

Tennessee Baptist

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The Pulpit.

From the New York Herald.
Tudor's Questions for Ministers of Christian Churches.

1. Why did I become a minister? Was it vanity, ease, respectability, or the persuasion of mistaken friends; or was it love to Christ, the glory of God, and the salvation of souls, that induced me to step into the sacred office.

2. What evidence have I that I am called of God to the work of the ministry? Am I submitted for it? Have I the scriptural qualifications? Have I ever been the means of the conversion of one soul? Did God call me in his Providence, or did I run an calling?

3. What am I doing in this field? Am I a witness for God? Do I bear testimony to the truth, the whole truth, and nothing but the truth? Is my testimony plain, candid, faithful? Am I a laborer in God's vineyard, a workman that needeth not to be ashamed, rightly dividing the word of truth? Am I acting as a head, or as a servant?

4. What was my view of the pastorate?—Do I find I am my own master, or God's servant, appointed by Him to watch for souls? Do I feed the flock or amuse them? Do I direct their attention to my Master, or to myself? Do I point them to heaven, or to the trifles of time? Who is my master—the church, the congregation, the world, or Jehovah? What says my conscience? Oh, my soul, be honest! Do I feed, feed, comfort, and watch over the sheep? Do I feel the responsibility of my charge?

5. Do I visit the people of my charge as I ought? Is it true some people have strange notions about a minister visiting, which have no foundation in Scripture, and the propriety of which a little reflection would convince them of, but still, do I do my duty in this department? What is the character of my visits? Do I visit the sick, the wanderer, the backslider, and those who are out of the way? Do I visit as a pastor, or as a friend, or as a neighbor, or as a stranger, or to speak of and for Christ, or as a trader, who has too much time on hand to "crack a joke," to be "frivolous," to hear and retail the gossip of the day?

6. Do I love the people of my charge as I ought? Have I love enough for them to love, rebuke, and forgive? Do I feel resentment, or compassion, when any of them is wrong? Do I despise or love them? Do I help to bear their burdens, or do I increase them? Do I rejoice with them that rejoice, and weep with them that weep? In the whole of my conduct kind, forbearing and loving?

7. Do I pray for my charge as I ought? Not only in the sanctuary and the prayer meeting, but in the closet? Do I bear them up when the Lord is private, frequently, earnestly, constantly, and in faith? Do I plead with God for the weak, that they might be strengthened; for the tempted, that they might be comforted; for the mourners, that they might be consoled; for the inquiring and the unconverted?

8. What is the character of my preaching? Is it the Gospel of Christ I preach? Do I preach it with energy, earnestness and sincerity, or with coldness, weakness, and indifference? Is it God's truth, or my own notions about it, that I preach? Will the truth I preach do us any good? Do I understand clearly, so that all can understand it? Do I preach to the people, or to the text; over their heads, or through the understanding, to the heart?

9. Where do I get food for the flock? Is it from the gross promises of the Word of God, or from other sources? How do I study the Bible? In my seat, and heart in it all times? Do I study it to make out the mind of God, or merely to find a text to hang a sermon upon? As I pore over the sacred pages, do I sufficiently feel my dependence upon God, and look up for His assistance, that I may bring forth that heavenly treasury things new and old? Do I study for God's glory, or my own?

10. Am I living a holy life, such as becomes a minister of Christ? Do I endeavor to add such institutions as she will; for he says, Whosoever hears you hears me.—I suppose you do not believe this doctrine either.

11. Do I believe in your church and its officers? Do I believe nothing but what Christ himself teaches in his word? F. O, then, if that be true, you are indeed unhappy.

F. O, your Son of God, your Son of

Master at once summon me into the eternal world, are my accounts correct—my work done—my soul prepared? How many souls will welcome me to glory, should I be permitted to enter, as the fruit of my ministry?

Selections.

A Discussion in France.

If there is a Baptist still remaining, opposed to religious discussions, we recommend him to the following, between one of our missionaries in France and Vicar. It was all very wrong, was it? See the result.

