Tennessee Baptist.

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

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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 *buried*, 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 sinners 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. 1: 2; Eph. i: 1; Col. i: 1-5; Acts ii: 41, 42; Matt. xviii: 20—22-8; 2 Cor. vii: 6-19; Rev. ii: 23; Philip. xxvi: 27; 1 Cor. v: 12-13.

5. The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ, *as such* (i. e., in church capacity) not as a test of *christian fellowship* or personal feeling of one communicant towards another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he comes again; and being a *Church act*, it becomes incidentally, a symbol of *Church relationship*; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordinarily gives them the right. See 1 Cor. v: 5-13.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, into the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only therefore, can answer this design, and the profession of baptism cannot be made by *children*, except "*the children of God by Faith*." Matt. iii: 16; and xxviii: 16; Mark xvi: 16; John iii: 2-3; Acts viii to the close; Rom. vi: 4-5; Col. ii: 12; Gal. iii: 26-27.

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

Six Important Facts.

1. *All scholars, critics and lexicographers*, of any note, unanimously declare that the primary (i. e., first) and *leading* signification of "*Baptism*," is to dip or immerse, while some of the very best scholars of any age, affirm, that it has *neither 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 *eternal or aristocratical* governments, (i. e., in the hands of the clergy or a few as a session,) are *anti-scriptural* and *anti-republican* tyrannies which no christian can lawfully countenance, or 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 Tessena, 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 examples, 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 *trafficke* with the ordinance or organization of his church or kingdom, as to make or change his laws, and substitute one thing for another. To surrender what HE has established is *treachery*—to change them, TREASON.

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

BAPTIST COROLLARIES.

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

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

3. Since nothing is more evident than the fact, that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them, when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the act on our part into a recognition of their claims, and thus confirm their followers in error.

4. Nothing can be more inconsistent than to admit those preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and churches any member of our own denomination.

This, we claim, is one of the Old Landmarks of the Baptist Church.

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council, or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.

6. That since each Church of Christ is an independent body, no one church can expect any other to endorse its acts, only so far as they are in strict accordance with the laws of Christ.

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

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

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

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

10. Baptists are not Protestants. Since they never had any ecclesiastical connection with the Papacy, they are now and have been the repudiators of the principles and practices of Papacy, whether found in Rome or in the Protestant sects that came out of her.

11. We regard Protestantism, as well as the Reformation of 1827, as based on the assumption that the prophecies and declarations of Christ touching his church are false, thus making Christ an impostor, 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 unmerved ministry, are null and void.

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

4. No member should submit to an arrangement or trial brought and conducted in violation of the laws of Christ. Each member is individually responsible to Christ for the 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, to do not to countenance, recognize, aid or abet those who teach error, or to confirm them in error.

Mr. Editor:—In my journeyings a few days ago, I came across an old newspaper printed in North Carolina, in the year 1833, in which I find the enclosed printed speech of our old brother and friend James Whitaker, Sen., (then a member of the General Assembly of North Carolina,) upon the difficulties that at that day struck the government to its centre, called South Carolina Nullification. I think the republishing of this speech may have some good effect at this time, as it exhibits the meaning of the Constitution, much more correctly than President Lincoln has done in his late message to Congress, now in session. As the piece is not lengthy I hope you will give it a place in your useful paper at an early day.

Your friend and brother, WILEY PHILLIPS.

SPEECH OF JAMES WHITAKER, ESQ.

Delivered to the Freemen of Macon County, on the Thursday of June Court 1833, held in Franklin.

After speaking at some length on the South Carolina Resolutions, Mr. Whitaker goes on to say:

Thus gentlemen, having given you substantially the reasons which governed my vote on that occasion, I might be expected to stop; but I feel disposed, by your permission, to give my views more at length on the principles and structure of our Government. I do so, because I think you are entitled to them, and because I believe that the true character and principles of our Republican System are not as well understood as they might be, and, therefore, not as highly prized as they should be.

And here let it be remembered, that there is now, and ever has been since the war of the Revolution, two powerful parties in the Government, entertaining precisely different principles and different views of administering the affairs of the Union. The one party in favor of a great Notional or Consolidated Government; in which the States are merged into one General Government, with unlimited power. The other party contending that the individual States are so many sovereignties, or, as Washington styles them, distinct communities; that the States are the constituent members of the General Government, which is the creature of the States, and has no further power than what is delegated to it by the States in the Constitution; and that any exercise of powers, by Congress, not plainly given in the Constitution, is unauthorized, and, consequently, of no force, and not law.

Now, gentlemen, the question which I propose to discuss, is, whether the Government of these United States is conformable to the former or the latter of these opinions, or in other words, whether ours is a consolidated Government, acting with unlimited powers, or whether it be truly a republican, and, as such, a Government limited by the plain sense and meaning of the Constitution?

According to the first of these opinions, the States stand in relation to the General Government precisely in the same situation that the counties do to the States in which they are situate. Now if this idea be true, then the States have lost their sovereignty, and sovereignty and government must reside in Congress, and a majority of that body may pass whatever laws they please, without regard to the Constitution; and those laws, having received the signature of the Chief Magistrate, become the supreme law of the land. But, gentlemen, this opinion would make the will of a majority in Congress the measure of their power, and not the Constitution, and would deprive the sovereign people of any relief from a usurpation of power by the General Government. Whereas all enlightened republicans agree in the latter opinion. They believe that sovereignty belongs to the people, and government to the rulers; that the States are the parties to the Constitution, or compact,; and that the powers of the General Government are limited by the plain sense and intention of the instrument constituting that compact; and, that in case of a deliberate, palpable, and dangerous exercise of other powers, not granted by the Constitution, the States, who are parties thereto, have the right, and are in duty bound, to interpose for arresting the progress of the evil. Of this latter opinion, we find Jefferson and Madison, and their brave compeers, in the trying times of '98 and of '99, when the Alien and Sedition Laws were threatening to sever the Union; and in the ranks of this party, as an humble individual, I ever have and hope ever to be found—call me nullifier, or what you please.

Now, gentlemen, that the States still retain their sovereignty, and that, therefore, ours is not a consolidated Government, I shall endeavor to show. The old articles of confederation, which were intended as a bond of perpetual union between the thirteen United States, will show very clearly that no consolidation was then intended. The States were struggling for freedom, and had in seventy-six declared their independence. The confederation was formed in seventy-eight, and was styled the confederacy of the United States of America, amounting to nothing more than a union or league; and in the second article, it is expressly said, that each State should retain its sovereignty, freedom, and independence. The third article calls it a firm league of friendship for the common defence, the security of their liberties, and mutual welfare, binding themselves to assist each other against any foe, on account of religion, or sovereignty. It was impossible for sovereignty to be watched over and preserved to each State with more pertinacious exactness than under the old confederation. This is fully sufficient to show that no consolidation existed under the confederation. The treaty of peace with Great Britain, made in 1783, will also show the relation in which the States stood to each other at that time. His Britannic Majesty, after naming over the thirteen States separately, pronounces them to be free, sovereign and independent States; and that he treats with them as such. Here is no consolidation; but sovereignty acknowledged in each State. Then in the preamble to the Constitution which was established in eighty-seven, it is said, We the people of the United States, in order to form a more perfect Union, etc. Now we can see in the seventh article of the Constitution, who it is that is meant by "*We the people*." It is the people of the States in their sovereign capacity, in Convention assembled, each State acting for itself as a sovereign and independent body. And thus the States became the constituent members of the General Government, or the parties to the compact.

Now, had the Constitution been submitted to the people, and adopted by them in their individual capacity, then indeed we should have had a consolidated Government; because a majority of individuals would have ratified the instrument. But it having been submitted to the States in their sovereign capacity, and each State, as a sovereign individual, independent of all others, having acted by itself in adopting or rejecting the instrument, thus making the Constitution obligatory only on those States which adopted it, according to the seventh article, it follows as a matter of course, that each State still retained to itself all the attributes of sovereignty, and at the same time became individual members of the General Government. And, therefore, no consolidation can exist, as thereby we would have to understand an entire subordination of the parts.

Again, gentlemen, if we examine the Constitution itself, the same conclusion must follow. For instance, see the first article. All Legislative powers herein granted, show very distinctly that other powers remained, which were not granted. Again, take the tenth article in the amendments, and we have the proof complete, viz: The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people. And why was it that North Carolina and Rhode-Island, two out of thirteen, refused to adopt the Constitution? Because too much power was given to the General Government; and, therefore, a string of amendments were proposed, and adopted; among which is the one just quoted. Now it does seem to me that further proof of my position must be unnecessary to any unprejudiced mind. Mr. Whitaker went on, however, to say, lest any should believe that these opinions are peculiar to the present agitated state of the public mind, permit me to give you Mr. Madison's opinion, delivered about the time that the Constitution was adopted. "The powers delegated by the Constitution to the General Government, are few and defined, while those that remain to the States are many and indefinite."—Page 233 of the Fed. Then, gentlemen, having established my position sufficiently, as I conceive, it must follow, of necessity, that ours is a Government limited in its operation by the express letter of the Constitution; and thus the States are now and ever have been sovereign and independent; and that any acts of the General Government, contrary to the true intent and meaning of the Constitution, are unauthorized, and consequently, of no force, and not law; and the States, in their sovereign capacity, have the right to declare them so.

Now, gentlemen, in showing that the General Government is not a Government with unlimited powers, I have fully established my second position; but, lest any should say I have failed, permit me to introduce the opinions of some of the greatest men that ever adorned the pages of our National history. The great Washington, in his Inaugural address to Congress in the year 1789, styles the individual States, *distinct communities*; and again he says, "*An assemblage of communities*." All of which means distinct Commonwealths, or *bodies politic*, or, in other words, independent sovereignties. Mr Madison tells us, that the States are regarded by the Constitution as independent sovereignties.—See page 196 Fed. And again each State, in ratifying the Constitution, is considered as a sovereign body independent of all others, &c.—Page 191 Fed. Mr. Jefferson was of the same opinion, as exhibited in the Kentucky resolutions against the Alien and Sedition laws.

You shall also have the opinion of Alexander Hamilton; not, however, because he is wanted on this occasion; but to show the difference in the opinions of the friends of the Constitution at the formation of the Government, from those of the present day. Hamilton was a federalist, and a strong friend of consolidation; yet, when speaking of the Constitution, he tells us that so far from the States losing their sovereignty by adopting the Constitution, it would be the more strongly established, as thereby, the States become constituent parts of the General Government. See page 44 Federalist. And he very fairly declares that all unconstitutional laws are *no laws*; but are void in and of themselves, and may be so treated by the people. Hear his own words, viz: If the Federal Government should ever pass the just bounds of its authority, and make a tyrannical use of its powers, the people, whose creature it is, must appeal to the standard they have formed, and take such measures to redress the injury done to the Constitution as the exigency may suggest and prudence justify.—See page 156-7 Federalist. There is no position, says Hamilton, which depends on clearer principles, than that every act of a delegated authority, contrary to the tenor of the commission under which it is exercised, is void. No legislative act, therefore, contrary to the Constitution, can be valid.—Page 136 Federalist. How widely different is the doctrine advanced at the present day? It is now said that the States are not sovereign; that under the royal Government we had no separate character, but were known only as the united colonies; and that our allegiance as citizens was transferred to the United States by the adoption of the Constitution, and thereby we were made subject to the laws of Congress, whether passed within the meaning of the Constitution or not; and that notwithstanding our bill of rights declares that all political power is vested in, and derived from, the people only, yet there is no relief from an usurpation of power on the part of Congress, but unlimited submission to every unconstitutional law. Here is despotism of the severest kind! A few words then on State Rights, and I have done. Now for a man to say he is a friend to those rights, and then deny the power to support those rights is perfect nonsense; or for a man to say he believes in the sovereignty of the States or the people, and yet do all he can against every measure to restrain the government within its constitutional limits, is madness in the extreme. And you, who are so frightened at this odious, that dreadful word Nullification—please to hear what Mr. Jefferson (*the very name which you have been taught to reverence*) says about it: "The several States who formed the Constitution, being sovereign and independent, have the unquestionable right to judge of the infraction; and that a *Nullification*, by those sovereignties, of all unauthorised acts done under color of that instrument, is the rightful remedy."—See the Kentucky resolutions against the Alien and Sedition laws. In perfect accordance with this, are the Virginia resolutions drawn by Mr. Madison, of the same date. And here I am also reminded of the memorable saying of Mr. Madison—"The authority of Constitutions over Governments, and of the sovereignty of the people over Constitutions, are truths which are at all times necessary to be kept in mind; but surely never more so than at the present." Gentlemen, this is a sentence that ought to be written in characters of gold, and posted over every man's door in the Union. State Rights and Sovereignty, here is a lesson by which you might profit. The sovereignty of the people over Constitutions, and of Constitutions over Governments, are truths that ought to sink deep into every mind, and they are truths that are believed by every republican who understands his own principles; and without which the Constitution and the people would be a mere name in this great consolidated government.

And should any be here who talk about taking up weapons to whip a sovereign State into the Union, or to compel them to submit to an unconstitutional law, I would beg you to remember that no power ever existed in the General Government to justify such a procedure.

Here permit me to expose an idea that is common in this county—an idea that has often been advanced, and very generally received, and about the little town of Franklin. That is, that the General Government is to be likened to a father, and the State to children; and, that as he has an undisputed right to whip an unruly child into obedience, even so the General Government has effectually the right to reduce an individual State to obedience.

Nothing can be more absurd than this. The rule is wrong, and therefore its application must be wrong also; for let it be remembered that the thirteen United States are twelve years older than the General Government. *What, a child twelve years older than his father!* And yet you say, he is a *father*, and may *whip*. Did I say whip? Yes, and KILL a sovereign State, if she refuses the obligation of an unconstitutional law. But let me ask, by what authority it is that a father may be justified, should his son be disobedient, in taking his gun and shooting him down? Ah! gentlemen, neither the laws of God nor man will justify such a procedure. And you, who are opposed to State rights cannot justify it. The very idea is abhorrent. Neither does the Constitution of these United States, which is the bond of their union and the measure of their power, justify the idea. Now let me ask, who amongst us is so blind as not to see that if this rule could work, and South Carolina should be shot down, that the Union would be broken? And yet you say you are friends to the Union. Let me give you the opinion of one, *who stood second to no man for his purity*, on this subject. Mr. Hamilton, when speaking of the Constitution, says that no power was to be found in the Constitution for reducing a single State to submission; but the sword, once drawn, would sever the Union forever. See page 78 Fed. Here indeed might be a lesson for the favorites of power, from which they might profit. But to those of the present day, it may well be said has been reserved the new and very strange idea of preserving the Union by the force of ARMS. Surely, can any man be so blind as not to see that such a union would be a usurpation of power on the one side, and of unlimited submission on the other? A Union with a vengeance to it.

Here Mr. Whitaker was compelled to stop in consequence of the near approach of a shower, assuring us at the same time that a great part of his subject remained untouched; but hoped that his views were understood from what he had said, and assured the people that he was ready at any time to answer any questions that might be asked him on the subject, provided it was done in a friendly way.

From the Religious Herald.

SACRED GREEK.

MESSRS. EDITORS:—I send you an extract from the English translation of Winer's "Grammar of the New Testament Diction." It may interest those of your readers who are engaged in the critical study of the original text which contains our holy religion and will convey some information even to unlearned readers.

"In the year 669, a Greek ecclesiastic, Theodore of Tarsus, became archbishop of Canterbury.

Theodore and his Hellenised friend, Adrian, opened a seminary at Canterbury, in which they taught Hellenic as a living language, pronouncing it precisely as the natives of Greece do at the present day. For two hundred years from the arrival of Theodore, and in consequence of that event, Hellenic was written and spoken in British seminaries as a living language. Hence the Hellenic learning and evangelical views of many Anglo-Saxon ecclesiastics.

When Hellenic was again introduced into Britain, it was taught again as a living language. Queen Elizabeth, and more particularly Lady Jane Grey, *spoke* Hellenic. Our own Andrew Melville, *dreamed* in that tongue.

