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Communications.

For the Tennessee Baptist.

Tishamingo Co., Mississippi,
Sept. 19th, 1849.

Bro. Graves:

The Union meeting for the third 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. 9 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, R. H. Boone, H. G. Savage and L. Flake. One from Farmington; Delegates, P. F. Boone, W. M. Nichols and B. M. Jones One from Friendship; Delegates, W. B. Payne, J. Burrows and T. Calvary.—One from Yellow Creek; Delegates, S. Pharr, W. Bishop and W. B. Fielder, and, one from Mount Sion; Delegates, P. H. Roberts, H. C. Jones and J. 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. M. Berry, Rev. W. E. Rogers and J. McLehany.

On motion, a committee was appointed, consisting of Brethren A. H. Booth, P. H. Roberts, W. M. Nichols, S 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. E. 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 1850. On motion, appointed Elder P. H. Roberts to preach the introductory sermon.

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

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

Appointed brethren A. H. Booth, H. G. Savage, S. Pharr, P. H. Roberts and J. Holmes to attend the next meeting of the second district. Brother Booth to write. Called for Queries.

Query 1st. Is Faith the gift of God or the act of the Creature?

Answer. We believe that faith is the act of the creature.

Query 2d. Should a member of the Church take the Gospel step with a brother, when that brother injures him by public declaration?

Answer. We believe that the gospel step should be taken.

Query 3d. Is it right to grant a letter to a brother, who is not going to move out of the bounds of the church.

Answer. We think that a Church ought not to grant a letter under such circumstances.

Query 4th. Can the Heathen be saved without a knowledge of Jesus Christ?

Answer. We believe they cannot.

Query 5th. Was the Atonement made on the tree of the Cross?

Answer. We believe it was.

RESOLUTIONS.

Resolved, What we hereby tender our thanks to the brethren and friends of this vicinity for the hospitality shown us during our meeting.

Resolved, That the minutes of this meeting be sent to the Tennessee Baptist for publication. This Union believing it to be a paper worthy of patronage.

Resolved Therefore, That this Union recommend it to the brethren in general.

On motion, adjourned till the next meeting of this body. Prayer by the Moderator.

M. BALL,
Moderator.

L. Flake,
Clerk,

The fifth and last query is one of serious controversy, in the bounds of this Association; and although the answer was given by a majority of this body, yet, there was a respectable minority who opposed it, in justice to whom I make this remark.

Yours,
L. FLAKE.

ESSAY,

"On the Duties of Parents to their Children," Adopted by the Second District of the Chickasaw Baptist Association at its meeting held with the Antioch Church on Friday before the 3d Sabbath in August 1849, By James Hodges.

[PUBLISHED BY ORDER OF THE MEETING.]

Dear Brethren:

Having been appointed by the Union meeting of the 2d District held with the Ripley Church, August 1848, to write, and present an Essay upon the duties of Parents to their children, at their next annual meeting, to convene with the Antioch Church, Tippah co., Mississippi, commencing Friday before the third Lord's day in August 1849. I therefore present the following:

It seems reasonable to conclude that the true christian needs only to be informed as to what is his duty to secure his faithful performance. The obligations of the christian are various, and are more or less important according to the importance of the interests that connect themselves with them.

Perhaps there are few duties so delicate and so important, as those involved in relation to parents. There is found here a channel, through which flows many of earths best blessings, and a channel, also, through which many of the sorest ills known to the human family have come. In the paternal nursery have been reared some of the fairest and most beautiful trees, planted in the garden of the Lord; and others whose fruit is not only bitter, but is more poisenous than deadly venom of asps; our observation enables us to testify the truthfulness of Scriptural representation in reference to parental influence, for weal or woe, as it is for a good or bad character; the parent instrumentally moulds the character of his child. The physical resemblance between parent and child is not more striking than their moral likeness, nor does the son more frequently inherit the estate of the father, than he inherits his character in many of its most striking outlines. The child, as all know, is an immitative creature, and soon learns to walk in the parents steps, generally loves the immitation, and is not only satisfied but proud to fill the measure of him he admires and loves, let that consist in what it may.

The duty of the parent is two fold.—He must teach by *example* and *precept*. To the duty of imparting practical christian instruction I must mainly confine my remarks, although instruction however sound, is inoperative unless seconded by an example strictly conformable.

The scriptural obligation to instruct in sacred things is direct, and is as binding now as ever before, and is as important to the believer and his offspring, as in the day of Moses or Paul. The dealings of the Lord in his gracious Providence must be spread before the expanding mind. Ex. 10, 2; "The Lord gave commandment, that the Israelite should reherse in the hearing of his son and son's son, his wonders in Egypt, that they might be impressed with the majesty of his character and mighty power." In Deut., just sueceeding the account of the giving of the law, parents were commanded to instruct their children diligently in all these momentous things. See Deut. 6; 7, 9, inclusive: Here the Lord says to his servants, "thou shalt teach them diligently to thy children in the house, and by the way, early and late, and there should be inscribed upon their person and the most prominent objects around them, that their children might have them continually before their eyes, that the impressions they were calculated to make might be early and lasting;"—In Isaiah 38. 19; it is said, "The father's to the children shall make known the truth." In Joel 1; 3, the commandment is, "Tell ye your children of it, and let your children tell their children, and their children another generation." We will hear the great Apostle to the Gentiles upon the same important theme. He says: "Father's provoke not yonr children to wrath; but bring them up in the nurture and admonition of the Lord." What else is here intended but that children should be carefully indoctrinated in the teachings of the Lord, "*in the nurture and admonition of the Lord*, Eph. 6, 4. The parent has no power to impart grace, though it may reign in his own heart, yet he can employ the means which with the blessings of heaven superadded, maybecome a savor of life unto life. The great head of the church has promised to succeed the faithful efforts of the christian in the department of his labor, and he is not slack concerning his promises. He says: "Train up a child in the way he should go, and when he is old he will not depart from it."—In what way does it delight the good man to see his children go, if it is not in the way of virtue and piety. The husbandman cannot make his seeds vegetate, nor can he make his plants spring and grow, nor can he make the grain appear, yet he bestows the care and toil requisite, and then patiently awaits the early and late rain which can make his fields rejoice in their golden harvest; so the christian man in discharging those highlyresponsible duties sows his seed in the morning and in the evening withholds not his hand, humbly, and in faith looks to God for the increase. There should be few in this day of gospel light to take the ground that religious culture is either useless or unwise. This is the theory of the Infidel, who owl like, loves the knight, knowing that the mind that is left awaste will produce spontaneously those noxious planets whose taste brings DEATH.—The husbandman cannot reasonably expect a rich harvest from fields which he neither sows nor cultivates; nor will our gardens produce much that is useful or ornamental without culture.—Just as reasonable may the father expect to see his sons who have grown up around him, without instruction or restraint honor his grey hairs, and bless his declining years. Witness the curse of God upon the house of Eli. Eli was a good man, but was slack in maintaining of family government; fearful were the results of that followed. The Lord said, I will judge his house for ever, because he failed in throwing around his sons needful restraint. How often is it true that the neglect, and indulgence of the parent, while his children are subject to his control, lay the ground-work for sorrow and anguish, and causing him to go down to the grave, mourning in bitterness, which cannot be described. It is true, as the father sows, so he shall reap. The generations as they spread out from a godly or ungodly ancestry, under our own observation, bear testimony upon this subject. Paul recognized in Timothy, the savor of the same piety, that had dwelt in his mother or grand mother. 2 Tim. 1--5. T'is so in the church now. God still honors the faithful instructions, and believing prayer of the good man in causing his blessings to descend upon his seed. The pious mother, however humble her sphere in life, knows not whom she may have around her knee where she imparts instruction to her boy. With divine blessings, upon proper training, he may become the richer blessing to the church and to the world, and after having turned many to righteousness, may shine as a star of the first magnitude in heaven, amid the galaxy of saints for ever and ever.

Let parents do their duty and have faith in God, and great shall be the company of those that publish the word of the Lord. How many parents provide at the greatest sacrifice, if need be, for the mental culture of their children, that an education in things useful and polite may be furnished them; but feel no solicitude to educate the soul, and thus instrumentally prepare it for spheres of usefulness and enjoyment higher than are known to earth. Alas! how many of us who are called after the name of Christ, bind down the souls of our children to earth instead of pointing them to a better inheritance and a richer portion within the gilt of him who is called our Father in Heaven. It ought not so to be.

May we all who are parents so live as christians, and so labour as parents, that we may stand accepted among those who shall constitute the General Assembly and Church of the first born in Heavnn, and then be able to say here Lord, are we, and those whom thou hast given us.

ESSAY,

"On the Duties of the Church to the Poor." Adopted by the Second District, of the Chickasaw Baptist Association, at its meeting with the Antioch Church, on Friday before the 3d Sabbath in August, 1849. By N. M. Berry.

[PUBLISHED BY ORDER OF THE MEETING.]

Dear Brethren:

Pursuant to the appointment requiring me to write an essay, on "The duty of the Church to the Poor," the following is submitted for your consideration.

An essay on this subject, (even by one competent to do it justice,) would seem to be almost unnecessary, were we individually, to make it one of investigation. A hasty view of the scriptures relating to this subject, together with the general spirit and principles of the same, would at once impress upon our minds, the importance of discharging this duty to the poor of our respective churches. Indeed our duty in this particular is so plain, so clearly defined, that we can scarcely be mistaken if we read, compare, and think. In a world of changes, contingencies and afflictions, like this, it seems to be an inevitable consequence that we shall ever have the poor with us. Our Saviour said on one occasion "For ye have the poor always with you." It therefore follows, that we will never be deprived of an opportunity, to exercise our benevolence, and express our sympathy in relieving the wants of the suffering poor. Though we admit, that in this highly favored country, we have comparatively few persons who can consistently claim our commiseration and assistance.—But this fact seems to bring us under the more serious obligations to discharge our whole duty to all of our poor, because it is neither impracticable nor burthensome.

Our conclusion therefore is, that the number of our poor is, so small, that all may have a claim upon our charity, and all should receive the necessary assistance. We do not mean that all who possess but few of the good things of this life, are, and should be, the objects upon whom the church should bestow her bounty; but we have allusion to those persons who are destitute, and who are disqualified by bodily inability to attend to the common avocations of life, by which, a competency, under ordinary circumstances, is secured. For instance it was right for the lame man who was lain at the gate of the Temple, to ask alms of them that entered into the Temple. Peter and John doubtless when asked felt it their duty to do something.

But as they were poor in earthly possessions, "having neither silver nor gold," Peter hesitated not in bestowing in the name, and by the power of his Master, that which the lame man more highly appreciated than all the treasures of earth. Hence, we imagine, that they went on their way mutually rejoicing. The one, for having been the humble instrument, of making another happy; the other for a manifestation of the power and mercy of God. But there may be persons brought to some degree of want, who may not have any claim upon our sympathy for assistance. We are led to this conclusion, from reading the following words of Paul, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat," 2 Thess. 3: 10. It is clear then, that if an individual in the enjoyment of good health, refuses to use the necessary means for a support, the church is not under such serious obligations to bestow her bounty. But we are taught from the example of the good Samaritan, that whenever an object of distress or want is presented, we should at once, render assistance without the least hesitation or inquiry, about the cause of the calamity. Notwithstanding this may seem to be paradoxical, it is easily reconciled. An individual in good health, who may be an object of want, can render a remuneration for that which he receives; while another from affliction or imbecility, is incapable at the time, of returning compensation, for the bounty received; and yet both individuals may have come to want from the same cause. Our blessed Saviour has given us many examples which should teach us not to withhold a favor from those in distress, whatever may be their rank or condition, or the the cause of their distress. He as readily heard and answered the request of the poor woman, or the ten lepers, as he did the supplications of the nobleman and the centurian. We are commanded to follow Christ in all things. To do this, we will never omit an opportunity of expressing our commisseration, in relieving the poor and needy. The mission of our Saviour on earth was one of mercy and benevolence. The poor of this world were objects of his peculiar favor.—Not only did he confer temporal blessings and favors upon them, but he taught them the glorious truths of his gospel, by which they were made partakers of an unchangable and everlasting inheritance. By his examples, we are taught the duty of procuring the scriptures for those who are not supplied; and who are unable to procure them for themselves. "In them we think we have the words of eternal life." And by them they may learn their duty and future destiny, and how they may secure riches which are never fading, and eternal; calculated, when their glorious precepts are understood and practiced, to make mens heirs of a glorious immortality. It is said that "every good and perfect gift is from above, and cometh down from the Father of light." So we are dependent upon God for all blessings, and therefore ought ever to be ready to aid the distressed. "Since we know not how soon we may become objects of fraternal sympathy." If any look to, and depend upon us, for favors, let us not disappoint them, but with brotherly kindness, share with them, our bounties: acknowledging the goodness of a merciful preserver, blessing us with the means of relieving one of his creatures; who for aught we know, deserves an abundance of the rich blessings of this life, more than we, who are more favored.

Thus far, we have been endeavoring to show the duty of the church to the poor in general. But it must be admitted that if the church have any poor members, who are in distress, they certainly have the first claim upon our regard; because, if we love one another, as we are commanded, we will feel under the strongest obligations to ameliorate their condition: who doubtless look to us for assistance. Indeed, from the examples of the ancient Greek christians, who administered to the necessities of their brethren in Judea, when a famine ravaged that country; we are bound first to relieve those of our own church. And we are not only required to render of our substance, that which may be necessary to sustain animal life; but the spirit of christianity dictates that we should have a special regard for the spiritual welfare of the poor and afflicted. We should therefore visit such persons, pray with and for them, and comfort them by a reiteration of the precious and glorious promises found in the gospel. In the discharge of such duties, the humble and *self-denying* christian will be remunerated with a joy and approval of conscience, "that the world knoweth not of, and which the world can neither give nor take away." Thus realizing the force of the expression, that "it is more blessed to give than receive."—From the teachings of the Apostle James, we discover that we are to 'prove our faith' by attending to the duties here alluded to. This is clear from the following quotations, "What doth it profit my brethren, though a man say, he hath faith and have not works." Can faith save him? If a brother or sister be naked and destitute, and one of you say to them, depart in peace, be ye warmed and filled, notwithstanding ye give them not the things, which are needful to the body; what doth it profit? Even so, faith if it hath not works is dead, being alone." The same apostle says, "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their afflictions, and keep himself unspotted from the world." So we discover that this is one of the most prominent duties of the christian. And no brother should feel himself excused in bearing his part in rendering assistance to the poor. This duty may be, with propriety, attended to, by a single individual. But since it is the duty of all christians, who are blessed with the means; the church should act in concert. And thus show to the world that our object is the same at all times and under all circumstances, i. e. that we design doing the greatest possible amount of good, while our pilgrimage continues on earth; "That our light may indeed shine brighter, and brighter, unto the perfect day."

