

Tennesseer Baptist

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The Pulpit.

We need no extended apology, but we must have a devotedly pious and an industrious minister. To no one will be really effective, whose mind is not intelligent, which is not a necessary part of strong faith, true spirituality, and earnestness.

temple of heaven, and animated with a life pure as the life of God.—London Christian Guardian.

matter to engage at all stretch their own mental understandings. Many of these do not often, I admit, come into our assemblies. Still we have men of a cultivated and very respectable order of mind, to whom much the same remarks will apply, and for whom it is supposed a high intellectual faculty is required, something abstract, speculative, logical. And not unfrequently for this class—not usually a very large one—all the other classes of the congregation are neglected. And what proves the mistake and folly of this is, that the very persons for whom this profundity of abstract and philosophical thought is prepared, do not themselves refresh it. Take the more intelligent of our hearers, and it will be found that, after having been all the week engaged in the hard and laborious struggle of life, amidst the cares, perplexities and embarrassments of the world's business, they want, when on a Sabbath morning they go to sit down in God's sanctuary, something better than a dry crust of philosophical research, or metaphysical speculation, or even of profound intellectuality. They want repose for a jaded intellect, and refreshment for an anxious heart. Their longing is, to be reminded of that better world, where their trials and sorrows are unknown. They want to be made to feel as well as to think, by having something furnished for the heart as well as the understanding. They need, and they desire, as Daniel Webster did, to have their connection with eternity kept before their minds, and their whole souls stirred up to prepare for it. They feel, if they have the least religious sensibility, that they are in peril of losing their souls amidst the engagements and anxieties of secular concerns, and they therefore exert to be brought and kept in view of things unseen and eternal.

insulate his hearers, to place each of them apart and render it impossible for him to escape by losing himself in the crowd.

From the Independent PRAYER. God has commanded all men everywhere not only to repeat, but also to pray. He never gives an unreasonable command; nor does he require anything of us which is not in exact accordance with our original nature. It is natural for man to pray. And, even in his present fallen condition, it is impossible for him to get rid of a sense of dependence on God; yet he has a feeling of dependence—a sense of weakness—let him be ever so proud. Hence the naturalness of prayer to man. And though all may not pray in the manner in which the Bible commands, and God would have them, yet, if there be a truth in the universe, it is true that all men do pray.

ing to the rocks and the mountains to fall on you, and hide you from the wrath of the Lamb and his presence forever.—You shall come with him with glory and glory, and with an everlasting crown of glory on your head. A. O. B. Andover, March, 1853.

her confidence in the doctrine, her willingness to die, and that she should reign with Christ for ever. But now the crisis had come. Death seemed near and real. Her hope was shaken. Her faith was being chartered belief was extinct. Her mind was in agony. I spoke, and the first sentence that burst from her quivering lips was, "Oh, I cannot die as I am!" "Are you not now willing to die?" I inquired.—And again she exclaimed, "I cannot die as I am!" But have you yielded up all confidence in your former belief? I asked.—"Oh, yes," she replied, "it can give me no support. I must be directed to the Saviour. I cannot die as I am." She seemed impatient for counsel, as if she could feel the finger of death reaching for the strings of life, with only a moment left her to prepare. At this crisis she appeared to revive. I gave her instructions, entrusted, promised.—God spared her until she rejoiced to hope. And her waiting, to her dying hour, were directed against the delusion that would have raised her soul.—Florida.

Scripture exposition.

His chief shall return upon his own head, and his violent dealing shall come upon his own head. Psalm 7:13.

As I informed you in my letter of last week, Mr. Webster was a firm believer in, and professor of the Christian religion. He was familiar with the Bible, perused it idly, and for a long time, even amid the greatest pressure of public business and official engagements, he found time to read it through with care every year. One of our religious journals, the *Congregational Journal*, gives the following report of some remarks which he recently made whilst seated around his fireside. They are worthy of a place in your columns:

How strikingly coincident were the minds of those two great men on the subject of the most effectual method of preaching. "Yes, it is in this happy art of making every individual of the congregation feel that he is the person addressed, that constitutes one of the chief elements of the power of the pulpit. In order to do this there must be less of the decent and more of the direct address; less use of the plural pronoun 'they,' as of people anywhere and everywhere, and more of the singular 'you,' as meaning the individual present; less about men, and more of 'those at the man's' less of treating religion as a matter of general science, and more of making it felt as a matter of individual concernment. We want power, and here it is; the power to awaken the conscience from its deep slumber, and cause the sleeping transgressor to start up with alarm, as at the cry of 'fire.' Never was this power more necessary than at the present moment to bear down the engrossing and overwhelming influence of trade, pleasure and knowledge—the prevailing taste for all which is shallow upon the minds and hearts of the people, and rendering our preaching abortive and ineffectual. It appears to me, that while we are meeting—and very properly so—concerns measures for building new chapels, we ought to have conferences of ministers in various parts of the country this spring, to consult upon the best means of increasing the efficiency of our pulpit and pastoral ministrations. Something needs to be done—something may be done—something must be done, or perjury, infidelity, and general atheism will yet amply increase. We must arise and build ourselves, for we have too much cause to utter the complaint of the prophet, 'There is none that calleth upon thy name, that stretch up himself in the hold of thee.'

Let it not be imagined from these remarks that I advocate either a wearisome repetition of a few fundamental principles of revealed truth, or a careless, commonplace, or unphilosophical discussion of the great verities of our holy religion. We should have the noblest powers of the noblest intellects for such themes as the redemption of the world by the mediation of Christ; but these are *not* the subjects that should be employed upon such themes, and so employed as to make these themes felt as matters of experience, and not merely heard as subjects of philosophical speculation. Great minds love great things set forth with that beautiful simplicity which is the highest perfection of both art and nature. In this, it has sometimes occurred to me that the higher class of the truly evangelical preachers of the church of England equal many of ours. There is less of elaboration, compass, stretching of the imagination, and nothing in their sermons that is in the nature of our preaching; but this is compensated for by a more elegant simplicity and a greater spirituality and animation pervading the "wisdom of words," but more of the doctrine of the cross in its true scriptural clearness and unadorned glory.

For the Tennessee Baptist. PROFANE SWEARING—NO. 2. Voluntary Confessions of Profane Swearers.

In blaspheming the awful and holy name of God, it is possible that men know not the palpable confession they make before all who hear them.

From the Baptist Recorder. BETH SHORR, Trustee.—You certainly do not regret your former conduct, in forsaking your former masters, that they are not all now left to the mercies of mercenary men, that Dr. Lee is willing to befriend our school, and will try to collect a corps of hard and uneducated men, instead of those of living to take it up, (i. e.) those of our sect who were unfortunately born of such a nature of mothers that refuse to pass the cross on them, when accountants of shame, and the disgrace of appearing before the world as we wish to put on the Lord Jesus Christ.

The general idea taught here is, that the guilty will be overtaken by a punishment similar to that which they intended for the innocent.—He that diggeth a pit (for others) shall fall therein.—God brings this about. And it is such complete equity, that the world justifies it. We will give some examples in which this has taken place.

As I informed you in my letter of last week, Mr. Webster was a firm believer in, and professor of the Christian religion. He was familiar with the Bible, perused it idly, and for a long time, even amid the greatest pressure of public business and official engagements, he found time to read it through with care every year. One of our religious journals, the *Congregational Journal*, gives the following report of some remarks which he recently made whilst seated around his fireside. They are worthy of a place in your columns:

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Christ is All.

Christ is all. He is all to me as the end of the law or righteousness, the substance of prophecy, the sum of the gospel, the life of the promise; my wisdom to direct me, my righteousness to justify me, my consolation to make me happy, and my redemption to make me completely happy in the work of glorification. He is the standard of holiness, the standard of glory, the standard of truth without the least taint or imperfection, the chief among ten thousand. Whatever is desirable on earth, whatever is attractive in heaven, all the graces of time, all the glories of eternity, meet in Him their proper centre, flow from him their proper source, are resolved into Him their proper end. His promise, how precious! His word, how beautiful! His law, how real! His mercy, how immeasurable! His power, how omnipotent! His grace, how overflowing! His success, how profound! His people, how numerous! His presence, how blissful! His studies, how transporting! His gospel, how beautiful! His law, how holy! His promises, how pure! His threatenings, how tremendous! But how full of Him, who of all things has the pre-eminence, can he know the poverty of mortal language, the frustrated nature of the human intellect, the necessity of receiving all our ideas of retreat and eternal objects through the medium of the outward senses, the possibility of doing justice to the most amazing subject. But though the words weigh down the immortal part of present, still I trust I shall arrive there, ere long. I trust I shall arrive there, ere long. I trust I shall arrive there, ere long.