[From the Journal of A. Berthoud, evangelist of Auzé.]
July 13. Sunday.—To-day our meetings were thinly attended, because it is now the harvest season, and the poor unconverted people work on Sunday as well as on the week days. During the evening I visited a sick friend with whom all the brethren and sisters had met for prayer. I learned that during the day the vicar of Auzé had visited her, profling by the absence of her husband who had already forbidden him the house, and had been doing his utmost to efface the good impressions which had been left upon her mind by the word of God. He told her he should like to have a conversation with me, in order to prove to me that I was in error and that I was deceiving others. The invalid promised that I would meet him at her house at 7 o'clock the following morning.

DISCUSSION WITH THE VICAR.
14.—Before the hour named I arrived at the house of our sick friend. A few minutes past seven the vicar entered and asked for a discussion with me. I proposed bowing ourselves in prayer before the Lord before commencing. He replied that that was useless. I told him I would enter into no discussion of the kind without so doing. He left me immediately and went out, saying he was going to bring with him some Catholics. A few moments after he entered with his valiant companions, one as attorney of the place, and the other a person whom I did not know. We all sat down, and the vicar, with an air of authority, began to question me like a police officer. He asked me who I was, what I came there for, and what ecclesiastical dignitary had sent me. I answered that I was not bound to answer him any of these questions, excepting that I preached the gospel of our Lord Jesus Christ. He replied that the gospel was too elastic [uncertain] to suffice for salvation, and that traditions, which were invaluable, ought to be received with more respect than the holy Scriptures. It would be too long to tell you the whole of our conversation. Suffice it to say, that in what I proved from the Bible they could answer only by invectives and horrible blasphemies. The vicar next attacked me on the subject of baptism. The following is a part of our conversation on that subject.

F. Well, I acknowledge you do well to baptize those who believe, for so the Bible teaches; but in this way original sin rests upon the child during all the time that you are waiting for this faith to arrive. Instead of this, we baptize the child at its birth, thus cleansing it from the guilt of its original sin, which cannot be washed away except by baptism; while you expose your children to eternal perdition if they should die before receiving baptism.

B. It is written, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. And it is also written, The blood of Jesus Christ cleanseth from all sin.
F. How can the blood of Christ wash away all sin? seeing that it is 1800 years since that blood flowed from the height of the cross to the earth, the which drinking it is necessarily absorbed it all. And, moreover, how can we put ourselves under the cross to be washed in that same blood? It is impossible. The sacrament of penitence [penance] was established to effect this.

B. The Lord has established but two sacraments, baptism and the supper.
F. Yes; but the church has the power which her Master has given her,—the power to add such institutions as she will; for he says, Whosoever hears you hears me.—I suppose you do not believe this doctrine either.

B. I believe neither in your church nor in your priests. I believe nothing but what Christ himself teaches in his word.
F. O, then, if that be true, you are indeed unhappy.

B. Happier far, sir, than yourself, for the word declares that whosoever believes on the Son of God has eternal life.
F. O, your Son of God, your Son of

God! What do you do, then, with good works? B. Good works are fruits of faith, and therefore should be brought in thankfulness for a salvation without money and without price.
V. O, then, give me this faith, I pray you.
B. Who am I, to do this thing? I cannot give you this faith. It is a gift of God. (I then read to him Eph. 2: 7-10, at which he paused in silence.)
F. You just said that Christ instituted but two ordinances or sacraments, baptism and the Lord's Supper. Who, then, I beg to know, instituted the sacrament of penitence?
B. Yourself, sir.
F. You take the word of God as your only rule, but I tell you that it is not sufficient. It makes the same things appear to us sometimes round and sometimes square. How, then, can it aid us in forming a judgment?
B. Because you read without faith.—Read, I pray you, this holy book in a prayerful spirit, and all these apparent deformities will quickly disappear.
The attorney, with an ironical air, said, "According to that, none can be saved who do not read the Bible. What, then, will become of those who cannot read?"
B. It is written, He that hath ears to hear, let him hear.