And finally, when our race on earth shall have been run, we may feel a witness in our breast, that all our charitable acts will be acknowledged by our blessed Saviour as if done to him.—For it is said that "The king shall then say, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—"Inasmuch as ye have" exercised benevolence "unto one of the least of these my brethren, ye have done it unto me."

For the Tennessee Baptist.

Oxford Miss., Sept 21st, 1849.

Bro. Graves:

I wish to publish a few communications in your excellent paper, as I have opportunity to write them. My object is to expose error, vindicate truth, and advance the interests of the Redeemer's kingdom on earth. I have been in North Mississippi nearly twelve months, and feel resolved to remain in my present field of labors another year, or longer, if the Lord will; notwithstanding the desperate efforts which have been made to crush and exterminate me. I have accepted the pastoral care of the church in this place for an indefinite period, or during mutual satisfaction, which I believe to be gospel order. I do not approve of the annual call of Pastors, when other arrangements can be made. We have many things against us here, but I hope a better day will dawn upon us before long. We are building us a comfortable house of worship in this village, in a very eligible location, which is to be completed in December next.

But I must return to the main object of this epistle, which is to give you and your readers some information relative to the baptismal warfare in which I have been engaged in Panola county.

In Oct. last, Mr. Neal, a Methodist Curcuit rider, preached a sermon on, (or rather against *baptism*) at Danville Academy, a free or union meeting house, in the Northern part of Pancla county. The Baptist church, called Lebanon, worships in the same house. I had, prior to Mr. Neal's baptismal sermon, preached two sermons at Danville, and left an appointment to preach there again. I had not, however, mentioned baptism in any sermon in this State. Mr. Neal's sermon, caused some agitation, and made it expedient for me to preach on baptism at the same place, which I did at my next appointment. Mr. Neal preached on the same subject at two or three other places in the same rejion of country shortly after. To his, or any other person's preaching on baptism, or any other subject, I do not object, but approve. For I am for bringing every thing to "*the light.*" Mr. Travis, a local Methodist preacher was present when I preached on baptism, as above mentioned, and expresssed his opposition publicly to my discourse, and in the brief altercation which we had, called me a Campbellite three times.—From this time, the Methodists were busy in representing me as a Campbellite throughout the community. The Lebanon church shortly after this, called me as her Pastor, which call I accepted, and have accepted a similar call for the ensueing year. It was in November last I preached said sermons on baptism. In December following I preached on communion. In January following, Mr. M. J. Blackwell, the new circuit rider in charge, in a meeting at Danville, in reference to the Baptists, remarked: "If they would let us alone." I paid no particular attention to this "Popish bull," but preached a sermon in March on the relations between baptism and remission of sins, to vindicate myself from the charge of Campbellism. It was shortly after announced that Mr. Blackwell would preach at that place on baptism, on the third Sabbath in April. I attended and heard him preach the same sermon which he had preached in Germantown, Tenn., in April 1843. The sermon was printed in a pamphlet, which I had read the week before, and have read since. In that sermon he made many unbecoming remarks, the most of which was his comparison of such persons as use a certain argument, (which I have used, in common with many others,) to the "queerest looking, long eared animals." Before he dismissed, he announced that on that day two weeks he would preach on the same subject at Friendship, four miles North of Danville, which he did. At our May meeting, I announced that I would preach twice on baptism at that place, (Danville) on the first Sabbath in June, which appointment I filled.—Mr. Blackwell was present, and before I dismissed in the afternoon, arose and stated that I had misrepresented him and he would preach there next Sabbath to defend himself. After some explanation, however, he recalled his appointment. But the next news that I heard from him, he had appointed to preach on baptism at that place twice, on the fourth Sabbath in June. I attended, and heard him, and heard many *spicy things*, some of which I will furnish you with hereafter. He had, prior to this time preached ... in the Southern part of Panola, where I was a stranger, and represented me as a "theological bully, &c." On the first Lord's day in July, after preaching, I spoke about one hour on baptism, with some reference to what Mr. Blackwell had said, which is about all the preaching on baptism I have done at Danville, during my ministry there. Yet our opponents wish to give me all the honor of originating and propagating the baptismal agitation in that community.—"Honor to whom honor is due." But I must close. This epistle may serve as preliminary to some farther remarks on the proposed debate, and some things advanced by Mr. Blackwell.—He has compared me to a Sign with the inscription, "*all kinds of turning and twisting done here.*" As a faithful sign, I will try to point to some of the "*turning and twisting*" done by my friend, Mr. Blackwell, and some others.

In my last, I informed you that I had baptized twelve persons into the fellowship of Lebanon church. Last meeting there, were received seven members, five by baptism, two by letter.—The week before we received by baptism a young lady whom the Methodists have been claiming and trying to retain for some time. I expect to baptize others at our next meeting.

In the community about Dannville, truth is prevailing, and methodism failing. Such will be the result, wherever truth is fully and fairly vindicated. May God speed the day when truth shall fill the world.

Affectionately Yours in Christ,
JAS. J. SLEDGE.

ESCAPE OF PRISONERS FROM THE NASHVILLE JAIL.

Three prisoners made their escape from our Jail last evening about the usual supper hour. One of them, *Ford*, was sentenced to the Penitentiary at the last Criminal Court, *Sims*, also sentenced to the Penitentiary, and *Yates*, recently confined, and not yet tried. There were seven confined in the room, we understand, but the above named three were all that escaped.

MIRACULOUS PRESERVATION OF A SAILOR BOY.—The pilot schooner that broke from her anchorage during the gale at Brazos Santiago on the night of the 15th ultimo, carrying off a lad only ten years of age, by the name of Joseph Davis, was beached fifteen miles to the north of Lavaca Pass, on the morning of the 19th, after being three days and nights to sea by himself. He steered N. W. during the whole time he was out, which course he concluded would make him bring up somewhere on the coast.

VENTILATION.—Among the list of patents and improvements enrolled is one by Dr. Chowne, for the ventilation of rooms. The improvements are based upon an action in the syphon which had not previously attracted the notice of any experimenter, viz:

That if fixed with legs of unequal length, the air rushes into the shorter leg, circulates up, and discharges itself from the longer leg. Let the orifice of the shorter leg be disposed where it can receive the current, and lead it into the chimney (in mines, into the shaft) so as to convert that chimney or shaft into the longer leg, and the circulation is at once complete.

The curiosity of this discovery is that air in a syphon reverses the action of water, or other liquid, which enters and descends or moves down in the longer leg, and rises up in the shorter leg. This is now a demonstrable fact, but how is the principle to be accounted for?

TENNESSEE BAPTIST

NASHVILLE, TENN.

"THY KINGDOM COME."

Thursday, October 25, 1849.

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

THE SONS OF TEMPERANCE.

The annual celebration of the Order of the Sons of Temperance, in Tennessee, was held in this city on Thursday last. The attendance from abroad was very large. The procession was by far more imposing, than any that has ever preceded it in this State. We have not heard the estimated number of Sons and Cadets forming the ranks of the procession, but as well as we could judge the line was at least one mile in length, and must have contained in those ranks aged grand-fathers "whose heads were white with the frosts of many winters." We there beheld children whose cheeks were ruddy with the glow of health and bright pure thoughts, and in whose eyes danced the light of anticipation. We saw also youths whose forms, just knit into strength and beauty, manifested that their next step would bring them into MANHOOD. Men and youths of all ages entered the ranks of that *cold water army*. The Grand Division, numbering between three and four hundred, arrayed in their beautiful insignia—"expressive of Love, Purity and Fidelity"—preceded an open carriage in which were seated Ex-Gov. N. S. Brown: Phillip S. White, (the orator of the occasion.) and two citizen members of the Grand Division of Tennessee. Next came the Subordinate Divisions, according to their respective numbers; and in the rear of all—as boys follow in the footsteps of their sires—came the Cadets. Of this order we find no language to speak.—If there be upon the green sod of God's earth an institution having power—divine and mental influence—to fully moralize the youth of the land, it is the order of Cadets. We believe it will do more for the rising generation—towards making them virtuous and upright men—than anything ever established by human agency.

"Just as the twig is bent the tree 's inclined."

And early impressions hang forever 'round the heart. The habits of youth are of all others, the most lasting. True it is, that bad habits may be put aside by persons of strong mind when circumstances demand it; but all men are not organized to resist the inclinations that they gathered in youth, and which hang 'round their manhood with seductive and destructive guise. Habit, once seated in the heart, becomes, as it were, a component of the mind, and is not easily shaken off. [illegible] strength and power of mind, from the inculcations of their order, surely there will be little danger, or less than now, of their sinking into degradation and shame. And with this virtuous power of soul they are nigher Heaven. There are in the way to become recipients of [illegible] grace.

The procession moved through several streets and sojourned to a grove in the Southern portion of the city. There, were congregated the "Sisters" and the "Juvenile Daughters of Temperance," clothed in their regalia, and ready to receive the "Sons" and the "Cadets." And all being seated 'neath the grand old trees,

> With a sheeny sky above them,
> And with smiling faces nigh;
> With earth's fair daughters round them,
> Their hearts sought God on high.

The ceremonies were opened with prayer by the Chaplain. Then followed thrilling music by the band. Next came the presentation of a banner by the Juvenile Daughters, to the Cadets. The ceremonies of this were pleasing and beautiful, and reflect credit upon the performers. And then Mr. White was introduced to the assemblage, and for near two hours swayed the hearts of the multitude.—Now the smile of satisfaction lighted the upturned faces; anon came the burst of joy; and now, mark the heads droop! See! the eyes of strong men fill with tears!—tears that rise unbidden, tho' not unbeckoned from their hearts. Such is the power of mind over mind when man with the pencil of truth, portrays the condition of his erring, suffering fellow.

The whole proceedings reflect credit upon the order, and strew its ways with bright hopes for its future. May the plant prove to be a celestial exotic, as we doubt not it is, and may it take root and grow, and live wherever human footsteps tread. God grant that its benign influences may be felt from pole to pole. God grant that its sun may never set.

B**.

SURPRISING.

If at any time previous to the present year, we have been told that in '49, the Representatives of the people of Kentucky, assembled in Convention to change the Constitution, could be so lost to justice, reason, propriety and common honesty as to refuse a seat to a reporter of a *public* journal; thereby manifesting not only opposition to the freedom of the Press, but indirectly of speech: we should have regarded our informant as a malicious slanderer of our *native* State. Now, however, it is being heralded throughout the land. We in common with the Editors of the Georgetown Herald, Bardstown Visitor, correspondent of the Hopkinsville Press, and others, have inherited from Kentucky ancestors—Kentucky institutions and associations, such love of *Liberty*, in its most comprehensive signification, as induces us to express our sincere regrets, at this, as we conceive, hasty and inconsiderate action of the Convention.

*. P. *.

The wicked worketh a deceitful work: but to him that soweth righteousness, shall be a sure reward.

THE SOUTHERN BAPTIST ALMANAC FOR 1850!!

By reference to the advertisement in another column of this paper, our readers will learn that the Southern Baptist Almanac and Annual Register, for 1850, is now published and ready for delivery. We have already sold between eleven and twelve thousand copies of this publication; and are receiving additional orders by every mail. Our friends throughout the South and South-west, who wish the work, will please forward their orders soon.

☞ On the first page of this paper may be found the addresses of Miss Susan M. Yancy and G. B. Tinsley, delivered upon the occasion of a Bible presentation to New Hope Division, No. 220, Sons of Temperance. It is pleasant to look upon such evidences of the advancement of the good cause.

"S," ALIAS STOLEN.

We met a few days since with a very beautiful piece of poetry, claimed as original, by one S., who writes for "the Western Weekly Review," and directs his "lines to *one* who will understand them." Now every child ten years old, might have seen these 'lines' a thousand times: and if "*one*" has ever read anything; "*one*" cannot fail to recognize and "*understand*" the plagarism.

*. P. *.

THE TENNESSEE BABTIST.—This paper has commenced a new volume. The following notice of the fact, which we extract from the Alabama Baptist Advocate (Rev. A. W. Chambliss, Editor) expresses a hope that is our own, which, however, is not destined, we fear, to be realized:—*New Orleans Chronicle.*

"The Tenessee Baptist has opened its sixth volume under favorable auspices, and we do hope that our good brother Graves will conduct it through with less of the spirit of strife and bitter controversy than have characterized its past history. We can not see what ultimate good can come of getting Baptist, Methodist and Presbyterian brethren by the ears. We may not do evil that good may come."

Well, brethren, what are you going to do about it? We have no expectation of pleasing you, or your pedobaptist co-adjutors. We know where the *shoe pinches*, and find no difficulty in appreciating the cause of your solicitude about our affairs! If the baptists of the South-West prefer our paper to yours, it will do you no good to get in ill humor about it.

☞ We are sure the readers of our paper will thank us for directing their attention to

"THE WAY OF SALVATION."

By R. B. C. Howell, D. D., Author of "Terms of Communion," "The Deaconship," &c.

This admirable work published by the Southern Baptist Publication Society, was issued from the press of this city on the 19th inst.—In every respect it is worthy of its distinguished Author. Its perspicuity, simplicity, and systematic arrangement; its correct theology, and solid instruction must cause this book, at once, to take rank with the first and best religious publications of the day.

To Baptists generally it will doubtless be hailed as a most valuable addition to our denominational literature: and by Southern Baptists especially it will be read and cherished, not only for its intrinsic merit but as being the first work of its class published by their own Society.

We feel assured, that the mechanical execution of this book will be found equal to that of any similar work in the country. The paper, printing and binding, cannot, we think, be easily surpassed. In every respect, it augurs well for the prospects of the infant society under whose direction it has been gotten up.

A large edition has been published, and is now for sale at the Depository of the Society in this city. By the advertisement of the agent, it will be seen that a liberal discount will be made to the trade, and to wholesale purchasers generally.

