

Tennessee Baptist

FOR THE TENNESSEE BAPTIST. Anti-Mission Matters Discussed. CAPTIVE, CALVA. December 12th, 1853. "The Elk River Association." And any others of like faith—

The Pulpit.

secular Parents incompatible with the Ministry. The Canada Christian Advocate questions whether any man can travel a circuit to preach in ten or twenty congregations, look after so many societies, visit, attend to baptisms, marriages, funerals, etc., and give that attention to reading and study which will be requisite, in order that he may show himself approved unto God, a workman that doeth not to be ashamed, rightly dividing the word of truth; and at the same time have his attention devoted to worldly pursuits, such as farming, merchandising, etc. The idea in preparation. The Church never meditated a worse policy, to lay the least, than getting rid of the burden of its ministry by a total or partial secularization. The celebrated Dr. Baileys says, "It is easy to preach, but very hard to preach well. No other profession demands half so much mental labor as the clerical profession." And we may add, no other profession involves half the responsibility of this. Hence the necessity that the Christian ministry should be a man of one work, and devote all the energies of his soul to that work.

The editor draws close lines around one to whom, in this peculiar sense, a "dispossession of the gospel" has been committed. "Happy is that servant of God who does not quit the field until the Lord calls him out of it. He did not appoint himself to the work of the ministry, nor has he the authority to disannul the divine call; if he ceases to preach without permission from above, he does it at his peril. The gift and calling of God are without repentance; the Lord does not call a man to duty to the work of the ministry, and change his mind to-morrow, or when a good opportunity offers for entering into business. It is not for him to say when his call expires; when that time comes it will be indicated in a manner too plain to be misunderstood; till then he is bound to devote himself wholly to the work. An avenger that may be his difficulty, or trials, his oppositions or persecutions, whether he be well or poorly paid—whether he be "abundant" or "suffer need," he must labor on in the fear of God, in all things approving himself as a minister of God, in such patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in fastings; by patience, by knowledge, by love, unfeignedly, by the Holy Ghost, by long suffering, by kindness, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as a deceiver and yet true—as dying and behold he lives—as chastised and not killed, as sorrowful, yet always rejoicing; as poor, yet making many rich—as having nothing, yet possessing all things." It is not optional with him whether he preach or let it alone, whether he continue in the work, or abandons it for a more lucrative calling; he is bound, by the sacred solemnity of all obligations, the divine appointment, to continue in the work until discharged therefrom by the same authority which called him to it.

A Soul without God.

A soul without God is like the earth without the sun. Quench in the heavens the orb of day, how dark, dumb and dead would be the earth below. No flash of morning's rising, no gleam of light from noon, no sun set glory. Darkly would the rivers flow, the brooks complain, and the waves of ocean roll. Hushed all the voices of the green; silent and motionless the flowers; silent the swarms of busy labor; chained every foot of moss and moss-streaked nature would be cold and mute as a corpse, her great, vital heart slowly ceasing to beat. As the sun in the firmament and light of the natural world, so is God of the spiritual. Where He is not, there is no true life, no real joy, no abiding peace. Without his presence and friendship, the soul is dark and dead, cold and comfortless. It must be visited by an ever recurring gloom, frowning of disaster; a sense of want and dread—afraid of God and his judgments. There may be the short-lived illumination of pleasure; momentary forgetfulness in the heat of some eager race for the world's prizes; the selfish shining of some delusive hope; but, for the patient of sober

thoughtfulness, the shadow comes back, and night resumes its reign. The soul is desolate without God.—Rev. Mr. Stone.

For the Tennessee Baptist. The Tract for the Times—No. 1.

