully resisted. Methodism, our most active assailant, has certainly "seen its best days" in this land. Its statistics show a positive decrease in actual membership in Tennessee and Mississippi, and other States. Changes, and revolutions and disaster await it to the end.

The Future.

The omens are unfavorable to a year of peace and religious prosperity. All things to-day betoken a violent rupture of the political relations of the two divisions of this Republic, and possibly civil war, such as the sun never looked down upon. God alone can overrule all for good and bring order out of present confusion, and make this year prosperous above all former years. Shall we not all unite our hearts to pray for this? Alas for us and our country—for North and South—when God gives it up. Labor and prayer is for us, the end with Him.

Changes.

Several af our exchanges have been compelled to *suspend* for want of patronage. Those that we have noticed have been the bitterest opposers of the principles advocated in this paper, and the most unscrupulous assailants of its conductors.

One of these papers expired in this city. From the *Southern Presbyterian*, S. C., we learn that the *Southern Baptist* at Charleston, S. C., has *suspended*. The *Western Watchman* of St. Louis has failed to reach this office for so long that we expect it is *suspended*, if not, it will soon. It ought to have done so long since. The Baptist of Missouri long since suspended its editor, Mr. Crowell. There are papers that the denomination does not need, and the *Watchman* under Crowell, and the *Southern Baptist* under either Tustin or Carson, were those papers.

Editorial.

Bro. John Berg retires from the *True Union*, Baltimore, and the former editor, Bro. F. Wilson, takes the chair. Bro. B. gave us a good *news* and *literary* paper. Bro. Wilson will give us a decided Baptist one. We most cordially welcome him back to the *corps editorial*. Bro. Bayne of Texas devotes himself wholly to the ministry, and gives up the *Texas Baptist*, the offspring of his labors and sacrifices, to Bro. Kimball, who is eminently qualified to fill the position. We do not think Bro. B. could have selected a better man for the place out of the thirty-two States of this Union. May the Divine blessing crown the labors of each.

Ministerial.

Eld. Geo. Adams has removed from Baltimore to Hampton, Va. Elder Drane removes from Memphis to Maysville, Ky. Eld. Milliken has removed from Jackson, Miss. Eld. Ryerson has taken charge of the Tabernacle Baptist Church, New Orleans, a new interest. Eld. Collins, late pastor of the Second Baptist Church in Mobile, *has gone to the practice of law*. Eld. Tichenor has accepted an agency in Georgia. J. J. Toon has resigned the Secretaryship of the Southern Baptist Publishing Society, and moved back to this city.

TO OUR SISTERS.

There is many a sister among our subscribers who can, during the year, secure one of the Sewing Machines, if not the Melodeon, by obtaining new subscribers to the *Tennessee Baptist*. If she can influence her husband to help her she will be sure to succeed.

SABBATH MORNING THOUGHTS.

There are few passages in Scripture of richer and sublimer significance than that in which Paul designates christians "heirs of God, and joint-heirs with Christ.

Heirs of God! What a phrase! The heirs of the rich and great of this world think themselves highly favored. The heir of a throne rejoices in expectation of the splendors of royalty. But all the heirships pertaining to this world, are nothing compared with the heirship through which the christian inherits all things from God. The inheritance above is incorruptable, undefiled, and unfading. It comprehends all that is meant by the bliss of heaven. The saints in glory derive their happiness directly from God. They draw on his infinite resources for enjoyment. There is that in God which can fully gratify the enlarged desires of every redeemed soul. These desires may be constantly becoming more expansive and elevated, but in God they will all receive ample satisfaction. If David on earth recognized God as his "exceeding joy," how delightfully will the saints in light look up to the Occupant of the Eternal Throne, as the exhaustless source of their bliss. His presence will beautify their spirits, and call forth such halleujahs as the earth heard never. Glorious will be the day when the Father of the blood-saved 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.

Joint-heirs with Christ. The inheritance of the Saints is to be enjoyed by them in connection with the Lord Jesus himself. 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. "Hence it is said, "He that overcometh shall inherit all things." Why should christians ever be sad if they are heirs of God, and joint-heirs with Christ? Heaven with all its blissful glories is in beauteous prospect before them. P.

ELDER L. W. ALLEN.

I have received from Bro. Allen a letter for publication in reply to the communication of my "Virginia Correspondent," published in this paper Dec. 8th. Bro. A. seems to think my "Correspondent" questions his veracity. I do not so understand the matter.

My "Correspondent" shows in his letter of Dec. 8th how he "picked up" (to use Elder Allen's language) the information he communicated in a former letter.

I decline publishing Bro. A's present communication for two reasons: *First*, I do not see that any *new* facts are brought to light: *Secondly*, and *chiefly*, Bro. A. uses language for which he deems it necessary to say, "I apologize to you, and your readers for the use of such language, &c." When a writer deems it necessary to apologize for forms of expression he employs, it is a good reason why those forms of expression should not be made public.

Without any unkind feeling toward Bro. A., I withhold his letter. Let there be an end to the "Goshen affair," and the election of Dr. Howell as President of the S. B. Convention.

A MISTAKE CORRECTED.

I learn the impression is prevailing, in some places, that it is not particularly necessary for subscribers to the Beneficiary Fund of Union University to pay their installments owing to arrangements made at the last General Association. This impression is altogether erroneous. The arrangements made had special reference, not to young ministers already students of the University, but to those who had applied to be admitted as Beneficiaries. Whatever is due, therefore, on old Beneficiary subscriptions ought to be paid promptly, that the Board of Education may defray the expenses incurred in boarding and furnishing with books the young ministers who had entered the University months and even years before the last General Association. Money is greatly needed for this purpose. May it not be hoped that a word to the wise will be sufficient? P.

LESSONS FROM FACTS.

It is the main argument relied upon by the advocates of affiliation, union meetings with Pedobaptists, that it relieves the Baptists of a vast amount of odium and secures them success in building up their churches, where opposing sentiments prevail—that they can catch the most flies with honey.

What do facts demonstrate? In every section of the South-west, and so far as we can learn, compromising churches and affiliating ministers are losing ground and influence, while the churches and ministers that pursue the opposite course are growing.

But in New England the principles of our soft brethren have had free course, and what is the glory that has followed? Read the following from the Christian *Chronicle*:

A GLOOMY ASSOCIATIONAL RECORD.

We regret to learn, that a large number of the Baptist Associations at the North, have had very few accessions during the past year, while many have actually *lost ground!*

In Massachusetts, the Barnstable Association reports 16 churches and 1,354 members, but only 16 baptized, a loss of 12 during the year. The Wendell Association have had only *fourteen* additions, and their numbers diminished. The Woodstock Association of Vermont had 28 baptisms; the Windham Co. Association only 57, with 1,383 members, a loss of three; the Salisbury Association of New Hampshire, 23 baptisms, and a loss of one; the Milford Association, only 32 baptisms. The New London Association of Connecticut, with 25 churches and 4,177 members, had only 21 baptized!

The Providence Association of Rhode Island reported a slight diminution of numbers. The Warren Association, R. I., at its *ninety-fourth* anniversary, had reported but 28 baptisms in 38 churches.

At the thirty-second anniversary of the Portsmouth, N. H., Association, the reports from the churches showed that but three had added members by baptism, and these together, but ten.

The New Haven Association, Conn., had 69 baptized, 3,315 members, net increase, 15. The Wayne Association, N. Y., had only 21 baptized—present number 1,543, a loss of 32.

It cannot be disputed that the Baptist cause is dying out in many parts of New England, and our influence diminishing in sections where it enjoys the very best talent, as in the Providence and Warren, and those very Associations that have lost the most. These ministers are all anti-Landmark to perfection. They seldom advance a Baptist sentiment in their sermons—never preach on the controverted subjects of baptism or communion, are as careful that nothing should drop from their lips that will be offensive to their "Pedobaptist brethren," while on the other hand, they are at great pains to teach that all Pedobaptist societies are truly evangelical churches of Christ—all branches of one church—that the matters of difference between them and Baptists are merely *non-essential*. They exchange pulpits, hold union prayer meetings to pray for the prosperity of Pedobaptist societies, have union Sabbath schools, so that no Baptist child may be taught anything that Pedobaptists are unwilling for them to be taught, and so mix up until you could not tell a Baptist from a Pedobaptist. Was it not from the fact that *Pedobaptists will preach their sentiments?* What is the result? Read the facts above.

Now, we are antagonized in the South by a portion of our ministry, and that portion too that claims to be the most cultivated and *pious*, because so liberal and charitable! and a portion of our membership, in all our efforts to denominationalize our brethren, and to keep them out of these entangling alliances and to induce them to labor on the wall over against their own house—to up-build the Kingdom of Jesus, and not of Calvin, or Henry, or Wesley, or Mr. Campbell. Now these charitable brethren, *oppose the expurgation of Pedobaptist mistranslations and interpolations* from the Word of our God—they oppose the organization of Baptist Sabbath School Union—they oppose the publication and circulation of such works as Grace Truman and Theodosia, and the Iron Wheel—works that have already led hundreds, and we doubt not, *thousands* on this Continent to renounce their errors and follow Christ. These opposing brethren labor to induce the Baptists of the South to practice the very same suicidal policy our New England brethren are doing. Will Baptists hear them?

UNION PRAYER MEETINGS.

Our readers know that we have from the first and constantly been opposed to Baptists uniting with Pedobaptists in these union prayer meetings that have been so popular in our Northern cities, and in some of our popular churches South. We, years ago augured no good but great injury to Baptists from these meetings, nor have we to-day great faith in the permanent good they have done. It appears from the following taken from the Philadelphia *Christian Chronicle*, that the Baptists have actually lost more than 3,000 members through the influence of these meetings! Read:

"We find that New Jersey has increased her Baptist membership in ten years from 12,121 to 16,911, a net gain of 4,790, or 40 per cent. of her membership ten years ago. We also notice a fact which has somewhat surprised us, that the gain to our Baptist churches in Pennsylvania *during the first half of the past decade (ten years) was 6,424. during the last half, which comprises all the period of the "great revival." we have gained less than half that number*, 3,173! How shall we account for this falling off? Were the churches more zealous from 1849 to 1854 than they have been for the last five years? Can the fact that our State benevolent organizations were conducted with more vigor then than now explain it? *Or are these popular union efforts and Union Christian Associations of every kind, tending to the building up of Union churches rather than Gospel churches?*

We once approached a young convert on the subject of joining himself to a Baptist church, when he replied, "I was converted at a *Union Prayer Meeting*, and while for many reasons I am deeply attached to the Baptist church, I feel that I am in duty bound to join a church founded on the "*Union principle*." We asked an explanation of his remark, which was given to this effect, "I can't go your Baptist close communion." While we will not utter a word against any sincere attempt to promote harmony and love among Christians of every name, let us still remember that "truth is higher than union." We doubt not that much good was attained in the great Union efforts for the conversion of the world. But we as firmly believe that had the same amount of faithful effort been put forth by individuals acting in their proper places as members of particular churches much more good would have been accomplished. And we also believe that had Baptist ministers and Baptist laymen worked as zealously in the fields of their own churches, and at their own appointed prayer meetings, *large numbers would be efficient members of our own body, who are now, as members of churches on "the union principle," undesignedly and unknowingly working against the simplicity of the Gospel. The figures we have given at least confirm this view.*"

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 stereotyped, among Pedobaptists, has the remark become, "It will not be asked at the judgment to what denomination you belonged." Let all who have ever employed or heard this language read what follows. P.

CHURCH RELATIONS IN THE LAST JUDGMENT.

Says Dr. Storrs, in the introductory Notice to Punchard's View of Congregationalism, "It will not be enquired in the day of judgment—belonged you to this denomination or that—were you an Episcopalian, a Presbyterian, 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 review of life and character—a revelation bringing to light "the hidden man of the heart," in its "thoughts and intents." Every thing, in affection and action, which partakes of a *moral* nature, whether it be good or evil, will stand disclosed, and receive meet retribution in grace or righteousness. It *will* be enquired, then, in the day of judgment—belonged you to this denomination, or that? The communion which we enter—the doctrines which we avow and the usages which we uphold by that step—the motives which actuate it, whether of worldly interest, of passive surrender to the stress of external influences, or of sincere solicitude to know the will of Christ, and to do it—all will form a part, and no slight part, of the account which we must give for ourselves unto God.

The error of this teaching is hurtful. God established the church "for the perfecting of the saints;" as a means to that end, He framed its order. The Scriptural form of a church government and discipline, is the appointment of divine wisdom for the conservation and culture of grace; nor does it lie in the power of man to devise a substitute of equal efficiency. To set aside what God has made in this regard, and to make something else of our own that may stand in its stead, is to sin against the truest and highest development of Christian character. But will men feel that these things are true, if they are taught that their ecclesiastical relations are to be ignored in the day of judgment? Doubt not that if you have rejected the *church* of the Scriptures, God, who "ponders the path of your feet," will weigh this rejection in the balances of an impartial inquest. And if you have stifled conviction—if you have instituted no enquiry—if you have not sought the light, or have repelled it, or seeing, have refused to walk in it—He will not hold you guiltless. He may indeed "give grace and glory"—for, notwithstanding this great fault, you may have accepted the *Christ* of the Scriptures;—but that grace will be hindered in growth, and that glory will be abated in degree.

SOUTHERN BAPTIST S. S. UNION.

What does this society propose to do? It proposes to provide a Southern Baptist Sunday School literature. There is little lack of *Northern* literature, such as it is; but much of it is so much opposed to the peculiar institution of the South, that we cannot consistently, or safely put it into the hands of the rising generation. We need a Southern literature for Southern children; or, to say the *least*, we must have a literature that does not *undermine* our own interests.