We can only add further this week, that "The way of Salvation" by Dr. Howell, ought to be immediately added to every Baptist family library in the land.—*Southern Baptist.*

WE BELIEVE AND THEREFORE ACT.

Men who say they believe the Bible and do not conform to its reasonable requirements, surely have no expectation of finally hearing that happy welcome, well done good and faithful servants. And those who claim to be Baptists and are so exceedingly afraid of hurting the feelings of others that they refrain from declaring the whole counsel of God, in our view, act very unwisely. We joined the church fully persuaded of the superiority of Baptist views to those of any other denomination—our mind thoroughly imbued with the belief that we had built upon the foundation of the Apostles and prophets, and thus *believing*, we have not stopped to consult with flesh and blood, so that we might best adapt our views to the caprices and feelings of fashionable religionists. And because we prefer to risk all for the *Truth*, and act fearlessly in its presentation some of our good brethren of the Editorial corpse seem to have some predisposition to censure us. Well, brethren, our only apology is that we are in *earnest*; we are engaged in an important warfare, and having voluntarily—willingly enlisted, we intend fearlessly to take our position with the advance guard, and courageously fight. We envy not the feelings of a trembling, quailing soldier, afraid to show his armour, but in view of certain victory, we, under all circumstances take courage and determine still more to

> "Act, act in the *living present*,
> Heart within and God o'er head."

Other and more timid brethren may cry "peace, peace when there is no peace;" they may enjoy whatever of comfort and consolation, a courteous bow or benign smile of Romanist or other pedo-baptists may afford them, but we prefer calumny, abuse and persecution, if they necessarily attend the proclamation and defence of the truth, so that we shall finally have the approbation of our Heavenly Father. We intend long as we live, to oppose the "doctrines and traditions of men," to persuade them to search the Scriptures, and will unite with all mankind upon their plain teaching—but if men persist in teaching and impressing their forms, confessions, discipline, sprinkling, &c., upon the minds and bodies of infants and adults; we are *against them*, without any sort of *capitulation* or *compromise*.

If, dear brethren, we are right, let us as men, as christians appreciating the responsibilities of our respective situations, go to work for God, our fellow-men, Heaven and eternity, let us prove our faith by our works. If we are wrong, let us right ourselves speedily; and that we may be sure of these things, let us search the Scriptures and oppose every thing which militates against the triumphant march of the Gospel of Christ.

FRIENDSHIP AND LOVE.

"There are some feelings to mortals given,
With less of earth in them than Heaven."

And among them are those of friendship and love. Friendship, pure, disinterested, unadulterated friendship. Who has not felt it? and who does not desire and seek after it? and who does not by the most gentle and assiduous cultivation [illegible] those endearing ties which together constitute the prelude to the most delectible joys that earth affords. In the attainment of worthy friends we know of but one effectual means and which commends itself to the favourable attention of all. 'Tis this:

> "Who seeks a friend should come disposed
> To exhibit in full bloom, * * * *
> The graces and the beauties,
> Which form the character he seeks."

Intellectual and manly ingenuousness will induce the expression of candid, cultivated and honest sentiments on the part of others, and if there be that natural and cultivated affinity of thought, feeling and sympathy which is not unfrequently found, love is the consequence, and real happiness on earth in Heaven, or wherever found is inseparably connected with love, which in all its legitimate varieties may be regarded as a plant indigenous to the human heart and under proper culture in beauty blooms perenially, and sheds its fragrance in every land. Some flowers fade in an hour, others in a day, all, save that of AFFECTION with time; the grateful odour of this celestial flower is wafted upon every zephyr—its delicate perfume expands the impatient sense of the infant at the Paphian shrine; its sweetness pervades the path of duty, virtue, wisdom and religion; its soothing properties meliorate the sufferings of the poor; its balmy influence penetrates the chambers of the sick: its fragrance only leaves with dying breath and is first infused in Heaven.

*. P. *.

THE WORLD WE LIVE IN.

This is a beautiful world in which we live, and in every respect admirably adapted to the purposes for which in infinite wisdom it was so benevolently designed, and it would be strange indeed if we did not become attached to the beauties and perfections of nature about which intertwines all our first and tenderest sympathies—the noblest emotions of our hearts.—Where every bending sphere proclaims the wisdom, power and goodness of our common Father—where each object is lovely in itself, and all harmoniously combine to form a world so indiscribably beautiful. We say it would be strange indeed if we did not become attached to the world around us, so elegantly, preeminently and Divinely decorated.

And if it were not that all these things in connexion with Scripture revelation teach us that God designs the happiness of his creatures as well in eternity as on earth. We might, with much propriety, shrink back from death—we might reasonably be expected to exhibit regret and fearful forebodings in view of our final exit: but with the ten thousand evidences which our Father has kindly given that we may be happy here, He has also left his recorded will, sealed it with the blood of Christ, by which we may become participants of the delectable enjoyments—the pure and uninterrupted happiness of Heaven.

That we may most easily obtain the means of access to prosperity and happiness in temporal life, we study the laws with which God has invested temporal things. These laws as revealed to us in the operations of nature cannot be changed, altered or amended by human wisdom, neither is it possible that anything should be added thereto. If we achieve any great object temporally, we do so by placing ourselves in such relation to them as will secure their operation in our favour, and it is thus by adapting ourselves to those laws that "God helps those who help themselves."

We enter upon the contemplation of the beauties of this world circumscribed by finitude and limitation, and though surrounded by every imaginable variety necessary to please the eye or elevate the soul, we enjoy those things only within our view, and those most, within our grasp. Through the medium of Microscopes and Telescopic observation, other new and more wondrous (because before unseen) objects and worlds are brought to view, still more deeply impressing upon the mind, the fact,

> That wisdom, love and laws Divine,
> Invest these worlds with good design.

But when as spiritual ebings, we shall not see those as now, "through a glass dimly," but with brighter, purer light of Heaven, how infinite and illimitable will be our observations. But during our transient abode on earth, we may also learn that our Heavenly Father has not rested even our temporal happiness upon the acquisition of wealth, power or station, but in proper exercise of our Physical, Moral and Intellectual faculties, we shall become heirs here, to rich and inexhaustable treasures of knowledge, and to an "eternal weight of glory" hereafter.

Who does not feel honored of God in that he has been called to existence in this world, and this favored part of the world in the middle of the nineteenth century? And who does not feel that however distinguished the honor, the responsibility is greater? because of the innumerable opportunities to do good, and yet for all these privileges and opportunities, we should remember that "every one of us shall give account of himself to God." To the cultivated mind, this world is but one vast commentary upon the wisdom, power and goodness of God. The truths of Philosophy, Astronomy, Geology, Physiology, Chemistry &c., all show forth His Almighty power, His infinite wisdom and unspeakable goodness. But the devout Christian, though he be destitute of a knowledge of the natural sciences, a stranger to fortune, or even what some would regard the comforts of life, may, with thankful, grateful heart, contemplate the vastness of the material Universe and the harmony which pervades every department—

> May "look abroad in all the varied fields of nature,
> And though poor perhaps compared with those
> Whose mansions glitter in his sight,
> Call the delightful scenery all his own.
> His, are the mountains and the valleys his,
> And the resplendent Rivers: his to enjoy
> With a propriety which none can feel,
> But who with filial confidence inspired
> Can lift to Heaven an unpresumpteous eye
> And say, my Father made them all."

Truly may such an one feel that God "careth for him," and that he is rich; the "satisfied ambition of his soul is to have the favour of that God" who so benevolently decorated, diversified and rendered beautiful and useful every point of the Universe on which the eye can rest; and while yet with admiring gaze, he searches for other evidence of wisdom and goodness—new, more beautiful and extended vista's open up before him, until in the fullness of his heart he exclaims "the Lord reigneth, let the earth rejoice." Though the christian world with pleasing anticipations looks forward to the time when "the Kingdom and Dominion, and the greatness of the Kingdom under the *whole heaven* shall be given to the people of the saints of the Most High," the individual christian has the beauties, excellencies and perfections with the kingdom's and dominions of this world "to enjoy," now.

> "Are they not his? whose eyes they fill with tears of holy joy,
> Whose heart with praise, and whose exalted mind
> With worthy thoughts of that unwearied love
> That planned, and built, and still upholds a world,
> So clothed in beauty for rebellious man."

*. P. *.

For the Tennessee Baptist.

OH, WHEREFORE IS SADNESS!

BY JAMES J. S. BILLINGS.

> Oh, wherefore is sadness forever creeping
> Into the tender and stricken soul?
> Oh, why are our spirits ever weeping?—
> The things of life are things of dark dole,
> This side eternity there is never a goal.
>
> 'Tis in vain that we delve the mines under ground,
> And bring forth earth's treasures of silver and gold,
> For all things in earth, in voices profound,
> Tell us, "man's life in the taper is told,—
> The future alone will the future unfold."
>
> In vain do we hoard the pelf of the world,
> Or dream of bright days on time's darksome shore;
> For ere to life's breeze our sails are unfurl'd,
> The storm cometh on, and hope is no more.—
> We yield us to fate that we may not o'erpower.
>
> The joys that we know in life's journey below
> Are fleeting, and mingled of wormwood and gall;
> But the joys of eternity, whither we go,
> Are fadeless and true. No dark sorrows pall
> The spirit that looks to its God as its goal.

NASHVILLE, Oct. 1849.

Revival Intelligence.

For the Tennessee Baptist.

BRO. GRAVES:

Our annual meeting embracing the third Sabbath in July, held at Zion, was indeed an interesting one. The Apostle, and High Priest of our profession met with us. The manifestations of God's sublime and almighty power were felt in our midst; truly we had a refreshing time from the presence of the Lord. The result was, that christians rejoiced in hope of the glory of God; the hundred penitent, believing sinners exclaimed, "Oh, Lord I will praise thee, for thou wast angry with me, thine anger is turned away, and thou comforted me." I cannot inform you of the number of converts, however, fifty-five added to the church. At one time in the presence of a large assembly I buried with Christ in baptism, thirty-seven.

Bro. Geo. Williams labored faithfully with us during the meeting. Brethren Owen, High, Whiteban, and Crawford, were with us a portion of the time; thanks to the brethren. But to God be all the praise. Seven of the above were previously members of the Presbyterian and Methodist societies.

The church at Johnson's Grove, Haywood county, held a meeting, embracing the fifth Sabbath in July.—The church was abundantly blessed, and fourteen united themselves to the church. Brethren Williams, Carter and Croom, were with us.

I was also at a meeting with brother Williams, held at Walnut Hill, Madison county, the fourth Sabbath in August. The church seemed to get together in heavenly places in Christ Jesus; and fifteen were added to the church by baptism.

My dear brother, I approve of your course of procedure, as regards the controversies held of late. Indeed, I am grieved that it was necessary, but being so, the ability and zeal which you have manifested in earnestly contending for God's whole truth, and in teaching christians to observe all things, whatsoever Christ has commanded them, has excited my admiration. Go on, my dear brother, in the discharge of your duty, and may God go with you always.

Yours in hope of eternal life,
GEO. E. THOMAS.
Brownsville, Ten., Sept. 24, '49.

For the Tennessee Baptist.

BRO GRAVES:

The Baptist Church of Christ, worshiping at Bethany, Shelby co., Tenn., has good news to communicate. We have this day closed a glorious meeting; twenty-nine persons were received into the church, and eleven other coverts not yet received, making forty that we know of; twenty eight of whom were this day baptized in Wolf river, in the presence of a very large congregation, by bro. Moses Green, after a concise and appropriate address on the subject of baptism. The persons all went into the river, two and two, and remained there until they were all baptized. Our meeting was held nine days. Our beloved pastor, J. L. Cross, was absent and unwell, but he obtained the consent of bro. Green to hold this meeting for him. Two young brethren, W. C. Steelman, and Edmison, were efficient in this meeting; also two Methodist preachers, brothers Owen and Hooker, labored faithfully with us. Bro. Green preached day and night; in the morning he preached at the church, and every evening traveled six miles and preached at night.

We baptized two Pedoes.

Yours,
PLEASANT HOUSTON.
Shelby co., Sept. 23, '48.

For the Tennessee Baptist.

BROTHER GRAVES:

Believing that it may be gratifying to many of my brethren and numerous friends, (whose faces I shall see no more,) to know if I am yet living. I have concluded to write a few lines for the first time. My health is good. I am now in the 63rd year of life, the 48th of my christian pilgrimage, and the 32nd of my ministry. I can ride from five to twenty miles and preach every day with but little fatigue; but owing to affliction in my family for the last twelve months, my labors have been much curtailed.

We commenced a meeting with the Union church, of which I have been pastor for many years, the Saturday before the 4th Sabbath in September, and continued for nine days and nights. The church had been in a cold state for years, but in peace the brethren came up in the spirit, and there were visible signs of the presence of the Lord. The meeting became more and more interesting, and the result was twenty one professed faith in the Son of God, and were made to rejoice in a Saviour's love. On the last day of the meeting, I baptized twenty-four, besides I baptized nine while the meeting was in progress, making thirty-three in all. Three others stand approved. Among the baptized were my two youngest sons, my eldest daughter, my grandson, and one of my daughters-in-law, Dr. G. W. C. Bond's wife, having baptized my youngest daughter about two months before, I have now five sons and five daughters members of the Baptist church. "Bless the Lord, oh my soul!" I can truly say the last week of September, 1849, was one of the happy weeks of my life.

Ministering brethren present were James Bond, Williamson Williams, N. M. Green, J. Wallen, part of the time, and Thomas Fuqua all the time. All labored with more than ordinary zeal; and with acceptance to all.

I have just returned from Salem Association, they have had a harmonious session. About eight hundred accessions by baptism the last year.—They agreed to divide the association; making the Cumberland river the line; the South side to retain the constitution and name, the North to form a new one. A convention for that purpose is to meet the 2d Saturday in May next, at Dixon's Creek church. The particulars of which you will receive from some of the brethren.

Yours,
JOHN BOND.

For the Tennessee Baptist.

BRO. GRAVES:

On Saturday the 15th of July, I went to Mill Creek Church, where a warm-hearted band of brethren and sisters, with their faithful and zealous pastor, (bro. Bethel,) had met for the purpose of holding a protracted meeting. There it pleased the good shepherd of the flock to display his wonder-working power in the conviction of sinners, and in setting at liberty many precious souls. The church was much revived, and many were added to her borders, whom we believe God will have to be saved; among them were several Pedoes.