The Tract for the Times is the next place among the Baptists with "reading wild on immorality, and exalting the outward ordinances above the spirit and power of religion in the life." But if there is any reading wild about the mode of baptism, it is among the Pedobaptists, for they assert that baptism is a generic term, and signifies the application of water in any way; that it means to sprinkle as well as to dip; if it be true, all words that are used interchangeably may signify the same thing—like reason means to dip as well as to sprinkle, and according to this mode of reasoning dip means to sprinkle, and sprinkle to dip—the same may be said of dip and pour, and if our author or his editors were to hear a person speaking of the mode of dipping by sprinkling or pouring, they would think him wild indeed. And there is just as much propriety in this, as there is in speaking of the mode of dipping by sprinkling, as the Pedobaptists do in their exposition of baptism. But an illustration, I will suppose M. has shot N., and A. B. and C. are witnesses in the case. A would state that M. is guilty, for he saw him shoot N.; B. would also testify that he was guilty, but that he stabbed him, and C. would likewise testify to his guilt, that he saw him knock him in the head; and upon hearing the testimony the Attorney for the State would try to convict M. by arguing that shot is a generic term, and signifies to kill in any way, that it meant to stab, and knock in the head, as well as to shoot, what would the jury think of his reasoning? Would they not consider him wild indeed? And yet just such reasoning is not only heard from Pedobaptists, but is even received with applause by those that consider themselves the most intelligent in all the land! What an infatuation and how extensive! There is scarcely an individual in all the Pedo ranks, that is not badly bewildered by it. Mr. Minnis is almost the only man that exhibits any signs of sanity on this subject. He maintains that baptism denotes a specific action, and but for his numerous and very great observations in his sermon on the mode of baptism, I should have had some hope of his retaining his right reason.

The position is such that every one that has anything like common sense should be ashamed of it. His remarks about our "exalting the outward ordinance," &c., is as destitute of truth as Pedoism itself; for there is nothing in our preaching, writing or saying that gives the least pretext for such a charge. They may have affirmed it as of ill they believe it, but it is not so. But they know that the mode of baptism has nothing to do with its efficacy, and that their taking the advantage of our position, that nothing but immersion in baptism, and padding with the passions of depraved reason is nothing but a species of Jesuitism; that they ought to be ashamed of it; and they ought to quit charging us with holding to sacramental efficacy, which is the very life-blood of Pedoism—the very thing to which it owes its existence. Will our compiler, and his editors come up and compare notes on this subject with us? Will they admit both sides into their periodicals? that all may see who are exalting outward ordinances and why, or will they not? Are they still afraid of the light?

DEFENSIO.

For the Tennessee Baptist. To the Executive Board of the Yaeo Association.

DEAR BROTHERS: We have by the kind providence of God been permitted to meet again. Your missionary, respectfully reports as follows: I have attended my appointments as directed, except at Marion. During the winter the water was so high that I could not get there, and am now prevented by the small pox. I have preached at another point in that direction, which I think more important than Marion. I am happy to inform you that the Great Head of the Church has greatly blessed my labors at Harling's Creek. Have baptized at that place eleven, and received by letter and otherwise twelve—making in all 23. These brethren have been constituted into a separate church—Rev. Benj. Edges, Joseph Morris and myself composed the Presbytery. This church I think is alive to every good word and work. Has granted an arm for the conveyance of a neighborhood some six miles off. The last time I preached at said arm I received two. The prospects for doing good here, I think, are very flattering. I have had but a limited opportunity to preach to the colored population as yet, but intend to preach to them as much as I can henceforth. I sincerely hope the Lord will bless my labors among them. Pray for me, dear brethren—that the Lord may grant me good news to report at your next meeting. Your brother in Christ, Z. McMATH.

For the Tennessee Baptist. Anti-Mission Matters Discussed.