EFFECT OF THE DISCUSSION.
This discussion lasted about an hour and a half, and at length my opponents left me alone on the field. And it would seem that this affair, which I was far from seeking, has had a good effect upon several, who have been afraid, hitherto, to pronounce themselves openly in favor of the gospel. Our discussion was held in a room on the ground floor, and the door being open, quite a crowd of persons collected at the entrance to hear the result. Several of them, were ready, had they seen me waver, to come to my aid. One of them afterward told me that the man who came in with the vicar, and whom I did not know, was one of the worst men in the place, and did great injustice to all who dealt with him; nevertheless, as he is a good Romanist, the vicar chose him on this occasion as his aide-camp. A use is a small village, and the news of our discussion was quickly spread throughout the whole community, so that several doors have been opened to me which heretofore have been entirely closed.

I should have mentioned that, at the commencement of our conversation, the vicar told me that as he was an officer in the holy Roman Catholic Apostolic church, I ought to humble myself before him. I told him that in matters of religion I acknowledged no Head but Christ; at which he seemed much offended. This sketch will suffice as a specimen of our discussion.—The Lord, I think, has owned it to the bringing forward of our doctrines, and I hope good results will follow.

The Future of the Baptists.
Rev. Dr. Steane and Rev. J. J. Hinton, while on a visit to Germany a short time since, called upon Dr. Krummacher.—Among the other questions, he asked them their denominational position; upon learning that they were Baptists, he exclaimed, "Ah! there is a future for the Baptists!" True, true, there is a future for our denomination, if we shall be found worthy of our principles. Whoever looks at the religious aspect of our times, must see that it is becoming more and more evident that there is no resting-place for a logical mind between the position of the Baptists and that of the Church at Rome.

We recollect bearing a distinguished Romanist remark, some years ago, that Baptists were the only real Protestants, all other sects retaining more or less of doctrine or practice, depending on tradition for its authority. There is a pregnant truth in the remark of Dr. Arnold to a friend, when discussing the dangers of the Tractarian movement in its early stages. Said he, "If we admit but the little finger of tradition, we shall soon have the whole devil, horns, tail and all." By the constant testimony which the Baptists have borne against tradition in doctrine and polity, they have secured, without aiming at it, all the most valuable testimony of the past in their favor. And perhaps no body, not even the Roman Catholic Church, have so much reason to preserve and defend the testimony of antiquity. While the Baptists are called the only true Protestants by the Catholics, they are in reality, not so much Protestants against corruption, as defenders of the ancient doctrine and practice of the Church. An intelligent Baptist is the greatest stickler on earth for antiquity, and with good reason. Just in the proportion that careful investigations are made into

the history of the early Church, do we find accumulating proofs of the apostolical character of our democratic and independent church polity.
As defenders of apostolic baptism, whose authority we derive from the Bible, we find in the past an accumulation of evidence in our favor, which defies all sophistry or skill to invalidate it. The history of the Greek, the Roman, the English churches gives us, everywhere, evidence that our mode of administering the initiatory rite of Christianity is sustained by the concurrent voice of antiquity. The history of the word *baptizo* as it appears in the Latin literature of the early and mediæval Church, and the languages of Europe whose mother-tongue was the Latin, furnishes an argument for Baptist views of the strongest character.
Every advance in the study of sacred philology, ecclesiastical antiquities and history, which has been made since the revival of learning, has contributed, either directly or indirectly, to strengthen the Baptist arguments and the Baptist cause. Our danger now is, that trusting to the strength of our principles, rather than to the Spirit of God, we shall become formalists, and, in our anxiety to preserve the letter of God's ordinances, lose the living power of vital religion. The "future" of the Baptists will depend for its greatness and its power for good on the indwelling of the Holy Ghost in their hearts. If we make the advancement of our denomination an end, instead of the salvation of souls and the glory of Christ, God will leave us to the fate and fall of those "who had the truth in unrighteousness." The Pharisees were scrupulous in the extreme for the letter of the Music ritual, while the most awful denunciations of the Son of God were uttered against them for the neglect of "judgment, mercy, and faith."

We have been somewhat proud, it may be, of our freedom from formalism in the past, and we have almost assumed that the simple and scriptural rites of our churches, and the nature of our polity, shut out all cause of fear from the encroachments of a formal orthodoxy. We should remember that God may punish us even for defending his own truth by unholy motives. If we make the defense of our principles the cloak for ambition and self-aggrandizement; if we adopt the Jesuitical principle, that the end sanctifies the means; if we seek to carry forward scriptural truth by weapons borrowed from the armory of Satan, we may be sure that God will send upon us a spiritual blasting and mildew, that shall render our "future a by-word and a hissing—a reproach to the cause of the Redeemer.

