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The Pulpit.

From the Christian's Daily Treasury.

NEGLECT OF PRAYER.

"They have not called upon God."—Psalm liii. 4.

Atheists, says Henry, are the greatest fools in nature; for they see there is a world that could not make itself, and yet they will not own there is a God that made it. This Psalm begins with an allusion to the atheist, and a very black picture is drawn of him, "The fool hath said in his heart there is no God"—not in his intellect, not in his understanding, not in his judgment, as the conviction of his mind, but in his heart; intimating that it is rather his desire that there was, than his belief that there is, no God. A neglect of calling upon God is one of the many charges here preferred against the ungodly.—Observe

A DUTY IMPLIED. It is calling upon God. Prayer is expressed by a variety of terms, such as crying, asking, seeking, knocking, waiting on God, lifting up our eyes and pouring out our hearts. Consider this duty

In its objects. Our design in calling upon God should be to render unto him that adoration and praise which are his due, and to implore those blessings we require. We are to seek the comforts that pertain to this life, but especially those that regard the soul and eternity. Call on him for greater discoveries of his grace, and renewed instances of his favor, that you may rest in the sunshine of his countenance, and partake of the joys of his salvation.

In its manner. How are we to call upon God. There must be faith, a belief in our sinfulness, God's mercy, Christ's atonement, and the Spirit's teaching—sincerity, for our hearts must be engaged in the work—submission, we must ask for things agreeable to his will—constancy, "continuing instant in prayer."

In its importance. This appears when you consider the relationship in which we stand to God—the blessings he has to bestow—his readiness to confer them—the evils that may be averted—the pleasures that may be experienced—and the advantages that may be obtained by it. Prayer, says one, is a shelter to the soul, a sacrifice to God, and, and a scourge to the devil.

A SIN EXPOSED. "They have not called upon God." We may apply this charge to two classes.

Those who neglect prayer altogether.—On how many dwellings might the words with truth be inscribed with regard to their inhabitants, "They have not called upon God." How many neglect secret prayer, and thus call not upon God in the closet; others disregard public ordinances, and call not upon God in the sanctuary; and others have never erected a domestic altar, and call not upon God in the family.

Those who perform it with indifference. Many adopt the form of prayer, who know nothing of its spirit; and we have yet to say of multitudes of professors with all their high notions, self-conceit, and religious pretension,—"They have not called upon God." The mercy-seat has been approached, sacrifices have been presented, the wood of outward forms has been gathered, and the halt and the maimed have been brought to the altar; but there has been wanting the fire of fervor and devotion, and so the offering has been rejected.

EVIDENCE OF THE TRUTH OF THE CHRISTIAN RELIGION.

DERIVED FROM THE LITERAL FULFILMENT OF PROPHECY.

NUMBER 6.

[CONTINUED.]

But, in ascertaining the accomplishment of ancient predictions, in evidence of the truth; the unbeliever is not solicited to relinquish one iota of his skepticism in any matter that can possibly admit of a reasonable doubt. For there are many prophecies of the truth of which every Christian is a witness, and to the fulfilment of which the testimony even of infidels must be borne. That the gospel emanated from Jerusalem—that it was rejected by a great proportion of the Jews—that it was opposed at first by human power—that idolatry has been overthrown before it—that kings have become subject to it and supported it—that it has already continued for many ages—and that it has been propagated throughout many countries, are facts clearly foretold and literally fulfilled. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and he shall judge among the nations. [Isa. ii, 3, 4. Micah iv. 2.] He shall be for a sanctuary, but for a stone of stumbling, and for a rock of offence to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. [Isa. viii. 14.] The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed." In like manner Christ frequently foretold the persecution that awaited his followers, and the final success of the gospel, in defiance of all opposition. [Ps. ii. 2. Mat. x. 17; xvi. 18; xxiv. 14; xxviii. 19.] "The Lord alone shall be exalted in that day, and the idols he shall utterly abolish;—from all your idols I will cleanse you;—I will cut off the name of idols out of the land, and they shall no more be remembered. [Isa. ii. 17. Ezek. xxxvi. 25. Zech. xiii. 2.] To a servant of rulers, kings shall see and arise, princes, also shall worship. The Gentiles shall come to thy light, and kings to the brightness of thy rising. Kings shall be thy nursing fathers, and their queens thy nursing mothers. [Isa. xlix. 7–23; lii. 15; lx. 3.] The Gentiles shall see thy righteousness;—a people that knew me not shall be called after my name. In that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek. I will make an everlasting covenant with you; behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run after thee."—[Isa. xi. 10; lv. 5.]

At the time the prophecies were delivered, there was not a vestige in the world of that spiritual kingdom and pure religion which they unequivocally represent as extending in succeeding ages, not only throughout the narrow bounds of the land of Judea, and those countries which alone the prophets knew, but over the Gentile nations also, even to the uttermost ends of the earth. None are now ignorant of the facts, that a system of religion which inculcates piety, and purity, and love,—which releases man from every burthensome rite, and every barbarous institution, and proffers the greatest of blessings,—arose from the land of Judea, from among a people who are the most selfish and worldly-minded of any nation upon earth;—that, though persecuted at first, and rejected by the Jews, it has spread throughout many nations, and extended to those who were far distant from the scence of its origin; and that it freely invites all to partake of its privileges, and makes no distinction between Barbarian, Scythian, bond or free. A Latin poet, who lived in the commencement of the Christian era, speaks of the barbarous Britons as almost divided from the whole world; and yet, although far more distant from the land of Judea than from Rome, the law which hath come out from Jerusalem, hath taken, by its influence, the name of barbarous from Britain; and in our "distant isle of the Gentiles," are the prophecies fulfilled, and the kingdom of the Messiah, or knowledge of the gospel, would extend to the uttermost part of earth. And, in the present day, we can look from one distant isle of the Gentiles to another,—from the northern to the southern ocean, or from one extremity of the globe to another,—and behold the extinction of idolatry, and the abolition of every barbarous and cruel rite, by the humanizing influence of the gospel. But it was at a time when no divine light dawned upon the world, save obscurely on the land of Judea alone; when all the surrounding nations, in respect to religious knowledge, were involved in thick darkness, gross superstition, and blind idolatry, when men made unto themselves gods of corruptible things; when those mortals were deified, after their death, who had been subject to the greatest vices, and who had been the oppressors of their fellow-men; when the most shocking rites were practised as acts of religion; when the most enlightened among the nations of the earth erected an altar to the "unknown god," and set no limit to the number of their deities; when one of the greatest of the heathen philosophers, and the best of their moralists, despairing of the clear discovery of the truth by human means, could merely express a wish for a divine revelation, as the only safe and certain guide, [Plato in Phædone et in Alcibiade, II.]; when slaves were far more numerous than freemen even where liberty prevailed the most; and when there was no earthly hope of redemption from temporal bondage or spiritual slavery, even at such a time the voice of prophecy was uplifted in the land of Judea, and it spoke of a brighter day that was to dawn upon the world. It was indeed a light shining in a dark place. And from whence could that light have emanated but from heaven? A Messiah was promised—a prince of peace was to appear—a stone was to be cut without hands that should break in pieces and consume all other kingdoms. And the spiritual reign of a Saviour is foretold in terms that define its duration and extent, as well as describe its nature: "I behold him, but not now,—I see him, but not nigh.—His name shall endure forever, his name shall be continued as long as the sun, and men shall be blessed in him, all nations shall call him blessed. He shall have dominion from sea to sea, and from the river unto the ends of the earth.—Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.—All the ends of the earth shall remember and turn unto the Lord—and all kindreds of the nations shall worship before thee. [Ps. lxxii. 8, 17; ii. 8; xxii. 27 28.] I will give thee for a light of the Gentiles, that thou mayst be my salvation to the ends of the earth.—The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. [Isa. xl. 5.] The Lord hath made bare his holy arm in the eyes of all the nations. He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law. [Isa. lii. 10; xlii. 4.] He will destroy the face of the covering cast over all people, and the veil that is spread over all nations. [Isa xxv. 7.] I am sought of them that asked not for me,—I am found of them that sought me not,—I said, Behold me, behold me, unto a nation that was not called by my name. [Isa. lxv. 1.] It shall come to pass, in the last days, say both Isaiah and Micah in the same words, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills—and all nations shall flow unto it. [Isa. ii. 2. Micah iv. 1.] In the place where it was said, Ye are not my people, it shall be said, Ye are the sons of the living God. [Hos. i. 10.] The abundance of the sea shall be converted unto Thee—the forces of the Gentiles shall come unto Thee. [Isa. lx. 5.] Sing, O barren, thou didst not bear—break forth into singing and cry aloud—for more are the children of the desolate than the children of the married wife (more Gentiles than Jews). [Isa. liv. 1, 2, 4, 5.] Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations,—spare not, lengthen thy cords, for thou shalt break forth on the right-hand and on the left—and thy seed shall inherit the Gentiles—for thy Maker is thy husband—the Lord of Hosts is his name—the Lord of the whole earth shall he be called—the wilderness and the solitary place shall be glad, the desert shall rejoice and blossom as the rose." [Isa. xxxv. 1.]

These prophecies all refer to the extent of the Messiah's kingdom; and clear and copious though they be, they form but a small number of the predictions of the same auspicious import;—and we have not merely to consider what part of them may yet remain to be fulfilled, but how much has already been accomplished of which no surmise could have been formed, and of which all the wisdom of shortsighted mortals could not have warranted a thought. All of them were delivered many ages before the existence of that religion whose progress they minutely describe; and, when we compare the present state of any country where the gospel is professed in its purity, with its state at that period when the Sun of righteousness began to arise upon it, we see light pervading the region of darkness, and ignorance and barbarism yielding to knowledge and moral cultivation. In opposition to all human probability, and to human wisdom and power, the gospel of Jesus, propagated at first by a few fishermen of Galilee, has razed every heathen temple from its foundation—has overthrown before it every impure altar—has displaced from every palace and every cottage which it has reached the worship of every false god:—the whole civilized world acknowledges its authority—it has prevailed from the first to the last in defiance of persecution—of opposition the most powerful and violent—of the direct attacks of avowed and the insidious designs of disguised enemies:—and combating, as it ever has been combating, with all the evil passions of men that impel them to resist or to pervert it, the lapse of eighteen centuries confirms every ancient prediction, and verifies, to this hour, the declaration of its Author—"the gates of hell shall not prevail against it." How is it possible that it could have been conceived that such a religion would have been characterized in all its parts—would have been instituted—opposed—established—propagated throughout the world—embraced by so many nations—protected at last by princes and kings—and received as the rule of faith and the will of God? How could all these things, and many more respecting it, have been foretold, as they unquestionably were many centuries before the Author of Christianity appeared, if these prophecies be not an attestation from on high that every prediction and its completion is the work of God and not of man?—What uninspired mortal could have described the nature, the effect, and the progress of the Christian religion, when none could have entertained an idea of its existence? For paganism consisted in external rites and cruel sacrifices, and in pretended mysteries. Its toleration, indeed has been commended and not undeservedly: for in religion it tolerated whatever was absurd and impious, in morals it tolerated all that was impure and almost all that was vicious. But the Jewish prophets, when the world was in darkness, and could supply no light to lead them to such knowledge, predicted the rise of a religion which could boast of no *such* toleration, but which was to reveal the will and inculcate the worship of the one living and true God—which was to consist in moral obedience—to enjoin reformation of life and purity of heart—to abolish all sacrifices by revealing a better mean of reconcilliation for iniquity—to be understood by all from the simplicity, of its precepts—and to tolerate no manner of evil, a religion in every respect the reverse of paganism, and of which they could not have been furnished with any semblance upon earth. They saw nothing among the surrounding nations but the worship of a multiplicity of deities and of idols: if they had traversed the whole world they would have witnessed only the same spiritual degradation, and yet they predicted the final abolition and extinction both of polytheism and of idolatry. The Jewish dispensation was local, and Jews prophecied of a religion beginning from Jerusalem, which was to extend to the uttermost parts of the earth. So utterly unlikely and incredible were the prophecies either to have been foretold by human wisdom, or to have been fulfilled by human power; and when both these wonders are united, they convey an assurance of the truth. As a matter of history, the progress of Christianity is at least astonishing; as the fulfilment of many prophecies, it is evidently miraculous. [Were it even to be conceded—as it never will in reason be—that the causes assigned by Gibbon for the rapid extension of christianity were *adequate* and true, one difficulty, great as it is, would only be removed for the substitution of a greater. For what human ingenuity, though gifted with the utmost reach of discrimination, can ever attempt the solution of the question—how were all these occult causes (for hidden they must then have been), which the genius of Gibbon first discovered, foreseen, their combination known, and all their wonderful effects distinctly described for many centuries prior to their existence—or to the commencement of the period of their alleged operation?

KEITH.

[TO BE CONTINUED.]

Doctrinal.

From the Western Christian Journal.

DESIGN AND IMPORT OF BAPTISM.

We received, a few days since, a *private* letter from a distinguished and esteemed brother of the denomination, not intended for publication, in which is contained the following paragraphs. The sentiments are so ably and admirably expressed, he will pardon us for the liberty we have taken. We believe that our *readers* would feel obliged if he would often furnish them his views on theological subjects.

B.

To us, Baptists, it appears almost unaccountable, that there should be so much controversy about the mode and subjects of baptism. But few, very few understand the deep laid foundation of all this opposition. Baptism, or immersion, seems to have been, and no doubt was selected by omniscient wisdom, among other things, as a test of character—of obedience. To the proud, unsubdued heart, the ordinance is humiliating, and hence it has been pronounced *indecent, dangerous, inconvenient and unnecessary* by tens of thousands of learned men, who yet admitted that our Saviour and his Apostles were thus baptized. It has been left to modern ingenuity to discover, that *baptizo* never meant immerse; and it would not be surprising that some American should yet write a new Lexicon, to tell the Greeks that they never understood the meaning of their own language. But all this struggling, is the result of that native opposition to the true and apostolic rite—and shows now, and ever will show, that baptism is a strong test of character.