Every precursor of the Protestant Reformation and every leading Protestant Reformer was either the disciple of a Greek, or of some scholar who had been taught by a Greek. The well known watchword of Romish intolerance *Cave a Graecis ne fias haereticus*, contained and still contains a most suggestive meaning. "I am not a Lutheran, said Zuingle, for I knew Greek before I ever heard mention of Luther's name." To know Greek, adds Merle d'Aubigne, was the basis of the Reformation. Could the native Greek pronunciation, still combatted by many in this country through inveterate prejudice, be restored in Great Britain, undying Hellenic of the apostolic age, might soon be written and spoken in British seminaries with fluency, purity and precision.

Amid all successive inundations of barbarism, the Greek church has been privileged to preserve the language and literature of apostolic times. Somewhat like is the progress of the present day and with so fervid and unwearied enthusiasm are the Grecian youth of all classes engaged in studying the "annals and *immortal* tongue" of their ancestors, that the pure Hellenic of the apostolic age will soon become the ordinary speech, not only of the entire Panhellenium, but of millions who aspire to participate in its culture and its destinies.

The late Rev. Dr. Thos. Chalmers (*ho panu ho aeimnestos*,) once exclaimed with emotion, when conversing with the translator on this subject: "Wonderful and delightful! a whole nation that will soon require no translation of the inspired books of the New Testament!" The style of the New Testament writers is, even in a *linguistic* point of view, peculiarly interesting. Perfectly natural and unaffected, it is free from all tinge of vulgarity on the one hand and from every trace of studied finery on the other. Apart from the Hebraisms—the number of which have, for the most part, been grossly exaggerated,—the New Testament may be considered as exhibiting the only genuine *fac simile* of the colloquial diction employed by the *unsophisticated* Grecian gentlemen of the first century, who spoke without pedantry."

REMARKS.

It ought to interest us all to know that the Greek is undergoing a process of becoming a living language. There will then be one nation at least whose vernacular it will be and who may therefore be expected to perceive and appreciate the meaning and beauties of the several words and of the general tenor of diction better than can now be done by the best foreign scholars who learn Greek only as a foreign tongue. True interpretation may be expected to advance when we shall listen to a *Cowper* criticising on a passage in Luke or Paul, as we would listen to Hazlitt or Jeffrey criticising on Shakespeare or Milton, or Voltaire interpreting a passage of Racine. Then may we expect *baptizo, to sprinkle, to pour, to wet*, &c., to be shamed out of countenance by the overwhelming philological condemnation of a living, speaking nation. *Time* is a wonderful revolutionizer of men's opinions. It is silent, unobserved, but sure. I rely upon it far more than on controversy for the progress of truth. Controversy sharpens the wits, but it also sharpens the temper, and blinds the judgment and makes party attachments and party interests so warp the intellect that you need expect no fair and candid conclusion to be come to while it is raging. But let it drop, let men's minds grow cool, let a century lay to sleep the factitious importance of a once agitating matter, and you will find the opinions of the world have settled down on the side of sober good sense, and a doctrine or a literary opinion in defence of which the most erudite and eloquent pens were enlisted, a hundred years ago, has now so completely *died out*, that there is "none so poor to do it reverence." I might instance the controversy which raged among the learned soon after the Reformation about the style of the New Testament. One party contended, *pugnis et calcibus*, that this inspired volume was written in the best classical Greek, and that it was a dishonor to the Holy Spirit to suppose otherwise—to suppose that He would use a language for instructing the world, not in its purest and most perfect form, but in some impure and provincial dialect. The other party contended that the style was not classical, as could be clearly demonstrated by collation with the Greek models; that the words were, many of them, used in a sense derived from their application to the Jewish religion and the Hebrew commonwealth, and that the great model and fountain of the New Testament diction was the *Septuagint*, or Greek version of the Scriptures, done by Jews. In short, that where the words were pure Greek, their syntax or construction was often Hebraistic and unknown to Attic usage. In reply to the charge of impiety levelled against this critical decision, they insisted that as the Holy Spirit employed plain, unlettered Jews (Paul excepted) to communicate the gospel, He would let them speak in such a style as was natural to Jews in their condition of life, while at the same time their mental faculties were improved far beyond what was natural to them. And in the special case of Paul, they contended that while he had the sublime contemplation of Plato and the fervid eloquence of Demosthenes, he would deliver himself as either of those classic Greeks, but rather like a learned Pharisee, habituated from early life to Jewish ideas, Jewish studies, and Jewish modes of expression.

Accordingly while the matter of the New Testament is heavenly, the language has just those human peculiarities and characteristics which indicate and verify the genius, country, age and education of the persons to whom these sacred meetings are ascribed. Finally, they contended that had the New Testament been written in the style of an Athenian it would have wanted one of the most striking internal mark of its genuine Jewish origin, and unbelievers would have had a most plausible pretext for charging it as a forgery.

Such were the arguments employed on both sides. But the heat of debate and the pride of party have passed away, and now all sensible men see that the last opinion is the true one and that any maintainer of the first would betray more zeal than knowledge. I have but one criticism upon the remarks of Mr. Mason, the translator of Winer, and that is his calling the style and language of the Greek Testament that of Grecian gentlemen of their age. I imagine if a comparison were made of our sacred Greek with any of the Greek writers of the Augustan age, and a little before and after a marked national difference would be strikingly apparent in the use of words which the Greek *gentleman* would have pronounced *barbarisms* and of constructions and idiomatic phraseology which the same gentleman would have called *solecisms* that shocked his Attic nerves.

W. HOOPER.

Murfreesboro, April 9, 1861

TERRIBLENESS OF DEATH.

There is an air of awful uncertainty always surrounding the sad event of death. We look forward and can not assign to it any particular period. Every instance of mortality which occurs, tends to enhance the uncertainty. "One dieth in his full strength, being wholly at ease and quiet; another cometh to the grave mature in years and virtues, or with infirmities and vice drops rotten into the tomb. Yet, though the exact moment, when we shall be summoned hence, can never be ascertained, the certainty of the event itself amounts to a degree of assurance, which no other subject can possibly acquire. But can death be sudden to him who knows that there is nothing more uncertain than the time?

Another cause of our dread is to be found in the idea which is entertained, of the exquisite pangs of dissolution. But who has issued from the chambers of the tomb, who has uttered an audible voice from the coffin, to tell us the pangs through which he has just been passing? Do we gather this from supposing that what terminates a series of pains and calamities, of sickness and sorrows, must be more painful, more agonizing than any, because it is the last? Those who have recovered from severe disorders, have often passed through, perhaps, worse than the pangs of death without dissolution; and the crisis without any acute complaint is as painful, when it leaves us alive, as when it extinguishes forever our sensibility. It is not, then, pain which we fear, for martyrdom has seen its thousands encircled in flames, and slowly consumed; but it is death, that comprehensive word in which so many terrors combine and coalesce.

The whole world bows tremblingly at the footstool of this monarch of corporeal existence. We paint his course with darkness; his guards are spectres of despair; his sceptre touches us with cruel dismay; his sway extends not only through the cold realms of forgetfulness, which are his hereditary dominions, but his future subjects close their eyes, alarmed at the imaginary aspect of the monarch, whom they have arrayed in all the appendages of oppressive and melancholy horror.

But whence this paralyzing fear? Indeed, I cannot believe that the circumstances which I have enumerated, are sufficient, either separately or combined, to produce a feeling which appears to be so instinctive and universal. These explications, the more we examine, appear more unsatisfactory and inadequate. Hence I look around me for some other source of these painful apprehensions—and I have found it. Ye incredulous idolaters of nature, who would banish a God from creation, as you have banished him from your reasonings, your fears have betrayed you. It is not dying which you dread; you tremble lest you should not die. Something whispers to you that you may live again. Here, here is the spring of anxiety in the righteous and moral government of a Being, who can bring us before his bar, and to whom it is as easy to resuscitate as to destroy. Omnipotence may act; man may live again; and, if alive, he is accountable. Yes, "it is conscience that makes cowards of us all." It is conscience that outrons our cool and sophistical reasoning, and in spite of our instinct, leaps beyond the moment of our dissolution, stops not at the imposing solemnities of funerals and mourning, lingers not about the coffin, the shroud, the tomb. No, these are not the objects which can detain her. It is conscience which rushes through those feeble barriers of virtue and sense, and finds herself in an immeasurable eternity, in the midst of which is established forever the throne of Omnipotence, and through which the eye of Omniscience darts like the particles of light. At the bar of this great God, conscience unwillingly finds herself. There, drawn up in fearful array, are the deeds done in the body; and the being that is to answer for them, lives, while the body is mouldering and senseless in the tomb. Let any analyze the sentiment of fear, which death excites, and he will detect little dread of falling into nought. We cannot so shut up the tomb, that a gleam of light from the other world beyond it will not dart into the darkness. We cannot so oppress the suggestions of conscience under the weight of sophistry, or leaden insensibility, that they will not sometimes burst their confinement and expatiate in the awful uncertainties of a world to come.

Yes, it is this which has made cowards, on the bed of death, of those acute reasoners, those sublime theorists, those polished geniuses, those monarchs in the realms of art and fancy, who have unhappily chosen the forlorn and obscure system of Atheism for their consolation. It was this which drew from Gibbon, on the death of a dear friend, these memorable words, "All is now lost, finally, irrecoverably lost. Ah, the immortality of the soul is, at some times, a very comfortable doctrine!" It was this which dictated the following confession to the skeptical historian of England: "I am affrighted and confounded with that forlorn solitude in which I am placed by my philosophy. When I turn my eyes inward I find nothing but doubt and ignorance. Where am I, and what? From what causes do I derive my existence, and to what condition shall I return? I am confounded with these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness." It was this, which peopled with terrors the imagination of the dying Voltaire, when he disburdened his conscience to an attending priest, and which made him confess to his physician the agonies of his mind, and entreat him to procure for his perusal, in his dying hour, a treatise written against the eternity of future punishment.

But for this last and omnipotent cause of terror are there no alleviations provided? Yes! but not from any of the sources which I have hitherto explored. I must lead to that spring which flows fast by the oracle of God. It is my duty and my joy, to open to the anxious and thirsty spirit, the well of consolation everlasting and ever full. I would lead you to the tomb of Jesus, that you may see the light which breaks from it, and the angels of comfort and mercy, that watch around that consecrated spot. In the light of his gospel the darkness beyond the grave vanishes, fearful uncertainty changes into hope, eternity becomes less indistinct, and consequently, less oppressive and alarming. Time united itself indivisibly with the duration beyond it, and the present life we are sure is but a stage in the eternal career of uninterrupted existence. The alarms of conscience, which in the barren region of infidelity, are too painful to be endured, because barbed with sharp points by the very uncertainty of the subject, are here kindly alleviated by the evangelical mercy, which I pray God to apply to your fear. God appears in the person of his Son, in a character of benignity with which reason unaided dared not to invest him. A method of reconciliation is exhibited, in which the sufferings, and excellence, and death of Jesus are the principal features, by which the hopes of the trembling penitent are awakened, the humble and doubting Christian is continually encouraged. Faith lends us her hand to lead us through the dark "vallay of the shadow of death," and accompanies us to the throne of her forgiving God, where love reigns forever, to encourage the pious confidence of the pilgrims who are continually arriving from the weary passage of their earthly existence. Methinks I hear a voice from heaven saying unto me, "Write, blessed are the dead who die in the Lord."

From the Witness.

CALLED TO AFFLICTIONS.

"But be thou a partaker of the afflictions of the Gospel."

In receiving the Gospel as tidings of great joy, how few there are at its first reception, who are prepared to be partakers of its afflictions. To the new born soul just soaring aloft upon the wings of its newly found faith, in the full enjoyment of their sins forgiven and the abiding witness of the comforter within, this would be a paradox of terms, an anomaly they could not understand, that of coupling affliction and sorrow, with joy and peace the most delightful, the most profound and exalted. Hence, this long and painful round of experience.

While the great Apostle of the Gentiles, would remind the youthful Timothy of the magnitude of his calling, the rich endowment he had received, that of power and love and a sound mind," yet he would also urge upon him the necessity of being a partaker of the afflictions incident to the precious Gospel he had espoused; and as incentive, or motive power to aid him in the great work before him, he could refer him to his own brilliant example, that while enduring the persecutions, and afflictions, that came upon him in consequence of bearing faithful testimony of the Lord Jesus, he could repeat "thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience." It was this inflexible purpose of the Apostle, united with the grace of God, that enabled him to live a life of such unceasing toil and labor in the service of his Master.

But in the present day, one would suppose, in beholding the listless manner of many professors of religion as they move onward, that their faith and that of the Apostle differ very materially in their requirements. Buffeting and aggressive conquest in the Master's service, however they may have been the element in the labors of reformers, form no part of their inner or outer life; they sail on no such stormy sea, they do not navigate upon the boisterous waves of toil, trial and danger. If these must be endured others must endure them, 'tis enough for them, that they sit as passengers in the vessel, while their brethren manage the sails, do the rowing, and endeavor to bring it into port. This is no fancy sketch, or chimera of the brain, but a positive reality, a true picture of almost every professedly Christian church within our knowledge. If this be doubted by any luke warm professor, let him at once commence an investigation of the subject. And first, after setting up the family altar, at his own hearth stone, and becoming punctilious in the duties of the closet, and reading the word of God, let him attend the prayer meeting, not only when all circumstances are agreeable, but decide to go on all occasions when not Providentially hindered, and then take particular notice on all these occasions, who of all the members are habitually there. Continue to go even though it be out of mere curiosity at first, until the investigation can be fully made, who are the burden bearers in the church, who it is that love her solemn feasts, that are known to weep over the afflictions of Joseph, "and to sigh and cry for the abominations that are in the midst of the land." Continue to search and see when the minister is to be paid, the house repaired, and the necessary expenses kept up, if it does not usually devolve on the same praying few, that are invariably found at the prayer meeting.

Now, if the individual has had patience and forbearance, enough to carry his examination quite through, it is to be hoped that he will be something more than a nominal professor of religion, possessing only a passive belief in the truths of Christianity, but as one fully awakened, to the obligation and responsibility of his profession, and the position he occupies before the world. Let the curtain of the present and visible world be suddenly rent away, and ourselves and our fellows be seen hastening to eternal joy or inevitable woe, and from that hour onward, we are altered beings. It was this quickened apprehension of revealed truth, this deep intuition into man's lost estate, which made Paul and Peter, Luther and Calvin, Whitefield and Wesley, Edwards and Tennent, what they were; and it is this, which inspires every reformer of the church or the world. In holding up the lives of the great and good, as an example for others to follow, the objection is often urged, that they have not the same abilities that characterized these men, and hence they are excusable. This is however, quite a mistake, as no one is called to exercise the talents of another; just what has been given him as an individual, will be required at his hand, and no more. Perhaps your sphere of life is outwardly humble, even quite insignificant, but God understands it better than you do, and it is a part of His wisdom to bring out great sentiments in humble conditions, great principles, in works that are outwardly trivial, and great characters under great adversities, and heavy loads of incumberance. Only do your part as an humble, penitent believer; shrink from no cross that may be put upon you, move unhesitatingly onward, delighted not only to believe and labor, but suffer if need be in the cause of your Lord and Savior, "for hereunto were ye afflicted."

M. A. T.

DAILY WORK.

In the name of God advancing,
See thy seed at morning light,
Cheerily the furrows turning,
Labor on with all thy might.
Look not to the far-off future,
Do the work which nearest lies;
See thou must before thou reapest,
Rest at last is labor's prize.

Standing still is dangerous ever,
Toil is meant for Christians now,
Let there be, when evening comes,
Honest sweat upon thy brow.
At the Master shall come, smiling,
When work stops as set of sun,
Saying, as he pays the wages,
"Good and faithful men, well done."

BRIEF HISTORY OF INFANT BAPTIS

THE BAPTIST.

"Truth Against the World."

Baptist Faith.

There is no salvation but by the free mercy of God; [illegible], but through the mediation of Christ; no [illegible] in Christ except by a personal faith in him; [illegible] justifying faith but that which works by love and [illegible] the heart; no love to Christ which does not [illegible] love to his people, his example, his precepts; [illegible] manifestly itself to the world by implicit and cheerful [illegible] to all His commands; no genuine love to [illegible] people that does not influence a man to do good to [illegible], as he has ability and opportunity.