I ought to Pray More.
For one I am convinced that I do not pray enough. I feel this conviction daily. As a half-fed man is conscious that he needs more food, so a half-furnished soul tells me that I need more prayer. I need it to give me strength, to quicken my languishing graces, to enliven my affections, to vitalize my relations to the church, and to spiritualize all my conversation.
I MUST PRAY MORE. I am in a world of sin; unholy influences are pressing me on every side. The spirit of the world assails me at every step; in all the domestic, social, and business relations of life, I meet it and feel it, and without more prayer, I shall yield to it. Alas, I have yielded; am still yielding, and there is no alternative but "more prayer." I must pray more, or be swept down by the tide. Lord save, or I perish!

I WILL PRAY MORE. A good resolution! May I have grace to keep it! How many such have been broken! Let me, then, first of all, pray for grace to do what I see needs to be done. And let me remember that it is prayer that I need; communion with God, intercourse with heaven, fellowship with the Holy Spirit. I need the penitence, humility, self-abasement, and self-renunciation which prayer alone can secure. I need the faith, and hope, and love which prayer alone can awaken.

I will pray more, then, because it is my duty to do so. I am morally and spiritually unfit to engage in God's service as I am. I have reason to fear that my offerings may be an abomination unto the Lord. But my obligation to serve God remains. I ought to do christian duty, and bring my gifts to the altar. And God is waiting to be gracious, willing to give his Spirit to those who ask him.

Then I thought, and must still pray more for others, for my family, friends, the church, the world, and especially for my pastor: Alas, how many are the "lame," "Lord, take not from us this Holy Spirit! Restore unto me the joys of thy salvation, and uphold me by thy free Spirit." Then will I teach transgressors thy

ways, and sinners shall be converted unto thee." O, teach me and help me to pray. My fainting and inconsistent heart turns to thee. O, strengthen me with strength in my soul.

For the Tennessee Baptist.
THE CHRISTIAN'S DOLLAR.
A few years since I attended a Baptist protracted meeting in the City of J. Two gentlemen, attorneys at law, were regular in their attendance, not only in time of the sermons, but at the prayer meetings. It was evident both had become much interested—one of them seemed to submit, and was melted down to tears, acknowledged his having neglected for many years his duty, in not making known to the Church his conversion—that he was the son of a Baptist preacher, who had taught him the way of life in his early manhood—that his profession had kept him back, but he would no longer stay away, being determined to do his duty, and die in the field, battling for the cause of his Saviour.

The other gentleman was approached by the leading Minister, who soon ascertained that he also was the son of a Baptist preacher—and during the meeting had several very pleasant interviews with him, and was satisfied he too had found the Saviour, but had lived long in doubts and fears, and though he had the evidences given in the word of God, that he was a converted man—yet he could not realize it—the thing itself—and was still looking out for some token or manifestation of feelings, imparted to him by the Spirit of God, higher and more glorious than any he had yet enjoyed. Like the poor "Wandering Jew," he could not believe what God had given him was religion—hence he was looking out and seeking a better way.

Our excellent Minister, Rev. S. S. L., seems to have studied well his situation, and as usual with him, met his case with illustrations, one of which had the most happy effect, and the doubting soul was made to rejoice, even on what he had possessed for years. Brother L. brought up many cases where the individual stood out, stubbornly asking for other evidences and brighter manifestations, and at last had to take that which the Lord chose to give.—He remarked that an individual once asked another, what sort of a thing was a dollar—that he had often wished to see and own one? His friend described a dollar to him—said that it was a round flat piece of silver, with devices stamped on each side, &c.—they separated. Well, says the gentleman to himself, the description is very much like the pretty thing I found not long since, and I will examine it—and commenced searching his pocket—at the bottom of one he found it, and after scrutinizing it closely, went on with a *soliloquy*—this certainly is very much like the description given by my friend, but cannot yet be satisfied it is a genuine coin—putting it back in his pocket. I will still continue my enquiries. Sometime after, a like question was put to another friend—he gave him a minute description—stating that it usually bore the image of some noted personage—again was the dollar brought out for examination—there was the "image and the superscription"—and again replaced in the pocket, with a like doubt, though not so strong. The evidences it bore was true to strong. The evidences it bore was true to strong. The evidences it bore was true to strong.

