Tennessee Baptist.

Editors: J. R. GRAVES, J. M. PENDLETON, C. R. HENDRICKSON, Sonora, California, Cor. Ed.

J. R. GRAVES, W. P. MARKS, S. C. ROGERS, E. F. P. POOL, GRAVES, MARKS & CO., Publishers.

NASHVILLE, TENNESSEE, SATURDAY, JANUARY 12, 1861.

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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. iii: 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: 1-5; Acts ii: 41 42; Matt. xviii: 20—25-8; 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: 16; Mark xvi: 16; John iii: 2-3; Acts viii: to 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 lexiographers*, 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 men, society, or church, the authority to *traffic* 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 subserviance to the great Christian voluntary principle.

9. Whenever 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 1827, 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 unbaptised 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, the constitutional minority is in 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 members baptised 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 have 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 above all, by no act to countenance, recognise, aid or abet those who teach error, or to confirm those who are in error.

For the Tennessee Baptist.

Editors of the Tennessee Baptist:—Some time since a writer in your paper, in referring to some remarks of Rev. Mr. Banvard, my successor in the pastoral office in this place, seemed to question the correctness of his statement, that among a portion of the early Reformers anabaptism was administered by sprinkling, and requested an explanation, &c. Although I preserve your papers very carefully, yet by some means the one in question got mislaid, and at this late period, on the part of Mr. B. as well as for myself, I will briefly state that the apparent mistake may be thus explained: While Luther and his followers do not appear to have called in question the validity of Catholic baptism, some of the Reformers of another class rejected all the administrations of Rome, and baptism among the rest, and repeated the baptismal service on all their converts from the old church. The repetition of the rite was all that was meant by anabaptism with them.

As these people were all Pedobaptists, and practiced sprinkling, their re-baptizing was performed in the same way. They had no affinity with the old Anabaptists of the country. The practice, however, was soon laid aside, the validity of Catholic baptism was admitted by both Lutherans and Calvinists, as it has been ever since by Pedobaptists generally of all schools. These few remarks may serve as an explanation of the seeming difficulty in the view of your correspondent, whose name and address went from me with the missing paper. If he is still one of your readers, and should desire a more detailed account of the *modus operandi* in Anabaptism by sprinkling, I will supply it at a future period:

To Rev. Richard Johnson, Rector, &c., of Ga.:

RESPECTED SIR:—In looking over some numbers of the *Tennessee Baptist*, I find the correspondence to which you invited me a few years since was left unfinished; and at this distance of time I will say a few words respecting the main positions you assumed, in one of which my reputation was rather unceremoniously assailed. You professed to be able to adduce proof from Crosby's History of the English Baptists of the following facts: 1. "That the people referred to believed in the validity of infant baptism until about the year 1633. 2. That those Baptists were baptized in their infancy." The proof thus proffered by you I requested you to produce; and when that was done I would reply to your charges against me personally. But as the proof in question has not appeared I have thus far omitted giving any attention to your charges against me. I did hope you would produce from Crosby the passages on which you relied to substantiate your novel positions as above stated. The task, however, I am certain you cannot perform. Your theory is a simple absurdity. Infant baptism among baptists! who ever heard of such a thing? The moment a Baptist admits the validity of infant baptism he is unmade and ceases to be a Baptist. You might as well attempt to prove the denial of infant baptism by Pedobaptists! I shall say no more on this point.

In my own defence I will merely say, that I am freely convinced that the assertion, "The true origin of that sect, which acquired the denomination of Anabaptists, &c., is *hid* in the remote depths of antiquity," is a genuine and indisputable historical fact, however much you may disbelieve it. You seem to intimate that Maclaine's version of the Latin text of Mosheim has a leaning to the Baptist side, and that the rendering of Murdock of the same passage, which is more brief and less explicit, is less favorable to that side. While the fact is, all three of the church historians in question were our decided opponents. Mosheim was a Lutheran, Maclaine a Presbyterian, and Murdoch a Congregationalist. But we do not look to either of those men to settle the point for or against the antiquity of our distinguishing principles. A chain of witnesses, through the wide range of ecclesiastical history, confirm our claims to a very high origin. And the more fully the matter is investigated the more clearly it appears that the riots at Munster were promoted by Lutherans, and not by the Anabaptists, who gloried in the name of *weaponless* Christians, and who would neither fight for themselves nor for the State. This anti-war principle is still adhered to by the Mennonites, their descendants. This aversion to the bearing of arms was peculiar to the old Waldensian Christians in all their branches, from whom the German Anabaptists descended, and continued to be until some of them were drawn into the horrid business of war by those fighting Reformers, who did great discredit to the Christian cause by what were called the Protestant wars.

Relative to the two translations in question, and my preference for that of Maclaine over that of Murdock, which seems to be the burden of your complaint against me, and the thing for which you accuse me of acting the part of a dishonest historian, I would simply say, that my quotation of the passage in dispute was made in my old Baptist History about fifty years ago, and was transferred to my second edition; whereas Murdock's work came out about a quarter of a century since, Maclaine's translation was made about a hundred years ago. It has passed through different editions in the hands of Pedobaptist editors, and you are the first man, to my knowledge, who has ever disputed the correctness of the passage now under consideration.

Darkness is the proper meaning of the old Latin term *tenebrarum*, and by applying it in his account of the origin of the Anabaptists, Mosheim evidently meant to convey the idea that, historically speaking, it was hid in a darkness which he could not penetrate. For, says he, "all of a sudden (*ex improviso enim*) they arose in various countries under different leaders, but principally among the Bohemians, the Moravians, the Swiss and the Germans."

Our author, in continuing his narrative, asserts that these people lay concealed in almost all the countries of Europe prior to the Lutheran age. He also candidly admits that they were not entirely mistaken when they claimed to be descended from the Waldenses, Petrobrusians, Wickliffites, Thursites, and other ancient sects, who are usually considered as *witnesses of the truth* in times of universal darkness and superstition. And he furthermore maintains that all the people thus referred to held "that the kingdom of Christ, or the visible church he established upon the earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous.

These hasty remarks you will please to accept as a summary reply to all you have written against me in the *Tennessee Baptist*. As I infer that your attack upon my veracity as an historian was made under the influence of a strong sectarian bias, I harbor no ill-will towards you. Yours, respectfully,

DAVID BENEDICT.

Pawtuket, R. I., Dec. 18, 1860.

For the Tennessee Baptist.

THE ONLY PLAN GIVEN TO US TO COLLECT MONEY FOR CHURCH PURPOSES.

ABERDEEN, December 1st, 1860.

The fruit of the spirit is love, joy, long suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law, and they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the spirit, let us walk in the spirit. Let us not be desirous of vain glory. Provoking one another, envying one another—Gal. 22nd to 26 verse. We as Baptists believe that the New Testament is our only rule for faith and practice, for where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead. Otherwise it is of no force at all while the testator liveth—Heb. 9th chap., 16th and 17th verses.

The manner of collecting of money for church purposes, for defraying all the expenses of the churches, is plainly laid down in the New Testament by inspiration of one of the most highly favored and inspired Apostles of Jesus Christ, in first Cor. 16th chap., 1st, 2nd and 3rd verses. Now, concerning the collection for the Saints. As I have given orders to the churches of Gallatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come, and when I come, whomsoever ye shall approve (meaning Delegates to the Associations) by your letters, them will I send to bring your liberality unto Jerusalem, where the Association met before. In Acts the 15th chapt., and in Acts 6th chap., you see where the Deacons of the church, are the treasurers to supply the wants of the poor of each church, and the minister's table as well as the sacrament for all tables are included, they being men of honest report. But the delegates to the Associations are to carry up the money voted by the churches to the Associations for the spread of the Gospel, and ready in the hands of the Association, with delegated power from each church to apply the money to the purpose, that each church may designate through her letter. Then whenever a man of God believes that he is called to go and preach the unsearchable riches of Christ at home or to Heathen lands, let the Associations be empowered to supply all his wants. This plan will be the means of calling out men from every portion of the country where associations are held. Let each association be our board. This plan will bring the responsibility more immediately on each church, and as the Holy Spirit operates through the means laid down in the New Testament, whenever we are made a willing people in the day of His power—when we bring all the tithes into the storehouse, that there may be meat in His house, then shall we receive the promised blessing. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." And those churches that have no pastors, if they would meet every Sabbath in their own house, and carry up their contribution, and read the Word of God and pray, and each one tell his or her feelings, would likewise be blessed. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Then many ministers would be called out to preach the everlasting Gospel, for the harvest is great and the laborers are few. The glorious light of the Gospel will be poured out in the richest effusion, and the dawn of the millennial reign will burst forth in all its resplendant glory, and the kingdoms of this world soon become the kingdoms of our Lord and his Christ.

FRANKLIN.

GENERAL ASSOCIATION OF EAST TENN—AN EXPLANATION.

The minutes of the General Association of East Tennessee, for 1860, have just come out, in which it will be seen that I requested my name as Chairman on the report of Sabbath Schools, to be stricken off. The reasons are not fully set forth in the minutes. I drew up a report, and presented it to my worthy associates Dr. W. N. Carson and Elder H. W. Taylor, who, after making some additions to it, agreed that *it* should be *our* report on Sabbath Schools.

This report, as we made it, was never read before the Association, either for reception, or adoption; but, fell into the hands of another committee created by the Association, and invested with powers, rarely to be found among Baptists, even power to repress the "constitutional" and legitimate buisness of the Association, and *its* action be "*final* and put an end to all controversy."

This committee originated thus, as will be seen upon the minutes. The new constitution now being in force, Elder Hillsman introduced the following resolution. "That all committees, the business of which does not come within the provisions of the constitution be released from reporting." To which the clerk makes a note, and says "Considerable time was *here* taken up by various discussions, &c."

It was generally believed that some one, or more of the reports to be offered would be attacked. We had yet to receive the reports on "Bible Board" Sabbath Schools "colportage" and "Periodicals." The Association adjourned to Monday Morning 9. o'clock when Bro. Burson presented the following resolution which was adopted.

"*Resolved*: That we refer the whole matter under controversy, to a committee of the following brethren: Elders R. Snead, T. J. Lane, W. C. Newell, H. W. Taylor, and Dr. W. M. F. Helms, to say what reports yet to come in are, and what are not constitutional, and how much of such *constitutional* reports may be *prudently* submitted; and *their decision* shall be *final and put an end to all the controversy* upon the subject." I objected to the resolution, and voted against its adoption, upon the ground that it was giving absolute power to this committee, with which it might defy the Association itself, might at its pleasure reject a portion of the *legitimate* business of the Association, "and its decision be final and put an end to all controversy."

The committee after retiring, brought in the following report;

1 The report of the committe on Bible board is constitutional, and prudently submitted.

2. The report of the committee on Sabbath Schools is *constitutional*; but a portion of the report *is withheld* on the ground of *expediency*, and the remainder is submitted. 3. No reports on Colportage, and Periodicals, have been presented to us.

Respectfully submitted,

R. SNEAD. *Chairman*.

That portion of the report on Sabbath Schools "withheld for expediency" was the recommendation given to the Books of the Southern Baptist Sunday School Union. This "portion was stricken out by that committee, who had the *power* to suppress, or "withhold" any portion of a report however important or "*constitutional*" it might be, and their decision was a finality.

Upon finding the report thus changed before it had ever been read, either for reception, or adoption, and, it being given strictly in charge to read it, *omitting* the erased portion, I considered *it* the report of the committee offering it, of which I was not a member, and asked my name stricken off as chairman.

Why it was that this committee wished to expunge this recommendation, I have never been able to understand.

If I did not *know* the men, I might think this an expression of their feelings. But this I cannot think.

I also feel confident, that the Association would have sustained the report, with all its recommendations. There would have been but very few dissenting voices, if any. And my feeling is, if any Baptist in Tennessee, or elsewhere, wishes to vote in any way against the Southern Baptist Sunday School Union, *let him vote*, and if he has any particular pride that runs in that direction, let him *record* his vote, that his posterity may receive the full benefits of it.

With due respect. W. McNUTT.

Cleveland, Tenn.

For the Tennessee Baptist.

REPORT OF THE EXECUTIVE BOARD OF THE GENERAL ASSOCIATION OF NORTH MISSISSIPPI.

* * * * * With this account of the past, your Board would submit the following for the future consideration and action of the Association:

THE TERRITORY TO BE OCCUPIED.

