Tennessee Baptist.

Editors: { J. R. GRAVES, J. M. PENDLETON, G. H. HENDRICKSON, Sonora, California, Cor. Ed.

VOL. XVII. NO. 37.

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

NASHVILLE, TENNESSEE, SATURDAY, MAY 18, 1861.

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

Baptist Principles, Polity and Practice.

Six Important Doctrines.

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

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

3. The Word of God the instrument and the Spirit of God the agent 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—23-4; 2 Cor. vii; 6-19; Rev. ii: 23; Philip xiv: 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 these 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: 3-5; 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 lexicographers*, of any note, *unanimously* declare that the *primary* (i. e., first) and *leading* signification of "*Baptizo*," is to dip or *immerse*, while *some of the very best scholars* of any age, affirm that it *has no other meaning*.—[Liddell & Scott, Carson, Anthon, Stuart, &c.]

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

3. *Nearly all standard Pedobaptist* commentators admit that the Bible does not furnish one *plain command for*, or *example of*, *infant baptism*, and there is the utmost disagreement and *contradiction* among them, on WHAT GROUNDS, or for WHAT PURPOSE it is to be administered.

4. All standard historians unanimously affirm that the *government* of the apostolic churches was *purely democratic*, (i. e. vested in the people or membership,) and *all the churches independent republics*. All religious *societies* having *legislative powers* and *derived* or *aristocratical* governments, (i. e., in the hands of the clergy or a few as a session,) are *anti-scripture* and *anti-republican* tyrannies which no christian can lawfully countenance, or republicans *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 Trissons, 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 *begin* with the ordinance or organisation 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. PRECEPTS can neither be *amended* 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 sin.

8. That no association, or convention, or council is a "court of appeal," or has any authority over the churches, but are simply advisory councils—therefore it has no right to dictate to the churches or to demand support for any project or scheme which they have originated, but may only recommend, advise, and urge to performance of duty in subservience to the great Christian voluntary principle.

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

10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now and have been the 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 1517, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an imposter, and the reformers, and not Christ the saviors and preservers of the Church.

Axioms.

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

2. That baptism and an official relation to a church are prerequisites to a regular gospel ministry—hence all ordinances administered by an unbaptized and unordained, although immersed ministry, are null and void.

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

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

5. Since right, only, and not *might*, is right, a constitutional minority is all cases the Scriptural church.

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

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

Baptist Policy.

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

2. To fulfill our peculiar mission—which is to be the Witnesses of Christ's truth against *every* system of error, and those who originate or advocate them—and above all, by no act or acquiescence, recognize, aid or shut those who found error, or to endorse those who are in error.

For the Tennessee Baptist.

PREPARATORY STEPS TO ENTERING THE CHURCH.

BY T. P. R.

Chapter I.

IT is the design of the writer of these "preparatory steps," to continue a series of articles on the above subject in the columns of this paper. The primary object in view is to supply a deficiency which must be apparent to all. Whilst there are many good works treating on almost every subject, the writer has not read one written purposely as a guide to young converts in determining what their duties are in seeking membership in that kingdom which "is not of this world." The time of conversion to God is a momentous era in the life of an individual. It may be regarded as the grand turning point in the history of man. He has just been made a "new creature in Christ Jesus." He has just been made a disciple of truth. Consequently important issues are involved in the decision, which determines and fixes his church ralationship. How important it is then to make a wise decision! As an aid to young converts, who are thus circumstanced these articles are especially written.

It is very generally admitted by professors of Christianity, so far as the writer is informed, that the Old and New Testament constitutes the sole rule of faith and practice among Christians; and that the New Testament contains all the commandments and ordinances binding on Christians under the gospel dispensation. If this hypothesis be true, which is undoubtedly the case, enquirers should always go to the New Testament to learn what the Savior requires at their hands when they have been translated out of the kingdom of Satan into the marvelous light of the kingdom of Jesus Christ. In other words they are to go to the New Testament to ascertain all their duties. To know whether it is their duty to join the church; to be baptized, to observe the Lord's supper; to pray, etc. In fact everything which the young convert to Christianity wishes to know pertaining to his spiritual welfare and growth in grace, he gleans from the New Testament. And in order to learn these things so important to him, he must read the New Testament; he must investigate; he must search the Scriptures. This investigation which should not be neglected by any young convert, the writer has chosen to designate in the prosecution of the subject now before him:

PREPARATORY STEPS TO ENTERING THE CHURCH.

These steps are "preparatory," because they are to be taken immediately after our conversion to God. It would be needless to take these steps after we had connected ourselves with some Christian organization, for we would be very apt to imbibe strong prejudices in favor of the organization of our choice; and as a consequence, we could not enter into an honest and impartial investigation of the Scriptures, without the fear of endangering and undermining the claims of our own organization, to be a church of Jesus Christ. To all those young converts desiring to know what they shall do upon their conversion to God in order to the observance of "all things" which Christ has enjoined upon His followers, these articles are affectionately dedicated. And in the first place the following proposition is submitted to the consideration of all such:

IT IS THE DUTY OF ALL CONVERTED PERSONS TO JOIN THE CHURCH OF JESUS CHRIST.

The truth of this proposition is so generally acknowledged, that exemplification is unnecessary. The writer does not mean by this, it is generally admitted all should join what he conceives to be the church of Christ, but merely that all are agreed in saying such ought to attach themselves to some professed Christian Church. About this there is scarcely any disagreement at all. If the above proposition has any truth in it, that truth is founded upon the New Testament. To this divine standard we are to appeal for its support; and if we cannot stand such a test, then the proposition must be banished from these columns as untrue. To the law and testimony.

In support of this proposition only one Scriptural reference will be made. It is conceded by all that baptism is the rite of admission into the church—the door into the church. Those who have submitted to this ordinance are regarded members of the church. Before baptism persons are not looked upon as church members. They are so regarded always afterward, unless through remissness they are excluded. On the day of Pentecost, in the second chapter of the Acts of the Apostles, the church is spoken of. When Peter preached the things of the kingdom of God, many were touched by his strange doctrine, and cried out "men and brethren what shall we do?" Then Peter said unto them, "repent and be baptized every one of you in the name of Jesus Christ"—promising them the gift of the Holy Spirit." Then they that gladly received his word were baptized;" and Luke concludes the chapter by saying, "the Lord added unto the church daily such as should be saved." Here Peter told them what they must do to be saved; and after they had "gladly received his word" and "were baptized," they regarded the baptized as members of the church." Such as should be saved" were added unto the church by the process above explained. It will be perceived they were not regarded members of the church until after their repentance and baptism. The kind reader will observe there was no needless procrastination after the word had been "gladly received." Immediately they "were baptized" and joined the church. So it ought to be with the young convert now. Just time enough to satisfy one's mind of the proper steps to be taken in joining the church, is all sufficient. There should not be on the one hand imprudent haste, or unnecessary delay on the other. A hasty conclusion might result in the formation of a church relationship which might not prove agreeable; and an unnecessary delay might drive conviction of duty from the mind. Therefore extremes should be avoided.

The writer hopes the Scriptural proof adduced above will satisfy any enquirer after the truth, any young convert to the religion of Jesus, that it is his duty to come out from the world, by attaching himself to the church of Jesus Christ.

But when an enquirer after "the truth as it is in Jesus," has acknowledged the truth of our proposition, and is fully convinced of his duty to come out from the world, he may yet be perplexed by suggestions like those which will often occur to his mind: How shall I find the church of Jesus Christ? How shall I be able to decide from amongst the various claimants which is the church of Jesus Christ? There are various Christian bodies, all professing to be churches of Jesus Christ. One of these churches holds that immersion alone is baptism—the only way of entrance into the church; another says pouring is valid baptism, but will readily admit the validity of immersion; whilst a third says sprinkling is the right way, but will concede that any way will do. The difference between these churches is rather distinguishing, for whilst the Baptists say immersion in water, by a proper administrator, a member of a gospel church, the church of Jesus Christ—alone is valid baptism, and persistently refuses to administer the rite in any other way; the Presbyterians cling to pouring as the proper way, but willingly admit the validity of immersion; and the Methodists say sprinkling is the idea, admitting at the same time immersion and pouring both to be valid, and sometimes rather than lose a convert even administer immersion. Now such considerations as these will be very embarrassing to the mind of the young convert. For if he was to approach ministers of these different sects, they would all tell him their's was the church of Jesus Christ; their's was the fold he was seeking, and insist on his joining They will all tell him their authority to administer the rite of baptism was derived from the New Testament. All rest their baptism, and their claims to be churches of Jesus Christ upon the New Testament alone. The standard of appeal is the same with all. Perhaps the Baptist minister tells him apostolic succession can not be claimed by any Pedobaptist organization, and hints they cannot be churches of Jesus Christ. The Presbyterians say a great deal about John Calvin and the covenant of circumcision The Methodist lauds John Wesley, and says hard things about the Iron Wheel, not forgetting to mention Baptist "bigotry," and "selfishness." Now the young convert is in a dilemma, and how shall he escape from it? The course to be pursued by him is plain. From whence came the conviction that it was his duty to join the church? As we have seen from above the New Testament brought this conviction to his mind. And as every one is to answer for himself, and not for another, before his God, it is the duty of *all* to appeal to the New Testament, to learn whether it is *their* duty to be immersed, poured upon, or sprinkled. The New Testament should be perused with prayer. Ask the only Wise God to assist you in your investigations; and you will be certain to arrive at proper conclusions.

TO BE CONTINUED.

For the Tennessee Baptist.

Should Baptist ministers affiliate with Pedo ministers?

Much has been said upon this *very* important subject, by men, on both sides of the question, and I do not expect to give any *new* light upon the subject, but beg leave to present *my* views in regard to this question. The question seems to turn upon the following postulates:

First. Where there is no *baptism* there is no visible church.

Second. Pedobaptist societies cannot administer Christian baptism.

The first is conceded by all denominations, except the Quakers. The Methodists say in *their discipline*, that "the visible church of Christ is a congregation of *faithful men*, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." And Dr. Griffin says, "where there is no baptism there is no visible church." Hence, the *main* question is, do Pedoes administer the ordinance as commanded by *Christ?* They *do not*. This will appear from the following facts:

Christ says: "Go teach—disciple—all nations, baptizing (Gr. baptizantes) them, &c." Now, I ask, what did he mean? Did he mean to *sprinkle?* No. Did he mean *pour?* He did not. Did he mean *immerse?* In answering the latter question we will notice one *very* significant fact. Where the ordinance of baptism is spoken of, in the New Testament, *Baptizo* is the word employed. Now the question is, what does this Greek term mean? Greenfield says: "*baptizo*, to immerse, immerge, submerge, sink." Liddell & Scott, "*baptizo*, to dip, of ships to sink them." M. Stuart, of Andover, "*bapto* and *baptizo* mean to *dip*, *plunge* or *immerge* into anything liquid." M. Stuart further says: all lexicographers and critics of any note are agreed in this." I could give many more, but I forbear.

Here are three witnesses, (Greek scholars) all agreeing that *baptizo* means to *dip* or *immerse*, not *sprinkle*, and they speak from the *Pedo* ranks. And Mr. Stuart being witness, "all critics" advocating the doctrine of sprinkling or pouring, are men of no "note." With these facts before me, I come to the conclusion that *Pedo* churches are not churches of Christ. Hence, *their* ministers are not regular Gospel ministers, and should not be recognized as such; but when Baptists invite them to preach in their pulpits, they recognize them as being *true* ministers. It is granted by those who *practice* the affiliation principles, that it is inconsistent with "Baptist principles to invite Pedoes into our pulpits." What are "Baptist principles?" Whence did they *derive* them? Will not *every* Baptist respond "the *Bible* is our book of principles," and hence the only source whence we derived them. Very well. If Baptists act inconsistent when they affiliate with Pedoes, they act in violation of the Bible, and do wrong. Again, is there a *Baptist* church that would receive a Pedo minister (as a Gospel minister) without *first* hearing his experience, immersing him, and then ordaining him by a *Baptist* presbytery? Certainly there is *none*. Yet some *practice* affiliation. If a church sets apart for ordination one of her members who is for affiliation *whenever* he can, and *seeks* the opportunity to enjoy *pulpit* communion with Pedobaptists and Campbellites, and calls a presbytery, and ordains him, do they (church and presbytery) not act inconsistent with their own principles? *Would it not be empowering him to pull down what the Baptists are putting up?* The time is at hand, yea, now is, when Baptists should be *Baptists*—not nominally. Let Baptists take a firm stand upon *Bible* ground—"contend for the faith once delivered to the saints," and God will "bring them off more than conquerors through Christ." May the time soon come "when all will see eye to eye, and speak the same thing"—truth.

A LANDMARK BAPTIST.

Philadelphia, Tenn.

P. S. Would Bro. P. as one of a presbytery assist in ordaining a minister who expressed his belief and intention to practice pulpit affiliations with Pedoes, and Campbellites, and Unitarians, also his willingness to receive the immersions of such societies, and to baptize persons who wish to join such societies? Would not such a minister do our churches far more harm than good? —*Ed.*

THE LESSONS TAUGHT BY THE LATE EXTRAORDINARY POLITICAL EVENTS, AND THE CATASTROPHES TO WHICH THEY ARE TENDING.

It sometimes happens that a ship that has repeatedly crossed the ocean without accident, and acquired a high character for strength, manageableness, and speed, is at length, when laden with a rich cargo, crowded with passengers, and advancing on a prosperous voyage, suddenly arrested by a fatal disaster, and after a few hours, or perhaps moments, goes down with all her living freight into the depths of the sea. A fire kindles spontaneously in the cargo, and rapidly spreads and smothers the crew and passengers, and drives them overboard. A sudden gust throws her on her side, and she fills and sinks. Or she is dashed against by another ship in rapid motion, and a fatal chasm opened in her bow or side, and soon deck and mast disappear beneath the waves.

Such a sudden transition from safety and prosperity to danger, consternation, and death, bears a likeness to the disastrous change that has lately befallen our government and people, and is rapidly advancing to no one knows what catastrophe. A few months since, and the nation was in possession of a greater sum of blessings than at any former period. The year had been distinguished for salubrity and fruitfulness. Labor had met a rich reward. The commerce between the different states was large and prosperous. The government and people were respected by other nations as among the most powerful, the most free, and the most politic: and no sign appeared that the Union might not continue in undiminished strength, and be the means as heretofore of uninterrupted prosperity and happiness. But suddenly this glowing prospect is overclouded. Several of the States renounce their allegiance to the Constitution, assume the attitude of independence, seize the forts and other national property within their reach, establish a separate confederacy, and threaten if attempts are made by the national government to execute the revenue or other federal laws in their limits, to resist with arms and maintain their assumed independence at all hazards. All efforts at a peaceful adjustment have thus far proved unsuccessful, and the indications are that not improbably it may be determined, not by legislation or negotiation, but by an appeal to force. Should the administration lately inaugurated, in conformity with the Constitution, the statutes of the Union, and their oaths of office, treat secession as a violation of law, demand a return to allegiance, and if refused and resisted, meet that resistance by force, in the hope sooner or later to induce the revolting States to seek a readmission to the Union, a bloody war will be the result, the issue of which no one can foresee. That the revolt of the dissatisfied States will prove a portentous disaster, even if terminated in the mildest form that can be deemed probable, or possible; that it must weaken and imperil in a measure the general government for a long time, and that it inflicts a deep stigma on the nation and its free institutions in the eyes of the world, none can fail to see. But infinitely greater evils than those may spring from it. It may lead to long and exacerbated feuds, to bloody conflicts, the conflagration of cities, the devastation of wide districts, the division of the States into a half dozen confederacies, and the overthrow of liberty. Without, however, attempting to look into the future, and cherishing still a strong hope that those dreadful catastrophes may be avoided, we shall contemplate the secession of the Southern States, and the effects to which it has given birth, mainly in their present aspect, as exemplifications of what man is, and endeavor to indicate and enforce the great lessons they teach.