A *Baptist* literature. There is no scarcity of what is called, a "*Union*," literature. But what kind of literature is this? A literature that ignores every thing peculiar to Baptists. Is this the character of literature which our children need? Why not give them such books as will teach them the distinguishing doctrines of the Baptists? Will it hurt them? A knowledge of the *truth* never hurts any one. Will it *prejudice* their minds? Would that we were all *more* prejudiced in favor of the truth. If we are Baptists, we should not omit to teach our children the *reasons* why we are such. We want a literature which teaches the *whole* truth.

Again there is a great abundance of so called *Sunday School* literature, but the great mass of it, besides the objections above pointed out, is exceeding light and trashy, and therefore not suitable for children to read any time. The S. B. S. Union is laboring to supply this crying demand; and at this point the question arises, *How* are they succeeding? The answer is, "*Nobly*." They have already furnished a library of about 50 books, most of which are admirably adapted to the young. I have not read them all, and hence will not use extravagant language. They have question books—volumes 1 & 2—far superior to any I have ever examined. Procure this little library and you will find it a treasure to your Sunday School.

The Union also proposes to give as great a stimulus to the cause of Sabbath Schools. They have two agents traveling in the South, whose duty is, among other things, to encourage the churches wherever they go to build up Sunday Schools.

But I should not omit to state that the Union has provided the best Sunday School paper in all my knowledge—the "Children's Friend." Would that every Sunday School, yea, and every *family* in the South, would take this paper. It is worthy of the widest circulation.

Seeing that the Union proposes to accomplish such a noble work, will not every Baptist in the South exert himself to extend its influence? A. S. W.

News from the Churches.

AND KIND WORDS FROM FRIENDS.

Texas.

Brother A. Davis and myself, have just closed an interesting meeting with Basin Spring church, eight miles north of Whitesboro, Grayson county, Texas. Bro. James G. Hodges, formerly of West Tennessee, settled in Basin Spring neighborhood, and built a small house for school and preaching purposes. Bro. Hodges invited Elder Asa 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 conversions; 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 convenient. We praise God for his blessings showed us. S. D. H. Steed.

Whitesboro, November, 1860.

Rocky Mountain Gold Mines.

Missouri City, Sept. 1, 1860.

Dear Bro. Graves:—You will please send the *Tennessee Baptist* back to Dahlonega, for m., 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 the time. But I have been from home so long, and have had no success in this land of gold, that I shall want to put in close time when I start for home.

This country is not near 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 ever I struck, and my advice to all honest men, is to stay away from Pike's Peak. Speculators have had big gold tales published 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 are my sentiments in regard to these gold mines, and I have had 18 years' experience in gold mining before I came to Pike's Peak. Yours truly,

Jesse R. Duke.

Kentucky.

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

I have been engaged during the last nine weeks in protracted meetings. God has sustained my body and blessed my soul.

There were twenty-five additions to the church at Mayslick, six at Millersburg, twelve at Lewisburg, and thirty-six at Flemingsburg. 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 sensible of such sympathy, with one sustaining no near blood relationship, as I feel for yourself and that precious old mother. Are not our Father's ways past finding out sometimes?

How could we endure such lacerations of heart, were it not for the Great Physician, who is ever ready to heal? To what or whom could we fly for consolation at such times? What other "foundation" could we stand upon? Oh, sir, when you were discussing Christ on Sabbath week past, as our foundation, I was made to rejoice in feeling that I stood upon the "Rock," but little did I feel that you who were comforting hundreds, would be called upon so soon to have the strength of your foundation tried by such a flood of sorrow? Oh, may ile who never afflicts willingly, bear you up while passing through the "deep waters" of this sad providence: you have passed through "fiery trials" in his strength! May he lift you above the waves that now beat and swell around you.

And can "Grandma" say, "Thy will, O Lord be done?" Can she too take to Jesus as her *high* "Rock"—her sure defence? Oh, can she rise above the waves? In prosperity, in happiness, in sunshine, it is easy, plain sailing: but when the storm gathers, the clouds lower and darkness comes, how our faith is tried! May He who "sticks so close," enable her to feel and say, "the Lord gave, and the Lord taketh away, *blessed* be the name of the Lord!" As gold out of the refiner's fire, may you come out of this affliction purer, and better prepared for the service of "Jesus only," and may He whom you make so lovely and attractive to others, *now* be your stay, comfort and guide.—Amen.

G. F. Cooper.

Tennessee.

Revival Intelligence.—Bro. C. S. Butler reports a glorious meeting recently held with the Holly Spring church, Tenn., which resulted in between thirty and forty new additions.

Bro. J. Manning reports a meeting of eleven days held with the Clay Creek church, Tenn., and thirty-three additions. E. P. Moore, G. G. Sims, J. B. Castella and himself laboring.

Also, a meeting held by Elders Moore, and Sims, with the French Broad church, Tenn., which continued sixteen days, and resulted in thirty-five additions.

Also, a meeting held by himself and E. P. Moore with the Concord church, (Green county) twelve days, during which twenty-eight were added—in all ninety-six, for which God be praised.

Bro. M. could doubtless obtain a score of subscribers in the bounds of these three churches. See premiums and try it.

Gibson County, Oct. 23, 1860.

Bro. Graves:—Enclosed you will find the report of our Missionaries, W. T. Bennett, of Eldad Church, and Sion Shipper, of Spring Hill, for the first quarter, commencing first of June of the present year, 1860. These young brothers having been set apart as ministers by the above named churches, expressed a willingness and strong desire to serve their churches as missionaries in the destitute portions of West Tennessee. Expressing the belief that this was the scriptural plan for missions, their respective churches agreed, and raised funds enough to sustain them as missionaries in the bounds of West Tennessee for fifteen months. And believing that these churches, through them, have accomplished much good, we send you for publication their first quarterly report. Hoping that many other churches may be aroused to greater earnestness and zeal in this noble cause. As ever, yours, Benj. Sandeford.

MISSIONARY REPORT.

To the Eldad and Spring Hill Churches:

As your missionaries, we would report in brief, as the result of our labors for the first quarter, three Baptist Sunday Schools organized. We have preached at several places where we thought it inexpedient to protract, and have held four protracted meetings, resulting as follows:

The first was at Union Hill, which has been without a Pastor for two years, and had a membership numbering only ten. Here there were thirty-seven professions and thirty-three accessions, ten of the number, however, by letter. Before we left them the church had chosen brother Eli Washburn, Pastor. The second we held at a place called Duke's Shelter. And though here, there was a determined Pedobaptist opposition, we announce the happy result of seventeen professions and ten baptisms. We thought it impolitic to organize a church here, there being, in no less than three directions, a church only five miles distant. The third we held with Union Church, one of the three just referred to. This resulted in twenty-three professions and thirty accessions. Eight of the aforementioned ten joined here. The fourth we held with the Union Hill Church, this being the second with this church. This resulted in thirty-four professions and seventeen accessions. The pastorage of ten, has now become sixty with a shepherd.

Brethren, the converts praise you. It is proper to state, that at every point we have received highly acceptable ministerial aid. We are happy to announce to you the cheering intelligence, that almost all the Baptists we have met with in Henderson are Landmark Baptists. Henderson has been the scene of our labors. We feel confident brethren, we have had, and will still have your prayers.

Your Missionaries, Wm. T. Bennett,
Sion Shipper.

The address of Bro. Thos. L. Cunningham has been changed from Ion, Louisiana, to Eudora, Chicot county, Arkansas.

ITEMS.

A LITTLE GRAVE.

"It's only a little grave," they said;
Only just a child that's dead."
And so they carelessly turned away
From the mound the spade had made that day,
And they did not know *how deep a shade*
That little grave *in our* home had made.
I know the coffin was narrow and small;
One yard would have served for an ample pall;
And one man in his arms could have borne away
The rosewood and its freight of clay.
But *I know* that darling hopes were hid
Beneath that little coffin lid.
I know *that mother* stood *that day*
With folded hands, by that form of clay;
I know that burning tears were hid
'Neath the drooping lash and aching lid;"
And I know her lip and cheek and brow
Were almost as white as her baby's now;
I know that some things were hid away—
The crimson frock and wrappings gray;
The little sock and half-worn shoe,
The cap, with its plumes and tassels blue;
And an *empty* crib, with its covers spread,
As white as the face of the sinless dead.

It is said that a son of the late John Jacob Astor, in New York, is a perfect imbecile, which resulted from the over-taxing of his mind in childhood. His guardian and keeper receives $6,000 a year for his services, besides the use of a palace in which he lives. Ambitious parents and teachers endanger the sanity of many a child by overburdening its energies.

Difficulty is a severe instructor, set over us by the supreme ordinance of a parental guardian and instructor who knows us better than we know ourselves, as He loves us better too. He that wrestles with us, strengthens our nerves and sharpens our skill; our antagonist is thus our helper.

German Scriptures.—Rev. J. G. Oncken, aided by about forty colporteurs and Bible distributors, have prosecuted the work of Scripture circulation in Central Europe with unabated zeal. Fifteen thousand Bibles and Testaments have been issued at the expense of the Bible Union during the year.

There is now opened in Central Europe and Italy the finest and most promising field for Bible circulation offered to American Christians. Money can be sent to Oncken through the Bible Union direct.

Poor Students.—The editor of the *N. Y. Chronicle* states that he was present, recently, at a meeting of the Board of Trustees, of one of our ablest Universities, when the President, in his usual Report, laid special stress upon the necessity of liberal efforts to supply free tuition to young men of limited means. The reason assigned was, that it is necessary to sustain the reputation of the University for high scholarship and for efficiency in producing that scholarship—because the sons of rich men can not be goaded to the degree of diligence essential to success in realizing a high standard of attainment.

Dead-Letters—New Law.

The number of dead-letters will diminish under the new law; and letter writers generally will perceive the utility of placing their printed names on each envelope.

The following are among the recent acts of Congress, which the whole community will approve of:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That when any person shall indorse on any letter his or her name and place of residence, as a writer thereof, the same, after remaining uncalled for at the office to which it is directed thirty days, or the time the writer may direct, shall be returned by mail to said writer, and no such letters shall be advertised, nor shall the same be treated as dead-letters, until so returned to the post-office of the writer, and there remain uncalled for, one quarter. Approved 6th April, 1860.

Newspapers.—The English correspondent of the *Methodist* remembers "the time when it was considered rather discreditable for a preacher to be seen at any time reading a newspaper. One who was taken to task by his circuit authorities for that offence, said that he read them, first, that he might know what God was doing; secondly, that he might know what man was doing; thirdly, that he might know what the devil was doing; fourthly, that he might know what *he* was to do."

A Truly American Picture.—A recent freight train from Rochester for Buffalo, N. Y., consisted of 140 cars, being over a mile and a quarter in length, and drawn by five powerful locomotives. We doubt whether such a sight was ever witnessed before, and it gives a true idea of the vastness and extent of this great country. We doubt whether the civilization of England, or the Continent of Europe, ever produced just such a picture.

Baptism and the Resurrection.—A writer in the *Congregationalist* gives the following as the force of 1 Cor. 15: 29: "Whether you Corinthians understand the import of the rite or not, your baptism has a special reference to the resurrection; it is a rite which is *typical* of it; so that if you deny the resurrection of the dead, you not only deny the resurrection of Christ, and make your faith and hope vain, but you also render your baptism meaningless and absurd." Is baptism, then "meaningless and absurd," when men deny its reference to (burial and) resurrection? And if so, may we not safely adhere to immersion which is a *type* (or figure) of these things?

Hypocrisy.—It was a nervous saying of Luther: "Hypocrites are lunatics in their conscience."

Infant Baptism.—The Congregational statistics for the past year, show 10,618 adult, and 6,156 infant baptisms—a balance of 4,462 in favor of the former.

Methodist Legislation.—The following resolution was presented by Rev. Joseph H. Creighton, and adopted by the late Ohio Conference:

"*Whereas*, The use of tobacco is a great evil, and leads to other evils, therefore,

"*Resolved*, That after the present session, we will not receive any person into full connection who persists in the use of tobacco."

Rather Severe.—The Rev. Robert Hall, disgusted by the egotism and conceit of a preacher who, with a mixture of self-complacency and impudence, challenged his admiration of a sermon, was provoked to say, "Yes, there was one very fine passage of your discourse, sir." "I am rejoiced to hear you say so: which was it?" "Why, sir, it was the passage from the pulpit into the vestry."

NO CONVERSIONS AND THE REASON WHY.

A correspondent of the *Texas Advocate*, says there is a town in Texas, in which there have been regular meetings by ministers of three different denominations for about twenty years, and in which there never has been a conversion among the white inhabitants. The labors of these men of God have been blessed elsewhere. The people attend church, and are apparently attentive to preaching. Some are professors of religion, and there has been a society organized for the last fifteen years; but the writer says that there is not one family in the place or vicinity that holds family worship. There is not a member of the church that ever prays in public. There is, on the part of the church, a worldly compromising spirit, manifesting itself in a particular fondness for balls, dancing parties, and all worldly amusements to which they have access. These they encourage by their conversation, their presence, and by permitting them in their houses. Hence the want of vital piety.

There are many towns in our country where the ministers of the gospel have been laboring for years without any apparent success. The members of the church neglect family worship, stay away from the prayer and class meetings, and take no interest in the Sabbath School: but are zealous enough, and liberal enough, when parties, balls, and circuses, are to be patronized. The spirit of frolic is fatal to piety, and hedges up the progress of the gospel wherever it manifests itself. Those possessed of this spirit would do the cause of God less harm to postpone their pretentions to piety until they can overcome the temptations to participate in these worldly amusements.

SECULAR DEPARTMENT

J. TOVELL, Editor.

RAILWAY MATTERS.

Departure of Passenger Trains.

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

Arrivals of Passenger Trains.

Nashville and Chattanooga	8 A. M.,	5:30 P. M.
Tennessee and Alabama	12:30 A. M.,	4:00 P. M.
Louisville and Nashville	6:00 A. M.,	5:00 P. M.
" Gallatin Express		9:30 A. M.
Nashville and Decatur	1:20 A. M.,	1:20 P. M.
Edgefield and Kentucky	10:15 A. M.	