NASHVILLE, SATURDAY, NOV. 23, 1861.

Editorial Telegrams.

The Aged.

A letter from Gabriel Walker of Virginia, now 90 years [illegible], renewing his subscription to the paper, and sending [illegible] assurances of his cordial approbation of the principles advocated in it, starts a train of reflections. It is a [illegible] that the oldest members and ministers in the denomination have from the first most cordially endorsed the doctrine and policy we have advocated, and have [illegible] that they were the old marks of the first Baptists of this country—old paths from which they have [illegible] pain seen the denomination gradually led away [illegible] would-be-popular and fashionable ministers. A [illegible] of the names of these worthies we have not, but [illegible] these fresh in our mind. The late Deacon [illegible] Cox, Georgia, aged 93. Elder Walker and the [illegible] Davidson of Virginia, both about 90. The [illegible] Burns, of West Tennessee, about 80. [illegible] John Wiseman, still living, near 75, (who renews his subscription this week)—we suppose one of [illegible] of the Tennessee ministry. The late [illegible], near 75 or 80. Elders Quin and Reeves [illegible] aged and venerated of the Mississippi ministry. [illegible] Perryman and Durham of Ga., and this [illegible] would be multiplied into itself. We do not recollect to have met with a minister or member of [illegible] and ten who opposed either the doctrine or [illegible] we have advocated. It is a generation of [illegible] who have been "Northernized," corrupted [illegible] fashion with the learned and fashionable, and [illegible] rising ministers of the North who have [illegible].

[illegible] to Bro. Baker.

[illegible] have several replies to bro. B's late article on [illegible] going to war. We select one of the ablest, [illegible] judgment, from the pen of one of the first men [illegible] Louisiana, and publish this for all, unless [illegible] express dissatisfaction. A new question—The Legislature of Tennessee passes a law [illegible] into service every male in the State between [illegible] of 17 and 50, now is the minister to refuse [illegible] for imprisonment?

[illegible] in Ky.

[illegible] learn that Bro. S. H. Ford has just closed a [illegible] of several days with the Spring Creek church [illegible] Clarksville, Tennessee, in connection with bro. [illegible] the pastor. There were 17 professions during [illegible], 14 of whom were baptised. The Lord's [illegible] was poured out amidst the excitement, caused [illegible] alarming rumors, and twenty-three went [illegible] for prayer the last night of the meeting.

[illegible] Hatch, La.

[illegible] letter and money you refer to have not reached [illegible].

[illegible] we have the postal department put into the [illegible] of honest men, or has the age become too cor[illegible] to furnish enough to carry it on? Mail robbing [illegible] marked feature of the times. We do not im[illegible] the honest postmasters in this, there are some [illegible] sort thank God.

[illegible]ming.

[illegible] Norfolk Day Book, of Saturday, says that it has [illegible] a supply of paper for four or five days longer, and [illegible] mills can give but little encouragement for a fur[illegible] supply of printing paper.

[illegible]veral Southern paper mills, we understand, must [illegible] stop altogether for the want of "felting," an ar[illegible] only made in the North.

[illegible]led and Wounded.

Looking over the list of the killed and wounded at [illegible] Belmont Battle, we notice the name of Elder [illegible]ver of West Tennessee, a Baptist minister, among [illegible] killed. He was a good man, and in conversation [illegible]th us last July said that he took his musket to de[illegible] his wife and children, and also his father's family [illegible] the threatened invasion of West Tennessee, and [illegible] his life was needed, he was willing to lay it down. It is a fact that there are more Baptist ministers in the ranks than of any other denomination, and fewer chaplains. They go in more for service than salary.

We also notice the name of Capt. Sandeford among the wounded. We hope that his wound is not a serious one. Bro. S. is a valuable man in the service, and is regarded as one of the most efficient captains in his regiment.

Worthy of Commendation

In the midst of so much speculation and "peculation," it is refreshing to meet with an instance like the following:

A. K Seago, of Atlanta, Ga., advertises through the "Commonwealth" to retail to the poor of that city 100 sacks of salt at three cents per pound, and not more than 50 pounds to any one purchaser.

This is a commission house in Atlanta, and Bro. S. has advertised extensively in this paper, and is eminently deserving of patronage.

Bro. J. M. Harmon.

The members of the Spring Street Church will remember this young bro. who deposited his letter with us while he attended medical lectures in this city, and we regret most deeply to add that they will see his obituary in the week before last's paper. May the God of all grace comfort the widowed mother.

Characteristic.

There are no oaths in the Choctaw tongue; when an Indian swears, he can only employ the English expressions of profanity, the very worst kind in use.

COMMERCIAL RECONSTRUCTION OF THE UNION.

It has been some months since we have devoted a column of our editorial space to political economy. But the revelations of the late Southern Commercial Convention held in Macon, Ga., on the 18th ult., move us to lay the tendencies of that meeting before our readers. The scores of thousands who read this paper can, if they see fit, exert a tremendous influence to resist and defeat this movement.

The South, we mean the patriotic portion of its population, consented to enter this fearful struggle and to hazzard their all in order to achieve the independence of the South of the North—not only its political, but its commercial and financial independence, for without these two last as well as the former, the South can never become an independent, prosperous nation. What real advantage will we have gained, should we succeed in this war of independence, and allow the cupidity of our merchants, or the corruption of mere politicians, to subjugate us, as we have been heretofore to the North—or to England or to France we will add, *as free trade will certainly do.* Could the South hope to maintain a separate and prosperous nationality without a commerce, and manufactories of its own? And how can these be secure to our infant nation without protection from the pauper labor of New England and the Old Countries? If we are doomed to be enslaved grant us at least the poor boon of choosing our masters. We shall cast our vote against those who are seeking to murder and rob us. And if we must be dependent accept England and France instead. We are decidedly in favor of placing a discriminating duty of 25 per cent *over and above the duty we place on similar articles produced in England or France*, upon all goods produced in the North, or imported into the Confederate States through or for account of Northern parties for a period of twenty years, and furthermore after that date, to admit to citizenship no Northern born citizen, or foreign born citizen coming from the North, until he has been a *bona fide* resident of the South for a period of twenty-one years, and in no case to be eligible to any official position except by especial act of the Legislature on consideration of important service rendered to the Government. Unless this precaution is taken, within five years after peace, the South will be overrun with the working population of the North, and the border States be completely controlled by their votes. These rocks are the Scylla and Charybdis ahead of us. Shall we safely pass through them?

We call attention to the report of the Commercial Convention above alluded to, communicated to the *Charleston Mercury*, together with the able article of the editors of that paper upon it. We are aware that that paper has been more generally abused and denounced for its alleged disloyalty by papers North and South than any paper within our knowledge, and yet we know of no one so unswervingly and consistently true to the best interests of the South. Time has indicated the correctness of its positions heretofore advanced, and the common sense of every man who is now sacrificing for Southern Independence will approve of his here presented.

MACON, GA., October 18th.

What the Convention has Done—Direct Trade Resolutions Laid on the Table—Strange Position Taken by Gen. Duff Green—Discriminating Enactments too Dangerous to the North—Development of a New Political Element—A renewal of Intercourse with the Yankees to be the Inducement for peace, &c., &c.

The action of the Convention in regard to deciding against the propriety of an advance by the Government to the planters; the opening of our ports free to the world's commerce, and allowing the exportation of Cotton in return for importations, has already reached you. But there was one important matter passed over, which requires the early, and earnest attention of the country. I mean the resolutions, proposing the needful preparatory Legislation to prevent our trade and finance falling again under the control of New York. These resolutions, I think, expressed the sentiment of the country, as they certainly did aim a deadly blow at the North, as appeared upon the debate. They were:

1st. To place a discriminating duty of twenty per cent on all foreign goods imported into the Confederate States through or for account of Northern parties for a period ten years.

2nd. To place a direct income tax upon all Northern Exchange or Bills payable there, for a similar period.

3d. Recommending our Banks and Merchants, to make all our Cotton produce Bills, accepted payable in Europe, at least to the extent of our foreign importations.

These resolutions were known as the "Direct Trade Resolutions," the friends of direct trade taking the position, that because of the artificial means employed in the late Union to direct our trade North, it became absolutely necessary for the South to aid Soutern trade, by Legislative enactment, to break away from the restraint upon our commerce so long and so unjustly imposed by the United States Government. These resolutions were postponed in the Business Committee, and passed over from time to time until it was too late to debate them. They were however called for by the Convention in the last hours of its session, and would have passed but for the argument put forward by Gen. Duff Green as Chairman of the Business Committee, followed by a Parliamentary movement which cut off debate and laid them on the table.

The position taken by Gen. Green, was, that these resolutions were so fatal to Northern Commerce with the South, so destructive of all hope of New York ever again participating through the importation of our goods in our wealth, through the discount of our Cotton Bills and the control of our Exchanges, that to pass them would be to prolong the war. That the direct trade resolutions in fact would make any adjustment with the North impossible—and prevent any reconstruction of the commercial and financial connections between the North and South. These views suddenly put forward, had great weight with the Convention. All debate being cut off by the nature of the motion with which Gen Green closed the argument, the direct trade resolutions were tabled. The greatest excitement followed this unexpected debate. The direct trade men were only the more convinced of the importance of their measures from the fact, that their opponents considered them *too dangerous to the North.* They believed that the free trade resolution unless practicalized by direct trade, would not give to the South the full measure of commercial benefit desired. It was also contended for, and I think with great force, that one of the objects, if not the *paramount object* of the Convention was to indicate the necessary preparatory means, to prevent the North from ever again having any control over our trade. For one, I am free to confess, that the objections urged by Gen Green were to my mind the very reasons why the direct trade resolutions should have passed. The fact that they were so dangerous to the North, is the best evidence of their necessity to the South.

In order to allow the utmost harmony to prevail it was afterwards informally agreed to suppress the exciting debate which flowed from this unexpected position of Gen. Green. But I understand that the direct trade resolutions will be taken up soon in another form and pressed upon the consideration of Government.

Outside of the interest to the mercantile community which these resolutions possess, a significant and important political element is developed by their defeat as above stated. There is no doubt, that the result was brought about by a powerful Georgia influence, and that parties in high position in the Government from this State, are opposed to disrupting by Legislation those commercial and financial ties which are only suspended, and which are to be preserved as an *inducement for peace* to the North, as well as a basis of adjustment of the terms of that peace. What the ultimate social and political result of such commercial and financial RECONSTRUCTION will be, is a matter of grave concern to the Southern people. Ask your correspondent to give the simple facts. They are certainly significant and pregnant with great events hereafter.

Commercial Reconstruction.

Our readers will remember that shortly after the late Congress of the Confederate States adjourned, we took occasion in briefly reviewing its proceedings, to deprecate that among its other useful measures, it did not pass a law in favor of discriminating duties against all indirect importation, in order to prevent a commercial and financial re-construction between the Confederate and the United States. We dare say that many of our readers imagined that we were putting forth loose speculations, without any very good reasons of our apprehensions. "What man," many of them would say, "would dare, after our separation and emancipation from the people of the North, to propose that we shall go back again to a commercial and financial depedence on them? We cannot believe it." Yet our readers will see from the letter of our able and observant correspondent writing of the late Commercial Convention at Macon, that this policy was distinctly advocated; and, it would seem, was thoughtlessly supported by the majority of this Convention. The mercantile bondage under which our Southern cities have been dwarfed, and the cities of the North enriched and enlarged, had its agents and correspondents in the South. These agents made money by the connexion; and, perhaps, are so used to the old track of commerce in which they deem any change not only injurious to them, but most absurd or injurious to the South. Then there is a natural submission to the state of things under which we have long lived, and a hate of changes. Hence, in large portions of our commercial communities there is a longing for the old state of things which placed the South under commercial bondage to the North.

But the strongest element in support of this policy, is the politicians. When the Confederate States were launched into political independence, there were a large portion of the public men of these States who intended that the separation between the Confederate and the United States should only be temporary. But as revolutions never go backwards, they have been disappointed. They were in favor of a political reconstruction of the Union. Temporizing was to achieve it. But our temporizing encouraged the North. The war broke out. The popular antipathy of the Southern people, resulting from the war, is so strongly displayed, that politicians have abandoned a political reconstruction with the people of the North, as an impracticability. But they still cling to a commercial union with them. Their policy is to have free intercourse and no duties,—a treaty of peace and a free trade league with the people of the United States when both sections get tired of war—and a tariff of duties on all other countries and nations. Thus by the operation of tariff and navigation laws against European nations on the one side, and a free trade Bund with Yankeedom on the other, Europe would be put at a disadvantage; the North would obtain the commercial and political advantages heretofore possessed; and the South would pay Yankeedom a handsome tribute for the boon of peace, now and forever henceforward.—These advantages, keeping up the commercial dependence of the South on the North, united to a league offensive and defensive against all other nations, will complete the scheme of commercial and financial reconstruction. This scheme, it is expected, will be carried out when a treaty of amity is made with the North. Placed in a treaty, of which the continuance of the war will be presented as an alternative, it is not doubted that it will be supported by the Congress, or by the Senate in the permanent organnsation of the Government; and being, as all treaties are declared to be, the *supreme law* of the land, we will enter upon a new career of union of the United States.

Hence, with such designs, every measure looking to the commercial or financial independence of the Confederate States of the Northern States, on one pretext or another, is always opposed. Washington should not be taken or Pennsylvania invaded, because it will exasperate the people of the North. So now if we legislate for the commercial independence of the South, the same direful results will be produced. We must keep our enemies in good temper with us; and we must ourselves be moderate and forbearing—not push our advantages and exasperate antagonism—but give the popular mind, North and South, time and opportunity to calm down—let no decided advantages be obtained—let the war slide on, and all sides be weary of the war—then the project of reconstruction will ripen, and be crowned with the grand fruition of success.

Now we hesitate not to say, that such a policy, in our view is sheer treason to the great cause of Southern independence. We are struggling for independence—independence socially, commercially and politically, against Yankeedom. If either our institutions, or our commerce, or our Government is to continue under the control of the people of the North, we must be degraded, endangered and enslaved people. We are struggling in vain, and all the blood and treasure we are pouring forth for our independence and liberties, will only, by enfeebling us, render us the fitter subjects of Yankee domination. But will the proud and free people of the Confederate States submit to such a policy? We think not. Then if they are determined to resist it, is it not high time to manifest their determination? An evil prevented is harmless. But once fastened upon us, and it may require rivers of blood to drown it out.

But it will be said THE MERCURY is unwhipped, suspicious, only satisfied to croak and find fault. The same thing has been said of THE MERCURY these many years. We plead guilty to it. The present troubles justify our vaticinations concerning the political condition and dangers of the South. And the future will prove us right in saying now that the present danger of the South is, not from Yankee armies, but from the desire and designs entertained by public men of the South for commercial and financial reconstruction. We know what we say, and say it deliberately. Those that have ears to hear, let them hear. The failure of this great movement, if it fail, shall not lie at our door. The people of the South should not remain in the dark, nor deceive themselves by pleasant fancies. Something more is necessary, and that is vigilance and determination, and activity in making themselves felt. When a "treaty of peace" is *made*, it will be too late.

Choice Readings, Illustrations, etc.

ORIGINAL AND SELECTED FOR THE CLOSET AND PULPIT.

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

The Lord shall preserve thee from all evil; he shall preserve thy soul. Ps. cxxi. 7.

IN the year 1752, Dr. Gill had a memorable escape from death in his own study. One of his friends had mentioned to him a remark of Dr. Halley, the celebrated astronomer, that close study preserves a man's life by keeping him out of harm's way; but one day, after he had just left his room to go to preach, a stack of chimneys were blown down, forced their way through the house, and broke his writing table, in the very spot where a few minutes before he had been sitting. The doctor very properly remarked afterwards to his friend, "A man may come to danger and harm in the closet as well as on the highway, if he be not protected by the special care of Divine Providence."