The Scriptures announce to us in the most distinct and emphatic form, that the great calamities with which the Most High smites the nations are inflicted in punishment of their national sins; and that they often take such shapes that they carry a direct confutation of the false doctrines or principles on which the offences they are designed to rebuke and correct, are based. Thus all the terrible judgments with which the Israelites were stricken, from their first revolt after their establishment in Canaan to their final dispersion by the Romans, were in retribution of their national sins. Such was the office also of the overthrow of Ninevah, Babylon, Egypt, Tyre, Persia, Greece, Rome, and of all the other evils with which the nations have from time to time been scourged. The sword, famine, pestilence, and bondage to enemies, are exhibited by God as the great instruments by which he manifests his anger at nations and communities who revolt from his sway and pervert his gifts, and divests them of their power, confounds their pride, and shows them their subordination and responsibility to him. The vast and portentous complication of evils in which this nation is now involved, must, accordingly, be regarded as filling an office of that kind. It is permitted in retribution of great national sins; and it probably carries in its very nature, a confutation as well as a punishment of the false principles on which those sins proceed.

The divisions and antagonisms that have risen in the nation, the blight that has fallen on its prosperity, the fierce and malevolent passions that agitate it, the dangers of bloodshed, anarchy, and destruction with which it is threatened, are the work of its own hands. They are not the result in any measure of the intervention of a foreign power. They are not the product of causes, like the whirlwind or earthquake, over which man has no control. The injuries that have already befallen it are self-inflicted; and into the far worse evils towards which it seems to be rushing, it is to plunge from the promptings solely of its own will. The blessings it loses it voluntarily casts away: the deprivations, the miseries, the horrors it incurs, it brings on itself by its own deliberative agency. What then is the great truth which this self-torture and self-immolation proclaims? What great and reigning misconception or false view is it that it confutes? It undoubtedly presents a true exemplification of what man is when entrusted with the eminent gifts and privileges that are the special prerogatives of this nation; and convicts the estimate of error, therefore, that is commonly here held, of his capabilities and dispositions to a safe, benign, and wise government of himself.

The doctrine that reigns generally in the nation, the postulate on which the common franchise itself is founded, and all the institutions that rest on it, is, that man is of such intelligence, rectitude, and good-will, that if allowed the prerogative of selecting his own form of government, making his own laws, and choosing the magistrates who shall execute them, he will, on the whole, make a wise choice, and will rise under his own free self-direction to a higher measure of security, prosperity, dignity, and happiness, than he has ever attained or can attain under any other form of government. That feeling is so absolute that the franchise is given by the constitutions of the several States to all males who reach a certain age, without any reference to their intelligence, their moral and religious principles, or their habits. And this estimate is, and has been, the boast of the nation. It has been held, and still is, that here is, and is to be a practical exemplification, in a vast and resplendent form, of his capacity and disposition for a skillful, virtuous, and dignified self-government, and confutation of the doctrine that has prevailed in Europe, that he can only exist and reach a moderate measure of culture, prosperity, and happiness under the fostering care of kings. This estimate, however, of his intelligence and virtue has no foundation in fact, and no color of support from history. It, in effect, affirms, that all the crimes, demoralization, and defects of men in other climes, are owing to the sinister influence of the governments under which they are placed; and implies that when allowed the prerogative of self-government, their passions lose their violence, and want, suffering, sorrow, pride, ambition, envy, revenge, and other like conditions and affections cease to generate temptations to evil. And that is to assume that they are not in reality hopelessly fallen, and borne universally and resistlessly in a greater or less degree to sin. How can they be so fallen, so perverse, so alien from God, so proud, so grasping, so insatiable in appetite, so bent on courses that plunge them to destruction as the Bible represents; how can they be so lost to good as to need a redemption by the blood of Christ, and renovation by the power of the Spirit to fit them for acceptance by God, and admission to heaven, if, as this doctrine assumes, they, after all, are so intelligent, so conscientious, and so benign in their dispositions, that if only allowed freedom to speak and act as they please, take a part in making their laws and choosing those who shall execute them, they will emerge at least, in a great degree, out of the deep demoralization and debasement to which they have everywhere sunk, and rise to such a measure of prudence and rectitude, and good will, as at all events to secure a far greater measure of well-being than they have ever reached in the conditions in which they have been placed under other governments? The theory on which our free institutions rest, and the expectations that have been and are entertained of the part man will act under them, most certainly contemplate him as a widely different being from man as he is depicted in the Scriptures, and exhibited in Christ's work for his salvation. They unquestionably involve in a degree a denial that he is such a fallen being as he is, and are virtually an impeachment of the work of redemption, which exhibits him as hopelessly enthralled in the bondage of evil, however he may be moulded by education, restrained by laws from gross shapes of vice, and raised by the softening and refining influence of culture, the force of virtuous example, and the promptings of conscience and taste to a high measure of amiableness, dignity, social worth and happiness. This false estimate of him, moreover, is not a dead abstraction, but a living principle that pervades and gives form and character in a measure to all our political and social institutions; and is presented in that attitude also to the millions of Europe, who are groaning under the rule of governments on which they have no check. The conspicuousness, authority, and weight that are thus given to it in the eye of the whole world, invests its antagonism to the truth with high significance, and creates a necessity that in order to the vindication of God in the teachings of his word, and the work of redemption—which he has founded on the great facts of man's folly, blindness, and wickedness affirmed in those teachings—it should receive a confutation, and in the conduct of the nation itself, as public and as emphatic as the error is great and injurious. We might accordingly have expected, as some indeed have, and we may now expect, that such a refutation of the error, and such exemplifications of man's genuine character as a fallen being, will, under the all-disposing ordination of Providence, take place; and in the acts themselves of the nation in which it in effect assumes a higher wisdom than God, and asserts, virtually at least, an independence of his laws, or attempts to secure safety and advance to higher degrees of power, wealth, and happiness, by measures that precipitate it into danger, and can issue only in suffering, dishonor, and ruin. One of the great ends of the providential administration God exercises over the nations is, to confute the errors on which they proceed in their rebellion against him, by allowing those errors to work out their natural fruits; or the fruits of the false principles and evil passions from which they spring, and thereby vindicate him from the aspersions they cast on him and his laws. He punished the nations, with a single exception, in their revolt from him soon after the deluge, to the worship of idols, by abandoning them to that worship; and in order to raise the demonstration of its folly and wickedness to a greatness proportionate to the sanctity of his rights, and the vastness of the interests involved in the question, has allowed the experiment to go on uninterrupted with a large part of them for four thousand years, and show not only the nothingness of their gods, and the inadequacy of their religions to recall them to virtue and happiness, but that their only power is to darken and debase, give exacerbation and license to evil passions, and reduce men to the lowest depth of degradation and misery of which their nature is susceptible. When the ten tribes of Israel apostatized from him, he delivered them into the hands of the heathen whose religion they embraced, and has left them in that wretched bondage for two thousand and five hundred years. When the Jews rejected the Saviour as their Messiah, and preferred subjection to the Romans, they were left to revolt, and draw on themselves the war, in which, after vast slaughter, and the destruction of their city and temple, the survivors were sold as slaves, or driven into exile, and have lived under the domination of the Gentiles, cruel and debasing in the extreme, for many ages—ever since. And so of all other nations. Their sins have drawn on them destructive judgments, and generally judgments that sprang naturally from their crimes, and formed a confutation of the falsehoods on which they proceeded. And such is the fact, also, doubtless, with the calamities that have fallen, and are falling, on the people of the United States. The great principles on which the parties proceed, who are the chief authors of the disasters and dangers that have lately sprung into existence, and their conduct under them, form a direct and emphatic confutation of the false estimate of man which is so conspicuous an element in our political and social institutions, and reigns so generally in the thoughts and expectations of crowds at least, both here and in Europe. This is so obvious that no specifications are necessary.

(TO BE CONTINUED.)

BAPTIST SABBATH SCHOOLS.

Should Baptist peculiarites be taught in their Sabbath Schools? There seems to us but one answer to this question. If it is right for Baptists to have Sabbath Schools, it is equally right for Baptist principles to be taught in them. This seems to be the plan, common-sense view of the subject. Yet, strange to say, we have heard Baptists contend most earnestly that Denominational peculiarities ought to be ignored in the Sabbath School.—They say the child should be taught the general principles of religion and left to choose for himself between the various Denominations. The meaning of this is that he is to be impressed with the belief that the many different Denominations are all equally churches of Christ, and that it makes no difference to which he belongs, or by what method he unites with it. This we regard as exceedingly soft, but by many it would be called *liberal*; and that is giving it a good name.

But why should not Baptists teach their own peculiar views in the Sabbath School? Are they ashamed of them? Are they not true? Are they not proper for a child to learn? Why not? They are taught to grown people—grown people rejoice in them—they are constantly under proof, ample proof of their usefulness, and, if they are all this, and proper for grown people to know, they are equally proper for children to know. What we believe religiously, we also want our children to believe. Pedobaptists of every hue and complexion are very careful to each their respective views to their children. In this we commend them for their consistency, and recommend their example to our brethren. We do not make this recommendation, however merely because *they* do so and so, but on higher ground, viz: *because we consider it right of itself.* We disdain the idea of doing a thing, especially in religion, because forsooth somebody else has done it; but, when we see others doing what we regard as consistent, and pursuing a course which is proper for us to pursue, it is legitimate to call attention to it as a stimulus to action. Nor are Baptist principles so abstruse and difficult that children can not understand them. Far from it. They are easy. Let the child read that "John baptized in Enon near to Salim, because there was much water there," and that "they both went down into the water, both Philip and the Eunuch," and he will see instantly that these records correspond precisely with the practice of the Baptists, however involved and obscure they may be to the learned (?) doctors of divinity.—Let him be taught too, the law of baptism, contained in the commission, "teach all nations, baptizing them," "he that believeth and is baptized," and he is bound to see that according to the specifications of this law the Baptists most scrupulously conform in their practice. We insist upon it that these things are not intricate and mysterious, but that they are perfectly within the comprehension of the child that has sufficient mental development to comprehend Webster's spelling book. The point is not to make these things plain, but to keep them plain, just as God has commanded them in his Word.

In order to teach Baptist principles successfully to children, we must have Baptist books. This is as necessary as to have Baptist sermons. But there has been, and yet is, a great deficiency in this regard.—Baptist books, adapted to Sabbath School instruction, have been exceedingly scarce, so that those who were desirous of teaching our peculiar doctrines in the Sabbath School have been prevented on account of a want of books. Why this has been so it matters not here, but such is the fact. Baptists have not published Denominational Sabbath School books, and no one else has done it for them of course. Of late, however, efforts have been made in that direction. The Southern Baptist Sunday School Union has been formed, and is now in successfull operation. Graves, Marks & Co., Nashville, Tenn, are the publishers for the Union, and no doubt can supply Sabbath Schools with a pleasing variety of books. Also, the S. B. Publication Society, Charleston, S. C., is engaged, to some extent, in S. S. publications. We note these things as auguring a better future for our Denomination in the S. S. department. Let Baptists patronize their own institution, make and use their own books, and teach their principles to their children, and God's blessings will follow their efforts in rich effussion of his grace.

The *Christian Index* has the following as setting forth some of the results of ignoring denominational peculiarities in the Sabbath School, which we recommend to the careful consideration of parents and S. S. teachers:

Just so far as they are ignored just so far are our Sabbath School children educated as pedo-Baptists; for if our catechisms, our reading books and all our instructions disregard Baptist peculiarities and ignore the existence of those truths which constitute us Baptists, how is it possible for our S S. children to be indoctrinated into Baptist principles? And if they are not thus indoctrinated, wherein, except from mere association or prejudice, do they differ from the children of other persuasions? And what is to hinder them from gradually imbibing a distaste to Baptist practices, and a disinclination to discuss or hear discussed, Baptist principles? And is not the next step to such a state of mind extraordinary tenderness to the charge of "bigotry" and illiberality and a restiveness under sermons from their own pulpits alluding to anti-pedo-Baptist topics? And is not the ministry at large likely to be at length affected by a congregational prepossession in favor of UNSECTARIAN sermons, in order to avoid the charge of "sectarian bigotry?" And from such a state of mental and moral idiosyncracy is not the grade an easy one to enurch fellowship and open communion and then to the loss of nearly all Denominational peculiarities?

The Jesuits and Catholics understand better than Baptists, the advantage of propagating their tenets by educating youth. Their motto is "Give us the children and we will soon have the nation."

It is high time that Baptists were universally adopting in their Sabbath Schools, not only a distinctly characteristic literature, but text books instructing in the distinctive principles that Baptists entertain.

ITEMS.

Louis Napoleon has now to contend with the greatest moral power in France that he has yet encountered. His policy in Italy has brought down on his head the anger of the clergy, whose denunciations are, as may be imagined, the reverse of flattering. The Bishops have taken the lead in this work of vituperating the head of the State, and one of them, the Bishop of Poictiers, compares him to Pontius Pilate. The recent pamphlet of the Bishop of Orleans, in reply to the Government one, respecting the temporal power of the Pope, abounds with strong passages condemnatory of the Imperial policy. There is also, a formidable clerical party in the Representative Chambers, and a struggle is evidently impending between the Church and the Government. Hitherto, or until recently, the Emperor has been a favorite with the clergy; now he has to count on their hostility, and the effect of this opposition on the Imperial policy will speedily display itself.

In the article which we copy below, the London *Times* seems to have comprehended with clearness that ought to put to blush some of our own statesmen, one of the main points at issue between the North and the South. It says:

A single entry, of apparently slight importance in the statistics before us, explains the whole of that struggle between North and South which now threatens such formidable consequences. The "population of the territories" is set down altogether at 384,856—not much above that of the single city of Brooklyn, and less than that of Philadelphia; but the area of the country thus thinly occupied is little, if at all, less than the aggregate area of all the organized States of the Union. By whom, then, are these magnificent opportunities of expansion to be enjoyed? What people are to possess these boundless chances of growth? "We," say the citizens of the North, "we will not allow that any new State of this glorious Union shall be infected with the taint of slavery. New soil shall be free soil. We will not interfere with the institutions which time has sanctioned in the States where they still exist, but we will never permit the evil to spread." What, however, does such a declaration mean? It is sincerely uttered, we verily believe, and Englishmen will never gainsay its justice or propriety; but in its political import it cuts off the South from all prospect, not only of popular growth, but of political preponderance. It would isolate the Southern States, and leave them, unless they chose gradually to abolish slavery, to die out, as it were, in comparison with the expansive communities around them. They could only avail themselves of the new territories by foregoing their "peculiar institution, and discarding their property." To tell them that they may share the common privilege of American citizens of migrating to new homes, but that they must leave their slaves behind, is something like telling a western settler that he may go into the backwoods, but that he must not take his axe with him. They protest accordingly, and are ready to secede and even to fight, not for their possessions, for those are not likely to be molested, but for the freedom of progress and colonization which their adversaries would deny them.

The Richmond *Examiner* thinks the Northern troops will have enough to do to fight the Southern climate, to say nothing of men in arms. It says: "If there were no men to fight such invaders, the climate for the next seven months would put them to rout. Think of what enemies that vast family of Southern fevers alone would be, if once let loose among an army of onion-raisers from Connecticut, hay-makers from Vermont, pumpkin-growers from New-Hampshire, and clam-catchers from Rhode Island. A lively spectacle they would present if yellow jack, break-bone, intermittent, bilious, congestive, swamp, and a score of other fevers were to seize them. They would be smitten worse than the Assyrians ever were. The fate of the Amalekites would be mild compared with that of an invading army of Yankees, if they were to venture South in the spring, summer, or fall months. Jeff Davis's army might stand quiet and let the Yankees and the fevers have a fair fight."

There remains now not one foot of unorganized territory in the Republic. The organ

THE BAPTIST.

"Truth Against the World."

NASHVILLE, SATURDAY, MAY 18, 1861.

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

Editorial Telegrams.

Rev. James Moody, Sr., Mo.—Please show to the brother the list of books in the *Tennessee Baptist*, which we recommend to young ministers. We can give you no better advice now.

A Friend, Egypt, Miss.—Fleming's Long Brace—Infant unpressed.

Richmond College has suspended for the present session. We have before announced the suspension of Georgetown College, Kentucky, and Union University, Tenn., and the University of Virginia. All male colleges of the South are so good as suspended.

The Baptist Papers in the North, without exception, are doing everything in their power to arouse the people of the North to join the crusade for the subjugation of the South—to crush out the "great rebellion"—to put down the "sedition," and bring the last traitor to the hemp, &c. It is sad to see the spirit manifested by such papers as the *New York Examiner*, *New York Chronicle*, and *Philadelphia Chronicle*, professing to reflect the spirit of Jesus, yet fanning the flames of war, and blaspheming the name of the Father and the Son and the Holy Ghost, in using their word and authority for the denunciation of slavery and slaveholders, and exciting the already over excited passions of a humanitly infuriated population to war. These papers cry out for the blood of slaveholders, and shout on and bless the vandal soldiery their cities are sending forth to overrun the South. We commend to their notice the warning of the great McCauley.