He became more restless, and his enquiries more frequent, and his frequent investigations and examination of the dollar in his pocket, at times almost settled his mind that he really possessed the treasure he so much wanted. He at last concluded he would exhibit the hidden, and what he thought doubtful, coin.—He called several friends together, and stated the great anxiety of mind he had been laboring under for years to see a dollar—that it had been often minutely described to him—that he had in his possession something answering the description, and he wished them to examine it. He then took the dollar from his pocket, and his friends pronounced it a genuine dollar.

This had so powerful an effect on the doubting attorney, that when the opportunity offered to join the Church, he rose and came forward, and stated "that he was willing to exhibit his dollar, and wished the Church to state whether it was genuine or not—that he did not wish to keep it in his pocket in doubt any longer." His dollar was examined—pronounced genuine—and he was led down into our beautiful Parsonage, which runs near the city, and baptized, and went on his way rejoicing. I need not ask the difference of this, the Christian's Dollar, to that of the Miner's Dollar, so well described in the article of George Lippard. Death cannot separate us from the first, while he deprives us of all the latter.

Lord preserve us from a Ministry that tells the angels in heaven. Yet God has said, "He that converteth a sinner from the error of his way, shall save a soul from death." God permits us to be instruments, and gives us means to use for that end.—We may use them as we do good. There are many that have never made a trial. They do not work with these means nor for this end. They will work for a dollar, for a salary, for honor, for advancement of political interests, for very many things. There are Christian men who will give attention to improvements in society, feel concerned about the sick, are ready to help the poor, and in a hundred ways to show kindness, but it never seems to enter their minds that they have any part or lot in the work of saving souls. Their neighbors, their tenants, their work hands, their servants, their children and family, all under their influence, would receive it kindly; yet not one word is said, not an effort made to save one of them.

The cost. At what little cost of money or labor we can bring the subject of a man's salvation before his mind. Some think it is lost labor, money badly spent. Suppose it all results in saving one soul. Will not that pay? Will it do for a Christian to say, I have done nothing, I can do nothing to save a soul from death? Have you tried? Some one has said, "I cannot, will do nothing, but I will try has wrought wonders." Will you try? Begin then at once. What can I do? Are there any children in your neighborhood that do not go to Sabbath School? Can you not gather and teach them? Are there not persons in your neighborhood who do not go to the house of God? Can you not persuade them to do so? Did you ever try? Perhaps there is no church near you. By your exertions one might be built. Begin—no matter in what way, but begin to do something to save souls. Look to God for grace and strength, and for the guidance and influence of his Holy Spirit; and with his blessing you may be instrumental in saving a soul, perhaps souls, from death. Let him know that he which converteth the sinner from the error of his way, shall save a soul from death.

One word fitly spoken has been, in the good Providence of God, the word of salvation to a guilty sinner. How can you tell what word it will be, or whose word, or *how* it will be? "Blessed are they that sow beside all waters." "Be steadfast, immovable, always abounding in the work of the Lord." The opportunities which we have to save souls as they pass, or we may never have them again. To-day you can speak to a man about his soul, or give him a tract or a book; to-morrow, he may be in eternity, and all the sermons and exhortations of Christians be in vain. A plank gives today by a child to a drowning man, may save his life; an hour hence, life boats, and six hundred skilful boatmen could do nothing. Keep it in mind that the present is your time for exertion, you may never have another opportunity to do good or to save your influence to save a soul. If you have the opportunity, embrace it. Do not wait for a better, for while you wait, your only one may be gone.

O, how often, when death has suddenly taken away one we knew, have we mourned that we did not embrace the last opportunity to speak to him about his soul. We were awakened to a consciousness of our neglect when it was too late even to speak to him. If we would do anything to save a soul, we must do it now. "In season, out of season," with whatever means and opportunities we have, must be our principle, and with God's blessing, we shall be instrumental of saving souls.