SUMMARY.

UNITED STATES.

Late intelligence from Washington would seem to indicate that gross official demoralization had supervened upon political disorder, and that, as if in sympathy with the spirit of disorganization now unhappily so rife among us, the bonds of truth and probity were suffering relaxation and loosing their hold on those who by their influence and high station are especially called upon to exemplify these virtues. Every telegraphic dispatch brings us tidings of some new fraud or discloses some new phases of an old one, perpetrated by government officials. If "distress of nations" is to be the immediate precursor of millennial peace and glory, then signs of the times are decidedly hopeful and cheering, and we must not complain even though our own loved country be not exempted from her share in the general calamity. At the same time we confess we feel humbled—not to say dishonored, by these frequent disclosures of unfaithfulness on the part of those in whom the confidence and trust of the nation have been reposed.

The recent development of frauds and embezzlement in the department of the Interior, seems to be only the beginning of the heart-sickening disclosures. Madame Rumor is busy with other tales of defalcation, with which the names of exalted functionaries are freely connected. The affair of the Interior Department has now assumed positive shape. It seems that Russell, Majors, and Waddell, the enterprising overland Mail Contractors, and also the recipients of very heavy contracts for government supplies and transportation, had procured from Gov. Floyd, the Secretary of War, acceptances to a very large amount. It is not unusual to give these acceptances conditioned upon the performance of the service to be rendered and an appropriation by Congress for their payment. But acceptances of the Secretary of War to a very large amount without these conditions had been given to Russell and negotiated by him, falling due in July last. The Secretary had no means with which to meet this demand, and Mr. Bailey, a confidential clerk of the Secretary of the Interior, and also a nephew by marriage of Governor Floyd, proffered to Russell the use of a portion of the Indian securities to raise the money to make the payment. The acceptances of Floyd were put in the place of the abstracted bonds, and have been found there. Subsequently, the depreciation in the value of the securities occasioned a demand by the holders, with whom they had been hypothecated, for additional security, and more bonds were supplied. Afterwards again, when there was danger that Russell would be swamped by the financial crisis, and be unable to redeem and return the hypothecated securities, another batch was furnished him to hold him up. It was expected that he would be able to get through safely and finally take up these securities, or procure others to the same amount, and make the Indian affairs all right again. But Mr. Bailey appears to have become alarmed, and unwilling to let Mr. Thompson go out of office leaving this enormous deficit of $870,000 in the fund confided to his custody, he made a clean breast of it and gave him a written statement of the facts.

Rumors are rife that the development of other and vaster frauds is to follow, which disturbs public sentiment and begets increased distrust of every branch of the Government.

In the meantime the Treasury Department is undergoing a vigilant overhauling. Thus far it has been discovered that there are among the vouchers of disbursement there a number that are totally unauthorized, and a deficit of about two million of dollars has yet to be accounted for. There is no telling where the record of these defalcations will end. Most ridiculous rumors are afloat, among which is one that ex-Secretary Cobb carried off a million with him. New and more startling developments are anticipated. So serious is the apprehension, that, in the demoralization consequent on the apparent breaking up of the Union, every man who has in charge a public trust will betray it, that it is not improbable that a searching investigation of every bureau of every department will be observed by Congress immediately on the return of its absent members, if not before.

News of the capture of Fort Moultrie and Castle Pinckney reached the Administration while in Cabinet meeting on Friday last. The Commissioners from South Carolina were in conference with them. The Commissioners demanded that the troops be withdrawn immediately or that would be their last interview, and they would return to South Carolina, and prepare for the worst.

The Cabinet continued in session nearly six hours, and it is certain that it adjourned without coming to a conclusion on the affairs of South Carolina before them.

The act of Maj. Anderson is generally commended. Among other reasons, it was said that while Fort Moultrie was comparatively weak, and might yield against the assault of a mob, the impregnable defense of Fort Sumpter placed it beyond such contingency as it could be reduced only by a regular and protracted seige, thus avoiding an immediate collision.

Another statement, which seems to be truthful, is that the South Carolina Commissioners, in view of the alleged stipulation on the part of the President that the garrisons of Charleston harbor should not be augmented nor the military status of the posts changed, requested the President to inform them whether Major Anderson's movement was in consequence of any order issued by him or from the War Department. The President responded negatively, and added that Major Anderson acted on his own responsibility. The Commissioners then requested the President to remand Major Anderson to Fort Moultrie, but on this point there was no conclusion when the Cabinet adjourned.

The Senate Select Committee of Thirteen had before them to-day Mr. Douglas's proposition as presented to that body on the 24th of December, also one by Mr. Bigler, viz: The establishment by the Constitution of the line 36 deg. 30 min., eight Territorial governments to be established north and four south of that line, the geographical area being greater in the former than in the latter; when each Territory has a population sufficient for one Representative in Congress it is admitted as a State by proclamation of the President, thus removing the question from Congress, slavery to be interdicted north and tolerated south of that line.

The Committee also considered the proposition of Mr. Rice for the establishing of a similar line to admit all the Territory north of this line as one State, to be called Washington, and all territory south of this line as one State, to be called Jefferson, and admitted with slaves. All these were rejected.

The Committee, finding they cannot agree on a recommendation, will report to the Senate at an early day.

The House Committee considered the proposition of Mr. Adams, of Mass., "An amendment to the Constitution prohibiting Congress from passing a law interfering with slavery in the States where it exists." It was agreed to by nearly an unanimous vote. The several dissentients considering that the Constitution already gives that security.

Secretary Floyd has resigned. The ground assigned for his resignation was the refusal or delay of the President to consent to an order withdrawing the troops from Fort Sumpter. In the Secretary's opinion this was incumbent on the Administration. The President holding different views his resignation was accepted.

Mr. Floyd, it is said by his friends, soon returns to Virginia to follow out his policy to restrain to the extent of his power any act which will lead to bloodshed, and exert himself, if dissolution becomes inevitable, to its reconstruction.

It is not certain that Major Anderson and his forces will remain at Fort Sumpter. They will be remanded to Fort Moultrie, provided that satisfactory assurances can be given that they will not be there attacked by the South Carolinians.

There seems to be reason for the belief that Gen. Scott, several days ago, submitted to the President a plan in writing for the blockade of Charleston, reinforcing strongly all the Southern garrisons, and suggesting other military operations. This, however, it is said, was not received with favor.

It is reported that Secretary Floyd is to be indicted for malfeasance in office, and that Gen. Scott will succeed him as Secretary of War. Mr. Floyd is reported to be nearly crazy. The report as to Gen. Scott's succeeding him is discredited by many of the leading politicians at Washington.

The citizens of Baltimore became exceedingly jubilant on Tuesday last, the 1st inst., on account of the reception of a letter from Winter Davis, saying that the Committee of 33 will present a unanimous report embracing an enabling act for New Mexico, providing that no new State be admitted without the consent of all the States, and pledging the repeal of all personal liberty bills.

Both Virginia and Tennessee have despatched sufficient funds to New York to pay the interest on their State debts, due January 1st.

Ralph Farnham, the last survivor of the battle of Bunker Hill, died Wednesday morning, at Acton, Maine, aged 104 years.

England.

The English papers are discussing American affairs with a great deal of animation and vigor.

The London *Times* says: The President's Message is an evasion of all responsibility, and contrasts Buchanan's timid policy with the bold action of Jackson. The *Globe* characterizes the Message as an appeal to the North to make concession to the South.

It is reported that 40,000 weavers are actually starving at Coventry.

The Russian Government had received news of the conclusion and ratification of peace in China. The allies had evacuated Pekin, to which city the Emperor was about to return. European affairs generally unchanged. News not specially important.

Advices from Bombay represent business still flat, owing to resentment against the income tax. Freights 10s per ton higher.

The China news had a favorable effect on the London money market, which opened with an advance of ⅛ on consols, which was subsequently lost. Messrs. Dodge & Granbonata, an American house in the India rubber trade, had suspended owing to losses in the absence of remittances from America. Liabilities $40,000.

The London *Times* calls attention to the new article of commerce from America, viz: oil from the Union wells of Western New York.

American securities declined.

Cotton had advanced ⅛ and the market closed buoyant. Breadstuffs also had an advancing tendency.

France.

The Archbishop of Lyons has published a haughty pamphlet against the stamp imposition upon pastoral letters treating of particular matters. He denounces the imposition as humiliating and not to be submitted to.

Italy.

The negotiations for the evacuation of Gaeta having failed, its bombardment would recommence on the 19th ult.

Francis II. calls upon the garrison of Gaeta to defend it to the last.

The French fleet would leave soon.

The Province of Veterbo continued insurrectionary.

It is reported that the French were preparing to evacuate it.

The Bavarian Minister at Turin had been recalled.

The Sardinian Minister at Munich would also be recalled.

Garibaldi has retired on an income of $230, a sum not large enough to find an American patriot in rum and tobacco. T.

WHAT THE END WILL BE.

The Hon. Alexander H. Stephens, of Georgia, writes to a friend in New York some things which are worthy of serious thought in these exciting times. He says:

"When this Union is dissevered, if of necessity it must be, I see at present but little prospect of good government afterwards. *At the North I feel confident anarchy will soon ensue.* And whether we shall be better off at the South will depend upon many things that I am not now satisfied that we have any assurance of. Revolutions are much easier started than controlled, *and the men who begin them, even for the best purposes and objects, seldom end them.*

"The American Revolution of 1776 was one of the few exceptions to this remark that the history of the world furnishes. Human passions are like the winds; when aroused they sweep everything before them in their fury. The wise and the good who attempt to control them will themselves most likely become the victims. This has been the history of the downfall of all republics. The selfish, the ambitious and the bad will generally take the lead. When the moderate men who are patriotic have gone as far as they think right and proper, and propose to reconstruct, then will be found a class below them, governed by no principle, but personal objects, who will be for pushing matters further and further, until those who sowed the wind will find that they have reaped the whirlwind.

"These are my serious apprehensions. They are founded upon the experience of the world and the philosophy of human nature, and no wise man should contemn them. To tear down and to build up again are very different things; and before tearing down even a bad government we should first see a good prospect for building up a better. These are my views candidly given. If there is one sentiment in my breast stronger than all others it is an earnest desire for the peace, prosperity and happiness which a wise and good government alone can secure. I have no object, wish, desire or ambition beyond this, and if I should in any respect err in endeavoring to attain this object it will be an error of the head and not of the heart."

We clip the following from the *Presbyterian Herald*. It may cause some to read the 9th Chapter of Genesis.

THE MILLENARIAN VIEW.

The Millenarians, who have rapidly increased in numbers among the ministers of all the churches, both in Great Britain and America, within the last ten years, generally believe that the second coming of Christ is not far off, and that it is to be preceded by convulsions and upheavings in all the nations of the earth. One of them, a man of ability and learning, and pastor of one of our churches in a distant city, located in one of the free States, writes us thus:

"Four years ago I gave the country up. The recent canvass has but intensified the bitterness which that of '56 nourished between the sections. Disseverance is only a question of time.—What a terrible power has sin. How it can carry the most favored people down, down into destruction! Deterioration is the law of our fallen nature. I believe God administers his government so as to bring out the evil, the destructive nature of sin. And, waiting patiently as I do for the coming of my dear Lord, I expect to see this crazy world go to pieces, disintegration obtain, and the darkness deepen, and the sea and waves roar, and the ark (the Church) the disciples in the little frail bark having toiled all the night in rowing, I expect to see them brought to their wits, ends, and then in the fourth watch of the night, He, who is now upon the mount of intercession praying for us, will come to us walking upon the sea.—Matt. xiv; 22—33. O, how blessed to know that Jehovah-Jesus reigns, and will govern all things so as to discipline, sanctify and save his covenant people. Whatever betides the world it can not work mischief to them. But, how sad to see so dark a future lowering upon our country! What a future for our children! With solicitude I look around to see where I shall cast my lot, so as to secure my children's future lot as far as possible; and I confess to you, my dear brother, my preferences are with the South, my sympathies are with her, my hopes are in her. She has the ninth chapter of Genesis on her side, and God will be with her, I doubt not."

FAIR NOTICE.

Many of our patrons have been notified the second time, and no response from them yet. To such we would say that unless we hear from them in some way, in the meantime, we shall, on the 1st of January, 1861, discontinue their names. Now brethren do not fail to remit at once—but if it is impossible for you to do so, you surely can write and tell us whether you still desire the *Old Tennessee Baptist*, and when we may depend on you for the pay—be sure to let us hear from you.

GRAVES, MARKS & Co.

INDUCEMENTS FOR IMMEDIATE SUBSCRIPTIONS.

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

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

PREMIUMS.

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

GOOD UNTIL THE 1st OF JULY, 1861.

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

1. **All Ministers, not Subscribers, can have the** paper for one year for $1 00.
2. **All Ministers, Subscribers or not Subscribers,** can have the paper for one year by forwarding four new subscribers and the full price, $8 00.
3. **For One Annual Subscriber at $2 00, procured** and sent us, or one forwarding his own subscription, we will send either of the following books:

The Great Iron Wheel, new edition, $1 00.
Emma Livingston, or the Infidel's Daughter. $1 00.
William's Exposition of Campbellism. $1
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 12000 pages of Religious and Denominational Tracts, or either of the following valuable Monthlies:

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

For Three Annual Subscribers at $2—
1 **copy of Harmony and Exposition** of Our Lord's Great Prophecy,
Or, **Lord's Exposition of the Apocalypse,**
or one of the following weekly papers for one year:
Tennessee Baptist,
Landmark Banner,
Western Recorder.
Missouri Baptist,
Arkansas Baptist,
Texas 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.

all 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.**

For Ten Annual Subscribers at $2—
1 **full set of Robinson's Works,** or
1 **full set of Wall's History of Infant Baptism,** nicely bound in Library style.

For Twelve Annual Subscribers at $2—
One Body or Lung Brace.