This Association comprises a vast, fertile and inviting field, covering an area of not less than 25,000 square miles, teeming with a population of not less than 300,000 souls, among whom are a Baptist brotherhood of more than 20,000, embracing about one dozen district associations. And, in the 20 or more counties contained in our territory, quite a number of them lie wholly or in part, in the Mississippi swamp, and form the very garden spot of the whole cotton growing region. Tunica, Coahoma, Boliva, Sunflower, Washington, Issaquena, and a considerable portion of other counties in the same section, are certainly unsurpassed for productiveness, even by the famous valley of the Nile itself. And yet, these counties which are to be the future homes of our children and grandchildren, when these hills shall have been worn out and washed away, are destitute of the Word of Life. In them we may find many grown up to manhood who never heard of the glorious fact, that Christ Jesus came into the world to save sinners! Shall they not have the Gospel?

But this is not the worst feature! The Greeks are at our very doors! In the hill country where are our homes and firesides is a lamentable destitution. None of the more important places, as Henando, Holly Springs, Corinth, Oxford, Grenada, Carrollton, Lexington, Pontotoc, Okolona, &c., have preaching more than twice a month. They are one half destitute. But few communities have preaching more than once a month. They are three-fourths destitute. Many have no preaching; they are wholly, and may be, criminally destitute. To say nothing of the general low state of religion, the alarming spiritual dearth that pervades our churches, the great means of extending Messiah's kingdom, are sadly neglected. The Bible, Home and Foreign Missions, the education of the ministry, &c., are painfully neglected, and that too while the country is being most rapidly and wonderfully developed in its various physical conditions. Railroads are bringing the extreme parts into immediate contact; new farms are being opened and old ones extended; fine costly residences, beautifully ornamented, are springing up as by magic all around us, while we Baptists of North Mississippi are saying, "The time is not come," the time that the Lord's house shall be built."

THE MEANS OF SUPPLY.

This organization was formed for the purpose of supplying this destitution. It is a necessity, and must be sustained. There is no just cause for suspicion, indifference, inaction or opposition. The land is ours and it is our duty to go up at once and possess it, for we are abundantly able to overcome it. If we do not others will. The Baptists of North Mississippi have the numerical strength and the wealth to supply every community [illegible] ry Sabbath. What is most needed is some plan or system to develop and render available the resources we already have. Let us recommend such a system. Our membership within the bounds of this Association is considerably over 20,000. Let each of these, white and colored, make a quarterly contribution of *ten cents*, making 40 cents per year, and we shall have $8,000. That, together with what would be given by the congregations independent of the churches, would enable the Board to strengthen weak churches and to send the Word of Life to those who are in the region and shadow of death. This small sum from each Baptist in North Mississippi would make this organization a success. And this amount *can and ought to be raised*.

Many brethren and friends will doubtless give much more than the small sum of forty cents per year. And this excess together with what may be collected at the various annual meetings, will perhaps swell the amount $10,000 more. And surely if we lay claim to *one dollar* from every member in North Mississippi, can they, will they refuse it? We think not. Thus much ought to be done and it can be done, if every pastor and missionary or some brother in every church will bring this matter before his people four times a year, and after explaining the objects of the Association, ask for at least ten cents from each, and send the amount to the Board at Grenada.

In conclusion, your Board would suggest that each district association provide for a mass meeting, to embrace each 5th Sabbath in the year, at which the objects of this Association may be fully discussed, and contributions solicited for the promotion of its objects.

Respectfully submitted, by order of the Board. A. C. CAPERTON, *Cor. Sec.*

For the Tennessee Baptist.

ARE BAPTISTS FREE?

When I use the term Baptist in this communication, I may be understood to mean any who has been truly converted from the error of his or her way, by believing in the Lord Jesus Christ, and has been immersed by a properly authorized administrator. Much has been said and written about the freedom or independence of Baptists. Some seem to think that a Baptist church has so much freedom that whatever a majority may believe or do, is right and valid. Now this would be true in part if Baptists were free. The Baptists have less religious freedom than any body else. It is true they are free from condemnation; they are free from doubts about their baptism; they are *never* troubled by fears that perhaps I may not have been baptized. They may have many doubts and fears, but none about their baptism. But it cannot be truly said that Baptists are as free as other people. They are under a monarchical form of religion. The most learned doctor amongst them is not allowed a voice in making laws to govern them religiously. There is one *King* among them, and all have consented that *he* shall be their only law-giver. The Baptist church government is an absolute monarchy.

No other religious community in our land can be properly called a monarchy—they may be called an oligarchy or an aristocracy. There is more than one voice to be heard in their law-making department. The Baptists may not do as they please; they are to consult their *King* as to what they preach; they must consult *him* as to whom they shall baptize and how he shall be baptized. You see under this kingly form of government they cannot give a man choice of two or three forms of baptism. The fact is the Baptists are shut up to believer's immersion by the authority of ther king. If it were a fact that they had some *big men* amongst them who had the authority to make or alter their laws, it is very possible they would so alter their form of church government as to make themselves more popular, so that they might commune with all the world "and the rest of mankind." But these Baptists have voluntarily submitted to their king, and so it must be. But thank God, the *Baptists have a future* that will be enviable—a *future* that will more than recompense them for all their sacrifice in submitting to their *King*. Jesus is King. "All hail the power of Jesus' name. Let angels prostrate fall. Bring forth the royal diadem and crown him Lord of all.

M. GREEN.

BIBLE REVISION ASSOCIATION.

The President of this body, N. M. Crawford, of Georgia, recently issued a circular advising Southern contributors to pay no more instalments until the political relations of the North and South have been settled. The Corresponding Secretary has issued this rejoinder:

LOUISVILLE, Ky., Nov. 22, 1860.

Rev. N. M. Crawford, D. D., Penfield, Ga.:

MY DEAR BROTHER:—I notice your circular in the Southern papers. I mention a few considerations which I hope may induce you to modify it:

1st. The Revision Association has appointed three of the Final Committee in this country and one in Europe, conjointly, with the Bible Union, and we have become responsible for a portion of their salaries. Relying on our pledges and the Bible Union's, they resigned important positions, with fixed salaries for life, and trusted to us for support of their families. Some of them we know would not have done so but for their confidence in our Association. Can we violate our pledges to them and leave their families without support—without any infidelity on their part—without any notice? They are poor and have thrown up all other means of support, and trusted their families to us while they give their lives to this work.

2nd. All civilized nations of late, have allowed literary men to prosecute their labors and co-operate undisturbed in time of war.

3d. If war should come and distract our peaceful country, and in violation of the practice of civilized nations, the learned should be prevented from co-operating, how do we know but the revisers may choose to come with us? Shall we prejudice them by starving them?

4th. We have a large number of Matthew's Gospel now printed, and only waiting the introduction, which is almost finished, when they will be bound, and then we must pay the printer and binder at once, or we cannot get them, and the demand [illegible] want, in two or three weeks $4,000 for this purpose, and our treasury is almost empty.

5th. ——'s manuscript is copied, collated and now in press in Germany, a work on which the Agents for our Association have been employed nearly four years. (The Bible Union has no part in this work.)

6th. All our monies paid into the treasury of the Bible Union, are appropriated to specific objects, and always used according to our orders. The money we send to Germany, we send through them, because they save us the exchange, generally of $8 to $10 on every hundred. Oncken takes specie from German emigrants and gives them an order on the Bible Union for the same amount. We print and bind our books through them, because we save 20 to 35 per cent by it.

7th. We have an equal right with the Bible Union to all that has been done and that shall be done, while we work together. I feel that our work is above all nationality, and must go on whatever the confusion amongst governments and men.

Yours, in truth. J. EDMUNDS.

Bro. Crawford, as President, has been called upon to appoint the next meeting of the Revision Association in Atlanta or some central Southern city, that a full meeting of the Society may be convened, to take into consideration the affairs of the Association. The President's right to appoint the annual meeting when the Society did not fix the place, or to call an extra meeting, is questioned; The editor of the *Repository* thus decides:

CONSTITUTION OF THE REVISION ASSOCIATION.—I signed, with many others, a petition to President Crawford to call a meeting of the Revision Association at an early day, to adjust its relations with the New York Bible Union. In doing so I was under the impression that the usual power, placed constitutionally in the hands of the Presiding Officer, was not taken out of the hands of the President of the Revision Association by any thing in its Constitution. I know, certain, that J. L. Waller selected the place of the annual meeting in 1854, and that it was then well known that whenever the annual meeting failed to designate the place of holding the next annual meeting, the President *alone* decided it.

It is certainly usual in all bodies, religious and social, to give the chief officer, be he Master, Moderator, Governor; or President, the constitutional right to convene extra sessions. Now the Constitution of the Bible Revision Association defines the duties of the President to be as is usual in similar bodies, without one word in regard to who has the right to call an extra session of the Association.

Hence, as it is usual for the presiding officer to perform that duty, we hold that Dr. Crawford, and no other mortal, has the right to call an extra session of the Revision Association.

We do not know that it is absolutely necessary that an extra meeting should be called, especially as we are approaching the regular anniversary in April. But we insist upon it, that the Board of Managers have nothing whatever to do with called meetings or annual meetings. This is the President's duty, and his solely.

The annual meeting in 1853, which was held in Louisville, adjourned without naming the place where the next meeting should be held. Some of the Board wished the succeeding session to be held in Louisville. The Corresponding Secretary, S. Remington, wrote to him, urging its appointment in Louisville. He decided against these requests, and appointed it in Nashville; and I have his private letter written to me, in which he gives his reasons for this decision. The Association accordingly met at Nashville, and there adjourned to meet in St. Louis.

Its sessions have been held in Louisville ever since. I attended the last meeting, and found, *all counted*, thirty-nine persons present during the session. Among them were five Baptists, members of the Association, from a distance.

I appeal to Dr. Crawford, and to the Baptist press South to appoint the next meeting to be held at Atlanta, Ga., or at some other central point in the South, and urge the friends of Revision to attend it.

But, however this may be, the President must appoint the place. No one but he has the right. And we trust he will feel it his duty to designate the place at an early day."

THE PARABLE OF THE VIRGINS.

One of the most striking incidental proofs of the credibility of the Bible, is the perfect accuracy of its descriptions of localities and national customs. Any traveler in the East, even now, feels the beauty of these descriptions. Here is an illustration:

"We heard the sound of music and mirth, and, running to the window, observed the glare of torches in the street. We were told that it was "the voice of the bridegroom and of the bride." Some of us instantly set out to witness the spectacle of an Eastern marriage. We wished to see the parable of the ten virgins illustrated, and our wish was gratified. The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through the several streets of the town, attended by a numerous body of friends, all in their showy Eastern garb. Persons bearing torches went first, the torches being kept in full blaze by a constant supply of wood from a receiver.

There was much mirth expressed by the crowd, especially when the procession stood still, which it did every few paces. We thought of the words of John, "The friend of the bridegroom, which standeth and heareth Him rejoiceth greatly, because of the bridegroom's voice." At length the company arrived at the entrance of the street where the bride resided. Immediately we heard the sound of many female voices, and observed by the torchlight a company of veiled bridesmaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a glimpse of the approaching procession, they ran back into the house, crying, "Halil, halil," and the music, both vocal and instrumental, commenced within. Thus, "the bridegroom entered in, and the door was shut." We were left standing in the "outer darkness." In our Lord's parable, the virgins go forth to meet the bridegroom, with lamps in their hands, but here they only waited for his coming. Still, we saw the traces of the very scene described by our Lord, and a vivid representation of the way in which Christ shall come to His waiting church, and the marriage supper of the Lamb begin. In India and other parts of the East, it is the custom for the friends of the bride to *go out* to meet the company.

A CHILD'S SAYING.—A mother says:—"One night my little girl crept into my lap, and ere I was aware of it, fell asleep. I took her up to her little bed, but before putting her in, I said, 'Nellie must not forget her prayer.' She commenced: [illegible]

SUNDAY EVENI[NG]

Another day of heav[illegible]
And angels' toil is [illegible]
And to the chorus of [illegible]
The last hymn h[illegible]
Tranquil as an infan[illegible]
Eve shadows cut a[illegible]
Let Thy peace, with [illegible]
The wearied spirit [illegible]

As of old, the apostle [illegible]
All their labors bore [illegible]
Lowly at thy feet we [illegible]
Lay our work befor[illegible]
Pardon Thou the imp[illegible]
Crown the weak en[illegible]
Prosper Thou the hea[illegible]
Work Thou with us ev[illegible]

Thou know'st how sin an[illegible]
In all our efforts mingle[illegible]
How seldom mortal eye is [illegible]
Or human purpose single[illegible]
Let Thy blood, O dying L[illegible]
Blot out all our evil:
Let thy touch, O living Wor[illegible]
All our errors shrivel.

Let Thy lambs we sought to [illegible]
By thy hand be nourished;
Let them be Thy lambs ind[illegible]
In Thy bosom cherished.
To the griefs we can not reach
Breathe thou consolation;
To the hearts we can not teach
Bring Thou Thy salvation.