I might refer to infant church membership, and show that it is upon the same principles of selfishness and pride it is supported. We wish, if not a national, at least a family covenant of grace, which is broad enough to include ourselves and our children to the third and fourth generation. We are not willing to admit, that the children of us, christians, are by nature and birth as helpless as those of the unbeliever, and men therefore, have adopted many schemes, by which their children can be brought into church covenant. And though pedobaptists have uniformly charged Baptists with relying upon the ordinance of baptism for salvation, yet it is an undeniable fact that they, pedobaptists alone, have acted upon the necessity, and in many instances have openly avowed, that without baptism, there is no salvation. The ridiculous and disgusting schemes resorted to by them for the purpose of baptizing children before birth, when the mother was about to die, are well known to the historian, and are now ridiculed by all, as the inventions of an ignorant and bigoted priesthood. Yet if baptism is necessary for the child at eight days or eight months, it is also necessary for it as soon as it has life—and why the institution is adhered to in the one case and not in the other, is not easily discovered.

We, however, look upon baptism as a positive ordinance to be obeyed by *believers only*, and while it has important figurative allusions yet in its primitive application it seems to have been selected, and still is to be considered as a test of character. The proud and unsubdued spirit laughs at it, but to the broken and contrite heart it exhibits the most solemn and deeply interesting spectacle that can be witnessed on earth—a soul reconciled to God, and meekly submitting to be buried with Christ, in baptism, that as he was raised from the dead by the power of the Holy Spirit, so that soul may walk in newness of life, by the aid of the same divine influence. Submission, entire submission for salvation, to the guidance, control and protection, as well as for sanctification, to the Holy Spirit, is thus most strikingly exhibited in the act of apostolic baptism. Hence, Noah in the ark, shut up by the hand of God, and floating on a boundless waste of waters, without mountain or shore on which to land;—and the Israelites at the bottom of the Red Sea, with the waters piled mountain high on each side and overshadowed by a dark cloud are divinely recognized as types of christian baptism.* How utterly hopeless all human agency, in effecting the ransom of either Noah or the Israelites in the situation referred to? and it is *the like figure by which baptism doth now save us, through the resurrection of our Lord Jesus Christ.*

It is the obedience thus administer- [illegible] death and burial to nature's hopes and a resurrection to a spiritual life implanted, sustained and perfected by that power which raised Christ's body from the grave, that the unregenerate heart is instinctly opposed. While the world stands, therefore, expedients will be adopted to get rid of it, some dispensing with all ordinances, others endeavoring to remove its objectionable features by substituting sprinkling, pouring—or anything else other than baptism itself.

You must not, however, from these remarks consider me uncharitable. I am far from unchristianizing pedo-baptist churches, though in this matter especially, misled by the spirit of the world on the one hand, and a mistaken zeal on the other, I have no doubt that in the Catholic Church, there are now and ever have been, truly pious and most devoted servants of the Most High. Their unbounded charity, aided by the prejudices of early education, over-looked even the grosser abominations of the priesthood. Few, the very few of all ages have been able to rid themselves of these prejudices of education, however absurd, and it is not strange, therefore, that among all the secessions from their mother Roman church, based as they alike are, upon *infant membership* and of course, *infant sprinkling*, by which the family, as such, is embraced in the covenant of grace, should still retain their hold upon the best of men. The plea, *have we not Abraham to our father*, still clings to the human heart with all the tenderness of natural affection and it is only when we realize the spirit and force of the apostle's declaration, *henceforth, I know no man after the flesh*, that we are able to see that all these halfway, and family covenants are utterly vain, and opposed to the law of the spirit of life in Christ Jesus.

*Bishop Horne, on the 19th and 20th verses of the 77th Psalm, has the following remarkable passage for a Pedobaptist, "We likewise, through thy mercy, O, blessed Lord Jesus, have passed the Red Sea at our baptism, and are now journeying in the wilderness." How many pass this Sea without knowing it, and without faith in the Mighty Deliverer, if sprinkling and especially infant sprinkling is baptism!

Miscellaneous.

GREAT MEN.

The following notices of the early life of some of the great men of modern Europe and America, is from one of the "Tracts for Cities." Written by Dr. Alexander of New York:

Hans Sachs, the poet of the Reformation, and the Burns of Germany, began life, as did Burns, a poor boy; he was a tailor's son; and served an apprenticeship, first to a shoemaker, and afterwards to a weaver; and continued to work at the loom as long as he lived.

The great dramatist *Ben Johnson*, was a working bricklayer, and afterward a soldier.

Linnæus, the father of modern botany, was once on the shoemaker's bench.

Heyne, the voluminous commentator on Homer and Virgil, was the son of a poor weaver, and when he wanted to learn Latin, engaged to pay a schoolfellow fourpence a week for teaching him; but even this pittance would have been too much, if it had not been for the kindness of a baker, who was his godfather.

Herschel, whose name is ascribed on the heavens, was the son of a poor musician, and at the age of fourteen years was placed in a band attached to the Hanoverian guards. After going to England he undertook to teach music, and then became an organist. But while he was supporting himself in this way, he was learning Italian, Latin, and even Greek. From music he was naturally led to mathematics, and thence to optics and astronomy.

John Donnald, the inventor of the acromatic telescope, spent his early years at the silk loom; and continued in his original business even for some years after his eldest son came to an age to join him in it.

Gifford, the founder and editor of the Quarterly Review, was an orphan and barely escaped the poor house. He became a ship boy, of the most menial sort, on board of a coasting vessel. He was afterwards for six years apprenticed to a shoemaker. In this last employment he stole time from the last, for arithmetic and algebra, and for lack of other conveniences, used to work but his problems on leather, with a blunted awl.

James Ferguson was the son of a day laborer in Scotland, and was born [illegible] education, that he learned to read before his father suspected that he knew his letters. When about eight years of age, he began to make experiments in mechanics, and had actually written out on account of his supposed discoveries, in regard to the mechanical powers, before he learned that they were in other books. At night, be used to study the heavens, and make maps of the stars, lying on his back, wrapped up in a blanket. When he was a farmer's boy, his kind master often took the flail out of the boy's hand, and worked himself, while James sat by him in the barn, busy with mathematical instruments. He borrowed books from a gentleman's butler in the neighborhood, and from these he was led to make a globe and solve problems. After this he went into the service of a miller, where he made a clock and a watch, both of wood. The numerous philosophical works of Ferguson are still held in esteem.

Thomas Simson, the great mathematician, was the son of a Leicestershire weaver, and was turned out of doors by his father, because he was bent on being a scholar.

Edmund Stone was the son of the Duke of Argyle's gardner. As the duke was one day walking in his garden, he saw a Latin copy of Newton's Principia lying on the grass. Astonished to find such a book in such a place, he made inquiry, and found it to be part of the amusement of young Edmund, who had begun to snatch time from his work for study. "What," said the duke, "and do you understand Geometry, Latin and Newton?" "I know a little of them, replied the youth." "But how came you by the knowledge of all these things?" Stone replied, that he had been taught to read ten years before, by a servant. *Does one need to know more than the twenty-six letters in order to learn everything else that one wishes?*" The curiosity of the duke was now so increased, that he seated himself on a bank, and desired to hear the whole story. "I first learned to read," said Stone; "the masons were then at work on your house. I approached them one day, and observed that the architect used a rule and compass, and that he made calculations. I inquired what might be the meaning and use of these things, and was informed that there was a science called arithmetic. I purchased a book of arithmetic and learned it. I was told there was another science called geometry; I bought the necessary books and learned geometry. By reading, I found that there were good books in these two sciences in Latin; and bought a dictionary and learned Latin. I understood also, that there were good books of the same kind in French; I bought a dictionary and learned French. And this, my Lord, is what I have done. It seems to me that we learn everything when we know the twenty-six letters of the alphabet."

Benjamin Franklin, the great American Philosopher, and the inventor of the lightning rod, was a tallow-chandler. After having assisted his father for some time and having a dislike for the business, he ran away, and apprenticed himself to his brother, who was a printer, at which trade he worked for some years after he arrived at manhood.

Joseph Ritner, late Governor of Pennsylvania, was formerly a wagoner.

Thomas Ewing, one of the most distinguished of our statesmen, was once known chiefly as the athletic woodsman.

Wooden Gunpowder.—From recent experiments, the fact is established that fine saw dust or rasped wood, steeped in a mixture of concentrated sulphuric and nitric acids, and afterwards washed and dried, will explode similarly to gunpowder, and if rightly managed with much greater force.

As water which flows from a spring does not congeal in the winter, so those sentiments of friendship which flows from the heart cannot be frozen by adversity.

TENNESSEE BAPTIST

NASHVILLE, TENN,

"THY KINGDOM COME."

Thursday, October 18, 1849.

☞ Communications intended for publication, must not be written upon the same sheet with business matters.

WANTED.

Minutes and Reports of Associations and other religious bodies, are wanted by the subscriber. Address: "Board of Domestic Missions, S. B. C., Marion, Ala."

R. HOLMAN.

THE FIRST BAPTIST CHURCH.

A very interesting meeting was held at Dr. Howell's church, on last Sabbath. Twelve persons were admitted to membership in the church. Ten of whom were baptized since the last letter. Of the number, five were ladies and seven gentlemen. The meeting was otherwise very interesting; it being the communion season. We have seldom or never seen a greater degree of interest manifested upon any occasion.

☞ Gen. Trousdale was installed into office on Tuesday last, at the Methodist church, in this city. A large number of persons were present with the Members of the Senate and House of Representatives, upon the occasion; and of course, the ceremonies were interesting,

GEORGETOWN COLLEGE, KY.

We have received from the Agent, a communication in relation to an article of ours, published some time since, correcting our errors, and entering somewhat into detail regarding the recent troubles of Georgetown College. We would with pleasure, transfer this letter to our columns, but for two reasons; it would surely wound unnecessarily, the feelings of some of our friends; and it would do no good whatever, that we can perceive, to the College, or to any one else. Our respected brother will, we trust, pardon us. In regard to the present condition and prospects of that excellent institution, our brother says:—"The College has opened with very fair prospects. The number of students in College proper, is larger I believe, than at this time last year. Except that a President has not yet been appointed the Faculty is full and able. A Tutor has been added, and the instructors therefore, are as numerous as formerly. The Trustees have taken measures to secure a President at as early a day as practicable. Meantime the whole course of instruction will be as thoroughly given as formerly. No student on account of the resignation of the late President, need hesitate about coming to the College."

SOUTHERN BAPTIST REVIEW.

"The Southern Baptist Review," edited and published by our bro. Meredith, is an important accession to Christian Literature, and we take pleasure in commending it to the most favorable attention of the brethren. It is eminently entitled to a diffusive circulation.

SCRIPTURAL CATECHISM,

Designed for the use of Schools and Bible classes, is admirably adapted to the youthful mind. We hope the author, Rev. H. C. Fish, will receive such encouragement as will justify the publication of "The Evidences and Doctrines of Christianity."

SOUTHERN LITERARY MESSENGER.

The last number of this Periodical contains a number of elegantly written and interesting articles.

PUBLIC JUSTICE CERTAIN.

"Ned Buntline," alias E. Z. C. Judson, has been fined $250, and sent to the New York Penitentiary, for one year. After the expiration of which he will probably again, be tried, and sentenced for a longer period.

MEDICAL SCHOOL.

We are pleased to hear the prospects for a Medical School in Nashville, are growing brighter, and that there is now a probability of our seeing in successful operation, an institution which has contributed largely towards building up and sustaining other places. Success to the enterprise.

THE FRENCH EXPEDITION AGAINST ROME.

Intelligent and thinking men in France, are not disposed to keep silence, while Louis Napoleon and the priesthood, are trampling on the Constitution, to restore the Papacy. A pamphlet has recently appeared from the pen of E. Quinet, a member of the Assembly, who has won a literary reputation, and has already signalized his opposition to the Romish Church, by able lectures upon the Jesuits. In the pamphlet just published, he holds up the expedition of Oudinot to the universal execration of the French people, as unjust and impolitic, an outrage upon civil and religious freedom. He maintains that the temporal power of the Pope, is the chief obstacle to Italian nationality. So long as the States of the church are severed from the rest of Italy, under the control of a Pontiff whose sympathies are not Italian, so long a general union is impossible. In his own nervous language,—"If the authority of the Papacy is prolonged, nationality is a chimera; if a nationality is constituted, the supremacy of the Pope must pass away."

If men were not free moral agents, we could with no show of propriety, censure their actions; but as they are not willing to acknowledge themselves mere machines, but claim to act from motive—from principle—and since whatever they do is to be regarded as an act not of coersion, but preference at the time, to all things else, we argue that public men, whether their acts, are fraught with good or evil, are responsible to God and the people.—Though the Jews in the crucifixion of Christ, but brought about the purposes of God, in the fulfilment of ancient prophecy with reference to the Saviour, by their act ignorantly presenting the way of salvation to a lost world; they were notwithstanding, held to fearful accountability for having done it *wickedly*. And though we firmly and honestly believe that the hand of Providence will overule all the great events of France and Rome, to the general good of men, and his own glory, notwithstanding these things, Louis Napoleon stands before the world *guilty*, and without *excuse*.