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 for 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 Walton, (Dayton.
The Immersions of Pedobaptists
and Campbellites, (Dayton.)
Three Reasons why I am a Baptist,
and a fourth on Communion, (Pendleton.)

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

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, **Rollo's Tour,** 10 vols. Price $5.

For Three Annual Subscribers at $2—
The Geldart Series.

For Six Annual Subscribers at $2—
Arthur's Juvenile Library,
Or, **Arthur's Household Library.**
Or, **Aimwell 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 detail ..., and in the manner pointed out. Cash must in all cases accompany the order for a new subscriber.

Specimen Nos. of the BAPTIST sent free on application.

Remittances may be made by mail at our risk. The gold dollar and postage-stamps are convenient for small sums.

See directions for sending money.

GRAVES, MARKS & CO.,
Nashville, Tenn.

dec15

MARRIED,

On the 12th inst., at the residence of the bride's father, JOHN W. TALBOT, of Mobile, Ala., to MISS MARY SLOAN, of Oktibbeha county, Miss.

We rejoice to learn that our friend and brother T. goes in for a Union of Southern States.

Special Notices.

SELF-EXAMINATION.

The Honest Self-Examining Society has proposed the following questions to all its members during the month of December:

1. Does it cost anything to print a newspaper?
2. How long can a printer, who has no capital but the punctuality of his subscribers, afford to furnish a paper without pay?
3. Do printers eat, drink and wear clothing?
4. If they do, how do they get it?
5. If ten out of fifteen thousand fail to pay for their paper in advance, and the printer has to borrow that money at ten per cent., how much does he lose yearly in this way. Ans. $2,000.

Have I paid for my paper in advance?

How much does he lose on my subscription? Ans. 20 cents.

If he charges me $3, and sends an agent after it, paying the agent 33⅓ per cent., how does the matter stand all around?

Ans. The agent gets $1 00; I lose $1 00, and the printer loses 20 per cent. a year.

Is it not the CHEAPEST and the BEST plan for all to pay in advance?

How can I send my money to the printer?

Ans. Get a bill of the right size, and put it into a letter, telling no one, or get two gold dollars, and paste them between two pieces of brown paper, or in some way like this, so that they cannot come loose in the letter.

Ought I not to pay for my paper this month?

—The *Merits* of a good Medicine are soon known abroad, as well as at home. Davis' Pain Killer is everywhere appreciated, and the demand for it in England is very great. Read below some of the evidences from that country:

Sir:—"I have used the medicine called the Pain Killer, and find it to be the best family medicine ever used. No family should be without it."

Yours &c. E. JONES,
Snow Hill, Dudley England

MR. FLETCHER—*Sir:* "Having suffered severely from Rheumatic pains in the head and face, I was induced from what I heard you say of it, to try Perry Davis' Vegetable Pain Killer, from which I soon found relief. It is indeed a valuable article."

I am yours &c. WM. EVANS. (Miner.)
Whitehall, England.

Jan5-2t.

—MESSRS. CLARK, GREGORY & Co., *Nashville Tenn:* Enclosed we hand you a certificate from a gentleman of our city, relative to Ambrosial Oil. I myself have tried it, and proved its efficiency in cases of headache, toothache, sore throat, &c. WM. H. BARNES & Co.

Atlanta, Georgia, Jan. 21st 1860.

MESSRS. WM. H. BARNES & Co.—I cordially endorse all you recommend in relation to Ambrosial Oil. In Neuralgia and Toothache, for which I have fully tried it, it is a sovereign cure. A. STODDARD.

Jan5-2w

—One of the best articles of the present day, for purifying the blood, and imparting healthy and invigorating tone to the human system, is McLean's Strengthening Cordial, and Blood Purifier. We know it is, for we have tried it. See advertisement in another column.

Advertising Department.

TO ADVERTISERS.

WE WOULD MOST RESPECTFULLY call the attention to the fact that

THE TENNESSEE BAPTIST,

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

It visits nearly 15,000 Families Weekly!

In every Southern, South-Western and Western State.

☞ BY FAR THE BEST ☜

Advertising Medium in the South or Southwest.

Advertisements strictly limited to Eight Columns.

TERMS:

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

For three months, per square	$8 00
For six months, "	15 00
For twelve months, "	25 00

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

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

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

Articles written to advertise schools will be charged same as advertisements. When facts are furnished they will be noticed editorially; if the school is advertised in the paper.

TO PUBLISHERS.—All books advertised in this paper, approved by its editors, are purchased and sold by the South-Western Publishing House. All publishers of good books find it to their interest to advertise in its columns.

These being our established rates for the years 1860-61, it is hoped that no one will ask us to recede from them.

GRAVES, MARKS & CO.

Business Department.

Acknowledgement of Payments.

The following new subscribers have paid to the 29th Dec., 1861:

J Druham, Wm M. Luster, M J Waddill, W D. Northrup, Eld W H Davis, Turner Harris, Eld R G Lamb, Eld N Callender, Mrs J W Head, Eld David Frame, W S Litten.

The following new subscribers have paid to the 5th Jan., 1862:

S P Montgomery, J A Dickie, Dr R F Hall, T P Morgan, B H Nutt, Dr J I Young, Eld E L McLean, Eld W C Hodges M Wisner, W R Griffin, J M Pinkerton, Wm Maxfield, R A Womack, Mrs E Cooley, R Marshall, J C Spangler, W Bridges, M L Gaskins, Mrs L W Craddock, Martin Harris, F G Hawkins, J M Ware, S Tomson, Eld J R Shanafelt.

The following new subscribers have paid to the 7th Jan., 1862:

Benj. Drummond, Wm P Lambeth, Thos E Woodfin, Eld Chas A Miles, M Ramsour, Mrs Nancy Gardner, Mrs C White, John Taylor, Matthew Blakely, M D T Burnett, Wm James, Lewis Mason, C P Vinyard, John H Smoak, Mrs A W Reynolds, Bailey Corley, sr., Mrs E Reaves, A T Latta, J O Kelly, W Drakeford, Thos West, J Young, Henry West, R Young, Mrs E Gaskin, A Young, J Davis, J A Young, E Davis, C Young, D W Gardner, L B Torian, John Pyle, Col Grayson, John Walker, C D Waller, Eld J A Shadley, Miss M A Fowler.

The following subscriber has paid to the date annexed to his name for 1858:

H H Elliott, 1 Sept,

The following subscriber has paid to the date annexed to her names for 1859:

Mrs Lucy Stark 8 Nov.

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

Eld S Chively 26 Nov, J C Sparkman 24 Dec, J W Dodson 16 April, John Hall 21 Nov, T C Brannon 8 Dec, A M Gammon 16 July, Jessie Taylor 25 June, J W Freeman 1 Oct, W H Ward 10 Mar, Z McCaleb 12 Dec, R F King 27 June, T H King 3 Sept, Wm Newman 25 June, W S Walker 25 June, J Clabaugh, 25 Dec, Eld M Carter 19 Aug, Eld J S Bledsoe 19 Aug, Mrs S M Goree 6 Nov, J S Reynolds 8 Nov, Jno Welborn 6 Feb, D M Green 17 July, W W Wilhite 28 Oct, Henry Woodcock 9 Dec, H P Donald 3 Feb.

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

J J Sebastian 6 Feb, David Haister 24 Oct, S J Newman 10 Oct, E B Clark 29 Aug, W G Hudson 26 June, L Watkins 1 Oct, S Cole 4 Sept, Wm Roark 4 Dec, J S Miller 22 Jan, F M Willis 12 Mar, J T Douglass 23 Oct, H Ward 3 Jan, Rachael Hall 8 July, Wm J Chunn 20 Nov, W A Blackburn 10 Sep, J C Rutledge 4 Oct, P Hill 1 July, H L Johnson 9 Jan, A W Brown, 8 Aug, Wm P Ford 1 Jan, Wm Amos 4 Sept, J G Hanning 20 Sept, Wm Ruggles 11 Dec, Eld L Swaffar 5 Feb, Eld O F A Spinning 3 Dec, Col O Faulkner 12 Sept, Geo W Booker 27 Sept, Capt D A Harris 1 Dec, S D Ellington 19 Jan, James Carr 1 Sept, D H Marsh 29 June, J M Kidd 3 Dec, Wm Simmons 4 Sept, J Lowry 11 Dec, Mrs S F Pollard 25 June, Eld Wm T Morgan 11 Dec, Eld M L Langley 22 Nov, John Talbott 17 Nov, F F Rand 12 Feb, J M Hughes 5 Mar, E West 29 Aug, J S Lockett 13 Aug, Mrs E V Graves 14 Aug, Col N Edmonston 9 Aug, Miss M C Moore 17 Dec, Eld John Monroe 11 Dec, D R Harris 7 Nov, Wm Alexander 1 Sep, Edward Thomas 5 Feb, Mrs H A Davidson 10 Dec, J W Whitehead 4 June, Eld A L Stough 1 Jan, F H Jones 14 Mar, R Q Dickinson 22 Jan, Miss M Wooding 4 June, Jas Whitaker sr 13 July, F Nicholson 8 Jan, Eld J C Marcom 29 Jan, J Walker 28 Mar, Homer Bryan 12 Dec, J R Maxwell 21 April, J D Young 29 July, John Kenyon 15 July, J A Sims 17 Nov, Eld A T Holmes 5 Nov, J B Reed 4 Sept, Thos Fowler 15 July, C A Heard 4 Mar, J M Franklin 5 June, Mrs S J Legrand 22 Jan, J D Johnson 2 June, Jesse W McDanield 3 April, B A Hart 12 Feb, Eld R Nutt 1 Sept, G F Haylor, 29 Nov M Wolf 4 Sept, J C Golden 26 June, E Y Van Hoose 1 Nov, J M Welborn 11 April, R C Jamerson 14 Nov, R A Farley 18 April T Seay 20 June, J J Polhill 14 Feb, D Halloway, 25 June, Eld Asa Davis 1 June, W Hudson 28 Dec, V H Pace 19 Nov, S W Bartley 21 Oct, F M Howard 6 Dec, D Ray 12 July, J M Perry 1 Aug, T S Nettles 12 Nov, F S McCall 28 Aug, Mrs S E Carter 19 Aug, T B West 7 June, Eld W M Verdery 6 Feb, Isaac Newland 7 Feb, Eld A Chastain 7 Nov, J C Tally 27 Feb, Dr E Dodson 10 Oct, A G Whittle 1 Sept, Jas Rice, 20 Oct, Jno Brymer 8 Oct, P F Burgess 4 Sept, F W Jackson 5 Sept, Eld E Sutton 5 Mar, Levi Dodd 21 Dec, T R Williams 11 Oct.

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

T J Davis 1 Mar, J M Dillard 6 June, J D Smith 1 Jan, J L Harris 21 April, Wm Bishop 7 Jan, J Reid 15 April, Wm Knight 19 Aug, J Booth 1 July, D F Mank 1 Jan, D E J Kellner 11 Feb, C Jackson, by Pool, 21 Feb, T G Vining 10 Mar, Miss A E Vining 10 Mar, T W H Vining 26 Feb, D White 6 Nov, C Pomeroy 1 Jan, S M Gilmore 18 Feb, H S B Pitt 9 Jan, Eld S Gilmore 30 Jan, G W Purify 5 April, A D Stephens 1 Jan, W M Ferguson 16 Feb, J A Pearson 14 Sep, Eld T R Owen 14 Jan, Jas Whitaker jr 2 Jan, N W Boddie 20 Feb, Wm Russell 27 Jan, F W Connor P M 6 Dec, T W Allen 23 Feb M L M Edenton 20 Aug S R Whitten 31 Feb R G White 8 Jan, Geo Halliburton 8 Jan, H J Anderson 4 Aug, F P Watkins 13 Feb, Julia Field 25 Feb, Davis Peck 9 June, Mrs M H King 12 Jan, P Noland 28 April, Mrs M R Taylor 5 Feb, J N Whiteside P M 7 Aug, O Griffin 28 April, J B Paramore, 15 Jan, J R Turner, 7 Jan.

PROSPECTUS OF TENNESSEE BAPTIST FOR 1861.

1. We shall make an increased effort to make THE BAPTIST the very best Religious and Denominational paper in the Union. Why not aim to make it the BEST?

2. It shall be made so interesting and valuable that no Baptist in the South acquainted with it will be willing to do without it for ten dollars per year.

3. Discussions upon all subjects of interest to the denomination, Education, Missions, Church Government, Polity, Doctrines, Ordinances, etc., Ministerial Support, Sabbath Schools, etc., etc., will be allowed, but ALL OFFENSIVE PERSONALITIES AND BITTER WORDS will be carefully avoided.

4. One hundred Pulpit illustrations will appear during the year.

5. News from the churches in all the States will be faithfully chronicled.

6. Free Correspondence among brethren throughout the South will be allowed.

7. The English and California correspondence will be continued weekly.

8. It will afford the best digest of Home and Foreign News of any Secular paper in the land. It has a special editor for this department.

9. It will contain an interesting department for the "Family Circle"—reading for our wives and children.

10. The department headed "THE ADVISER" will alone be worth to the Planter, the Mechanic, the Gardner, the Student, as well as to the Housekeeper, ten times the price of the paper one year.

11. There will be a reliable PRICE CURRENT published weekly.

12. There will be a reliable and weekly corrected BANK NOTE TABLE published weekly.

13. Several series of articles of interest to the students of Prophecy and the Bible will appear during the year in the TENNESSEE BAPTIST—among which are the following:

1. **The Covenant of Circumcision a Perpetual Covenant.**
2. **The Restoration of Israel.**
3. **Scripture Figures.**
4. **Scripture Symbols.**
5. **Scripture Types.**
6. **Why Baptists oppose Protestantism.** This series will be re-commenced and continued to the end.

THE BAPTIST will, as heretofore, blink upon no denominational issue, nor seek to shirk responsibility and opposition by a masked or neutral position upon any question. It pledges a bold and fearless advocacy of what it deems THE TRUTH AND THE RIGHT, and at the same time a fair, and in all respects, a magnanimous opposition to its opponents.