May the tone of this day's p[illegible]
Vibrate through the seven;
Sabbath, work-days, pleasures, [illegible]
Mould us all for heaven.
That, taking thus each joy a[illegible]
As thy gifts parental,
To us life's daily bread may grow
Viands sacramental.

THREE W[illegible]

PRAYER A POWER.

When Ethelred, the Saxon, king of [illegible] umberland, invaded Wales, and wa[illegible] give battle to the Britons, he obse[illegible] the enemy a host of unarmed men. [illegible] quired who they were, and what t[illegible] doing. He was told they were monk[illegible] gor, praying for the success of their [illegible] men. "Then," said the heathen prince[illegible] have begun the fight against us; attac[illegible] first."

So any unperverted mind will conceive the scriptural idea of prayer, as that of [illegible] of the most downright, stern realities [illegible] universe. Right in the heart of God[illegible] of government it is lodged as a power. A[illegible] the conflicts which are going on in the [illegible] lution of that plan it stands as a power, [illegible] to all the intricacies of Divine working, [illegible] the mysteries of Divine decree, it reach[illegible] out silently as a power. In the mind of G[illegible] we may be assured, the conception of pra[illegible] is no fiction, whatever man may think of [illegible]

It has, and God has determined tha[illegible] should have, a positive and appreciable in[illegible] ence in directing the course of human li[illegible] It is, and God has purposed that it should b[illegible] a link of connection between the hum[illegible] mind, and Divine mind, by which, throug[illegible] His infinite condescension, we may actuall[illegible] move His will. It is, and God has decre[illegible] that it should be, a power in the universe, [illegible] distinct, as real, as natural, and as uniform as the power of gravitation, or of light, [illegible] of electricity. A man may use it, as trus[illegible] ingly and as soberly as he would use eith[illegible] of these. It is as truly the dictate of good sense, that a man should expect to achieve something by praying, as it is that he should expect to achieve something by a telescope, or the mariner's compass, or the electric telegraph.

This intense practicalness characterizes the scriptural idea of prayer. The Scriptures make it a reality, and not a reverie. They never bury in it the notion of a poetic or philosophic contemplation of God. They do not merge it in the mental fiction of prayer by action in any other, or all other duties of life. They have not concealed the fact of prayer beneath the mystery of prayer. The scriptural utterances on the subject of prayer admit of no such reduction of tone, and confusion of sense, as men often put forth in imitating them. Up, on the leavel of inspired thought, *prayer is* POWER—a distinct, unique, elemental power in the spiritual universe, as pervasive, and as constant, as the great occult powers of nature.

Our conviction on this point must be as definite, and as fixed as our trust in the evidence of our senses. It must become as natural to us to obey one as the other. If we suffer ourself to drop down from the lofty conception of prayer as having a lodgement in the very councils of God, by which the universe is swayed, the plain practicalness of prayer as the Scripture teaches it, and as the prophets, and apostles, and our Lord himself performed it, drops porportionally; and in that proportion, our motive to prayer dwindles. Of necessity, then, our devotions become spiritless. Our supplications cannot, under the impulse of such a faith, go, as one has expressed it, "in the right line to God."

—*The Still Hour.*

"THE THINGS ABOVE," are well described in the ecstatic language of a pious lawyer, who was unjustly condemned to death for treason, in the reign of Charles II. When his sentence was announced to him, he exclaimed,

"It is told me I must die,
O! happy news!
I'm going
To the place of rest;
To the land of the living;
To the haven of security;
To the kingdom of peace;
To the palace of God;
To the nuptials of the Lamb;
To sit at the table of my King;
To feed on the bread of angels;
To see what no eye hath seen;
To hear what no ear hath heard;
To enjoy what the heart of man
Cannot comprehend."

EVIL REPORTS.—A writer in the *Presbyter* accounts, very ingeniously and justly, for the evil reports which are circulated to the injury of good people: "When Sanballat sent word to Nehemiah that there were certain reports in circulation concerning him of an unfavorable character, Nehemiah replied, 'There are no such things done as thou sayest, but thou feignest them out of thine own heart.' How truly do these words describe much of the evil surmising there is in the world! Sanballat judged Nehemiah by what he would have been himself in Nehemiah's position. A drunken man often thinks everybody else is drunk. Whirl yourself around on your heel until your brain is reeling, and all the world will seem to be whirling around you. Just so a corrupt mind thinks everybody else is corrupt."

THE PEACEFUL FRUITS OF PAIN.—There are lessons of patience and submission, yea, and of gratitude, which are best learned when the head is low. There is a mellowing of the man which is the cloudy autumn weather of weakness or decline—a softening of the spirit, an enlargement of experience, a meeker waiting on God, a weaning from the world, and a ripening of faith; in short, the [illegible] of that mature [illegible]

[T]ENNESSEE BAPTIST.

...st the World."

...URDAY, JAN. 12, 1861.

...'s eye only, containing no ... should be directed to J. R. ... "Private."

...l Telegrams.

...r a telegram—explanatory—in ...trons, and to prevent the mis... ...e are inclined to place upon our ... hold that that man, be he a reli... ...er, is untrue to his country who ...ing a subscriber, to offer his fel... ...t advice and counsel in an hour of ... what purpose is a press sustained ...ation of the rights and welfare of ...l it due to ourself to make this an... ...rsons who have discontinued their ... have declared for equality in or in... ...the Union, before we dismiss them, ...that they did not understand us. ...d by precious friends not to make our ... paper, to leave politics to politicians. ... advice most cheerfully, mere politics ... mere politicians—but the issues that ...ed ourself upon concern the PEOPLE— ...unbelievers equally, and the people are ...n to decide them, and these principles ...nity, as well as civil liberty, and are ...l an army with cannon can not silence ...en when we feel it our duty to speak. ... an early day, and thought we had placed ...l misapprehension.

...ndeavor to have clearly and impartially ...he Secular Department the true state of ...nion in the North and the South, and the ...f the several States, and whatever we ... of useful information or interest to our ...s trust the value of the Secular Depart... ...s paper will be fully appreciated during ...

...on.

...r ordering a Brace is mislaid, will you or ...d friends write again, giving measure and di... ...ow to send.

...ion.

...r religious exchanges South are in favor of a ...ion of their right, on the part of the States, ... the North makes satisfactory concessions. ...s prospect yet of a united South, and then her ...l will be granted or a peaceable separation take ... Thank God for the prospect of peace.

...Smith, Ooltewah, Tenn.

...have not given up our intention to visit you, and ... we go to South Carolina, will be a very good ... We will apprise you in time.

...Stewart.

...he once lived in Sumner or Davidson county, who ... him in Tennessee? Information is asked from ...

...How should a church be regarded which permits ...mbers to frequent a licensed grocery for the pur... ...of either buying or selling intoxicating liquors? ...Is it right for a church to allow its members to be ...ders of spirituous liquors, and not deal with them?

A BAPTIST.

...Answer. Those churches are manifestly corrupt ...dies, and all churches who have any regard for the ...junction of the Apostle Paul to the church at Corinth, ...the purity of the Supper will not feel justified in ...viting the members of that church to commune with ...hem. Can you commune with a grocery tippler? ...ith a whisky-seller? If so, whom can you not com... ...mune with? There must be no leaven in the feast.

Eld. W. R. McDonald, Brooklyn, Va.

Has it not reached you? It was expressed to Barksdale Depot, R. & Danville R. R. & D, R. Va., care of A. Fulks, Nov. 3d. Write.

A Request

Comes to us from Illinois to issue the "Great Iron Wheel in German, as there are thousands of Germans in that State. If the American Baptist Publishing Society will do it, it can have the use of the plates. We may be able soon to do it. If Bro. Oncken, of Germany, could use a German edition to profit, we would issue it in German.

Bro. Renfro, Alabama.

1. We used Hiscox Directory in that Art.
2. The split took place about 25 years ago.
3. Six remained and three hundred went into Campbellism, and took the house.
4. Philip S. Fall was pastor.
5. He did. Our copy has been used up between editors and printers. We can furnish you with the extracts printed.

Mississippi Baptist.

Will Bro. Jones please send us his paper No. 49 and oblige.

Bro. Wilkins, Kentucky.

We do not think that the article of that editor is worthy of reply. Your surmise is correct, we doubt not.

J. B. Webster, Texas.

Your views are in perfect coincidence with our own.

Dr. Johnson, of Hazlehurst,

Has not a package to your care for Eld. Bolls come to hand?

"A. O. B."

Our laws permit the divorcement of whites as well as blacks, contrary to the word of God. The Savior permitted a divorce and re-marriage for one cause only; our laws for various causes, even absence three years.

Eld. A. B. Miller,

Late of Tennessee, now of Bardstown, Ky., reports a fine meeting in Little Union church, Ky, Eld. Wm. Vaughn's, which resulted in thirty-six baptisms. He says in the last three months he has witnessed nearly two hundred accessions. He has now a hard field, but God helping, the standard of truth may be triumphantly planted in the midst of that Catholic and semi-Catholic community of Bardstown, from whence Catholic influence drove out N. L. Rice.

Dayton's Baptist Monthly.

Do you want it? The first number is now out, and has been sent to every subscriber, and to all who have desired to see it in order that they might decide whether they would become subscribers.

We brought it out without waiting for the "one thousand," because we found that many brethren were not prepared to subscribe till they had seen it. We can not keep it up without a large addition to our list. We are happy to say, however, that names are coming in with every mail. We have subscribers in every Southern State and California. If each of them will make only a little effort, and send us one or two more, we shall be able to go joyfully on our way. We have been told that we have many friends, and we believe it—will not our friends show themselves ready to aid us NOW? This beginning is our time of trouble. Give us a START and we can go along. We call on those who have received the first number, and who LIKE it, and think it will be a valuable periodical, to show us now this one act of kindness. Make us a club of FIVE, or at least get us ONE more name. We shall delay the publication of the February No. a little while, in order that we may hear from our friends.

A. C. D.

Encouraging.

We are truly encouraged as our feet press the threshhold of 1861. The first day brought us an order for $500 worth of books from Bro. Kelly, of Eastern Texas, and the first issue of this year receipts for 72 new subscribers.

Bro. J. M. Robinson, Missouri.

Yours of the 1st is safe. The Brace must be sent by express, and you must tell us in whose care to leave it at the end of the express route. Can you get it easily from St. Louis?

A Good Word.

We think Bro. Borum expresses the sentiment of our brethren in West Tennessee. He writes:

I am pleased with the position you have taken in reference to the great agitating question of the day. What says Bro. Young and Hurt.

We have discussed principles, not politics, in our leader this week—principles that as intimately concern the Christian as the citizen. We ask a calm perusal of it by all.

Premiums.

A brother sends us three subscribers without the money, and asks for the premium. It cannot be done. It is the money that we want NOW that prompts us to reduce the terms. No name entered without the price in advance.

☞ We do not ask any subscriber to pay for 1862, but we offer him a three months' credit, or a book worth from 25 to 50 cents, for the use of his money—a heavy interest, to be sure. GOOD FOR THIS MONTH ONLY.

☞ Our prompt friends are advancing for this year nobly, but where are those who owe for 1860 onwards to 60? We cannot induce them to pay up.

To all Patrons and Friends.

We are anxious to get the accounts of all exactly straight on our books, we, therefore, are sending out the accounts of ALL—if they are correct, pay them ... ... and all, a PART you can pay, and we will ... ... it, and ... will ...

Revision.

See articles on the outside. We shall notice the subject next week.

Bro. J. Bell, Tennessee.

Your money came to hand October 22, and pays you to April, 1861. We cannot now say when we can visit you, but when the North-Western Railroad is through, we shall be near by, and will try and visit many of the churches in the Northern part of West Tennessee.

We are in receipt of the Minutes of the two Hiawassee Associations, East Tennessee—Convention and anti-Convention. In the former baptized in 1860, 207—total 1780. In the latter baptized 93—total 1019. The former body recommended this paper and the publications of the South-western Publishing House. The membership of the latter as fully approve of them. They should be one people, as they have the same articles of faith. Who will send us the Minutes of the Holston, Nolachucky, Sweetwater, (Convention) and any other association in East Tennessee?

C. J. Baily, Virginia.

Your subscription to "Tennessee Baptist" never reached this office, but you shall have the paper. Your want shall be attended to. Churches will not engage without an acquaintance.

We have received quite a number of invitations from churches in South Carolina, and the prospect is fair for the thirty appointments before May. The distance from Charleston and the Railroad should always be given, so that we can tell how long it will require to go from one to another.

Bro. Mitchell, East Tennessee.