Ladies' Department.
"Truth is all Things—Human Improvement the Object—Education of Women the Means."
From the School Girls' Offering.
TIME.
Time has been represented variously by different nations. The ancients who used types and symbols to bring the idea of immaterial things vividly before their mental vision, represented time as an aged man, bending under the weight of accumulated years, yet strong and vigorous, bearing in his hand a scythe that mowed down great and small.
Time is as a mighty stream, rushing onward to that vast ocean Eternity. Its current flows on resistless in its power. Upon this stream is gliding along in peace and

joy a new boat, wet with the morning dew. As it glides along, it moves more rapidly, gradually opening more and more, as if some new vision were opening to its view.

As we first viewed it is represented pure and unspotted infancy; secondly, vigorous youth; and lastly old age with its troubles.

What is time? Were you to go to the happy youth and enquire of him, "What is time?" he would answer, "Time is the anticipation of a bright sunny future, where all is cheering and beautiful, where no dark clouds arise to mar our happiness."

Were you then to turn to the aged man, who has for many years traveled the rough paths of life, and ask of him "What is time?" he would say, "It is a sad reality of things that have appeared and vanished like a dream."

MARY.
From the School Girls' Offering.
THE PAST.
A simple word, containing in its meaning things that have passed, and visions that have fled. Around it hangs pleasure, pain and misery. How many affections cling round the very sound, which causes a thrill of joy or regret to pass through the heart when ever its visions are recalled. To some the past has indeed been a bitter one. While contemplating it, they behold here and there a few bright spots where they basked in the smiles of happiness. But ah! the many scenes of sorrow, the sad moments that were mingled with happy ones, cast gloom over all that would in the least cause sweet thoughts to arise. Blending all together, the past has been but a sad dream, through which they have passed, and are now only buoyed up in hopes of a sunny future. But how thankful we should be that all are not destined to share the same fate, to climb the same rugged path.

To others what a bright and glorious past. How memory brings to aid sweet thoughts. It has been a continued scene of joy and mirth. Scarcely a sad moment has been seen 'mid the happy ones. Nothing has crossed the smooth path, as they have glided along up to the present time. The future to them is filled with all that could make them happy. Yet can it be that there is to be one quiet stream without anything to dampen the pleasure they enjoy. Ah! no, every one's cup is to have a drop of bitter; were it not so, this world would be one in which we could be happy, but as it is not so, we are striving to reach one where we will be ever free from thoughts of the past whether pleasant or unpleasant.

I think my school mates, that we can relate a doleful past, one on which our minds have been ruined, and suffered to grow up with weeds that I fear the spade of science can never destroy. Our recollections of the past are indeed sad, but we can make the future bright by exerting all of our skill to prepare the soil and plant the seeds of knowledge deep enough to choke the weeds. To do this, think not of hours fled, that were spent within the walls of some splendid building to study to bring out the latent power of the mind, which we threw away with idle chat and gossip of the day, and dressed little of being so discovered in regard to close application and thinking as we find it are.

From the School Girls' Offering.
PASSING AWAY.
We see the emblems of decay all around us. Autumn winds and sipping frosts have stripped the forest trees of their bright foliage and left them either bare or clad in a melancholy suit of sombre brown. The bright and lovely flowers that decked the earth, have disappeared—over the grass hath faded. All created things bear the impress of this truth, (passing away.) It is written on the clouds. I frequently at the close of evening just before the sun has sunk behind the western horizon, notice various groups of clouds floating through the air and while I am thus admiring them but for a few moments they have immediately vanished from my view.

It is written on the stars, these twinkling stars that shine so bright and as we notice them, we frequently see them shooting across the horizon, with lightning speed and disappearing entirely—less recalled these worlds which seem almost perpetual (passing away.) It is written on the brow of man (a youth. He looks cheerful and blooming as the flowers that deck the fields, but soon sickness or disease lays hold of him, and he becomes the subject of decay.

MATHIE.