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dec22 PUBLISHERS.

New Advertisements.

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Cure Cough, Cold, Hoarseness, Influenza, any Irritation or Soreness of the Throat, Relieve the Hacking Cough in Consumption, Bronchitis, Asthma and Catarrh. Clear and give strength to the voice of

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J. A. DRAKE, A. M., Professor of Mathematics, &c.
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Modern languages taught by the President and Professors Delke & McCall.
The demand for Catalogues has exhausted our supply.
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Nashville Female Academy.

FOUNDED 1816.

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

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Guardians and parents, who for any cause, may be seeking a permanent educational home for little girls, will, we think, find such a home in the Academy. Apply to
C. D. ELLIOTT.
December, 1860. dec22-6m

... Nile itself. ... e to be the ... and grand- ... have been ... destitute of ... may find ... ever heard ... esus came ... Shall they ... re! The ... the hill ... resides is ... the more ... Springs, ... n, Lex- ... preach- ... are one ... s have ... They

... commune with all the wo... rest of mankind." But these ... voluntarily submitted to their ... it must be. But thank God, *have a future* that will be enviab... that will more than recompense ... their sacrifice in submitting to ... Jesus is King. "All hail the ... Jesus' name. Let angels pros... Bring forth the royal diadem and ... Lord of all. M.

BIBLE REVISION ASSOCIAT...

The President of this body, N. ... ford, of Georgia, recently issued a ... advising Southern contributors to ... more instalments until the political ... of the North and South have been ... The Corresponding Secretary has is... rejoinder:

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Schools that have taken the Reaper are not included in this offer. It is made only to such Baptist schools as are not acquainted with the paper. Address
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A VINDICATION,

BY

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Vol. I. is now nearly stereotyped. It will make nearly 1000 pp. royal octavo—large, clear type, and will be bound in uniform style with Robinson. These two works make a beautiful and most valuable addition to any library. No Baptist minister should be without them, and every intelligent member should possess them. The battle of Ordinances is now preparing to be fought over again, and upon new issues. The opponents of immersion deny that it is either sustained by the scriptures or the practice of the primitive churches. In this controversy Robinson and Wall are indispensible. They are universally admitted to be standard authors. They bring forward the facts of history—the testimony of the fathers and earliest historians and the original Greek and Latin, so that they cannot be gainsayed or denied. It has been at a heavy outlay that these works have been brought out. It was thought that the times, and the approaching issues, imperatively demanded an American Edition. It is hoped that the effort to supply so great a want will be appreciated by the denomination, and a liberal patronage extended to these works. The price is put down to the lowest figure.

Opinions of the Press and Brethren.

Elder Joseph S. Baker, late editor of the Georgia Index, noticing our proposition to republish these works, says:

"Please enroll my name as one of the subscribers for the republication of 'Wall's History of Infant Baptism,' and 'Robinson's Ecclesiastical Researches'—one copy of each. If necessary to insure their republication, I would subscribe for more. Every Baptist minister ought to have a copy of both, if able to obtain them. Indeed, it would be well for every Baptist church to secure a copy of each, to be preserved for reference by their pastors and others."

Eld. W. G. Bush, editor of Baptist Correspondent, Marion, Ala.

MESSRS. GRAVES, MARKS & CO.: Dear Brethren—I learn that, among other things, you contemplate republishing Robinson's History of Baptism, and the work of Dr. Wall on that subject. This information is very gratifying to me; for I have for fifteen years sought diligently, in all the cities east and west, for a copy of Robinson's History of Baptism, and have not been able to find one for sale. The controversy on Baptism is assuming a form and springing questions so peculiar to the nineteenth century, as to demand the most direct appeal to the most reliable Histories of the Ordinance in the past ages of the Church; and Robinson on the one hand, and Wall upon the other, are generally regarded, by the litigant parties, as the most reliable parties to which we can appeal. I shall greatly rejoice, therefore, if, with safety to your interest, you can send out an American edition of these important works. Put my name down for a copy of each.

Any one sending $14, within one month, shall receive by mail the two volumes of Robinson, also the two of Wall and one of Carson on Baptism. The price of the latter is $1 50.

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This work is but lately from the Press. It is a volume of rare power and attraction. The writer devotes his fine powers to a refutation of the sceptical notions, touching God, the authenticity of the Bible, future punishment, etc., latent in the mind of almost every unconverted man or child. All parents, without distinction of sect, should place a copy in the hands of their children. It cannot be read by the theologian without profit.

We know not where there is so much matter of so great value, embodied in so attractively so little space.—*The True Witness, Indianapolis, Ind.*

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This edition has been revised so as to track the greatly altered edition of the Methodist Discipline. It is worthy of remark that several of the most obnoxious features exposed by the Great Iron Wheel have been removed—as the "Band Meetings." The section on baptism and that on the Supper, stricken out; also, the doctrine of imparted grace in ordination; the power of the Bishops, limited, etc. No less than twenty-four changes have been made in the Discipline. Let another thirty thousand copies of the Wheel be circulated, and Methodism will be powerless in the South. It has already received a wound from which it can never recover. It has been asserted that the author has introduced a new and contradictory theory of Baptist policy into this edition. This is without the least foundation in fact, as any one can see for himself. He has developed and strengthened the positions he did take by an array of large number of valuable authorities.

"I had resolved to join a Methodist Society, the coming Saturday," said the son of a Baptist recently, "but one day my eye fell upon the Great Iron Wheel, as it lay upon the centre table. I curiously opened it and read a few pages;—became interested, and did nothing but eat and sleep until I finished the work. When I closed the book I had not a Methodist predilection about me. I saw it was a human society, originated and started by men. I sought the Church built by Christ himself, that Saturday."

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The author has treated this subject in the light of God's Word. It is the most interesting and valuable work we have ever seen on the subject.

Many books are not wanted. This is.

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Hemp	12½	Beef,	6@7
Jute	12½	Pork,	
Manilla	16	Butter,	17
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oct13—6t

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

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

The most satisfactory references will be given in answer to applications.
Nov. 2, 1860.—tf

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

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A Monthly for the Youth of the South!

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

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

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

Address GRAVES, MARKS & CO.,
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THE CHRISTIAN REPOSITORY FOR 1861.

THE TENTH VOLUME of the largest Monthly in the South will surpass every previous year. The outline of its contents will be as follows:

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II.—Twelve Articles on the Future of Baptists and Baptist Principles, their certain and speedy triumph over all opposition, and the union of all true Christians.

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IV.—Twelve chapters, completing a thrilling narrative of Baptist Martyrs in Virginia and the Carolinas. It will surpass, in beauty and faithfulness of description, and in force of character and deep pathos, anything that has appeared in this work. It is entitled

Virginia, the Heroine of Freedom.

Original Articles, Essays, Short Fact Stories, Poetry, together with a Department for Children, will fill up the eighty large pages every month.

After years of toil to bring this work up to its present standard, we are now prepared to make it all that we have promised, and all that a denominational monthly is expected to be.

To each new subscriber will be mailed "THE ORIGIN OF THE BAPTISTS."

Eighty pages of original matter, monthly.—Price $2 per annum. Address S. H. FORD,
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WITH

New Improvements, at Reduced Prices.

THE WHEELER & WILSON MANUfacturing Company having gained ALL their suits at law, with infringing manufacturers of Sewing Machines, propose that the public shall be benefitted thereby, and have accordingly reduced the prices of their Sewing Machines. After this date they will be sold at rates that will pay a fair profit on the cost of manufacture, capital invested, and expense of making sales; such prices as will enable them to make first class machines, and, as heretofore, guarantee them in every particular.
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SOUTHERN FEMALE COLLEGE, LA Grange, Ga.—This institution offers facilities of the highest order for the education of young ladies. There are eight experienced teachers comprising the Faculty—five of these are gentlemen of ... scholarship and acknowledged ability.

The entire expense ... young lady per annum, for board and tuition, is $... Fall Term opens ... September.
Apply for Catalogues ... J. F. COX, W. H. ROBERT, } Principals.
sept8—tf

NASHVILLE, Sept. 15, 1860.

THE COMMITTEE APPOINTED BY the State Bureau of the Seventh Annual State Fair of Tennessee to examine, and make award, for the best Family Sewing Machine, find on exhibition the following machines in competition:—the I. M. Singer, Wheeler & Wilson, A. B. Howe, and the Grover & Baker. The first three named, although differing in construction and capacity, still so far as the stitch is concerned, all arrive at the same point, making what is called and known as the shuttle stitch, each using a shuttle or shuttle and bobbin, upon which all the lower thread, or thread used underneath is required to be re-spooled. The Shuttle Machine may be used upon some classes of family sewing with a degree of satisfaction, but we conceive from their construction, operation and stitch, their principal adaptation is to the purposes of manufacture. The points we conceive most necessary and important to meet the wide range of requirements in a machine for family sewing, we find more fully combined in the Grover & Baker—extent of capacity, simplicity of construction, ease of management, advantage of using thread from two spools without rewinding, strength of work, elasticity, durability and regularity of stitch, and quietness of movement. We therefore make award to the Grover & Baker.

JOHN HARRISON, Chairman.
JO. W. HORTON, J. W. WILSON,
C. H. WHITE, JAS. A. WOODS.

I hereby certify that the above is a true copy of the original decision and award of the Committee upon Family Sewing Machines, appointed by the Tennessee State Fair for 1860.
L. P. WILLIAMS,
Sec'y, State Agr'l, Bureau.

Office of exhibition and sale of the Grover & Baker Family Machines, No. 46 Public Square, Nashville, Tennessee.
R. H. BROCKWAY,
Proprietor and owner of the Grover & Baker Patent for the State of Tennessee. Sept 29—tf.

Enlarged Edition.

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

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Selected hymns and songs, neatly bound, beautifully illustrated. Price only 25 cents a copy. Sent by mail on the receipt of the retail price. Address
J. LEHMUN, Louisville, Ky.
sep15ow6m For sale by GRAVES, MARKS & Co.

FAMILY READING.

A DAUGHTER'S CHRISTMAS GREETING.

INSCRIBED TO MRS. SARAH [illegible] TATE.

Dear mother, Time with glass and scythe
Has measured out another year,
And, as to all our race, has brought
The goal of life to us more near.

"A merry Christmas be it to you,
Your children—theirs and theirs—and theirs,
And merry may each Christmas be
To you and them for coming years.

Four generations round you rise,
To love you, and to call you blest,
To cheer your pathway to that gate
Through which you'll enter into rest.

Now let us from the ingle side,
Re-journey to last Christmas day—
What dangers 'scaped by steam and stream,*
What blessings tasted by the way.

Though sickness, with her withering scourge,
Has thousands laid beneath the sod,
Still you and yours have scarce been made
To feel a Father's chastening rod.

Though grim-faced Want has been abroad,
We've broken still our daily bread,
With thankful hearts to Him by whom
We've been preserved, and clothed, and fed.

And while fierce War, with blood-stained sword,
Scourged other nations of the earth,
Sweet Peace still waved her olive branch,
O'er this loved land that gave us birth.

More blest than those, more should we love,
More honor serve, from year to year,
More recommend to all around
To walk in holy love and fear.

What are the joys of this time-world?
Home, children, parents—and of wealth
A competence for creature wants,
And last, not least—content and health?

Are these all nothing? Nay, not so,
The creature needs the things of earth,
But sense of favor with the Giver,
Enhances—magnifies their worth.

O what are riches, power and wealth,
To him who feels a Father's frown!
A lowering gloom o'erspreads his skies,
And weighs his joyless spirit down.

Thus he who knows not God, though blest
With home and household, field and grove,
Knows not the hidden joys they'd yield,
If brightened by a Savior's love.

O mother, though our lot in life
Be humble, we shall not repine,
If still the light of Bethlehem's star
Upon our hearts and hearthstones shine.

O may the Giver of all good
Vouchsafe to us "a good new year,"
Help us renew and keep our vows
To spend it in his love and fear.
ANNE.

*Alluding to a journey by railroad and steamboat.

SUSPENDED ANIMATION.

On the exhumation of the Cemetiere des Innocens at Paris, during the Napoleon dynasty, the skeletons were many of them discovered in attitudes indicating a struggling to get free; indeed some, we are assured, were partly out of their coffins.

Miss C—— (of C—— Hall, in Warwickshire,) and her brother were the subjects of typhoid fever. She seemed to die, and her bier was placed in the family vault. In a week her brother died also, and when he was taken to the tomb, the lady was found sitting in her grave-clothes on the steps of the vault, having, after her waking from the trance, died of terror or exhaustion.

A girl, after repeated faintings, was apparently dead, and was taken as a subject into the anatomical theatre of the Saltpetriere at Paris. During the night faint groans were heard in the theatre but no search was made. In the morning it was evident that the girl had attempted to disengage herself from the winding sheet, one leg being thrust from off the tressels, and an arm resting on an adjoining table.

A slave-girl of Canton, named Leaning, apparently died. She was placed in a coffin, the lid of which remained unfastened, that her parents might come and see the corpse. Three days after the apparent death, while the remains were being conveyed to the grave, a noise or voice was heard proceeding from the coffin, and on removing the cover, it was found that the woman had come to life again.

In 1838, at Tonneins, in the lower Garonne, as the grave-man threw earth on the coffin, he also heard groans. Much terrified, he ran away, and a crowd assembled. On opening the coffin, the face of the buried man was distorted, and he had disengaged his arms from the folds of his winding sheet.

Listen to the following from a journal of 1838: "The wife of Thomas Benson, livery-lace maker of Great Queen Street, Lincoln's Inn Fields, being suddenly taken ill, to all appearances, expired; and when every symptom of life had fled, the body was duly laid out. On the following night, between nine and ten o'clock, while the undertaker was in the house receiving instructions for the funeral, to the astonishment and terror of the whole family, Mrs. Benson came down stairs, having been in a trance nearly thirty hours. Her situation has so terribly shocked her, that but faint hopes are entertained of her recovery."