We regret to part with you, a tried and firm friend of other years, because we believe you misunderstand us. We love the Union of the past as well as you or any other man—it cost us more than it cost many—the fortunes of our ancestors. Our position, in one sentence, is this: Whenever the South is convinced, after a faithful trial, that she is unsafe in the Union—that her rights and security cannot or will not be guaranteed to her by the States North, then she will be compelled, in self-respect and self-protection, to demand a separation upon peaceable and equitable terms. One of the most prominent and strongest Bell Lawyers of this city, in conversation with us to-day, who is regarded as ultra-Union, declared that this was the least the South can do. What do you say Bro. M. Let us not part yet.

THE LORD'S SUPPER.

No. 20.

In referring in my last to baptism as a qualification for the Lord's table, I incidentally expressed the opinion that the baptism administered by John was valid. I mean that its validity was such as to render unnecessary the re-baptism by the Apostles of those baptized by John. As the messenger of the Messiah John came to prepare his way, to prepare a people for him. Jesus came and took charge of the people prepared for him. No one will say that John did not do what he was raised up to do. The terms of commendation in which Jesus spoke of him show that the work of the harbinger was acceptable and approved. But it is said John's baptism was not called *Christian* baptism. This is true, and it is also true of baptism as administered by the Apostles. What is the difference between John's baptism and baptism after the coming of Christ? To both repentance was a pre-requisite. John made his appearance in the wilderness of Judea preaching repentance. Jesus commanded the Apostles to preach repentance and remmission of sins in his name. John required faith in the Messiah as preparatory to baptism. Hence he said to the people "that they should believe on him who should come after him, that is, on Christ Jesus." The Apostles made faith in the Son of God the invariable precursor of baptism. The faith was substantially the same, John requiring faith in a Savior as about to come, and the Apostles enjoining faith in the Savior as having come. There was, therefore, no material difference in the faith, and so I may say the requisites to baptisms as administered by John and by the Apostles were essentially the same. But suppose, for the sake of argument, we leave John's baptism out of the question. Then the important fact presents itself that Jesus during his ministry made and baptized more disciples than John. That is to say, the Savior baptized by the agency of the Apostles he sent forth. Was not this a valid baptism, aye, a *Christian* baptism, since it was administered by the command of Christ? Wherein did this baptism differ from that enjoined in the commission as recorded by Matthew xxviii. 18, 19? Only in this, that the commission requires the baptism of disciples in *all nations* whereas baptism before the resurrection of Christ was restricted to *believers among the Jews*.

We are conducted to this point: Baptism was administered by the direction and under the observation of Christ during his personal ministry *before* he instituted the sacred supper. Why before? Was it not because the Savior intended to establish the priority of baptism to communion. To what other conclusion can we come?

P.

LETTERS TO YOUNG PREACHERS.

No. 13.

DEAR BRETHREN: You must ever consider it a sacred duty to bestow diligent care on the preparation of your sermons. You are not at liberty to go into the pulpit without having something to say to the people. The days of inspiration are past. I am aware the fact is sometimes referred to that the Savior commanded the Apostles not to think beforehand what they should say when brought before kings and governors. It may be safely assumed that this language is inapplicable to ministers of the gospel now. You will probably ask what I mean by preparation for the pulpit. I mean that you must understand the subjects you intend to discuss, and that the method of discussion must be distinctly arranged in your own minds. If this is not the case, though you may say a great many good things, you will say them in a disjointed miscellaneous manner, and will not in fact deliver *sermons*. What you say will not be suggested by your texts. Nothing deserves to be called a sermon which does not grow out of the text. One of the chief excellences of sermonizing consists in an exhibition of the natural connections between the subject and the discourse founded thereon. If such a connection is not shown, why have a subject at all? The reproof once administered by an old minister to a young one was very severe: He said, "If your text had had the small-pox the sermon would not have taken the infection." This was a strong method of saying that the text and the sermon had no connection with each other. Who has not heard discourses of this kind? And they may be considered very good by the unthinking, but they can never satisfy intelligent hearers.

Andrew Fuller, when he had selected a text, was accustomed to ask, "What? Why? What then?" His first inquiry was, what is the doctrine of the text, or what does it teach? Secondly, what considerations show this to be its import? Thirdly, what follows, or what concern have my hearers in these things? This plan of preparing for the pulpit is very suggestive. There is a vast amount of common sense in it. I do not say, however, that it can be properly adopted in every instance. Sometimes the ... may be omitted and ... will be virtually [e]xhibited, the preacher may at once make his transition to the "what then."

It is far too common for young ministers to make points in their discourses unauthorized by their texts. Allow me to illustrate: A young man once preached from this text: "God commandeth all men everywhere to repent." The first point made was, there is a God, and he adduced very conclusive proofs of the divine existence. This division was gratuitous and unjustifiable. Paul did not employ the language of the text to prove the existence of God. He assumes that there is a God, and says this God commands all men everywhere to repent. The young man might have made a subject-sermon deducing from the words a theme like this, "Repentance a universal duty," and by adding a second division, such as this, "God requires the performance of this duty," he might have made a text-sermon. But no good sermonizer would ever select such a text to prove that there is a God.

Having given an example of objectionable sermonizing from a young minister, I now present one from an old herald of the cross, among the best preachers I ever heard. It was said, "Homer sometimes nods." The sermon had this text as its basis; "If any man serve me him will my Father honor." The divisions were the four following: I. Jesus Christ has a rightful claim to the services of men. II. The services he requires. III. Men are so depraved that without a divine influence they never will serve Christ. IV. The honor the Father confers on those who serve his Son.

Now I submit it to all the preachers in Christendom that the text does not justify the third division. There is not the shadow of authority for it. Still the proposition it contains is an unquestionable truth—a truth so important and fundamental that without its recognition there cannot be an adequate understanding of the gospel. But it is not a truth taught in that text. Young ministers, in forming their habits of sermonizing, must be careful not to deduce from a text that which does not belong to it. This is more important than many suppose.

P.

"ELECT INFANTS DYING IN INFANCY."

BRO. PENDLETON: In a recent conversation with a Presbyterian I expressed the opinion that the "Westminster Confession of Faith" does not teach the salvation of all infants dying in infancy, but only the salvation of "elect infants." My friend insisted that according to the Confession all infants that die in infancy are "elect," and hence he said, "All Presbyterians believe in the salvation of all infants dying in infancy." This looks strange to me.

Please give me your views. ALIQUIS.

REPLY.

I am so situated that I can at present write but little on the subject presented by "Aliquis." I learned, to my astonishment, many years ago from Dr. N. L. Rice and others that Presbyterians do hold that all infants dying in infancy are saved because "elect." It seemed to me then, and it still seems, strange that the ravages of death among infants are confined to the "elect." This must be an arbitrary opinion. The phrase "elect infants" must imply non-elect, and why it should be insisted that the non-elect do not die is beyond my comprehension. If when the Confession says, "All elect infants dying in infancy are saved," etc., the language does not import that non-elect infants dying in infancy are not saved, then I know not what to say unless I adopt the sentiment of Talleyrand—that "language was given to man to enable him to conceal his thoughts."

When the "Westminster Confession" was adopted there was a great deal of *Supralapsarianism* in England and Scotland. In accordance with the idea contained in this long word, God was represented as having reference to man as a *creature*, and not as a *sinner*, in the decree of election and reprobation. Dr. Gill, a Baptist Commentator, entertained this view, and represents God as choosing his people out of the "pure mass of creatureship." Now, if the doctrine of *Supralapsarians* is true, (which I do not believe it to be) then the decree of election and reprobation can be as operative on infants as adults. I think this was the view of the framers of the "Westminster Confession," and that they believed in the damnation of all non-elect infants dying in infancy. I am glad Presbyterians now recoil from the doctrine.

P.

BLACK REPUBLICAN DOCTRINES.

1. The majority of the members or States in a compact or Union have the sovereign power to amend or construe the Constitution, and administer the government according to their pleasure!

2. An individual member or State or a minority of them are bound to submit to the decisions and acts of the majority, whether those decisions be right or wrong, whether they be favorable or destructive to the rights and well-being of that member or minority!

3. The majority, though manifestly and avowedly hostile to the rights and well-being of the member or minority, still has the right to coerce to obedience and hold the oppressed and resisting member in the Union by *force*, or, if needs be, utterly destroy it!!

4. No State or member, of a compact or Union, however oppressed, even though he has the proof that the majority has conspired to effect his certain ruin, has any redress whatever—has the right to withdraw or secede, when his earnest and respectful protest is unheeded, regarding the compact or Union annulled by the acts of the majority!

5. That, should the majority of the States or members of the compact or Union become so corrupt and wicked as to violate the express terms of that compact, and conspire together to effect the ruin of a member or members, a State or States, that oppressed and threatened member or minority, State or States, is or are bound to submit to be ruined, *for the sake of setting a good example of patience, meekness and suffering under wrongs, and for the sake of saving the wicked conspirators from merited condemnation, and for the sake of the peace of the majority!!*

6. That an individual member or State has no right to judge when the compact is infringed, the laws violated, and his or its rights and well-being infringed or imperiled—the majority having the sole right to decide these matters!

Such are the outrageous and egregiously abominable Articles in the creed of the Northern Black Republican Faith which they hold, preach and advocate, in order to justify themselves in their unrighteous course of oppression towards a minority of the States of this Union.

While they are being repudiated by almost every Southern man, with commendable indignation and scorn, we would softly ask the Baptists of the South if they have not heard these self-same sentiments asserted and advocated, taught and defended by a class of ministers and members in the South, touching ecclesiastical compacts or Unions—advocated undoubtedly in order to justify and uphold a majority in the oppression and destruction of an obnoxious individual member or minority of the compact or Union? Who will define the difference between *political* and *ecclesiastical* Black Republican ... ... Will Baptists think ...

THE RIGHT OF RECESSION—OUR POSITION EXPLAINED.

We are receiving weekly one or more letters from our *professed friends* in the Border States, and from the professed friends of the South, repudiating us as a Secessionist, and discontinuing their papers, in order to starve us into silence, because we have dared to express our conviction that the Southern States should in self-respect and self-protection *resume* the original powers they conceded when they entered the Federal compact, and form a Southern confederacy—

☞ *Unless they can receive from the States North satisfactory guarantees that their Constitutional rights, and the very last one of them, shall be henceforth and forever secured to them in the Union,—*

☞ *Unless the States North promptly recede from their present hostile attitude toward the South, and at least cease the political war that they have so long and bitterly waged against us, and permit the subject of Slavery to be forever dismissed from the halls of Congress, where it never should have entered as a political issue.*

Now, once for all, we wish our position to be clearly understood by friends and by foes—for we are willing to be sacrificed upon it,—*fortune*, and *life* itself, if need be—and then our friends (?) can treat us as they see fit.

We are denounced by these friends as a Secessionist, and as uttering treasonable language, and laboring "*to destroy this government*," says one received from Alabama since writing the last sentence! (We save their letters for publication a few months or a year from this date, that their fellow-citizens may know where they stood in this hour of peril.)

Let us reason and fully understand each other.

If the definition of a Secessionist is "one who believes that a State has the right at any time, *without cause or provocation*, to secede from the Federal compact," then we are *no Secessionist*, for we admit no such right.

If it signifies "one who believes that the right of secession is guaranteed to the States *in or by the written Constitution*," then we are no Secessionist for we know of no such right secured by that honored instrument.

But we do hold and maintain, against all men denying, that, whether in an *ecclesiastical* or *civil compact*, any one member, or State, may rightfully *withdraw*, or recede from that compact, and *that it is a sacred and imperative duty to do so, whenever that member* (individual or State) *is oppressed and unrighteously dealt with by a dominant party in that compact.* Whenever the majority, contrary to the letter or spirit of that constitution or compact, conspires so to construe and administer the government, *ecclesiastical or civil*, as to infringe upon the rights, destroy the character, or mar the happiness and prosperity of that *individual* or *State, then* we say that that member or State *has the right*, and is *imperiously bound in self-respect and self protection to withdraw or recede from the jurisdiction of that iniquitous majority.*

We do not say that any member or State can recede from a civil or ecclesiastical compact so long as the provisions of that compact are so faithfully executed as to secure the just and equal rights of all the members of the compact.

We do not say that the Constitution of the United States provides for the recession of a State when its rights are denied and its prosperity endangered by a majority of the States. It does not do so, for the right of self-preservation is the natural and inherent right of every man and of every State, and it is, therefore, *before and above all compacts or constitutions, civil or religious.* No man ever was authorized by his Creator to alienate or concede this right by entering a compact, civil or religious. It is indefeasible, and the God that made him possessed him of it as a sacred trust, that he cannot concede to *Priest*, *King*, or *Constitution*, without sin, and certain injury.