alone, intending barely to apply their own present state of embarrassment and necessities for the time being. "But it is a labor saving employment?" No, mother forbear me," said the Psalmist, "when the Lord will I shall be up." Paulus really is not. No minister at home has so much to do as a missionary here among the ye not, dear brethren, officials in the Lord's hosties. The language to learn, books to make and distribute, preaching to attend to; and many other duties too numerous to mention. Seldom have missionaries ever been charged with indolence by those who know them best. They rather shorten their days by doing more than their strength will admit. "But is it not a needless service to preach the gospel among the heathen—would not the Lord save the sinner in his own good time and way without our agency?" Now, brethren, you believe in the duty of preaching the gospel to every creature—because our Lord and Master has commanded it. Are not the heathen a part of his intelligent creatures, and how can we avoid the duty of preaching to them? It is your faith, as well as mine, that "he that believeth and is baptized shall be saved." Mark 16: 16. But how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Rom. 10: 14. The Apostle by this string of interrogations evidently intended to point out the Lord's way of bringing home the elect from among all nations to himself; simply by hearing, believing and obeying the gospel. This is certainly the revealed way, and hence the rule of his people's duty. And as to his own good time, he would have his people walk in the pathway of duty while it is called to-day, for "Behold, now is the day of salvation." II. Cor. 6: 2. Indeed, there is no redeeming quality, no sanctifying influence among the heathen where there is no gospel; and hence, awful as is the conclusion, we must bow assent to the declaration of our ascending God, "he that believeth shall be saved." Mark 16: 16. "But what is that to us?" Much, absolutely be tried at the Bar of the High Court of Heaven, before the Judge of quick and dead. Pause, sir, for a moment, and realize what would be the feelings of any depraved son of Adam on receiving the peremptory mandate of such a tribunal, to appear forth with "in person. But, sir, against the allurements of the world, false pride, the craft and conspiracies of the devil and his legions, I fought my way to the Criminal Box at that Bar. O! can you imagine how I felt? I was indeed arraigned and sank in perfect despair, finding myself confounded and overwhelmed. I was then tenderly called upon by the Judge to plead to the indictment; on which I immediately gave an unconditional cognovit, and put myself wholly on the mercy of the court, on which a sentence of ignominious death was passed upon me. But through the mediation of our Superior and Advocate, the effect of our judgment in the Criminal Box was reversed, and I was again brought into the presence of the Judge, and I should triumph over the same and remain an advocate of that Court. Glory to God in the highest!

DEAR BROTHERS: I have felt it pressed on my mind a few days past to write a communication on this subject, and to address it to my old acquaintances. And having now sat down, I feel inclined to do so. I have a little rather familiar discourse with you, and all who think like you on this subject. Permit me, however, to preface my discourse by bringing up old acquaintanceship, and assuring you that my discourse is from an old acquaintance and friend; not a stranger or an enemy.

I was born in Sumner county, Tennessee, in 1802; and removed to Shelbyville, Bedford county, within your midst, in 1820, now thirty two years ago; was baptized by Bro. Wm. Martin, at Flat Creek, on the 13th of May, 1821, if my memory serves me; commenced preaching at M. Habron Church, under Bro Richard Cunningham's ministry, on the 17th of July, 1823; and was ordained to the ministry in Shelbyville, by Rev. Messrs. Gilbert, Vernon, Heath and L. C. Roberts, on the 25th of April, 1827. So you will easily perceive that my early education and prelections in the ministry were formed in your midst. In fact, I was not only one among you, but one of you, when ordained in your midst! And I am too well acquainted with you and your ministers, to suppose for a moment, that the sentiments you entertain on this subject are any thing less than honest sentiments; nor do I suppose that you would impeach the honest sincerity of myself or other missionaries now engaged in the work. Hence there are honest sincerity and the fear of God, I trust, on both sides, and consequently, a little candid and free discourse might do much towards bringing us to the same views respecting this important matter of Foreign Missions. And as we both honestly acknowledge Jesus Christ as our Lord and Master, we should, of course, and I suppose do, look to him from every point of the compass, with the honest inquiry of the Apostle, "Lord, what wilt thou have me to do?" Acts 9: 6. Now, we both unquestionably grant that He has but one WILL on this subject, and that will in this case, and every other of practical duty, must be derived from his revealed word. Then it is evidently a clear case, that He either did not mean what He said, or that it is his will that his disciples should "go into all the world and preach the gospel to every creature." Mark 16: 15. You grant that this is his will, but that there is error among modern missions in the manner of its accomplishment. That may be, and I think is so some times; my own experience concurs with you there. But does that abrogate our duty in the case? Is it not the more incumbent on us to avoid their errors, and practice the duty more fully as we think the Saviour directed his disciples to do it? Can their errors annul or do away with our own duties? I presume not. You believe, brethren, in the duty of preaching the gospel, or else you would not do so at home. "Yes," says one, "I do feel constrained to preach the gospel here, and 'twas in me if I preach not the gospel, yet I do not feel like doing so among the heathen; nor do I wait here until called by a Church or Board, and a salary is offered, before I do what I consider my own duty in the case." With this feeling and practice, my own course has perfectly conformed, only I was further constrained, after ten years' labor in the ministry at home, like the Apostle, "to preach the gospel where Christ was not named." Rom. 15: 20. Was there any harm in preaching him thus among the heathen? The Apostle did so, and why might not I also? "But he did so without a salary, and that was right, to which we can offer no objections." So did I, nor have I any now! Hence my position to discontinue with you on this point is very favorable, just where you would have me. Now as to having a salary, this is one of the incidents of the case. It is a matter of little importance, (unless we make it so), whether a missionary be supported by a regular salary, or by the voluntary contributions of individuals; it amounts in the end to the same thing. The Apostle was supported by voluntary contributions, but it has been found by experience more convenient, as a matter of business, to support missionaries by a regular salary, but then the salary is secured or raised by voluntary contributions, as the principle is the same. "But is it not a money making business?" No, brethren, in this you are mistaken; it really is not. Our Baptist Boards give the least amount possible as a salary in their mis-