Yet the recovery of Francois de Civille was almost as great a wonder. He was thrown, at the siege of Rouen, into insensibility. He was in this state carried home by his servant. During a week he remained warm, but exhibited no other sign of life. He was at this period flung out of a window by the besiegers, and cast upon a dunghill, where he lay naked for three or four days. Yet even after this he was restored to life.

Says Dendy:—"My mother being sick to death of a fever for three months after I was born, which was the occasion she nursed me no longer, her friends and servants thought she was dead, and so to all outward appearance she was almost two days and a night; but Dr. Winston coming to comfort my father, went into my mother's room, and, looking earnestly into her face, said, 'She is so handsome, and looks so lovely, I cannot think she is dead,' and suddenly took a lancet out of his pocket, and with it cut the sole of her foot, which bled. Upon this, he immediately caused her to be laid upon the bed again, and to be rubbed. As she came to life and opened her eyes, she saw two of her kinswomen standing by her, my Lady Knolleys and my Lady Russell, both with great wide sleeves, as the fashion then was, and said, 'Did not you promise me fifteen years and are you come again?' which they not understanding, persuaded her to keep her spirits quiet in that great weakness wherein she then was; but some hours after, she desired my father and Dr Howlsworth might be left alone with her, to whom she said: 'I will acquaint you that during the time of my trance I was in great quiet, but in a place I could neither distinguish nor describe; but the sense of leaving my girl, who is dearer to me than all my children, remained a trouble upon my spirits. Suddenly I saw two human figures by me clothed in long white garments, and methought I fell down upon my face in the dust, and they asked me why I was so troubled in so great happiness. I replied, "Oh! let me have the same grant given to Hezekiah, that I may live fifteen years to see my daughter a woman;" to which they answered, "It is done," and at that instant I awoke out of my trance.' And Dr. Howlsworth did then affirm that the day she died made just fifteen years from that time."

"I remember," says the same author, a story of the effect of deep impression on a sensitive mind—the sleep of a love sick Juliet without the entrancing draught of the friar.

The Advisor.

USEFUL MEDICAL HINTS.

If a person swallows any poison, whatever, or has fallen into convulsions from having overloaded the stomach, an instantaneous remedy, more efficient and applicable in a large number of cases than half-a-dozen medicines we can now think of, is a teaspoonful of common salt and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach; and lest there be any remnant of poison, however small, let the white of an egg, or a teacupful of strong coffee, be swallowed as soon as the stomach is quiet; because these very common articles nullify a larger number of virulent poisons than any medicines in the shops.

In cases of scalding or burning the body, immersing the part in cold water gives entire relief, as instantaneously as the lightning. Meanwhile get some common dry flour and apply it an inch or two thick on the injured part, the moment it emerges from the water, and keep sprinkling on the flour through anything like a pepper-box cover, so as to put it on evenly. Do nothing else; drink nothing but water; eat nothing until improvement commences, except some dry bread softened in very weak tea of some kind. Cures of frightful burnings have been performed in this way, as wonderful as they are painless.

We once saved the life of an infant which had been inadvertently druged with laudanum; and which was fast sinking into the sleep which has no waking, by giving it strong coffee, cleared with the white of an egg, a teaspoonful every five minutes, until it ceased to seem drowsy.—*American Medical Journal.*

FATTENING CATTLE UPON HAY.

The Massachusetts Board of Agriculture report that "fattening cattle in winter upon hay alone is a resort of farmers, and where hay is plenty and distant from market, the practice is not inconsistent with economy. If well attended, good animals, consuming four per cent of their live weight of good hay daily, will gain daily two pounds of flesh. Suppose the flesh gained to be worth sixteen cents, it will be equal to eight dollars a ton for the hay. The better practice, however, is to give only three per cent of the live weight of the animal in hay daily, and equivalent or the other one per cent in Indian meal or roots. The gain would be greater for the same cost of food. The best age for feeding cattle for beef is from four to eight years. Young growing cattle may be fattened, but will require more food in proportion, and longer time.

FATTENING HOGS ON DRY CORN.

A Farmer writes to the *Country Gentleman* as follows:—"One of my neighbors—a farmer all his life, and over 70 years of age—fattens his hogs in a dry pen *without water or slop;* giving them nothing *but corn,* and I have noticed the fact for five years that I have lived here, that he has made I think the best—I know the fattest pork in the country. The hogs while fatting, particularly in dry, warm weather, eat and lie down, walking about but little. Had I known the above 20 years ago, it would have saved me a great deal.

CURING BEEF.

By most of the modes now in use, the beef becomes so impregnated with salt, and is not, as a consequence, so fine for eating. By the following process, this difficulty is prevented, and the beef will keep till the following summer:—To eight gallons of water, add two pounds of brown sugar, one quart of molasses, four ounces of saltpetre, and fine salt, till it will float and egg. It has been repeatedly tried and found very fine.

Ordinations and Resolutions.

ORDINATION.

DEAR BRO. GRAVES:—On the first Sunday in October last, I had the pleasure of baptising into the fellowship of Rocky Springs church, Bro. Russell H. Jones, who had been a Methodist minister for thirty-three years, an ordained elder for twenty-nine years. He came forward to unite with the Baptist church under deep impressions from God and the teachings of the Scriptures. He has long labored in West Tennessee and North Mississippi as a Methodist minister, and was acceptable as such.

The church resolved then to have him ordained to the full power of the Gospel ministry, and invited a presbytery to perform the work on Saturday, before the 1st Sunday in November.

In obedience to request of the church, Elders D. H. Bryant and J. M. Chambers, met with the church at the time appointed, and proceeded as follows:

Examination of the candidate upon his Christian experience; call to the ministry and views of Gospel doctrine, by Elder J. M. Chambers; Ordination sermon, by Elder D. H. Bryant; Ordination prayer, by Elder Chambers; charge, by Elder Bryant; right hand of ministerial fellowship, by Presbytery and Church.

The services were solemn and impressive, and may the great Head of the church approve and abundantly bless Bro. Jones and the church.

Yours in Christ, J. M. CHAMBERS.

PASS HIM AROUND.

LOOK OUT FOR THE IMPOSTOR!—A man calling himself Robt. H. Smith, 28 or 30 years of age, of small stature, light hair, fair skin—perhaps a little freckled, intelligent, apparently modest, and wearing colored glasses; came to my house about 1st August; he professed to be on his return from the North to his home in Fayette, Jefferson county, Miss., where he had been licensed to preach by a church of which Elder Joseph Pinkerton was pastor, having in his possession Pinkerton's certificate, &c. He said he was without means and in distress, and being very anxious to go immediately home, without the painful necessity of stopping at each town *en route,* as he had to do before he arrived here, I advanced him fifty-five dollars—a sufficient sum to carry himself and *wife,* who was with him, home; I have not since heard from him, besides, the Post-master informs me no such men as Smith and Pinkerton reside in the county. He claimed to have been in the Mexican war with the Maryland Regiment, and a doctor.

GEO. F. COOPER.

Dalton, Georgia, October 8, 1860.

The above is a little fuller than the notice sent *Mississippi Baptist.* I have never seen a man so consummately skilled in his hypocrisy. No one would have suspected him.

Yours ever, G. F. C.

INVITATION.

Chester, South Carolina, Nov. 26th, 1860.

DEAR BRO. GRAVES:—At a meeting of Woodward church on yesterday, you were unanimously invited to visit them on your way through our State next Spring. Our church is located five miles south of Chesterville, through which the Charlotte and South Carolina railroad runs. If you should consent to visit us, you will be met at the depot in Chesterville, and conveyed to the church.

I can assure you, Bro. Graves, that you have a host of warm and devoted friends in this section, who would rejoice to grasp the hand of, we think, the oldest defender of Baptist principles in the South.

Yours fraternally,
G. W. PICKETT, Pastor.

MEMOIRS.

Written for the Minutes of the General Association of North Mississippi.

Elder Martin Ball.

How brief and uncertain is life? Truly it is a vapor that appeareth for a little time and then vanishes away! To the brevity and uncertainty of life all are called to bear record. Hence it becomes our sad duty at this our first anniversary to bear testimony to the ravages of death, to print an obituary.

Eld. M. Ball is no more! He departed this life on the 25th of November soon after the adjournment of our first session. In his death this association has lost one of its presiding officers and fastest friends. No one did more than he to start this interest, none would have done more for its success. It lay near his heart while he was among us, and is perhaps, an object of deep interest to him in glory.

Brother Ball was born in 1818 in Laurens District, S. C.—was baptized into the fellowship of the church at Bethabara, by Elder Joseph Bubb, about the year 1830. Soon after which he began to exercise a public gift, and was licensed to preach, in which capacity he labored efficiently in that State till the spring of 1845, at which time he removed to Mississippi. Here, as we all know, he labored faithfully and successfully as pastor, missionary and agent for various Boards. Nor did he lay his armor by till death had taked him to the divine abode. For it was in the strength of years and in the midst of his greatest usefulness, that it was said, "the Master calleth for thee." That summons, he, like the great apostle to the Gentiles, obeyed, not with grief, but with joy, feeling that for him to live was Christ, but to die was gain. He fell at his post on his agency, away from his home, but surrounded by a portion of his family. He now rests from his labors, and his works do follow him. He wears a crown of life, having been faithful unto death. Upon whom shall his mantle fall? Let us all pray, Lord, send forth more laborers into thy vineyard. Amen!

Respectfully submitted,
A. C. CAPERTON.

Eld. John C. Elliott.

"Though he were dead yet shall he live."

Died in Kingston, Ga., Cass county, on Wednesday morning, the 12th of December, Eld. John C. Elliott, of consumption. He was formerly of DeKalb county Ga., but moved to Kingston, Cass county, some twelve years ago, where he lived until the time of his death. He was first in erecting the Baptist house of worship, and in building up the church at Kingston. About four years ago, he was ordained to preach the Gospel of our Lord Jesus Christ, which he did to the utmost of his strength and ability. Although he was afflicted, he often labored in the vineyard of the Lord. His theme was to warn sinners to seek salvation, and to point them to the Lamb of God that taketh away the sins of the world. He labored in several protracted meetings during the past summer, and often spoke of the love of Good to poor sinful man, and about the great plan of salvation through Christ, and while he would thus preach with almost bleeding lungs, his own soul was full of the love of God, and seemed to have the desired effect upon his hearers. But his labors have ended—his course finished—the victory won—the crown received.

In the death of Bro. Elliott the church has lost a good brother, a zealous preacher, and an efficient member, and Kingston and community a good citizen and kind friend, and his bereaved widow a kind and devoted husband, and the little orphan an affectionate father. May the great Giver of all Good, who willeth all things together for good to them that love God—to them who are the called according to His purpose, give us grace to rightly apply this dispensation of His providence, "Blessed are the dead who die in the Lord."

F. M. HOWARD.

Reuben Rose.

Reuben Rose died at his residence in Claiborne county, Tenn., 30th of November, 1860. He was born in King George county, Virginia, in 17[illegible]. He came to Washington county, Tenn., where he married Elizabeth McCribbins in the year 1805. In 1807 he moved to Claiborne county, and in 1812 he professed religion, and joined the Baptist church at Big Spring. When the division took place between the Anties and Missionaries, the Anties being in the majority, bro. Rose went with the Missionaries, and was one of the number of which the Tazewell church was constituted. He was an unflinching and thorough-going Baptist, and a regular attendant at the house of worship. His death was verry sudden—he took the "Cramp Cholic" at 7 o'clock at night, and died at 3 in the morning. When questioned by his wife as to his future welfare, he said "Weep not for me, my peace is made with God; I have no fears; a little while and my sufferings will be over." Thus he lived a member of the church 48 years, and in good old age went down to a peaceful grave, "but his spirit to God who gave it." He leaves behind a widow 75 years of age to mourn his loss. For 60 years she has been a pious and devoted Baptist, indeed "a mother in Israel." May the good Lord guide her in her old age, and comfort hen in her sorrows. He leaves a number of children, nearly all professors of religion, to mourn on account of an absent father, but they weep not as those who have no hope. Peace to his ashes. Let him sleep till the voice of the Son of God shall bid him stand forth in the latter day in more than pristine youth and beauty, amid which the morning stars will sing together, and all the sons of God will shout aloud for joy.

J. BAKER.

Tazewell, Dec. 13, 1860.

Mary C. Coleman.

Departed this life Sister, Mary C. Coleman, on the 9th of August. Sister Coleman was a daughter of Bro. Joseph Smalls, of Todd county, Ky. She was a consistent member of the church at Mt. Gilead up to the time of her leaving her native State with her husband to seek a home in the State of Missouri, where she died in the full triumphs of a living faith. The day of her departure she seemed to sink away for awhile, but revived again. She made disposition of some little notions, and seemed to become earnestly engaged in prayer—after which she spoke in general to her friends and exhorted them to beware of Universalism and to seek an interest in Jesus. She exclaimed that she was about to make a glorious exchange of worlds, and soon sunk away. She "died the death of the righteous." Oh! that our death may be like her's. Thus ended the life of a child of God, and gave her dying testimony to the truth of the Christian religion.

Keysburg, Ky., P.

John R. Terry.

John R. Terry, son of R. and L. N. Terry, of Bedford county, Tennessee, died at their residence October 14th, 1860. Bro. Terry was born December 17th, 1841, trusted in Christ 31st of July, 1860, and was baptized into the fellowship of North Fork Church 9th of September, 1860. He was a kind and an affectionate son, and a devoted Christian, until death. In a word his memory is precious and imperishable in the hearts of all who knew him. He left a hallowed influence in his pathway. His deportment in life, and especially in his last moments, warrant the belief that our loss is his gain. He died triumphantly, after exhorting his relations and friends to meet him in heaven. He left a tender mother, a kind father, and many others to mourn his absence; but hope points them to Abraham's bosom where they will again see him.

J. J. GREER.

Dr. Jennings C. Thompson.