California Emigrants.—Will any one of the brethren going to California from Mississippi inform us when the party will start, as a valuable young minister wishes to unite.

Bro. D. McCroskey, Sevier Co., East Tenn., still goes for Union with the North, and secession from the South, and therefore stops his *Tennessee Baptist*. Thinks like Andy Johnson the course of Lincoln commendable. He complains that we gave it as our honest opinion that the Union men who voted down the Convention in Tennessee encouraged Lincoln to coerce the seceded States—to make this war. Well, Bro. McC., it is something for us to know that the principal leaders of the Union party in Tennessee now frankly confess this, and regret their course. Had all the Five States united in presenting their demands, they would have been granted, or a peaceable separation would have been agreed upon. So much for the past, now for the future. What will the Union men accomplish if they persist in their course—oppose the action of the late Legislature, divide the counsels of the State, and embitter the minds of one portion of our citizens against the other. They will simply inaugurate civil war within the boundaries of this State. They profess to feel great abhorrence at the thought of resisting a government, and yet place themselves in a hostile attitude against that *of their own State*, and are delighted in fomenting alienations of feeling, divisions and discords in our midst.

Bro. McC. asks what would we advise if East Tennessee should vote to a man to remain with the Black Republicans North? We should advise that a subscription be raised to emigrate the entire section and settle it down near Jefferson, Ohio, to be represented by Joshua Giddings and Andrew Johnson. We know that Mr. Johnson depends upon the free-soil vote of East Tennessee to vote down a union with the South, but we trust and believe that he will be mistaken.

Invitations.—The invitation of the Knoxville Church, Texas, is received. We cannot yet decide when to leave home again—not until the present excitement has subsided. You are paid Bro. J. M. Copeland up to Dec. 25, 1861. Thank you—if every subscriber would do likewise, pay up to next January, we could ride these rough billows like a "Jolly-boat."

Bro. Craine, Oxyka, Miss.—Your Braces left Boston before the 20th of April, and are detained on the road, with all other packages coming South. We have advices, and will get the expressmen here to try to get them through. You may hope for them soon. By all means get your Brother to use the following cough mixture:

The Best Cough Mixture known to a regular physician of 30 years is the following: Blood Root 1 ounce; Elecampane, 1 ounce; Spignet, 1ounce; Comfrey, 1 ounce; Hoarhound, 1 ounce. Cut the roots up fine; boil in one gallon of water, until reduced to a quart; strain—add two pounds of loaf sugar and three wine glasses of best French Brandy. Let it boil to a syrup, then bottle it. Take a wine glass full three times a day before eating.

Mossy Creek College, we learn from Bro. S. L. Sandford, has suspended, and the students, many of them, enlisted to defend the soil and the rights of the South. East Tennessee will do her duty in spite of the strong influences being now brought to bear upon her to demoralize and corrupt her.

Bld. J. R. Shanafelt, Pa.—We confess our admiration of the Christian spirit manifested in your communication. You will find yourself in error upon almost every point of inquiry, if you will carefully read the recent articles published in this paper by Thornton Stringfellow. Will you give these chapters a careful and candid reading. If slavery had been sinful, the sum or half the "sum of all villainies," the Savior and the Apostles would have denounced it at all hazards, but they did not, nor did they commission you or me to do it. They fellowshipped slaveholders as dearly beloved brethren, taught the master kindness and the slave unquestioning obedience, and commanded the believing slave not to choose freedom if he might attain it.

Suspended.—That excellent Baptist paper, the *North Western Baptist*, also the *Florida Baptist*, have both yielded to the pressure and suspended. These make six Baptist papers that have been discontinued the past six months. The *South-Western Baptist* at Montgomery declares unless its subscribers pay up pretty generally it will be compelled to go down. The *Western Recorder* comes to us in half sheet, with the statement that unless its patrons pay up, it will be forced to suspend. The *Religious Herald* of Virginia informs its patrons that its receipts have fallen far below its outlays, and appeals earnestly for aid. The *Baptist Correspondent* also makes an earnest appeal.

From these facts our friends can see that unless there is a coming up on the part of the subscribers to their Religious papers, there is a strong probability that all the Baptist papers in the South will be forced to go down. Are you willing for the *Tennessee Baptist* to "go by the board." You can save it by forwarding the small sum you owe for last year or years past. *Do it at once*, and keep the old banner flying to the last.

Bro. Graves:—Which side do you think will conquer in the fight before us?

Answer—God's side.

To Farmers Again.—Our interest in the general welfare must excuse us for tendering our advice. The North has decided not to let the South have another bushel of corn nor pound of meat until the South submits to Mr. Lincoln. We must raise our own Corn and Wheat, or Starve. There is no time to be lost. MORE CORN—Put in more Corn—is the advice that saves us. It is not too late, when you see this, to raise a good, perhaps the very best crop of late corn. Put in a few acres more by all means. Soak your corn in equal parts of *alkali of lime and copperas*, and it will bring it forward weeks earlier, and preserve any seed from the cut-worm. Try it—replant with seed soaked thus. *Ten cents worth of each will soak a bushel.* Plant white beans and peas in abundance, and a large crop of sweet potatoes—they are a revolutionary article. If Kentucky assumes and preserves a neutral position during the war, we cannot expect a pound of pork or bushel of corn from that State during the war, though we starve to death, and then let the South see well to it that not a pound of pork, a bushel of corn, horse or mule, or negro, finds its way from that State into the South after the war. If she will not lift a finger for our salvation, let her not reap the profit of our salvation. Let the Cotton States learn the wise economy of producing more corn and less cotton—it will be better for their lands, their slaves, their stock. They will get more for cotton, and be more independent and better off every way. The wise will see it.

May we ask a candid reading of our article on the present war this week, and that our readers will take some pains to place the facts presented before their neighbors that may be inclined to vote against a United South.

It cannot be that any one can doubt the intent of the North to attempt our utter subjugation, when such men as Geo. Eaton, President of Madison University, and at the head of its Theological Department, on the occasion of raising a flag upon Eld. Armitage's Church, in New York City, declared in his speech that one half million of soldiers should be dispatched to the South for its speedy subjugation. This minister of peace (?) is the brother of our own lamented J. H. Eaton. The only salvation before us is union among ourselves, and prompt and efficient resistance.

SHOES! SHOES!! SHOES!!!

Who will make our shoes for us? Shall we go barefoot, and our servants, or go to Boston for shoes? Let a shoe manufactory be put up and go into operation forthwith in each Southern State. There is no time to be lost.

The following table will show the shoe trade of the South with Boston, New York and Philadelphia alone during the years 1859–1860. It is from the *Shoe and Leather Reporter*, and is authentic:

The direct shipments from Boston to those States are as follows:

STATES.	No. of cases. 1859.	No. of cases. 1860.
Alabama	3,267	4,618
Arkansas	3,148	2,200
Delaware	.....	112
District of Columbia	341	.....
Florida	.....	54
Georgia	5,940	9,324
Louisiana	24,791	30,678
Maryland	28,128	31,857
Mississippi	13,351	16,371
Missouri	2,000	3,516
North Carolina	20,156	20,924
South Carolina	725	547
Tennessee	17,446	20,720
Texas	10,000	14,145
Virginia	8,000	8,112
Western States	9,267	11,248
Total	159,756	191,800

In addition to the above, the jobbers of New York and Philadelphia reported in 1859, 159,756 cases, and in 1860, 191,800 cases, of which, it is believed, at least one-half were reshipped to the slaves, making a total for 1859 of 319,512 cases, and for 1860 of 383,600 cases. The average price per case, which for 1859 amounts to $14,756,750, and for 1860 to $18,760,320.

Take from fourteen millions of dollars from New England, and encourage an important branch of industry in our midst, and the North will have less Southern money to contribute for invading us, and we will have more for defence.

THE REAL DESIGN OF WAGING THE PRESENT WAR OPENLY DECLARED. LET THE VOTERS OF TENNESSEE AND KENTUCKY SEE IT!

Ten thousand times has the question been repeated during the last three months, which the French minister indicates in his interview with Mr. Falkner. "What can be the object of that greatest of earthly calamities—civil war? What motive can prompt the North to make war upon the South?"

This question is repeated with increasing astonishment, as we behold the entire North as one man rushing to arms, and swelling the armies that are moving Southward. Is it to preserve a nation's honor? Never did this nation's honor so move the masses of the North. Did the war of 1812? Did the war with Mexico? But a civil war would forever disgrace her. Is it to preserve the Capital of Washington from attack? No attack on the part of the South has ever been threatened by the government of the Confederate States, or by any Southern States. When they might have taken Washington any day since last November, not a blow has been struck, not the slightest indication of an attack manifested. No army in the vicinity of Washington, not one of the heights that command the city occupied, while on the other hand the assurance is publicly given that no attack is designed or will be made unless in self defence. Why then this civil war? To preserve the unity of this Republic? Not a man of them, who is not insane but knows that a war of one section upon another, would *inevitably* and *forever* destroy the bond of union. Is it to save the trade of the North, to drive back with sword and bayonet, the Southern trade to the old channels? Does not every man know who is not mad that a war would drive the trade of the South from the wharves and counters of the North to England and France. What object can the North have in urging a civil war, when it is in her power to have peace any day, and the honor of the North be preserved?

Satisfied that the Southern States are forever lost to them, that the trade of the South is lost to them, insane with fury, they seem determined to wreak their long pent up revenge upon the South. Their design now manifestly is, to abolish slavery at the point of the bayonet by invading armies, and by exciting servile insurrections all over the South, and the consequent massacre and extermination of the white race. To the soldiers going forth, and to induce others to enlist in the North, the confiscation of the property of the whites is held forth, and not only *booty* but "BEAUTY" promised to the victors!!! It makes the whole head faint and the whole heart sick to read the appeals made to the fiendish passions of the Northern soldiers.

The conservative portion of the Democratic party in the North that has up to this time cooperated with the abolitionists is just getting its eyes open to see the fiendish design of the war party, and good men stand aghast and start back with horror! and well they may. There are those in our midst in Tennessee and Kentucky, who believe that the motives of the Black Republican party are pure—that they are but honestly endeavoring to preserve the Capital, and the honor of the Government at Washington. So up to this time have thought thousands of Democrats at the North operating with them, but they see that all this cry about the salvation of Washington and the honor of the "stripes and stars" is hypocritical, and but the cunning mask of their deep and dark designs.

We submit the proofs of what we have asserted above. We copy this from the *Albany Argus*, read it voters of Tennessee and Kentucky, and show it to the man who now intends to vote "No Separation" next June, *which vote will encourage* the execution of this object.

The Object and Limits of the War.

We receive from many quarters letters from conservative citizens, who have taken alarm at the attempt of the Abolition press to identify the war with their cause, and who ask us if such is indeed the object for which they are sacrificing their money and the lives of their kindred?

A distinguished Democrat of Western New York encloses to us the following handbill, which had been sent to him by a clergyman of Boston, who says they are freely posted up in that city. Our correspondent asks: "Are we, Democrats, subscribing money and sending our sons to a vindictive war against the South and her institutions? 'A war to be guided and controlled by Boston Abolitionists?' We copy the handbill below:

CONDITIONS OF PEACE REQUIRED OF THE SO CALLED SECEDED STATES.

ART. 1. Unconditional submission to the Government of the United States.

ART. 2. To deliver up ONE HUNDRED OF THE ARCH TRAITORS, to be hung.

ART. 3. To put on record the names of all others who have been traitors to the Government, who shall be held infamous and disfranchised forever.

ART. 4. The property of all Traitors to be confiscated to pay the damage.

ART. 5. The seceded States to pay all the balance of the expense and restore the Stolen Property.

ART. 6. The payment of all debts due to Northerners, and indemnity for all indignities to person, loss of time, life and property.

ART. 7. The removal of the cause of all our difficulties, which can only be done by the immediate and unconditional Abolition of Slavery.

ART. 8. Until a full compliance with all the above terms, the so-called Seceded States to be held and governed as United States Territory.

The above is the least that the indignant people will accept, outraged as they have been, by the foulest, most heinous and gigantic instance of crime recorded in history.

We do not attach too much importance to this evidently abolition attempt to characterize the objects of the war—though we see the Boston Transcript of Saturday last joins in the cry to turn this war, commenced for the support of authority, and the repossession of captured property, into one for the subversion of government and the destruction of property.

In this connection we take the liberty of publishing a letter from a prominent and sensible citizen.

———, April 29, 1861.

Editors Atlas & Argus:

Gent'n—Some of our friends here want to know what view our prominent men are taking of things political. I have before me the Resolutions of your Albany meeting, but they do not seem to enlighten me much. That Democrats are the truest friends of the Union; that they have no sympathies with any North or South, who wage war in any form against the Union, we all under stand. That the Union is to be defended, the Capital defended (if attacked or in danger of being attacked), every foot of the soil of the States remaining true to the Union defended, though it cost oceans of treasure and rivers of blood, we will all agree. But are we Democrats to support a War of coercion upon the Southern States? Will that help to save the Union? Will it have that effect forcibly "to repossess the forts, places and property which have been seized from the Union?" I do not doubt our right to do so, but under existing circumstances, is it expedient? and will it tend to preserve or to destroy the Union?

I see no necessity for differing just now about past issues, but the living questions made by the action and avowed designs of the Administration, what shall we do with them? No man who attends to what is before, can fail to see that this War is to be carried on, if the power and causes hold out, to subdue the South—to reduce them to subjection—if not, of what use is it "to repossess the forts, places and property, which have been seized from the Union?" Shall Democrats uphold such a war? Can such a war be successful? and if it be, what shall we do with subject States when we get them? It is all very nice to talk about defending the Capital, of vindicating our flag and all that sort of thing. But the war policy of this Administration may, and probably does, include things which Democrats cannot approve, and they should be careful not to commit themselves to them. If we may judge them by their acts, there is reason for suspecting they are not as anxious to preserve the Union as they might be. Else why did they not conciliate the Border States? What if it should turn out to be among their schemes to prepare a necessity for acknowledging the independence of the Southern States? In my opinion that should never be done, for the two sections can never live in peace under independent governments. But whatever the Administration may mean, no one can doubt there is a party behind them goading them on, who mean the abolition of slavery at the point of the bayonet, by means of servile insurrections, etc. This is shadowed forth in the leading Republican press, and preached from the pulpit, and is taking hold on the Northern mind. Now, shall Democrats not be cautious how they give force and momentum to a War Policy with such a possible tendency?

Is more or more conclusive proof wanted to convince our "Union men?" Here it is from the grand organ of Lincoln:

"A few evenings since Mr. Dickinson, whom the South has so much loved and would have delighted to honor, made a speech in New York city, in which he said:

He would have no half-way measures, no compromises. Let us settle this thing speedily and surely. *It may rain this generation, but we owe it to the next that they should have no such troubles as we have had. He would strike now, in our might, and if necessary* WIPE THE SOUTH FROM THE FACE OF THE EARTH. He knew they would have civil war, and what was far worse, *servile* war, and he would make prophecy that by the time this matter was settled, the peculiar institution of the South would be swept away. Let us FINISH THINGS while we are about it, AND LEAVE NOTHING BEHIND US."

Can Tennessee or the South ever trust its interests in the hands of such men? Can Southern Legislators co-operate with such a man in Legislative councils?

The *News*, published in New York, is forced to confess that the Republican Journals of the North are now open in the advocacy of making this war a John Brown Raid upon a grand scale. It says:

"The Republican journals of this city, seem to vie with each other, in endeavoring to manufacture as vindictive, bloody and cruel an animosity against the South, as though instead of warring with brethren, we were engaged in a conflict with cannibals. They talk of hanging, laying waste whole States, burning cities, and exciting slaves to insurrection, with a diabolical glee and exultation, more worthy of savages than of a civilized people. The programme of some of the Republican press is evidently the freedom of blacks and the extermination of the whites in the slaveholding States."

Hear the New York Herald, a paper that has been supported largely in the South, now uniting with the abolitionists for its utter destruction.

POLICY OF THE ADMINISTRATION.

"The Administration purposes to strike a decisive blow probably within a fortnight. The Northern line of defense will doubtless be moved further South in season for Virginia to have fair play in voting on their liberty and property. The Alexandria Custom House, Gosport Navy Yard, and perhaps Harper's Ferry, will be repossessed. It is doubtful whether Richmond will be attacked. The policy pressed upon the President, within the last few days, is substantially to hold Virginia, as Maryland is held, with a strong hand, and await Jefferson Davis in the Old Dominion until the hot weather is over; meantime, to seal hermetically every Southern port, and see what comes of it, and if, when the cool months begin, Davis & Co have not been dispersed of by their own people, to treat them as they deserve.