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MAINE LAW.

There are some who do not like the Maine Law, and to the notice of such we commend the following Law.

THE PRESENT liquor law of Indiana provides that it shall not be sold as a beverage by any measure than one gallon, without the consent of the people at the April election, and then by any person who will give four freehold securities, in the sum of \$500 to \$2000 to keep orderly houses, and pay all fines and damages incurred under this act. A vote in favor of license shall have effect one year, and not authorize in sale on Sunday. The penalty for the illegal sale is a fine not exceeding \$200.—The retailer who shall "cause the intoxication of any person, shall be liable to be taken care of such person until he shall be able, without assistance, safely to return to his home; and on failure to do so, it shall be lawful for any other person to do so, or shall cause the same to be done; which person shall have an action against such retailer for reasonable compensation for such services, and fifty per cent. damages thereon." If a retailer keeps a disorderly house, he shall pay \$25, and not more than \$100.—"Any wife, child, parent, guardian, employer or other person, who shall be injured in person or property, or means of support, by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person, shall have the right of action in his or her own name against any person, and his sureties, on the head of account, who shall be liable to the right of action and the amount of damages."

MARKETS IN PARIS.

All the market houses of Paris are to be combined into one vast market, which will be divided into six "parties," each of which is to be fortified and shot proof.

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THE GLORY, WISDOM, JUSTICE, MERCY, AND LOVING KINDNESS OF THIS COURT ARE UNBOUNDABLE AND UNEXPRESSIBLE.

And now, sir, let me tell you heartily, that you are impleaded (with every impenitent son of man) in a like cause before this Court; the trial of which is assigned to no particular day, but from its standing on the calendar, it will be called at no very distant period. But so perfect is the justice of this Court, that no person is taken by surprise, though you may have had short notice. And now, sir, for the Redeemer's sake, who is now advocating your cause at the expense of his life, prepare you heartily for the trial; and if you have no defence on the merits, or if you have any doubt of having a perfect defence, as I have become an advocate of that Court, if you will call on me I will most cordially inform you what defence will answer, under the general issue, (there is no special pleading there,) and what will be the awful consequences of a failure, and of the practices of the Court in that case. See you to this. To P. S.—Please inform your co-defendants of the above intimations.

A GREAT meeting of the Clergy who sympathize with the Bishop of Exeter, is called on the occasion.

What the result will be, time will show. Meanwhile, the press is not silent. Lord Compton has published "The True Idea of Baptism," maintaining that the ordinance belongs exclusively to penitent and believing adults, and that all the confusion and absurdities of modern inquiry spring from transferring the language of Scripture, which has an in-

teligible sense when applied to intelligent persons, to unconscious infancy, in violation of which it has no sense at all, or sense at all.

How long will Christians continue the rite? None show this in the submission of the North British Review to your Pedobaptist friends and save for scrap-book.

A MARRIAGE.