Died at his residence, near Pittsylvania City, Va., Dr. Jennings C. Thompson, in the fifty-third year of his age. He professed religion and united with the Riceville Baptist Church about 25 years ago, of which he continued a member up to the time of his death, which occurred on the 19th day of November, 1860. Bro. Thompson was a useful physician, an obliging neighbor, a good husband, an affectionate father, and kind master. His sickness, which continued one month, was borne towards the last of it with a good degree of Christian resignation; he seemed to have been conscious of his death from the commencement of his illness, and would ask his friends to pray that he might be perfectly resigned to the will of God. Some ten days before his death, in conversation with a friend, he repeated his religious exercises, commencing at his eighth year and continuing up to that time, frequently [redacted]

R. R. Chiles.

WHEREAS, We are called upon to announce the painful intelligence of the death of our beloved brother R. R. Chiles, one of the Deacons of Town Creek Church, who departed this life on Wednesday, 14th of November, 1829.

RESOLVED, That we deeply sympathise with the grief and bereavement of the family of the deceased; that this church has met with a heavy loss, and also the community in which he lived.

RESOLVED, That he was an active, pious and generous Christian; that he was esteemed as a citizen of good conduct and integrity of purpose.

RESOLVED, That this preamble and resolutions be published in the "Tennessee Baptist," a copy transmitted to the bereaved family, that one be appended to the church book, and that the "Religious Herald" please copy.

Done by order of church in conference, December 8th, 1860. THOS. NICHOLSON, Pastor.

THEOPHILUS JONES, C. C.

Lawrence county, Ala., Dec. 8th, 1860.

Thos. Green.

WHEREAS, We are again called upon to announce the death of another dear and beloved brother, Deacon Thomas Green, who departed this life to receive his heavenly reward Nov. 18th, 1860.

RESOLVED, That we greatly condole with the bereft family and church in the death of this useful man.

RESOLVED, That as a Christian he endeavored to do his duty in his active zeal to promote the glory of God, by a pious walk, Godly conversation, and liberality.

RESOLVED, That his social qualities were eminently Christian, and as a citizen admired, respected and loved.

RESOLVED, That the church has lost, in the death of this much esteemed brother, one whose place cannot easily be filled.

RESOLVED, That this preamble and resolutions be sent to the "Tennessee Baptist" for publication, a copy sent to the afflicted family, and one be entered on the church book, and that the "Mississippi Baptist" please copy.

Done by act of conference, December 18th, 1860.

THOMAS NICHOLSON, Pastor.

THEOPHILUS JONES, C. C.
Lawrence county, Ala., Dec. 8th, 1860.

Penelope Angeline Cagle.

Died of typhoid fever, in Carroll county, Miss., Mrs. Penelope Angeline Cagle, wife of Bro. Isaac Cagle, and daughter of Bro. William and Sarah Causey, aged about thirty-two years. She was married in 1846, and joined the church in 1848. Since the day that she put on Christ she has "walked worthy of the high vocation" until Nov. 1860, when she bid a most triumphant adieu to earthly things.

There is no cant in saying that sister C. was a rare woman, possessing a cultivated mind of uncommon strength, a heart o'erflowing with kindness. She was abundantly qualified for the relations of life—as wife, mother, neighbor and Christian, few indeed have been her superiors. She understood the doctrines of her church, and she was able and willing to defend them. Indeed no one could attack either these, or the personal or religious character of its worthy members, neither lay nor ministerial, without feeling the full weight of sister Cagle's cymeter, if done in her presence. In her death the Baptists have sustained a serious loss. A seemingly inconsolable husband and six children sustain a peculiar loss. She died in the faith—she fell in full harness, all panoplied for the fight. She has entered that rest that remains for the people of God. Then weeping friends

"Weep not for the saint that ascends
To partake of the joys of the sky,
Weep not for the seraph that bends,
With the worshipping chorus on high."

Written by special request.

JOHN A. LINDER.

A Book for Every Baptist!

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

Please Read the Table of Contents.

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Third Plea—His Analysis turned against him—Brief Summary.

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

Appendix.

OFFENSES DEFINED—Personal and General.
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Elder Dayton's articles from the Southern Baptist Review—Associations and Churches.

Friends of Free Discussion, Read This!

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

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

[redacted] me, brethren, take hold of this effort this week. Too [redacted] time has already been lost. Address

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[redacted] LOWS CULTIVATORS, HARROWS, &c.—We would respectfully call the attention of Mer[redacted]ts and Farmers, in want of Agricultural implements, to [redacted] large assortment of the most approved styles of Steel [redacted]s in use, including the Eagle Plow, and "Sharp's Patent [redacted]stable Beam Plow." These are the cheapest, lightest, [redacted]ght, and most substantial Plows manufactured in the [redacted], and warranted to perform well. Send your address [redacted] get our Circular of prices before purchasing from the [redacted] or North. Orders accompanied with cash or reference [redacted] ptly filled. SHARP & HAMILTON, Nashville, Tenn.

[redacted] W. CHANDLER. E. A. TURNER.
[redacted] HANDLER & TURNER, ATTORNEYS and Counsellors at Law, Austin, Texas, will practice in the courts of that State. Also, in the District Courts of United States. Will attend to the business of the profession generally. Special attention to the collection of claims, and to land litigations.

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It tells you what constitutes Libel and Slander, and the Law as to Marriage Dower, the Wife's Right in Property, Divorce and Alimony.
It tells you the law for Mechanics' Liens in every State, and the Naturalization Laws of this country, and how to comply with the same.
It tells you the law concerning Pensions and how to obtain one, and the Pre-Emption Laws to public lands.
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It tells you how to keep out of Law, by showing how to do your business legally, thus saving a vast amount of property, and vexatious litigation, by its timely consultation.
Single copies will be sent by mail, postage paid, to every Farmer, every Mechanic, every man of Business, and everybody in every State, on receipt of $1.00, or in law style of binding at $1 25.
$1000 A YEAR can be made by enterprising men everywhere, in selling the above work, as our inducements to all such are very liberal.
For single copies of the Book, or for terms to agents, with other information, apply to or address
JOHN E. POTTER, Publisher, No. 617 Sansom St., Philadelphia, Pa.
Sept. 1—3m

Medical, &c.

DR. S. O. RICHARDSON'S SHERRY Wine Bitters.—The celebrated New England remedy for habitual constipation, jaundice, fever and ague, general 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, Burr, 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; J. M. Mills, Frankfort, Ky.; Edward Wilder, Louisville, Ky.; J. Wright & Co., New Orleans, La.; Scovil & Mead, New Orleans, La.; John D. Park, Cincinnati, Ohio.
sep3—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 one who used it; on the contrary, all are delighted with its operations, and speak in the highest terms of its magical effects and medicinal virtues. We speak in this matter "What we do know," after ten year's experience, and pledge our reputation for the fulfillment 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 it 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 foregoing complaints—Do 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.

For Children Teething.

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—all 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 one thousand certificates of his perfect success in curing Cancers, Old Sores, or Ulcers, Hip Diseases, Fistula of every description, Scald Head, Wens, Polypus of the Nose, or in any other part of the body, Tumors and Swellings of every description, and without the use of the knife, or any surgical instruments. These last named 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 "Fluid," that will produce absorption of the "Cataract," and restore permanent vison 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. Dr. Baakee has 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. Ear-Trumpets of every description; also every variety of artificial articles known in the world—a large assortment of beautiful and durable

Artificial Hands,

with the Arm and Elbow attachment; Artificial Feet, with the Ankle, Leg, and Knee-Joint attachment.

These articles are perfectly natural, and adapted for either sex, and can be sent by express to any part of the world.—All kinds of Trusses for Hernia or Rupture of every description for either sex, and Trusses particularly adapted for females in a weak condition; also for those with Prolapsus Uteri.

Doctor Baakee is one of the most celebrated and skillful physicians and surgeons now living. His fame is known personally in every principal city of the world.

All letters directed to Dr. Baakee must contain ten cents to pay postage and incidental expenses. All chronic diseases can be treated by correspondence, except those mentioned, which will require his personal supervision.

Office, 704 Broadway, a few doors above Fourth street, New York City. Office hours from 9 A. M. to 4 P. M.
dec17—tf DOCTOR BAAKEE.

SEVENTH YEAR IN THE TRADE—A FAST AGE REQUIRES FAST WORK.—E. M. SEAGO, Produce Broker, and General Commission Merchant, office in Seago's Block, No. 15, Alabama street, Atlanta, Georgia, sells all goods on arrival at 2½ per cent. Will make returns within three days from receipt of goods. Will purchase, funds in hand, in this city, New York, New Orleans, Philadelphia, Baltimore, Boston, Nashville, Cincinnati, St. Louis and Louisville at 2½ per cent.; on sums of $100 or more at 1 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 smaller sums at 2½ percent. Respectfully refers to Bankers and merchants of this city.
Sept1—tf

PERRY DAVIS' VEGETABLE PAIN Killer. The great Medicine of the age. Taken internally it cures sudden colds, coughs, etc., weak stomach, general debility, nursing 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 felons, boils and old sores, severe burns and scalds, cuts, bruises and sprains, swelling of the joints, ringworm and tetter, broken breasts, frosted feet and chilblains, tooth-ache, pain in the face, neuralgia and rheumatism.

Pain Killer, taken internally, should be adulterated with milk or water, or made into a syrup with molasses. For a cough, a few drops on sugar eaten will be more effective than anything else. See printed directions.

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

NEWARK, N. J., June 9th, 1860.

MR. PERRY DAVIS & SON—*Gentlemen:*—Allow me, unsolicited, to send you a word 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, burns, cholera tendencies and difficulties, as well as diseases generally that prevail in families, I regard the Pain Killer as beyond all price, and as efficacious beyond any medicine within my knowledge. We keep it as our chief family medicine, and find its use in ordinary cases worth more than any doctor. The testimony of others among my acquaintance and friends is equally favorable. Many clergymen have spoken of it in the highest terms as a family medicine. Missionaries in repeated instances have said to me in person and in their letters, that the Pain Killer was by far the best medicine used in heathen lands, and they use it for themselves and families, and administer it to others around them. This much I am inclined to say, as an act of justice to yourselves, and as a benefit to others. You are at liberty to use this testimonial, if of any service.

Yours, etc., REV. W. B. JACOBS,
Late editor of Christian Chronicle.

The Pain Killer

has been tested in every variety of climate, and by almost every nation known to Americans. It is the almost constant companion and estimable friend of the missionary and traveler—on sea and land—and no one should travel on our lakes and rivers without it.

Be sure you call for and get the genuine PAIN KILLER, and none of the many worthless nostrums offered for sale. Prices—25 cents, 50 cents, and $1 per bottle. Sold by medicine dealers everywhere. J. N. HARRIS & CO., Proprietors for the South and West, Cincinnati, Ohio.

Sold wholesale by W. W. Berry & Demoville, Nashville, Tenn.; Ewin, Pendleton & Co., Nashville, Tenn.; S. Mansfield & Co., Memphis, Tenn.; J. Wright & Co., New Orleans, La.; Scovil & Mead, New Orleans, La.
aug11, 1860—1y

DR. WEAVER'S CANKER AND SALT Rheum Syrup, for the cure of canker, salt rheum, erysipelas, scrofulous diseases, cutaneous eruptions, and every kind of disease arising from an impure state of the blood. The most effective blood purifier of the nineteenth century.

It is the prescription of an educated physician, and all who are afflicted with any of the above named diseases should use it without delay. It will drive the diseases from the system, and when once out on the skin, a few applications of Dr. Weaver's

Cerate, or Ointment,

and you have a permanent cure.

The Cerate has proved itself to be the best ointment ever invented, and where once used, it has never been known to fail of effecting a permanent cure of old sores, tetter and ringworm, scald heads, chilblains and frost bites, barber's itch, chapped or cracked hands or lips, blotches or pimples on the face, and for

Sore Nipples

the cerate is the only one thing required to cure. It should be kept in the house of every family. Price, Cerate 25 cts. per bottle.

Sold by most medicine dealers.
J. N. HARRIS & CO., Proprietors, Cincinnati, Ohio.
For the Western and Southern States, to whom all orders for the above medicines should be addressed.
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.
sep8—1y

DR. SHALLENBERGER'S ANTIDOTE is a safe and radical cure for Fever and Ague, chill fever, intermittent or bilious remittent fever, dumb ague, and all forms of disease having a malarious origin.

A few doses will cure any ordinary case, and one dose invariably stops the chills. It contains nothing in the least degree hurtful to the system under any circumstances, and never produces the unpleasant effects that attend the use of Quinine and other agents in general use. It cures every form of the disease, and is the original and only antidote for Malaria. Ask for Dr. Shallenberger's Fever and Ague Antidote, and be sure you get Pills.

I have been using Dr. Shallenberger's Fever and Ague Pills in my family for more than a year, and have no hesitation in saying that I believe them to be the best remedy now in use for Fever and Ague. They have never failed in any case in which I have given them. D. E. BURNS, Pastor of Baptist Church, Canton, Miss.

Messrs. Haviland, Stevenson & Co., of Charleston, S. C., who are among the largest wholesale drug dealers in the South write as follows:

CHARLESTON, S. C., January 27th, 1860.

Gents: We take pleasure in stating that on yesterday our Mr. Stevenson and others were eye-witnesses to a most astonishing radical and high encomium in regard to your Pills. Hon. [illegible], Esq., a prominent citizen and planter of Beaufort District called upon us and inquired if we kept Shallenberger's Pills. Upon our asking if he knew anything of them, he replied substantially as follows: "Sir, I regard them a specific for Chills and Fever. They were used with signal success on the Charleston and Savannah Railroad, last summer and autumn, in the most sickly region and under the most trying circumstances. I can testify that, out of one gang of about two hundred negro operatives fifty were stricken down with fever and ague, and every one recovered by the timely use of Shallenberger's Pills; and you may tell them for me, if you choose, that they possess the greatest medicine in the world!"