Lord preserve us from a Ministry that tells the angels in heaven. Yet God has said, "He that converteth a sinner from the error of his way, shall save a soul from death." God permits us to be instruments, and gives us means to use for that end.—We may use them as we do good. There are many that have never made a trial. They do not work with these means nor for this end. They will work for a dollar, for a salary, for honor, for advancement of political interests, for very many things. There are Christian men who will give attention to improvements in society, feel concerned about the sick, are ready to help the poor, and in a hundred ways to show kindness, but it never seems to enter their minds that they have any part or lot in the work of saving souls. Their neighbors, their tenants, their work hands, their servants, their children and family, all under their influence, would receive it kindly; yet not one word is said, not an effort made to save one of them.

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From the School Girls' Offering.
TIME.
Time has been represented variously by different nations. The ancients who used types and symbols to bring the idea of immaterial things vividly before their mental vision, represented time as an aged man, bending under the weight of accumulated years, yet strong and vigorous, bearing in his hand a scythe that mowed down great and small.
Time is as a mighty stream, rushing onward to that vast ocean Eternity. Its current flows on resistless in its power. Upon this stream is gliding along in peace and

joy a new boat, wet with the morning dew. As it glides along, it moves more rapidly, gradually opening more and more, as if some new vision were opening to its view.

As we first viewed it is represented pure and unspotted infancy; secondly, vigorous youth; and lastly old age with its troubles.

What is time? Were you to go to the happy youth and enquire of him, "What is time?" he would answer, "Time is the anticipation of a bright sunny future, where all is cheering and beautiful, where no dark clouds arise to mar our happiness."

Were you then to turn to the aged man, who has for many years traveled the rough paths of life, and ask of him "What is time?" he would say, "It is a sad reality of things that have appeared and vanished like a dream."

MARY.
From the School Girls' Offering.
THE PAST.
A simple word, containing in its meaning things that have passed, and visions that have fled. Around it hangs pleasure, pain and misery. How many affections cling round the very sound, which causes a thrill of joy or regret to pass through the heart when ever its visions are recalled. To some the past has indeed been a bitter one. While contemplating it, they behold here and there a few bright spots where they basked in the smiles of happiness. But ah! the many scenes of sorrow, the sad moments that were mingled with happy ones, cast gloom over all that would in the least cause sweet thoughts to arise. Blending all together, the past has been but a sad dream, through which they have passed, and are now only buoyed up in hopes of a sunny future. But how thankful we should be that all are not destined to share the same fate, to climb the same rugged path.

To others what a bright and glorious past. How memory brings to aid sweet thoughts. It has been a continued scene of joy and mirth. Scarcely a sad moment has been seen 'mid the happy ones. Nothing has crossed the smooth path, as they have glided along up to the present time. The future to them is filled with all that could make them happy. Yet can it be that there is to be one quiet stream without anything to dampen the pleasure they enjoy. Ah! no, every one's cup is to have a drop of bitter; were it not so, this world would be one in which we could be happy, but as it is not so, we are striving to reach one where we will be ever free from thoughts of the past whether pleasant or unpleasant.

I think my school mates, that we can relate a doleful past, one on which our minds have been ruined, and suffered to grow up with weeds that I fear the spade of science can never destroy. Our recollections of the past are indeed sad, but we can make the future bright by exerting all of our skill to prepare the soil and plant the seeds of knowledge deep enough to choke the weeds. To do this, think not of hours fled, that were spent within the walls of some splendid building to study to bring out the latent power of the mind, which we threw away with idle chat and gossip of the day, and dressed little of being so discovered in regard to close application and thinking as we find it are.

Parody. The Mounds of America. Come to the mounds of death with me...

Communications. To the Baptists of the South-West. And brethren I might with propriety say...

among my brethren, among professors, and in the world; and I ask who are Christians...

The Howell Institute. LEXINGTON, TENNESSEE. THE next regular Session of this School will commence...

Supernatural Instruments, &c. WE have received a large addition to our Stock of Surgical Instruments...

Somerville Book Store. J. SMITH & Co. keep constantly on hand a large stock of books...

The Mounds of America. Come to the mounds of death with me. Before the dawn breaks the muffled band...