The following is from a New York paper: "This is a heartless man to lead," said Mabel Gray, as she brushed her long hair, and laid aside her rich robe. "It is in a life one might lead, were there no big boys. When I left the heated ball-room to-night, the holy stars, keeping their lives in watch, sent a thrill through me; and the Bible prayer I used to say at my mother's knee, came unbidden to my lip. There's Lot's, now; she's happier than her mistress.—Come here, child; unbraided my hair, and sing me that hymn of yours."

Jesus I do, thank you child; new you may go. What a sweet voice she has—differ that or my tears, have eased my heart. I'm too restless for sleep. How softly the moonlight falls to-night and years hence, when these myriad sleepers shall have sunk to their dreamless rest, earth will still be as fair, the silver moon will still ride on so triumphantly. How many and hard she looks down upon to-night; and never a thanksgiving has gone up from my heart for ceaseless blessings! Soft sleep, with balmy touch has closed these thankless eyes; the warm, fresh blood of youth, and health, has flowed on unobscured by disease. I have sat at the table of "Dives," while Lazarus has starved at the gate. The gold and purple robes of sinners have been woven for me; the blue raiment of heaven arched over my head; the ever changing fiery cloud has gone driving by; the warm sunlight has kissed upon the flowers I love; the green moss has spread a carpet for my careless foot; and I have revelled in all this beauty and luxury—the Lord forgive me—mumfild of the Giver!"

Dear reader, shall it be only at "Bethesda's" Pool, that you seek your Benefactor? While your life-cap overflows with blessings, when the warm blood courses swiftly, shall there come so generous response to that still small voice, "Judge of Nannath passeth by!"

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Mr. F. has been spicing his venom... Mr. F. has been spicing his venom at me...

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For the Tennessee Baptist... In the 'New Orleans Baptist Chronicle'...

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Letters Received... A. R. Atney and wife... B. J. Bishop... C. B. B. Bishop...

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THE TENNESSEE BAPTIST. AUGUST 20, 1853. (Bottom header)

Poetry.

[From the Methodist Protestant.]
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hearing of the roar of the cataract, over which at any moment he might be hurled, for upwards of twenty-four hours! What was the result of the attempt we are not informed.

During the morning we have received several telegraphic dispatches at intervals from the Falls, detailing the above particulars, for which we are indebted to Mr. Whiting, of Knoxville's Canada Junction Line. The excitement is described as painfully intense, and the banks of the river, the island, and the bridge are covered with the anxious multitude, awaiting the result of the horrible affair. It must be a fearful sight, thus to watch a fellow-being in a situation of such mortal peril, without the power of extending assistance to him. If he remains in his hazardous position until the life boat reaches the falls—if his strength, although fearfully taxed, does not give way—he may yet be rescued. But few that the raging waters will yet claim him as their victim. The name of one of the men lost in Thomas Haasman. The one in the rapids is named Joseph Avery.

Some of the above, we have received the following additional intelligence:
Spirits Late.—A very good omen.—A dispatch from the Falls states that the man went over about 6 o'clock. A raft had been floated to him upon which he had lashed himself, but at the approach of the life boat sent down from this city by the last train, he was lashed, so as to be ready to leap into the boat. The latter, however, unfortunately struck the raft with such violence as to precipitate the unhappy man into the water. He at once commenced swimming for a small island on the brink of the fall, but was unable to gain it. When he perceived that all his efforts were useless, he raised his body erect in the water, waving his arms wildly, and with a shriek that was distinctly audible to those on the bridge, took the fatal plunge.

It is all over now. The scene of death is still—save with the never-ceasing chant of those terrible rapids whose roarsounds argued on the victims to their fearful doom. Heaven great that this may be the last sacrifice to their wrath—that their song may not again be broken by such a shriek as Avery raised when he yielded to their will and met his mortal fate.

TEMPERANCE.

"Money Makes the Mare Go."