Every act of his pure and holy life shows that he was the author of truth, the advocate of truth, the earnest defender of truth, and the unsparing sufferer for truth. Now, considering the purity of his doctrines, the simplicity of his life, and the sublimity of his death, it is possible that he would have died for an illusion? In all his preaching, the Saviour made no popular appeals. His discourses were all directed to the individual. Christ and his apostles sought to impress upon every man the conviction that he must stand or fall alone, that he must live for himself and die for himself, and give up his account to the judgment seat as though he were the only dependent creature in the universe. The Gospel leaves the individual sinner alone with himself and his God. To his own Master he stands or falls. He has nothing to hope from the aid and sympathy of his neighbors. The divided attention of his disciples do not so preach. Christ and his apostles, had they been deacons, would not so have preached.

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Mad Decrees.

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Early on Monday.

Early on Monday morning of the last summer, a messenger, with hurried pace, entered my garden gate, and hastily sprung the door-bell. He came with the request of a dying woman, that I should hasten to her bedside to administer the sacrament of religion. A few minutes more, and I stood by the bed of the apparently dying and frightened woman. She looked at me with a more than mortal terror, and said, "I have seen her before, when hope of recovery made her comparatively fearless. I had endeavored to convince her of the truth of the doctrine of Universal Salvation. But in the most earnest manner she had expressed her confidence in the doctrine, her willingness to die, and that she should reign with Christ for ever. But now the crisis had come. Death seemed near and real. Her hope was shaken. Her faith was being chartered belief was extinct. Her mind was in agony. I spoke, and the first sentence that burst from her quivering lips was, 'Oh, I cannot die as I am!' 'Are you not now willing to die?' I inquired.—And again she exclaimed, 'I cannot die as I am!' But have you yielded up all confidence in your former belief? I asked.—'Oh, yes,' she replied, 'it can give me no support. I must be directed to the Saviour. I cannot die as I am.' She seemed impatient for counsel, as if she could feel the finger of death reaching for the strings of life, with only a moment left her to prepare. At this crisis she appeared to revive. I gave her instructions, entrusted, promised.—God spared her until she rejoiced to hope. And her waiting, to her dying hour, were directed against the delusion that would have raised her soul.—Florida.

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TERMS—\$3 per annum, in advance.

To names of new subscribers will be received, unless accompanied with the money.

All letters on business, or intended for publication, should be addressed "Tennessee Baptist," Nashville, Tenn., post-paid.

Persons sending us the subscription price of five dollars, shall receive the sixth copy gratis for one year.

Bank Notes current in the States where issued, will be taken as pay.

Persons desiring their paper to be transferred from one Post-office to another, should invariably give the name of the old office. It is an imposition to send back papers to be informed of the old Post-office address as the new, to avoid mistakes.

Advertisements will be taken to a limited extent that are not incongruous with a religious newspaper.

Advertisements for Schools are charged for like any other.

Postage, whether original or selected, appended to Marriages or Ordinary notices, cannot be inserted.

Office of the Tennessee Baptist over the Baptist Book Store and Station, in the Southern Building, on Union Street, two doors from the Bank of Tennessee.

GRAY & SHANKLAND.

For Sale by J. M. D. Co. of Nashville, Tenn. is a new collecting agent for sundry accounts in the counties of Chester, Wilson, Smith, and a few in the borderland.

GRAY & SHANKLAND.

Notice. The notes of the Bank of East Tennessee at Knoxville, are taken as per in payment for subscription to the "Tennessee Baptist."

GRAY & SHANKLAND.

May 7, 1853.

A Question Dedicated to the "Christian Age."

One of the editors of this Campbellian paper has seen fit to make sundry amendments upon us, which we care not to notice, we take this occasion to propose him a fair question, which we shall expect him to answer, categorically, if he is not afraid to avow his position.

Will, or will not, the Christian Age endorse the contents of the following?

ACTUAL TESTIMONY.—"That made the church—was any way rejoicing? Was it because he had some different text explained? Or was it because he had some distinct hope or promise prospect of enjoying pardon and acceptance after death, or after the lapse of certain years of travail and of trial? No, indeed; he had found, what thousands before him had experienced, peace with God, from a conviction that his sins had been ACTUALLY FORGIVEN IN THE ACT OF IMMERSION. Indeed, the preaching of the gospel, as well as all his writings, embrace this as a fact never to be called in question."

Christian Baptist, p. 422.

"Remission of sins cannot be enjoyed by any person before immersion."—E. M. H. vol. 1.

The above, we understand, clearly expressed Mr. Campbell's views of the design of Christian Baptism, and in the doctrine of current Campbellism, answered. Will the "Age" endorse Mr. C.'s or not? Let our brethren read these to Campbellians, and ask them to endorse them, or call upon them to repudiate Campbellism.