From Mill Creek, I went to Antioch, where we, (as a church,) had quite a refreshing season, and no doubt would have had a wonderful ingathering of souls, had it not been for the cholera, and other diseases, which so thinned the congregation that it became necessary to close the meeting on Wednesday.

From thence, I went to McCrory's Creek, where I labored in connexion with Father Fugua, (the pastor,) and others, for some ten days in succession. The Lord revived his work there; and the result was—many went into the little JORDAN.

After taking a tour to Robertson co., and one of the adjoining counties of Kentucky. I returned to the "City of Rocks," where I commenced a series of sermons with the Second Baptist Church, which lasted twenty five days and nights; the result of which was, the church was much refreshed; eight professed to find Christ precious to their souls, and nine were approved for baptism. This church is without a pastor; and I am certain that a better field for usefulness is not easily to be found in Middle Tennessee. Oh, may God, put it in the heart of some good minister to go there, and go in and out before that little flock!

I have witnessed in some degree, the rolling of that "stone which Daniel saw cut out of the mountain, and which is destined to fill the whole earth."—And now let me say in conclusion, that this is the best quarter's schooling I have ever had. For, almost every day has been spent in learning more about sin, more about myself, more about holiness, and more about God.

L. J. CRUTCHER.
Murfreesboro', Oct. 4th '49.

For the Tennessee Baptist.

BRO. GRAVES:

It affords me much pleasure to inform yourself and the numerous readers of the "Baptist," of the good things the Lord has been doing for us here.

A meeting, held with Flat Creek church, commenced on Friday before the fourth Lord's day in September.—In the day following, ministering brothers Pratt and Meek, of Union county, and Parker came to our assistance.—The Methodists united their prayers with ours; and all prayed that the Lord would revive his work. We had an attentive congregation; they appeared to have a desire for God's blessings. Sinners expressed great anxiety; the interest of the meeting increased. The promises of our Saviour were verified—many precious souls were translated out of the kingdom of darkness into the kingdom of God's dear Son. On Thursday, fourteen young converts were baptized by bro. Pratt. Brother Parker, of Bradley county, left us on Tuesday, and bro. Meek on Thursday, to attend another meeting; and aided by bro. Parker we continued the meeting until Sunday following. The people appeared deeply interested, and several others applied for membership. About twenty gave evidence of conversion. Surely the Lord has been with us. Pray for us, dear brother, pray that he may abide in our midst.

I remain yours, &c.
NATHANIEL DENSON.
Ashley co., Ark., Oct. 1, '49.

For the Tennessee Baptist.

GRAINGER County, Tenn., Sept. 26th, 1849.

BRO. GRAVES:

Believing that it will be interesting to your readers to hear that the Lord is reviving His work in this section of country; I hasten to communicate to you the outlines of a meeting that was recently held with the church at Mossy Creek, Jefferson county. It was commenced by Elders Kennon and D. P. Morris, on the third Saturday of this inst. Brother Morris left at an early stage of the meeting. There being considerable interest manifested both in the church and congregation, brother Keunon resolved to continue a few days. In the meantime brother Millican and myself were invited to attend, and assist in the meeting. The word preached, attended by the Spirit of God, had access to the hearts of many sinners; several of whom came to the altar of prayer. There were several hopefully converted to God.—Seventeen were added to the church.

When the meeting closed, there were some yet, earnestly seeking the Saviour. Several things of interest occurred during the meeting, one of which I will mention, believing that it will serve as a rebuke to those who do not engage in family worship, and as a stimulant to those who do. A gentleman (I suppose about thirty-five years old,) came forward to unite with the church. In giving a history of his conduct through life, he referred to the days of his youth, to the prayers of his grandfather, who was a very pious old gentleman, who did not neglect the important duty of family devotion. Said he: "I often went to my grandfather's to hear him pray. I loved to hear him and the impressions made upon my heart by listening to those prayers have never been erased, and I hope never will be." He had been a professor of religion for six or seven years, but from some cause had not attached himself to the church. To God be all the praise! May He continue to revive His work in this mountainous region in the conversion of sinners and give success to Baptist principles; is the desire of your young brother.

J. R. LACEY.

Communications.

For the Tennessee Baptist.

THE BAPTISM OF TWENTY PEDO-BAPTIST PREACHERS.

BROTHER GRAVES:

In the course of my newspaper reading (which is not very extensive) during the last few years, I have been so forcibly struck with the account of the immersion of such vast numbers of the pedobaptists, not only of their private members, but also of their ministers; that I resolved to keep a list of the names of the Pedobaptist preachers who might renounce the *sprinkling system*, and join the Baptists, within 12 months.

I accordingly began my list on the 1st day of Sept., 1848, and closed it on the 1st day of the same month, 1849; and the following is the result:

Rev. Mr. Shaw, Washington, N. C., Presbyterian.
Rev. Mr. Harris, Georgia, Lutheran.
Rev. Mr. Cartright, Tennessee, Methodist.
Rev. Mr. Armitage, N. York, Methodist.
Rev. Mr. (name not given), Durhamville, Tennessee, Cumberland Presbyterian.
Rev. Mr. Newhan, South Carolina, Methodist.
Rev. Mr. Wood, New York, Methodist.
Rev. Mr. Proby, England, Episcopalian.
Rev. Mr. Degano, Virginia, Methodist.
Rev. Mr. Osborne, Tenn., Methodist.
Rev. Mr. (name not given), Philadelphia, Episcopalian.
Rev. Mr. Anderson, Scotland, Presbyterian.
Rev. Mr. Russel, Mississippi, Presterian
Rev. Mr. Jones, Illinois, Methodist.
Rev. Mr. Porter, Troy, New York, Lutheran.
Rev. Mr. Martin, Tennessee, Methodist.
Rev. Mr. (name not given), Lincoln, England, Methodist.

A young man educated for the Episcopal church, at Faxton, England.

Rev. B. W. Noel, London, England, Episcopalian.

I have lately heard that a learned Pedobaptist preacher in Alabama, had joined the Baptists, and had written his reasons for it; but I have not learned his name, or from what society he came.

Many of the above persons are men of eminence, for learning and piety.—I would further state that I do not mean to say that all the persons in the list have turned Baptists *de facto*, within the last year, but only, that *I have seen* the statement of their baptism during that period. "Truth is mighty and will prevail."

Yours in the Christian faith.
T. P. CRAWFORD.
Murfreesboro', Sept. 25, '49.

For the Tennessee Baptist.

MISSIONARY JOURNAL.

BRO. GRAVES:

Another earnest appeal is made to our brethren for aid in the circulation of the Missionary Journal. That our continual call may not weary them, it is hoped they will, at once, render the necessary aid.

The appeal is not for those whose names are appended to this article.—The labor of editing it is so much added to their onerous duties, without additional compensation. Neither is it for the benefit of the publisher; for he receives a just recompense for his services. But our plea is for Domestic and Foreign Missions. Those objects are best promoted by conveying to the understanding the most correct information in regard to them.

The Journal has been appointed by the Southern Convention as the appropriate channel for such communication. It is the organ of both the Domestic and Foreign Mission Boards. In the Domestic department may be found, from time to time, an account of our own country; its present condition, prospects and destiny, and our duty in regard to it; also the objects, plans, wants, resources, and operations of the Board; together with an account of the labors and success of other Domestic Mission bodies in the United States.

In the Foreign Mission department may be found the proceedings of that Board—their field—wants and resources—essays and appeals urging the claims of the heathen world upon enlightened christians. It contains much valuable information, collected with much labor, upon the whole missionary question, and put in a form convenient for preservation. And it is very desirable that it be placed in every Baptist family in the bounds of the Convention.

We have nearly five thousand churches, three thousand ministers, and four hundred thousand members. And of all this multitude, less than NINE HUNDRED are subscribers for the Journal!! It is mortifying to state such a fact. We fear others will measure the zeal of our denomination in the cause of Missions, by its thirst for Missionary intelligence. Only a small number of our ministers take the Jour-

nal. Were all the subscribers confin
to them, not one in three would passe
it. The terms are such that each m
ister may obtain it free of charge.
securing five new subscribers, and
warding the money to H. K. Elbys
Richmond, Virginia, he may have
sixth copy gratis. Should only t
thousand ministers pursue this cour
in two weeks from the time of read
this notice, twelve thousand nam
with the money, would be on the w
to the Journal office. And withd
any serious inconvenience to any
What a vast amount of informat
would they be the means of circu
ting—what a missionary zeal wo
they be the instruments of awaken
—what an influence for good wo
they set in motion. Dear brethre
this is a work you can perform. W
you do it? May we not soon hear
favorable response, and be encoura
in our arduous labors, by your unit
hasty and prompt co-operation.

Yours in the gospel,
J. B. TAYLOR,
Cor. Scc. B. F. M., S. B. C.
R. HOLMAN,
Cor. Sec. B. D. M., S. B. C.

For the Tennessee Baptist

BRO. GRAVES:

In the publication of my last Rep
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Yours affectionately,
B. KIMBROUGH,
Agent
Mulberry, Lincoln co., Oct. 19,

For the Tennessee Baptist

NON COMPUS MENTIS.

BRO. GRAVES:

The writer of this has frequen
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Such views are scarcely surpas
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A worthy brother was exhorting;
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And yet, bro. Graves, persons h
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Davidson co., Oct. 9, '49.

For the Tennessee Baptist

LINCOLN Co. Tenn., Sept. 20th, 1849.

BRO. GRAVES:

The twelfth Anniversary of the
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Several resolutions were passed
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tend. After the resolution had pa
one person seized his hat and wal
out. The same person, I am inf
ed, exerted his influence against
Tennessee Baptist, saying Graves
called all the denomination to whi
belongs. (Methodist.) tories.

nal. Were all the subscribers confined to them, not one in three would possess it. The terms are such that each minister may obtain it free of charge. By securing five new subscribers, and forwarding the money to H. K. Elbyson, Richmond, Virginia, he may have the sixth copy gratis. Should only two thousand ministers pursue this course, in two weeks from the time of reading this notice, twelve thousand names, with the money, would be on the way to the Journal office. And without any serious inconvenience to any.—What a vast amount of information would they be the means of circulating—what a missionary zeal would they be the instruments of awakening—what an influence for good would they set in motion. Dear brethren, this is a work you can perform. Will you do it? May we not soon hear a favorable response, and be encouraged in our arduous labors, by your united, hasty and prompt co-operation.

Yours in the gospel,

J. B. TAYLOR,
Cor. Sec. B. F. M., S. B. C.
R. HOLMAN,
Cor. Sec. B. D. M., S. B. C.

For the Tennessee Baptist.

BRO. GRAVES:

In the publication of my last Report to the Trustees of Union University, I find several mistakes. I need to correct but one of them. It will be seen by reference to the letter; and should read as follows: "I have been but little where other (that is, former) subscriptions have been received."

Yours affectionately.

B. KIMBROUGH,
Agent.

Mulberry, Lincoln co., Oct. 19, '49.

For the Tennessee Baptist.

NON COMPUS MENTIS.

BRO. GRAVES:

The writer of this has frequently discussed the subject of baptism in a friendly way, with a member of one of the Pedobaptist churches in Nashville. On several occasions, my friend has challenged me to a public debate upon the subject, which I have always promptly declined.

Now I have thought that possibly you might be pleased to learn the views of one who professes to be intelligent, and who is, or was recently, an officer in one of the Pedobaptist churches of your city. Well, here are his ideas:

1st. Infants are to be baptized upon the ground of their faith. Proof,—"He that believeth not shall be damned." But infants are nor damned; therefore they are believers and so must be baptized.

2d. Immersion is impossible, because baptism must be performed by an administrator; but in any case of immersion two-thirds of the work is done by the subject himself—he wading in the water. Therefore, no person has ever been immersed by a minister of the gospel since the world began.

3d. Our Saviour was neither baptised by immersion, pouring or sprinkling, but he was washed in some way, not made known in the scriptures.

4th. The command to be baptized is general; nor is any one personally bound to obey it; neither is any person under obligation to repent, or obey God's law.

Such, brother, are some of the unscriptural and nonsensical notions set forth and hotly maintained by one who passes for a highly intelligent layman among the Pedobaptists.

Such views are scarcely surpassed by the following, which happened not far from Nashville.

A worthy brother was exhorting; and waxing warmer and warmer, he become quite enthusiastic, when addressing the members of the church he exclaimed, "brethren, I hope to live with *you*, while I live; and when I die, I hope to die among you. Yes, brethren. I thank God that ever such a man as John Wesley lived, to lay the plan of Salvation for man.

And yet, bro. Graves, persons holding such views, sneeringly say, if you were a respectable man, they would condescend to notice you, but as it is they cannot. Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you.

S. A. D.

Davidson co., Oct. 9, '49.

For the Tennessee Baptist.

LINCOLN Co. Tenn., Sept. 20th, 1849.

BRO. GRAVES:

The twelfth Anniversary of the Liberty Association closed on the 17th inst. Its session was very harmonious. Several resolutions were passed encouraging education and reading. A resolution to sustain the "Tennessee Baptist" passed unanimously. We deemed it right and necessary to take this step inasmuch as the enemies of the paper have done their utmost to prejudice the minds of its friends against it; and because of the many difficulties with which it has had to contend. After the resolution had passed one person seized his hat and walked out. The same person, I am informed, exerted his influence against the Tennessee Baptist, saying Graves had called all the denomination to which he belongs, (Methodist,) tories.

Other resolutions in favor of the Tennesse Publication Society, and Union University, of which you will be more perfectly informed by the ministers of the Association, were adopted.

Yours Truly,

WM. CHASTAIN.

For the Tennessee Baptist.

BRO. GRAVES:

As the fame of the great revival at Lebanon has spread far and wide, chiefly from the influence of those whose pens have proved them to be enemies of the truth, although they profess to be the friends of Christ; I have thought some further exposition would interest yourself and your readers.

Being on a visit to L—— during the excitement on the baptismal topic, I could not refrain from noting down my reflections and observations on the *wire-workings* of the followers of error.

As all who are called into the glorious light of the Gospel, are required to be co-workers in promulging the truth, in proportion to their ability and opportunity, I have thought it my duty to send you a detailed account of the sermons delivered at the various places of worship, to enlighton the people on that much controverted theme, Baptism. As Lebanon has become a star in the galaxy of literature, its scintillations, however feeble, ought not to be confined to its own prescribed presincts, but diffused in every direction, especially as there seemed a prospect in the eyes of many, that the originality and profundity of argument, adduced on the occasion, ought forever to settle the question in favor of the stronger party. Yourself and your numerous readers may have an opportunity to prove the correctness of their judgement.