If any man maintains that our fathers, when they adopted the Constitution of these United States, did dispossess us, their posterity, of the natural right of self-preservation—if they did indeed so bind us—each State of this Union—that it must remain in the Union, and submit to the jurisdiction of a majority, when that majority has leagued and sworn and avowed that it will administer the government to the oppression and ruin of that member or State; that it must honor and abide in that Union, when it is convinced that the relation will prove its inevitable and irrecoverable ruin—then we maintain that our fathers did what they had no right to do; made it possible for their children to be hopelessly enslaved and ruined; then we maintain that the Constitution is the chain of our thraldom, an iniquitous instrument, and deserving only of the indignant repudiation of a free people. If it is claimed that the Constitution binds each State *in perpetuo*, so that a majority must rule, right or wrong, and enforce its decisions by coercion, if needs be, then a Black Republican Congress can amend the Constitution so as to abolish the Fugitive Slave Law, abolish Slavery in the District of Columbia, abolish the trade between the States, aye, *abolish Slavery in every State, and make hanging a penalty for holding a negro in servitude!!* And the minority is bound to yield unprotesting submission!! Let ecclesiastical despots and clerical popes mouth such abominable sentiments—and we have heard them boldly advocated, for the last two years, by ecclesiastical Black Republicans in the South* to justify themselves in their attempt to oppress and ruin an individual or a few individuals, whose principles are as obnoxious to them as those of the slaveholder are to the Black Republicans of the North. We say, leave such abominable sentiments to such, but let a freeman, a patriot spurn them as he would the manacles of a voluntary and perpetual enslavement of himself and his race. *Our fathers never had the right or the power, and they never did*, by affixing their signatures to a compact, make it possible that any one State or partner to the contract, could be hopelessly oppressed or ruined by the wicked conspiracy of the majority. The conservation of our rights, peace, happiness and prosperity is *God-given right, and man cannot annul it. Neither could our fathers deprive their posterity of it, nor can we ours.* This right, therefore, needs not be guaranteed by compact or constitution any more than the right to exist, for one is as *self-evident* as the other.

We maintain that an individual member, or a minority, not only has the right to withdraw and refuse submission to the jurisdiction of a majority whenever it is convinced that that majority is hostile to him or it, and that continued submission would endanger his or its well-being, but we furthermore contend, against all men denying, that *that individual or minority, and not the oppressive majority, is invested with the right to judge when its just rights are denied, and its well-being endangered by the majority.* We may as well be told that the victim of the Inquisition is bound to yield to the opinions of the Inquisitorial Fathers, armed with the implements of his torture, and to the decisions of the Supreme Court of the Inquisition, and resignedly yield himself to the rack, the torture, or pine in hopeless, rayless incarceration in the hells of the Inquisition, as to be told that the minority has the right to decide when it is oppressed beyond endurance. That victim was made a member of the Romish church by his parents in his infancy, and they, proxorily, swore his fealty to the Romish Constitution, but they had no right to enslave their child religiously, any more than we have ours politically or personally, and he is before God, still possessed of the right, inalienable, to assert his independence of the jurisdiction of that government.

We also maintain that a party to a compact, whether person, state or minority, and whether that compact or Union be *civil* or *ecclesiastical*, has the natural and indefeasible right to determine WHEN and HOW he or it may act so as most effectually to redress present injuries, or protect himself or itself the best it may against the dangers that threaten. If it decides injudiciously it must suffer the consequences.—The State or party oppressed in a compact has a right to demand redress for past injuries. It has most unquestionably the right to demand of the other partners in the compact such guarantees against future encroachments upon its rights as it may deem satisfactory and sufficient to afford it ample security and safety under the compact, *even to the extent of demanding of its partners to put it forever out of their power to injure it.* Why not? Is it not entitled to security under the compact? And why should the suspected partners object one moment to give the most satisfactory guarantees? Why should they hesitate one moment to dispossess themselves forever of the power to injure the complaining State or States, while the Union or partnership continues, unless they have already concocted, and determined upon the injury or ruin of the complainants? A refusal to grant either request is convincing proof of hostile intent, and that a continuance in a compact or Union with such partners is extremely dangerous. We say when these just demands and guarantees are denied and the minority is satisfied that its well-being is endangered or cannot possibly be secured in a Union with such partners, then, that individual, or minority, or State has the right to withdraw, recede or revolutionize, phrase it as you please, and re-assume his or its original independancy.

We are truly pained to hear South Carolina abused and denounced, not by Black Republicans, but by Southern lips, and her chivalrous citizens branded as traitors, deserving of Jackson's gallowses, because, forsooth, they have exercised their just right to withdraw from a compact the further observance of the terms of which they conscientiously believe must conduce to their positive and irretrievable injury and ruin. She has decided that *now* is her time to act, and she has a right so to decide. She has determined to act as she has acted, separately, and, what wrong in this, for if the Southern States ever should separate, they will be compelled to withdraw *separately*.

We envy neither the intelligence nor the patriotism of the American citizen who is capable of such utterances. He should be made the subject of special pity and immense prayer. What if we are unable to see or feel as South Carolina evidently does, that her complaints are just and her danger imminent? That is for her to decide and not for us. Why should we deny her the natural right of recession, a right that every Southern State may feel compelled to exercise within a short time, or occupy the position of subject States, and yield our rights and interests to the disposal of an Abolition party now dominant, *which was created and exists, and was carried into power for the extermination of slavery from the American soil cost what it may.*

We maintain further, that when a majority conspires to oppress or injure the minority by a maladministration of the government or misconstruction of the Constitution, that that majority has virtually receded from and annulled the compact, and that minority is at liberty to assert its claim to be held and treated by all *as the Constitutional Government, or to perpetuate itself under a new Constitution, according to its pleasure.*

These, in brief, are our *political* as well as *religious* sentiments, and if the last one of our *kith* or *kin* on the face of the earth repudiates us for them, we shall still hold and avow them.

We, in turn, say kindly and firmly that we repudiate that professed friendship that would sacrifice us *religiously* or *civily* upon the altar of Black Republican principles, that would crush our press, and take if possible the bread out of the mouths of our children, because, forsooth, we have said that concession or recession is inevitable—that the South if it feels that its rights are imperiled, should now demand of the States North security against future encroachments and a recognition and guarantee of all, and the last one of its just and constitutional rights, or it should resume them and seek to secure them in a separate Union by peaceable measures, so that each Union may be possessed of its equitable proportion of the public lands and property. Let there be no separation until the South is convinced that all proper measures are exhausted and all hope of safety in the Union has expired. We cannot think that any Southern man in the exercise of either patriotic or Christian principles would wish to either *starve* or *ruin* us for this opinion. If so, so be it.

*QUERY.—Can it be that Mr. Carson of the *Southern Baptist*, the members of the Publication Board at Charleston, or those ministers in Charleston, South Caroline, and Georgia, who have so bitterly denied the right of an individual member or minority to secede or withdraw from an ecclesiastical compact when he or that minority is possessed of him or the proof that the majority has conspired not only to deny him or its just rights in the compact, but to oppress and destroy him or it, presume to advocate the right of a State to withdraw or recede from this Union? Will these men who have so boisterously asserted that the 'majority must rule, whether right or wrong, and the individual member must submit,' and has no redress, not even secession, presume to maintain the very opposite of this with respect to South Carolina or any other State? Will they say that a Christian has less security in the church than in the State? Will they affirm that any man alienates his natural right of self-preservation when he enters the church, should a majority com...

Pulpit Illustrations.

No. xlvi.

"Evil communications (associations) corrupt good manners."

The Two Rivers.

THE waters of the Mississippi and the Missouri unite and form one river. The water of the latter is exceedingly turpid and the former clear. When they first meet, the waters refuse to mingle. The clean and muddy waters flow along, forming one river; but you can clearly distinguish the one from the other. By degrees the clear, bright waters of the one become united with those of the other, and the clearness is lost forever.

Virtuous and vicious persons can associate for a time, keeping their characters distinct. But if the association be continued, the virtuous, pure character will become soiled by the vicious. No one can associate freely with the wicked without becoming in some measure like them.

No. xlvii.

IF we take into a room a pan of live coals, and sprinkle thereon pure frankincense, a sweet perfume will ascend in the air, and the room be filled with it. So gratefully cometh up before God earnest, believing prayer offered in the name of Christ. It is to Him as the odor of choicest burnt incense.

But if upon a pan of *dead* coals the frankincense be thrown no perfume arises. So if prayer be laid upon a cold heart no incense of sweet-smelling savor cometh up before God, nor is the atmosphere of the heart itself sweetened by offering.

No. xlviii.

Peter the Great and the Peasant Girl.

PETER the Great, Czar of Russia, became enamored of a peasant girl and determined to espouse her unto himself. What a change from the *meanest* to the most *honorable* position in the world? There she was—*a poor peasant girl*—no title, no estate, no honor, but after she became the King's wife how *raised!* His name became her name, his title: her titles, his heart her heart, his secrets her secrets, his crown her crown, his sceptre her sceptre, his kingdom her kingdom, his armies her armies, his throne her throne, and as the Queen of the Emperor of all the Russians she is elevated above all the nobility and lordly gentry of the empire.

There is a sinner—a poor, lost and ruined sinner—but Christ loves him and has determined to espouse him to himself. He speaks to him in accents of love, he wins the *affection* and *confidence* of his heart, and by faith a union is formed. And what a change! How ennobled does he become! Christ's name becomes his name, Christ's heart his heart, Christ's secrets his secrets, Christ's titles his titles, Christ's sceptre his sceptre, Christ's kingdom his kingdom, Christ's armies his armies, Christ's throne his throne, and in Christ he is elevated above all the intelligent angelic spirits which compose the principalities and powers of heaven. Oh! who would not be a Christian!

H. S. MOORE.

SECESSION.

MORE OF THE FRUITS OF THE GREAT IRON WHEEL.

A number of members connected with the Sylvan Grove Methodist Episcopal Circuit, Ala., have seceded from the church, because of a "fixed and increasing determination on the part of the travelling preachers to resist," lay delegation and kindred reforms in its government. Who will say that they did wrong.

INFANT BAPTISM.—The Old School Presbyterians report, the present year, an increase of 12,207 communicants, and decrease of 863 infant baptisms.

Baptist Sabbath School Department.

"SUFFER LITTLE CHILDREN TO COME UNTO ME."

A. C. DAYTON, EDITOR.

SABBATH SCHOOL LIBRARIES.—

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SOUTHERN BAPTIST S. S. CONVENTION.

This body, which met in this city on last Friday, 26th ult., adjourned on Monday night, after a harmonious and pleasant session. The Convention was called to order by the President, Elder J. F. South, of Warren county, Ky., and after the regular organization of the body, an election of officers was held, which resulted in the election of Elder T. C. Teasdale, of Columbus, Miss., for President, Elder A. C. Dayton, Cor. Sec'y, Elder J. R. Graves Rec. Sec'y, and Bro. H. G. Scovel, Treasuer. We do not recollect the names of the Executive Board nor of the vice presidents. There are, however, one from each southern and southwestern State. We think Elder S. H. Ford represents Kentucky. The number of delegates present, as we remarked last week, was limited, and the audiences small, because of the very disagreeable state of the weather. It froze, snowed, sleeted, and rained, and, altogether, was the most disagreeable spell of weather we have experienced in a long time. We persume some of our southern friends did not form a favorable opinion of our usually genial clime.

There were present delegates from Georgia, Mississippi, Texas, Arkansas, Tennesse, and Kentucky. The latter State, though poorly represented, had the largest number of delegates present. Letters of encouragement were, however, received from churches and Associations, giving good accounts of the progress of Sabbath Schools, and the practical workings of the Union. The report of the Board is full and definite, and shows precisely what the Union has done, and the condition of the finances. We have not room for it here, but would refer our readers to the printed minutes which will soon be out. For a young institution, it has done a vast amount of work, and is in a healthy condition, so far as we are able to judge. The receipts have not kept up with the expenditures, yet, according to the exhibit made, the resources are more than sufficient to meet the liabilities, and, with the improvements in business and monetary circles, every thing pertaining to the Union will quicken into renewed vigor. Resolutions of much interest were passed by the body, all of which were freely discussed in a good spirit. The references to Kentucky upon the subject of Sabbath Schools, in some of the discussions, may hold good in some localities, but does not pertain to the whole State. If it does, we have been mistaken for a long time, for we have always considered the Baptists right in theory, if not in practice, as it regards the duty of Sabbath School instrteuion. We have not yet found a Baptist in the State opposed to Sabbath School instruction. We mean opposed to teaching the doctrines and ordinances of the New Testament; and we would have nothing else taught. If there is one, we would like to know it, and would like to have him present his reasons for the opposition to our readers. The question—as we have understood it—is not a new one in Kentucky. The battle has been fought and won long ago, and, from our earliest recollections, we have, time and again, heard the question urged by our most gifted men from the pulpit, and by the heads of families at the fireside. Baptists, from the very essence and nature of their calling, and as representatives of the doctrines and ordinances of Jesus Christ, are emphatically a Sabbath School people—they can be nothing else. To refuse to teach what Christ taught is to deny their profession, and lay aside the name Baptist. No; Kentucky Baptists are not uninformed upon this subject. They are not ashamed or afraid to proclaim from the house tops, and from the streets and highways, the whole truth as revealed by our great Exemplar. This assertion is corroborated by the lives of pioneer Baptist ministers of the State, and witnessed and sealed by the history of the denomination from the remotest depths of antiquity up to the present time. The confiscation of their property, their persecutions, their trials, their martyrdoms, and their blood and ashes, stand as so many witnesses of their zeal for the truth at home and abroad.