Public sentiment in all enlightened christian nations, does now, and will in all coming time, condemn him as a man, who, while he claimed to be a freeman, laid the axe at the root of the tree of liberty; who, while he professed to be Republican, sought to establish a despotism; who, while the people called for equality, gave his influence in favor of monarchy; who, having solemnly sworn to support the Constitution, which declares "the first element of free government, is the separation of these powers," presumptuously interposed, to restore the power, authority, and person of the Pope to reign over the little noble, though enervated Republic of Rome. The annals of all time afford no example of such treachery, and infamous tyranny.—Before the dawn of civilization, the crimes of men could be mantled in the darkness of the age, but when the untiring energies of men, women and children, had long been most perseveringly exerted against the unholy userpations of Popes, Priests, Cardinals, and Despots, and when finally they burst the galling chains which bound them to these various forms of slavery and were, as they *now* of right ought to be, free and independent; 'twas then that Napoleon, PRESIDENT of FRANCE conceived the *pusilanimous* idea of subjugating Rome. But his insidious treachery is the more apparent, when seen in contrast with the splendor of the morning star of liberty, as it rose above the portentious clouds and storms which first obscured it, and sent its equal rays throughout the land. In matchless majesty that star arose in peerless beauty shone forth, in the most brilliant constellation of liberty, and for a time reilumed the land of La Fayette—the land of our sympathies—but never having reached the meridian, it for a while lingered, and now with "lessening rays," recedes to leave those so unworthy its hallowed influences,

"Rayless and pathless."

The expedition to Rome "can only be classed with the Albbgensian Crusade, the butchery of St. Bartholomew, and the Massacre of Cervennes." It may be destructive to Italian liberty; it may be fatal to the republican principles and feelings of France, but under the providence of God we feel convinced, that it will the be efficient means of effecting the overthrow and eternal death of Popery.

We have seen it stated that Gen. Oudinot finds it necessary to interfere and in writing to his Government says:—"That if he allowed the Priests to have their own way, there would be blood ankle deep in the streets."

In reviewing the general course of the French Revolution and subsequent events in connection with the direction given to the Government and public functionaries by the people, we regret to say it does not enhance our good opinion of them. By their rejection of Lamartine and election of Napoleon we in common with others lost all hope of much good resulting from the revolution.

Whilst recolection of the name of Louis Napoleon shall fade from the minds of the lovers of liberty—the memory of M De Lamartine will be coextensive with the preservation of History, Poetry and Republicanism, and if France shall ever be free, his name will shine resplendently from her temples of liberty.

*. P. *.

DR. MALCOM.

We are truly gratified to learn that Dr. Malcom has concluded to accept the call of the Sansom Street Church and Society, to become their pastor.—The Doctor will go to Kentucky immediately for his family, and return to this city to assume his charge about the first of November. We sincerely congratulate the Sansom Street Church on their success in obtaining Dr. Malcom, and if he continues able to speak he will no doubt prove a rich blessing.—*Christian Chronicle.*

However well convinced we may have been and were, of the great ability and merits of Dr. Malcom, we had but little idea of the amount of his influence, and extent of his popularity, until since his resignation at Georgetown. Political, religious and literary papers North, South, East, and West, have noticed him in the most complementary manner. We join with "the Chronicle" in congratulating the Sansom Street Church on their success in obtaining his services.

*. P. *.

THE CHRISTIAN.

The Christian enjoys in common with other men, all the real pleasures of this life; and when as a man and disciple of Christ, he has "done what he could" he leaves himself and all to God, tenderly trusting in His Providence.

If he be rich, he remembers how sacredly he is charged to "be rich in good works, ready to distribute, willing to communicate; laying up store for himself, a good foundation that he may lay hold on eternal life." If poor; he feels blessed rather than cursed, because not subjected to the dangers and temptations of the rich and a "snare of the devil. And having learned charity and benevolence from God and nature, he practices them in his daily conduct and conversation; he feels that he is not his own, that he was created and preserved to honor and glorify God, in the accomplishment of some good work, and if so fortunate as to live to do the good he desires, at the close of life, he may say as never but Christ well, and truly said, "it is finished;" and whether he be an occupant of a hovel, cottage or throne, may exclaim with Paul, "to die is gain." And it is really very immaterial where such an one shall die, whether on the land or the sea—at home in the bosom of his family, or in a foreign land among strangers—though no brother should be near to minister to his wants—though no sinner "to see how a christian can die"—though neither wife, sister, or mother, with gentle soothing voice and the tender asseduities of love and sympathy shall he there, Heavenly intelligences, guardian angels "encamp round about him," and having intimate affinity with mind, that immortal, invisible, active essence, the soul, they wait for its release, then leave their watchful posts and clad in celestial armory, spread their pinions for a brighter, a happier world, and saint angels return to God, and he becomes the guardian of the Christian's dust.

Let us think of all the most exquisite pleasures of earth, and then remember that "eye hath not seen, ear heard, neither hath it entered into the mind of man to conceive of the glories in reservation for their ghteous." Let us remember that each of us exert an influence over the minds of our fellow-men, which for weal or woe will be perpetuated long after we are dead, and remember also:

"As the aloe is green and well liking, till the last summer of its age,
And then hangeth out its golden bells to mingle with corruption;
As a meteor travelleth in splendour, but burneth in dazzling light;
Such is the end of the righteous: his death as the sun at his setting."

"GOD, LOVE AND POETRY."

God, Love and Poetry is the inscription which Lamartine wishes his friends to put upon his tomb if he shall ever merit a tomb. "God, Love and Poetry" are worthy the contemplation of every christian. If we would expand and strengthen our intellectual faculties, we should think often, think much of the Infnite, Omnipotent, Omnipresent Jehovah, the Creator and Preserver of the boundless Universe, and the harmony pervading all things. If we would be happy—if we would be useful, we should love God—love the church—love our fellow-men, and attend to all the gentle duties which love dictates. We should study the true Poetry of nature as presented in the delicate flowers of the garden, and in the variegated tints of the rainbow in the crystal dew-drop, and in the majestic cataract, in the cloud-capt mountains of earth, and in the brilliant constellations of Heaven. We should learn that happiness consists in doing good, in ministering relief to the distressed, in visiting the afflicted, in raising up the bowed down. The flower pressed to earth by adverse winds repays in fragrance the hand that lifts it up, and will man be ungrateful?

THE BAPTIST BANNER.

We have unintentionolly omitted to mention that our young and talented Brother La Rue (who was educated at Georgetown,) has become associate Editor of "THE BANNER." We sincerely hope our Brother Buck will feel it his duty now to give his attention more exclusively to the ministry.—There is perhaps, no one in Kentucky better qualified to do good as an evangelist. He can easier, sooner and more effectually awaken a cold, indifferent church to efficient action than any body we know in any State. And when it comes to building or having churches built, he is just *the* man.

*. P. *.

WELL DONE.

Among other things of interest to which the attention of the Nashville Presbytery has recently been directed, we notice with much pleasure their action with reference to the education of children of Protestants; in Catholic "schools, where they are entirely deprived of the evangelical means of grace, and are obliged to attend upon papistical services?"

They nobly *resolved* that such conduct on the part of parents, whether church members or not, was *highly injudicious, fraught* with *great danger* and *utterly inconsistent* with *every* principle of Protestantism. We again say, *well done.*

And with regard to the children of their church members; the Assembly *Resolved*, that it was a *violation* of their *vows* in the ordinance of baptism, *(sprinkling)* and ministers from the pulpit are recommended to present this subject and *admonish* those who thus *offend* by patronizing Catholic institutions in preference to others. Now this is the right sort of talking, and we will say to our Presbyterian friends once more, *well done.* We hope to hear you speak out frequently upon this subject—don't forget it. But in addition to these things, so well done, we copy the following resolutions, which we think also worthy the attention of the numerous readers of the Baptist:

1. *Resolved*, That the officers of each church under the care of this Presbytery, be and they are hereby enjoined to procure a book, in which shall be inserted the name of every member of their church—opposite which, and in separate columns, shall be placed the sum which such member may subscribe, and is willing to contribute annually, *for each or any of the benevolent objects recommended by the General Assembly.* And that said officers be required, to present this subject to the consideration of every member of the churches under the care of this Presbytery.

2. *Resolved*, That the officers of each church, be required to report to the spring sessions of Presbytery, annually, their action in compliance with the above resolution, and the amount by them collected, to be paid over to the purposes for which the same is contributed.

*. P. *.

☞ From our earliest childhood we have known Mrs. Jacobs, and have perhaps, never known her superior. All those tender and elevated feelings, gentle and endearing qualities, generous and ennobling sentiments, which most adorn female character, she possessed in an eminent degree. We were deeply pained to hear of her death, which called forth the following beautiful obituary from her husband.

*. P. *.

Died, in Danville, Ky., on Sunday, September 29th, Mrs. SUSAN W. F. JACOBS, in a calm and unwavering hope of heaven. Her virtues need no the ordinery blazoning of an obituary Let them remain alone in the memories of those who knew her. They can have no better record—no more enduring monument.

Thou art gone, dear one, thou art gone;
I had not thought it so;
I yet had hoped long years with thee,
Of earthly weal to know,

God's will be done; God's will be done;
He gave, and he hath taken—
Who trust in him he never will,
He never hath forsaken.

Yet strange it is; O, strange it is,
That thou shouldst thus be stricken,
Enjoying life with grateful zest;
In peace with earth and heaven.

But thou, O death, hast lost thine aim,
A fruitless deed hath done;
Earth hath one virtuous woman less;
But heaven an angel won.

J.

For the Tennessee Baptist.

WE ARE GROWING OLD.

BY JAMES J. S. BILLINGS.

We are growing old! and Time's rude hand
Points to the dark and shadowy way,
Where hearts in hope no more expand—
Where the night of death succeeds Life's day.
To the world of God we hasten away.

We are growing old! But the joys of youth,
With perennial life press light on our souls,
Recalling bright scenes of love and truth,
Whose echo's illumine the spirit's folds,
But we mark not the changes of Time as it rolls.

We are growing old!—On the grave of years
We stand and weep, as for kindred ones gone.
Time misspent fills the fountain of tears;
And sorrow's sad voice in its deep dark tone,
Says, "man without God is forever alone."

We are growing old! but our tottering feet
Still wend the way of the weary and worn.
Nor deem we the voice of the spirit, meet
To cheer us, whilst on earth we laden mourn.
We are growing old! and we haste to man's bourne.

NASHVILLE, Oct. 1849.

Revival Intelligence.

For the Tennessee Baptist.

BRO. GRAVES:

The 26th session of the Salem Association, which was held with Bethel church, Smith co., has just closed. We had an interesting and harmonious meeting. The number baptized during the associational year, is 756; received by letter, 80; dismissed by letter, 120; dead, 45; total increase, 670.

The Association divided, making the Cumberland River the line, the South side retains the name of Salem. About $140 was pledged by the delegates for the support of Missionaries in the bounds of this Association; this was entered into with zeal and energy.

The time of holding the Association was changed from the first Sunday in October, to include the third in September.

The next session is to be held with the Brawley's Fork church, Cannon county, Tenn. A. W. Meacham to preach the introductory; and N. Hays, his alternate.

Resolutions were passed, unanimously, recommending the Tennessee Baptist; the organization of Sabbath Schools in each church; and, also the Church Library Plan.

Yours respectfully,
J. M. D. CATES.

For the Tennessee Baptist.

BRO. GRAVES:

Knowing that the friends and followers of Christ, love to hear of the triumphs of the Gospel, I will give an abridged account of the meeting of the Central Association, which met with Spring Hill church, Gibson co., Tenn., on Saturday before the third Sabbath in September.

The brethren moved on the ground on Friday evening and encamped, and the exercises of the meeting opened at candle lighting, with a sermon by bro. E. H. Osborne, and a lecture by the Pastor of the church; after which the brethren mutually covenanted with each other, to labor and pray for the salvation of sinners.

On Saturday morning, at 11 o'clock the introductory sermon was delivered by bro. J. L. Morton, and in the evening the association was organized.—Throughout the whole session, the kindest christian feelings prevailed, and the most perfect harmony abounded. The brethren all manifested a commendable zeal for the interest of the meeting; and there was an unusual degree of prudence manifested by the young members, and especially the young ladies, who, with becoming religious seriousness, and propriety, discountenanced the foolish jestings and levity, so commonly indulged in by young persons. In a word, all the members seemed to feel that degree of seriousness that the occasion demanded, and ministers and members engaged heartily in the work; and the results show that their labor was not in vain. During the meeting there were some 35 hopeful conversions to God; and among that number, many of the children of the brethren who encamped on the ground; and in that event we have a demonstration of the truth, that God will bless us when we serve him, and labor in his cause. During the meeting 16 were approved for baptism, and at the close of the meeting, the Pastor led 12 willing converts into our little Jordan (Forked Deer).

We had a meeting again on the fifth Sabbath, and approved for baptism 4 others, and again repaired to our little Jordan, (no Basin,) and buried 5 others with Christ by baptism, (not an unbelieving infant among them,) making 17 baptized, and 3 others approved for baptism. Others expect to unite with us at Spring Hill, while some will join at Beech Grove, perhaps.

The meeting was one of peculiar interest, from several considerations.—Thanks to Rev. P. Smith, J. J. Smith, and E. H. Osborne, of Big Hatchie; and bro. James H. Hall, of the Western District Association, for their attendance.

I would earnestly recommend all Baptists, to read the "Union of Church and State," by Baptist W. Noel. Yes, brethren, read it all of you, and you will be prepared to appreciate the republicanism of our denomination, and to repudiate every anti-republican government. The work may be had by applying to bro. J. J. Smith, Sommerville, Tenn. Read it, and you will appreciate the feelings, and love the sentiments of Roger Williams, which are the sentiments of the Bible.

Yours truly,
GRIFFIN WRIGHT.
Ministers Retreat, Oct. 2, '49.

For the Tennessee Baptist.

LEXINGTON Tenn., Oct. 6, 1849.

BRO GRAVES:

Last night I closed a meeting of nine days duration in a destitute field. The ground was measurably occupied by the Hard-side Baptists (so called here.) The meeting was begun in a building erected for the benefit of the neighborhood. We preached in this house Saturday and Sunday, and at night, owing to the cold, we repaired to a private residence, and there the Lord Converted one of our inquiring friends; seven others were penitent. I gave out an appointment for the following day, and requested any person who objected to our assembling in the meeting house to speak, but no objection was then made. After the congregation was dismissed, one brother of the old church said while out of doors, "as they have their fiddler, they may fiddle and dance in the meeting house to-morrow, but no longer."