What treatment do such papers deserve—vipers, warmed into life by our liberality, fixing their venomous fangs into our bosom?

The *Cincinnati Gazette* declares that it is now for the South to decide whether it will attack Washington or be attacked at home. Hear him.

"If the Confederates do not attack Washington, the United States army must move forward promptly and attack the rebels wherever they shall be found. The heads of the leading traitors, and a general submission to the regularly constituted authorities of the country are the only terms upon which the people of the North will agree to check the movement that has been set on foot for the suppression of rebellion. This is the ultimatum of those who have pledged "their lives, their fortunes, and their sacred honor" in defense of the Government."

The *The New York Times* foreshadows the line of policy that the universal people of the North demand should be pursued. It says:

The North is a unit against the South, and our Government lags far behind our public sentiment. Five hundred thousand men are ready to answer at once to the call of the Government, not for defensive, but offensive operations. The plan of the enemy is to keep our Northern legions to the line of the Potomac. The reason is obvious. But the Government should push an overwhelming force upon Richmond, for the recovery of the Government property there, and extinguish those hostile cannon foundries. The next point of occupation should be Raleigh, North Carolina, and thence to Columbia, South Carolina, and thence to Montgomery, Alabama, the Capital of the Confederate States. This expedition, with a cooperating squadron along the seaboard, and another down the Mississippi, would soon crush out this formidable Southern revolt. In advance of this movement President Lincoln should ISSUE HIS PROCLAMATION GUARANTEEING THE COMPLETE PROTECTION *of all men and their property, but warning the enemies of the Government of the dangers of confiscation, negroes* INCLUDED. This would sift out the wheat from the chaff in all the invaded States.

In a word, all the abolitionists that remain among us will be saved and their property, while the rest will be given up to the sword, and the tender mercies of the abolition soldiery.

Not only the entire Black Republican *political*, but the entire *religious* press and pulpits of the North, so far as we can learn, unite in urging on this demoniacal war.

The *American Baptist*, the vilest of all sheets known to us, closes a fiery notice of Mr. Torrell's reply to Storrs's address to American Churches on Slavery, published in this paper in these words:

"There is but one cure for slavery. The events that every day brings are rapidly convincing this nation that the only mode of dealing with the advocates of robbery and oppression is to lay upon them the strong arm of the law, and to visit them with its severe penalties."

One of his contributors has this:

"The policy now seems to be that first above indicated. It should take the character, on the part of the North, at once, of liberation—the liberation of a great nation from the arrogant domination of a slaveholding oligarchy, the *liberation of six millions of white laboring men in the South from a degrading species of serfdom, and four millions of black men from the vilest system of bondage that ever cursed the earth. If there be cause for civil war, for stern, energetic, uncompromising war, this is it.* This exists, and this should be the rallying cry—a war of liberation.

The *New York Chronicle* thus yells on the excited populace of the North to a war of extermination:

We must now compensate by superhuman activity for our former tardiness and neglect. We need soldiers not by thousands only, but by hundreds of thousands. We need arms and ammunition in place of those that have been stolen from us to be turned against our own breasts. We need ample supplies of food and clothing. In a thousand ways the ordinary pursuits of life must be directed to this *one end*. The single, all-absorbing business of this nation now is to *crush rebellion*. We can have no other until this is done. We have no fear of the ultimate issue. *But we want it to be as speedy as complete.* We want this matter settled not for one year or for four years, but for all time. God demands it, our country demands it. Let us not prove recreant to the high and holy responsibility.

The *New York Examiner* utters the same sentiments. These, we are ashamed to say, are *Baptist papers*. They are a burning disgrace to the name Baptist, but they are Abolitionized, and are thoroughly animated by the fiendish spirit of the party. These papers have been largely circulated in the South, and they occasionally publish letters from their Southern patrons, approbating their course! The enemies we have in our midst *are more dangerous than those on the other side of Mason & Dixon's line.* The Postmasters know who take Abolition papers from the North, and the time has come when the community ought to know.

Is more evidence wanted? Let the reader find it in the power behind the throne, stronger than the throne:

The American Anti-Slavery Society, hitherto opposed to the abolition of slavery by the sword—preferring moral suasion—comes boldly forth and devotes its great influence to hurry the entire North into this war, to crush forever this slave power. The *American Baptist*, the most fiendish of all the religious papers of the North, thus equitably speaks of it:

One of the most significant indications of the times is the action of the American Anti-Slavery Society, in suspending their annual meeting already appointed in this city. The circular of the Executive Committee, signed by Messrs Garrison, Wendell Phillips, and C. C. Burleigh, gives as a reason for the measure, the desire that nothing should be done, at this sublime crisis, to check or divert the current of popular feeling, which is sweeping southward with the strength of a thousand Niagaras, in direct conflict with the haughty and perfidious Slave Power."

The editor of the *Anti-Slavery Standard*, hitherto opposed to the use of force, now says:

We deem it to be the work of all true Abolitionists, just now, to do all that in them lies to help swell the storm of northern indignation against the South which is now beating against the outworks of slavery. Should it slacken, or turn its force backward on its own region, the time of criticism and censure will have come again. May it be a long time first.

The leaders fear that Mr. Lincoln and Seward, in view of the formidable preparations, and the striking successes of the South, may hesitate, and temporise, and fail to consummate the grand object of the war. They give Mr. Lincoln distinctly to understand that the uprising masses demand a leader, and unless he consents to be that leader, they will push him aside and call forth a leader of their own.

The *New York Times* and *Tribune* thus discourse to him:

"We will simply remark that Lincoln runs no small risk of being superseded in his office, if he undertakes to thwart the clear and manifest determination of the people to maintain the authority of the Government of the United States, and to protect its honor. We are in the midst of a Revolution, and in such emergencies the people are very apt to find some representative leader, if the forms of law do not happen to have given one. It would be well for Lincoln to bear in mind the possibility of such an event."

But we give the proof that the President accepts the conditions of peace as above given, as the following dispatch from the *Richmond Dispatch* will show.

An intelligent gentleman who arrived lately in this city from Washington, states that he heard Lincoln make a speech on Thursday night last, in which he declared that the present war must end in the subjugation or extermination of the South.

That is the purpose of the Administration beyond all doubt.

The prospect now is that the North will plunge into the wildest anarchy, unless Lincoln moves his invading hordes directly upon the South. The *American Baptist* even fears this result to all semblance of order in the North unless Lincoln moves on. He says:

"The *Times* and *Tribune* are especially severe on the Administration, particularly upon Seward who is supposed to be the chief adviser of these temporizing measures. Everywhere the danger cous cry for a new leader is raised! George Law, B. F. Wade, J. C. Fremont are named as men adequate to the exigencies of the hour. If the President continues to trifle with the loyalty of New York, Massachusetts, and Pennsylvania, throw discouragements in their path, and tie up their hands by his suicidal policy of "war at the halves," there is no knowing how soon we may be precipitated into the very gulf of anarchy.

We have made this exposition of the real designs of Lincoln and his party, that our thousands of readers in Tennessee and Kentucky may see what is preparing for them, that they may prepare themselves, and aid in placing their respective States in a proper attitude to meet the conflict, the coming of which GOD ALONE CAN PREVENT.

We ask affectionately and earnestly; *will a disunited South not encourage the invasion of the North?* Will not an united and prepared South, ready to meet them at every point, be the most likely under the whole heavens to deter Mr. Lincoln from the hazardous undertaking? Is it not the only means that Providence now points out, and that God wills the Border States to use to prevent the war, or for the salvation of the South, the Border States included, should the war be waged?

It is for you to decide, in view of the facts if the Union is not forever destroyed. Can it ever be reconstructed? Not in the lifetime of the present generation. Will you not then separate from your avowed enemies and unite with those you know to be your friends—with those whose interest it is, and must ever be, to be your friends? That question you decide on the 8th of June next, when you are called upon by every interest and patriotic motive to vote "Separation," and "Representation." Will you preserve this paper and show the evidences above to your neighbors, and especially to any one who you think is inclined to vote against

A UNITED SOUTH.

THOUGHTS FOR THE TIMES.

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy it: If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."—Jeremiah xviii: 7–8.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

"And God saw their works, that they turned from their evil way: and God repented of the evil that he had said that he would do unto them; and he did it not."—Jonah iii: 9–10.

Let the import of these Scriptures be carefully pondered. P.

THEODOSIA AT WORK.

A few weeks since the Presbyterian minister of Brantford, Canada, came before the Baptist Church, and confessed himself fully converted to Baptist sentiments "from reading Theodosia, in connection with God's Word, and was received and baptized and is now pastor of that church.

Bro. Stradley of North Carolina reports in a late *Biblical Recorder*, the Conversion of four Methodists in one family from the reading of Theodosia, with the Bible, and he urges the wider circulation of such books.

Now, it is known to most of our readers that the Bible Board of the Southern Baptist Convention has made itself a Bible and book Colportage Society. It sends out Colporters to sell Baptist and religious books, as well as the Bible. What will our readers think when we tell them that Theodosia is one of the books that the *Nashville* members of the Bible Board of the Southern Baptist Convention, and we believe the members of that Board, and the supporters of that Board generally throughout the South, are opposed to circulate, and do not allow their agents or Colporters to buy, sell, or distribute. These anti-land-marksmen oppose all books of this sort, as sectarian and unbaptistic and irreligious.

If the *Bible Board or one of its Colporters during the past two years has purchased a copy of Theodosia or any other book published by the South Western Publishing House*, we do not know it. It proscribes its publications as unbaptistic and injurious, or else that Board convicts itself of a wicked partisan spirit. Any member of the Baptist Convention that meets in Savannah this month, can satisfy himself if the Board circulates this and other universally acknowledged valuable Baptist publications of the South Western Publishing House, and the reason why. Any member can satisfy himself if the books of Northern houses are not sold, and especially *if the publications of the American Tract Society are not patronized.*

SOUTHERN SCHOOL BOOKS.

A resolution was introduced a few weeks ago in the Georgia State Convention, offering a premium of $500 do lars, cash, for a Spelling book, a Grammar, a Geography and two Readers, to be the work of Southern authors and prepared for the use of Southern schools. This is a move in the right direction. We are in hopes that steps will be taken by all the slave States towards the encouragement of the literature of the South. The *Philadelphia Record*, alluding to the resolutions introduced in the Georgia Convention comments on the preference given to Northern text books by Southern teachers. The *Record* makes the following comparison of sales of text-books by Northern authors, "with works of the same character and equal merit, the product of Southern intellect and industry.

"The publishers of Smith's Grammar send annually to the Southern States 60,000 copies of that work; Burton's, a work written by an Alabamian, does not reach one third that circulation; Butler's, a Kentucky book, scarcely one third, and that of Mellebers, one of the best ever published, sell at the rate of perhaps 2,500 per annum. Brown's, Well's, Weld's, Frost's, Kirkham's and Fowler's all written and published by Northern men, circulate extensively in the South, to the exclusion of those Southern books we have named. Nor is this difference between the circulation of Northern and Southern books confined to Grammars. The talented Caroline Lee Hentz, whose labors in the field of literature have rendered her name a household word in every village, North as well as South, published a Reader second to none ever issued from the press, yet even in her own State, Sander's, Sargent's, Town's, Parker and Watson's have superceded it. The Arithmetics and Algebra of Col. Smith, of the Virginia Institute, are allowed to remain on the book-sellers' shelves, while Greenleaf, Davies, Colburn, Emmerson, Day, Green, Heath, or Ray may be found in almost every school in the South and South West.

What will the South now do? Continue to patronise those book-sellers at the North who have contributed their thousands and tens of thousands to aid Mr. Lincoln in subjugating the South, or patronize Southern authors and Southern publishers? A majority of our teachers in the South, are from the North and too many of them think that no book is fit to be used unless published there, and then not a few of them get a *per cent* for the books they sell. Shall not a change be inaugurated in the School books need at the South.

The Southern Series of Spellers, Readers and Definers, just issued from the press, by a Southern Teacher, are worthy the examination of all teachers. They can be had either at the South-western Publishing House or of the Southern Methodist Book Concern, Nashville.

THE RIGHT OF SECESSION—COERCION CONTRARY TO THE DECLARATION OF INDEPENDENCE.

In 1839 Ex-President John Q. Adams delivered a lengthy address upon the principles of our government, before the Historical Society of New York. He took strong grounds against any attempt to hold States in the Union by force, against their consent. We make the following extract from it:

"Nations acknowledge no judge between them upon the earth, and their governments from necessity, must, in their intercourse with each other, decide when the failure of one party to a contract to perform its obligations absolves the other from the reciprocal fulfillment of his own. But this last earthly power is not necessary to the freedom or independence of the States, connected together by the immediate action of the people, of whom they consist. To the people alone is there reserved, as well the dissolving as the constituent power, and that power can be exercised by them only under the tie of conscience binding them by the retributive justice of Heaven.

"With these qualifications we may admit the same right as invested in the people of every State in the Union, with reference to the General Government, which was exercised by the United Colonies with reference to the supreme head of the British Empire, of which they formed a part; and under these limitations, have the people of each State in the Union a right to secede from the confederate Union itself.

"Thus stands the right. But the indissoluble link of union between the people of the several States of the confederate Nation is, after all, not in the right, but in the heart. If the day should ever come (may Heaven avert it,) when the affections of the people of these States shall be alienated from each other; the fraternal spirit shall give way to cold indifference, or collision of interest shall foster into hatred, the bands of political association will not long hold together parties no longer attracted by the magnetism of conciliated interests and kindly sympathies, and far better will it be for the people of the disunited States to part in friendship from each other than to be held together by constraint. Then will be the time for reverting to the precedent which occurred at the formation and adoption of the Constitution to form a more perfect Union, by dissolving that which could no longer bind, and to leave the separated parts to be united by the law of political gravitation to the center."

Revolutions should be *treated* by the *Pen* not with the Sword. The concluding paragraph of Macauly's article in the Edinburgh Review, of 1827 on Hallam's Constitutional History says:

"We know of no great revolution which might not have been prevented by compromise early and graciously made. Firmness is a great virtue in public affairs; but it has its proper sphere. Conspiracies and insurrection, in which small minorities are engaged, the outbreaking of popular violence unconnected with any extensive project or any durable principle, are best repressed by vigor and decision. To shrink from them is to make them formidable. *But no wise ruler will confound the pervading taint with the slight local irritation. No wise ruler will treat the discontents of a large party as he treats the conduct of a mob* * * * The neglect of this distinction has been fatal even to governments strong in the power of the sword * * * * In all movements of the human mind which tend to great revolutions, there is a crisis at which moderate concession may amend, conciliate and preserve. Happy will it be for England if, at this crisis, her interests be confided to men for whom history has not recorded the long series of human crimes and follies in vain.

In another place he says:

"It is very well to talk of confronting sedition boldly and *of enforcing the law* against those who would disturb the public peace. No doubt a tumult caused by a local and temporary irritation ought to be suppressed with promptitude and vigor * * * But woe to the government that cannot distinguish between a nation and a mob! Woe to the government which thinks that a great, a steady, a long-continued movement of the public mind is to be stopped like a street riot! This error has been twice fatal to the great House of Bourbon."

The *N. Y. Tribune*, the organ of the Black Republicans, until within the last month held this doctrine.

"If the cotton States unitedly and earnestly wish to withdraw peacefully from the Union, we think they should, and would, be allowed to do so. Any attempt to compel them by force to remain would be contrary to the principles enunciated in the immortal Declaration of Independence—contrary to the fundamental ideas on which human liberty is based."—*N. Y. Tribune*, Nov. 1860.

"We repeatedly asked those who dissent from our view of this matter, to tell us frankly whether they do, or do not assent to Mr. Jefferson's statement in the Declaration of Independence, that governments derive their just powers from the consent of the governed; and that when any form of government becomes destructive to these ends, it is right of the people to alter or abolish it, and to institute a new government, &c &c. We do heartily accept this doctrine, believing it intrinsically sound, beneficent and one that universally accepted, is calculated to prevent the shedding of seas of human blood. And if it justified the secession from the British Empire of three millions of colonists in 1776, we do not see why it would not justify the secession of five million of Southerners from the Federal Union in 1861."—*N. Y. Tribune.*

So did the *N. Y. Independent*, Henry Ward Beecher's organ. Why have these papers changed their tone so suddenly, and now demand the utter subjugation, or even extinction of the South, in order to maintain the honor of the Union, unless the great idea of party has fully prepared them FOR WAR FOR THE EXTINCTION OF SLAVERY.