If, however, in any given locality, Baptists have not met in a regular organization at some meeting-house, or school-house to instruct the youth in the New Testament, and to patronize some Sunday School Publication Society, it was not because they were uninformed about their duty, but owing to other circumstances, connected with the opinion that every parent was under obligation to God to give attention to the religious culture of his children. The conditions which apply to the establishment of Sabbath Schools in cities, villages, and towns, do not pertain in all particulars to country neighborhoods, for every family may have a school of its own, and it is presumable that there are no better instructors for their own children than the heads of families.

The object of Sabbath Schools is not to acquaint the youth with our literature, but to acquaint them with the teachings of the New Testament. The literature is brought in as an auxiliary, and is to be retained so long as it subserves this important purpose, and no longer. Hence Baptists can not be too much on their guard as it regards the character of the literature which they patronize, or they may unfortunately be found circulating the commands of men, for the doctrines of Christ. As it regards patronizing this Union, we have nothing to advise, for we are not yet acquainted with their publications; but this we do say to all, choose ye the best you can find, irrespective of source, or other considerations. We are here reminded of an incident, which we will relate. A good brother, lately a resident of this city, was waited upon by a particular friend, and urged by many considerations, to abandon certain positions, because they were held by a third party, who was very obnoxious to many of his friends. His reply was, "No, I cannot give up my views, for they are warranted by the Bible, and will stand the test of time; and were the devil and his angels to arrange themselves upon the platform of my Lord and Master, I will never give way an inch, but inasmuch as I am able, the Lord helping me, I will battle for his cause."

Just so we would have every one to act in view of his responsibilities and obligations.

A Southern S. S. Literature has always appeared to us an absolute necessity, and we hope the time is not far distant when such will have a general circulation. If this present organization does nothing more than to bring about such a result, and then cease to exist, it will have done a good work. We know that there are many good Baptists who cannot co-operate in this publication effort. To all such we say, don't stand idle, but concentrate all your time, talents, and means upon some similar organization, and show by your works that you have a heart to do. The Southern Baptist Publication Society, whose Board is located at Charleston, S. C., is competent to do such a work, but at present it needs help, needs council, and more friends, and more money. The country is wide enough, and long enough for both Societies named. Let Baptists devote themselves to bringing out all the good that can be derived from these sources, and bury all animosities, for what can not be cured might as well be forgotten as endured.

There is one more point which we wish to note, and in doing so we wish it distinctly understood that we have no objections to urge against the zeal of any. It is this; A Baptist is a Baptist, and can not be any thing but a Baptist. Some Baptists may possibly be inconsistent, yet when their inconsistencies are pointed out in a proper spirit, and they are made sensible of them, they immediately abandon them, and in the act assert their Baptist faith. Yes, it is a truism, Baptists are Baptists, and more, no Baptist is the less a Baptist than any other. Baptists are Baptists, the world over, and they can't be any thing else than Baptists.

By unanimity, and in accordance with the invitation of the Arkansas State Convention, it was agreed to hold the next annual meeting at Helena, Arkansas, Friday before the fourth Sunday in November, 1861. Elder G. M. Martin, of Mississippi, was appointed to preach the introductory sermon, and J. M. C. Breaker, of South Carolina, alternate. On Sabbath day the following brethren preached: T. C. Teasdale, T. M. Vaughn, J. R. Graves, A. C. Dayton, J. M. Pendleton, Jno. Bryce, J. F. South, and J. M. D. Cates.—*Western Recorder.*

REMARKS.—We cut the above from the *Western Recorder*, whose Editor was assistant secretary of our meeting.

We agree with the Editor in urging Kentucky Baptists, and other Baptists to get the best Books for their Sabbath Schools, which they can find, irrespective of the source. If any other society or institution, will furnish a better literature than ours, we will rejoice in the fact, and bid it God's speed. We seek no monopoly in this good work. Let all engage who will, and each do all he can.—We only ask that none will reject our work on account of its source, or without examining into its qualifications.

A. C. D.

California Correspondence.

BRO. GRAVES:—After an exciting political campaign we are once more enjoying a calm. The Press generally seem satisfied with the decision of the people, and now turn to the ordinary affairs of life. I hope it may be so on the Eastern side of the continent. Every four years our magnificent government is threatened with disorder and ruin. Political tricksters and adventurers, to accomplish their personal ends, endeavor to arouse the worst passions of the human heart, and to plunge their fellow-citizens into all the horrors of sectional strife, and hatred and war. But heretofore God has turned the counsel of such into foolishness. May it ever be so! May He never give our land to reproach, or let us become a hissing among the nations of the earth. How earnestly should all Christians look up to God, and invoke his protection and blessing upon our common country that it may long remain as it now is, the admiration of the nations of the earth.

We received the news of the election in the East, by telegraph and the Poney, in six days and a half. Is not this progress? The Poney had to run 1600 miles between the telegraph stations, and yet he made it in six days! This is viewed as a great triumph. Preparations are making to extend the telegraph wires early in the spring, and it is hoped that in two years the line will be complete between Boston and San Francisco. The Overland Mail is as regular as clock work. In a year it hardly varies five minutes. Considering that this line is nearly 3,000 miles long, and mostly through an uninhabited country, such regularity speaks well for the management of the contractors and the excellence of the route. The great need of this coast is the long talked of railroad. Every body wants it. Trade and travel demand its speedy construction; and so does the interest of the general government. Nearly the entire face of the country, from the Mississippi to the waters of the Pacific, is eminently favorable to the construction of the road; and as soon as the line is completed, cities and towns will spring up by its side, and the now almost desolate territories will become the homes of thrifty and happy millions.

The leadings of Providence are wonderful. Only a few years ago the vast interior regions of the continent were considered as valueless as the desert of Sahara, the dread of the emigrant, and the battle ground of savages. But now cities are dotting the wilderness and the desert smiles under the march of advancing civilization. Tens of thousands are crowding the gold regions of Western Kansas, the Gentile jostles the Mormon in Salt Lake City, and the miner is tearing up the roots of the Sierra Nevada. The gold and silver discoveries on the Eastern side of the vast Nevada chain almost exceeds belief. For a thousand miles, stretching away from Oregon down through Utah, New Mexico and Arizona to Sonora in Mexico, mines of extraordinary richness have been opened. Most of this extensive region, as far as known at present, is unfavorable to agricultural pursuits, and all the mining population are dependent on this State for supplies. This furnishes a great market for California produce, and stimulates the cultivators of the soil. One of the wonders of this great country is the immense trade already established between the two great sections. Quite a number of first-class roads have been built over the mountains, and the transportation companies have their hands full in meeting the demands of trade. Their recent additions to the silver and gold fields already extensively worked, will add greatly to the wealth and commercial importance of California, especially of her chief city, San Francisco. As San Francisco is the natural depot of all the mineral and metallic wealth of the Pacific slope, she bids fair, in a few years, to revolutionize the currents of the world's exchange, wrest from hoary cities of the East the sceptre of commerce and hold it in her own golden hand. Australia, China, Japan, Russia on the Amoor, British America, Mexico, Central America, and the South American States on the Pacific, have their vessels in her docks; while Boston, New York, London, Havre, Hamburg and Lisbon meet in her exchange. What prophetic tongue can tell the future of this magnificent coast? And who can imagine the moral influences to be brought into operation here upon the representatives of nearly all the nations of the earth! May not God intend in the last days to pour out his spirit as in days of old, that all these strangers may hear of the wonderful works of God in their own tongue! Here the Idolater and the Pagan, the Indian and the Hindoo, listen to the chimes of Sabbath bells, and hang around the doors and windows of Christian sanctuaries. You meet them everywhere, and often wish that you could make known to them "the desire of all nations." Some seventy or eighty thousand Chinese are here now, and their number is daily increasing—they have their heathen worship, and retain for awhile their own customs; but many adopt the American dress, pick up something of the language, and conform to our habits. They are a patient and industrious people, and are employed by many as family servants. But "an irrepressible conflict" is waged against them. They are very generally hated, because they work for low wages, and this operates against the laboring classes. What will become of them is a problem difficult to answer. They are here in great numbers, and are likely to continue to come. They are certainly worthy of the attention of our Mission Boards and churches. Bro. Shuck has a Chinese church in Sacramento, and some of his converts have returned to China to preach the Gospel. As Bro Shuck is about to leave for the Atlantic States, Elder Pearcy, of Virginia, formerly a Chinese missionary, has been appointed to the mission in Sacramento.

As the mail is about to close, I must cut this short.

C. R. H.

SONORA, Nov. 21.

☞ HOW TO SEND MONEY. ☜

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

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

Sept. 29—tf. GRAVES, MARKS & CO.

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

A CALM SURVEY OF PENDING ISSUES.

We fear that but little progress is making in the way of adjusting our sectional differences. The conviction we think must force itself upon every observer of passing events, that nothing short of a firm united stand for Southern rights on the part of all the slave-holding States, can now avail to save the Union and avert civil war. The tone of the Northern press clearly indicates that the people of that section either do not understand how poignant and deep-seated is that sense of injustice and wrong that rankles in the breasts of the Southern people, or otherwise that they are resolved in defiance of it, to persist in that same course of action which has produced it. They magnify the difficulties of secession and the perils which menace the institution of slavery, on the supposition of a Southern confederacy being formed; and then assuming that the Southern mind will contemplate these objects through a like exaggerating medium, they conclude that the prudence of the latter will deter it from taking extreme measures. At the same time they greatly underrate the sympathy of feeling and sentiment that exists between the border and the cotton States. They assume it as a settled fact, that the former will remain in the Union on any terms, and that consequently, should the latter yielding to the counsels of "Southern fire-eaters," actually separate themselves from the present federation, their position must be one of ignominy and humiliation. For, they argue, as a separate and independent nationality, they will be too weak to sustain themselves against Northern aggression, or as individual states, should the North see fit to deny to them the right of seceding, their defenseless condition will invite aggression and prevent them from making any effectual resistance to measures of coercion. It is with such dreams as these that the Republicans of the North are beguiling themselves into a sense of safety and security. But if we mistake not, a few days will suffice to dispel this pleasing illusion. In several of the border States the Legislatures have been convened, and the Messages of their respective Governors show a remarkable uniformity in their recommendations to resist justice and oppression to the very last extremity. Perhaps the State of Missouri has more at stake in the preservation of the Union than any one of them, and yet Gov. Jackson's Message says that Missouri will best consult her own and the country's interest by a timely declaration to stand by her sister slaveholding States. He says she will remain in the Union as long as there is hope of maintaining the guarantees of the Constitution. He opposes coercion, which he says will lead to a military despotism, and that the Federal system will be overthrown if the first drop of blood be shed. He advises calling a State Convention. And this sentiment is not the mere ebullition of an excited state of the public mind which has been invo..d by the violence of partizanship, and which will subside by the mere reaction of the effervescence which engendered it. But it is the deep inwrought conviction of communities to whom life would be intolerable were they bereft of the power to enforce the rights which pertain to them as freemen, and which the Constitution under which they live is designed to secure to them. We hail therefore with satisfaction every circumstance which tends to make this fact apparent. For nothing will tend so much to facilitate an adjustment of the differences between the parties concerned, as a clear understanding by both of the positions of each. And we cannot sufficiently express our deprecation of that pusillanimous short-sighted policy, which for the sake of warding off an impending danger would adopt expedients which must at last result in evils ten-fold greater than those it is seeking to escape.

Planting themselves therefore on the Constitution, let the Southern States insist upon their rights according to what is "written in the bond," to the last pound of flesh and to the last drop of blood. We desire tranquillity, but it is becoming daily more apparent that if we would secure the boon, we must "conquer a peace." Take the following precious piece of ratiocination which we extract from the message of the Governor of Massachusetts to the Legislature of that State, and then say what is to be hoped for from Northern *justice*. This functionary tells us that "he believes the personal liberty law strictly Constitutional; the right of a person to claim an alleged fugitive would always be subordinate to the original indefeasible right of every freeman to his liberty. He submits the subject to the wisdom of the Legislature. Of the secession question he treats at some length, to the effect that the people of Massachusetts respond in the words of Jackson 'The Federal Union must be preserved.'" To our perception there is not, nor can be, any relation of *subordination* between the rights spoken of. The relation existing between them is that only of absolute independence. That personal liberty bills were necessary to secure his liberty to the free negro, is a mere pretence.