When Bishop Bull was the clergyman of a parish, his lodgings were contiguous to a powder mill. After he had resided there several months, a gentleman and his lady paid him a visit, and having represented to him the danger in which he was placed, very kindly invited him to their house.—Mr. Bull was at length prevailed on to accept their invitation; and a few days after, the mill and his apartments were blown up, and that at the precise time when he would have been occupied in his study, had he remained at his former residence.

Behold the great eternal God.
Spreads everlasting arms abroad,
And calls our souls to shelter there!
Wonders of mingled power and grace,
To all his Israel in one day,
Guarded from danger, one from fear.
Thither my feeble soul shall fly,
When terrors rise and death is nigh,
And there will I delight to dwell;
On that high tower I rear my head
Serene, nor knows my heart to dread,
Amidst surrounding pow'rs of hell.

No. 139.

MUCH of a Christian's spiritual strength lies in secret prayer, as Samson's did in his hair. Nothing disarms Satan and weakens sin like this. Secret prayers are the pillars of smoke wherein the soul ascends to God out of the wilderness of this world. Secret prayer is Jacob's ladder, where you have God descending into the soul, and the soul sweetly ascending to God.

No. 140.

The Life of the Saint Kept for Him—John Newton and His Dream.

THE distinguished John Newton relates that while he was plunging deep into dissipated life, it happened to him on one occasion to be in the harbor of Venice, to which port he had gone as a sailor. He said that he had a dream in which it seemed to him to be night. It was his watch, and as he was pacing the deck, suddenly there appeared to him an individual—from whence he came he did not know—bearing in his hand a ring, which he gave to him, bidding him to keep it by all means. While he had it, prosperity should attend him, but when it passed out of his hands he should be certainly overwhelmed in distress. The ring was accepted on these conditions, and the utmost confidence cherished that no temptation should induce him to part with so valuable a possession.

While he was admiring the beauties of his costly gift, and congratulating himself on his ability to keep it, a second person made his appearance. After some general conversation, his attention was drawn to the ring, and he proposed several inquiries about it. The dreamer at once expatiated on its wonderful properties, and seemed to be proud that he was the possessor of so valuable a gem. A smile of incredulity sat on the countenance of his listener, and he gave expression to his wonder that so sensible a person should suffer himself to be so easily deluded. At length he went so far as to urge the owner of the ring to drop it into the sea, a suggestion which at first was received with a positive refusal to comply with it. At length ridicule and solicitation gained the victory. The ring was drawn from the finger and hurled into the sea.

The most direful consequences followed the act. To the dreamer it seemed as a fearful conflagration broke forth from the distant mountains which rose in the rear of Venice. He saw the smoking hills. They seemed to be all on fire. Too late he saw his folly, and his taunting tempter told him, with a smile of bitter contempt, that all the mercy God had for him was suspended on his keeping the ring which had been given him. Yonder flames, he was told, were kindled for his destruction, and to them he must be borne by him who had persuaded him to part with the ring. Terrible indeed was his agony, and it was a wonder that he did not scream. He was about to be borne away to the funeral pile, when the original donor of the ring appeared to him again, and demanded the cause of his grief. With undisguised frankness he told him all that had happened, and deploring his unhappy condition, abandoned himself to the wretchedness of despair. A look of pity beamed from the countenance of his benefactor, and though he reproved him for his waywardness, he ventured to ask, if the ring was restored to him would he now keep it. Before he could answer the question, he who had proposed it disappeared for a moment, having dived down the depths into which the ring had been dropped.—Presently he rose to the surface with the ring in his hand. No sooner had he touched the vessel's deck than the fire on the distant hills went out and the discomfited seducer departed from him. His fear departed, and with joy and praise he held out his hand to receive the lost ring. But the gift was not to be entrusted to him again. His friend assured him he was too weak in purpose to keep so valuable a treasure, that he would keep it for him, and in the time of need, he would produce it for him.

Newton tells us in his own language, "Upon this I awoke in a state of mind not easy to be described. I could hardly eat or sleep or transact my necessary business for two or three days." And though the immediate impression wore off, yet when, in after years, the Lord called him by His grace, he was reminded of his dream. It had its effect upon him. He saw how weak he had been in keeping the treasure God had committed to him, parting with it so easily when his principles had been undermined, and coarse ridicule had done its work on his soul. He saw clearly the awful destiny which seemed to await him. The old despair came ever him, and he was just ready to sink, when Jesus, his deliverer, appeared for him, and pitying his weakness, having forgiven him his sin, he was now ready to promise to keep that which, with his unassisted strength he could never keep himself. It was a blessed lesson, and he never forgot it to his dying day.

WHY HAS SO MUCH BEEN SAID ABOUT THE LATE EDITION OF THE TESTAMENT?

Because there are interested parties determined to misrepresent the facts, and we hate determined for once, having labored so hard to accomplish a desirable object, that Baptists should have the credit to which they are entitled. Honor to whom honor is due. Having purchased a set of plates, and gotten them through the blockade. J. B. McFerrin offers the party we purchased of a heavy sum—more than we gave, to rue with us and hand the plates over to the Methodist Concern, so anxious was he to get those beautiful plates and obtain the honor of bringing out the first pocket Bible or Testament ever published in the South—so satisfied was he that he would accomplish his design—unfair as it was, that he engages to supply Ed. Howell with 20,000 copies immediately—telling him that they had already obtained one set of plates in the North, and *they were then here.* Ed. Howell upon this information, engages 20,000 copies and writes to Richmond on the 26th of August as follows:

NASHVILLE, AUG. 26th.

REV. J. B. TAYLOR, D. D.—DEAR BROTHER:—Your note of the 17th inst. is before me. I have made a contract for twenty thousand copies of the New Testament to be issued in this city, at the earliest day possible, with the imprint of the Bible Board of the Southern Baptist Convention. They will cost us twelve or thirteen cents, as which price the publisher assures me he will not make a cent profit. Judging, however, from the specimen copy shown us they will be very handsome. The Board is to be supplied with a thousand copies in two or three weeks and afterwards as it may desire them. Please announce these facts in the *Herald*, and ask our friends to send at once to the Board the funds necessary to meet the expense. Stereotype plates are here, and other sets will be made soon, and in a short time the Bible Board will be prepared to supply any number of copies of the word of God, and at a price as low as they can be obtained anywhere in the Confederate States. It is hoped that the Board will soon be placed in a condition, not only to publish the Bible, but also to import it from England.

Your truly, &c., &c.,
R. B. C. HOWELL.

Upon the strength of this, Sam Henderson publishes in the *South Western Baptist* as follows, to glorify the achievements of the Bible Board:

"And since our own Board is the first in all the Southern Confederacy of which we have any knowledge to secure a set of plates for so noble a purpose, *made within our own territory*, let us, brethren, one and all, aid in the discharge of so sacred a trust."

Now there is not a word of truth in either statement. The Bible Board has not the shadow of a set of plates, nor has contributed one dime towards procuring a set—but buys what Testaments it can get orders for of the Methodist Book Concern, and uses all its influence to get all Baptists to do the same, and Sam Henderson and others are aiding him. Neither Ed. Howell nor Ed. Henderson, though *they know their statements are false, can be induced to correct them.* So determined are they to secure the patronage of all Baptists for Mr. McFerrin.

Now Mr. McFerrin having failed to get the plates, sends North and purchases a miserable set of type, and in the course of three months sets up a Testament for the Tennessee Bible Society—should be called Testament Society, at a heavy cost, *although the South Western Publishing House offered the use of its plates without cost.*

Mr. McFerrin has now got out the Testament, and he is publishing cards in the secular and religious papers of the South. Here is the closing paragraph of one:

"You see that, notwithstanding all that has been said, we have in the South, and at Nashville, been able to bring out a copy of the New Testament. It will soon be followed by a copy of the Psalms, and we hope by a copy of the Old Testament also. We could have brought out the copy sooner, on old plates procured from the North, but we declined such an enterprise. Respectfully,

J. B. McFERRIN, Agent."

It is true he did decline the enterprise—and it was true that the fox declined the grapes he could not reach, so sour that he declined them.

We leave our readers to form their own opinions of the means by which Mr. McFerrin and Elds. Howell and Henderson and others who work with them—seek to build up the Methodist Concern at the expense of the only Baptist Publishing House in the South.

It was on the 2nd of September that the first copy of the Testament was issues from the South Western Publishing House, nearly two months before the Methodist House got out a Testament—for a pocket Bible they cannot publish. Since the 2nd of September the South Western Publishing House has issued and circulated editions of their Bibles and Testaments and are not yet up to the orders.

BIBLE.

The *Christian Index* proposes that "the Baptists of the South raise $10,000, and authorize our Bible Board, (Nashville,) to purchase and import a select stock of English bibles, and deposit them at some central point for the benefit of the denomination, renewing the stock as funds and demand will permit."

We expected to find in the *Index* a warm advocate and supporter of Southern Independence. Wherein does this project advance the religious *independence* of the South? What advice is this? Give all our Bible means to English Societies and publishers, rather than encourage Bible printing at home! and then, should a disturbance arise with England, be left without a Bible again, and be compelled to go without, or go back to the North. Shall we not strike for Southern independence of Old and New England?

Better present one set of *quarto* and one of *octavo* plates of the most improved editions of the Bible to the Southern printers or publishing house that will furnish the best Bibles on the best terms, and so encourage the manufacture of Bibles in the South. Pocket Bibles and Testaments can now be published here—so much has been done.

PLEA FOR THE SOLDIERS.

No. 4.

The *Religious Herald* makes the following striking appeal:

"There has been some impatience—we think, under all the circumstances of the case unreasonable impatience—on account of the delay in bringing out a Southern edition of the Scriptures for our soldiery. This important work has been accomplished, in the face of grave hindrances, within less than six months after the commencement of hostilities; while the war of the Revolution went on more than six years before our fathers testified their spiritual and literary independence of Great Britain, by publishing an American edition of the Bible! This contrast suggests many thoughts, as to the relative claims of the Thirteen Colonies and the Confederate States to a vigorous nationality, which the reader can pursue at his leisure.

"We are more concerned at present to remark that there is an opportunity now for an abundant supply of Testaments for the army from two quarters—if Christians will but furnish the requisite means for their publication and distribution. Shall we fear that lovers of Jesus will be found wanting in this regard? No! They feel too deeply the preciousness and power of the word of God—its indispensable necessity to the salvation of the soul—its efficacy as a safeguard to morals and a support under all forms of suffering and peril.

"But to incite to prompt and liberal effort, let them consider with what avidity the sacred volume will be welcomed by thousands now under arms—thousands to whom it may prove the savor of life unto life. Rev. C. N. Lighter, distributing the Scriptures in the English army during the Crimean war, found in one of the tents a soldier shivering with the ague, who roused himself to say, "I would like very much to have a Bible: I had one when I left England, but I lost it at the battle of Alma." Others received it gladly, with the assurance that "the last thing they would throw away again on their march would be the Bible." And yet others, to whom Lighter remarked that "the medals voted by Parliament for those engaged at Alma and Inkerman are coming soon, responded, "Yes, and we will be glad to get them; but we would rather have your Bibles." In this earnest, grateful spirit hosts of our Southern soldiers will hail the privilege of supplying themselves with the inspired pages.

"And let us not forget that when the Testament is placed in the hands of our Defenders—there remains yet the duty of praying for the Divine blessing upon their perusal of the life-giving book. As was said to Righter by a fellow-laborer in the Crimean army, "We have the Word; now we only want the Spirit; we must have earnest prayer for that." Let us be importunate at the throne of grace, that the Spirit may accompany the Word into the encampment, and make each tent a Bethel, glad, yet solemn with the felt presence of One who receiveth sinners and maketh them His sons."

Now christian mothers and sisters, and friends of the South, allow us to suggest what each one of you can do. You can send to the *South Western Publishing House—for it is the only house that can print pocket Bibles*—$1, or $2, or $3—and get just such a Bible as you desire to present to your son or brother, or friend, and have his name, Rank and Regiment embossed in gold letters on the side and the inscription "presented by his mother," or "sister," also, and send that gift to him at your first opportunity, and you all have such. How dearly would the son or brother prize such a gift, and with what pleasure would he read it, coming from such a source!

These Bibles for the soldiers, put up by the South Western Publishing House, possess a rare feature. The appendix contains two tracts and a collection of Christian songs. The title of the first tract is, "I am a soldier," with rules and most excellent advice to a soldier. The second tract is, "Am I a soldier of the Cross," with rules and advice for a christian soldier—and then the songs he will delight to read or sing.

Present your son with one of these Bibles.

Memphis Correspondence.

The day of fasting and prayer has passed. It was indeed one of humiliation. The pangs of sorrow inspired by the loss of dear friends in the battle of Belmont had leavened many hearts, and our citizens with pleasure embraced the occasion to give a marked expression of their confidence in the existence of an All-wise Providence ruling and directing the destinies of nations. We are warrented in saying that with early dawn Christians arose and entered their closets to commend themselves and their country's weal to their Heavenly Father. On the approach of the usual hours of business, the accustomed busy drum of trade had not awakened. The quietude, unnatural which reigned bespoke the more than ordinary interest our citizens entertained in the objects of the day. The solemn melody of chiming church bells announced the hour to repair to the earthly sanctuary of the Lord, and engage with the multitude in hymning His praises, and imploring His blessings on our infant republic—His guidance to the chiefs of our government and army—His blessings so to nerve the arms and bosoms of our soldiery, as that through His power, victory should attend their efforts in establishing in the sunny South a government for a people whose devotion to *Truth* should roll back the tide of infidelity, civil and religious, which has swept o'er the North, and threatened to engulph our loved South with the influence of the numberless isms, which has dethroned civil liberty north, and converted an once devoted portion of a former great Republic into a *pandemonium* of vice, infidelity and fanaticism.

The discourse of our pastor, Elder Drane based on the parable of the unjust Judge and importunate widow, was well adapted to inspire humility, and foster earnest, unremitting prayer. He conceded the superiority of our enemy over us in many respects, as in that of numbers, vastness of means, and an untrameled commerce; pointed out the fact that our peculiar institutions isolated us from the sympathies of the great nations of the earth; leaving us to rely on the justice of our cause, and the support of that divine arm, which is ever extended over the humble and God relying of our fallen race; instanced the self-abasement of the Publican in comparison with the proud, self-righteousness of the Pharisee as an incentive to humility, while the example of the unfortunate widow was urged to inspire earnest, persevering prayer for our deliverance from the afflictions which hang over us as a nation. I could but conclude, that such discourses preached throughout the length and breadth of our land, would tend to humble our people, extirpate infidelity and self reliance, and prepare us as a nation for the reception of God's blessings. The political skies may present a more gloomy aspect, but our moral firmament is clearing up. Christians are awakening to the great truth, that the overruling hand of Providence is in the end to bring order out of confusion, good out of evil: and by means of His chastisements purge our people of their sins; bring a nation to acknowledge the greatness of His wisdom, and the greatness of His intervention to save them from the thraldom of infidelity. God will verily in this struggle make the wrath of man to praise him. But I have not time to pursue farther the promptings of my feelings to write on this all-engrossing subject—business enthralls me. May I see the day when higher and holier objects and sweeter cares shall engross my mind and time. J.

ANOTHER PAPER SUSPENDED.—Last week we announced the suspension of a valued exchange, the *Baptist Correspondent*, at Marion, Ala., and this week the *Banner and Baptist* comes to us with a notice that with this number it suspends—and how long the suspension will be depends entirely upon the will of the brethren—its subscribers. Georgia is to day like Missouri, Kentucky, Arkansas, Texas, South Carolina, and we expect like Virginia, without a Baptist paper—the *Index* having suspended some time since. If we knew what appeal to make to cause any subscriber of the *Banner and Baptist*, and *Correspondent* to pay up we would make it, but we cannot induce two-thirds of our own subscribers to pay us, and we are consequently compelled to drop them by *thousands*—good friends, too—freinds it would delight us to credit, if we could. Shall Tennessee be left without a paper? Will not every pastor in Tennessee make an effort to obtain subscribers in his church and congregation? Scores and hundreds of non-professors would readily subscribe if the paper was but shown them, and its admirable Secular department pointed out.