The next day the Lord was with us, eleven came forward for prayers.—The few christians present appeared to enjoy the life and power of religion. At night the Lord blessed us with another convertion. The following day we met in a church building, two miles distant from the first, which is unoccupied by any denomination. And last evening this meeting closed, after a continuance of nine days and nights, and with brighter prospects than at its beginning. Thirteen professed faith in Christ, and fourteen were buried with Christ by baptism, one had been a Presbyterian. Two of the number were aged—one seventy-one, the other fifty-eight years. It was a solemn time and a time of rejoicing when the aged mothers came up out of the waters. Men of the world who had been reared under the preaching of the Hard-side school were not ashamed to say, "I am done with it! it will not do!"

Yours in the Redeemer,
W. M. LEA.

For the Tennessee Baptist.

BOONS CREEK, Washington Co. Tenn., Oct. 3d, 1849.

BRO. GRAVES:

The writer of this communication commenced a protracted meeting with the Church at Buffalo Ridge on Friday 21st of the past month, which was continued by him until Monday night, when he was visited by bro. Wm. A. Keen, who is one of our present missionaries for this Association. The meeting was continued by them (with the occasional help of Elders Riggs and Cate) until Monday, the 1st of this inst., including a period of eleven days, during which, the *Saviour of sinners* gloriously revived his work among us. Thirty-nine professed to find the Saviour in the pardon of their sins, thirty-eight connected themselves with the Church, the greater part of whom are young people, the sons and daughters of the most respectable and influential families of this country.

At the close of the meeting we gave a day of rest from public services, on which preparation was made for Baptisms. The day came, it was beautiful. The sun arose with smiling light, the glad heart of the convert leaped for joy. About 10 o'clock A. M., might have been seen in all parts of the surrounding country the joyful converts, with their friends, all repairing to the place of baptism. The beautiful Watauga was the chosen stream. At 2 o'clock all were assembled. The concourse was very great, and after a lecture of about forty-five minutes, on the Mode and Subjects of Baptism, we, according to Apostolic custom immersed thirty-four willing converts of "both men and and women." Among those baptized were several *pedobaptists*—one had been a respectable member of the Methodist Episcopal church for 19 years, another for 4 years. Thus ended one of the most solemn and impressive meetings ever enjoyed by this church. We have not sufficient powers to express the gratitude we feel to *Almighty God* for his rich display of grace. May the work go on, and widen, until it shall embrace all the lost. To *God, through Jesus Christ be present and everlasting praises.*

Yours in Christ,
M. V. KITZMILLER.

P. S. Mirsionary's Keen and Newell have recently held a meeting in Carter County at which fifteen professed the pardon of their sins, and nine were added to the Church by Baptism—many were enquiring for the Saviour. May they all find peace in believing.

Yours, &c.
M. V. K.

For the Tennessee Baptist.

KNOX Co., Tenn., Oct. 1, 1849.

BRO. GRAVES:

Believing that the friends of Christ are always glad to hear of the progress of his cause, I hasten to give you the result of a camp-meeting which closed last night at Dumplin camp-ground in Jefferson county.

Bro. G. Mynatt and myself commenced this meeting on the night of Sept. 21st, under very discouraging circumstances. Bro. Manning came to our aid on the following day, and labored with us until Wednesday, when other appointments called him away. Bro. Mynatt and myself conducted the meeting to its close. We held this truly refreshing time, nine days and ten nights. There were thirty-five public professions of religion, and twenty admitted into the church. The church was much revived, and to God be all the glory. We have had a wintry season here for some time. but from the indications at several points I have reason to hope that spring from on high is about to break upon our beloved land. I learn that the churches at Rocky Valley, Mossy Creek and Buffalo have recently been greatly refreshed by the Lord's Holy presence and the advancement of his work of salvation.

Yours in Gospel Bonds,
J. S. CORAM.

For the Tennessee Baptist.

HOME, DeSoto co. Miss., Oct. 4th, 1849.

BRO. GRAVES:

The Lord has recently done much for us in this region. His glorious work has been revived in each of my congregations, (three in number.) Upwards of forty persons have professed religion. Thirty-six have been baptized into Liberty church, in my own neighborhood, and five have been baptized at Nonconnah church near Memphis; I have baptized nine in my Missionary Associations; having served the Cold Water Baptist Association in a missionary capacity for the past three months. From this you will perceive that fifty have been baptized in all.—Seven of these were formerly pedobaptists. In the missionary meetings there have been about eighty-five conversions. My colleague has baptized twenty! We have constituted two very respectable churches, and may be able to constitute another before the Association meets.

We have had some very powerful displays of divine goodness, up to last Tuesday evening; after having continued the meeting from Saturday, there were 7 professions, and thirty others were still manifestly seeking religion. That evening, brother James Dennis, recently from North Carolina, preached a sermon upon the imputation of our sins to Christ, and his righteousness to us. Bro. Dennis placed it in so clear a light that the weakest capacity could understand the plan—the glorious plan of justification through Jesus Christ.—Before he closed his discourse, fourteen professed religion. It was indeed a glorious meeting. The Baptist cause, which is the cause of God, is decidedly onward in this country.—May the Lord carry forward his great work 'till truth shall triumph and all his people see eye to eye, and speak the same thing.

In the Bonds of Love,
I remain yours, &c.
SAM'L HALLIBURTON.

MISSISSIPPI DEPARTMENT

"Union is Strength."

For the Tennessee Baptist.

THE SOUTH WESTERN BAPTIST CHRONICLE, AGAIN.

BRO. GRAVES:

An Irishman once traveling in a coach, stopped at an Inn to take hours repose. A negro boy was placed in the room with him to arouse him in time for the stage. After the Irishman had fallen asleep, the bar-keeper formed the design of blacking him; which design was carried into effect. The stage was now ready to start. In the bar-keeper blustering and hallooing to awaken the Irishman. The messenger, half awake, and totally unaware of what had happened to him, starts on his journey. The stage had proceeded some 15 or 20 miles when they stopped at a stand for breakfast. Therefore, the first time, (whilst looking before a looking-glass,) the man got a peep at his black face and in the anguish of his soul, he cried out—Murther, murther; and hav'nt they waked up the nager boy they've waked up, and started in the stage, and there I am miles behind fast asleep in the mail! Don't you suppose, bro. Graves, the Irishman's discomfiture was a small affair compared to brother Dudley when he found out that in rousing the consistent Baptist" at the head of Yalobusha river, he has waked up the wrong passenger!

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"We are determined to drop a line or two, respecting his personality which may perhaps explain in some measure the origin and object of his secret attack."

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"His entire article is full of misrepresentations."

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"The Chronicle never had but

themselves with the
ster part of whom are
he sons and daughters
gable and influential
unty.
f the meeting we gave
n public services, on
on was made for Bap-
-come, it was beauti-
Rose with smiling light,
f the convert leaned
t 10 o'clock A. M.,
seen in all parts of the
ary the joyful converts,
us, all repairing to the
n. The beautiful Wa-
closen stream. At 2
assembled. The con-
y great, and after a lec-
arty-five minutes, on the
bjects of Baptism, we,
postolic custom immer-
willing converts of "both
women." Among those
several *pedobaptists*—
respectable member of
Episcopal church for 19
for 4 years. Thus end-
most solemn and impres-
ever enjoyed by this
have not sufficient pow-
the gratitude we feel to
for his rich display of
the work go on, and wi-
all embrace all the lost.
Jesus Christ be present
praises.
Yours in Christ,
M. V. KITZMILLER.

sionary's Keen and New-
dly held a meeting in Car-
which fifteen professed
their sins, and nine were
Church by Baptism—
nquiring for the Saviour.
find peace in believing.
Yours, &c.
M. V. K.

For the Tennessee Baptist.

, Tenn., Oct. 1, 1849.

s:
that the friends of Christ
lad to hear of the progress
I hasten to give you the
camp-meeting which closed
Dumplin camp-ground in
unty.
Mcnatt and myself com-
a meeting on the night of
under very discouraging
es. Bro. Manning came
the following day, and la-
is until Wednesday, when
ruments called him away.
and myself conducted the
its close. We held this
ing time, nine days and
There were thirty-five
sions of religion, and twen-
into the church. The
much revived, and to God
ory. We have had a wit-
here for some time. but
dications at several points
r to hope that spring from
bout to break upon our be-
I learn that the churches
Valley, Mossy Creek and
recently been greatly re-
the Lord's Holy presence
vancement of his work of

rs in Gospel Bonds,
J. S. CORAM.

For the Tennessee Baptist.

ss, DeSoto co. Miss., }
Oct. 4th, 1849. }

ers:
rd has recently done much
this region. His glorious
een revived in each of my
ns, (three in number.) Up-
ty persons have professed
Thirty-six have been bap-
Liberty church, in my own
d, and five have been bap-
nconnah church near Mem-
baptized nine in my Mis-
sociations; having served the
er Baptist Association in a
capacity for the past three
From this you will perceive
ave been baptized in all.—
hese were formerly pedobap-
the missionary meetings
been about eighty-five con-
My colleague has baptized
We have constituted two
itable churches, and may be
onstitute another before the
n meets.
we had some very powerful
of divine goodness, up to last
evening; after having continu-
ting from Saturday, there
rofessions, and thirty others
manifestly seeking religion.
ing, brother James Dennis,
om North Carolina, preach-
on upon the imputation of our
Christ, and his righteousness to
Dennis placed it in so clear
it the weakest capacity could
d the plan—the glorious plan
ation through Jesus Christ.—
closed his discourse, four-
essed religion. It was in-
rious meeting. The Baptist
hich is the cause of God, is
onward in this country.—
ord carry forward his great
truth shall triumph and all
e see eye to eye, and speak
thing.
Bonds of Love,
I remain yours, &c.
AM'L HALLIBURTON.

THE TENNESSEE BAPTIST

MISSISSIPPI DEPARTMENT

"Union is Strength."

For the Tennessee Baptist.

THE SOUTH WESTERN BAPTIST CHRONICLE, AGAIN.

BRO. GRAVES:

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"The Chronicle never had but one enemy in North Mississippi. That man we assert, wrote the article in question."

It is a very easy matter for bro. Duncan to assert, but I opine that if he venture many more such reckless assertions he will make his readers somewhat incredulous as to how many enemies the Chronicle has in North Mississippi. I do not know, but will undertake to say, though not an *enemy*, there is more than one man in this section of country that has no fellowship for it (the Chronicle) as a *Baptist* newspaper.

"He came into Mississippi about two year ago from Tennessee, with all the prejudices of Tennessee, still clinging about him."

Missed it again, brother Duncan. I came to Mississippi 15 years ago, and not from Tennessee, as you have roundly asserted, but from Alabama; and without any Tennessee prejudices hanging around me.

"He did not think it prudent to indicate his real locality. He did not affix his real signature because then the article would have have had no weight."

As to my locality, bro. Duncan must bear to be told that I live in 2½ miles of Oakland, and cultivate the same tract of land upon which my Father settled, when I was but a boy, nearly 17 years ago, when this country was but a howling wilderness. And as for concealing my name, if I had known that that would have given bro. Duncan so much uneasiness, he should have had it long ago.

"Very prominent indeed, must that man be who commenced his career as a newspaper scribbler about a year ago and even now, cannot write an article without violating the elementary rules of grammar and rhetoric."

True, O King! I plead *guilty* to the charge. But if ignorance were bliss, what a happy man a certain *editor* in Louisana would be!

"As to his influence, it is very little except, &c., &c."

Never claimed any influence, bro Duncan. But my dear sir, be cautious ere you again descend from that lofty position that you occupy, at least in your own estimation, to devote four mortal columns of the Chronicle to the notice of a very small individual who commenced scribbling for newspapers about a year ago! I say, be cautious, or you will make your readers think that it is a useless waste of your very valuable time.

"As for ostensible reasons for his oppositions, they bear the evidence of their falsity upon their face. Every man that reads the Chronicle knows that they are as far as possible from truth."

There, bro. Duncan, you have given me *the lie*, right out! A very *ugly* word for a minister to use, especially when he is not able to *prove* his assertion.

"* * * The truth is, it is clear he has read only one side, and from the representations of that one side, formed his judgment. This is scarcely a manly course. It is scarcely honest."

O bro. Duncan, bro. Duncan, such an example as you are now making of yourself! I beg leave to say to you; and through you to your readers, that I *have read both sides.*

"But what else could be expected from a man who had decided against the Chronicle before he had time to give it a fair and impartial examination?"

As to my decision being premature, I can only say that I have been a constant reader of the Chronicle, from its first issue down to the present time.—But how long it would take a man of my capacity to see the beauties and appreciate the merits of the Chronicle, I leave to some touring spirit, like bro. Duncan to decide.

"What else could have been expected from a man who is so ignorant of facts, and so blind in his bigotry, as to assert what every person of more than very limited information, knows to be untrue, that Pedobaptists never speak favorably of either Baptist ministers, or a Baptist newspaper, that boldly and fearlessly contends for the truth of God, against the dogmas of Pedobaptists. Such an assertion betrays a depth of ignorance and a recklessness too low for contempt."

Here bro. Duncan, you cut a *considerable swell;* and in order to taunt me with my ignorance, and once more to give me the lie, you make me say what in reality I never did say, over the signature of "a consistent Baptist," nor under any other circumstances.—And I chalenge you to make good the assertion. All this from the editor of the South Western Baptist Chronicle, a man who has so freely applied the epithets of *untrue* and *full of misrepresentation!* to my article over the signature "A Consistent Baptist." O consistency, thou art a jewel. You attempts to shield yourself behind a mock-dignity, is absolutely ridiculous. But I will admit bro. Duncan, if it will be of any comfort to you, or your worthy coadjutor, Dr. Cossitt, that you have come nearer the mark this time than in any of your previous guesses; and for your especial accommodation I adopt the sentiment you put into my mouth as my own; and leave you to make what capital you can out of it.