In Holden's Magazine for August, is a brief biographical sketch of Rev. Thomas P. Hunt, from which we extract the following amusing story:

"I will close this sketch with an anecdote which exhibits Mr. Hunt's singular adroitness on the stump. A small temperance society had been started in a community very much under the control of a rich distiller, commonly called 'Billy Myers.' This man had several sons who had become drunkards on the facilities afforded by their education at home. The whole family was arrayed against the movement, and threatened to break up any meeting called to promote the object. Learning this, Mr. Hunt went to neighboring district for temperance volunteers for that particular occasion. He then gave out word for a meeting, and at the time found his friends and enemies about equal in numbers. This fact prevented any outbreak, but could not prevent noise."

Mr. Hunt mounted his platform, and by a few sharp anecdotes and witty sayings, soon silenced all noise except the sturdy "Billy Myers." The old Dutchman kept crying out—"Misther Hunt, money makes de mare go." To every shot which seemed ready to demoralize him, the old fellow presented but the one shield, "Misther Hunt, money makes de mare go."

At last, Mr. Hunt stopped and addressed the imperator Germaas, "Look here, Bill Myers, you say money makes the mare go, do you?"

"Yes, dat ish just what I say, Misther Hunt."

"Dat ish some of your business, Misther Hunt. But, des, I ish not ashamed of it. I ha got a still and work it too."

"And you say, money makes the mare go; do you mean by that, that I have come here to get the money of these people?"

"Yes, Misther Hunt, dat ish just what I mean."

"Very well, you work a distillery to make money, and as you say, money makes the mare go, Bill Myers bring out your mare, and I'll bring out mine, and we'll show them together."

By this time the whole assembly was in a fever of delight, and even Myers' followers could not repress their merriment at the evident embarrassment of their orator. In the meantime, we must premise that Mr. Hunt knew a large number of the distillers present, and among them the man of Myers himself.

"Bill Myers, who is that holding himself up by that mare?" inquired Mr. Hunt, pointing to a young man so drunk that he could not stand alone.

The old man started, as if stung by an adder, but was obliged to reply:—"Dat ish my son, but what of that Misther Hunt?"

"Good deal of that, Bill Myers, for I see dat son as is riding your mare, and get down too."

Here there was a perfect uproar from all parts of the assembly, and as soon as order was restored, Mr. Hunt presented, as he promised, the mare of his own.

plied the old man, with a crest fallen look. "He has been riding your mare, too, and has got a tumble."

At this point the old man put up both hands in a most imploring manner, and exclaimed:—"Now, Misther Hunt, if you wont say may more I will be still."

The announcement was received with a roar of applause and laughter, and from that moment Mr. Hunt had all the ground to himself.

For the Tennessee Baptist.
"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." Cor. 6: 10.
Dissiler of ardent spirits, please, for the sake of Christ and your own soul, ask yourself the following questions: "When there is an abundance of corn, rice, &c., raised in my neighborhood, so that corn is selling at 50 cents per bushel, and I buy up all around, putting it up to 81 per bushel—having at the same time a poor afflicted neighbor who is compelled to buy bread for his wife and children; am I not a thief, am I not robbing that helpless friend of one bushel of corn probably every week; and then to make the crime more horrible, am I not converting this blessed provision which God has given me to sustain animal nature, into an accursed staff to destroy the existences of my fellow-men on earth, and last of all, and most horrible, to send their souls, most likely with my own, to hell? Is it not covetousness in me to thus set myself to gain? Will not my gold thus gained cause? May bow can you thus know, and yet pursue this course?"

Retailer of ardent spirits, what is your conclusion—are you clear? Can you stand before Paul in this trial? Do not your customers get drunk? Could they get so without the menses? When so, do they not revile—do they not extort upon them? Do you not, by retelling whisky, rum, brandy, &c., cause even the vital spark of man to be plucked asunder from its clay tenement in many instances? Friend, if all these things be charged against you that great Book of God's remembrance, how dare you, for a moment, think of standing there, unwashed!

[If you are acquitted this must be the plaudis: "Well does good and faithful servant. You have murdered, and caused to be murdered, and damned, my creatures; you have broken the hearts of their wives and mothers; you have beggared and blighted, and orphaned their children; you have spread ruin, death, and demoralization over the land."—Ed. Bat.]