A FACT ABOUT SHOT GUNS.

In a French journal called *Feuille de Tout le Monde*, an explanation is given of a fact which has puzzled sporting men—namely, why the left barrel of a gun bursts so much more frequently than the right? The explanation is this: The sportsman on going out loads both barrels, and on seeing a bird rise, fires naturally the right barrel; he reloads that barrel, and when he again sees a bird or a hare he fires it again, and so he does perhaps twenty times in succession. But each firing gives a shock to the charge in the left hand barrel, and at last the succession of shocks separates the wadding from the powder and shot; the consequence is that a vacuum ensues between them, and when the second barrel is fired it frequently bursts. To prevent this danger the recommendation is made that whenever the right hand barrel is loaded the charge in the left hand one should also be renewed down.

News from the Churches.

AND KIND WORDS FROM FRIENDS.

Bro. J. R. Brown, of West Tennessee, in a private letter adds the following items, that we regard of general interest:

I deem it unnecessary to add more, than to say the meeting was protracted and resulted in ten additions to the church—at my last appointment there, (Covington,) I baptized two very interesting ladies, one of them had been a Presbyterian, for some time. Since I commenced laboring there as Pastor, 3rd Lord's day in April, there have been twenty-three added to the Church by letter and baptism. There have been quite a number of good meetings held recently in this quarter, resulting in large accessions to many of the churches, at Elton 23: Woodlawn 32: Grace 25: Hermon 18: Salem 4: Dancyville 14: Wesley—I do not remember the number. We feel thankful to God and take courage. To Him be all the glory.

Sister Grace set a good example, in taking upon herself the responsibility of paying for her paper by ways and means of her own. Sister M. Hoy of Noonday, Ga., says it encouraged her to try, and found that she realized the sum of two dollars from the item of butter easily. Let husbands turn over the *Tennessee Baptist* to their wives, if they are good Baptists we will recommend the transfer. *The paper will then always be paid for in advance.*

This encourages us greatly. We wish to make the *Tennessee Baptist* such a paper that no Baptist, acquainted with it will be willing to do without it—will go without a hat first.

ALBANY, GA., Nov. 8, 1861.

Mr. Editor:—DEAR SIR—I see that my subscription to the Tennessee Baptist has become exhausted, I did intend to try to do without it, and the same purpose was formed in regard to two others; but hard as the times may be, and scarce as money is—particularly with preachers, I cannot get my consent to make the experiment. Moreover if our religious papers are abandoned, the cause of Godliness will fail in our Confederacy. I therefore enclose you two dollars to renew my subscription. Respectfully yours,

S. G. DANIEL.

Truly Good News---Missionary Report.

DEAR BRETHREN—We take a pleasure in dropping a few lines of encouragement to you to continue praying and laboring in the cause of Christ.

First we labored with Providence Church, near the lines of Dyer and Gibson counties, where the church received seventeen accessions, two of which were Presbyterians of twenty years standing. The meeting embraced the 4th Sabbath in July.

We then held a meeting of days at Liberty Grove, Madison county. Two additions, one of which, was a Methodist of long standing. We then held a meeting a Pleasant Hill, Madison county, embracing the 2d Sabbath in August, the final result of which was twenty-two additions, three of which were Methodists, three Campbellites.

We attended many other good meetings, but only mention these by way of encouraging our beloved brethren and sisters to pray for a revival, for we never have and never expect to witness a revival without the free use of the means appointed for us.

Your brethren in Christ,
J. N. WHEATLEY.
G. W. ALLEN.

Jackson, Tenn., Nov. 12, 1861.

RICH REVIVAL NEWS.—R. J. Colman, of Salme co., Arkansas, reports the baptism of two at the close of the *Wednesday evening prayer meeting.*

He also sends three new names, to help us pull through another year.

Bro. W. L. Farmer, of Marshall co., Mississippi, reports twenty-nine professions and sixteen accessions to the two churches of which he is pastor.

Bro. R. H. Taliaferro, Princeton, Ala., has recently baptized six into the fellowship of one of his churches.

He renews for 1862, and says that he would not have his name stricken off the Old Guard for fifty dollars. His name has been on its roll for 17 years.

Eld. Kefauver, of Va., has been laboring a few weeks in East Tenn., and sends us the following report:

CLEVELAND, Nov. 19, 1861.

DEAR BRO. GRAVES:—For the first time, I have had the pleasure of visiting your State, Tennessee.

On Friday before the 2d Sabbath in October, we met with the General Association of East Tennessee, held with the Morristown Church, Jefferson co. Here we made the acquaintance of several ministering brethren, and had a pleasant session of the Association.

From thence by rail, we came forty miles West of Knoxville to Sweetwater, where we preached twice. Thence on Saturday before the 3d Sabbath, nine miles Southeast by private conveyance to Madisonville. Here, with Bros. McVert, Kimbro, and other ministers we held a meeting of several days, which considerably revived the church, and resulted in the accession of five members to the church by experience and baptism, and four or five approved for baptism. Besides many others professed conversion, but being members of Pedobaptist families they did not join. Several of them, however, we left examining the scriptures, we having preached on the subjects, and mode of christian baptism before we left.

Madisonville is a pleasant village, in a pretty section of the country, and contains several good church houses. The Baptists have an excellent house of worship, and a good location. We are weak in town, but strong in the surrounding country.

Thence on Saturday before the 2d Sabbath, ninety miles by rail West to the town of Cleveland. Here we have an excellent house of worship in an unfinished state. It lacks plastering, and some little wood-work, though it is being used for worship. There is danger of loosing the house for want of funds to liquidate a debt hanging over it for building. The church here is very weak. They have strained every nerve, to get the house to its present condition. Shall it be lost? Who will take hold of it, and save the Baptist cause in Cleveland?

We have just closed a meeting of several days here, which resulted in the baptism of five persons into the fellowship of the church, notwithstanding the intense excitement that surrounded us all the time. Our meeting commenced the next day after the bridge burning in East Tennessee, and our place must have been the very centre of all the confusion. Even now numbers of citizens walk the streets with their guns in hand, or tied to their backs; but the danger is diminishing, and the excitement subsiding. All this is strange to me being from that portion of Virginia where our people are a unit. Last night our meeting closed in a most impressive manner, by the administration of the sacrament of the Lord. To-morrow we go to Chattanooga for the purpose of holding a series of meetings. J. P KEFAUVER.

Baptist Sabbath School Department.

"SUFFER LITTLE CHILDREN TO COME UNTO ME."

A. C. DAYTON, EDITOR.

**ANOTHER HARD CASE.

SECULAR DEPARTMENT

J. TOVELL, Editor.

SUMMARY.

The all absorbing topic of discussion in the North just now, is the seizure by a United States ship of war, of the Southern Commissioners on a British steamer on their way to England. Speculation is rife in both sections as to the course Great Britain will pursue in relation to this outrage. The interest which hinges on this question, must be our apology for the somewhat lengthy discussion of the question which will be found in another column. We confess we are sanguine that results in the highest degree favorable to the Confederate States will ensue from this cowardly proceeding on the part of the bullying Yankees.

A dispatch from Washington to the Cincinnati *Enquirer* says:

"After the exultation, caused by the arrest of Messrs. Slidell and Mason, had subsided, some commenced to see a blunder, but it is now generally believed that if Great Britain should remonstrate, our Government will disavow the act, but refuse to allow the rebel Commissioners to go on their mission. The miscellaneous documents of the would-be embassadors were captured, but the confidential instructions were no doubt handed to their friends that went on to Europe.

The *National Intelligencer* has an article, believed to be semi-official, justifying the act of Captain Wilkes, quoting international law, and saying he had not only a right to arrest Mason and Slidell, but also to seize the vessel, because of the violation of the proclamation of Queen Victoria announcing neutrality, and cites from Wheaton, Phillimore, and other writers upon international law, fully establishing these points."

Another Washington *Dispatch* says:

"Lord Lyons has not behaved like a diplomatist since the news of the capture of Messrs. Mason and Slidell. Unofficially, he is almost impertinent in his conversation. He assumes that there can be no question between his government and ours, that the United States must yield to the point in controversy, and will disavow the act of Capt. Wilkes, and must return Mason and Slidell to the bosom of the only power which seems heartily to desire the dismemberment of this Republic.

Edward Everett, Edward M. Stanton and Reverdy Johnson have expressed the opinion that our right to take and keep Mason and Slidell is unquestionable.

Without waiting to ascertain how far the act of Capt. Wilkes is justified by the acknowledged and established principles of international law, some of the ministers from foreign parts have allowed themselves to be betrayed into expressions exhibiting infinitely more passion and prejudice than judgment and diplomatic intelligence.

The representative of one power openly declared that if Mason and Slidell had been taken from a Spanish ship, he would have immediately demanded his passports. Lord Lyons is said to have assumed a menacing tone, and to have declared that the prisoners must be given up, or ample reparation made for the offense offered to the dignity of the British crown. Nothing of the kind has ever been officially intimated. But in ordinary intercourse these expressions of disapprobation and hostility have been unguardedly made."

A dispatch from Toronto, Canada West, says: "The *Globe* and *Leader* newspapers have severe articles on the seizure of Mason and Slidell. The *Globe* says it will add to the strength and dignity of the American Government, if the captives are liberated without remonstrance from Britain. The *Leader* says it is an insult which the meanest Government on earth would not submit to."

An attack on the Pensacola Navy Yard was made by the Lincolnites from Fort Pickens on Thursday the 21st, and continued up to 4 o'clock on Sunday morning, and at latest advices had not been renewed. Fort Pickens opened on the gunboat Nelms and the transport steamer Times and Cushman—the two latter lying at Central wharf and the Nelms in the basin. The Federals fired a number of guns before the batteries replied. When the ball fairly opened the excitement was intense. The Nelms quit the basin under a shower of shot and shell, and proceeded to Town Point, opposite the city.

Col. Villipigue was slightly wounded in the arm, but gallantly remained at his post as commander of Fort McRae. The Navy Yard is but little injured. The town of Warrington was set on fire by the Federal shells.

Our loss in killed and wounded is sixteen.

One-half of the cannonade continued through Saturday night presenting a magnificent spectacle. Several bombs exploded over and near Bragg's and Gladdin's staff, injuring none. Bragg was constantly greeted wherever he went. Three batteries and the Louisiana Infantry, commanded by Capts. Wheat, Butchfelder and Lieut. Mareder, greatly distinguished themselves, and Capt. Vanbenthuzen's marine battery is entitled to like distinction for great efficiency. One of the enemy's ships is thought to be severely damaged.

Some old buildings were burned by the enemy's hot shot, but the loss amounts to nothing. Shot passed through the hospital—injured none, as the sick had been removed. A number of shells fell in Fort Pickens, it is believed, with much effect.

A despatch from Richmond, dated Nov. 24th, says: "One universal expression is proclaimed for Gen. Bragg and his glorious forces near Pensacola, for their prudent, gallant and noble conduct Friday and Saturday, in defending our lines and assailing the enemy's post and ships. From the President to the Cabinet, Congressmen, Heads of Departments, all classes of people, in all sections, all are eloquent in praise of our noble commander and troops.

By late intelligence from Savannah we learn that the Savannah, Commodore Tattnall, with three small steamers and one gunboat, attacked the enemy's fleet at Cockspur's roads on Tuesday the 23rd. The engagement lasted an hour. Forty or fifty shots were exchanged. Nobody hurt on our side. The effect on the enemy is unknown. Failing to draw the enemy under the guns of the fort, Tattnall withdrew. Six large vessels were then in the bar. One large frigate was towed over in safety.

The enemy has pickets all around Tybee Island as far as King's landing. It is reported that the Pankees have taken possession of Warsaw Island. It is believed the enemy are preparing to attack Fort Pulaski.

On Wednesday the 27th President Davis sent a message to the Executive Session of Congress concerning the Secession of Missouri, accompanied by an able letter from Gov. Jackson, also an act dissolving the Union with the United States, and an act ratifying the Constitution of the Provisional Government, and the Convention between the Commissioners of Missouri and those of the Confederate States. Congress unanimously ratified the Convention entered into between R. M. T. Hunter and the Commissioners for Missouri.

The following from the St. Louis *Democrat* is not without its interest as showing the shifting, vacillating policy pursued by the Federal military leaders in Missouri. We have seen its counterpart in other regions, and before the campaign is closed this winter, expect to witness more.

To thousands it will seem almost incredible that not only is the Southwest expedition to be relinquished, but Southwest Missouri itself abandoned to the enemy. Yet such is clearly the pruport of the successive dispatches from Springfield. The several divisions of our army are actually on the return march to St. Louis.

We cannot undertake to pronounce upon the military propriety of this movement, although its present disastrous aspect admits of no question. Great as the evil is, it is probably accepted as the alternative of a greater.

The war in Missouri presents some strange contrasts. When the rebel army first menaced the Southwest, Lyon thought its defense, at all hazards, a military necessity. It is now proposed to evacuate it as of no importance whatever. The desperate valor and sacrifice at Wilson's Creek would seem to have been needless! But when Cairo and Bird's Point were made secure, and Springfield—now pronounced of not the slightest strategic consequence—did not receive primary attention, it seemed impossible to overestimate the value of the "key of the whole Southwest." When, again, the Unionists were driven from that region, it was declared a grievous outrage that anything else should be attended to until they were restored in security to their homes. Scarcely has this been done, than their interests are promptly sacrificed to some new military scheme. It was said the failure to protect the loyal population was the severest possible blow to loyalty in the State, yet when that protection has been extended, it is at once converted into a bitter disappointment."

We suspect that the Lincoln government will be constantly finding themselves under the same stern necessity of choosing between disagreeable alternatives, until they relinquish their unholy crusade against the liberties of the South.

Late dispatches from Richmond say that the Federal and Confederate camps indicate an engagement in a day or two.

The Baltimore Sun of the 23d reports several reviews and sham fights to accustom the Federals to action, which will early take place. It is said that the sham battles were in the highest degree creditable to the discipline and efficiency of the army.

So far as ascertained Lord Lyons has taken no action on the subject of Mason and Slidell's arrest, nor has he had any conversation on the subject with the Department.

The New York Post says English letters state that the British Government refuses clearances to Federal vessels having arms.

Andy Johnson arrived at Louisville on Thursday the 21st, en route for Eastern Kentucky.

"Ion," says the Federal Congress will hold session till summer, and intimates that the cotton the Federals will obtain South will be small, and will have to be taken by force.

George Peabody and Mr. Bates write from London that Great Britain will not recognize the Southern Confederacy nor raise the blockade.

Stocks declined in New York, Philadelphia and Baltimore, in consequence of fears of a war with England arising out of the Mason and Slidell affair.

Christopher Hipp has been arrested in Cincinnati, charged with being a Southern spy.

The Federal Navy Department is hourly expecting news of the destruction of Bragg's forces and batteries at Pensacola. There is perhaps no harm in their "expecting."

Mann and Yancey dined with the Fishmongers' Company in London on the 9th.

Robt. Mure, of Charleston, has arrived at Liverpool.

The London Times of the 8th, says the paralysis in trade, in the manufacturing districts, is more visible every day. The Bank of England has reduced its rates of discount to 3 per cent. The Allied Squadron against Mexico will be rendevoused at Havana or Vera Cruz. T.

A QUESTION OF PUBLIC LAW.

In relation to the capture of Messrs. Mason and Slidell, the *N. O. Crescent says*: "Two or three weeks since, the safety of our Commissioners was questioned, even under the British flag, based on the following extract from Wheaton's elements of international law:

"The limits assigned to the operations of war against ambassadors by writers on public law are, that the belligerent may exercise his right of war against them wherever the character of hostility exists—he may stop, the ambassador of his enemy on the passage."