"We feel that we are stooping when we condescend to notice the scribbling of a man who has employed, &c. &c."

"This is the unkindest cut of all." To have epithets applied to me by a man that is certainly figluting with the same cudgel which he abuses me so much for using.

"* * * * Nor should we have deigned to notice him, had he not attempted to palm himself off upon the readers of the Baptist, and upon a few of our own, as a man whose opinions with regard to the Chronicle, are worthy of respectful consideration."

O bro. Duncan, you should "never let such angry passions rise." "Your little, &c." But enough. Until convicted I must plead not guilty. And now reader, I have briefly reviewed bro. Duncan's article so far as it related to myself. In relation to my article, he has more than once used the term *untrue*, and says it is full of *misrepresentations.* Now I ask of you to examine this article calmly and dispassionately, and then make up your verdict. And if I am not very much deceived, you will decide with me, that he is the very last man in the world that should charge any one with misrepresenting facts. Bro. Duncan appears to be quite indignant that the editor of a responsible paper should be questioned by a *deceitful, irresponsible, disguised*, scribbler! A pity that bro. Duncan did not think it wrong himself to attack the editor of a responsible paper ere he penned his article of the 14th of July. Then the piece over the signature of "A Consistent Baptist," would have never seen the light, I am fully satisfied that the sentiments contained in that article are the sentiments of many, very many Baptist in this country, and I think I hazzard nothing in saying that the present course of the Chronicle, if persisted in, will make them the sentiments of a large majority of Baptists in Yalobusha Association. As to the Graves controversy, I have purposely avoided that, leaving its management to an abler pen.

So far as bro. Duncan in his article, has alluded to me, I can safely say that I have never seen as many misrepresentations in an article of the same length. For any misrepresentations in the communication of "A Consistent Baptist," I hold myself responsible, and refer bro. Duncan to those who know me. I *repeat* it, that any assertion in that article, that is disputed, I will either make good or retract. And now bro Duncan, in behalf of a prominent young Minister, at the head of Yalobusha river, to whom you have so freely alluded, I ask you to retract, as you now see he is not the author of the article on which you have so unsparingly commented. I have written this article more to relieve that amiable young man from the embarrassing situation in which he has been placed by your hasty and inconsiderate article than for any other purpose.

Respectfully,
H. L. WHITE.

Communications.

For the Tennessee Baptist.

TIPPAH CO. MISS., Sept. 5th. 1849.

BROTHER GRAVES:

I avail myself of the present opportunity to inform you, and through you to your numerous readers that the work of the Lord is going forward here. Our hearts have been much rejoiced of late; and truly this may well be so; for God has been in our midst and blessed us.

Since the 1st of April last there have been twenty-four conversions at one of my missionary stations. In this county, I have organized a church, and ordained one minister. I have also baptized twenty persons into the Church of Christ.

We have great reason, my dear brother, to be thankful unto the Lord for these evidences of his kindly presence. And I have no doubt but that the hearts of my brethren every where will swell with gratitude to God for his manifest presence here. May the good work continue to prosper until all mankind shall feel their dependence upon God, and upon one another; and until men shall beat their swords into plowshares, and their spears into pruning-hooks; till nation shall no more lift up sword against nation, nor learn war any more.

Yours truly,
R. HALE.

For the Tennessee Baptist.

BROTHER GRAVES:

I have some more good news for you. A protracted meeting commenced with the church, at the head of Richland Creek, three miles East of Rutledge in this county, on Saturday last, which continued till last night.—Ministers present were, W. Hickle, James Lacey and myself. Nine persons professed faith in Christ. Eight united with the church. Four were seeking at the close of the meeting.—We had truly a refreshihg season, for which we humbly thank God.

With much Respect,
I am Yours, &c.
J. R. LACEY.

For the Tennessee Baptist.

BRO. GRAVES:

On last Lord's day, five were bantized at Lebanon; and on Wednesday afternoon twelve were Baptized three miles from town. The good work of the Lord is still advancing in this portion of his moral vineyard. To-morrow, I shall by divine permission, leave home for the Salem Association. You may hear from me again, anon.

A. W. MEACHAM.
Lebanon Ten., Oct. 4th, 1849.

For the Tennessee Baptist.

"DON'T HURT FEELINGS."

BRO. GRAVES:

Should not a minister be so careful of *hurting feelings* of other evangelical or pious denominations, that in a series of years he would not, in preaching say a word against their peculiar notions? Is there any danger, if he does so shape his sermons that he has shunned to declare the whole counsel of God?

This matter was called up by a minister who had heard a baptist in their House of Worship make some statements in regard to the Lutheran persecutions in Germany and others quite Sectarian, and he thought it very wrong; for he had, as he asserted, preached for years and yet given offence to no other sect, though different ones were in attendance. A minister that can so shape his discourses as to injure no other denomination in a number of years, must, in my estimation be a *time sever.* He could not have preached the whole of what he believed to be truth. If a pedobaptist, he ought to insist on the scripturalness of the rite of rantism at certain times: this would hurt the feelings of Baptists. If a Baptist on the materials of the primitive church (believers and then immersion on profession of faith) no other's right to the supper. This would offend Pedobaptists. I maintain that he who can preach years and offend no one, has failed to accomplish much —*not because he has not preached Truth*, but because he has shunned to declare the whole truth. Those points I would bring to mind only when required, but if in years there was not occasion for them, I should seriously fear, if I neglected to preach on them, I had consulted flesh and blood, and their alliances within them the simple word of God for my guide.

N.

For the Tennessee Baptist.

BRO. GRAVES:

A man seldom leaves home now-a-days, for more than one days ride, without feeling himself called upon to inform the public in some way, of the incidents with which he met during his "travels."

On the afternoon, of the 6th instant, bro. R., and myself left home in a buggy, and shaped our course for Alexandria, whither I had previously sent an appointment to preach at night. About sunset we reached our destination, and were kindly received by my old friend and brother, Dr. C. W. Sales, and his amiable lady. After tea, the church bell called us to the Methodist house of worship—which had been kindly tendered for the occasion—where I addressed a large and intelligent congregation, upon the subject of the Christian Religion.

Alexandria is a pleasant little village—has between thirty and forty resident families—and is situated in a very desirable part of DeKalb county—contains two houses of worship, one belonging to the Methodists, the other to the Reformers. The respective members of each of these churches, politely invited me to occupy their houses of worship, at discretion. On Saturday morning, after an early breakfast, we set out on horse back for the Salem Association, which was to convene that day with the Bethel church, seven miles north of Alexandria, we reached the place just in time to hear the introductory sermon, which was delivered by Elder D. Smith, from 1 Cor. 3: 9th v. The Association was organized by electing Rev. Jonathan Wiseman, Moderator; and Rev. Henry Fite, Clerk. Letters from more than forty churches were received, reporting seven hundred and sixty five baptisms during the past Associational year. The business was transacted with harmony and good feelings. Resolutions were passed recommending the immediate organization of a Sabbath School, and Church Library, in each church in the body—a resolution was also passed, recommending the Tennessee Baptist; whereupon eight new subscribers were obtained by the writer, with the money in advance. A speech was made upon the importance of having a missionary who shall devote the whole of his time in preaching to the destitute, within the bounds of the Salem Association;—whereupon, $144 were pledged—and an Executive Board appointed—whose duty it will be to employ a missionary. Other resolutions were passed which will appear in the minutes. On Lord's day, a collection was taken up for Foreign Missions, to defray the expenses of an agent, this Association has appointed four agents; one for each section, (there being four,) whose duty it will be to visit all the churches during the year, and present the claims of the perishing heathens, and take up collections for their benefit. On Monday afternoon, the Association adjourned to meet at Brawley's Fork, on Saturday before the third Lord's day in Sept., 1850.

After the adjournment of the Association, on our return, we spent Monday night in Alexandria. On Tuesday morning we set off for home and by 1 o'clock P. M. we were in Lebanon. During our excursion we made the acquaintance of many excellent brethren; and I am of the opinion that a missionary spirit has been created that will cause "Salem" to take a prominent stand in Middle Tennessee in promoting the spread of the gospel at home and abroad. She has appointed delegates to the General Association, and instructed them to ask for the next meeting of that body in her bounds; and as the General Association has met two years with Concord, two with Duck River and one with Liberty, all since "old Salem's claims have been regarded; she feels that without the imputation of vanity she may confidently expect the next meeting of the General Association to be at Lebanon, Tennessee. Let it be remembered that in eight years "old Salem" has had but one meeting of the General Association; and at that meeting as much if not more was raised for benevolent objects than at any one, either before or since. Their considerations it is hoped will be duly considered, and then the brethren composing the body will act for the glory of God.

Yours Respectfully,
A. W. MEACHAM.
Lebanon, Tenn. Oct. 10th 1849.

For the Tennessee Baptist.

MURFREESBORO. N. Carolina, }
August 25th, 1849. }

BRO. GRAVES:

It is very pleasant to look from this old country to your young and vigorous State. Having sprung from the "old North State" I suppose that many, perhaps the most of your oldest citizens regard North Carolina as their "Fader land." To them at least, news from us like the music of Caryl "sweet and mournful to the soul."

We must congratulate you on the energy which has marked every step of your progress; I would gladly follow your example, but the rust of time still encrusts our efforts, and while a few toil on until their strength is almost gone, their means exhausted, the great body seem to be but feebly alive to a proper apprehension of their high destiny. Your own Murfreesboro is now, I presume, a handsome town of two or three thousand inhabitants, thrifty and flourishing, blessed with the advantage of having Union University near it.—Its ancient namesake still rests on the "Meherrins sedgy bank," but slightly more improved than it was when Col. Murfree left his domicil in Carolina, to locate a more favored town of the same name in Tennessee. But we are in hopes that a brighter day will soon dawn upon us, the "school master is abroad," and even Old "Rip" himself will awake before long. Most of your readers, however, had rather hear what we are doing in the cause of Christ than to read of local concerns merely,

You are aware that the churches in this neighborhood are connected with the Chawan Association. This body, although the largest, and I presume the ablest in the State is behind others in benevolent enterprize, who are of smaller numbers and of less ability.—Divisions have existed among the ministry, some of us have believed in connexion with many dear brethren, who are toiling among the churches in Tennessee to heal these dissensions.—Partial success has attended our efforts, but we deeply regret that there is not that entire cordial unanimity so necessary to success in co-laborers. Our churches are blessed, however, with gracious manifestations of divine goodness. At the last Association (of whose acts I send you a minute) there were reported to have been about 800 members received by baptism into the churches. Sunday schools seem to be cherished by many churches, and all express a desire for advancement of Messiah's kingdom. Perhaps in no section of the Atlantic Southern States, is there gteater attention paid to the erection of comfortable church edifices. Many of our churches would reflect credit on large towns. Our brethren are ashamed of that policy which once induced them to build their churches in the "bushes" instead of coming to an eligible spot in town. Our ministers are making special efforts in towns—there are, however, some exceptions, and I regret to say that an unfortunate one exists at the county-seat of Bertie. In Windsor, the Baptists have erected a shell of a concern, "just out of town in the bushes," which is—but I'll stop—were I in the condition of certain brethren in the Big Hatchie Association that I wot of, who originated from old Cashie church near Windsor, I would make up an amount sufficient to build a gemeel house in town, and send to the good brethren in that time-honored church. The churches in Elizabeth City, Edenton and Murfreesboro have settled pastors among them, and have reverted to that good old Baptist, Apostolic plan of having services on every Lord's day instead of the modern anti-missionary plan of having services only once a month.

The incidental mention of "modern anti-missionary plan" induces me here to allude to the circumstance, that but a short while since, an attempt was made to produce a reconciliation between our own and the Kehukee Association, from which we seperated in consequence of her opposition to the cause of missions—and in another number, perhaps I will give you some account of it, as I am compelled to pause at this point.

JORDAN.

Obituary Notices.

For the Tennessee Baptist.

Departed this life on the 14th of July, 1849, at the residence of J. L. Blackwell, in Hamilton county, Ten., JOHN R. NELSON, son of James and Ellen Nelson, aged 19 years and three days.

Under the ministration of Rev. W. Cate and Wm. A. Keen, young Nelson, united with the Baptist church, February 20th, 1847, and well adorned the profession of religion. His dying moments were triumphant—his thoughts were brilliant. Though suffering in body the keen pains of death, his mind was calm and clear, and he offered thanks and praises unto God for the loving kindness bestowed upon him. To a friend who sat by him, he said, "I am going to see my Heavenly Father!"

Bro. Nelson passed a small portion of his life, as a student, at Full Branch Seminary, and was commended for his studious character. By his fellow students he was highly esteemed for his generosity; and amiable deportment. He bade fair to become a useful member of society; but it was the good pleasure of the Master to call him from the shores of time to the eternal land of spirits. May the Lord bless the friends he has left behind.

P. P. C. NELSON

For the Tennessee Baptist.

Proceedings of the Apollonian Society, on the death of A. J. Walker.

WHEREAS, It has pleased the Dispenser of Events to remove from our midst, A. J. Walker, who has long been a prominent, active, efficient and loved member, with us, of the Apollonian Society,—a youth whose punctuality, and application as a student, whose amiableness and correctness as a gentleman,, and consistency and circumspection as a christian endeared him to all,—whose prospects for success and usefulness had inspired his instructors, relatives and friends generally, with the most confident expectations and fondest hopes of his future eminence; Therefore

Resolved, That in the death of A. J. Walker, we have lost a loved school mate, the Apollonian Society one of its most valuable and promising members—and Union University one of her most gifted sons.

Resolved, That we deeply sympathize with the relatives and friends of the deceased, in the sudden and untimely death of one so lovely and loved, and tender them our deep and heart felt condolence, under their heavy bereavement.

Resolved, That as a testimony of our our regard, and as a mark of our affection for the deceased, we wear the usual badge of mourning for thirty days, and request our sister society to join with us.