From my Diary.—— Lebanon June 10, 1849—In the morning of this day, heard the Rev. Mr. Plummer, of the Methodist church, delivered a discourse upon the subject of Baptism.—The services opened with a remarkably beautiful and appropriate hymn, such as would have done any Baptist good to have heard.

In his exordium, he stated that the question so much controverted could only be settled by reason; (comment very true. The whole subject of religion is addressed to the reasoning faculties; and when we would know the truth of any doctrine, we may well say "come, and let us reason together.") He continued, by saying that many gifted men have written many books upon the subject, and many controversies have been held, therefore he could claim no originality of argument, for the field had already been so widely explored, there was scarcely room for a new thought; but he deemed it a duty when the doctrines of his church were assailed, to vindicate them by long established principles. (Comment—If teaching the commands of Christ in their primitive simplicity, assail the peculiarities of any sect, and excite indignation; should the ministers of the cross abstain from declaring them?) He proceeded to portray the character of John's baptism—said it was no way analagous to christian baptism—it had not the same design, and therefore in no way concerned us, as christians, that it was wholly *sui-generis* forming a dispensation of itself.—In proof, he said, the Disciples of Christ were re-baptized, and that Apollos, who administered his baptism at Ephesus, needed instruction in the ways of God. As further proof, he said that no instance was given in the New Testament of the re-baptism of christian converts. (For reasons very obvious. Those who taught the doctrines of Christ explained them in their purity and significancy. The traditions of men had not then been received as the commands of Christ.) He said it was awful to repeat baptism a sentiment spoken with great emphasis. (Comment—so it is, but for a grown person, or a child to receive a few drops of water in his face from those who think they are doing God's service, does not prove that the individual is baptized; for we read that such are gladly received the word, were baptized (not sprinkled) and added to the church. It must be a voluntary act on the part of the individual to be valid; therefore, Baptists do not practise re-baptism.) He next took up our Saviour's baptism—said it was no example for our imitation, for he merely conformed to the rite, to become initiated into the office of High Priest—said he could not have been a proper subject of John's baptism as this was designed as an expression of repentance. John even, did not understand why he wished to be baptized, (very strange, that John was so ignorant of Jewish law and Jewish customs, as not to have known that Christ wished to be inducted into the Priest's Office.) His next position was an assertion that Baptism a mere outward sign—a badge of discipleship—but received properly was, no doubt a means of grace as well as the other sacrament—said it was not instituted until after the resurrection, to bring us into covenant relation with God—said there are two points involved in the sacrament that always strike a tumult when brought forward. 1st. Who are the proper subjects to receive the rite? and 2d. What is the correct mode of performing it? He considered the act performed, to be the only essential part, but the mode, or manner wholly non-essential—said the mode of performing baptism was of no more importance than the mode of eating the supper; for had it been at all essential, it would not have been left in such vague terms as not to be decided upon definitely. (Query. How can any one decide upon the manner of performing any command if language can be perverted and made to mean anything agreeably to the fancy of the reader?) He further stated that there was nothing in the meaning of the word itself, that implied the mode of the thing to be done any more than in the word circumcise, which expressed the command of the old covenant. (How deeply skilled in philosophy.) He then went on asserting most positively, that the word baptize never implies immersion, but always conveys the sense of to sprinkle, to wash; but no where means to dip. He said it was designed as an emblem of the spirit, operation; which could not be aptly signified by immersion, and no such image was ever used by any of the sacred writers; but it is often said to be poured out, to be distilled like dew, therefore the shadow ought to bear some resemblance to the substance—said the passages in, Ez. 36, 25. Isa. 52: 15. Heb. 10: 22; plainly prove the mode to have been sprinkling.

He next asserted that there is but one example in the New Testament that favors the idea of immersion, and that is the case of Philip and the Eunich; yet even in this instance there is no positive proof that the Eunich was plunged, for what is said of one is said of both. All other instances given, the baptisms took place in the house.—That of Lydia and the Jailor. The latter could not have left the prison to go out, to be baptized without violating his office. The three thousand could not have been immersed from many weighty consideration; the principal of which, were the shortness of time and scarcity of water. In the examples of the baptisms at Ephesus and Samaria, no circumstances are mentioned that would lead the reader to suppose that they were immersed; and in the case of Paul, it is most positively asserted that he was standing upon his feet when he received the ordinance. It is expressed in the original with much more force than in the English version—said further, that Baptists lay great stress on the words *going down*, and *coming out of;* but these particles can with equal propriety be rendered *by, at, to, with;* as by those given, and are so, in many instances. He then repeated that the case of Philip and the Eunich was the only instance given, but what required something more than the language used to prove immersion, and in that instance, it is just as easy to imagine that both were immersed, as that one was; and it can be proved most conclusively from the Greek, that *they did not so much as go into the water.* Therefore the whole superstructure that Immerstonists test upon is a very flimsey foundation. He next commented on Rom. 4: 5—said the language could not allude to the mode of water baptism, for there was no mode that could express so much. The sign of the cross could as well represent Christ's death as immersion. He further made it appear, that no mode would have been communicated that could not be universally practised in every climate and latitude, as is the case with immersion; and thnt therefore, it is not taught in the Bible. He concluded, by requesting all who wished to join the church to come forward; and il there were any who believed so strongly in immersion that they could not be satisfied to receive the ordinance in any other way, he was willing to immerse them, as though it was a mere ceremony subject to the fancy of any individual; as may be deemed proper, and not to be observed out of love and respect to the Author of the command.

How can we reconcile the idea of one's being called to proclaim the gospel who perverts the truth with so much apparent sincerity as did Mr. Plummer? I have no doubt of the honesty of his heart and believe that the love, glory and honor of Christ's cause burn upon its altars; but his is like the case of Apollos, "He needs more instruction in the ways of God."

S.

[TO BE CONTINUED.]

For the Tennessee Baptist.

INFANT SPRINKLING.

BRO: GRAVES:

Pedo-baptists quote one passage of Scripture to justily Infant Sprinkling, which is, I think, the most positive proof to be found in the New Testament that it was not practiced by the Apostles.

Jesus said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

Now we are not told that Jesus baptized them, whereas John tells us that Jesus baptized not, therefore if infants were baptized, it must have been done by the Disciples; but they forbade.

And mark! this was amongst the last acts of his ministry; it was after he had sent out his Disciples to preach, and yet after they had returned. It was more than three years after his own baptism by John, and subsequent to his transfiguration, and just previous to his crucifixion. Now is it at all probable that he would have neglected to impart to them so important a duty during the three years they had been preaching and baptizing?

We are told that Jesus made and baptized more disciples than John—mark it! made and *then baptized;* (the pedoes reverse it, they baptize, and then, if they can, make disciples of them,) and yet his disciples at that late hour forbid their being brought to him for baptism.

But the question may arise, for what were they brought? If we read the gospel attentively, it will be clear.—His Disciples had all along supposed that his kingdom was to be an earthly kingdom, and that some would fill higher places in it than others. But now, as his time drew nigh he began to teach them more plainly that his kingdom was not of this world. Therefore, when they asked him who should be greatest in the kingdom; he called a little child unto him and placed it in the midst of them, &c. Shewing them that the greatest in the kingdom of Heaven must be meek as a little child; and soon after this, when young children were bought unto him his disciples, knowing they were uot subjects of baptism; or of gospel address, forbade them, but he now took every opportunity by parables and figures, which, though they might not then be understood by the Disciples, would be understood by them after his departure; to teach them concerning the Kingdom of Heaven; and therefore he said, "suffer little children to come unto me, and forbid them not, for of such, &c. &c." He had just before told them they should be like a child, and now he tells them that whosoever shall not receive the kingdom as a little child, shall not enter therein.

ANTI-TRADITION.

Jackson Tenn., Sept. 20, 1849.

Arrival of the Caledonia.

LATEST FOREIGN NEWS!

Mr. Carr, our Minister to Constantinople, had taken passage for home in the United States corvette James-town.

It is announced that M. Eustace de Beaumont has been appointed Ambassador from the French Republic to the court of Vienna. M. Lucien Murat is to proceed to Turin to replace M. Bois le Compte, who is to represent France at Madrid.

The Cholera was rapidly on the decline in England.

It is said the government of the United States disapproves of the conduct of its Ministers at Rome and Naples, in summoning the American frigate, Constitution, to Gaeta, to do honor to the Pope, and that they have been recalled, the captain of the frigate being reprimanded.

An idle report has been put forth by the Limerick Examiner that a conditional pardon has been granted by the Government to John Mitchel, leaving him at liberty to go where he pleases, but restraining him from running to the United Kingdom. It is needless to say, the report is entitled to no credit.

IRELAND.

It is painful to dwell upon the sad incidents which fill up the history of this unhappy country. Disturbances of the most unruly kind on the Bounts secret confederacies, having for their objects plunder and robbery; political agitators, both in the field and in the closet, resorting to the old revolting follies of past times to drive an ignorant peasantry into fatal courses; and, lastly, a revival of the potato disease, whice threatens to be of a very serious character.

THE ROMAN QUESTION AND THE FRENCH GOVERNMENT.

The most important news by this arrival is that of the Pope's manileste, and the new complication of the Roman business, in which France so foolishly got involved. The Pope, in his manifesto, makes no particular mention of the French power, an omission which has given much offence. The manifesto is as follows:

POPE PIUS IX. TO HIS WELL BELOVED SUBJECTS.

Scarcely had the valiant armies of the Catholic powers, who, with a true filial devotedness have co-operated in the re-establishment of our liberty and our independence in the temporal government of the State of the Holy See, delivered you from that tyranny which oppressed you in a thousand different ways, when we not only addressed hymns of gratitude to the Almighty, but we at the same time hastened to send Rome a government commission in the persons of three distinguished prelates. They were charged to resume, in our name, the reins of civil government, and to advise on the measures which were called for by circumstances, for the interest of order, security and public tranquility. We are occupied in establishing the basis of institutions calculated to secure to you, our well beloved subjects, suitable liberties, and at the same time to secure our independence, which we are obliged to preserve, in fact in the face of the universe. This measure has for its object to satisfy those who have merited our kindness and esteem, and to undeceive those unfortunate misguided men who had taken advantage of our concessions to overthrow social order. To convince every one that we have only at heart your true and permanent prosperity, we have of our own accord, and with the full knowledge and plenitude of our authority, decreed as follows:

(1st, He institutes a Council of State, authorised to give opinions and to consult. A Council of State is also authorised for the finances, to examine proposed measures for taxation; the members to be selected by the Pope from lists furnished by the Provincial Councils.)

The manifesto thus concludes:

Finally, being always led by the inclination of our paternal heart towards indulgence and pardon, we wish on this important occasion to perform an act of clemency towards the misguided men who were impelled to felony and revolt by the seduction, the incertitude, and perhaps by the inertness of others. We must have present to our mind in this circumstance what is called for by justice, by the rights of others oppressed or destroyed, by the duty which is incumbent on us to protect you against the return of the misfortunes which have overwhelmed you, by the obligation to remove you from the pernicious influences of the corrupters of morality, and from the enemies of the Catholic religion, that eternal source of happiness, of all social prosperity, which has caused your glory, and which distinguishes you as an elect family of God, and favored with his especial gifts. With these feelings we will, that there shall be published in our name an amnesty for the penalties incurred by all those who, within limits which shall be determined, shall not be excluded from this benefit. Such are the dispositions which, for your welfare, we have thought it our duty to publish before God. At the same time that they are compatible with the duties of our Apostolic functions, we have firm conviction that they may, if faithfully executed, procure the happy result which is desired by enlightened and honest men. I have for guaranty the just sentiment of each of you, whose heart sighs for happiness in proportion to the trials undergone. But above all things, let us put our confidence in God, who, even in the midst of a just anger, never forgets his mercy.

Done at Naples, in the Faubourg of Portici. Sept. 12, 1849, and in the fourth year of our Pontificate.

PIUS P. P. IX.

The Debats declares the manifesto "a deception." The effect at Rome was most unfortunate. The irritation has been greatly increased. The Pope will not hear of a Congress. M. da Corcelles returned to Rome on the 19th.

Mazzini, the gallant patriot leader, has addressed a letter to the French Ministers, Falloux and De Tocqueville, in which he says:

"You wished to rebuild a throne, and give new lustre to the papacy; I will tell you in what you have succeeded. You have raised the religious question, and given the finishing blow to a falling institution.—You aimed at saving the sovereign, and you have killed the Pope; destroying the moral *prestige* which surrounded him, by the aid of your arms—degrading in the eyes of Italy him who is the sole arbiter of the religious question, by foreign support; and separating him from his people by a torrent of blood. *In that blood the papacy was stifled.* The papacy is extinct. Rome and Italy will never forgive the Pope for having, as in the middle ages, called in foreign bayonets to transfix Italian breasts. You are beginning now, gentlemen, to understand these things.—Your cabinet conceals secrets of discomfiture, and dissipated illusions of a system of policy wavering between Paris and Gaeta, which will soon be revealed. You bear the low murmurs of Rome's vengeance. The Roman Republic has fallen; but its sight lives immortal, a phantom that will often rise to disturb your dreams."

He says proudly in conclusion, alluding to their denunciations of him:

"Never have I sullied myself by calumny, or degraded myself by using the word assassin against any one unknown to me, and who was perhaps better than myself. God save you, gentlemen, from dying in exile; because you have no such consciousness with which to console yourselves."

LATEST AND IMPORTANT NEWS.

The New York papers contain the following highly interesting despatch from London:

WAR THREATENED BETWEEN RUSSIA AND TURKEY.

Constantinople, Sept. 12.

The Emperor of Russia employs no argument in Court for his demand for delivery of the Polish and Hungarian Refugees at Widden. but says in his letters that he will consider the escape of one of them as a *casus belli.* If the Sultan did not give a simple yes or no, the Aid-de-Camp, he threatened to return to Warsaw. The Sultan persists in his resolution, and is backed by the Foreign Minister, the Grand Vizier, the Seraskier, the Mahomet Ali Pasha, and Mahomet Ali, but the great majority of the Council alarmed at the threatening tone of the Czar's note, and no official announcement of the Council's decision had consequently been made. There is reason to believe that the Turkish Government, urged on by the English and French Envoy, will reject the demand.