Lincoln's proclamation of a blockade, and the reasons he assigned for it, recall a similar act passed by the Parliament of Great Britain one year after the Declaration of Independence was adopted by the colonies. That act reads thus:

"An act to prohibit all trade and intercourse with the colonies of New Hampshire, Massachusetts Bay, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, the three lower counties in Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia, *during the continuance of the present rebellion* within the said colonies respectively." * * * * It recited that many persons in those colonies "have set themselves up in open rebellion and defiance to the just and legal authority of the King and Parliament of Great Britain, to which they have ever been, and of right ought to be subject, and have assembled together armed forces, engaged his Majesty's troops, and attacked his forts; have usurped the powers of government, and prohibited all trade and commerce with this kingdom and other parts of his Majesty's dominions. For the more speedily and effectually suppressing such wicked and daring designs, and for preventing any aid, supply, or assistance being sent thither during the continuance of the said rebellious and treasonable commotions, be it declared, &c;" "that all manner of trade and commerce is, and shall be prohibited with the colonies aforesaid." And forty-three sections in that act provided for this result.

In the speech of Abraham Lincoln, of Illinois, delivered in the U. S. House of Representatives on the 12th of January 1848, which we find reported at length in the Appendix to the Congressional Globe, 1st session, 30th Congress, page 94, Mr. Lincoln thus expresses himself on the right of secession,

"Any people any where, being inclined and having the power, have a *right* to rise up and shake off the existing Government, and form a new one, that suits them better. This is a most valuable, a most sacred right—a right which, we hope and believe, is to liberate the world. Nor is this right confined to cases in which the whole people of an existing Government may choose to exercise it.—Any portion of such people that *can, may* revolutionize, and make their *own* of so much of the territory as they inhabit. More than this, a *majority* of any portion of such people may revolutionize, putting down a *minority*, intermingled with, or near about them, who may oppose their movements. It is a quality of revolutions not to go by *old* lines, or *old* laws; but to break up both, and make new ones."

AN OLD LANDMARK UPSET.

BROTHER BAINES? In looking over the minutes of the late Baptist State Convention, I see this remarkable novelty:

"*Resolved*, That we invite all Baptist ministers in good standing in their own churches and District and General Associations, to take seats with us in this Convention."

So long as all regular Baptist churches are associated in District and General Associations, the above invitation is strictly landmark—i. e. consistent. A minister may be a member of a church so called, but that *church* is in flagrant disorder, and the minister also.

California Correspondence.

IN replying to numerous letters of inquiry, I have sometimes directed attention to the Tulare Valley as one of the most inviting portions of the State to emigrants from the South. I have recently received a letter from an excellent brother in the ministry, who has returned from an exploration of the valley, and I have thought it advisable to give a few extracts for the benefit of several parties to whom I had previously written.

The brother says, "The soil in and around Visalia, Tulare county, is a deep alluvial. I saw no Adobe in the country. For seventy-five or one hundred miles, commencing five miles north of Visalia, and fifteen miles in width, the land is covered with a growth of white Oak, suitable for fire wood and fencing. Several beautiful streams, clear and sweet, flow from the Sierra Nevadas through the valley into Tulare Lake, furnishing facilities for irrigation, such as I have not seen elsewhere in California. The country is pre eminently adapted to grazing. Cattle and sheep require no feeding, providing they have range enough. The idea of providing for the winter is not entertained. With proper attention, I presume the Tulare valley would supply the California cattle market for generations to come. The soil is also well adapted to the growing of all the cereals.—Fruits of every kind do well, but the soil is *particularly* favorable to grape growing. The Visalia grapes took the premium at the late State Fair.—The climate I pronounce good. The temperature, excepting in July and August, is mild and even During those months the people describe the weather as hot, decidedly *hot*.

The resources of the valley, so far as rich soil adapted to every variety of grain and fruits are concerned, are *boundless*.

The mineral wealth of the adjacent m

SECULAR DEPARTMENT

J. TOVELL, Editor.

RAILWAY MATTERS.

Departure of Passenger Trains.

Nashville and Chattanooga	3:00 P. M.
Tennessee and Alabama	9:15 A. M., 3:00 P. M.
Louisville and Nashville	6:00 A. M., 2:15 P. M.
Edgefield and Kentucky	3:45 P. M.
Nashville and Decatur	6:30 A. M., 9:30 P. M.

Arrivals of Passenger Trains.

Nashville and Chattanooga	8 A. M.,
Tennessee and Alabama	10:00 A. M.,
Louisville and Nashville	9:20 A. M., 8:00 P. M.
Edgefield and Kentucky	10:15 A. M.
Nashville and Decatur	1:15 A. M., 1:15 P. M.

SUMMARY.

A body of United States troops, numbering 7,000 men, have lately given to the world a signal display of their pluck and valor. May we not entertain serious apprehensions of its effects in repressing the military ardor of the South? The above mentioned body of men, under the command of Col. Lyon, did, on Friday last, the 10th inst., suddenly make an incurrion into Missouri, and attacked a company of 800 State militia men, peaceably encamped on the outskirts of St. Louis, in obedience to the orders of the Governor of the State, and succeeded in taking them prisoners. As a sort of interlude or by-play, they furnished a further illustration of their heroism by firing on a crowd of unarmed and defenceless citizens; massacreing, the latest dispatches say, some 70 men, *women* and *children*, besides wounding a number of others.

Those who are at all acquainted with Missourians, the great bulk of whom are the sons of Virginians, Kentuckians, or Tennesseans, will be at no loss to conjecture the effects of such a demonstration of cruelty and cowardice on their brave and generous natures. A letter dated St. Louis, the 11th inst., and received by a gentleman of this city, says:

"The doings of yesterday have driven this State out of the Union. It is done in the heart of the people, and it is not necessary to pass a secession ordinance. We are further out now than any ordinance can put us."

So mote it be.

The Legislature continues in "secret session," and secret sessions always look to, if they do not mean *secession*. The House, we see, have passed the Senate bill, withholding the school fund, "to arm the State,"—and they have now under consideration a sort of Public Safety bill. There is also a probability that the July interest on the State Bonds will also be withheld, in order, likewise, to "arm the State."

Latest news from Washington and the South is of a very important character. There is renewed anxiety at Washington, under the discovery that the Southern forces are much more formidable than they were thought to be, and that the greater portion of these are pushing on towards the Federal Capital—conducting their movements with as much secresy as possible.

The entrance of Pensacola Bay has been obstructed by Gen. Bragg, so as to prevent the entrance of ships of war—thus cutting off communication with, as if to prepare the way for starving out, Fort Pickens.

Captain Lee's Company (8th infantry) have surrendered to the State troops, at San Antonio, Texas, and taken Col. Waite (Twiggs' successor,) a prisoner of war!

The Virginians are hurrying up things on the line of the Potomac—and western bound trains on the Baltimore and Ohio Railroad, are stopped and overhauled without ceremony. One hundred head of beef cattle and ten horses were part of the spoils thus obtained, and conveyed to Harper's Ferry.

From Montgomery, the reports are, that it is well understood, in "reliable circles," that not only North Carolina, but Kentucky and Missouri, will join their fortunes with the C. S. A. before long. Also, that Mr. Russell, of the *London Times*, (now at New Orleans,) expresses himself fully convinced that the Montgomery Government is a fixed fact.

Just here, we may call attention to a very important statement in a letter from Montgomery to the *New York Express*, namely, that all the European nations are at heart favorable to the Confederacy—notwithstanding contrary appearances on the surface—the Sardinian Ministry alone excepted.

The force of public sentiment at Baltimore has been overborne by the power of the government, but there are no indications of a *re-action* there. Late dispatches from Washington inform us that incontrovertible evidence exists, proving to the administration that treasonable operations are going on among the citizens of Baltimore. The Government will have to take decisive measures to execute its authority in that city. The Union men require to be sustained, and Baltimore must be kept loyal to the Government.

It is reported that martial law will be declared in Baltimore in a day or two. Winans and some other Secessionists are attracting the attention of the Government.

It is reported that the Virginians are strongly fortified on the Maryland heights, overlooking Harper's Ferry, and do not intend to evacuate. On Sunday 7,000 stand of arms and 12 cannon arrived. There is a bitter feeling in Washington county against the Virginians. A collision is considered probable. Ross Winans was cordially received by the Virginians. The Legislature has adjourned till June the Fourth.

In accordance with the orders from Washington to close the ports and enforce the blockade against the Southern States, parties in the towns of Jeffersonville and New Albany, Indiana, have stopped the market men, wagoners, and traders generally from bringing their usual daily supplies to Louisville. "Are we out of the Union already?" asks the *Louisville Courier*.

A gentleman from Texas, who has passed some days *en route*, says that nearly the usual quantity of cotton has been planted at the South, and a very large increase of corn. The Southern authorities have asked for a largely increased appropriation of land to breadstuffs, instead of tobacco, and this was done in Virginia. In Texas the wheat crop will be very large.

Foreign.

In the House of Commons, Russell said that England had directed a naval force to America for the protection of British shipping. He stated that England would use every possible means to avoid taking part in this lamentable contest, and advised his Government to keep out of it. He also made an important statement in the House of Commons, relative to American affairs, as to the Federal Government Committing infringements on international law by collecting duties from Foreign ships before breaking bulk.

The law officers of the Crown said so much depended on circumstances, that no definite instructions had been sent to the cruizers. He believed collections impracticable. In regard to the blockade he said it could only be recognized when effective.

In regard to letters of marque the Government was of the opinion that in the Southern Confederacy it must be an important question, and still under consideration.

A resolution was to be submitted to the House of Commons on the 30th ulto., recommending the recognition of the independence of the Confederate States by the government of England. Though no expectation is entertained that it would be adopted by the House, the occasion would doubtless serve to develop the prevailing sentiments and feelings of British statesmen towards the South. Regarded in this view, the debate which it would call forth is anticipated with much interest.

The London *Times* says the excitement between the Northern and Southern sections of America, has not been paralleled since the early days of the French revolution.

Underwriters ask 20 to 25 shillings from New Orleans, and 10 to 15 shillings from New York on British, and one to two per cent extra on American vessels from India, China, etc.

War risks on American vessels detained in Southern ports have advanced from 5 to 10 guineas.

Archbishop Tours, writing to the Minister of Justice, says the temporal power of the Pope is abolished, and the Catholic world will hold Napoleon responsible therefor.

Spanish correspondents say the San Domingo towns have pronounced in favor of annexation to Spain.

Large bodies of Italian troops embarked at Genoa for Southern Italy, and 3,000 had reached Naples.

The Rome official journal denies that Sardinia has made conciliatory proposals to Rome. T.

CANADA DEFIES THE WASHINGTON GOVERNMENT.

The *Montreal Pilot*, one of the best informed and most reliable journals published in Canada, has the following in reference to "the troubles in the States," and the policy of Seward and the Washington Government towards the British Provinces:

The troubles in the States are likely to do good to Canada. At least they are having the effect of bringing back in considerable numbers the French Canadians who have emigrated and settled there. The cars of the Champlain and St. Lawrence Company are daily crowded with these exodists, who either prefer the quiet and peace of the old soil, or have no heart to mix up in the disturbances which now distract the land of the stars and stripes. It is also stated that British Canadians are rapidly leaving the States, and again seeking an asylum in the Province they left. This is perhaps the reason why Mr. Secretary Seward is so anxious about the health of Canada; so desirous of feeling its pulse; and so wishful should the South maintain its ground, to lay hold of this Province, and by so doing maintain the balance of power. We have no fear that those who take refuge under the British flag will act as traitors; and we are perfectly satisfied that if the South cannot be compelled to remain in allegiance, Canada will not be forcibly annexed. The citadels guarded by British soldiers and by British hearts, cannot be taken by a bloodless strife; nor will they be evacuated while there is a man to hold them. We think, therefore, the Secretary of State at Washington had better leave sleeping dogs alone, and confine himself to warlike mutterings and playing at soldiers within his own territory, or such portion of it as he can manage to preserve.

BLACK REPUBLICAN FICTIONS.

The following is from the Philadelphia *Press*:

It is stated, by the best authority, that Lord Lyons, the British Minister, sent a special messenger to detain the steamer *Persia* at New York until full dispatches could be forwarded by him to the Home Government. Lord Lyons is instructed, I understand, to proffer to the United States Government, for the suppression of the Slave State Rebellion, arms, ammunition and troops from England and Canada. By the *Persia* he sent out orders for 300,000 stand of the improved Minie musket, and for a vast number of the celebrated rifled cannon. Orders, in future, are not to be filled in England for the Rebel Government for arms, ammunition or ships of war.

It is believed that an English and French fleet will be sent to the Southern ports at an early day, to co-operate with the United States fleet in the blockade of Secession ports.

Louis Napoleon has joined with Victoria to suppress the Slave State rebellion. It is stated that his offers of service to President Lincoln are now on their way to Washington.

It is hoped here that Yancey and his confederate traitors will be seized by France and England, and sent to the United States to be tried and hung under the extradition treaties.

Orders have been issued, it is reported, to the Governor-General of Canada to offer to the United States men and arms.

What a likely tale, Queen Victoria and the Emperor of the French hobnobbing with Lincoln and taking the Northern Confederacy under their especial protection! If "it is believed" by Black Republicans that Lord Lyons has "sent out orders for 300,000 stand of the improved Minie rifled cannon," and "that an English and French fleet will be sent to the Southern ports at an early day to co-operate with the United States fleet in the bockade of Secession Ports," why then their gullibility must be of the most capacious character!

Let the *Press* learn from the *New York Express* of the 8th inst., how Northern valor and Republican Statesmanship, as exemplified—the former by the *gallant* tars that remained silent spectators *outside* Charleston harbor, while Sumter was being demolished by the enemy, and the latter by the "blundering policy" of Mr. Lincoln, are regarded by the English. The *Express* thus discourses on "the attitude of England:"

"We have, at length, the first impressions upon the English mind, of the bombardment and surrender of Fort Sumter—an event, which there, as here, is accepted as the terminating of the last attempts to compromise, on the basis of peace, the differences between the Free and Slave States, and the opening up of a civil war of the first magnitude. Beyond this, however, even the shrewdest of our transatlantic contemporaries are all at sea. Some of them ridicule the idea of a forty-eight hours' cannonade with "nobody hurt,"—while others cautiously set down the New York telegrams, with the news, as sweeping exaggerations of a purely "sensational" character—yet nevertheless, such as to excite on all hands the liveliest anxiety for further intelligence from America.

All the journals, however, it is to be noted, are not thus reserved, and of these exceptions, perhaps, the most noteworthy is the *Manchester Guardian*, the especial organ of the great manufacturing interests. If Her Majesty's Ministers viewed things through the Guardian's spectacles, the Honorable Mr. Yancey would at once be taken by the hand in Downing street and introduced there as the representative not only of a government *de facto*, but a government *de jure*. The *Guardian*, in short, is thoroughly impregnated with the Secession view of the Sumter affair, and as if in natural manifestation of the fellow-feeling always existing between the cotton spinners of the manufacturing districts and the cotton growers of Carolina, hence comes about all the odium of beginning the war upon Mr. Lincoln and his Cabinet. The whole transaction, we are told, "completes the character of Mr. Lincoln's policy as including every known kind of blunder." "Morally," moreover, "he is as fully responsible as the Montgomery Government for transferring the matters in dispute between them, from the arbitrament of reason to that of arms, for his formal intimation to them that he was about to resort to force was a challenge, which they could not be expected to disregard. "If he meant what he said, it was the virtual commencement of war; if he did not, it was still more culpable, as an idle menace." So, to sum up the argument for the seceding States, the Manchester organ concludes that not only the "moral attractions of their cause, but the prospects of their ultimate success, have been materially improved" by driving the last vestige of Federal authority from Charleston.

BEECHER DISTRUSTS ENGLISH SYMPATHY.—The *New York Independent*, the organ of Henry Ward Beecher ventilates a suspicion that England's sympathy in the great struggle is scarcely to be depended upon. There is danger, we are told, that the Southern Confederacy will be recognized, and that the satire of *Punch*, the well-known London humorist is "bitterly true:"

"Though with the North we sympathise,
It must not be forgotten,
That with the South we've stronger ties,
Which are composed of cotton.
Whereof our imports mount unto
A sum of many figures;
And where would be our calico
Without the toil of niggers?"