The people of the North may rest assured that the whole Southern people are fully determined to have a settlement of the vexed question which now disturbs their peace, at an early day. Whether Whigs, Democrats or Americans, there is but one opinion on this subject, nor is there any apprehension in the minds of the Southern people as to the result of any contest that may arise between them and their Northern neighbors, in the event of a dissolution. They feel perfectly confident of their ability to take care of themselves on their own soil, where, if attacked, they will defend themselves with the traditionary bravery of their race. On the other hand, the first gun that is fired against the South will be but the signal for a general uprising among the masses of the North. One of the first effects of secession will be the immediate stagnation of Northern commerce and manufactures, and of consequence, of wide-spread destitution, and even starvation, among Northern operatives. Now is any man so simple as to suppose that these victims of fanatical teachings will not be able to put in practice the doctrines of *human equality* and *equal rights* as propounded to them by the Garrison's and Greeley's of the North? The sequel we think will disabuse him. A general division and distribution of property, to their perspicacity will seem be the natural corollary to those doctrines of equality which have received the stamp of the nation's approval in the late presidential election. In this way secession by the South, we are convinced will lead to such anarchy and lawlessness in the North, as can only be met by the establishment of an oligarchy or some other form of despotism. T.

SUMMARY.

UNITED STATES.

The Legislature of Tennessee met in extra session at the call of His Excellency Governor Harris, on Monday last. In his message the governor sets forth the reasons that have induced him to convene the legislature. He shows that by a systematic violation of the Constitution and the federal laws, the Northern States have forced upon us a crisis which imperils our rights as citizens of a Southern State, and endangers the very existence of the Union itself. He says: "Deeply as we deplore the existence of causes which have already driven one State from the Union; much as we may regret the imperative necessity which they have wantonly and wickedly forced upon us, every consideration of self-preservation and self-respect requires that we should assert or maintain our "equality in the Union, or independence out of it."

In my opinion, the only mode left us of perpetuating the Union upon the principles of justice and equality, upon which it was originally established, is by the Southern States, identified as they are, in interest, sentiment and feeling, and must, in the natural course of events, share a common destiny, uniting in the expression of a fixed and unalterable resolve, that the rights guaranteed by the Constitution must be *respected*, and *fully* and *perfectly secured* in the present Government, or asserted and maintained in a homogeneous Confederation of Southern States.

Mere questions of policy may be very often properly compromised, but there can be no compromise of cardinal and vital principles; no compromise between *right* and *wrong*. Principle must be vindicated, and right triumphant, be the consequences what they may. To compromise the one, or abandon the other, is not only unmanly and humiliating in the extreme, but always disastrous in its final results.

The South has no power to re-unite the scattered fragments of a violated Constitution and a once glorious government. She is acting on the defensive. She has been driven to the wall, and can submit to no further aggression. The North, however, can restore the Constitutional Union of our fathers, by undoing their work of alienation and hate, engendered by thirty years of constant aggression, and by unlearning the lessons of malignant hostility to the South and her institutions, with which their press, pulpit and schools have persistently infected the public mind.

Let them do this, and peace will again establish her court in the midst of this once happy country, and the union of these States be restored to that spirit of fraternity, equality and justice, which gave it birth."

From Mississippi we are in receipt of the following telegraphic items. "The Convention organized at 2 o'clock on Monday, W. S. Barry, of Lowndes, was elected President on the 3rd ballot. Prayer was delivered by the Rev. Mr. Marshall, of Warren county, invoking the assistance of Almighty God in the deliberations of the people's servants. The remarks of the President favor separate secession. A resolution was passed that a committee of fifteen be appointed by the President with instructions to prepare and report as speedily as possible, an ordinance of secession providing for the immediate withdrawal of Mississippi from the Federal Union, with a view of the establishment of a new confederacy to be composed of seceding States.

On Tuesday much of the day was occupied discussing the power of the convention to amend the Constitution of the State. A dispatch was received announcing Georgia's determination for immediate secession. It was greeted with applause.

It was expected that the committee on the secession ordinance would report on Wednesday.

On Wednesday the Convention adopted the ordinance of immediate secession, and Mississippi is no longer one of the United States. There were but 15 dissenting votes, and our despatches say that the members who cast these will immediately sign the ordinance, thus making its passage unanimous.

Gov. Letcher's message to the Legislature of Virginia, alluding to the condition of the country, says that all see and feel and know that danger is imminent, and all true patriots are exerting themselves to save us from impending perils. He renews his proposition in his last message for a convention of all the States, and says it is monstrous to see a government like ours destroyed merely because men cannot agree about a domestic institution. It becomes our State to be mindful of her own interests. If disruption is inevitable and confederations are to be formed we must have the best of guarantees before we can attach Virginia to either. He condemns the hasty action of South Carolina, which has taken her Southern sisters by surprise. The free States are responsible for the present condition of affairs, and, if the Union is disrupted, upon them rests the sole responsibility. He alludes at length to their aggressions, and says they have the power to end the strife and restore public confidence. Will they do it? He awaits their response, not without apprehension. He says overt measures should be based upon wrongs done our own people. He proposes a State Convention, and suggests that a commission of two of the most discreet statesmen visit the Legislatures of the States which have passed Personal Liberty Bills, except those of New England, and insist upon an unconditional repeal. Also, we must have a proper and effective guarantee for the protection of slavery in the District of Columbia. Our equality in the States and Territories must be fully recognized, and the rights of persons and property adequately protected; and, secondly, there must be a permission of passage of slaves through the free States and Territories unmolested, and if a negro be abducted, the State where it is lost shall pay its value; and like guarantees shall be given that the transmission of slaves through the non-slaveholding States by land or water shall not be interfered with; the passage and enforcement of right laws for the punishment of such persons in the free States as organize to aid in the rescue, whether in organized companies, with a view to assail the slave States, or to incite the slaves to insurrection; the General Government to be deprived of the power of appointing to the local offices in Slave States persons hostile to their institutions. The Governor says he will regard the attempt of the Federal troops to pass across Virginia for the purpose of coercing a Southern State an act of invasion which must be resisted. He is not without the hope that the present differences will find a satisfactory solution. Let New England and Western New York be sloughed off, and let them form an alliance with Canada.

The following has been received by a mercantile house in this city:

NEW ORLEANS, Jan. 7.—Twenty-two out of twenty-five delegates for secession. The State will go out certain.

New York, Jan. 9.—John A. Dix has been summoned to a seat in the Cabinet.

The Washington specials say that the Cabinet is deliberating upon the propriety of arresting Toombs and Wigfall for high treason.

Louisville, Jan. 9.—The Union and Douglas Democratic Conventions have adjourned, after affirming and requiring the North to accede to Crittenden's resolutions.

The following are among our latest items of news from Washington.

The House adopted Adrian's resolution approving the act of Anderson and promising to support the President in enforcing all Constitutional laws to preserve the Union, by a vote of 124 against 56.

Commodore Shubrick had arrived from Charleston. He says that the greatest anxiety and terror prevails there, and is enhanced by every fresh report of the movements of the North. He believes a revulsion of feeling against the disunionists must soon ensue, unless Georgia's course infuses new life into the secession movement.

McIntyre's nomination for collector at Charleston, went to the committee on finance, no one asking immediate action thereon.

210 troops and 130 horses left Fort Leavenworth on Sunday last for Baltimore.

The Washington correspondent of the Post says that Judge Campbell, of the Supreme Court, will resign if Alabama secedes.

The Commercial Advertiser's Washington correspondent says the President's message is so decisive in favor of the enforcement of the laws that it necessitates the retirement of Secretaries Thompson and Thomas.

It is now pretty certain that Hickman's coercion resolutions will pass the House by a large majority.

A WORD TO OUR PATRONS ABOUT MONEY.

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

GRAVES, MARKS & CO.

Book Column.

WILLIAMS ON CAMPBELLISM.

I wish it known to all the readers of the Tennessee Baptist that Elder A. P. Williams of Missouri has published a volume entitled "Campbellism Exposed in an Examination of Lard's Review of Jeter."

This is a dollar volume handsomely issued by the South Western Publishing House, Nashville, Tennessee. I have not yet had time to read the entire book, but I have read with intense gratification the author's views of Experimental Religion and of Prayer as the duty of Unbaptized Persons.

Elder Williams has clear conceptions of the subjects on which he writes. Hence he expresses himself with great perspicuity and energy. He is a very forcible writer, and has laid the religious public under many obligations for his Examination of Mr. Lard's untenable positions. I merely call attention to this work at present, intending ere long to make extracts from it that our readers may see with what ease Elder W. unravels the web of Mr. Lard's sophistry. Meanwhile, hard as the times are, let those who can spare a dollar send for "Campbellism Exposed" by A. P. Williams. It will be sent to them by mail, postage paid. P.

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

This book will be sent by mail, gratis, to every subscriber who will advance his subscription for 1862.

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

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

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

A Book for Every Baptist.

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

Please Read the Table of Contents.

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

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

Appendix.

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

Friends of Free Discussion, Read This!

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

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

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

GRAVES, MARKS & CO.

A HISTORY ON A NEW PLAN.

But comparatively few will purchase Robinson's Historical works, valuable as they are—worth more to Baptists than their weight in gold. A great many will not even devote time enough to read Orchard's 2 vols. of History. But here is an outline of Baptist History, replete with facts that every one has time to read; and if any one will but read the first chapter—go one mile—he will never be satisfied until he has gone over the whole track, and will rise up a better Baptist as certainly as he has a new heart.

Origin of Baptists. It is only 40 cents.

"In this work the author commences with the Baptists of the present time, and traces them up the stream of ecclesiastical history, and finds them existing in all ages and periods, till he reaches the scenes of Apostolic ..., where he finds them then existing.—*Journal and Mes...*"

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 50.
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.
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The Mother's Journal.

For Three Annual Subscribers at $2—

1 copy of Harmony and Exposition of Our Lord's Great Prophecy,
Or, **Lord's Exposition of the Apocalypse,**
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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—

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Southern Baptist Review,
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Should possess a copy of these invaluable Histories, and we therefore offer them to any one for a few hours' talk!

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1 Vol. of Wall's History of Infant Baptism.

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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 octaves, 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 asked for, and in the manner pointed out. Cash must in all cases accompany the order for a new subscriber.

Specimen Nos. of the BAPTIST sent free on application.

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

See directions for sending money.

GRAVES, MARKS & CO.,
Nashville, Tenn.

dec15

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.)
Jan5-2t. *Whitehall, England.*

—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

Advertising Department.

EDITORIAL.

Those Bronchial Troches

You see advertised below, we know from a trial to be excellent for hoarseness, and hacking coughs and bronchial irritations, and commend them to all speakers. Bro. Dayton, who is subject to a hacking cough, uses them constantly as the very best remedy known to him.

Wake Forest College, North Carolina.

Is an excellent school, and deserving of a liberal patronage. We should send to Wake Forest in preference to Chapel Hill, MANY TIMES. The religious and moral training of a son is far before letters.

Teacher of Music.

A lady fully qualified to teach the piano can obtain a situation by addressing F. Beall, Starksville, Miss.

Sewing Machines.

See the advertisements of four of the very best family machines now in use. They are at prices to suit the times. They are warranted for twelve months. Read the list of Premiums. You can get the lady one, if you will make a TRY. If you fail to get fifty subscribers get twenty-five, thirty or forty, and send $1 for every subscriber you lack, and the machine will come to you.

Lung Brace.

Do you wish one and cannot spare the money, get twelve new subscribers. You can do this. You would not take $1,000 for the Brace if you need it.

TO ADVERTISERS.

WE WOULD MOST RESPECTFULLY call the attention to the fact that

THE TENNESSEE BAPTIST,

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

It visits nearly 15,000 Families Weekly!

In every Southern, South-Western and Western State.

☞ BY FAR THE BEST ☜

Advertising Medium in the South or Southwest.

Advertisements strictly limited to Eight Columns.

TERMS:

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

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

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

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

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

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

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

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

GRAVES, MARKS & CO.

Business Department.

Acknowledgement of Payments.

The following new subscribers have paid to the 1st Jan., 1861.

E Wood, L Nobles, W B Blackburn, H P Williams, L Williams, A H Edwards, Mrs G Cannon, J W Miller, Mrs Mary H Coleman, D W Freeman, J J Taylor, F M Williams, Mrs Mary Shepherd, Jas Curry, Georgia Turner, John R Turpin, Caleb P Tune, H Pendergraft, Eld J A Lewis, Eld L G Wheeler, Eld T J Wombwell, Eld R T Barrett, E N Mitchoner, R Stinson, Eleana Ratliff, W J F Allen.