It is obvious that very little can be determined by an extract like the above disevered from its connexions. But it is we think, beyond question that Lincoln's Government are utterly precluded by the attitude they have taken towards the Confederate States, from availing themselves of any argument it might seem to yield in justification of their act. Lincoln persistently refuses to recognize the Southern Confederacy as a belligerent power, even to the slight extent which would be involved in the exchange of prisoners. Clearly therefore he is not entitled to avail himself of a plea for his outrage based upon the official character of the men he has seized. According to *Yankee Law* the Southern Confederacy has no existence either in deed or in right. Foreign Governments moreover, have been notified that for them to recognize the Southern Confederacy as a Government, would bring upon them the heavy displeasure of the United States. Consequently the *status* of Messrs. Mason and Slidell in the eye of the Washington Government, is merely that of citizens of the United States; and the only pretext that they could have for seizing them at all, was that they were *rebels* against that Government. But we showed last week that on that ground they had not the shadow of a right to molest them while under the British flag, and that to do so was a gross outrage both against public law and the rights of a neutral. That the sequel will justify this view, we entertain not the slightest doubt. If the United States refuse to accept it as the correct one, and make the *amende honorable*, that is apologise and give up her captured "rebels," then we guarantee the blockade will not last two months from the present time, and that Confederate bonds will soon be at a premium in England.

Since writing the above, the Charleston *Mercury* of the 23d, has come to hand containing an article on "The capture of our Commissioners," in which that able journal maintains that the Washington Government has the sanction of "public law" for this last "of a long series of flagrant atrocities" which it has perpetrated against us. The following contains the gist of the *Mercury's* argument on this head:

There are certain well established principles of public law, to which the present case will necessarily be referred, and from these, we may anticipate the views of the English jurists in regard to its merits.

The highest legal authorities unite in pronouncing despatches "the worst kind of contraband." They consider the transmission of a despatch abroad, as capable of conferring greater advantages upon a belligerent, than the introduction of any cargo forbidden by the laws of war.

Such being the law, the analogy between the contraband letters, or despatches, and the persons bearing them, seems plain. The Embassador, whether he carries his communications in writing or in his memory, is the substitute for the despatch, and would seem to become, like it, liable to capture.

But we are not left to form this conclusion from analogy alone. Strangely enough, although the present case is one quite novel in its circumstances, a distinguished English Judge has given an opinion directly bearing upon it. In the case of the *Caroline* (English Admiralty Reports,) Sir William Scott, in defining the rights of belligerents, *in respect to neutral vessels*, says with singular terseness, "You may stop the Embassador of your enemy on his passage." Certainly, nothing could be more distinct, or more directly applicable to the case of Messrs. Mason and Slidell.

Disagreeable, as it is, we cannot resist the inference, that the English Government will decline any interference in behalf of our captured commissioners. If so, it is better that our people should know the sober truth, at once, than that, impressed with a vague belief in the protection afforded by a foreign flag, they should cling, week after week, to expectations, which must end in disappointment and bitter chagrin.

Admitting the correctness with which the principles of international law are here laid down, and the accuracy with which our contemporary has stated their operation under certain circumstances, yet we think it is not at all difficult to show the utter inappositeness of his conclusions in reference to the case of Messrs. Mason and Slidell. For in the first place, these gentlemen were not ambassadors in the view either of England or of the United States. This is so plain and palpable as scarcely to need an argument to substantiate it. That in the view of England they could not be regarded as *ambassadors* is apparent from this, that the nation which had accredited them as their agents has no recognized existence among foreign powers and consequently could not be in a position to hold official intercourse with them, and therefore its "commissioners" in like manner, could not be regarded as anything more than distinguished citizens of certain States "calling themselves" the Confederate States of North America. The offence moreover alleged against these gentlemen by the United States Government, shows conclusively that it utterly ignores the Government which had sent them on this embassage to Europe. By charging them with *treason* against the United States, the latter power assumes to have jurisdiction over them as *its own citizens*, and by this claim is precluded from urging a plea in justification of its act, derived from their official character, which public law might possibly have a sanctioned, had they been the agents of a *recognized* Government.

We suppose it will be conceded on all hands that as citizens merely, even though charged with treason against their own Government, they were entitled to all the rights and immunities of British subjects so soon as they entered a British vessel sailing from the port of a power at peace with the United States, and subsequently touching at a British West India port. This we take it was the *status* of Messrs. Mason and Slidell in the eye of public law at the time of their seizure by the United States war ship San Jacinto. But if it should be maintained that they are *bona fide* ambassadors, why then it is conceded that all jurists admit that the ambassadors of a belligerent are contraband of war and subject the vessel conveying them to confiscation if captured; yet there is one important exception to the operation of this rule expressly stated by Wheaton himself, one of the very highest authorities, on questions of international law, which it will be seen at once places our commissioners beyound the pale of United States surveilance; and that is, in the case of carrying despatches from the enemy's embassador *resident in a foreign country*. Why is this distinction made? Clearly because a contrary procedure would always endanger the peace of nations and tend to embroil neutrals with one or other of the belligerents. It is surely enough that the circumspection of a neutral be taxed in guarding and regulating his *direct* intercourse between his own and the belligerents' territories without having his communication with other countries fettered and embarrassed by the restrictions which the unlimited application of this rule would involve. A belligerent must hold *himself*, and nobody else responsible, if the enemy's officials escape to the territory of a neutral. If he fails in making his blockade efficient so as to admit their egress to the sea and their flight to a foreign land, surely after that, no responsibility is imposed on neutral powers in any way to supplement his lack of vigor and vigilance by taking further cognizance of his interests, in their intercourse and dealings with a third power. The application of this remark to the case of Mason and Slidell will be seen at once. They sailed in a British vessel from a Spanish port.

If the decision of the "law officers of the crown" should coincide with this interpretation of the law of nations, then doubtless the United States will have to surrender our commissioners into the hands of the English and apologize for the "flagrant atrocity" perpetrated against their flag, or otherwise be prepared for a hostile encounter with that power. We confess we await intelligence from that country with more impatience than uneasiness. T.

THE PRIVATEER SUMTER.

Despite the thousand rumors of her capture, the privateer *Sumter* has turned up again. From the Nassau (N. P.) *Guardian*, of the 5th, received through a vessel which recently ran Old Abe's blockade, we got the following tidings of her:

"Our Trinidad advices mention the arrival of the Southern steamer Sumter at that Island. Her officers were received with marked attention by the merchants and other inhabitants. Although the officers of the Sumter were not officially recognized by the authorities of Trinidad, there was no obstacle interposed to the steamer being supplied with coal, stores, etc., etc. She took in seventy tons of coal while in port. A British sloop of war came into the harbor of Trinidad whilst the Sumter was there, and after making inquiries of her commander, advised him to leave the port as soon as possible. She immediately got up steam and hurried off. Not long after her departure the Federal steamer Keystone State arrived at Trinidad, and after a stay of ten minutes, started in pursuit of the Sumter."

The following particulars relative to the steamer *Sumter*, are extracted from a letter written by a gentleman in Trinidad to a mercantile firm in New York:

"The dread of privateers is so very great in this Island that no one, for the present, feels safe in embarking in a speculation of any kind, and particularly now, after having a visit of a week from the privateer Sumter, which after a successful cruise has taken eleven prizes in the Antilles, leaving five in Port Cabello, and six in Havana. She brought with her the mate and part of the prize crew of the Joseph Maxwell, from Philadelphia, captured five miles off the coast of Laguayra, which she had just left with six hundred barrels of flour; balance of her cargo destined for Port Cabello.

"Her object in bringing them here was to ascertain the fate of the privateersmen of the Savannah, and to subject them to the same treatment if the gallows had been their lot; but finding nothing of the kind had transpired, they were liberated, with a written promise from each not to take up arms against the South. I had a long conversation with the engineer on board, who is a Welshman, and ascertained from him that they were determined to lay hands on every American vessel hailing from the Northern ports, and, when in danger themselves of being captured, to blow the whole thing up, rather than be made prisoners. They are greatly embittered against the North, and are quite sanguine of ultimate triumph."

For the Tennessee Baptist.

BRO. "SECULAR"—In your department of the 26th of October, I find this—"*The Methodists doing Penance*," and then following an article from yourself. I do not desire a quarrel with you, for I have a special regard for you, but when a writer sends forth his productions to be read by the masses; he must expect *some of them*, to think while they read, and ask why? who? and where? Now, sir, I have some of these troublesome little things to submit for your consideration. Your first sentence is—"There were doubtless some fine characters among the founders of Methodism." This we presume was true in some respects—but then you are noticing especially the patriotism of that people, and the great disposition among them now, to boast of the number of their chaplains. Who were their "founders," to whom you refer? The Wesleys—Coke and Ashbury I suppose. I would ask, sir, if all the founders of Methodism, except Ashbury, did not return to England in the days of the Revolutionary War instead of fighting, or even preaching for the colonies? Does not Mr. Wesley's Historian say, that he (Wesley) wrote in time of the War, against the War, but afterwards in favor of it? "BRAVO—the brute was dead.'

How many chaplains were there, in that War from our patriotic Methodist friends? How much pay did they get in those times, for preaching to the army? If it was not for the pay now, how many Methodist preachers would be in the army?

Has not the War to a great extent stopped their quarterage, and is not that the reason that so many of them are saying round every camp logrolling for office, and some of them resorting to trickery to succeed, and then boast of their number. Do you suppose that any of these great patriots will be killed in battle? When the battle rages, my impression is, they will be necessarily compelled to be some where else. I could ask many more questions, but knowing that it is easier to ask than to answer, I cease, you may answer any, or none of my questions as you please. I write because I have been disgusted at this brangadocia style of certain people.

ELAH.

REMARKS.—Our correspondent has certainly propounded some rather tough queries to us in the foregoing epistle. Some of them remind us of that one which King Charles of England, not the "martyr" but the *wit*, propounded to that renowned and learned body known as the "Royal Society," which, if we remember rightly, originated in his reign, and to belong to which is a matter of so much ambition with men of letters in England to-day, so many of whom append to their names those talismanic letters F. R. S., which import that the writer is a "Fellow of the Royal Society." Well, his majesty assuming the attitude of an humble inquirer after scientific truth, submitted to these illustrious savans this question: "Why is it that a pail of water with a fish in it weighs no more than it would without the fish?" Now, after puzzling their learned pates for a long time, they seemed to be no nearer furnishing a solution of their royal disciple's interrogatory than when they first set out upon the business; at length one of their number ventured to suggest the further inquiry, "Is it a *fact* that a pail of water does not weigh more when a fish is placed in it than it did before?" The discussion of this led them at length to the unanimous conclusion that their royal pupil had been *poking fun at them*.

Now when our respected correspondent conceived the purpose of writing to us to know how many Methodist chaplains were in the revolutionary army of '76, and how many Methodist preachers would be in the army of the Confederate States to-day, *were it not for the pay*, we suspect he was a little in the *quizzical* mood; at all events we confess we are as much non plussed by these questions as were the wise sacres of the Royal Society by King Charles' whimsical inquiry touching the fish and the pail of water, and to Elijah's "how many?" we can only respond by inquiring of him were there any? T.

From the London Saturday Review

AN OLD CHAPTER RE-WRITTEN.

If the Gods sometimes destroy men by granting a foolish prayer, they also sometimes spare them by rejecting it. For several years the king and people of England struggled, with all the power of the empire, to subdue the revolted American colonies. They went on till they had accumulated an immense debt, till they had lost their best troops, till they had given a dangerous shock to their own political system, and brought themselves so low that they were obliged to concede legislative independence to Ireland, from fear of a mob of hastily raised volunteers. In vain did the wisest and most illustrious statesmen protest against such madness. In vain did they ask what was to be done with the colonies in case they were subdued, and whether it was intended to maintain an immense army on the other side of the Atlantic for the purpose of holding in subjection an unwilling population of the same free blood as ourselves. If the remonstrants were not tarred and feathered or made to ride upon rails it was only because the full measure of liberty which enables unpopular sentiments to be so promptly dealt with had not then been obtained by an old and somewhat retrograde community. Their remonstrances were given to the winds, and the remonstrants were overwhelmed with ignominy and abuse. "What should be done with the rebels when they had been subdued?' was a question that might be solved when it arose. One thing was clear—rebellion must be put down. The honor of the crown must be vindicated. The unity of the empire must be restored. Till that was done there could be no thought of peace, and those who desired it were themselves little better than rebels in their hearts. And yet all this time the separation of the colonies, against which we were struggling, was the greatest boon that Providence could bestow. Regarded in a commercial point of view alone, it was worth more to us than all our conquests put together. The gain of India has often been rhetorically contrasted with the loss of America, but the truth is that the incapacity of Lord North, and the bungling of his wooden commanders did more for us than the genius of Warren Hastings. The golden current of trade which began to flow between the two countries when the commercial energies of America were set free, very soon repaid us even the immense sums which had been squandered in endeavoring to keep ourselves out of that rich heritage. Yet in the wise endeavor to avert from ourselves this good fortune we had brought ourselves to the brink of destruction. "We, and mankind in general," says a cynical historian, writing of a similar case of blindness, "are a set of extremely wise creatures."

The refusal of the American colonies to submit to Imperial taxation was a signal given by nature, though not understood by man, that the time had arrived when it was good for both parties that the colonies should become a nation. The present secession of the South from the North is a similar signal given by nature, and equally misunderstood by man, that the time has arrived when there ought to be more than one nation on the continent of North America. The Unionists imagine that the greatness of their country depends upon the retention under one government, and under one set of institutions, of the whole of a territory equal to that of all the great nations of Europe put together. But they mistake the nature of greatness. Greatness is not independent in the case of nations, of material size and power; but it is essentially a moral, not a material quality. And in order that she may be morally great, a nation must have other nations at her side to give her the wholesome lessons which, in the case of individuals, man gives to man. America has been like a great blustering boy brought up at home, instead of learning common sense, manliness, and modesty among his equals in a public school. She has had nobody to control her tyrannical arrogance, to make her feel her faults, to cure her of that intense self-conceit which is the root of all littleness and of all failure. She has fancied her power unbounded, because she has had nobody to measure it against, except the decrepit States of South America, or British colonies still in their leading-strings; and she has naturally contracted those wretched habits of bragging and blustering which attend the fancied possession of unbounded power. She has had before her but one set of political institutions, which she has naturally supposed to be the best imaginable; and she has consequently been led, instead of correcting, to glory in and aggravate all their defects. She has complacently carried democracy to the height of an absolute mob rule, in which respectability is a disqualification for political power, and she has seemed to herself all the time to be advancing towards a political perfection hitherto unattained. Half a dozen independent nations, with different institutions, at her side, would have taught her better than this, besides obliging her to have other men than spouting grocers for the officers of her regiments, and to fill her dockyards with something better than rotten wood. The hour of trial has shown her what sort of an education it is to be lord of all you survey. Her big, burly, hectoring frame turns out not to be tenanted by a big soul. Her natural grandeur is astounding. Other peoples' rivers are her brooks, other peoples' hotels are her beershops, what other people do by inches she does by acres: but her troops march home when the cannon are sounding, *her officers boast to their men that they "are licked into a cocked hat,"* and her greatest statesman in her extremity is *Mr. Seward!* Nature is going to cure all this by introducing into the new world, as well as the old, the salutary division of independent nations. And to thwart the beneficent object of nature is the aim—the hopeless aim—of this ridiculous war.

The present split between the North and the South will not be the last. The West will one day form—and it is good for the whole continent that it should form—a separate nation. But it is natural that the first split should take place between the free States and the slave. There must be some connection between the social system of a State and its political institutions, and no social systems can be more widely different than slavery and freedom. It is absurd to think that the two could go on perpetually under the same political constitution. The severance of the connexion is most earnestly to be desired for the sake of all parties—North and South, slave and free. And when both combatants are bankrupt they will begin with the shrewdness characteristic of the race, to see that such is the case.

WHAT ARE THE PROSPECTS OF PEACE?