POLITICS OF CATHOLICS.—The *Freeman's Journal* (Archbishop Hughes' organ) thus sets forth the duty of Catholics in the present crisis: "Every man that becomes a Christian is bound to obey the laws and ordinances of the Christian church. The chief executive is the ultimate judge of those laws, and the Vicar of Christ has promised to be with him, and to keep from erring in his official and solemn decisions. Every man who calls himself a Catholic, is bound, in his own personal conduct to conform to the laws of the Catholic Church. He is bound to respect and obey the dogmatic decisions of the pope, in whatever is of faith or of morals. This obligation binds the Catholic general at the head of his armies, the Catholic politician in his councils of State policy, the Catholic judge on the bench, the Catholic ruler, whether high or low—whether he be governor or emperor. In every public, as in every private act, each Catholic is bound to square his conduct by the authoritative laws of the church; and of this the pope is the arbiter of the highest resort."

ABLUTION.—*Hall's Journal of Health* for April says: "Human skin scales are dissolved by the alkili of soap. A man may wash himself too much in soap and water; may actually wash away the scales of his body, leaving the pores so unprotected against heat and cold obstructions, that death will inevitably ensue."

FROM OUR EXCHANGES.

"A REIGN OF TERROR."—The *Boston Recorder* says: "In truth, we at the North, for the last twenty years, have had a reign of terror—more mild, subtle and invisible than that which is said to pervade the South, but no less real. There has been a world of effort, through resolutions in ecclesiastical and ministerial bodies and benevolent societies, to manufacture a popular opinion that shall compel ministers in their pulpits to agitate against slavery. And so far have these efforts succeeded, that in many places it has required more firmness than is allotted to poor human nature, for one who was convinced that the Scriptures do not allow such agitations, to hold his peace, and not join in it, against clear convictions of his conscience."

NO AID FROM CANADA.—Canada promptly refuses to aid Mr. Lincoln with either men or arms, to make war on the South. This is a wet blanket to the hopes of Black Republicans. Neither England nor France will aid them in their unholy work.

The *London Times* in its issue of April 19, says, alluding to the probability of a declaration of war by Mr Lincoln:

"It would be a great political error, not to say a crime, if the Republican President should plunge the new world into war in order to show his attachment to his party or his consistency with his former principles"

Of the resources and valor of the Border States it says:

"The Border States, particularly Kentucky and Tennessee, contain a population which for military purposes surpasses, perhaps, any in the Union. The fine race which inhabits these regions would prove formidable enemies to the Government at Washington if they should resolve on seceding."

The English regard Kentucky and Tennessee as the "Game Cocks" of the Union.

MILLIONS FOR DEFENCE.—Thomas Winans, the famous Baltimore millionaire, has offered his entire fortune of $7,000,000 to the support of the Southern cause.

EXECUTION OF A MAN FOR EXPRESSING ABOLITION SENTIMENTS.—We learn through the *Memphis Avalanche* that at the first station beyond Tennessee river on the Memphis, Clarksville, and Louisville Railroad, a man was hung by the populace on Thursday for expressing sentiments unfavorable to the South. He was known as Squire Nichols.

THE UNITED STATES TARIFF IN ENGLAND AND FRANCE.—The high tariff adopted by the last United States Congress has caused much dissatisfaction in England and France. In the English trade report brought by the Arabia, complaint is made that the United States are not content with bringing distress on, and derangement upon European traders by their political quarrels, but must also enact a tariff which is next to prohibitory, and thus shut the door to future commercial transactions. It states, also, that many American orders for goods have been countermanded. The official paper of the French Empire, the Paris Moniteur, expresses its indignation in strong terms at the increase of duties imposed upon French productions by the new tariff, and intimates the withdrawal of the national sympathy from the anti-slavery cause, on the ground of the palpable insincerity of those who made it a stepping-stone to power.

TAXES IN SOUTH CAROLINA.—According to the new schedule of taxation recently published in South Carolina, the average rate is 17 3-4 cents on every hundred dollars of property. On negroes the tax is $1 26, a very considerable reduction from the $15 a head reported in the abolition papers.

NOT TO MEET THIS YEAR.—The American Association for the advancement of Science was to meet at Nashville, Tennessee, on the 17th April, but it is said the meeting is to be postponed for one year, owing to the disturbed state of the country.

OUR CONSTITUTION.—The Washington correspondent of the New York Herald, telegraphs to that paper of the 25th ulto, as follows: There is a rapidly growing sentiment here among the conservative men favorable to the adoption of the Constitution of the Confederate States. They regard that instrument as a great improvement on the old one, and what is more important, they assert by its adoption the Union is again restored.

The *Missouri Baptist* says: The last hope of reconstruction seems to be quenched.

War, with all its consequences, has swept over the whole land. The South is a unit, or nearly so. The North is combined. Sectional antipathies, which years cannot remove, have been engendered or aroused to the fierceness of vengeance and lasting hate.

Henceforth the North is a different country—a foreign country to the South. The lines of division traced in blood cannot be easily obliterated.

We are here on the exposed border of the South. Removed from the seat of war, we yet have our honor, our principles, and our property at stake. We feel, through every artery of society, the effects of what is transpiring in Virginia, and Maryland, and the whole South.

But amid all this, let those of us who have been accustomed to danger, in this frontier land, who have never feared a fall, have ever been found ready for all emergencies, keep calm, valiant, and fearless.

Especially let us, as Christians, display the spirit of our Master. Let us give evidence that we believe in a superintending and all-wise Providence. Let us implore the guidance of Jehovah, and rely upon him in this time of need.

A GOOD EXAMPLE.

We most heartily commend the following action of Ft. Adams Church, Miss., to all the churches in this State and the Southern States. Can we not all unite in the petition:

FORT ADAMS, Wilkinson Co., Miss., May 4th, 1861.

To His Excellency, Jeff. Davis, President of the Southern Confederacy,

Honored and esteemed Sir:—At a regular meeting of the Fort Adams Baptist church in this place in Conference assembled, the following resolution was unanimously adopted, to-wit:

WHEREAS, We, as a people, are in the midst of trials, such as have never befallen us, and whereas, we firmly believe there is a God who is ever ready to hear humble, earnest prayer, and to defend the right; therefore, be it

Resolved, That we respectfully suggest to his Excellency, Jeff. Davis, the worthy President of the Southern Confederacy, the propriety of appointing a day for fasting, humiliation and prayer throughout the Confederacy, for the success of our government and its arms.

WM. GREEN, Moderator.
JOHNSA DORSEY, Ch. Clerk.

TO THE CHILDREN OF BAPTIST SABBATH SCHOOLS IN THE SOUTH.

Realizing the great advantage early Sabbath School instruction has been to me, *and especially the practice of committing portions of the New Testament weekly, and reciting them to my teacher*, thus giving me a familiarity with the Bible that I would never otherwise have attained, I am prompted to offer the following prizes: To the Sabbath School scholar that will commit to memory and recite to his or her teacher the largest number of consecutive verses in the New Testament, commencing with the second chapter of Matthew, during the year 1861, I will present with a copy of Cassell's illustrated folio Bible, which will be the most splendid illustrated copy of the Bible ever published. Bound in gilt, price $20—$25 with name in gilt, and one pocket clasp Bible.

To the scholar that commits and recites as above the second largest number of verses, I will present one copy of Sear's Pictorial Quarto Bibles, containing 1,000 illustrations, and one pocket clasp Bible, with name on each in gilt.

To the one that commits and recites as above the third largest number of verses, a fine gilt-edged and clasp Pocket Bible, with name in gilt upon the side, and a fine Hymn Book with name in gilt.

It is presumable that all Sabbath Schools that have suspended during the winter, will be started by the first Sabbath in April, and all churches intending to form Sabbath Schools this year, will have them organized by the last Sabbath in March. I appoint the first Sabbath in April as the day to begin to recite for the prizes. The number of verses to be certified by the teacher.

J. R. GRAVES, *Editor Tenn. Baptist.*

Will all papers friendly to this sort of emulation please copy a few times and call attention to it.

BAPTISM OF A PRESBYTERIAN MINISTER.—The other day, the Rev. Mr. Alexander, pastor of the Free Presbyterian Church, Brantford, Canada, in the presence of a crowded audience, announced to his people that he had adopted Baptist sentiments, and must bid them an affectionate farewell. Mr. Alexander is a man of eminent piety and ability, and has been a most successful pastor. He was to be baptised in the Baptist Chapel, Brantford, last Sunday. He will be quite an acquisition to the Baptist ministry in Canada.

Special Notices.

The Baptist State Convention.

The delegates and messengers to the Baptist State Convention, to be held with the Macon Baptist Church, commencing on Thursday before the 4th Sabbath in May, are requested to notice the following:

All who come by private conveyance are requested to report themselves at the store of Messrs. Tarrant, McLelland & Co., and all who travel by Railroad will be received at the Depot, and conveyances furnished them from thence to the houses of the brethren and friends, where ample accommodation will be provided for them. Members of the undersigned committee, appointed by the church, will be at each point mentioned, to receive and assign to those attending, places prepared for their accommodation.

Brethren Thos. Teasdale and Wm. M. Farrar have corresponded with the Engineers of the several Railroads running through our State on the route to and from Macon, and will report through the Mississippi Baptist the terms on which all attending the Convention will be conveyed.

We respectfully announce to all interested, that ample provision will be made for the accommodation of the Convention.

JAS. B. MCLELLAND, H. L. JARNAGIN, DANIEL DUPREE, } Com.

Macon, April 20th, 1861.

Cherokee Baptist Convention.

This body will meet in Calhoun, Georgia, on Friday before the third Sabbath in May. Ample arrangements will be made to accommodate all who may attend. Those who come by Railroad will be met at the Depot; and those who come by private conveyance will be met at the church and homes assigned them.

H. F. BUCHANAN, R. M. YOUNG, W. J. CANTRELL, A. W. REEVES, M. CURTIS, H. D. W. MURPHREE, S. MCGINNESS, } Com.

May 18, 1861—1f

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

PERRY DAVIS' PAIN KILLER, as an internal remedy has no equal. In cases of Cholic, Summer Complaint, Dyspepsia, Dysentery, and Asthma it will cure in one night, by taking it internally, and bathing with it externally. It is the best Linament in America. Its action is like magic, when externally applied to bad sores, burns, scalds, and sprains. For the sick headache, and tooth-ache, don't fail to try it. In short it is a Pain Killer. Owners of Horses read the following:

RIPLEY, OHIO, Dec. 9th, 1858.

This is to certify, that I have given the Pain Killer to Horses, for Cholic, and found it the best remedy I ever tried. It gives them ease quicker than any other remedy I ever used. I give, for a dose, half a twenty-five cent bottle, put into a pint bottle of warm water and molasses and drench them with it. I have always cured the worst cases without delay.

JOHN PORTER, Pro. Ripley Hotel.

MESSRS. CATCH & SON: The Ambrosial Oil I got of you had a happy effect. The Running Ulcer on my cheek bone, which had given me much pain, was cured by a few applications. I take pleasure in recommending it to the public. D. KELLY, Baker,
Howard Row, Memphis.

MESSRS. CATCH & SON: The medicine called Ambrosial Oil I got from you had a happy effect. I was bitten by two dogs at one time, and had both of my arms bitten. I applied the medicine, never stopped work, and was well in a few days. I can safely say it is a valuable medicine. E. R. ARMSTRONG, Painter, Memphis, Tenn.

For sale by Druggists everywhere.

Business Department.

☞ 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.

March 17, 1860.

☞ No allowance will be made or credit entered for money lost by mail, until a certificate is received, showing that the money was mailed according to directions—see "How to send money."☜

A WORD TO OUR PATRONS ABOUT MONEY.

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

GRAVES, MARKS & CO.

Acknowledgement of Payments.

The following new subscribers have paid to May 18th, 1862.

Eld W R Crawford, Eld R S Steele, Rev S Atherson, Eld John Starkey, Eld Joshua Gray, Eld Peter Setters, Charles Rice, John N Parker, Sam Dillard, Isaac J Clingman, A G Stuart, Miss Julia A Sanders.

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

Jessee Gifford July 10, B Henson June 2, Eld H Gotcher June 10, J Homers Oct 22.

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

John A Bain May 1, Col N Edmonston Aug 9, T W Kendrick Feb 11, Mrs P C Hobby Jan 10.

The following subscriber has paid to the date annexed to his name for 1863:

C Love Dec 1.

Advertising Department.

TO ADVERTISERS.

WE WOULD MOST RESPECTFULLY call the attention to the fact that

THE TENNESSEE BAPTIST,

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

It visits nearly 15,000 Families Weekly!

In every Southern, South-Western and Western State.

☞ BY FAR THE BEST ☜

Advertising Medium in the South or Southwest.

Advertisements strictly limited to Eight Columns.

TERMS:

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

For three months, per square	$5 00
For six months, "	15 00
For twelve months, "	25 00

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

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

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

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

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

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

GRAVES, MARKS & CO.

New Advertisements.

ATTENTION! ALL.

HO! EVERY ONE THAT THIRSTETH; come ye to the waters and drink freely of the Pyrenee Spring, at the Poplar Creek Academy; there Students are thoroughly, correctly, and properly taught. Come one, come all—everybody, and if you are not able to pay your Tuition, and wish to learn, come along. It is a healthy place, on the Huntsville and Middleton Road, in Chester county, Miss., Township 16, North; Range No. 7 East; where the Stage passes every day, between the Mississippi Central Railroad and the Mobile and Ohio Railroad. The Directory are composed of the best citizens of our county, and the Faculty are superior—so come along, and avail yourselves of superior advantages. We have the best of Teachers from the Mississippi State University. Our rooms are large, commodious, and well ventilated, and good board can be had at low prices. Ye young men just returning from our colleges and seminaries, because they are broke upon the account of wars, and the rumors of wars, who do not wish to go to the wars, nor who wish to pursue their studies, come right along to Poplar Creek Academy, where you will get your money back. Delay not, time is precious. The world keeps turning round every day—so do not wait till next week or next year, but come right along, remembering that procrastination is the thief of time. If any one wishes to study Latin, Greek, Hebrew, Mathematics, Natural Science, &c., here is the place to do so, come and see.

may11-2t PROF. W. C. HILL.

BOARDING SCHOOL

To be opened this summer at

LAUSANNE, SWITZERLAND.

PUPILS WILL ACQUIRE A READY one of the French and German languages, and be prepared for American Colleges. References—I. Ph. deLisle, Swiss Consul, New York; R. S. Lee, Esq., Baltimore, (whose son is now under the tuition of the undersigned); Hon. Martin Van Buren, ex-President of the United States, and others. See Prospectus, to be had at this office, or of the Director, Prof. Edward Kredt, 89 Saratoga street, Baltimore, Md. Prof. K. will leave for Europe July 20th, per United States steamer Argo. ap27-3t

INDUCEMENTS FOR

IMMEDIATE SUBSCRIPTIONS.

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

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

PREMIUMS.

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

GOOD UNTIL THE 1st OF JULY, 1861.

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

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

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

For Two Annual Subscribers at $2, any one of the books above and 1200 pages of Religious and Denominational Tracts, or either of the following valuable Monthlies:

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

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

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

For Five Annual Subscribers at $2—
A Fine Family Bible, quarto, with illustrations, Family Record, &c., and a Hymn Book, with name in gilt upon each, or, 1 copy of three periodicals viz:
Tennessee Baptist,
Southern Baptist Review.
and Youth's Magazine for 1 year!

PREMIUMS GOOD FOR ONE YEAR.

Wall and Robinson Histories, Vol. 1.
For nothing, or a little talk.

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

For Six Annual Subscribers at $2—
1 Vol. of Robinson's Works, or
1 Vol. of Wall's History of Infant Baptism
Each $3 50.

For Ten Annual Subscribers at $2—
1 full set of Robinson's Works, or
1 full set of Wall's History of Infant Baptism, nicely bound in Library style, worth $6.

For Twenty Annual Subscribers at $2—
One Body and Lung Brace, worth $12 50.

For Twenty Annual Subscribers—
$25 Worth of our Books, at Catalogue prices.

For Twenty-five Annual Subscribers—
Twenty-Five Dollars in Cash.

SEWING MACHINES for PREMIUMS.