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

J J Dodd, 14 Nov.

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

J G Partlow 1 July, D Washburn 11 Dec, J McDonald 9 Jan, R M Thomas 10 Nov, H J Jones 11 Oct, Eld S Weeks 12 Sept, Eld M J Sears 19 Dec, Eld T J Lane 9 Feb, Thos W Devane 11 Dec, L Nasaman 15 Aug.

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

S Clark 11 Dec, Andrew Dare 22 May, Andrew Rice 5 Feb, Wm Tippett 22 May, Jos Bowen 17 Dec, L Vauter 13 Dec, Wm McBride 25 Oct, Wm Philips 25 Oct, Mrs L A Kelly 23 Oct, Dr R W Leckie 11 Dec, J M Newman 30 Oct, Wm Stovall 4 Oct, A M C Smith 23 Oct, B Clark 22 Oct, A Atkins 31 Aug, W H Hamner 23 Aug, A T Blanks 19 Sep, Mrs S A Mosely 18 June, Robert Seymour 20 Sept, Wm Gwyn 27 Aug, W J Wiseman 7 May, Jas Dillahunty 1 Oct, Eld K Chambers 13 Mar, Wm Shannon 15 Dec, Geo C Pangle 19 Sept, John Bateman 22 Sept, Geo Glover 1 Mar, N L Finn 15 May, L Farnesworth 15 May, W S Calloway 17 April, J G Thomason 3 Oct, Henry Maness 2 Aug, Wm Haynes 14 Aug, Mrs S Pulley 20 July, W W Scarboro 16 Jan, F M Wood 7 Jan, W Dralake 8 May, N Lipscomb 29 Sept, W Harley 10 Sept, J Y Leatherwood 30 July, G W Massingill 30 Nov, W M James 10 Dec, Eld E Browning 5 Nov, S Rorex 2 July, W E Stanse 29 Sept, F H Chevis 4 Sept, S K Long 12 Jan, E R Ray 2 July, F Brady 3 Nov, S Brady 3 Nov, F Maddox 23 May, A Edmondson 7 Oct, Mrs M Walker 1 Oct, T P Barton 25 Jan, T M Walton 19 Nov, J C Goldman 26 Dec.

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

R A Rhodes 1 Oct, Jordan Jones 8 Jan, Geo R Johnson 10 May, F M Wood 7 Jan, M V Moran 6 May, E D Miller 23 Jan, A G Hummack 28 Jan, F C Stovall 22 Jan, Jacob Green 21 Feb, Z Proctor 1 Jan, N Ferrell 9 Feb, J Harrel 11 Jan, F A Garrett 1 Jan, S A Holland 10 Oct, Polly Hardy 31 July, W G Quarles 18 Aug, R J Coleman 1 Feb, D S Evans, 31 May, Eld T D Jones 18 Jan, Mrs W G Clarke 1 July, Eld J H Breaker 21 May, P Johnson 23 April, Aaron Whitney 28 Jan, Saml Jessie 29 Oct, J J Mitchell 17 April, N M Adams 25 Dec, Geo C Thrasher 26 March.

The following subscribers have paid to the date annexed to their names for 1863:

Geo Buntyn 8 Nov, B R Hudson 9 Oct, Mrs E M Bell 1 Jan, T H A Skinner 15 Jan, A Jones 1 Jan, J W Reed 24 Nov, G W Thompson 1 Jan.

The following subscriber has paid to the date annexed to her name for 1864:

Mrs S W Lamb 22 June.

Business Correspondence.

Dr W E Rosamond—Your subscription to Tennessee Baptist is paid to Aug 12, 1862.

Bro L M Jones—The $2 sent in September was received and paid Tennessee Baptist to July 18, 1861.

Bro Freeman—The $2 50 was received and paid Tennessee Baptist to Oct. 1, 1860.

Bro. Sledge—The amount sent was received, and proper credit given as requested.

Bro. Thompson—The $10 is to hand, and pays Tennessee Baptist to Jan. 1, 1863.

Bro. Hood—The $10 sent in August was received and credited as requested.

Bro. J. Worley, Florence, Ala.—The $2 you speak of was received and paid Tennessee Baptist to Sept. 4, 1861.

Bro. Power—The $5 you speak of was received, and paid Tennessee Baptist to Jan. ...

MARRIED,

In Winchester, December 24th, at the residence of President Graves, by Eld. M. B. Clement, Prof. Jos. WASSENER, President of the Musical Department of Mary Sharp College, to Miss HELEN E., daughter of Ezra Robinson, Esq., of South Reading, Vt.

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.

We expect within the present decade of years to raise its paying list to

25,000.

See List of Premiums in another page.
dec22 PUBLISHERS.

New Advertisements.

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

Fruit and Ornamental Trees.
SHRUBS AND EVERGREENS,
GREEN-HOUSE AND HARDY PLANTS
ROSES, DAHLIAS,
LINES AND CLIMBERS.

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

SOUTHERN TREES FOR SOUTHERN CLIMATE AND SOIL.

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

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

CHOICE FRUIT

than they have ever before been able to bring into the market. We have devoted nearly thirty years to the acclimation and cultivation of the best varieties of trees adapted to the soils and climates of Tennessee, Kentucky, Alabama, Mississippi, and all the Southern and South-Western States. We offer no fruit that we have not proved to be of a

SUPERIOR QUALITY.

We KNOW our fruit, and will warrant it to be what we represent it. In the Catalogue we offer more than twice the number of varieties ever offered before, and many of them superior to any ever before raised.

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

We challenge Northern nurseryman to produce such fruit MATCHED UPON THEIR TREES IN THE SOUTH AS WE CAN PRODUCE FROM OURS THAT WILL KEEP AS LONG IN THIS CLIMATE.

Persons ordering Trees or Plants will please observe the following

RULES.

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

2. To state (in case any varieties ordered cannot be supplied) how far they may be substituted with other varieties, equally good.

3. To furnish full directions for marking and forwarding their packages, and to designate by what route they are to be forwarded. Plants and Trees delivered in the city, or on board boats, or at railroad depots, free of charge, and forwarded as directed; but in no case will any responsibility be assumed, after being so delivered—they being then entirely at the risk of the purchaser.

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

The prices apply to Trees and Plants of medium size. Where extra large sized Trees and Plants are wanted, the prices will be in proportion.

Persons not acquainted with varieties of Trees or Plants, by leaving the selection to the Proprietors, may depend upon getting a good assortment.

Catalogues furnished gratis on application.

☞ Orders left at Stretch & Forbes, corner of College and Union streets, Nashville, Tenn., will be promptly attended to. jan12-lf

Brown's Bronchial Troches.

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

PUBLIC SPEAKERS AND SINGERS.

FEW ARE AWARE OF THE IMPORTance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon attacks the Lungs. "*Brown's Bronchial Troches*," containing demulcent ingredients, allay Pulmonary and Bronchial Irritation.

"That trouble in my Throat, (for which the "Troches" are a specific) have made me often a mere whisperer."
N. P. WILLIS.

"I recommend their use to Public Speakers."
REV. E. H. CHAPIN.

"Great service in subduing Hoarseness."
REV. DANIEL WISE.

"Almost instant relief in the distressing labor of breathing peculiar to Asthma."
REV. A. C. EGGLESTON.

"Contain no Opium or anything injurious."
DR. A. A. HAYES, Chemist, Boston.

"A simple and pleasant combination for Coughs, &c.
DR. G. F. BIGELOW, Boston.

"Beneficial in Bronchitis."
DR. J. F. W. LANE, Boston.

"I have proved them excellent for Whooping Cough."
REV. H. W. WARREN, Boston.

"Beneficial when compelled to speak, suffering from Cold."
REV. J. S. P. ANDERSON, St. Louis.

"Effectual in removing Hoarseness and Irritation of the Throat, so common with Speakers and Singers."
PROF. M. STACY JOHNSON, La Grange, Ga.,
Teacher of Music in Southern Female College.

"Great benefit when taken before and after preaching, as they prevent Hoarseness. From their past effect, I think they will be of permanent advantage to me."
REV. E. ROWLEY, A. M.,
President of Athens College, Tenn.

☞ Sold by all Druggists at TWENTY-FIVE CENTS A BOX.
Jan5-3m

WHEELER & WILSON'S SEWING MACHINES,
WITH
New Improvements, at Reduced Prices.

THE WHEELER & WILSON MANUfacturing Company having gained ALL their suits of 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. C. R. PARSONS, Agent,
dec22-lf Union street, Nashville, Tenn.

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 respooled. 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 HERIGES, Chairman.
JNO. 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—lf.

PLOWS CULTIVATORS, HARROWS, &c.—We would respectfully call the attention of Merchants and Farmers, in want of Agricultural implements, to our large assortment of the most approved styles of Steel Plows in use, including the Eagle Plow, and "Sharp's Patent Adjustable Beam Plow." These are the cheapest, lightest draught, and most substantial Plows manufactured in the country, and warranted to perform well. Send your address and get our Circular of prices before purchasing from the East or North. Orders accompanied with city reference promptly filled. SHARP & HAMILTON,
mar31—lf Nashville, Tenn.

THE INFIDEL'S DAUGHTER.

Wants.

A FIRST CLASS TEACH... services of a gentleman from Virg... qualified to teach a first-class Classical and... School, and desirous of taking the charge... churches, can be obtained by addressing t... paper. (J. J. B. C., Miss.)

A SCHOOL WANTED.—A ... man from Georgia, educated at Cassvil... charge of a Family or Day School, or give... teaching. (A. G. M. Ga.)

PARTNER WANTED.—... Man who can bring testimonials of abil... character, with from $10,000 to $15,000 capital, ... partner in a mercantile firm in one of the mo... cities north, where a retail business of $35,000 ... been done for the last five years. Wishing now ... bing business in connection with a retail, a goo... offered to an acceptable young man. Address ... Jno. Tovell, Tennessee Baptist, Nashville, Tenn... oct13—6t

A MARRIED CLERGYMAN, G... ated at a Baptist University, and who has spe... his life at the South, where he prefers to reside, w... charge of any academy needing a principal, ... tomed to the routine of academic and collegiate ... or he would be glad to know of any locality where ... school could be profitably established, either male o... and where he could also be useful in the ministration ... gospel. Good references South and North. A... "C. J. R.," care of Editor of *Christian Chronicle*, 23 ... street, Philadelphia, Pa. oct6

SITUATION WANTED.—A GEN... man who is a graduate of one of the first of our ... ern Colleges, and has considerable experience in te... is desirous of securing a position as principal of an ... my, or teacher of a select high school. Adress S. C. ... Tennessee Baptist, Nashville, Tenn.

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

CARD.—A LADY, AT PRESENT A... ing Principal of a Female Seminary, desires to ... a situation for the ensuing autumn in one of the Sou... tern States. She is competent through scholarship an... perience to fill a responsible position in a Female Sem... or College. Satisfactory testimonies furnished, and refer... if required. Address with full particulars respecting s... and location. M. B. BERRYVILLE, ...
June 2—tf Clark county, ...

Schools and Colleges.

Nashville Female Academy.
FOUNDED 1816.

After a rest of six months, on the 19th of Januar[y] 1861, I resume my position as Principal of this Ins[ti]tution, with which I have been connected for 21 year[s]

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

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

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

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

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

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

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

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

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

Faculty.

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

Theological Department.

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

Expenses per Session of 24 Weeks.

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

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

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

SOUTHERN FEMALE COLLEGE, LA Grange, Ga.—This institution offers facilities of the highest order for the education of young ladies. There are eight experienced teachers comprising the Faculty—five of these are gentlemen of ... scholarship and acknowledged ability.

The entire expen... young lady per annum, for board and tuition, is $166 ...
Fall Term opens ... September.
Apply for Catalogue ... I. F. COX,
sep8—tf W. B. ROBERT, Principals.

UNION UNIVERSITY, MURFREESboro, Tenn.—The next session opens the first of January, 1861. The faculty is unchanged—
G. W. JARMAN, A. M., President, &c.
J. M. PENDLETON, A. M., Professor of Theology.
J. A. DELKE, A. M., Professor of Mathematics, &c.
C. J. HARRIS, A. M., Professor of Latin, &c.
J. G. MCCALL, A. M., Professor of Greek, &c.
Modern languages taught by the President and Professors Delke & McCall.
The demand for Catalogues has exhausted our supply.
Prof. Delke is Dean of the Faculty. dec22-tf

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

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

Thorough instruction is given in all the branches of study usually embraced in the College course.

The Libraries of the Societies and College together constitute a large and valuable collection of books.

For Catalogue, apply to WM. ROYALL,
Jan5—tf Sec. Faculty.

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