Resolved, That the above preamble and resolutions be published in the Murfreesboro Telegraph, and Tennessee Baptist, and a copy be sent to the relatives of the deceased.

☞ The following interesting items of news in relation to Hungarian affairs, we take from the details brought by the Canada:

AUSTRIA AND HUNGARY.

The Berlin Constitutional correspondent positively affirms that the Austrian government has, on the ground of existing Cartel treaties, the tenor of which is very strict, imperatively required the Turkish Government to close its frontiers against the Hungarian insurgents, and to deliver up the fugitives who have already taken refuge in the territories of the Porte—including Dembinski, Kossuth, Perczel, and Messaros. The Breslau Gazette further informs us that the Emperor of Russia had, in conjunction with his allies, and "in the interest of European tranquility and security," undertaken to insist, in very categorical terms, on the surrender of the Hungarian refugees by the Turkish government.

The news from Hungary confirms the opinion expressed by our correspondent at Vienna, that the Emperor of Austria is disposed to deal severely with the defeated insurgents. Even the fate of Georgey was very doubtful for a time, His Imperial Majesty having felt at first strongly inclined to send him before a court-martial. A remonstrance on the part of the Czar its said to have dissuaded the Government from carrying out this design. Meanwhile, it is certain that the fugitive leaders of the Hungarian revolution have no mercy to expect, and already a long list of names is drawn up, to be forwarded to the authorities in all parts of the empire. This list contains 60 personal denominations, or *stock-briefe*, including the names of Bem, Kossuth, Madame Kossuth (born Meszlenyi), Petofy (described as a poet), and Perczel.

The *Deutsche Reform* has news from Moldavia to the effect that the corps of Hungarians, from 3000 to 4000 strong, which had crossed the frontier, was encamped at Widin. Bem and Kossuth were under the protection of this small army, a fact which effectually disproves the report that the former had been captured by the Russians. An application on the part of the Austrian ambassador to the Pacha of Widin for the extradition of the emigrants had been refused until the receipt of further instructions from Constantinople. The insurgents above mentioned are provided with tents by the Turks, and live very comfortably.

It is said that the Emperor has remitted the mulct inflicted upon the Pesth and Buda Jews by General Haynau.

From Comorn there is no positive news—nothing, in fact, but mere flying reports, which of course cannot be relied on. Klapka, who wished to capitulate is said to have been deprived of his command and placed under strict surveillance. The vacant commission had been transferred to Uyhazy, and according to others to Paul Esterhazy. The report that the Countess George Karolyi was in the fortress is confirmed.

According to the calculations of experienced engineers, an army of 70,000 men is also only necessary, if the siege of Comorn is to be carried on with any chance of success. Fearful loss of life must ensue should an attempt be made to take Comorn by force of arms, and even if it be still determined to starve out the garrison, a year would perhaps elapse before it could be effected, as the besieged have such vast stores of provisions.

The accounts of the State of Hungary are deplorable. "A short time since," observes the correspondent of the Cologne *Gazette*, "Hungary succumbed to armed force. It is now on the verge of financial ruin, owing to the bank-note crisis. According to the Deutsche Reform 82,000,000 of Kossuth's notes are in circulation, besides the legal paper money, and the sudden annihilation of the vast currency is already producing its effects."

Pesth presents a scene of gloom and desolation. Provisions are exorbitantly dear; a pair of fowls cost three florins, and other articles in proportion. Money has vanished, so to speak, since the suppression of Kossuth's notes. There is but little talk of the reorganization of Hungary; meanwhile that country is being divided into seven military circles. General Rukowina has fallen a victim to the cholera, as reported by our Vienna correspondent.

The whole of the Hungarian army is to be reorganized, and that in such a manner as to destroy its national character. All the Hungarian soldiers, from the rank of colonel downwards, will be enrolled as privates in the Austrian army; special Hungarian regiments will no longer exist; they will be composed of all the different races without distinction, and officered almost exclusively by Germans.

It is calculated that in the Hungarian war and the Italian campaign the Austrians have lost, in battle and by disease, from 45,000 to 50,000 men. Before Venice alone, their loss is stated to have been 15,000. According to an estimate in Frederick the Great's posthumous works, in the whole seven years' war Austria lost 140,000 soldiers, and the Prussians a greater number.

Field-Marshal Radetsky arrived at Vienna on the 15th, at twelve o'clock. His progress from the railway station to the Imperial Palace resembled that of a triumphal entry.

The state of seige of Trieste was raised on the 11th.

IMPORTANT TO TRAVELERS BY SEA.—An experiment was recently tried at sea to render the insipid water taken from casks cool and refreshing, which proved entirely successful. A wine bottle was procured, which, being filled from the casks and corked tightly, was lowered into the sea forty or forty fathoms of water by means of a lead. Upon being returned, after five or seven minutes' interval, the temperature of its contents was found to be come decidely reduced; in common parlance, it was almost as cold as ice water.

LAKE OTSEGO.

Lake Otsego is a most beautiful sheet of pure water, nine miles in length and an average width of six—at two miles—encircled by abrupt mountains and graceful elevations, with shores beautified with prominent projections of land. This Lake is the "utmost spring" of the Susquehanna river—"a river, to which the Atlantic herself has extended her right arm, to welcome into her bosom"; and "at the foot of this "big spring," and upon the banks of this noble river, stands the village, distinguishable in the region "round about" for the unequalled beauty of its natural scenery, its quiet seclusion and exemption from the world's "noise and confusion," and the number and elegance of its private residences.

The mountains and glens, the hills, gentle elevations and meadows, the limpid water of the Otsego Lake, the swift running trout brooks and the meandering Susquehanna, which combine to make such beautiful natural scenery hereabouts" are rendered far more interesting and observable, by being the localities and scene immortalized by the pen of the "American novelist," in the truthful descriptions and thrilling incidents of the "Pioneers." Here are "NATTY BUMPO'S CAVE," "MOUNT VISION" and "PROSPECT ROCK." Here the dwelling places of Judge Temple, and his fair daughter, Oliver Edwards (Effingham) and *Hiram Pump*—here are the "particular spots" where stood the "Bold Dragoon," the "Templeton Cedar House" and the "Mansion House"—here the scenes of LEATHER STOCKING and JOHN MOHEGAN, and here [illegible] descendants of those [illegible] manner.—*Otsego Herald.*

Letters Received.

A—J. D. Abney: much obliged.

B—T. H. Bernard: you must have *forgotten* something.

C—C. C. Campbell; will send Mr. Holman the paper as requested.

Rev. Wm. Chastain; order entered, will deliver the packages at the General Association in person.

D—Asbury Daniel; more than obliged for your efforts, names entered, we rejoice at the flattering prospects in your State.

H—Jno. P. Hodges; the $5 you mention, we received; we sent you a receipt a few days prior to receiving your letter of Oct. 1d.

Jas. Hodges; shall commence publishing the Proceedings and Essays next week; we like them.

E. Havnes.

S. Halliburton; thanks for your fine list of new subscribers; package will be sent as directed.

A. Henry; change of direction attended to.

L—Rev. Wm. M. Lea.

M—Posey Maddox; can't you organize a club of new subscribers?

J. Morrison.

A. W. Meacham.

P—John Pike; request attended to.

Robert Pulley.

J. B. Pratt: the matters to which you allude will be promptly attended to by Messrs. Pickett, Perkins & Co., of New Orleans. Letters addressed to that firm, on business for us, must be post-paid.

R—S. J. Ragan; all right.

S—R. S. Sims; package will be forwarded in a few days.

Rev. Daniel Smith; letter received, answered privately.

C. Q. Sands; postage on bound books is ten cts. per ounce: will send all together by other conveyance.

T—H. E. Talliaferro; answered by mail.

C. C. Tipton; our thanks for the list of new subscribers.

U—T. W. Ustick; replied to privately.

V—W. C. Van Meter; answered privately.

LETTERS and Works of Lady Wortly Montagu. Edited by Lord Wharncliffe, in two vols. For sale, by
May 3. GRAVES & SHANKLAND.

ORATORS OF THE AMERICAN REVOLUTION, by Rev. E. L. Magoon, (second edition.) For sale by
GRAVES & SHANKLAND.
June 7

THE Kingdom of Christ and the errors of Romanism. By the Rev. Richard Whatley, D. D. For sale at
GRAVES & SHANKLAND.

LIFE and Voyages of Americus Vespucius, with Illustrations concerning the navigator and the discovery of the New World. By C. Edwards Lester, and Andrew Foster. For sale, by
GRAVES & SHANKLAND
May 3. 1849

Poetry.

The following feeling lines were occasioned by the death of Mary Elizabeth, infant daughter of Mr. Joseph and Mrs. Nancy N. Lively, of Lebanon, Wilson co., while on a visit to her parents at McMinnville, Warren co., Ten., July 13th, 1849.

For the Tennessee Baptist.

LINES ON THE DEATH OF AN INFANT.

BY MRS. S. H. BUSBY.

Sweet Babe! how short thy stay!
How soon thy sufferings o'er!
Thy spirit, flown away,
To visit earth no more;
Hath found a nearer road,
Than thousands, to its bright abode.

Thy little form is cold;
Nor heaves thy little breast;
Thy little eyes are closed,
Thy pains are lulled to rest;
And in thy quiet lonely bed,
No burning fevers pain thy head.

Now with thy Savior, dear,
To glory thou art gone;
The ransomed hosts are there;
And thou art not alone.
No, dear, the cold and silent tomb,
Is not thy happy spirit's home.

In mansions far above
This world of care and pains,
Thou singest of Jesus' love,
In never ending strains.
To thy fond parents thou wert given,
To wean their hearts from earth to Heaven.

Ye weeping parents view!—
Your happy infant stands—
See how she beckons you,
With both her little hands;
"Come, father! mother! come up here,
Eternal glory you shall share."

Father! shall she call in vain!
And never meet you there!
Can you endure the pain,
Of darkness and despair?
Say, shall we plead with you in vain?
And I will *you* never meet again!

Oh, no! be wise to-day,
And make the Lord thy friend:
'Tis fearful to delay;
You hasten to your end:
This moment only is your own;
And while I speak, behold! 'tis gone!

Fond mother! do not mourn:
Thy Mary's now an angel star;
And though she'll ne'er return,
Soon thou may'st go to her:
Thy little "Bird" hath flown to Heaven,
And dwells with Him, by whom 'twas given.

Though sad will be thy heart,—
And home be sad Mary,
To know when thou return'st,
That thou did'st leave thy Mary:
Remember, she's an Angel bright,
Forever blest, in world of light.

Then, kind and gentle mother,
Be faithful to thy Saviour.
When clouds around thee hover,
Look up, and view thine Angel.
With out-stretched hands, and smiling face,
She calls thee to thy resting place.

*The parents were on a visit, and returned home shortly after the death of their child. Baptist Banner of Peace will please copy.

HOME AND FRIENDS.

Oh, there's a power to make each hour
As sweet as heaven designed it;
Nor need we roam to bring it home,
Though few there be who find it!
We seek too high for things close by,
And lose what nature found us;
For life has here no charms so dear
As home and friends around us!

We oft destroy the present joy
For future hope—and praise them;
Whilst flowers as sweet bloom at our feet,
If we'd but stoop to raise them!
For things afar still sweeter are,
When youth's bright spell hath bound us;
But soon we're taught that earth has naught
Like home and friends around us.

The Friends that speed in time of need,
When Hope's last reed is shaken,
To show us still, that come what will,
We are not quite forsaken:
Though all were nigh—if but the light
From Friendship's altar crowned us,
'Twould prove the bliss of earth was this:
Our home and friends around us!

CURIOUS DISCOVERY.

A few days since, some men who were working upon our streets, broke a stone in two, in which was a beautiful purple flower, with some green leaves as fresh in appearance and as soft to the touch as though it had been grown in a green house. How it came there is a mystery to us. The stone had been in our street for twelve years. But the flower was evidently in the stone when quarried. Perhaps it had been from "time whereof the memory of man runneth not to the contrary," ay, for aught we know, it is an antediluvian flower. Mr. S. S. Young says "the flower resembles the Hibiscus species, but the leaf is more nearly the rose, but is not exactly like any flower a native of this country, nor indeed like any exotic cultivated here." He adds, "it most probably grew in the hole rock where it now is, but the rock must have been earth when it grew."—*Eaton (Ohio) Register.*

Ladies' Department.

MEMOIRS OF SARAH BOARDMAN JUDSON.

BY "FANNY FORRESTER."

We gave this work a slight notice on its first appearance; but we cannot be satisfied without giving our readers a more thorough taste of its excellence, and that from an original source.—That the fair authoress had the material for making a more perfect *memoir* than she has done, is very likely; but we are not disposed to find fault with her judgment as displayed in the arrangement of the work. She has thrown a charm about her subject, in the details of character and life which are given, which continues to the end, and she has demonstrated not only her mastery alike over the prominent and the subordinate details of biographical narrative, but the superiority of her graphic powers, which lend to her narrative an unfailing interest and vivacity. One charm of D'Aubigne's Reformation, and its recommendation, too, has been, that it imparts to the facts of history the captivating graces of romance. It has struck us that the same quality is as truly a characteristic of this Memoir; and in the belief that our readers will find, in the following extract, evidence of the truth of this opinion, we lay it before them.—It is from the opening of the third chapter, entitled, "The Consecration:"—Ed. Her.