The following article is from the London *Review* of Oct. 12:

What then are the prospects of peace while the balance of success is so decidedly in favor of the South? It must be confessed that they are both dim and distant. We see from the fact that the planters are stowing away their crops in the seed on their plantations, that the South is fully prepared for the occupation of their ports by the Federalists, and that the expectation is general in the Cotton States that the war will be a long one. The *Times* says—"From the stray facts which reach us from the South it would appear that there is no intention of yielding, and that comprosie with the North, even on the most favorable terms for slavery, would be rejected by the obstinate race which obeys Jefferson Davis." We came to this conclusion long ago, and we are still of opinion, for the reasons which we have so often stated, that the South will resist to the death, that it will not voluntarily re-enter the Union, and that even in the improbable contingency of its being subdued after a long and sanguinary war, the North could never hold it as a conquered nation. We do not believe, either that it can be subdued by force of arms, or that it will die of atrophy. Its internal resources are, within our knowledge, capable of enabling its population to carry on the war, however long it lasts, until they have completely conquered their independence. It is, therefore, sheer nonsense to talk of the "*approaching collapse of the Southern Rebellion*," as some of our contemporaries do, who never could be persuaded that there was any vitality in the South, or that its *ten millions* of inhabitants could hold their own against the determined will of the *twenty millions* of the North. They will do so nevertheless. The South is stronger in its right, than the North in its might, and hence it is, that so far in the progress of the war, the balance of success remains with the former.

A SUGAR PLANTER'S SUGGESTION.

The following card which we take from the New Orleans *Picayune*, is recommended to the attention of the public generally:

The cotton planters of our Confederacy, are entirely cut off from any market for their cotton, and the great bread and meat question rises up before them in most formidable proportions. Molasses and sugar, as food, approaches nearer to bread and meat than any other article.

With plenty of corn bread, and peas and molasses, the negroes will grow fat, and do good work, and be contented with one ration of meat per week.

With a little concert of action among our sugar planters, I am sure their patriotism will soon devise some plan by which our cotton planters could obtain all the molasses necessary to feed their negroes, and to be paid for only when they shall be able to send their cotton to market—the prices to be fixed at the New Orleans market prices, at the time of settlement, and no interest. The commission merchant guaranteeing the faithful performance of the contract.

The writer would gladly enter into some such arrangement for the aid and relief of the cotton planters.

A SUGAR PLANTER OF ST. MARY.

PINEY-GROVE CHURCH, HARRISON CO., TEXAS.

Whereas, Five members, excluded from this church for immoral conduct have, with seventeen other members of the same, organized themselves into a church or society called Myrtle-spring. We, therefore,

Resolve, That we hereby give notice to all Baptist Churches that the constituents of the aforesaid society are all excluded Members from the Piney-grove church, and that we are not accountable for their conduct.

The five members excluded for immoral conduct are, John Wilson, deacon; M. N. Lawrence, Benjamin Wilson, Daniel Maxwell, and William Brazzill. The others were excluded for contempt of the Church and departure from the faith by uniting with excluded members in organizing a Church or Society.

Resolved, That the *Tennessee Baptist* and the *Texas Baptist* be requested to publish the foregoing resolutions.

Done by order of the Church in conference, the 5th of July, 1861.

JAMES HOLLIS, Mod'r.
J. E. BOGGESS, Ch'. Clerk.

Army Correspondence.

COLUMBUS, KY., Nov. 23, 1861.

DEAR BRO. GRAVES:—Another week of excitement has passed, and although nothing strange nor unusual has occurred, yet as often before, I can say, we are momentarily expecting some startling event to transpire.

Unusual activity has marked the movements of our Generals since the affair at Belmont. It is reported and seems to be believed, that the leaders at Cairo swear they will have this place let the cost be what it may. They say they can take it and they intend to do so. Afraid to risk it on the other side—their plan seems to be, to wait a rise in the river so that their boats can pass without danger and then surround us and starve us into a surrender, while their boats will do effective service by shelling the town. As you have seen from Northern papers, they wish to get New Madrid, so as to blockade the Mississippi below us.

If all their plans could succeed they would have some chance of going South via Memphis this winter, but we, while they delay the attack, are making every effort to resist them successfully. I presume it will not be wrong to speak of the fortifications, for they have accurate maps of the town in their possession.

As I mentioned in a former letter, a large Fort has been constructed on the hill immediately above the town. A continuation of the Eastern side, running in a Southwardly direction, extends to the railroad—distant a mile and a half from the river. From that point to the river below the depot, the embankment thrown up in grading the road, serves for an admirable breast-work; and additional to this, entrenchments are being thrown up in the lower part of town, so that in case we should be surrounded we will be able easily to defend ourselves on three sides. The guns of the Fort and those of the lower battery, command the river for five miles, and will sink almost any boat they have. And besides this three gun boats have arrived within the last few days and they will play an interesting part in the expected performance.

Report says there are seventy-five thousand men above here preparing for the attack, and that still more will be brought against us. While I doubt not they will bring a large force, I do not believe they will bring more than fifty thousand on land, and we feel able to attend to them. With every advantage on our side—knowing too that if we fail—if this place is taken that the South-West is open to the marauders and that those who are not slain in the conflict will be doomed to a worse than Egyptian bondage—it will not be strange if every Southern soldier fights with a courage and a desperation not yet displayed on any field of our glory. I think our Generals are awake to the threatened strife, and I know the men are fully aroused to a sense of danger. All feel that much depends on this struggle.

It would change the state of affairs materially for them to gain possession of this key of the South. They may succeed, but not until they have passed over the bloodiest field of modern warfare, and when they enter Columbus in triumph, full ten thousand of their best men will lie cold in death on that field, and a score of towns in the North-West will—with mourning drapery—attest the valor of the forces here. Of us but a handful will remain, and theirs will be no enviable position. Like the single messengers of the defeat at Thermopylae, no honors await their return.

The weather, until a few days pleasant, is now quite cold, and winter will soon be upon us. We had expected to go into winter quarters, but the probabilities now are that active service will be required all winter, and the troops will all have to stay in their tents during the season. I do not know that this will be very hard on those who have plenty of clothing, but some will suffer, and I presume it cannot be avoided. Kind friends at home have supplied the wants of very many, but the poor who have received nothing from home, are bound to suffer from actual necessity. It looks hard too, that a great government cannot supply its soldiers with blankets, when many persons who have given nothing or but little, have enough and to spare. Let every friend of the soldier think of this, and send some article, however small or common, remembering that many a brave man will receive it thankfully.

You have seen from your exchanges that Memphis is wonderfully aroused. "Memphis is in danger" is on the lips of every one in the city. Meetings are called, speeches are made, the populace are called to arm themselves to repel the invader. "Go to Columbus, offer your services to Gen. Polk." Now we wish it distinctly understood that we do not want any of them who may come assigned to any post of danger. Men who have staid there to speculate on the necessaries of life—men who, if a soldier had but one dollar would *share* it fifty per cent; and who had no thought of fighting until *Memphis* was thought to be in danger—such persons will hardly make good soldiers. But for the poor and unfortunate who live in the city, it would be deemed a godsend to have it destroyed. There are doubtless good men in it, but for the most part it is composed of more than highway robbers, for they extort the hard-earned wages from the poor, and swindle the soldier of his scanty pay. Entirely selfish they care nothing for the suffering of the country, so their town escape uninjured.

If war inflicted punishment on the really guilty alone, it would be deprived of its horrors, but unfortunately honest good men suffer, while those who bring these troubles on, stay securely at home, and make fortunes out of the distresses of the country. But it is useless to complain of what we cannot help; better to pursue an honest course—trying to perform our whole duty—and while we fear not man nor his power, look hopefully to God who doeth all things well.

Yours, truly, HAYWOOD.

We are indebted to Bro. G. Henderson for the following *good news* from our Bro. Crider, whose labors have been abundantly blessed.

UNION CITY, TENN., Nov. 16, 1861.

BRO. GRAVES:—Believing as I do, that you are fond of hearing of revivals, I have thought proper to pencil you a few lines and let you know what the Lord has done in our midst, Bro. S. J. Crider, commenced a meeting at Bulah Church near Camp Johnson, which lasted sixteen days, and preached twenty-five sermons and resulted in fifty conversions and twenty-five baptisms, others will be baptized, a majority of this number were soldiers in camp, I have scarcely ever witnessed such an effect of the outpouring of the Holy Spirit, the christians were much revived, and sinners brought to repentance, many are yet mourning on account of their sins, to God give all the glory.

Yours in Christian Love,
G. HENDERSON.

Elder S. J. Crider has had several other revivals, one at Mt. Moriah that resulted in the conversion of one hundred and fourteen precious souls.

Also another at Mount Olive, that resulted in the happy conversion of seventeen souls, with many others.

I have read with interest your way marks through the many encampments, through the different States, and the good effect that it had with the soldiers, since you and myself stopped together at the camp. G. H.

TESTAMENTS.

We are prepared to furnish Pocket Bibles and Testaments at the following prices:

Fine Gilt Bibles in tuck,	$1,50
Plain, morrocco,	75
Plain, muslin,	50
Full Gilt Testaments, in tuck,	1,00
Plain Gilt, morrocco,	50
Plain, muslin, per dozen,	3,50
" " " postage paid,	2,20

Names stamped in gilt ten cents extra.

MARRIED,

On the 9th of October, by Elder Strode, Mr. J. HENRY STRODE of Tuscaloosa, Ala., to Miss MARY A. BEADLE, of Huntsville.

By the same, on the 31st October, Elder G. W. CARMICHAEL to MTS. V. M. HOLLOWAY, all of Madeira county, Alabama.

BANK NOTE LIST.

CORRECTED WEEKLY BY J. F. WHELESS, BANKER.

TENNESSEE.		LOUISIANA.	
Bank of Tennessee	par	New Orleans Banks	par
Union Bank	par	SOUTH CAROLINA.	
Planter's Bank	par	South Ca Banks	par
Merchant's Bank	par	ALABAMA	
Bank of the Union	par	Mobile Banks	par
Trader's Bank	par	All others	4 dis
Bank of Commerce	par	KENTUCKY.	
City Bank	par	Kentucky Banks	15 pre
Farmer's Bank	par	MISSOURI.	
Bank of Paris	par	Missouri Banks	20 dis
Bank of Chattanooga	par	ILLINOIS.	
Bank of America	broke	Illinois Banks	10 dis
Citizen's Bank	Broke	NORTH CAROLINA.	
Bank of Memphis	par	North Ca Banks	2@5 dis
Buck's Bank	par	VIRGINIA.	
River Bank	par	Virginia Banks	1 dis
Commercial Bank	5 dis	INDIANA.	
Southern Bank	5 dis	State Bank	par
Bank of Nashville	par	OHIO.	
Bank of Shelbyville	par	State Bank	par
Ocoee Bank (old bank)	par	SPECIE.	
Bank of Dandridge	par	Gold	15 pre
Bank of Clarksville	broke	Silver	10@15
Bank of Knoxville	par	EXCHANGE.	
Lawrenceburg Bank	broke	New York sight	15 pre
Bank of Tazewell	broke	Philadelphia	15 pre
Bank of West Tenn	par	New Orleans	2 pre
Bank of Jefferson	broke	Baltimore	15 pre
Bank of Middle Tenn	par	Louisville	16 pre
Northern Bank	par	Cincinnati	16 pre
GEORGIA.		LAND WARRANTS.	
All old Banks	par	80	no sale.
New Banks	5 dis	120 and 160	no sale.

WHOLESALE PRICE CURRENT.

CORRECTED WEEKLY.

Bagging.		**Molasses.**	
Kentucky	20	New Orleans, ₩ gal'n, in bbls.	30@35
India		" " ½ bbls.	
Tennessee wide		Sugar House "	
Beeswax.		Gold'n Syr'p "	
Yellow, ₩ lb.		**Nails.**	
Candles.		20d. ₩ keg,	$ 00@10 50
Tallow, M'd ₩ lb	34	**Oils.**	
Hard pressed		Lard, ₩ gallon,	3 00
Summer		Linseed,	2 10
Star	50	Sperm,	
Sperm		Tanner's	1 50@2 25
Coffee.		**Provisions.**	
Java, ₩ lb		Bacon—	
Laguyra	none	Hams, ₩ lb	
Rio	90	Shoulders,	
Cordage.		Sides,	
Cotton		Hog round, new ₩ lb	
Hemp	25	Beef,	
Jute		Hoggs, nett,	
Manilla		Butter,	
Bale Rope		Lard,	
Cotton.		Meal, ₩ bush.	
Ala. & Tenn. ₩ lb	nom	Eggs, ₩ doz	
Feathers.		**Rice.**	
Live Geese, ₩ lb		Carolina, ₩ lb	6¼@6½
Fish.		**Salt.**	
Mackerel, No. 3, ₩ bbl.	$14	Barrel, ₩ bush.	
Flour.		Sack, fine, ₩ bag	12 50
Extra	9 25	**Seeds.**	
Superfine	7 25	Clover	$19
Fine		Millett	
Fruit.		Timothy	5 00
Raisins ₩ bx	4 00	Flax Seed	
Almonds, sh-shl ₩ lb	16@18	Herd's grass	1

FAMILY READING.

MY ANGEL GUIDE.

Mrs. Judson's tribute to the memory of her departed husband closes with these exquisite stanzas:

And as I leaned my weary head
Upon his proffered breast,
And scanned the peril haunted wild
From out my place of rest,
I wondered if the shining ones
Of Eden were more blest.

For there was light within my soul,
Light on my peaceful way,
And all around the blue above
The clustering starlight lay;
And easterly I saw upreared
The pearly gates of day.

So, hand in hand, we trod the wild,
My angel love and I,
His lifted wing all quivering
With tokens from the sky,
Strange my dull thought could not divine
'Twas lifted—but to fly.

Again down life's dim labyrinth
I grope my way alone,
While wildly through the midnight sky
Black hurrying clouds are blown,
And thickly, in my tangled path,
The sharp, bare thorns are sown.

Yet firm my feet, for well I know
The goal cannot be far,
And ever through the rifted clouds,
Shines out one steady star—
For when my guide went up he left
The pearly gates ajar.

EARTH SPEAKS WITH MANY TONGUES, HEAVEN KNOWS BUT ONE.

BY FLORENCE KEEP.

It was uttered. From the unknown world of light it came borne on the clouds from the King of heaven. Earth's winds caught the sentence, and from her vales and mountain peaks, echoed it again to a troubled world. Angels smiled; but in the bosom of troubled man, deepest grief contended with stern reality: and in the dire confusion, the objects of future joys, pictured so brightly in imagination's lovely figure, were replaced by dark forebodings for the sad unknown.

He felt not the yearnings of an enlightened spirit, he knew not the Creator's ultimate design. But, not only was it the label in which proud man groaned to find not the cherished accents of his infant years; not only the confusion of tongues in which strange and mingled speech fell harshly on his ear. Earth with untold numbers speaks. In happiness, voices laugh to rouse the slumbering world; while nature seizing her Syrian lyre, strikes again its heaven toned strings; and when in sadness she lays her harp aside, gently the softened cadence lingers on the breeze to weep in sympathy.

Creation calls to her creatures to look and behold the recognition of their origin, and points to the angel band in the silent workings of the heart. The universe tells of an endless eternity.

In human circles, pleasure gives hope of joys so sweet, and oft entices the young and beautiful to sport amid her lovely haunts. With fair hand she raises the sparkling cup. With winning smiles she leads them on, till gliding far into the path of vice,

"She weaves the winding sheet of souls,
And lays them in the urn of everlasting death."

Obedient at her shrine devotedly bows an admiring world. She turns the giddy on the heights of fame, alluringly she draws them on, and o'er the fearful precipice dashes all into the fathomless depths beneath. Fascinating the noblest of earth's children, she closes fast all entrance to the path of bliss, and opens wide to deepest, ceaseless sorrow.

In scenes of splendor the midnight hour has flown, yet morn brings the heavy heart, and votaries to the wine cup, wrestle with stern disease and death. Alas! it holds firmly the heartstrings of its writhing victim, and with dreadful evokings, crushes down the sufferer to a drunkard's grave.

Here read the cause of bitterest tears wrung from a sorrowing heart. We know not the depths of grief, till we alone can taste the bitter cup. A parent's love has ever guarded our path through life; but oft if pleasure would tear from us our joy, a mother's prayer, a father's sterner kindness, leads the wanderer back. Earth's fairest, ah! once, perchance, her purest followed present joys, to find them only bubbles on a distant sea. And now not daring to gaze into the mysteries of the unknown, alone they weep and sorrow slowly crushing the young life, plays fearful and wild. Thus is told the story of bleeding hearts that groan for release, and years in wild grief spent, must change the purest spirit, and they weep at the grave of youth's bright hopes and earthly fame.