Brethren, you who essay to be watching in one solid phalanx for the heavenly land, how stands the case with you? Are you prepared to meet the above language with a conscience void of offence? "No drunkard shall inherit the kingdom," &c. When is a man drunk? If he falls down by drinking five drams? When he drinks one is he not one-fifth part drunk? Brethren, how long will the directions of inspiration be disregarded on this subject? Will you bear a few passages in addition to the above? Rom. 13: 13, "Let us walk honestly as in the day, not in rioting and drunkenness," &c. Luke 21: "It is good not to drink wine, or cause thy brother to stumble," &c. Luke 1: 6, speaking of John the Baptist, "he shall be great in the sight of God, and shall drink neither wine nor strong drink." Titus 2: 3, "That the aged man be sober, the aged women likewise."

What might that brother be termed who buys and drinks whisky and brandy as a beverage? Where would Paul place him should he be allowed to bring up the millions of China, Burmah, Hindostan and Africa that might so receive the price of that liquor in Bibles? Would he not term him a thief, robbing the lively of heaven? Brethren, decide these things for God.

Yours, &c.

J. N. BLACKWELL.

Kentock, Ala.

The Right kind of Preaching.

It was a beautiful criticism made by Longinus upon the effect of the speaking of Cicero and Demosthenes: He says, the people would go from one of Cicero's orations, exclaiming, "What a beautiful speaker what a rich, fine voice! what an eloquent man Cicero is!" They talked of Cicero; but when they left Demosthenes, they said: "Let us fight Philip!" Losing sight of the speaker, they were all absorbed in the subject; they thought not of Demosthenes, but of their country. So, my brethren, let us endeavor to send away from our ministrations the Christian, with his mouth full of praises—not of "our preacher," but of God; and the sinner—not descending upon the beautiful figures and well-termed periods of the discourse, but inquiring, with the brokenness of a penitent heart, "What shall I do to be saved?" So shall we be blessed in our work; and when called to leave the watch-towers of our spiritual Jerusalem—through the vast serene, like the deep melody of an angel song, Heaven's approving voice shall be heard—

"Blessed of God, well doest Thou glorious warrior's past; The battle's fought, the victory's won, And then art crowned with a laurel wreath."

[Dr. Clark's Sermon.]

If you are sick, the probability is that the root of your suffering is in the stomach. From a weak stomach proceed dyspepsia, languor, oppression in the diaphragm, jaundice, headache, nervous, bodily weakness, sickness of sight, heart, nervous, dizziness, and a legion of other tormenting diseases. Indigestion produces this blood, and therefore destroys the strength and vigor of the system. To cure the base of the stomach, and enable it to throw off all diseases, nothing is so important and dangerous as to use a purgative. Dr. Clark's Bitters, prepared by Dr. O. M. Clark, Philadelphia. This is a mistake, no fallers in their respective offices. Sold by Druggists and Dealers in Medicines everywhere.

Obituaries.

Harriet Coleman.
Deported this life, on the 13th of June, 1853, of consumption, Harriet Coleman, daughter of Brinkley and Estlin brides—aged 18 years, 1 month and 7 days.

Harriet C. was a weakly every way amiable, tenderly beloved by her associates, devoted as by her parents, and highly respected in the first circle of society in her acquaintance.

But a local consumption made her its victim, and for eight months prior to her death she was the suffering victim of its rage.

And often did she, in her mind, forecast the trial she had to undergo in the evening, when she prepared for the change, her religious friends ceased not to implore the Lover of sinners in her behalf—their prayers were heard; and two days previous to her decease she became convinced of sin, and devoted the prayers of Bro. J. D. Green, who labored (with a zeal peculiar to a minister) until he was nearly exhausted, when he sent for the writer of this notice, who arrived at 8 o'clock A. M. She was evidently under the influence of the good spirit. We attended to sing and pray and to point her to the Lamb of God, so her only Savior, and about 3 o'clock in the evening, when her spirit left her, her religious friends ceased not to implore the Lover of sinners in her behalf—their prayers were heard; and two days previous to her decease she became convinced of sin, and devoted the prayers of Bro. J. D. 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