"In the year one thousand eight hundred and eighteen, the young, ardent and devoted Colman first planted his eager foot upon the land of idols; and in little more than two short years, a grave was made for him in Chittagong. He did not go wearied and worn out with toil; but scarce had he raised one warning finger, scarce had he looked upon the field, when he was called from his morning labor, to the rest of the sainted. And there, beside his ashes, as though he had never been, the pagoda stood undisturbed, beneath the golden filagree of its own "umbrella," surrounded by a hundred miniature copies of itself, and still beneath the carved gables and glittering spires of the Kyoung, swarmed yellow-robed, indolent priests, pompously awake to their own importance, their sanctity and learning; but with all their cunning and their miserable pride, not a whit less ignorant and debased than their blinded worshippers. And thither, too, trooped thousands on thousands with their offerings—the old man with his fruit and rice, and the young girl with her flowers; and when a few careless words had been muttered, all with eye and heart both wandering, all thought that they had gained a step towards heaven, and went away to commit their daily sins without compunction, since remission could be again so cheaply bought. From this scene Colman passed, just as his tongue had learned to frame some broken, but precious sentences; and even the spirits above must have looked in wondering awe upon the strange dispensation, while awakened to new admiration—of "the depth of the riches both of the wisdom and knowledge of God." On earth heavily sank the sad intelligence into many a heart; for the mission cause was then in the weakness of its infancy; and to the finite eye, it looked a tottering cause, balanced on a single point.

Within the walls of Waterville College, on the green banks of the Kennebeck, sat a student poring over his books. His slight, though manly figure, gave no indication of physical strength; and there were blue veins on his temples, a flush upon his cheek, and at times a spiritual kindling of the eye, which formed a sad tablet, that the most careless might read with ease.—It is seldom the destiny of one like him to count the allotted three score and ten links in the chain of life. But on the brow, and in the eye, and clustering about the pensively curved mouth, was a something full of promise, a high-toned devotedness of character, and a solemn earnestness, which seemed to say, that the chain might yet be all the richer for its shortness. To the student in the midst of his books, came the voice of mourning; and with it, up from the ashes of the buried dead, came another voice, and his blue eye darkened, and his bosom swelled with enthusiasm, as he listened.

"A soldier has fallen! to the field! to the field!" fell the spirit-stirring call upon his heart; and though honors, such honors as a young man dearly loves to win, were waiting his acceptance; though bright visions lay before him, and loved ones gathered round, the voice still sounded in his ear, a trumpet-call, and he could not disobey.—In solemn loneliness, the final consecration was at last made; in a few months more, young Boardman was an accepted missionary.

But the voice from the grave of Colman had reached a yet gentler spirit—a spirit as enthusiastic, as devoted, as noble as his own; but one which, in its meekness and feminine delicacy, could reply only by sorrowful harpings. Thus sang young Sarah Hall; and though by no means in her most poetic vein, there is a genuine heart-throb in every line.

"'Tis the voice of deep sorrow from India's shore.
The flower of our churches is withered, is dead;
The gem that shone brightly will sparkle no more,
And the tears of the Christian profusely are shed.

Two youths of Columbia, with hearts glowing warm,
Embarked on the billows far distant to rove,
To bear to the nations all wrapped in thick gloom,
The lamp of the gospel—the message of love.

But Wheelock now slumbers beneath the cold wave,
And Colman lies low in the dark, cheerless grave;
Mourn, daughter of Arracan, mourn!
The rays of that star, clear and bright,
That so sweetly on Chittagong shone,
Are shrouded in black clouds of night,
For Colman is gone!

At that sorrowful hour, that moment of woe,
When his cheek, lately glowing with health, was all pale,
And his lone wife, disconsolate, feeble and low,
Was sad, and no Christian replied to her wail;

Did not angels in sympathy shed the soft tear,
As they gazed from their thrones far beyond the blue sky.
On no; for the seraph of mercy was near,
To bid HIM rejoice, wipe the tear from HER eye.

They saw, and with rapture continued their lays,
How great is Jehovah! how deep are His ways!
The spirit of love from on high,
The hearts of the righteous hath fired;
Lo! they come, and with transport they cry,
We will go where our brother expired,
And labor and die.

Oh, Colman! thy father weeps not on thy grave;
Thy heart-riven mother ne'er sighs o'er thy dust;
But the long Indian grass there most sweetly shall wave,
And the drops of the evening descend on thy dust;

Cold, silent, and dark is the narrow abode.
But not long wilt thou sleep in that dwelling of gloom,
For soon shall be heard the great tramp of our God,
To summon all nations to hear their last doom:

A garland of amaranth then shall be thine,
And thy name on the martyr's bright register shine:
Oh, what glory will burst on thy view,
When are placed by the Judge of the earth
The flowers that in India grew,
By thy care, on the never-pale wreath
Encircling thy brow!"

The elegy found its way to the public eye, and to the eye and heart of the student. Whence came it? where could the chord be hidden, whose strings gave so true an echo to that vibrating in his own bosom? Boardman was no poet, and he did not pause to weigh words, or carp at sentiments because of some plainness in their setting; but by the light of his own soul, he read the high enthusiasm of another. At last they met, in the words of the only witness to that first meeting, "their spirits, their hopes, their aspirations, were one." And then, again, yet fonder, tenderer, though not stronger, ties were broken, and beautiful was the living sacrifice laid on the altar.

Thrice difficult, at that day of few precedents, must have been such a self-consecration to a woman. Meekness, the world calls it even now; and if treasure, if gold and diamonds, if earthly honors, it the fame which endures to the end of time, were the object, such madness would be too deep for measurement. Who for any of these—what delicate, timid woman, would turn from the land of her birth to voluntary exile? Who, for these, could cast upon the roof which has sheltered her, the hearth-stone which has been wet with her tears, the walls which have rang with her childish laughter, the habitation which the smiles of the holiest earthly love have made precious by their sunlight—who could cast upon all these the abiding shadow which must needs darken all the places once blessed by her beloved presence? Who could look upon the mother that bore her, and whose arms are even then closed about her with that peculiar tenderness which has its birth only in the mother's bosom; upon the father; whose eyes once lighted with pride at the sight of his darling, but is now dim with the blinding tears; the sister, the brother, who were the playmates of her childhood, and bosom friends of her youth—who could look into all these dear, fond, tearful faces, and then turn away her eyes and never look again? Who could cast away all the refinements of civilization, relinquish the sweet pleasure of social life, the beautiful associations, which cluster, like the spring violets by her brook sides, around every fair New England town—who could leave all these for a wilderness, where the glance of appreciation, the smile of sympathy, are never seen, where the refined affectionate circle never gathers, and the Sabbath bell never sounds? For earthly treasures, none! none!—But the Christian, she who knows that, in obedience to her Father's voice, she can never go beyond His smile—what has she to fear? What is the duty for which her spirit cannot be strengthened?

Yet, none the less to her, is their anguish in such partings; and who can guess the additional heart-ache caused by one unkind or unwilling word.—The first of these we are not told that Sarah was called to bear, farther than always falls upon those who turn aside from the common beaten track; but who, without more than Abraham's faith, could part willingly with such a child: and such faith was reserved to the last painful moment; for we have been told that poor Sarah received no encouragement from those she most loved, through all the indescribable, unimaginable struggles, anticipatory of the final self-sacrifice.

Youth's Department.

From the American Messenger.

WHAT I SAW, OR, LITTLE LEE'S SIN.

At the corner of one of the principal streets in our village is a large shop, where groceries, fresh fruits, and many other things are sold. One fine day in September, as I was approaching this shop, I saw large baskets of fruit exposed for sale. There were peaches, pears, plums, and long rows of melons. Just outside of the door was placed a basket of large unripe pears.—They looked very green and hard.

As I drew near the shop, I saw two little boys loitering about the door, who entered the shop just before I did. As they were going in, I saw one little fellow take a pear from the basket and put it in his pocket. He pressed quite close to the post of the door as he did this, and the pear was so large that he had some difficulty to conceal it.

Poor boy, he had committed a theft? Perhaps it was the first act of the kind of which he had ever been guilty.—He did not know I saw him; and his only fear was lest the shopman should see him. He did not think or care that God saw him; and what is more dreadful, he was not afraid, lest He should call him to account, and punish him for breaking his command. "Thou shalt not steal."

Poor boy, thought I, how little he considers the consequences that may result from this one act of sin.—The next temptation will be yielded to more readily than was this one. It may end in disgrace in this life, and prove the ruin of his soul.

I resolved I would speak to him privately before he left the shop, and prevail upon him to restore what he had so wickedly taken; and placed myself between him and the door. For a short time he walked about the shop in a careless manner; but presently I heard his companion say, "Come, Lee," and away they ran out of another door I had not observed, for, as I said, the shop was at the corner of a street.

"There, he has gone," thought I.—Perhaps I shall never see him again, and I have lost the opportunity of doing him good. The success of this act may encourage him to commit another, and another, and he may end his days in a prison or on the gallows."

Oh, how I regretted that I had not spoken to him while he lingered near me. My reason for not doing so, was an unwillingness to expose him to the shopman; but I feel oppressed with a sense of neglected duty, and the passage came forcibly to mind, "As thy servant was busy here and there, *he was gone.*" And I felt that I had incurred a responsibility of which I could not rid myself.

Poor little Lee, he was a stranger to me, and yet there seemed a kind of link between us. Perhaps, in the providence of God, I was directed to be present, and witness his "temptation and fall," that I might admonish him. If so, I was appointed *my brother's keeper*, and I proved faithless to my trust. In so far as I am guilty in this, may God forgive me, and visit not upon little Lee the consequence of my neglect of duty.

I thought much of little Lee that day and at night I wondered if he did not go to bed with a heavy heart.

Perhaps some person will say, "It was *only a pear*; it was a very small crime—a very small loss to the shopman." To such I reply, read the third chapter of Genesis, and tell me if the sin that brought death into our world, is not there represented as much the same as the sin of little Lee. Our first parents had the command, "Of the tree of knowledge of good and evil thou shalt not eat, and they disobeyed, and O the immense results of that *one sin!* God displeased—the world undone—the death of the Lord Jesus Christ made necessary—and vast numbers of immortal souls forever lost!

Little Lee knew the command, "Thou shalt not steal." He knew he was doing wrong; else why did he put forth his hand so secretly to take the fruit, and why so hastily conceal it; An infant would have taken it openly, not knowing that it was wrong; but little Lee understood what the law requires. Here is a point which I wish children to consider. When you are old enough to understand what God requires of you; when you can distinguish between good and evil, between right and wrong, then you are accountable to God for the acts you commit. *Remember it.*

A Sharp Retort.—A bright lad in one of the villages on Long Island, who had been permitted by his father to be guided by his own immature judgment, had imbibed the habit of using tobacco extravagantly both by smoking and chewing, in either of which our hero of thirteen could rival with any of the most honorable professional gentlemen of the day.

A section of Cadets being about to be formed in the village, contrary to the expectation and much to the joy of all who knew him, this lad promptly joined in.

The next day, as he was passing a company of men and boys playing ball near one of the rum taverns, which adorn the village he was laughed at for his folly, and jeeringly told that he would break his pledge. "We shall soon have you back with us. You can't live without tobacco." The lad stood a moment in a silent, thoughtful mood, then said, "No, I shall not use tobacco. But I don't know but I have already broken my pledge; for I believe it does not allow me to keep bad company. So, good bye, gentlemen" —and he was immediately off.—*Nineteenth Century.*

The Eldest Daughter.—The deportment of the older children of the family is of great importance to the younger. Their obedience or insubordination operates throughout the whole circle. Especially is the station of eldest daughter, one of eminence. She drank the first draught of the mother's love.—She usually enjoys much of her counsel and companionship. In her absence she is the natural viceory. Let the mother take double pains to form her on a correct model; to make her amiable, diligent, domestic, pious; trusting that the image of those virtues may leave impressions on the soft waxen hearts of the younger ones, to whom she may in the providence of God be called to fill the place of maternal guide.

I Cannot Tell a Lie.—In the war of the revolution, while General Lafayette commanded the American army, a part of the troops were encamped at a certain place near the water's edge. One summer evening a soldier who was an excellent swimmer as well as fifer, took his fife with him to the water and engaged in fifing and swimming at the same time. The music reached the ear of Lafayette. Early next morning he sent an officer in pursuit of the man who had thus disobeyed the orders of the camp.

The soldier was a native of Connecticut, and a man of truth. When arrested by the officer he considered that perhaps, he might escape a severe punishment by denying the deed. On a moments reflection, however, he said to himself, "I have always spoken the truth—I cannot tell a lie."

With this principle in his mind, he came into the presence of the General, who asked if he were the individual who played upon the water the evening previous; to which he replied, "I am."

"To-morrow evening, then, at such an hour, I wish you to repair to my tent."

He came at the appointed time.—The General then informed him, that the tune which he had heard the evening before affected him very much—that on a former occasion it had been played at the funeral of a dear friend of his, who died in his native country. Since then, until now, he had never met with an individual who could play it. "For the purpose of indulging the melancholy pleasure of hearing it once more, I have," said he, "sent for you."

The General, after being agreeably entertained with the conversation and music of his guest, dismissed him with his thanks and some money from his purse, as an expression of his satisfaction for the performance.

"I cannot tell a lie," is a good rule to follow.

Gleanings.

In cases of doubtful morality, it is usual to say, Is there any harm in doing this? This question may sometimes be best answered by asking ourselves another; is there any harm in letting it alone?

Ignorance is a blank sheet in which we may write; but error is a scribbled one on which we must first erase.

GOOD NEWS!!!

We are informed by a very worthy brother that the county of De Kalb is now without a grocery. This county is entitled to double praise. The largest initiation in the State at the opening of a new Division was in this county. And now it is the first in the State to rid itself of the greatest evil ever tolerated by law.

The counties of Smith, Jackson and De Kalb, embraced the principal sphere of our labors as D. G. W. P., last year.

We are happy to hear from time to time, the most thrilling accounts of the progress of the order in these counties.

We have heard of no violations or withdrawals from the Order to drink. Go it my good Brethren; you are joined for life; you ask not to be discharged till our mortal foe is vanquished.

From what county shall we next hear such good news. Why should we wait for the tardy operations of law to do that for our country which the concentrated influence of the virtuous and good can accomplish?

Glorious cause in triumph riding—
Thousands rally to our band;
Firm we stand without dividing,
Till our army fills the land.