The Methodists, including all seekers, and many numbered two or three times, at about 1,300,000.

Where is the Church of 50 members which contributes as a Church \$50, \$25, \$15, eye even \$5, regularly...

Faculty. Rev. J. V. E. COVET, President, and Professor of Latin and Greek Languages and Belles Lettres...

PAINTS, OILS, &c.—1000 kegs pure White Lead. 1500 lbs. Dry Red Lead. 500 do. Dry White Lead...

NEW BOOKS. TOOK & RUTLAND are daily in receipt of New Books. Among these we have...

The Mounds of America. Their very dust, beyond the Atlantic home in the pale service of the church's God...

The above is stated merely to show our strength. We hope all past history will prove to the satisfaction of every enlightened reader...

I want to be right. I want to do right. I want to be charitable. It is very true that we may never have the pure word of God...

COLLEGIATE DEPARTMENT. First Session. 1. Orthography—Webster. 2. Reading—Goodrich's Series, completed...

Education of the Deaf and Dumb. BY R. T. ANDERSON & SON. WE teach them to TALK as other children do; first to sound all the Letters of the Alphabet...

NEW BOOKS. TOOK & RUTLAND are daily in receipt of New Books. Among these we have...

The Mounds of America. The pictured circles, the Barfleur girls, the royal Ghost, the white Alp...

What was it called the Sword of the Spirit? Does not the very name prove it was meant to be used, to be kept bright, to be kept sharp...

God forbid such a thought should enter my heart. Let us hear you for, we all, I speak for many whom I have heard talk of you, believe you are a sincere and devoted disciple of our Redeemer and Master, Christ Jesus...

REGULATIONS. 1. The pupils will leave at 6 o'clock P. M. and not at 5 A. M. on Monday, Tuesday, and Wednesday...

MISSISSIPPI FEMALE COLLEGE. Under the Patronage of the Mississippi Baptist Convention. FACULTY. REV. W. M. CAREY CRANE, A. M., President...

HICKS CHINA HALL. North side of the Public Square, between Hospital St. and the President's Block. NASHVILLE, TENN.

The Mounds of America. Impatient of the way, the strength of him who owns himself to death; and tell the disease that came by ungodly ways...

Let us know no pitiful compromise with error for policy. If our brother be in error, the more need to correct. If it be our father, or our mother, why not oppose the wrong, and strive to purify the gold...

It is unnecessary to do you more good than you already receive; and if it effects do not prove fully satisfactory, AT THE MONEY WILL BE RETURNED.

PROOF UPON PROOF! READ AND BE CONVINCED! Clergymen's Testimony!!! The following evidence is from the Rev. W. D. F. Swain, Presiding Elder of the Methodist Episcopal Church...

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One of the most rapid progress of education, is the want of it. Educated and uneducated, discussing particular, have produced it. It prevails throughout country, especially Baptist settlements; it is a subject earnest and prayer our churches; for this deficiency loud and continue the "right stamp, towns and neighborhood deeper interest in it. In our own State preachers become more manifest with harvest," a reminding us for the Saviour, "The Lord of the Harvest, Lord of the Harvest, more laborers. This prayer has been omitted in the past, and the families as bers. But prayer desired supply of great vineyard without works in the Gospel is pre-mis "Show me thy faith I will show thee it is the language of set forth a plain as principle upon which "world" act, and in their generation light." As an if we have only to it rapid developments of our rich an the uniting exer which our scheme ment are advance tivity which per partment of busin mark the efforts o in developing the exist in an equal creating populat It was evident revealing the pl efforts of the Chru pace with the prog and even human a to a higher stand more than this, th moral elements o come auxiliaries, ting the interest o mitted that this in some degree, f lowering the dista using the faciliti gress for the exte does not seem to the great truth, o God, his designa, to multiply ining the truth clars by the wo He, the church, earnestness com progress, in app which God has w which, are to be conditions of m One of the gr mentalities by w completed, is th titude of the Go "How shall th they have not a hear without a s they preach ex- plained God by t "not forf, them that belie the great resp found among his individuals may moidal work. This course o not preclude a which must ever engage in the v struction has w We do not propu- cise what consi- sity of reconcil the general work divine work will