It is supposed that the Emperor will put his threats of war into execution should the answer be negative, although nearly the whole of the Turkish fleet is in the Golden Horn, quite ready for service. and could defend the entrance of the Bosphorus, yet the Turkish army bears no proportion to the forces the Emperor would march against the Turkish frontiers in a few days. Sixty thousand Turkish troops are concentrated around Constantinople, but the English fleet could not reach the Golden Horn sooner than 15 or 16 days A Russian fleet could be in the Bosphorus within 24 hours.

The greatest anxiety prevails among all classes, the greater majority opposed to war as destructive to commerce and industry.—British subjects are among the refugees confined in Widdon, viz: Gen. Guyon, Gen. Longworth, and Gen. O'Donnell.

Private letters confirm the report of the Sultan's decision not to deliver up the Hungarian refugees, and it is stated, on the best authority, that considerable uneasiness prevailed in diplomatic circles, as to the ultimate consequences of this resolution.

HUNGARIAN AFFAIRS.

Vienna, Sept. 24.—Cabinet Council's with respect to the affairs of Hungary continue to be held. Nothing has, however, yet been decided on, and it is unknown whether the Constitution of March 4, 1849, shall be rigorously applied in the kingdom, or at least an attempt made to apply it, whether a modification of the former relation between Hungary and Austria shall be thought most advisable, or some entirely new arrangement agreed to. The question is one of great importance, and it is difficult to foresee how it will be decided. For the moment it absorbs all other subjects.

Several Cossacks have been brought as prisoners to Pesth, but whether for the crime of desertion, or for some offence of less consequence, is not known.

A horrible state of things exist in Transylvania. The hostility between the Romanian and Magyar races seems to burn more fiercely than ever, at the same time that fragments of Bem's army are setting up on their own account, and plunder and slay their enemies without mercy. Robbery and murder are events of constant and universal occurrence in the province, and owing to its peculiar situation, and the ease with which bands of robbers can find secure places of refuge in its mountain ravines and forests, makes it certain that the restoration of tranquility is still far distant.

LATEST FROM COMORN.

The greatest confusion is said to prevail at Comorn. If contrary to all expectation the negotiations for capitulation would fail, a direct attack will commence immediately.

GEORGEY'S TREASON.

The Daily News correspondent in Hungary writes that on his first arrival in that country he found the officers and men in a desponding state, and laboring under the conviction that the resistance against Russia and Austria combined was hopeless—that Georgey did all in his power to increase the demoralization. Had he obeyed orders the war might have been protracted to an indefinite period, but he preferred any alternative, even that of playing the traitor, to surrendering, or even dividing his authority with any General. The Daily News correspondent condemns Georgey's whole conduct.

THE REFUGEES.

The correspondent of the Daily News, writes from Widdin on the 11th September, that Kossuth, Bem, Guyn, Messaros and Dembinski are at Widdin in a state of positive destitution. When Kossuth quitted Hungary he had only five hundred ducats in his possession, and had since spent the greater part in relieving the wants of his brother exiles.

FRANCE.

THE POPE, THE MANIFESTO, &c.

Paris, Friday—The French army remains in Rome. Secret Societies in Paris are trying to excite the working classes to strike, but as yet without success.

Friday evening—The Pope's Manifesto continues to excite universal reprobation. Only two journals defending it—the Constitutionnel and Assemblie Nationello.

GERMANY.

Munich, Sept. 23.—The Minister of Foreign Affairs, by order of the King, has charged all Bavarian Envoys abroad to inform the Government at whose Court they represent Bavaria, that that power has has broken off every negotiation with Prussia, and will continue to do so until Austria gives a decided reply respecting the Federal question

SWITZERLAND.

Letters from Geneva state that the foreign refugees there have been sent into the interior of Switzerland, with the exception of about 80, who are occupied in various trades.

Miscellaneous —The Envoy of the Republic of Uruguay had a private interview with the President of the Republic.

The new Municipal Council of Paris is convoked to the 23th, to consider several important matters.

The Bishop of Moulines is dead.

The Socialist journal, *Feuille du Peuple,* was seized on Thursday. A new Socialist paper will appear on the 1st October.

It is said that Rothschild has contracted for Piedmontese loan, and undertakes to pay Austria its War Contribution.

Just Published,

THE SOUTHERN BAPTIST ALMANAC AND ANNUAL REGISTER, FOR 1850. This work contains 52 closely printed pages; consisting in part of the usual Almanac matter—tables of the Baptist, and other denominations in the United States and in the world—"Tracts for the People," &c., &c., and is published at ten cents single copy, one dollar per dozen, or eight dollars per hundred. Address,

GRAVES & SHANKLAND,
Oct. 29, 1849. Nashville, Tenn.

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

GRAVES & SHANKLAND.
June 21. Arcade buildings, Union St.

Package Register.

For the week ending Oct. 25th, 1849.

PACKAGE To A. E. Sloan, Tuscumbia Ala., by Stage, Oct. 16.
" To C. Curlee, North Mt. Pleasant, Miss., care of J. J. Smith, Sommerville Tenn., by Stage, Oct. 19.
4 To J. J. Smith, Sommerville Tenn., by Stage, Oct. 19.
" To Baptist Church, Denmark Tenn., care of Dr. W. F. Still, Jackson Tenn., by Stage, Oct. 19.
" To J. P. Arnold, care of P. Master, Camden Tenn., by Stage, Oct. 22.
" To C. M. Sarrett, care of Post Master, by Stage, Oct. 22.
" To J. P. Edwards, Paris Tenn. care of Post Master, by Steamer Dover, Oct. 23.
" To James H. Hall, care of Post Master, Dresden Tenn., J. P. Edwards, Paris.
" To J. W. Carter, care of Ro. J. Hess, Trenton, Dr. McCall, Paris, by Steamer Dover, Oct. 23.
2 To J. C. Sparkman, care of R. J. Ramsey Lawrenceburg Ten., by Stage, Oct. 23.
" To W. L. McConnico, Franklin Tenn., by Stage, Oct. 24.

GRAVES & SHANKLAND.

Letters Received.

A—J. P. Arnold; under renewed obligations to you; will write in a few days.

B—S. H. Bundy; obliged; will try to comply.

A. H. Booth; pamphlets sent by mail, Oct. 19th.

C—Jesse A. Collins.

R. H. Cleere; all right; the agent had not returned when our letter was mailed.

J. C. Cheatham; shall we continue the paper?

D—N. Denson; thank you; subscribers names all entered and receipts for their remittances forwarded; will send a copy of the Companion the first opportunity.

N. M. Davis; will send package to the care of Pickett, Perkins & Co., New Orleans.

G—N. J. Galluway.

W. Galbraith.

H—S. G. Hamilton; order entered.

K—B. Kimbrough; never heard that any such reports were in circulation.

Isaac Kimbrough; thank you; all right; shall be pleased to renew acquaintance when you get settled in your new home.

M—A. W. Meacham; letter as usual, comes freighted with a good list of subscribers.

J. Morton.

J. W. Mansfield; names entered; can't you get five more to do likewise.

P—J. S. Parker; names of new subscribers entered.

R—D. Ray; the Registers will be sent next week; we will attend to the subscriptions.

S—J. J. Sledge; thanks for your fine list of new subscribers; receipts forwarded in their papers.

T—A. D. Trimble; well done; a noble list; ill forward the books, &c., next week.

A. J. Turner.

C. G. Thurman.

V—W. M. Verdery; we sent the Registers.

Henry Gossett's School

WILL be re-opened, Monday, 9th July. He takes this occasion to present his grateful acknowledgements to his friends, and the community generally, for the liberal patronage they have kindly bestowed upon him, and they continue to favor him with their support, he hopes, after the experience of one session, to merit more fully their encouragement. Latin and Greek with English branches, $25. Latin and English, $20. English, 15, per session of five months, full.

June 21, 1849—t-w u H. G.

INSTRUCTION IN FRENCH.

MISS CLARA MOULTON proposes to instruct a class of Young Ladies in the French Language. Particular attention will be given to the pronunciation.

TERMS. $20.00 per session of 22 weeks.

Application may be made to Miss Moulton at the residence of Aaron Wright, or to Messrs. Graves & Shankland's, Book Store, Union Street.

Those who wish to form a class are requested to make an early application, so that instruction may commence at the opening of the next session of the Nashville Female Institute, Monday July 30.

July 19, 1849.

THE Kingdom of Christ and the errors of Romanism. By the Rev. Richard Whately, 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.

THE COMPANION;

A NEW COLLECTION OF

HYMNS AND SPIRITUAL SONGS,

Adapted to

DEVOTIONAL EXERCISES,

BY REV. J. R. D. CATES.

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 at from the press, and for sale at the following

Retail Prices:

Plain Binding, single copy.	30 cents.
Extra. gilt,	50 "
Extra Morocco,	65 "

Wholesale Prices:

Plain Binding, per dozen,	$3 00
Extra, gilt, " "	4 50
Extra, Morocco, gilt,	6 00

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, 1849.—tf.

GRAY'S BOTANICAL TEXT BOOK, (last revised edition.)

Wbanks' Hydraulics and Mechanics;

Happ's Chemical Technology;

Espy's Philosophy of Storms;

Keller's Physics and Meteorology;

Weisbach's Mechanics and Engineering;

Gardner's Lectures on Science and Art.

For sale low at

GRAVES & SHANKLAND'S.

For the Removal and Permanent Cure of all Nervous Diseases.

And of those complaints which are caused by an impaired, weakened or unhealthy condition of the NERVOUS SYSTEM.

THIS beautiful and convenient application of the mysterious power of GALVANISM and MAGNETISM, has been pronounced by distinguished physicians, both in Europe and the United States, to be *the most valuable medicinal discovery of the Age.*

Dr. Christie's

GALVANIC BELT AND MAGNETIC FLUID, is used with the most perfect and certain success in all cases of GENERAL DEBILITY, *Strengthening the Weakened Body, giving tone to the various organs, and invigorating the system.*

Also, in Fits, Cramps, Paralysis and Palsy, Dyspepsia or Indigestion, Rheumatism, Acute and Chronic, Gout, Epilepsy, Lumbago, Deafness, *Nervous Tremors,* Palpitation of the Heart, Apoplexy, Neuralgia, Pains in the Side and Chest, LIVER COMPLAINT, Spinal Complaint, and Curvature of the Spine, Hip Complaint, Diseases of the Kidneys, Deficiency of Nervous and Physical Energy, and all Nervous Diseases, which Complaints arise from one simple cause, viz: A DERANGEMENT OF THE NERVOUS SYSTEM.

☞ In NERVOUS COMPLAINTS Drugs and Medicines *increase the disease,* for they weaken the vital energies of the already prostrated system: while under the strengthening, life giving, vitalizing influence of Galvanism, as applied by this beautiful and wonderful discovery, the exhausted patient and weakened sufferer is restored to former health, strength, elasticity and vigor.

Dr. Christie's Galvanic Caratives

possess a great peculiarity and excellence which consists in the fact that they arrest and cure disease by *outward application,* in place of the usual mode of drugging and physicking the patient, till exhausted Nature sinks hopelessly under the infliction.

They strengthen the whole system, equalize the circulation of the blood, promote the secretions, and never do the slightest injury under any circumstances. Since their introduction in the U. States, only three years since, more than

60,000 Persons,

including all ages, classes and condition, among which were a large number of ladies, who are peculiarly subject to Nervous Complaints, have been *entirely and permanently cured,* when all hope of relief had been given up, and everything else been tried in vain!

To illustrate the use of the GALVANIC BELT suppose the case of a person afflicted with that bane of civilization, DYSPEPSIA, or any other Chronic or Nervous Disorder. In ordinary cases, stimulants are taken, which, by their action on the nerves and muscles of the stomach, afford *temporary* relief, but which leave the patient in a worse state, and with the injured faculties, after the action thus excited has ceased. Now compare this with the effect resulting from the application of the Galvanic Belt. Take a Dyspeptic sufferer, even in the worst symptoms of an attack, and simply tie the Belt around the body, using the Magnetic Fluid as directed. In a short period the insensible perspiration will act on the positive element of the Belt, thereby causing a Galvanic circuition which will pass on to negative, and thence back again to the positive, thus keeping up a continuous Galvanic circulation throughout the system. Thus the most severe cases of DYSPEPSIA are *permanently cured. A few days is amply sufficient to eradicate the disease of years.*

AN EXTRAORDINARY CASE:

which conclusively proves that

"TRUTH IS STRANGER THAN FICTION."

The following letter, is but one of the most remarkable events in the annals of Medical Science, is from the Rev. Dr. LANDIS, a Clergyman of New Jersey, of distinguished attainments and exalted reputation

SIDNEY, New Jersey, July 12, 1848.

DR. A. H. CHRISTIE—Dear Sir: You wish to know of me what has been the result in my own case, of the application of THE GALVANIC BELT AND NECKLACE. My reply is as follows:

For about *twenty years* I had been suffering from Dyspepsia. Every year the symptoms became worse nor could I obtain permanent relief from any course of medical treatment whatever. My physicians were skillful and excellent men; but here their prescriptions failed. About fourteen years since, in consequence of frequent exposure to the weather, in the discharge of my pastoral duties, I became subject to a severe Chronic Rheumatism, which for years for year, caused the most terrible anguish. In the severe paroxysms, the skill of my physicians sometimes afforded me great relief; but this relief was only temporary Farthest in the winter of '45 and '47, in consequence of preaching a great deal in my own and various other churches in this region, I was attacked by the Bronchitis, which soon became so severeas to require an immediate suspension of my pastoral labors. *My nervous system was now thoroughly prostrated,* and as my Bronchitis became worse, so also did my Dyspepsia and Rheumatic affection—thus evincing that these disorders were connected with each other through the medium of the Nervous System. My sufferings were indeed severe, and I had no prospect other than being entirely laid aside from the discharge of those duties, and the performance of those labors in which my soul has ever found the highest of her joys.