For Fifty Annual Subscribers—
One of Howe's Fine Sewing Machines, warranted to be a fine article, and to give satisfaction. Price $50.

For 50 Annual Subscribers at $2—
One of Wheeler & Wilson's first class Sewing Machines. Price $50, warranted for 12 months.

For 50 Annual Subscribers at $2—
One of Grover & Baker's Noiseless Sewing Machines. Price $50.

For 50 Annual Subscribers at $2—
One of Singer's Sewing Machines, warranted for one year. Price $50.

A MAGNIFICENT MELODEON.

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

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

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

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

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

PREMIUMS

Sunday School & Juvenile Library Books.

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

For Eight Annual Subscribers at $2—
The Complete Library of the Southern Baptist Sunday School Union—50 delightful books.

or, Rollo's Tour, 30 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, Aiken Series, 4 vols. Price $1 25.

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.,
doc16 Nashville, Tenn

South-Western Publishing House,

NASHVILLE TENNESSEE.

The publications of Sheldon & Co. can be procured of Graves, Marks & Co. at the same rates of discount and time as they can in N. York.

VALUABLE HISTORICAL WORKS.

Robinson's Historical Works: in two vols.....$7 00
Vol. I. History of Baptism.....$3 50
" " " In sheep.....$4 00

Vol. I. has just issued from the press. It is a magnificent volume of 560 royal octavo pages, containing all the original engravings. It is unquestionably the most beautiful work ever issued from the Southern press.

Vol. II. Ecclesiastical Researches.....$3 50
This volume will follow next year.

Wall's History of Infant Baptism, and Gale's Reply, in 2 vols.....$7 00

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

Opinions of the Press and Brethren.

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

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

Eld. W. C. Buck, editor of Baptist Correspondent, Marion, Ala.

MESSRS. GRAVES, MARKS & CO.: Dear Brethren—I learn that, among other things, you contemplate republishing Robinson's History of Baptism, and the work of Dr. Wall on that subject. This information is very gratifying to me; for I have for fifteen years sought diligently, in all the cities east and west, for a copy of Robinson's History of Baptism, and have not been able to find one for sale. The controversy on Baptism is assuming a firm and springing questions so peculiar to the nineteenth century, as to demand the most direct appeal to the most reliable Histories of

FAMILY READING.

THE MEN FOR THE TIMES

Give us the nerve of steel
And the arms of fourfold might,
And the strength of will that is ready still
To battle for the right.

Give us the eye to weep
That honest tear of feeling,
That shuts not down for the world's dread frown,
The genuine heart revealing.

Give us the mind to feel
The sufferings of another,
And fearless power in the dying hour,
To help a suffering brother.

Give us the clear, cool brain,
That is never asleep or dozing;
But sparkling ever, with bold endeavor,
Wakes the world from its prosing.

Ah! give us the nerve of steel,
And the hand of fearless might,
And the heart that can love and feel,
And the head that is always right.

For the foeman is now abroad,
And the earth is filled with crimes;
Let it be our prayer to God,
Oh! give us the men for the times.

Little Stories for Little Children.

THE THISTLE AND THE VIOLET:
OR,
Boldness and Modesty.

"Please don't push and crowd so," cried the timid violet to the great, coarse, flaunting thistle, that grew close by, and had completely overrun its less assuming neighbor: "you give my roots no time to spread, and, for the life of me, I can scarcely get a glimmer of sunlight all day long, or a drop of dew to quench my thirst at night, for your rank and thorny tops. If you keep on crowding me as you have done, I shall soon die for want of sustenance."

"What will I care if you do?" asked the mocking thistle. "Might makes right. I am stronger than you, and will grow and spread all I can, and take up just as much of the earth, the sunshine, and the dew, as possible. Look at me, you little insignificant blossom. *I* have size, strength, beauty; you are so small one can hardly find you, and so insignificant you are not worth seeking. 'Tis all well enough that you should die; but what a loss to the world, should I be deprived of one iota that might increase my size and beauty! Die, little violet; you will only leave me the more room to grow."—Thus the thankless thistle exalted its head still more and more, putting on airs of pride, and spreading its great thorny leaves and branches over the poor, resistless violet, completely depriving it of the sunlight that was its life.

Then the thistle sang a boasting, derisive song:

Come hither all the world, and see my form of beauty rare,
My stately head, that never bows to noble or to fair,
Come view my tall and graceful stalk, so goodly and so stout,
Clad in green leaves, and armed with stings that guard me round about.
Right proud and bold and gay am I, and know not coward fear,
Nor stoop to heed the lowly plants that cower round me here.
Oh, come, admire my purple flowers, my balls of downy white,
Where winged seeds, like insects gay, mount upward in their flight,
Hasting to plant, in vale and mead, my children stout and hale,
That yet shall flourish, thousands strong in many a verdant dale.

While yet this song of pride was in her mouth, the honest farmer passing by, espied the noxious thistle, and taking out his sharp knife, cut it down even with the ground.—"I allow no such high-headed, good-for-nothings as you on my lands," muttered the farmer, kicking the expiring thistle contemptuously into the brook. And as he looked again at the spot where the bold cumberer of the ground had flourished, he espied the violet, now meekly smiling beneath the kind beams of its much-loved sun. Then the farmer said, "Smile on, little meek-eyed flower. Looking at thee, I am carried back to childhood, and innocence, and my mother's knee. How oft, in those golden days, have I laid thereon fragrant offerings of blossoms, such as thou art, receiving in return the richest of rewards, my fond mother's approving kiss. Smile on, sweet violet. I will come again, and look on thee, and dream I am a child once more, at my gentle mother's knee."

So the unassuming violet flourished long, long after the haughty thistle was no more.

A FABLE.

Two neighbors, whose names were Self and Will, attempted to cross a stream from opposite sides upon a foot bridge so narrow as to allow of but a single footman at the same time. They met about midway of the stream, where each insisted that the other must turn back and give the right of the way. Each claimed to be first on the bridge, and maintained his ground as a prior right.—Each contended for this right as a matter of *principle*, which would allow of no concession. Each pleaded urgent and important business. Will *felt* himself *morally* bound to maintain his rights. Self could not in *conscience* make concession without *sacrificing* his *honest convictions*.

Arguments resulted in angry words, and from hard words they soon came to blows; and in the struggle to maintain each others rights, both fell together in the stream.—Each, with much difficulty gained the shore, exhausted and shivering from a cold bath.—Each consoled himself with the idea of "personal suffering for righteousness' sake," and both became bitter enemies for life.

While they were muttering revenge upon each other, two other neighbors, Love and Kindness, met in like circumstances upon the same bridge. It was a meeting of glad surprise. They exchanged cheerful and happy greetings, and each insisted in yielding the right of the way to his brother. Each desired to be first in the concession, and to carry out each other's *principles*, both twice crossed the bridge together.

After a friendly chat they parted company, finding in their experience a practical reason for the injunction: "Let each esteem the other better than himself.

"FATHER NEVER PRAYS."

Mr. L——, is a wealthy man, and with his wife and young family resides in one of our great cities. Mrs L——, a few years since, became the subject of divine grace, and is an humble and devoted follower of her Savior.

For a long time her husband's heart remained untouched. Morning and evening the pious mother gathered her little household about her, and the incense acceptable to God, the sacrifice of Christian hearts at the family altar, went up daily to his mercy-seat. But the husband and father of the family was never one of the happy group. Like the man in the parable, when bidden, he would not come, but went to his merchandise in the city.

How many Christian mothers among us every day assemble their loved ones about the family altar to ask for the divine blessing and pardon of their sins, and to give thanks, when he who should be the head of the family, even as Christ is the head of the Church, turns his back upon these duties?

One morning when Mrs L—— was gathering her little flock about her for prayers, Willie, the youngest, a boy three years old, steadily resisted the call and started to go down stairs with a very manly strut. "Come to prayers, Willie," said his mother gently.

"No, mamma; I don't want to say my prayers. I am a gentleman. Gentlemen never say their prayers, I am going to be a gentleman, and so I am not going to say my prayers any more."

"But gentlemen do say their prayers, Willie," said his mother; "they pray to God to take care of them; and I want my Willie to be a good boy that God may love him; and you cannot be a good boy if you do not pray."

"Father never prays," answered the little fellow; "father is good, and never prays."

"O, little Willie, don't say so," said the tearful mother; "you do not know that; father does not meet with us morning and evening, but it does not follow that he never prays."

The little boy yielded, and the thoughtful mother pondered the saying in her heart, "Father never prays."

That evening after the little ones had laid them down to sleep, Mr. L——, and his wife sat quietly together, and the gentle wife told the story of little Willie, and his argument, "Father never prays."

The strong man bowed his head, while tears dropped upon his book. "A little child shall lead them." The father was conquered. He acknowledged his sinful example, and the two knelt down together and offered up their *first united* sacrifice and prayer. From that Mr. L——, was never absent from the family altar. However pressed with business, he *made* time to serve God. It is now a most devout and happy family. May God's blessing ever rest upon them!

May it never be said of any husband and father who reads this little incident, "Father never prays." Children are great observers, and note many things of which we take no account. What an awful testimony from a child at the judgment seat,—"My father never prayed!"

JUSTICE TO OPPONENTS.—It was the custom of the Persians, to "speak of their mortal enemies, with whom they were at deadly war, as honorably and justly as their virtues deserved."

If this had always been the wont of controversialists, there is scarcely a page in the history of the world but would have been the brighter for it.

As a universal rule in health, and, with very rare exceptions, in disease, that is best to be eaten which the appetite craves or the taste relishes. Persons rarely err in the quality of the food eaten; nature's instincts are the wise regulators in this respect.

The Adviser.

Averting Disease.

Pain is a blessing; it is the great life-preserver; it is the sleepless, faithful sentinel which gives prompt warning that harm is being done. Pain is the result of pressure on or against a nerve without a blood-vessel in close proximity. In health, each blood-vessel is moderately full; but the very moment disease, or harm, or violence, by blow or cut or otherwise, comes to any part of the body, nature becomes alarmed as it were, and sends more blood there to repair the injury—much more than is usually required; and additional quantity distends the blood-vessels, presses against a nerve, and gives disquiet or actual pain. In these cases this increased quantity of blood is called "inflammation." Again, if a man eats too much, or is constipated, or by some other means makes his blood impure, it becomes thickened thereby, and does not flow through its channels as freely as it should; hence it accumulates, dams up, congets, distending the veins, which in their turn make pressure on some adjoining nerve, and give dull pain, as headache. This congestion in the arteries gives a sharp, pricking pain.

Pain, then, is the result of more blood being determined to the part where that pain is, than naturally belongs to it. The evident alternative is to diminish the quantity of blood, either at the point of ailment or in the body in general. Thus it is that the mustard-plaster applied near a painful spot, by withdrawing the blood to itself, gives instantaneous relief. Opening a vein will do the same thing; and so, but not as expeditiously, will any purgative medicine, because that by all these things, by diminishing the amount of fluid as to the whole body, each particular part is proportionably relieved. On the same principle is it that a "good sweat" is "good" for any pain, and affords more or less relief. Friction does the same, even if it is performed with so soft a thing as the human hand, for any rubbing reddens, that is, attracts blood to the part rubbed, and thus diminishes the pain at the spot where there is too much blood.

1. The instant we become conscious of any unpleasant sensation in the body, eat nothing. 2. Keep warm. 3. Be still.

These are applicable and safe in all cases; sometimes a more speedy result is attained if, instead of being quiet, the patient would, by moderate, steady exercise, keep up a gentle perspiration for several hours. In many cases, this remedy will become more and more efficient, with increasing intervals for need of its application, until at length a man is not sick at all, and life goes out like the snuff of a candle or as gently as the dying embers on the hearth.—*Dr. Hall.*

Life's Maxims.

Near by the little cottage on the banks of the Hudson, among the dozen dead from the burning of the "Henry Clay," there was one form which attracted attention above all others; it was that of a tall, old man, who had already lived beyond his three-score and ten; there was in his features a dignity in death, which showed without information, that he had been a man of mark in his day. On opening his pocket-book there was written the honored name of "Stephen Allen," and among his papers there was found a printed scrap, dingy and soiled, almost worn out with the frequent foldings and unfoldings, showing very clearly that it had been perused often and long for counsel and guidance, its principles and its precepts embody the secret of a long life; of a healthful, useful, and honorable old age. We lived near by at the time, and the whole scene has left a life-long impression. The paper was entitled: "The Maxims of Life; or How to be Happy."

Keep good company or none.
Never be idle.
If your hands can not be usefully employed, attend to the cultivation of your mind.
Live up to your engagements.
Keep your own secrets, if you have any.
When you speak to a person, look him in the face.
Good character is above all things else.
Your character can not be essentially injured except by your own acts.
If any one speaks evil of you, let your life be such that none will believe him.
Drink no kind of intoxicating liquors.
Ever live (misfortunes excepted) within your income.
When you retire to bed, think over what you have been doing during the day.
Make no haste to be rich, if you would prosper.
Small and heavy gains give competency with tranquillity of mind.
Never play at any game of chance.
Avoid temptation, through fear you may not withstand it.
Never speak evil of any one.
Be just before you are generous.
Keep yourself innocent, if you would be happy.
Save when you are young, to spend when you are old.

Philosophy of Rain.

To understand the philosophy of the beautiful and sublime phenomenon, so often witnessed since the creation, and essential to the very existence of animals, a few facts, derived from observation, and a long train of experiments must be remembered.

1. Were the atmosphere everywhere at all times, at a uniform temperature, we should never have rain, or hail, or snow. The water absorbed by it in evaporation from the sea and the earth's surface would descend in an imperceptible vapor, or cease to be absorbed by the air when once fully saturated.

2. The absorbing power of the atmosphere, and consequently its capability to retain the humidity, is proportionably greater in cold, than in warm air.

3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth the colder do we find the atmosphere. Hence the perpetual snow on the very high mountains in the hottest climates. Nor, when by continual evaporation the air is heavily saturated with vapor, though it be invisible, and the sky cloudless, if its temperature be suddenly reduced by cold currents of air rushing from above, or from a higher to a lower latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools, and, like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot cool.

How singular, yet how simple, the philosophy of rain! What but Omniscience could have devised such an admirable arrangement for watering the earth!—*Scientific American.*

SUCKING UP WATER FROM SAND.—Livingstone, the African traveler, describes an ingenious method by which the Africans obtain water in the desert:—"The women tie a bunch of grass to one end of a reed about two feet long, and insert it in a hole dug as deep as the arm will reach, then ram down the wet sand firmly around it. Applying the mouth to the free end of the reed, they form a vacuum in the grass beneath, in which the water collects, and in a short time rises to the mouth." It will be perceived that this simple, but truly philosophical and effectual method, might have been applied in many cases, in different countries, where water was greatly needed, to the saving of life. It seems wonderful that it should have been now first known to the world, and that it should have been habitually practiced in Africa, probably for centuries. It seems worthy of being particularly noticed, that it may no longer be neglected from ignorance. It may be highly important to travelers on our deserts and prairies, in some parts of which water is known to exist below the surface.

MEMOIRS.

Olivia A. Beckwith.

Died at the residence of her mother, three miles west of Smithville, DeKalb county, Tennessee, on 11th of April, 1861, Miss Olivia A. Beckwith, in the 23d year of her age. She was a consistent member of the Baptist church for three years. She died like a Christian. She bore her afflictions like a soldier. She met death, after a protracted illness of ten months, like one who knew the angels of heaven were near to waft her soul to eternal happiness. Olivia thou has gone where trouble is no more. J. E. B.

Smithville, Tenn., May 7th, 1861.

Sister Morris.

It has pleased the Judge of quick and dead, by a wise dispensation of his Providence, to remove from our midst, by the ruthless hand of death, sister Morris, who was born August 22, 1825, and died October 5, 1860. Sister Lucinda Morris was the wife of Bro. T. M. Morris. She lived a pious Christian, and died as all Christians die, in triumphs of a living faith. The Baptist church of Tullahoma has lost a pious walking sister, but while we mourn her departure, she is enjoying the fullness of that love that makes glad the city of our God. Sister Morris left a good and kind companion, who, with a broken heart, has to take a mother's care over the little helpless children. May the donor of all grace give him grace and fortitude to bear him up in his sore afflictions, and may he remember that these afflictions, which are short, will work out for him a far more exceeding and eternal weight of glory.

Like her, our spirits soon shall fly,
From this unfriendly house of clay,
To kindred souls above the sky,
And be as bright and blest as they.