[*Ex.*

Cotton for Shoes.—The London correspondent of the New York Commercial Advertiser says:

There is a new patented material for boots and shoes called the Pannas corium, or leather cloth, invented by a person named Hall, which has met with a great share of patronage, from the Royal family down. The material is cotton but has the gloss and general appearance of leather, and receives a polish from ordinary blacking and in the same way. It is used only for the upper part of the boot or shoe, the sole being leather. It is said to be as durable as leather, never cracks or splits and possesses the advantage of not drawing the foot—a great desideratum for persons with tender feet. They yield to the action of the foot without the slightest pressure. I speak from experience, having used it in my family.

If this should prove correct, a new source of consumption will be opened for our raw material, of limits almost indeffinite.

Female Education.

THE undersigned respectfully announces to those who are seeking their daughters an Education, *solid and thorough* as well as ornamental, and who wish them to pursue their studies, where they can have the benefits of christian family influence, and of a refining social intercourse: that he has established, in the city of Washington, in the retired, healthy, and beautiful locality of Indiana Avenue, a

FAMILY BOARDING SCHOOL,

with the aim of meeting their wants. His thirteen years' experience in Philadelphia, and his success with the large establishment then known as the "Collegiate Institute for Young Ladies," may perhaps claim from the public a confidence in his success with a family boarding School, whose number is to be so limited as to secure the twofold advantage of family government and of his personal instruction of every pupil. He will, however, take the liberty of referring, in the West and South, to Rev. Drs. Howell, in Tenn., Malcom, in Ky., Gen. Houston, in Texas, Major Borland, in Arkansas, and Col. R. M. Johnson, of Ky.

Circulars containing particulars are in the hands of Dr. Howell, of whom they may be had by those wishing further information.

R. W. CUSHMAN, A. M.

April 19, 1849.—6m.

Nashville Female Institute.

THE present Session commenced on Monday, July 30.

Arrangements are made to give instruction in the ordinary branches of English Study, and in the French, Latin and Greek Languages.

Instruction will be given in Drawing, and in plain and ornamental Needle work, without extra charge.

Arrangements will be made to give instruction in Music.

Teachers:—Rev. T. B. Ripley,
Miss Louisa Moulton,
Miss Clara Moulton.

Other Teachers will be added as the wants of the Seminary may require.

The School Rooms are the Vestry and adjoining apartments of the First Baptist Church. These Rooms are amply large and well adapted to the purposes of Instruction and Recitation. The location is central, and easy of access from all parts of the City, yet sufficiently retired, and happily secluded from noise.

Young Ladies, who may wish to review some branch of study which they have gone over, or to pursue some study to which they have not heretofore attended, can be accommodated. It is proposed to form a class, for the study of Grammar and the practice of Composition; a class for the study of the French Language; and another, for the study of the Latin Language.

*** Several pupils can be accommodated with boarding at the residence of Mr. Aaron Wright, nearly opposite the First Baptist Church. Young ladies who may board there will receive the constant attention and care of the Ladies, Teachers in the School, who are members of Mr. Wright's family.

T. B. RIPLEY.

Nashville, Sept. 6, 1849.

MEDICAL WORKS.

Eberle's Practice, 2 vols;
Dunglison's Medical Dictionary;
Horner's Anatomy and Histology, 2 vols;
Bell & Stoke's Practice, 2 vols;
Mendenhall's Medical Students Vade Mecum;
Pancoast's Wistar, 2 vols;
Dunglison on New Remedies;
Gunn's Domestic Medicine—Raymonds copy;
Hall on Diseases of the Throat and Lungs.
For sale low, by
GRAVES & SHANKLAND.

July 4. Arcade Buildings, Union Street,

WEBSTER'S QUARTO DICTIONARY, (unabridged,) new supply just received by GRAVES & SHANKLAND.

June 7.

SISMONDI'S Literature of the South of Europe, 2 vols., splendid work.
GRAVES & SHANKLAND.

June 7

GRAY'S BOTANICAL TEXT BOOK. (last revised edition.)
Ewbanks' Hydraulics and Mechanics;
Knapp's Chemical Technology;
Espy's Philosophy of Storms;
Muller's Physics and Meterology;
Weisbach's Mechanics and Engineering;
Lardner's Lectures on Science and Art.
For sale low at
GRAVES & SHANKLAND'S.

June 7

CITY HOTEL,
EAST SIDE OF THE PUBLIC SQUARE,
Nashville, Tennessee.
MARSHALL & SCOTT,
Proprietors.

Jan. 1. 1849.

JUST PUBLISHED.

A HISTORY OF AMERICAN BAPTIST MISSIONS, in Asia, Africa, Europe, and North America, from their earliest commencement to the present time. Prepared under the direction of the American Baptist Missionary Union. By Wm. Gammell, A. M., Professor of Brown University. With seven maps. 12mo. cloth—price 75 cents.

☞ This is a very interesting work, and is for sale at an exceedingly low price.

SACRED RHETORIC, or Composition and Delivery of Sermons. By H. J. Ripley, Professor in Newton Theological Institution. To which are added, Ware's Hints on Extemporaneous Preaching.

12mo., cloth—price 75 cents

☞ This is a valuable book for all ministers and students.

THE EARTH AND MAN: Lectures on Comparative Physical Geography, in its relation to the History of Mankind. By Arnold Guyot, Professor of Physical Geography and History, Neuchatel. Translated from the French, by Professor C. C. Felton, with illustrations. 12mo., cloth—price $1 25.

☞ This work is highly commended by Professors Geo. Ticknor, Peirce, Agassiz, and Felton, Chas. Sumner, and Geo. S. Hilliard, Esqrs.; Rev. E. N. Kirk, and others.

THE PREADAMITE EARTH. Contributions to Theological Science. By John Harris, D. D. One volume. 12mo.. cloth—price 80 cents.

"It is a book for thinking men. It opens new trains of thought to the reader—puts him in a new position to survey the wonders of God's works; and compels Natural Science to bear her decided testimony in support of Divine Truth."—[Phila. Christian Observer.

MAN PRIMEVAL; or The Constitution and Primitive condition of the human Being. A Contribution to Theological Science. With a finely engraved portrait of the author.

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"His copious and beautiful illustrations of the successive laws of the Divine Manifestation have yielded us inexpressible delight."—[London Eclectic Review.

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12mo., cloth—price $1 25.

"The great topics of the book, are, the Republican Character of Jesus Christ, the Republican Constitution of the Primitive Church, and the Republican Influence of Christian Doctrine. That portion of the work which treats of the republican character of the Primitive Church, has especially pleased us. Mr. M. has at his command a rich store of learning, from which he skilfully draws abundant evidence for the support of the position he assumes."—[Boston Recorder.

PROVERBS FOR THE PEOPLE; or Illustrations of Practical Godliness, drawn from the Book of Wisdom. By E. L. Magoon. Second thousand.

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"There is not a richer mine of precious thoughts and striking aphorisms, than the Book of the Proverbs of Solomon. With an easy and attractive style, Mr. Magoon possesses an extensive acquaintance with ancient and modern literature, and interweaves his practical reflections with varied illustrations and quotations; rendering his work as entertaining as it is instructive. It is a book for the people."—[Christian Union, by Dr. Baird.

THE SOCIAL PSALMIST; a new Selection of Hymns for Conference Meetings and Family Devotion. By Baron Stow. and S. F. Smith. 18mo., sheep—price 25 cents.

THE CHRISTIAN MELODIST: a new Collection of Hymns for Social Religious worship. By Rev. Joseph Banvard. With a choice selection of Music adapted to the Hymns. 18mo., sheep—price 37½ cents.

☞ Both the above collections of Hymns have been highly commended by Ministers, and others who have examined them.

Published by
GOULD, KENDALL & LINCOLN.
59 Washington st., Boston.

June 28, 1849.

THE COMPANION;
A NEW COLLECTION OF
HYMNS AND SPIRITUAL SONGS,
Adapted to
DEVOTIONAL EXERCISES,
BY REV. J. M. D. GATES.

SECOND EDITION—Revised and enlarged.—Published by Graves & Shankland. Arcade Buildings, Union street, Nashville, Tenn

This new and elegant edition of 10,000 copies is just from the press, and for sale at the following

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As the publication of the Companion is a partnership affair with the compiler and ourselves, none of them can be furnished to persons to sell on commission.

Orders for the Companion must in all cases be accompanied either with the money, or a note at four months, with approved security.

June 22. GRAVES & SHANKLAND.

Jesse J. Smith,
BOOKSELLER AND GENERAL AGENT FOR PERIODICALS AND BENEDICT'S HISTORY OF THE BAPTISTS,
Somerville Tenn.

Jan. 20, 1848.—tf.

The Crystal Fount.

A CHOICE collection of TEMPERANCE MUSIC, chiefly new, arranged in score for the use of Choirs, Temperance Meetings, and Private circles. Compiled and composed by Thomas Hastings, author of various musical and miscellaneous productions. Price $3 per doz. For sale by

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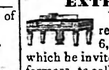
June 21. Arcade buildings, Union St.

EXTRA FINE PIANOS!



W. GREENFIELD has just received another lot of extra-fine 6, 6½, and 7 octave PIANOS, which he invites all, and particularly good performers, to call and try, as he is fully satisfied of their superior quality, and is determined to sell at such prices as will be an inducement to buy. Also, Guitars, Violins, Accordians, Brass Instruments, &c., &c.

Now is the time for Bargains in Carpeting, Furniture, &c.

I HAVE a large stock of Carpeting, Furniture, Looking Glasses, Clocks, Lamps, Girandolas, Venetian Window Blinds, Shades, &c., &c., which I am determined (as I wish to go East in a few weeks) to sell cheaper for Cash, than was ever offered in this market before. Also, Floor Oil Cloth, from 3 to 5 feet wide, and any length.

Aug. 23. W. GREEN FIELD.

A FAMI

J. R. GRAVES, Editor.

VOL. VI.

TERMS OF THE
TENNESSEE BAPTIST.

The Tennessee Baptist is published every week, a Large Double Medium Sheet.

TERMS—$2 00 per annum, *in advance*, or $ at the *end of the year.* No subscriptions will taken for less time than one year; and no paper continued till *all arrearages are paid*, except at discretion of the publishers.

☞ Advertisements inserted at the custo rates.

☞ All letters on business or intended for publ on, should be addressed "Editor of the Tenn Baptist," Nashville, Tenn., *post paid.*

Persons sending us the subscription price of new subscribers, shall receive the sixth copy gratis

Office of the Tennessee Baptist at the Bap Book Store and Depository, on Union street, doors from the Bank of Tennessee.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to contin their subscriptions.

2. If Subscribers order the discontinuance of t periodicals, the publisher may send them till all arrearages are paid, and subscribers are responsible all the numbers sent.

3. If Subscribers neglect or refuse to take th periodicals from the office to which they are dir ed, they are held responsible till they have sett their bills, and ordered their periodicals discon ued.—Sending numbers back, or leaving them in office, is not such notice of discontinuance as law requires.

4. If Subscribers remove to other places with informing the publishers, and their periodical is to the former direction they are held responsible.

5. The courts have decided that refusing to tak newspaper or periodical from the office, or remo and leaving it uncalled for, *until all arrearages paid, is prima facie* evidence of intentional fraud.

Communications.

For the Tennessee Baptist.

TISHAMINGO CO., MISSISSIPPI, Sept. 19th, 1849.

BRO. GRAVES:

The Union meeting for the Mobile District of the Chickasaw Association met according to previous appointment at Friendship Church, Tishamingo county, Mississippi, on Friday before the 3d Sabbath in August, 1849.

The introductory sermon was preached by Elder A. H. Booth, from Eccl. 11 c., 10 v.

The Moderator of last year being absent, Elder M. Ball acted as Moderator pro tem. Prayer by the Moderator.

Letters called for, and read as follows: One from Rienzi; Delegates, H. Boone, H. G. Savage and L. Flake. One from Farmington; Delegates, P. Boone, W. M. Nichols and B. M. Jones. One from Friendship; Delegates, W. Payne, J. Burrows and T. Calvary. One from Yellow Creek; Delegates, Pharr, W. Bishop and W. B. Fields, and, one from Mount Sion; Delegates P. H. Roberts, H. C. Jones and Carlton. Elected Elder M. Ball Moderator, and L. Flake Clerk.

Called for correspondence, when a letter was received from the first district, by the hands of Elder M. Ball and H. P. Berry, also a letter from the second district, by the hands of N. Berry, Rev. W. E. Rogers and J. M. Lehanny.

On motion, a committee was appointed, consisting of brethren A. H. Booth, P. H. Roberts, W. M. Nichols, Pharr and H. P. Berry to arrange the business to come before this body.

On motion, a committee was appointed, consisting of brethren, J. McLehany, P. F. Boone and H. G. Savage with the Deacons of this Church.

On motion, adjourned till 9 o'clock to-morrow. Prayer by P. H. Roberts.

Saturday morning, met pursuant to adjournment.

Prayer by brother S. Pharr. Called for and received the report of the committee on arrangement. On motion,

Resolved, That the next Union meeting of this district be held at Farmington church, commencing on Friday before the third Sabbath in August 185 On motion, appointed Elder P. H. Roberts to preach the introductory sermon

Called for and read essays, One by bro. L. Flake, on the evils neglecting Church meetings. One bro. B. M. Jones, on the utility of Prayer meetings. One by bro. S. Pharr on Brotherly Love., and, one by A. H. Booth, on Bible Temperance.

On motion, appointed Elder P. Roberts to write on the Atonement Elder A. H Booth on Communion B. M. Jones on the importance of loving the Sabbath. P. F. Boone on duty of Deacons. S. Pharr, on utility of Sabbath Schools. L. Flake on a call to the ministry, and, W. Nichols, on the duty of a church her Pastor.

Appointed Brethren, P. H. Roberts A. H. Booth, H. C. Jones and H. G. Savage to attend the next meeting of the first district. Brother Roberts write.