But reasoning from effect to cause, I concluded that the Nervous system must be reached before any hope could be indulged of my obtaining, relief from these most distressing maladies. In the whole pharmacopeia there seemed to be no remedial agent which could reach and recuperate my Nervous System—everything that I had tried for this purpose had completely failed. At last I was led by my friends to examine your inventions, and (though with no very sanguine hopes of their efficiency,) I determined to try the effect of the application of the *Galvanic Belt and Necklace,* with the *Magnetic Fluid.* This was in June, 1846. To my great astonishment, in two days my Dyspepsia had gone; in eight days I was enabled to resume my pastoral labors, nor have since omitted a single service on account of the Bronchitis; and my Rheumatic affection also ceased to trouble me. If time permitted I could fill a sheet with the details of particulars, but I can now only furnish this brief extract. My Dyspepsia has *never returned;* the Rheumatism once in a while visits me, but not severely, and is easily arrested, and is manifestly being driven from its hold upon my system, and my Bronchial affection is *entirely cured.* Such is the wonderful and happy results of the experiment.

I have recommended the BELT and FLUID to many who have been likewise suffering from neuralgic affections. They have tried them, with happy results, I believe, in every case.

I am, dear sir, very respectfully yours,

ROBERT W. LANDIS.

Nervous Spasms.

REV. DR. HARTWELL, OF ALABAMA.—The following is an extract from a letter just received from Messrs. Mosely & Tucker, well known Druggists, Mobile, Alabama:

"The Galvanic articles continue to sell largely and their benefits are truly wonderful. Rev. Dr. HARTWELL, a distinguished Baptist Clergyman, in Marion in this State, used Dr. CHRISTIE'S Galvanic articles for the purpose of curing a Nervous Spasmodic Affection of the hands and arms."

☞ The Galvanic articles can be speedily and safely sent to any part of the country, and are accompanied by full and plain directions for use.

PRICES OF

Dr. Christie's Galvanic Curatives,

The Galvanic Belt	Three Dollars.
The Galvanic Necklace	Two Dollars.
The Galvanic Bracelets,	One Dollar each.
The Magnetic Fluid	One Dollar.

☞ *Particular Caution.*—Beware of Counterfeits and Worthless Imitations.

For sale in Nashville, by the authorized Agent.

H. G. SCOVEL, Druggist.

April 12, 1849.—eo

THE TENNESSEE BAPTIST.

Poetry.

For the Tennessee Baptist.

LINES FROM THE PORT-FOLIO OF AN AMATEUR TRAVELER.

I ask not Wealth, I ask not Ease,
I court not pleasure's giddy maze,—
I'd wonder, free as mountain breeze,
On strange and distant lands to gaze.

I seek not Fame's resplendent beam,
Nor Love's more pale and flickering ray,—
To stalk in Glory's crimson'd sheen,
Nor Power's half-worsh'p'd wand to sway.

But I would range, a compass wide,—
E'en like the eagle sweeping forth,—
Survey old Ocean's wondrous tide,
And scan the startling scenes of Earth.

Niag'ra's flood should fill my gaze,
Her loud, grand, anthem charm mine ear;—
Then dash thro' Erie's surging sprays—
Or down Ohio, calm and clear.

Pursue her joyous course amain,
While gorgeous scenes successive rise,
Of cliff, bluff, fertile vale or plain,
Or woods that kiss the distant skies.

Thence speed where Mississippi flows—
That mighty current; calm, though strong—
Or dark Missouri, mingling, throws
His *fierce, resistless* tide along

O'er the far prairie,—vast—unknown,—
The eye untired should range sublime;
Scan the wild flowers, profusely strown,—
Whose balm and lovely hues combine,

To fill the heart with tenderest thought,
While in the soul emotions rise
So high, and pure, as if it had caught
A glimpse of opening Paradise!

Or view, amazed, the swelling flame
Urged by the gale, roll, awful, by,—
Whose billows surge the trackless plain,
Whose glaring crest invades the sky.

Nor rest me here, but on'ward haste
To ponder o'er the restless main,—
That proud, and free, and boundless waste,
Where grandeur holds eternal reign!

There, mark the strong whale cleave the dee;
The dolphins on its bosom play,
Or, stooping down, with lightning sweep,
The ospreys snatch their finny sprey.

The sea-gulls, tireless, course the sky,
The lonely eagle circling proud,
The marshalled cranes, sublimely high,
Careering o'er yon floating cloud:—

Or how the storm-bird loves to brave
The blast, while echoing thunders ring—
Skims the deep-furrowed, foaming wave,
And dips, anon her daring wing.

* * * * * * *

But see, where Amazonia's flood
Bears onward with majestic sweep,
From half a world's unfathomed wood,
And sends her challenge to the Deep!

The tide is up—"Give back! give back!"
Its coming surges fiercely roar,—
Arrested now her headlong track,
Lo, towering swells the liquid war!

Thence tracing back that giant flood,
Her realm of wilderness explore,
Where human foot hath never trod,
Nor human eye hath glanced before.

Or far beyond the trackless shade,
Whose gloom the baffled sight defies,
Behold! in purple garb arrayed,
You towering Andes cleave the skies.

Lo, Chimborazo there doth aspire,
Lift far o'er clouds his regal brow,
And away his flashing wand of fire
While storm and lightning reign below!

* * * * * * *

Ah! it were meet, in scenes like these,
O'er the vast realms of earth to stray,
(Reckless of Wealth or Fame, or Ease,)
And reverential homage pay.

For Earth is beautiful—sublime!
Bright meteor 'mid the dusk of even—
Fair Islet in the stream of Time—
A shadowy miniature of Heaven.

—. W.

For the Tennessee Baptist.

BRO. GRAVES:

A few days since I received a letter from a bro. Sands, who lives east of the Mississippi river, requesting me to inform him of the condition of our state; and, as there may be others who wish information upon this point, I would just say, through your paper, that I have traveled more or less since 1818. I have visited South Carolina, North Carolina, Tennessee, Kentucky, Illinois, Missouri, Georgia, Alabama, Mississippi and Louisiana; and I have seen no country where there is less vice than here. Union, Washata, Clark and Hunstein counties are very free from vice. A portion of Lafayette county has been the scene of much evil; but now where sin reigned unto death, grace is reigning unto righteousness. A great reformation has taken place in that county. Society is as good in this northern part of the State as it is anywhere I have been.

A resolution has been passed in our Association commending your course as editor, in defending Baptist doctrines and the cause of Christ.

Yours,

E. HAYNES.

Washata co., Ark., Sept. 27, '49.

GEN. OUDINOT MADE A DUKE.—Letters have reached Paris, which state that the Pope has conferred on Gen. Oudinot the title of Duke of Reggio, and granted him a pension of six thousand crowns, for his valuable services in the cause of the Holy See.

The Sons.

For the Tennessee Baptist.

Address of MISS SUSAN M. YANCY, *on presenting a Bible to New-Hope Division, No.* 220, *Sons of Temperance,* July 7, 1849.

SONS OF TEMPERANCE: I have been selected from among many ladies to present to you this Bible. I ask that you will receive it as a token of approbration of your devotion to a cause, of all others, except the Christian Religion, most dear to the heart of woman.

Sirs, we are not silent spectators of the glorious battle in which you are now engaged. Your cause is our cause—it is the cause of woman, more than all others. The evils which you oppose, have borne more heavily upon her than upon man. Be not surprised then, at our solicitude for your success. We hail your day as a new era upon the world. We greet your Order, as the messenger of peace to the family circle. We bless you as the bearers of good tidings of great joy; which we pray may go to all people. Feeling thus, and desiring to give you a public manifestation of our esteem for your Order, we have concluded that nothing could be more appropriate from us, and nothing could be more acceptable to you than this Holy Book. In it you may find weapons which will drive back, and put to shame all the ignorant and uninformed, who have the hardihood to assail your great cause; in it, too, you will find promises of rewards to those who are faithful to themselves and to God. And now, receive this precious treasure, may it be a lamp to your feet, a guide to your path, and the joy of your lives. I must be pardoned for urging you to press on; let not the senseless jeer, or the feeble witicism deter you from the high and holy work in which you are engaged. That you will have some opposition you may be sure; but falter not. The reward is to the faithful.

I conjure you by the honor of your position among men, by your beautiful regalia, by the good you have already done, by that you have yet to do; do not falter; I beseech you by the crimes produced by intemperance, by the sins and miseries of the thirty thousand drunkards of our own land; by the poverty, rags, and wailings of their ruined wives and children, do not waver for a moment in your heaven-born effort, to redeem man from ruin and wo; I pray you all by the precious promises of the Holy Book, which has now become your own, to go on, and live and die Sons of Temperance.

The prayer of woman ought to be—the prayer of woman is—God speed the Sons of Temperance!!

G. B. TINSLEY's *reply to* MISS SUSAN M. YANCY's *Address, on presenting a Bible to New-Hope Division, No.* 220, *Sons of Temperance.*

FAIR LADY: Chosen as I am, by New Hope Division, No. 220, of the Order of the Sons of Temperance, to receive this inestimable gift; and to give utterance to the feeling and sentiments of the Order, upon this occasion; for the very flattering expression with which you have been pleased to regard our humble efforts in promoting the great cause of Temperance, I return to you, and through you, to that fair constituency, you so beautifully represent. The assurance of our profound respect, and sincere thanks.

Upon this, as upon all other occasions, have we witnessed with mingled emotions of *pride* and *pleasure*, the promptness and energy, with which the ladies have ever stepped forth in their native modesty and loveliness, to extend a helping hand, to the great and glorious cause in which we are engaged; and whether it be to the calls of patriotism or the pleadings of humanity, be it said to the honor of your sex, they have never been known to turn a deaf ear to one, or withhold a supporting hand from the other.—The patriotic heart that glows with love of country, and the fair hand that presents that country's banner of stars and stripes to the youthful band of warriors, like the Spartan mother, who, when giving the shield, commanded the soldier to return it in honor, or to make it his bier; the American lady acompanies the presentation of the proud Eagle, with the no less patriotic injunction to *follow it to victory, or death.*

The American female, no less alive to the glory and honor of her country, than to the peace, prosperity and happiness of her countrymen, turns from contemplating the proud position of the daring warior, as he stands high on the apex of fame; to visit the humble abode of poverty and wretchedness, like a ministering angel, pouring the oil of peace and consolation upon the broken-hearted victims of the inebriating cup. The same fair hand that is ever ready to bestow the laurel wreath on the gallant soldier, is ever ready to raise and support the unfortunate youth, who has been led off from the path of virtue, and duty far out into the wilderness of sin and dissipation, by the deceitful words, "be social, be merry." And when he is fallen, who is more ready to drop for him the tear of sympathy; who is more willing to console him in his degraded and fallen condition than they, who have this day presented us with this Holy Book?—'Tis woman that first extends to him her hand, to raise him up, to soothe his distracted mind, and point him to the place "where each is a shield to the other, and all to the world an example." 'Tis she who points him to the beautiful Banner of our Order, with its majestic arch of "Love, Purity and Fidelity," inviting him to take shelter under its ample folds, from the withering and blighting influence of inebriation. Woman ever stands as a vigilent sentinel upon the watch-tower, warning man of the approach of his enemy. She exhorts him, with that burning pathos and eloquence so peculiar to her sex, to remember his obligation to God, to his country, and to woman. She conjures him by the intellectual endowments, with which heaven has blessed him, to cease to lavish the bright rich flowers, of his noble heart on the ignoble and polluted shrine of Baccus. She entreats him to return once more to the path of rectitude and respectability, that by his reform, one bright ray of hope and joy may beam upon his heart, and dispense peace and sun-shine around his family circle.

Brethren, of the Order of the Sons of Temperance, this book, the sacred Bible, heaven's richest gift to man, with its divine teaching and unerring course, is now presented to you by the ladies as a guide to your feet, a lamp to your path, ever directing your footsteps along the highway of virtue, truth and honor; it comes from them to you a living witness, bearing evidence of their admiration of your order; it comes from them, as the best and highest testimony of their good wishes and confidence in the rectitude of your aim. Need I say in your behalf, that this memento of their devotion, to the great and glorious cause is received by you, with the proudest emotion of the human heart? Need I say to you ladies, that with "Love, Purity and Fidelity," as our motto, and this Book as our guide, aided by the gentle influence of woman, and the patronage of heaven, we look forward with brightening prospects to the dawning of that day, whose noonday spendor shall realize to us, the fulfillment of the high destiny of our order, and to you the golden era, when your sex shall no longer wither under the influence of intemperance.

In conclusion, and in behalf of those I have the honor to represent, I will give as a sentiment, the cause of Temperance and the Ladies!—may success attend the one; may peace, prosperity, and happiness attend the other.

Obituary Notices.

For the Tennessee Baptist.

Departed this life, at the residence of her father, in Yalobusha county, on the 16th of September, Miss MARY GATLIN, daughter of Rev. J. G. and Elizabeth Hall, aged sixteen years, eleven months, and thirteen days.

She was born in Raleigh, North Carolina, October 8, 1832, whence her parents migrated to Tennessee, thence to Mississippi. At the age of ten years, she embraced the religion of Jesus Christ, but owing to her extreme youth, she was advised by her parents not to unite with the church immediately.—But her daily and increasing piety soon gave full proof that she was indeed and in truth a child of God. In 1845, she united with the Grenada Baptist church, and continued to her death, a pious, devoted, consistent member.—Amiable, affectionate, mild and lovely in disposition; she was an idol, in every circle; as a child, obedient and affectionate; as a sister, kind, loving and confiding; as a companion, mild, tender and courteous; as a christian, she bore testimony to the truth of the apostle, that the fruit of the spirit, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Her whole course of life "evinced a continued growth in grace," and that her heart was being bound more and more to the cross of her Saviour. To her the charms of this world seemed meager and evanescent, for "long before her last illness," she would frequently say to her elder sister, that she believed she would be the next number of the family to lie down in the cold and cheerless grave, and expressed her desire to be buried by the side of a fondly loved sister, who had led the way before her to the Paradise above.

Death seemed to have lost all its terror to her mind; indeed, she seemed to contemplate death as a friend, than otherwise, and almost to pant for his cold embrace. For when in perfect health she did not flatter herself with the hope of a long residence on earth, but seemed to be preparing for a speedy exit; selected the minister to preach her funeral; the hymn she wished sung on that occasion. During her illness she would frequently speak of death "with joy and delight."