Go now and view the many tongues in pride; in the workings of all human government. The rise and fall of empires and nations, telling of ambition far too high for man, of deepest selfishness in thought conceived, portraying in the mighty past, nations falling from their unrivaled heights, now powerless. Rome, Carthage, Memphis and Thebes, with the sisters of their earthly greatness, are but names which vindicate to us the noble past: while old and proud Damascus stands in withered age, as if to tell us how the nations fell, and slept and died.

Temples of human greatness, built with faultless skill, totter and fall in countless heaps; massive ruins having for their graves only the blasted hopes of selfish man. Mighty men eager for the highest place of human praise, striving for the honor of a world, would with their own sword secure the objects of their high ambition, and for a few brief moments wear the concentrated homage of their fellow men. An Alexander wept, another world to conquer, and fain would dream, embalmed should be those tears, and in a shrine of loving hearts should be preserved the memory of his noble deeds.

But ah! few have left their lives a drop in the immortal cup. But few have lived the theme of whose greatness, as in beauteous parts in strength and swelling grandeur, rising like the cloud in ever varying caps, majestic as if Jove had seized his thunderbolts to drive resistlessly o'er earth, at length softened cadence sweetly dies away.

The warrior may bravest prove, the philosopher may toil the sands of life away, but in at last they look to find only the withered leaves of hope lie scattered on the tablets of the past, while in the heart, memory chants the requiem of joy that's dead.

With all the change, the strife, the disappointments and bitterness of sorrow and despair, that rise before us in the suggestions of earth's centiloquy, we cheerfully contemplate there is a day, and the time shall come when there shall be but one great universe. When earth with her ten thousand tongues, shall ultimately unite to fill the grand and swelling chorus midst the multitudes of heaven; and that shall be in full view of time all past. The hour of graduation of every mortal from the school of life, and entering into real, untried existence, eternity is begun. What eye hath seen? Who searched the depths of yon bright world? Who scaled its heights, searched its extent; brought out its mysteries; heard its final sentence, and then pursued the lost and doomed to their "profoundest hell," they claim their unobstructed course, or with the pure and holy risen, as they from glory unto glory rise resplendent?

Thus we may turn from the present, to view the life of immortality. Thus when age has given us the trembling step and care-worn heart, view then a home of untold happiness.

'Midst life's trials, let thy brave spirit know a Heaven glows bright before thee, life's rugged windings are oftimes crossed by cooling fountains, and when fortune turns her partial hand, look, an angel band calls, and waking brightest song, would enchant your spirit to their home of light.

Heaven! What mortal mind conceived it? What tongue can utter words which angels only speak? How can I place my swelling thoughts in outward dress of speech? What voice can tell of Heaven?

I saw the scenes and multitudes of earth, as passing years rolled on; and at the close there came one, glorious from eternity, whose immortality was worshiped by the angels, and His look, His voice, the sleeping dead all heard and came, and in a moment all the living changed, and *Death* man's great last foe was chained, and pale and powerless.

Mighty sat the one great Ruler, while round that throne all nations bowed a willing knee. The discord of the universe was hushed and the song of earth's redeemed ones louder swelled.

"Another leaf of finished time we turn," a crown by mortals won. The golden cords of love that oft on earth bind closely the heart of men, are oftimes severed; yet in absence the affections ever cling to the objects of yore.

Death has watched the pillow of cherished ones, but again in Heaven the dead are ours. Sad but tenderly the parent guards the dying child. The orphan gazing upon the pale and dying mother, to Heaven, at vesper's holy hour, breathes her gentle prayer; and the tones on soft winds wafted, warble in sweetest accents to the night. Long she has kept her midnight vigils for the "early lost ones," and now, sad and weary-hearted by the way, alone she weeps. Bitter is the cup long quaffed, and now how dark the pathway to the tomb.

Faintly she utters the last good night, ere a morrow's sun looks down upon a parent's grave.

Thus earth is sad, but at length o'er the sunless life, the echoes from the unknown world of light, arrest the thoughts, direct the eye, and midst surrounding death, the mind is fixed on lost ones, home, and Heaven.

In that bright world true friends and early dead will meet again. The sorrow ne'er will blight the maiden's heart, or disappointment wither the affections of our youth. Here "fortune to the fickle die is bound," but there, every hand immortal holds the cup of "nectar full." In this dark world, to-day thy name is found on every lip; it floats along the breeze; an unseen hand lifts high the laurel wreath, but like the faint sweet music of a dream, like the stars that glimmer o'er the sea, thy praise is hushed, and the hand that held the gaudy chaplet, is forever gone.

But there no traitor lurks, no dire miasma blasting every name and hope; but free, we wander the way that skirts the stream of life.

Lachesis weaves her golden threads, but ere the beauteous fabric is complete, Atropos cuts the cords of life and spirits flee on wings of light, and wend their way to Heaven. Thus is life. To-day we say farewell! But ever midst life's temptations, we shall proudly turn to thee our "alma mater."

Dear ones farewell; ne'er again we meet, till earth with loveliness untold, yet ah! how full of sorrow, is forgotten. There where eternity rolls its sweeping tide, and endless ages on, is the measure of all life.

There mortals touch the harps of Heaven, and angels chant the song of Holiness.

BLIND ANNIE.

"Yes, they are very sweet." The blind child took from her teacher's hand the flowers she had brought; and, after passing them affectionately over her lips and cheek, as though she could thus commune with their beauty, laid them gently beside her on the coverlid. Annie had never seen a flower, yet the possession of one gave her rare pleasure, and she would frequently try to fancy how they looked.

"How pleasant it would be to see the flowers just once!" she said; "but perhaps there will be flowers in heaven. How beautiful they must be, for Christ is called a Rose and a Lily!"

"Are you very sad, Annie, because you cannot see?"

"Not now; but sometimes when I have lain here alone I have wished so much that I could see to read my Bible. I should like to see all that Christ said, and to read myself about His love. I want to read all the Bible."

"But, dear Annie, you can think of all Christ said; and, though you are suffering so much, you know He loves you."

"Oh, yes; sometimes I am so happy, and so sure that Jesus loves me, that I think I can bear anything. He is so good to me—What should I do if I knew nothing about Jesus? I would not live—and O, I could not die. I have such sweet times all alone with Him when mother is gone to work; and I think of His love in making me His child; and I try to fancy what heaven is."

"Does not this illness seem very long to you? and when you are so happy don't you want to go to heaven rather than suffer here?"

"Sometimes I long very much to die; but then I pray to God, and He helps me to be patient."

"Would you like me to pray with you now?"

"O, yes;" and the hand which grasped mine tightened, as kneeling by her beside I united with her in prayer and thanksgiving. "Pray for my sisters and brothers," she said; "I want them to love Jesus too." From her own Bible, which she always kept by her—though she could only feel it near—I read of "the resurrection and the life," and then left her.

Annie had been my Sabbath scholar, and I had learned to love her very tenderly. It was very pleasant to teach one who so eagerly sought to know more of God and her duty toward Him. Her father had died when she was so young that she could scarcely remember him—trusting in his Father to care for his widow and little ones. Her mother, too, was a Christian, and while she was busied about domestic work, Annie would bring her Bible or hymn book that she might teach her something of Jesus. She was very intelligent, and had thus committed a great part of the Bible to memory. When about twelve years old, she became sick—yet she would be brought to the Sabbath school, even when so exhausted that she had to go to bed on her return home. One day she did not come; and immediately after school I went to inquire for her. She was not able to rise from her bed, and was fully expecting me. Her lessons had been prepared carefully as ever, and she wanted to talk to me about them. She scarcely rose from her bed after this; though for long, long weeks she lay suffering there.

Annie had a sailor brother, of whom she was very fond, and he had brought her a bird from Malta, which sang very sweetly, and had learned to recognize her voice. Her mother was obliged to work very hard to support her family; and frequently her only companions through the day were her Bible and pet bird. Yet not so—Jesus was ever with her, and her sweet voice might often be heard singing the hymns she so much loved—or with clasped hands and upturned face, beaming joy and peace, she might be found so earnest in prayer to Him, that friends remained long unnoticed.

Her patience and great pain endeared her to all who knew her, and her constant cheerful trust in Christ frequently inspired others with like confidence.

"What shall I do without you, Annie, when you are gone?" her mother would say.

"It wont be very long, mother, and perhaps I shall come and fetch you," she replied a day or two before her death, as in the agony of her grief her mother asked the question. "I shall see you then," she continued; "but I shall see Christ first. O, shall I not see you too?" she said to her sisters, who stood weeping by her bed. "Charlie, too, and George. Give my Bible to George when he comes home, if I do not live till then, and tell him how I loved him."

The day before her death she bade me "good-by." "We shall soon be in heaven together," she said, as she clasped my hand for the last time.

"Have you any messages for our class?"

"Tell them I am gone to Jesus, and that He loves them too."

I saw her once again when life and death were struggling which should be victor. All stood silently watching for the token that she lived in heaven.

Annie sees now. Dear children I would you like to meet her.

The following eulogium upon one of our Female Colleges, is from the pen of an Alabamian, who came to examine for himself, having children to educate. This is what all parents ought to do before sending. Winchester is upon the first bench of the Cumberland Mountains, about 1000 feet above Nashville. There is no school located in the South more healthy, or picturesque.

This is one school that has as many students as it wants.

From the Banner & Baptist.

WINCHESTER, TENN.—MARY SHARP, &c.

EDITORS BANNER:—This thriving town is situated in a beautiful, picturesque country, on the base of Cumberland mountain, not far from the Nashville and Chattanooga Railroad. There is no place, perhaps, in the whole South, that has more character for health than that of Winchester. At no period of her history has she gained a greater amount of celebrity than even now. Persons from various quarters of the South are looking to this point with intense interest. As evidence of this, it is known that the Episcopal denomination have located a male school of high order twelve miles distant from Winchester; one perhaps, that will not be surpassed even in the United States, if centralism will insure it, based upon dollars and cents. The same denomination is building up a female school in this place of high order, having even now some fifty or sixty students. The female college of the Cumberland Presbyterians is now in a good condition, rapidly increasing in patronage from that denomination. They have about 120 students, from the statement of one of their teachers. They are about enlarging their college edifice, which will be completed next year. Mary Sharp College is now in a prosperous condition. She stands unparalleled in the history of similar institutions in the South. There is no man, perhaps, North or South, who can control pupils with so gentle means as Z. C. Graves. In this respect, he stands pre eminent. The Baptist denomination may truly be proud of Mary Sharp. At no period have the friends of this school greater reason to be encouraged than now. Nothwithstanding the drouth, there are 200 students, many of whom are from Georgia, Alabama, Mississippi, Arkansas and Texas.

There are steps taking for the building of a tavern house to supply a demand felt here for many years in that respect. These things are all mentioned to show the prominent position Winchester is taking. There are also many private residences in the course of erection. Town property has advanced in price at a rapid rate. There are great inducements, we think, for our brethren, who wish to send off to educate their daughters thoroughly, and we may say cheaper, send them to Mary Sharp College, Winchester, Tennessee. D. BROOKS

He is happy whose circumstances suit his temper, but he is more happy who can suit his temper to his circumstances.

MEMOIRS.

Joannah Barnett Connelly

Sister Connelly, daughter of David and Martha Barnett, was born in Shelby county, Kentucky, January 15, A. D. 1832.

She moved with her parents to Grayson county, Texas, in the year 1850.

In July 1854, during an interesting meeting at Kentucky Town, she made a profession of religion, and was baptized into the Baptist Church at that place by Elder John D. Walker.

On the 26th of December 1854, she was united in marriage to brother R. T. Connelly, who yet lives to mourn the loss of his estimable companion.

Sister Connelly was a consistent and devoted Christian, exhibiting practical godliness in her daily walk, and assiduously improving every opportunity to do good. She was highly esteemed by all who knew her, and her death has caused deep gloom in the community where she lived. In the death of one so faithful in all her relations in life, her family, church and neighborhood have sustained an irreparable loss.

Three small children are left to engage in life's toils and conflicts, unaided by the soothing influence of a mother's love. May the prayers of our sainted sister in behalf of her tender orphans be heard, and their hearts be early given to Jesus!

She bore her sickness with patience, and as the hour of dissolution approached, resigned herself meekly and sweetly to the will of her heavenly Father.

On the last day of her illness she sent for her pastor and requested an interest in his prayers in behalf of her distressed family and relatives, and particularly that he would pray for her dear unconverted brother, Joel E. Barnett.

Calling brother John W. Connelly to her bed side, she requested him to assist her husband, and see that her little ones are educated and brought up "in the nurture and admonition of the Lord." Then quietly composing herself she commended her spirit to Jesus, welcomed death, and triumphantly passed away from time.

Then on Monday, September the 22, 1861, sister Joannah B. Connelly "fell asleep in Jesus."

Its duty done, as sinks the day,
Light from its load, the spirit flees:
While Heaven and earth combine to say,
"Blest is the sameshers of the dead!"

May God bless the surviving relatives, and sanctify this great affliction to their immortal good. S. J. W.

☞ The Western Recorder will please copy.

Mrs. Alley A. Foster.

The wife of Joel Foster and daughter of Wm. and Jane Morton, was born October 17th, 1825, married November 14th 1844, and died at her husband's residence in Lincoln county, Tennessee, July the 17th, 1861. In youth she professed faith in Jesus Christ, and attached herself to the Baptist Church, in which she remained until death. She was an exemplary member and much beloved. She was confined to her bed for about six months previous to her death, her disease—consumption—making slow but sure progress towards the accomplishment of its object; but she bore her affliction with calm resignation to the will of God. During her sickness a sermon was preached at her residence from these words: "The Lord is my shepherd, I shall not want."

While the preacher was endeavoring to present some of the benefits of affliction, and trace the footsteps of a kind Providence who attends his people, even in the adverse paths of life, and guides them safely to the fields of bliss, she raised her voice in thanksgiving and praise to God. When death drew nearer she called her children relatives and friends to her bedside, and bade them farewell, exhorting them to live for God that they might meet her again beyond the scenes of time. She continued to rejoice and praise God till her voice was hushed in death. The pious life and triumphant death of our sister, lead us to conclude that she is now reaping a glorious reward. Cease, then, you relatives and friends of hers to mourn, but rather rejoice that her sorrows are ended, and that joys unalloyed and ever increasing are enrapturing her holy mind. J. G. BLENSON.

Miss A. M. Permelia Foster,

Daughter of Joel and Alley A. Foster, is in the spirit-land. She was born July the 11th, 1856, and died of inflammation of the brain September 16th, 1861. The playmates and schoolmates of little Permilia should be reminded by this that they too must die, and be led to repent and believe on the Savior who said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

J. G. BLENSON.

Sister Elizabeth Parks,

Died on the 24th of September, 1861, in Chelsea, near the City of Memphis, Shelby county, Tennessee. Sister Elizabeth Parks, wife of Samuel Parks, and daughter of Richard and Nancy Hudson, of Henry county, Kentucky. She made a profession of the Christian religion about nine years before her death, and joined the Drennon's Ridge Baptist Church, in said county and State. She removed with her husband to this place in 1859. The disease of which she died was of long continuance, during which there was at times much intense physical suffering. For months prior to her death, she was bedridden, and therefore was unable to attend in person any place of worship. The writer availed himself of several opportunities to visit this afflicted sister, and converse with her on the subject of saving faith, and her strong hope in Christ. So great was her desire to be united with the people of God, in a church capacity, that she sent, in July last, her letter to the Chelsea Baptist Church asking for membership. She was received, and the pastor requested to visit the sick sister, and in behalf of the church to extend the hand of fellowship. She left a husband and step daughter to mourn their loss, for whom the departed sister requested the writer to pray, that they may prepare to meet her in heaven, where there are many mansions. She died in full confidence of her Savior, having lived an exemplary life, and loved by all who knew her. Mark the righteous one, for the end of that one is peace. W. G. LANCASTER.

☞ Baptist paper in Kentucky, please copy.

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Aug 3 Montgomery, Ala.

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