THOMAS FOWLER.

Tullahoma, Coffee county, Tenn.

Dr. Thos. A. W. Brandlitt

Died at his residence in Chickasaw county, Miss., of the 13th of November, 1860. He was the youngest son of Jessee H. and Esther Brandlitt; was born November, 1824, in Tuscaloosa county, Alabama; moved with his father in 1834 to Pontotoc county, Miss. He was a student at La Grange College, Alabama, and afterwards a medical student at Lexington, Ky. After graduating, he returned to his father's house, and proved to be an energetic and successful physician. In December, 1852, he was married to Candice A., daughter of John McIntosh, and moved to his place in Chickasaw, where he lived until his death, a successful planter, a good physician, a firm and upright citizen, and a consistent Christian.

When a youth he made a profession of religion, and was buried with Christ in baptism at Tockalish, Pontotoc county, Miss. He often sought for the full assurance of his acceptance with God, and even when young in the cause, would seek the company of ministers, that they might aid him in examining his own case in this particular. He was positive and firm in his positions, and had no compromise to make with what he supposed to be error.

The perfect composure and resignation with which he met death, in the full exercise of his mental powers, indicated that he had fought the fight of faith, and come out more than conqueror at last, through Christ, who loved him and died for him. His exhortation to the surrounding friends, and to his servants, who, by his request, were called around his bedside, and then to his wife, both in respect to herself and the rearing up of his children in the nurture and admonition of the Lord, was freighted with heavenly spirituality. He expressed himself as seeing his own way clear, and with a solemn and serene expression resting upon his countenance, giving to every feauture something of a heavenly radiance, he breathed his last breath as if in the arms of his Savior. B.

Mississippi Baptist please copy.

Mrs. Julia Farrow.

Died in Shelby county, Tenn., on the 19th of March, 1861, Mrs. Julia Farrow, wife of Jessee J. Farrow, daughter of Benjamin Bledsoe, of DeSoto county, Miss., aged 27 years and 6 months. She had been sitting up with her little son, her only child, who was sick, and being seized with a chill, she lay down before the fire and fell asleep. In this situation her clothing caught fire, and she was burned to death. She said but little, asking the prayers of her friends, and died without a struggle. Sister Farrow had been a professor of religion in the Baptist denomination for nine years, and was highly esteemed as a lady, and as a member of the church. Her afflicted husband has since been called to mourn the death of their only child. May God grant him, in his double bereavement, that consolation which the world cannot give. L.

Henry Fite.

Died at his residence, DeKalb county, Tenn., Feb. 23d, 1861, Henry Fite, in his 60th year. He professed religion in 1820, and joined Salem church; ordained deacon June, 1829; licensed to preach June, 1833, and ordained to the ministry August, 1837; was a good doctrinal preacher, of exemplary morality. The last eight or ten years of his life he was pastor of the Salem church, and was much lamented by the same. He left a large family to mourn his loss. But he is taken from the evil to come. As he once delighted in hymning the Redeemer's praise, he now rejoicing in the glorious anthems of ten thousand times ten thousand, "which are echoing along the shores of immortality." Blessed are the dead who die in the Lord.

Farewell!
Sad are the hearts that thou hast left behind thee,
Dreary the scenes where once thy goodness shone,
And yet they mourn not that they have resigned thee,
To heaven's high keeping, oh thou happy one!

Farewell!
They speak thy cherished name, and warm tears gather
In the fond eyes that rest no more on thee;
But in the presence of the Almighty Father,
There loved and lost they hope again to see.

MOSES FITE.

D. W. Myers.

BEAR CREEK, April 28, 1861.

WHEREAS, It has pleased God, in his effective providence, to take from our midst our beloved brother, D. W. Myers; therefore, be it

Resolved, That while we would desire to feel resigned to that will which overrules for all good, we still feel that our present loss is of no common magnitude; that our brother, though young, was full of zeal for the cause of the Savior; and though cut off in the morning of life, yet he has done enough to endear him to the affections of all who knew him.

Resolved, That we deeply sympathise with his companion and bereaved friends; and that we feel that we could do no less than to express it in this manner.

Resolved, That a copy of these resolutions be furnished the family and friends of our deceased brother, and another copy for the Tennessee Baptist.

Brother D. W. Myers was born 6th of July, 1830, and died 17th of March, 1861. He professed religion in 1850, and joined the church immediately. Till the day of his death, he lived a pious and consistent member, an ornament to the church, and an example to the world. He bore his afflictions patiently, and died in the triumphs of a living faith.

G. W. POCHERT, Pastor.
S. C. TWEATT, C. C.

Young Ministers' Historical Library.

COST $60.

Ecclesiastical.

Robinson's Historical Works.....cloth, 7 00, sheep,	8 00
Wall's History of Infant Baptism and Gales' Reply,	3 50
Orchard's Chronological History of Baptists, 2 vols.,	2 00
History of the Reformation, unabridged,	3 00
Ten Days' Travel in search of the Church,	1 00
Memorials of Early Christianity,	1 00
History of Primitive Christianity, [Coleman]	1 50
Struggles and Triumphs of Religious Liberty,	75
Backus' Church History of N. E. Baptists,	75
Adam's First Baptist Church in America,	25
Origin of Baptism, [Ford,]	40
Mosheim's Church History,	3 50
Vindicationes Baptistæ, [by T. G. Jones]	1 00
History of Bible Translation,	1 25
Winton's History of Baptism,	75
History of Romanism, [Dowling.]	2 50
History of the Millennial Doctrine,	1 00
Milman's History of Latin Christianity,	12 00
Neal's History of the Puritans,	4 00

Political-Religious Histories.

Gibbons' Rise and Fall, 6 vols.,	4 00
Rollin's Ancient History—abridged,	1 50
Macaulay's History of England, 4 vols.,	2 25

Young Ministers' Exegetical Library.

COST $40.

Encyclopedia of Religious Knowledge,	$5 00
Baptist Library,	3 50
Fuller's Works,	6 00
Notes on New Testament, 2 vols.,	2 50
Harmony and Exposition of our Lord's Great Prophecy	1 50
Exposition of the Apocalypse (Lord)	2 00
Laws of Figurative Language,	75
Laws of Prophetic Symbols,	80
Synonyms of the New Testament (Trench)	80
Trench on the Parables,	75
The Second Coming Coming of Christ,	1 25
Prey's Scripture Types, 2 vol.,	1 50
Extent of the Atonement, [Jenkins]	1 00
Scriptural Paradoxes explained,	1 00
Dagg's Manual of Theology,	2 00
Exegetical Lake Lexicon,	25
Carson on the Book of Esther,	1 00
Carson on Providence,	1 00
Philosophy of the Plan of Salvation,	1 00
State of the Impenitent Dead,	50
The Messiah's Throne,	1 00
Hackett's Bible Illustrations,	1 00
Atlas and Biblical Geography,	1 75
Minister's Text Book and Treasury,	80
Atheism, Scepticism, Universalism Exposed in Infidel's Daughter, by Dayton,	1 00

Miscellaneous—Reading and Reference Library.

COST $40.

Greek Concordance of New Testament,	3 50
Greek Prepositions and Cases of Nouns,	3 50
Webster's Unabridged Dictionary,	5 00
Cruden's English Concordance,	1 50
Butler's Analogy,	1 00
Palestine Past and Present,	3 50
Carson's Knowledge of Jesus,	1 00
(The Great Commission,	1 00
The Great Teacher,	1 00
Christian Life,	1 25
God Revealed in Nature and in Christ,	1 00
City of the Great King (Dr. Bowler)	3 50
Origin and Inspiration of the Bible, [Gaussen.]	1 50
God Revealed in Creation, &c., [Walker.]	1 00
Study of Words, [Trench.]	1 00
Lessons in Proverbs, [Trench.]	1 00
Taylor's Holy Living, [Taylor]	1 25
Precious Stones of the Heavenly Foundation,	1 00
Lessons from Jesus, [Ballern.]	75
Glimpses of Jesus,	75
Losing and Taking of Mansoul, [Patton.]	1 00
Remains of Fuller,	1 00
Christian Mirror,	50
State of the Impenitent Dead,	50
Fables of Infidelity,	75
Christ our Life,	75
Power of Prayer,	1 00
Bride in the Lebanon,	75
Blind Bartimeus,	60
Living Epistle,	60
Daily Thoughts,	50
Truth is Everything,	50

Sermons.

Pendleton's Fifty Short Sermons, (with portrait.)	1 00
R. Fuller's,	1 00
Tennslale's Revival,	1 00
Wayland's to the Churches,	1 00
New York Pulpit for 1858,	1 00
Select Discourses of German Divines,	75

GRAVES, MARKS & CO.

ILLINOIS LANDS.

MAP OF THE

ILLINOIS CENTRAL RAILROAD.

HOMES FOR THE INDUSTRIOUS

IN THE

Garden State of the West.

THE ILLINOIS CENTRAL RAILROAD CO.

HAVE FOR SALE

1,200,000

Acres of Rich Farming Lands in Tracts of Forty Acres and upwards, on Long Credits and Low Prices.

Mechanics, Farmers and workingmen

The attention of the enterprising portions of the community is directed to the following statements and liberal inducements offered them by the

ILLINOIS CENTRAL RAILROAD CO.

Which, as they will perceive, will enable them, by proper energy, perseverance, and industry, to provide comfortable homes for themselves and families, with, comparatively speaking, very little capital.

Lands of Illinois.

No State in the valley of the Mississippi offers so great an inducement to the settler as the State of Illinois. There is no portion of the world where all of the conditions of climate and soil so admirably combine to produce these two great staples, Corn and Wheat, as the Prairies of Illinois.

The Southern Part

Of the State lies within the zone of the Cotton regions, while the soil is admirably adapted to the growth of Tobacco and Hemp, and Wheat is worth from 70 to 80 cents per bushel more than that raised further north.

Rich Rolling Prairie Lands.

The deep rich loam of the prairies is cultivated with such wonderful facility that the farmers of the Eastern and Middle States are moving to Illinois in great numbers. The area of Illinois is about equal to that of England, and the soil is so rich that it will support twenty millions of people.

Eastern and Southern Markets.

These lands are contiguous to a railroad 700 miles in length, which connects with other roads and navigable lakes and rivers, thus affording an unbroken communication with the Eastern and Southern markets.

Application of Capital.

Thus far, capital and labor have been applied to developing the soil; the great resources of the State in coal and iron are almost untouched. The invariable rule that the mechanic arts flourish best where food and fuel are cheapest, will follow, at an early day in Illinois, and in the courses of events, as surely as the natural laws and necessities of the case warrant the belief that at least five hundred thousand people will be engaged in the State of Illinois in various manufacturing employments.

Railroad System of Illinois.

Over $100,000,000 of private capital have been expended on the railroad system of Illinois. Inasmuch as part of the income from several of these works, with a valuable public fund in lands, go to diminish the State expenses, the TAXE ARE LIGHT, and must consequently every day decrease.

The State Debt.

The State debt is only $16,106,278 14, and within the last three years has been reduced $2,959,746 80, and we may reasonably expect that in ten years it will soon become extinct.

Present Population.

The State is rapidly filling up with population. 853,025 persons having been added since 1850, making the present population 1,719,460, a ratio of 102 per cent. in ten years.

Agricultural Products.

The Agricultural products of Illinois are greater than those of any other State. The products sent out during the past year exceeded 1,200,000 tons. The wheat crop of 1860 approximates 35,000,000 bushels, while the corn crop yields not less than 140,000,000 bushels.

Fertility of the Soil.

Nowhere can the industrious farmer secure such immediate results for his labor as upon these prairie soils, they being composed of a deep rich loam, the fertility of which is unsurpassed by any on the globe.

To Actual Cultivators.

Since 1854 the Company have sold 1,300,000 acres. They sell only to actual cultivators, and every contract contains an agreement to cultivate. The road has been constructed through these lands at an expense of $30,000,000. In 1856 the completion of forty-nine counties through which it passes was only 335,000, since which 479,228 have been added, making the whole population 814,801, a gain of 143 per cent.

Evidences of Prosperity.

As an evidence of the thrift of the people, it may be stated that 600,000 tuns of freight, including 8,000,000 bushels of grain and 250,000 barrels of flour were forwarded over the line last year.

Education.

Mechanics and workingmen will find the free school system encouraged by the State and endowed with a large revenue for the support of schools. Their children can live in the sight of the church and schoolhouses, and grow up with the prosperity of the leading State in the Great Western Empire.

PRICES AND TERMS OF PAYMENT.

The prices of these lands vary from $6 to $20 per acre, according to location, quality, &c. First-class farming lands sell for about $10 to $12 per acre, and the relative expense of subduing prairie lands as compared with wood land is in the ratio of 1 to 10 in favor of the former. The terms of sale for the bulk of these lands will be

ONE YEAR'S INTEREST IN ADVANCE.

At six per cent. per annum, and six interest notes at six per cent, payable respectively in one, two, three, four, five, and six years from date of sale, and four notes for principal payable in four, five, six and seven years from date of sale; the contract stipulating that one-tenth of the tract purchased shall be fenced and cultivated, each and every year, for five years from the date of sale, so that at the end of five years one-half shall be fenced and under cultivation.

Twenty Per Cent. will be Deducted

For the valuation for cash, except the same should be at six dollars per acre, when the cash price will be five dollars.

Pamphlets descriptive of lands, soil, climate, productions, prices and terms of payment, can be had on application to

W. P. FOSTER,
Land Commissioner, Illinois Central Railroad,
Chicago, Illinois.

For the name of the Towns, Villages and Cities situated upon the Illinois Central Railroad, see pages 188, 189, 190 Appleton's Railway Guide. sp27-1y-now

---

D. W. HUGHES,

WATCHMAKER & JEWELLER,

No. 2 UNION STREET, NEAR MARKET,

NASHVILLE, TENN.

ja28-1y

Medical, &c.

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

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

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

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

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

Boston, April, 1858.
Sold by druggists everywhere. Price 75 cents per bottle.
J. N. HARRIS & CO. Proprietors.
Cincinnati, Ohio.
For the Western and Southern States.
Sold wholesale and retail by W. W. Berry & Demoville, Nashville; J. M. Mills, Frankfort, Ky.; Edward Wilder, Louisville, Ky.; J. Wright & Co., New Orleans, La.; Scovil & Mead, New Orleans, La.; John D. Park, Cincinnati, Ohio. sep8—1y

---

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

Doctor Baakee has made a new discovery of a "Fluid," that will produce absorption of the "Cataract," and restore permanent vison to the Eye, without resort to the knife. All diseases of the

Eyes and Ears,

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

Artificial Eyes, and Tympanums, or Ear-Drums,

which are suitable for either sex and all ages—inserted in five minutes. Ear-Trumpets of every description; also every variety of artificial articles known in the world—a large assortment of beautiful and durable

Artificial Hands,

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

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

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

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

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

dec17—tf DOCTOR BAAKEE.

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

Applied externally it cures felons, boils and old sores, severe burns and scalds, cuts, bruises and sprains, swelling of the joints, ringworm and tetter, broken breasts, frosted chilblains, tooth-ache, pain in the face, neuralgia and rheumatism.

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

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

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

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

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

The Pain Killer

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

Be sure you call for and get the genuine PAIN KILLER, and none of the many worthless nostrums offered for sale.

Prices—25 cents, 50 cents, and $1 per bottle. Sold by medicine dealers everywhere. J. N. HARRIS & CO.,
Proprietors for the South and West,
Cincinnati, Ohio.

Sold wholesale by W. W. Berry & Demoville, Nashville, Tenn.; Fain, Henderson & Co., Nashville, Tenn.; S. Mann, Field & Co., Memphis, Tenn.; J. Wright & Co., New Orleans, La.; Scovil & Mead, New Orleans, La.

aug13, 1860—1y

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

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

Cerate, or Ointment,

and you have a permanent cure.

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

Sore Nipples

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

Sold by most medicine dealers.

J. N. HARRIS & CO., Proprietors, Cincinnati, Ohio,
For the Western and Southern States,

to whom all orders for the above medicines should be addressed.

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

sep8—1y

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

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

I have been using Dr. Shallenberger's Fever and Ague Pills in my family for more than a year, and have no hesitation in saying that they are the best medicine I have ever used for Fever and Ague. They have never failed in any case in which I have given them. D. S. BURNS,
Pastor of Baptist Church, Canton, Miss.

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

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

Gents: We take pleasure in stating that on yesterday our