Her views of her own true character, and of the true character of God, became more and more clear, as life's expiring taper faded away; but twice, did she seem to doubt, during her illness, fearing solely, from a consideration of her "great unworthiness," and the infinite justice of God; but doubts and fears soon gave place to rapturous joy. She seemed to sympathize with her parents, and all the family, in the sore affliction which they were soon to realize, and "begged them not to weep for her," but one and all, to prepare to meet her in heaven. Nor was she indifferent to the situation of her elder sister, who was soon to be left to some extent, companionless and lonely, but requested her young female friends to visit her in the time of her loneliness. Having thus endeavored to comfort her parents and sisters, and to exhort her unconverted sisters and brothers to meet her in heaven. At the request of her physician and mother she ceased to talk much, for the last fifteen hours of her life; but some ten minntes before her death, she remarked to her mother, that she "was perfectly resigned and happy at the prospect of soon being in heaven;" and then calmly closed her eyes in death, without "a struggle, a groan, or gasp," and her spirit was borne by angels, to realms of eternal day, where all is joy and peace, leaving parents, sisters, brothers, relatives, friends and acquaintances, to mourn her loss.

G. H. MARTIN.

Grenada, Sept. 28, 1849.

For the Tennessee Baptist.

Died, at the residence of her father, in Shelbyville, on the 5th of August, Miss HARRIET N. HOLT, only child of Rev. J. C Holt, aged twenty-one years.

Miss Holt was born in Romulus, N. Y. At the age of eleven, while a member of the Leroy Female Seminary, she made a profession of religion, and was baptized by Elder Clark of that place. At that early age, she drew up a set of resolutions for the regulation of her conduct, which evinced a high standard of piety. She removed to this State in 1842; and when the Baptist church was organized in Shelbyville, she was one of its original members; and she is the first that has been removed by death.

She was called to pass through long and weary months of painful suffering, before her final release. About two months before her death, supposing her time on earth to be short, she made arrangements for her departure, and gave directions concerning her funeral and interment, with as much calmness and composure, as if she was preparing for a pleasant journey. In the morning of the day she died, she was seized with a violent paroxism, and soon exclaimed, "I am dying." On being asked if she felt that Jesus was with her, she replied, "Yes, and he is a precious Saviour." "He died for sinners, he died for me." "Jesus did not deserve his sufferings, but I deserve all that I suffer." She expressed deep regret that her life had not been more consecrated to God. Taking leave of her Father, she said, "Tell christians to live to God, tell sinners to prepare to die." In the close of the paroxism of extreme agony, she suddenly opened her eyes, and with a most animating smile playing on her countenance, exclaimed, "I am gone! I am gone!" "but oh, the agony I have endured; I did not know that there was such agony in dying, but it is over now, thank God I am happy." She lingered till two o'clock, August 5th, when with a countenance lighted up with the joy of hope, without a struggle, ceased to breathe, and angels, we doubt not, bore her glorified spirit to its heavenly home.

Harriet N. Holt was known only to be esteemed. Possessed of a mind considerably above the ordinary level, and which had been carefully cultivated and improved by study; an amiable disposition, pleasing manners, feelings cultivated and refined; and above all, a warm heart, with unaffected piety; few seemed better calculated to swell the sum of human happiness, and be eminently useful in the world. To us it seems a mysterious Providence that one so gifted and so fitted to exert a beneficial influence in society, should be thus early removed. But he who is the maker of all things, whose comprehensive view, sees the end from the beginning; knows better what disposition to make of his creatures than we, with our feeble powers and limited conceptions.

Her career on earth, though short, was a useful one. She did not bury her talents in the earth. Many of the rising generation have derived lasting benefit from her instruction and example. The columns of our religious publications, have been enriched by the productions of her pen. A mind like hers, must, by the necessity of its nature, exert an influence for good. May the seeds which she has sown, spring up and bring forth much fruit, to the praise of God, in whom she trusted.

A few weeks before her departure, she bequeated her library, containing many valuable works, to Union University; an example worthy of imitation.

J. H. E.

COSTLY HORSE.—We learn from the *Albany Atlas* that M. McArdel, of that place, has sold his famous trotting horse Mac to a gentleman in Philadelphia, for $1,000.

For the Tennessee Baptist.

Died at the residence of her mother, near Little Cedar Lick, Wilson co., Tenn., on 17th of May, 1849, Miss MARY M. MAY, aged twenty one years, six months and twenty one days.—Sister May made a profession of religion in the fall of 1837, when only ten years of age, and united with the Methodist church. She desired to be baptized by immersion, but owing to the opposition of some friends, she deferred doing so, and was not baptized until November, 1845. She united with the Baptist church at Little Cedar Lick, and continued till the day of her death, a pious and devoted member; always seeking the extension of the Kingdom of Christ, whom she so much loved.

She was an affectionate child, ever ready to console her widowed mother in times of distress. She was sensible of her approaching dissolution, and often expressed a desire to depart and join her Saviour. A short time before her death she expressed a great desire to partake of the Lord's Supper. The church held communion on the third Lord's day in April, and after service met at her mother's house, and there administered the sacrament. The day previous to her death, she called her friends to her bed-side and told them to meet her on the shores of a bright eternity, where parting is no more.

Precious, in the sight of the Lord, is the death of his saints.

PERRY P. BENSON.

For the Tennessee Baptist.

Departed this life, September 14th, 1849, in Maury co., Tenn., ANDREW H. MURPHY, aged sixteen years, ten months, and twenty five days.

He was attacked with that dreadful disease, lockjaw, and lived only six days, thereafter. In his distress of body he called upon God, and the good Lord heard him and answered his prayers. He became composed, and said he loved the Lord. And calling upon his friends to give him their hands, he said the Lord had pardoned his sins and he desired to meet them all in heaven. His faith was strong, he claimed heaven for his home; and he said he saw kindred spirits that had gone before him to the world of rest.

To his parents he said, "do not grieve for me!" He desired the Lord to spare him, that he might go to Knob Creek and unite with the church; but feeling that that was impossible, he requested bro. Hanks to preach his funeral.

He admonished his brothers and sisters, and friends, again and again. A short time before his death, he desired his friends to sing, and he joined them and sang loud and plain. Soon after this, he fell asleep in the arms of Jesus.

Parents and many friends are left to mourn his departure; but their loss is his gain.

OSBORN GOOD.

For the Tennessee Baptist.

Died, in Rutherford county, Tenn., on the 27th day of May, 1849, LAFAYETTE MABRY.

Bro. Mabry embraced religion under the preaching of R. W. January, in the fall of 1842, at Enon church. Soon after this he commenced the study of medicine, which he pursued with assiduity, for three or four years. He had been attending lectures at Louisville, and on his return, took a cold, which, seating itself upon his lungs, in fifteen months terminated in consumption.—During his illness, he suffered great bodily pain, but he bore it patiently.

Young Mabry was talented and pious. As a church member he was useful, as a friend true, as a son obedient, and as a citizen agreeable and exemplary. Long will his surviving friends cherish his memory.

In his last hours he said he had not a doubt of his acceptance with his Redeemer. He has left a pious, widowed mother, and several brothers who mourn that he is so early gone.

J.

For the Tennessee Baptist.

Died, on the morning of the 1st instant, Mrs MARY HOLLOWLL, consort of William D. Hollowell, aged about 40 years, after a lingering illness.

She died as she lived—a living evidence of the truth of the Holy Scriptures, and of the power of the christian religion. Having been a Baptist seven years, she adorned the doctrine of God by a meek and holy life. She was indeed a "shining light," which borrows its constant lustre from the central righteous orb. She loved her Saviour and his cause; and was ardently engaged during her illness, desiring the advancement of the Baptist cause. If she was guilty of any one wrong impression during her illness, it was in the reluctance she manifested at the prospect of getting well, and in the impatience she manifested to be with Christ. She was impressed with a lively conviction from the first that she should not recover, and no argument could persuade her to the contrary. At one time she reproved her physician for prolonging her stay here, by meekly telling him, "I should have been in glory before now, had it not been for your interference." At another time she proposed to her husband and physician to let her alone; for, said she, "My children are all gone to bed and the house is now quiet, now let me die in peace." At another time, she felt disappointed at finding that she had recovered from a sinking spell, to open her eyes again on earth. Several times she parted with her family, and admonished her visitors to be prepared, both night and day. Her dying theme was her hope in Christ. The promises of God said she (to the writer of this,) are all my support. But oh! for more patience!!!

During the last week of her life she spent the great part of one night in conversation with her female attendants, who were kindly remaining with her. She admonished her servants: and when she had done all her work she then began to make arrangements for the disposal of her remains. She wanted a quiet funeral; she would have no funeral sermon, or fashionable parade, for said she, "none of this is sanctioned by Christ's word. Bury me gently by my children, who are gone before. I shall soon be in Glory," were about the last words she spake.

J. R. D.

Huntsville, Oct. 1, '49.

Revival Intelligence.

For the Tennessee Baptist.

BRO: GRAVES:

We commenced a camp-meeting at Beaver Dam church on the 15th inst., and closed to-day (20th). A more interesting meeting I never witnessed.—The church were alive to the work from the beginning. Our Methodist brethren came and encamped with us, and appeared to enjoy the meeting exceedingly. Brethren G. Glover, M. Milton, B. S. Browning, M. S. Corbitt and S. P. Dohorty, Baptist ministers, and bro. J. Pafford, of the Methodist church came to our aid. During the meeting there were nineteen hopeful conversions, and some fifteen or twenty others were deeply impressed with the truths of religion. All the converts are young persons, who, under the Providence of God, are destined to exert a salutary influence upon the rising generation. May the grace of God sustain them and preserve them from the wiles of the wicked one.

I baptized two, during the meeting. Be all the glory God's.

Yours, &c.,

J. P. ARNOLD.

Camden, Sept. 20, 1849.

T. S. FLEMING. R. T. FLEMING
FLEMING & Co.
House Sign, Ornamental, & Banner Painters.
☞ Odd Fellows, Sons of Temperance, Fire Companies, Banners, and Regalias, painted to order.
Next door to the Banner & Whig Office, Deaderick St.
Nashville, April 12, 1849—1y.

Union University, Tennessee.
THE next session of this Institution opens on the 17th day of September next. The Faculty consists of Rev. Joseph H. Eaton, President: Rev. David Briedenthall, Professor of Languages; P. W. Dodson, Professor of Mathematics, &c.; Geo. W. Jarmon, first Tutor, and J. R. Westbrook, second Tutor in the Preparatory Department.

Of the qualifications of the Faculty, the Trustees deem it unnecessary to speak in detail, they are gentlemen eminently qualified to fill their respective stations. Our worthy President is a man of superior talents and learning, one who is respected by all who know him: young gentlemen placed under his charge learn at once to love and obey him.—This Institution is located in Murfreesboro', a beautiful and healthy town, the county seat of Rutherford, one of the most fertile counties in our State. Our town is noted for the good morals and intelligence of its citizens.

The courses of Study are thorough and extensive, as much so as any Institution in the Union. The Trustees have the building in rapid progress of construction, and have procured suitable recitation rooms to be used until it is completed. We confidently believe there is no College West of the Mountains, which affords more facility for a thorough and useful education than ours.

Board can be had in the best families at from $30 to $40 per session, washing, lights &c., included. Terms of Tuition in the Preparatory Department, $8, $12, and $16 per session, according to the class, in the College $20 and $25 per session, payment, one half in advance and one half in the middle of the session, in every instance.

We have been liberally patronized by the public, having last season 125 students, and we doubt not the number will be greatly increased, as our friends learn the advantage of boarding their sons with families of unquestionable morals and intelligence, at rates so cheap.

JAS. F. FLETCHER.
Secretary of the Board.
Murfreesboro', Sept. 13, 1849—6m.

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And a Commentary on the predictions of the Messiah by the Prophets.
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DOCTOR of Philosophy and Theology, and Professor of the latter in the University of Berlin, translated from the German, by Reuel Keith, D. D. 3 vols., price $7,50.
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May 3, GRAVES & SHANKLAND.

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.

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"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.
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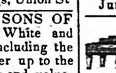
Published by
GOULD, KENDALL & LINCOLN.
59 Washington st., Boston.
June 28, 1849.

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, Girondales, 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 24 feet wide, and any length.
Aug. 23. W. GREEN FIELD.

A FAMI
J. R. GRAVES, Editor.
VOL. VI.
TERMS OF THE
TENNESSEE BAPTIST.

The Pulpit.

From the Christian's Daily Treasur.

CHRISTIAN MEDITATION.

"We thought of thy loving kindn O God! in the midst of thy temple." Psalm xlviii. 9.

These are the words of David, they accord with the sentiments feelings of every true Christian. them observe

A SACRED EXERCISE. Name Christian meditation.

It is an important duty. It is re site for the formation of your Christ character, and your improvement spiritual things. Reading, hearing, the other exercises of religion, will lost without holy meditation.

It is connected with difficulty. WH is it hard to think? Yes: there m be mental discipline. The power the mind must be brought to bear holy objects. It is not a mere glan a passing thought, or a hasty view, a calm, steady, and deliberate contemplation.

It is associated with pleasure. Is felt it when he left the scenes of domestic intercourse, and went out the field to meditate. David, am the splendors of royalty, could s "My meditation of him shall be sw while I was musing, the fire burne

It is attended with profit. By sac meditation we ascend a high mount from whence we view the surroun land-scape; the higher we rise, the m do heavenly objects increase in mag tude, while the world and ear scenes diminish in our view. But have here

A DELIGHTFUL SUBJECT. The ing-kindness of God.

How vast! It includes more than mind of man can grasp. Where to be seen? In creation, providen and redemption. Refer to your personal history; in how many inst ces do you see the loving-kindness God displayed?

How interesting! We have thou —on what? On thy justice and v geance? On the punishment inflic on thine enemies? No: on someth more encouraging and delightful to mind—the exhibition of Almi love.

How elevating! Some things grade the mind, but this ennobles i In meditating on this subject, wh are you? Walking with God; y communion is with the Father, your conversation is in heaven.

A FAVORITE SPOT. "In the m of thy temple." There is

The cessation of occupations that tend to prevent it. The objects of world are hindrances to this sacred exercise, but there they are withdra solemn silence pervades the assem that bespeaks holy engagements.

The celebration of ordinances that calculated to promote it. There is Bible, which is a light shining in a place; there is the herald of the to unfold its truths; there are pra and praises ascending to the th above. Oh! who feels properly pressed under a sense of the D presence?

Have not I written to the exc thing in counsels and knowledge