General Wholesale Agent for Central Tennessee:
EWIN, PENDLETON & CO., Nashville.
Sold by druggists and dealers everywhere.
A. F. SHALLENBERGER & CO., Sole Proprietors, Rochester, Pa.
July14—1y.

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 Realized.

Hi 'ad 'n 'orrible 'eadache this hafternoon, hand I stepped into the hapothecaries, hand says hi to the man, "Can you hease me of an 'eadache?" "Does it hache 'ard?" says 'e. "Hexceedingly," says hi, hand upon that 'e gave me a Cephalic Pill, hand 'pon me 'onor it cured me so quick that I 'ardly realized I 'ad an 'eadache.

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 safeguard intended to give notice of disease 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 sympathetic of disease of the stomach constituting *sick headache,* of hepatic disease constituting *bilious headache,* of worms, constipation and other disorders of the bowels, as well as renal and uterine affections. Diseases of the heart are very frequently attended with Headaches; Anaemia and plethora are also affections which frequently occasion headache. Idiopathic Headache is also very common, being usually distinguished by the name of *nervous headache,* sometimes coming on suddenly in a state of apparently sound health, and prostrating at once the mental and physical energies, and in other instances it comes on slowly, heralded by depression of spirits or acerbity of temper. In most instances the pain is in the front of the head, over one or both eyes, and sometimes provoking vomiting; under this class may also be named *Neuralgia.*

For the treatment of either class of Headache the Cephalic Pills have been found a sure and safe remedy, relieving the most acute pains in a few minutes, and by its subtle power eradicating the diseases of which Headache is the unerring index.

BRIDGET.—Missus wants you to send her a box of Cephalic Glue, no, a bottle of Prepared Pills, but I'm thinking that's not just it nather, but perhaps ye'll be after knowing what it is. Ye see she's nigh dead and gone with the Sick Headache, and wants some more of that same as relaived her before.

Druggist.—You must mean Spalding's Cephalic Pills.

Bridget.—Och! sure now and you've sed it, here's the quarther and give me the Pills and don't be all day about it aither.

Constipation or Costiveness.

No one of the "many ills flesh is heir to" is so prevalent, so little understood, and so much neglected as Costiveness. Often originating in carelessness or sedentary habits; it is regarded as a slight disorder of too little consequence to excite anxiety, while in reality it is the precursor and companion of many of the most fatal and dangerous diseases, and unless early eradicated it will bring the sufferer to an untimely grave. Among the lighter evils of which costiveness is the usual attendant are Headache, Colic, Rheumatism, Foul Breath, Piles and others of like nature, while a long train of frightful diseases, such as Malignant Fevers, Abscesses, Dysentery, Diarrhoea, Dyspepsia, Apoplexy, Epilepsy, Paralysis, Hysteria, Hypochondriasis, Melancholy and Insanity, first indicate their presence in the system by this alarming symptom. Not unfrequently the diseases named originate in Constipation, but take on an independent existence unless the cause is eradicated in an early stage. From all these considerations it follows that the disorder should receive immediate attention whenever it occurs, and no person should neglect to get a box of Cephalic Pills on the first appearance of the complaint, as their timely use will expel the insidious approaches of disease and destroy this dangerous foe to human life.

A Real Blessing.

Physician.—Well, Mrs. Jones, how is that headache?

Mrs. Jones.—Gone! Doctor all gone! the pill you sent cured me in just twenty minutes, and I wish you would send more so that I can have them handy.

Physician.—You can get them at any Druggists. Call for Cephalic Pills, I find they never fail, and I recommend them in all cases of Headache.

Mrs. Jones.—I shall send for a box directly, and shall tell all my suffering friends, for they are a real blessing.

Twenty Million of Dollars Saved.

Mr. Spalding has sold two millions of bottles of his celebrated Prepared Glue, and it is estimated that each bottle saves at least ten dollars worth of broken furniture, thus making an aggregate of twenty millions of dollars reclaimed from total loss by this valuable invention. Having made his Glue a household word, he now proposes to do the world still greater service by curing all the aching heads with his Cephalic Pills, and if they are as good as his Glue, Headaches will soon vanish away like snow in July.

OVER excitement, and the mental care and anxiety incident to close attention to business or study, are among the numerous causes of Nervous Headache. The disordered state of mind and body incident to this distressing complaint is a fatal blow to all energy and ambition. Sufferers by this disorder can always obtain speedy relief from these distressing attacks by using one of the Cephalic Pills whenever the symptoms appear. It quiets the overtasked brain, and soothes the strained and jarring nerves, and relaxes the tension of the stomach which always accompanies and aggravates the disordered condition of the brain.

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."

Mr. Spalding has sold two millions of bottles of his celebrated Prepared Glue, and it is estimated that each bottle saves at least ten dollars worth of broken furniture, thus making an aggregate of twenty millions of dollars reclaimed from total loss by this valuable invention. Having made his Glue a household word, he now proposes to do the world a still greater service by curing all the aching heads with his Cephalic Pills, and if they are as good as his Glue, Headaches will soon vanish away.

Fact Worth Knowing.

Spalding's Cephalic Pills are a certain cure for Sick Headache, Bilious Headache, Nervous Headache, Costiveness and General Debility.

Great Discovery.

Among the most important of all the great medical discoveries of this age may be considered the system of vaccination for protection from Small Pox, the Cephalic Pill for relief of Headache, and the use of Quinine for the prevention of Fevers, either of which is a sure specific, whose benefits will be experienced by suffering humanity long after their discoverers are forgotten.

DID you ever have the Sick Headache? Do you remember the throbbing temples, the fevered brow, the loathing and disgust at the sight of food? How totally unfit you were for pleasure, conversation or study. One of the Cephalic Pills would have relieved you from all the suffering which you then experienced. For this and other purposes you should always have a box of them on hand to use as occasion requires.

CEPHALIC PILLS
CURE
SICK HEADACHE!
CURE
NERVOUS HEADACHE!
CURE
ALL KINDS OF HEADACHE!

By the use of these Pills the periodic attacks of *Nervous or Sick Headache* may be prevented; and if taken at the commencement of an attack immediate relief from pain and sickness will be obtained.

They seldom fail in removing the *Nausea and Headache* to which females are so subject.

They act gently upon the bowels,—removing *Costiveness.*

For *Literary Men, Students,* Delicate females, and all persons of *sedentary habits* they are valuable as a *Laxative,* improving the *appetite,* giving *tone* and *vigor* to the digestive organs, and restoring the natural elasticity and strength of the whole system.

The CEPHALIC PILLS are the result of long investigation and carefully conducted experiments, having been in use many years, during which time they have prevented and relieved a vast amount of pain and suffering from Headache, whether originating in the *nervous* system or from a deranged state of the *stomach.*

They are entirely vegetable in their composition, and may be taken at all times with perfect safety without making any change of diet, *and the absence of any disagreeable taste renders it easy to administer them to children.*

BEWARE OF COUNTERFEITS.

The genuine have five signatures of Henry C. Spalding on each Box.

Sold by Druggists and all other Dealers in Medicines.

A box will be sent by mail prepaid on receipt of the

Price, 25 Cents.

All orders should be addressed to

HENRY C. SPALDING,
48 Cedar Street, New York.
Nov24-1y

Miscellaneous.

SEWANEE HOUSE, NASHVILLE, Tennessee. WM. ROBERTS, Proprietor.

JAMES M. HURT, ATTORNEY AT Law, [illegible], Texas—Will give prompt attention to collections or any Legal Business entrusted to him.

J. W. TOLSON & CO., FACTORS AND Commission Merchants, No. 9½ North Commerce street, Mobile Alabama.

KENTUCKY BAPTIST BOOK CONCERN—George W. Robertson & Co., Publishers, Booksellers and Stationers, Masonic Temple, corner Fourth and Jefferson streets, Louisville, Ky.
mar27—tf

GROVER & BAKER'S NOISELESS Family Sewing Machines, the best in use. Sews from two spools. Nashville Sewing Machine [illegible] R. H. [illegible]. April 28—tf. No. 4 Public Square, Nashville, Tenn.

SHELTON, JONES & CO, COTTON and Tobacco Factors and General Commission Merchants, No. 40, Front Row, Memphis Tenn.
A. SHELTON, Late of Reed, Shelton & Co. Memphis. P. S. JONES, Late of Jones & Co, Hickman, Ky. A. HATCHER, Memphis, Tenn.

HURT'S SUPERIOR COTTON GINS.—These superior Cotton Gins can be had at from $3½ to $4 per saw—cash only—or by giving reliable reference, on short credit. These Gins are reliably warranted to surpass any Gins now made, for ease of draught, speed of ginning and good sample, relatively combined. A workman attends to each order and starts the Gin, free of charge. Address
march—tf N. McKEEHAN, Germantown, Tenn.

L. D. C. WOOD. JAMES M. LOW.
WOOD & LOW, COTTON FACTORS and Commission Merchants, No. 25 Natchez St., New Orleans.
N. B. Particular and personal attention paid to the selection, to the purchase of plantation, family, and merchant's supplies.
sep1—ly

P. W. MAXEY & CO., DEALERS IN Tin plate, block tin, copper, sheet iron, lead pipe, wire, iron and tin rivets, plumber's tools and materials, marble and iron mantles, parlor grates, cooking stoves, heating stoves, for wood or coal, Japanned and common tin ware, No. 46 east side of Market street, Nashville, Tenn.
P. S. We will keep constantly on hand tinsmith's machines and tools, being Agents for Peck, Smith & Co., Southington, Conn.
nov14'56—tf P. W. M. & Co.

HOWE'S SEWING MACHINES—Established 1845, still maintain their superior reputation for tailor's, boot and shoe, harness and carriage maker's, and family use.
The family machine sews both light and heavy work, from the lightest to the heaviest garment.
A special cash premium of $50 is offered to our PATRONS for the best specimen of sewing exhibited at the next annual State Fair, commencing September 10, 1860.
Aug11—tf CONE BROS., Agents, 31 College Street, Nashville Tenn.

STRETCH & FORBES, CORNER OF College and Union Sts. Nashville, Tenn. Wholesale and Retail dealers in Drugs, Chemicals, Paints, Oils, Dye stuffs, Window glass and Glassware, White Lead, Putty, Varnishes, Indigo and Madder, Fine Teas, pure Wines and Brandy for Medicinal purposes, French, English and American perfumery, English Tooth, Nail and Hair brushes, Surgical and Dental Instruments, Fishing Tackle of all kinds, Tube Paints and Artists Brushes. (the largest stock in the city.) Also, extensive Dealers in Ambrotype, Melainotype, Photograph and Daguerreotype goods, Artist's Apparatus and Chemicals of every description.
We can sell any goods in our line as low as they can be bought in Philadelphia. We very respectfully call the attention of country merchants and others to our stock, and assure them that we will make it largely to their interest to call on us before purchasing elsewhere.
[illegible] 7—tf

EWIN, PENDLETON & CO., WHOLESALE Dealers in Drugs, Chemicals, Perfumery, Tobacco, Cigars, Snuff, Oils, Paints, etc., etc., No. 5, Inn Block, Nashville, Tennessee.
sep5—tf

AMALGAM BELLS.—CHURCHES, Schools, factories, plantations, and all parties wanting a good bell, supplied at one-third the price of brass composition, and less than half that of steel, with tone, strength and durability equal if not superior to either—has a beautiful, rich, sonorous tone. Vibrations can be heard a great distance. Prices not exceeding 12½ cents per lb. Bells from 50 to 5,000 lbs. All bells warranted twelve months. New one given in case of breakage. Send for Circular.
M. C. CHADWICK & CO., 17 Spruce Street, New York.
Also, Peoples Plantation Mill, weighing 300 lbs., grinds one bushel of the hardest corn every eight minutes, with 250 revolutions, and two horse power—can be attached to any power driven by a belt—warranted, and sent [illegible].
aug1, 1860—1y M. C. C. & Co.

WEST TROY BELL FOUNDRY.—Established in 1826. The subscribers manufacture and have constantly for sale at their old established foundry, their superior bells for churches, academies, factories, steamboats, locomotives, plantations, etc., mounted in the most approved and substantial manner, with their new patented Yoke and other substantial mountings, and warranted in every particular. For information in regard to keys, dimensions, mountings, warranted, etc., send for a circular. Address A. MENEELY'S SONS, West Troy, N. Y.
mar10—tf

SPALDING'S PREPARED GLUE! "Spalding's Prepared Glue!!! Save the Pieces! A Stitch in Time saves nine." As accidents will happen, even in the best regulated families, it is very desirable to have some cheap and convenient way for repairing furniture, toys, crockery, etc.
Spalding's Prepared Glue meets all such emergencies, and no household can afford to do without it. It is always ready and up to the sticking point. There is no longer a necessity for limping chairs, splintered veneers, headless dolls, and broken cradles. It is just the article for cone, shell, and other ornamental work, so popular with ladies of refinement and taste.
This admirable preparation is used cold, being chemically held in solution, and possessing all the valuable qualities of the best cabinet maker's glue, it may be used in the place of ordinary mucilage, being vastly more adhesive. "Useful in every house."
N. B. A brush accompanies each bottle. Price 25 cents.
Wholesale Depot, No. 48 Cedar st. New York.
Address HENRY C. SPALDING & CO. Box No. 3,600, New York.
Put up for dealers in cases containing four, eight, and twelve dozen—a beautiful lithographic show card accompanying each package.
A single bottle of Spalding's Prepared Glue will save ten times its cost annually to every household.
Sold by all prominent stationers, druggists, hardware and furniture dealers, grocers, and fancy stores.
Country merchants should make a note of Spalding's Prepared Glue, when making up their list. It will stand any climate.

GRAVES, MARKS & CO. WISH TO engage one or two active working Agents in each State of the Union, to canvass for their Historical and Periodical publications, and collect dues. To responsible working men, good terms will be allowed. Address—
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April—tf