Baptists teach that baptism is the sign, or public profession of the forgiveness of sins, the proof of which consists in his own bona fide, having found peace with God.

We would advise the Christian Age to do itself no harm. The Life of Alfred Bennett was an authentic work, and Rev. A. Bennett was a responsible man. We claim, also, to be an authentic every word on write. Our exposure of the teachings of Campbellism has been full, frank, and our questions just, as candid Campbellians have admitted. Will the "Age" keep its temper, and answer our questions above?

The Discipline Admitted Imperfect!

We call the attention of our readers to the following, which we clip from the Memphis Advance. Please to notice:

1. The Discipline is intended to be the important rule of a church man. A frank and truthful admission, truly.

2. There are portions of it so important as to be regarded as omitted.

3. But still each one who joins the Methodist Society can be required, if the preacher does not perform himself—is faithful to his solemn vows—to place himself to believe, observe and practice each and every rule and regulation.

And 4. If he protests against any regulation, however imperfect and pernicious it is admitted by even the law-making clergy to be, he renders himself obnoxious to exclusion from the society, for such a manly and Christian protest. Such is Methodism—A RELIGIOUS DESPOTISM!

A LETTER TO G.

"Dear Brother G.—In your article of September 2nd, headed 'Congregational Methodism,' I see a sentence which causes me to write to you. I do not doubt but you are an honorable, God-fearing man, and you will give me liberty to say just what I think. Your aim seems to be good, and while you are pursuing your main design I go with you, stopping a word or two and one question.

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For the Tennessee Baptist.

Humburg and Woods' Nativity.

BROTHER GRAY:

A writer calling himself "Vindex," has seen proper in the Baptist of the 9th inst., to stigmatize the American Bible Union, as "a humbug, and a wooden antique business." And after making several statements concerning the same, which cannot be justified by the facts in the case, he closes his epistle by telling Southern Baptists "to subscribe to the Bible Revision Association," whose main object is to aid this American Bible "humbug and wooden antique business." How consistent! He assails the Bible Union with unguarded facility, he applies epithets to it which its most ardent foes have never attempted to use, and then as if anxious to screen himself from merited indignation and scorn, he calls himself "a friend of revision," and speaks in behalf of the Bible Revision Association. Notwithstanding his professions of friendship, the bait won't take. The disguise is too thin. Revisionists have no need of such friends. They prefer open manly enemies.

"Vindex" pretends to assail the Bible Union as the antagonist of all other Bible organizations, but with due respect, I am more than half inclined to think that his starchy bows are intended to fall short of New York. He is as much opposed to the Bible Revision Association in the South, as he is to the Bible Union in the North, though he is too stupid to say so in the public papers. If I am not mistaken in the man, he has private views for private ears.

He says: "The Bible Union is constituted a mammoth Society, with the world as its field, and I suppose the millennium its limit. It is thus antagonistic to all other Bible organizations, and in proportion as its interests are subserved, others must be injured."

The opponents of the "Union" in the North, object to it, because it does not confine its work to the revision of the English Scriptures, and leave the work of distribution to the American and Foreign Bible Society. This is the head and front of the offence. The old society may "frown down" the Union, treat it with contempt, assail it with ridicule, misrepresent its plans, blacken the characters of its officers, deny them the privilege of self-justification, and declare in the face of Christendom in its own behalf "that it will not circulate the Scriptures in the most faithful versions that can be procured." And yet the Union must quietly submit, retire from the field, and leave the revised Bible to the tender mercies of its foes.

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By, antagonistic to the Revision and Foreign Bible Society, and justify so. As usual I defend it. I regard the Southern Bible Board as a Southern Society, having a limited home-field, with no antagonism to the Revision and Foreign Bible Board, and "Southern Bible Board," National Society, having precisely the same field before them, and the same object in view, why then, I think with him, that the Union should restrict itself to the work of revision, and leave the work of distribution to the Southern Bible Board. But here lies the fallacy. These societies occupy different fields. The one is necessary in the South, the other in the North. Let them occupy their chosen fields, and pursue their chosen work, and there will be no antagonism between them. The day has not arrived when the Southern Board can claim the North as its field any more than a Northern Board can claim the South.

MEMPHIS.

For the Tennessee Baptist.

BROTHER GRAY:

With this communication, I send you a specimen of a Literary, Scientific, Historic and Theologic production, emanating from the pen of his lower South. Heretofore, you may have fastened yourself that you had some talent, at least, up your way. But, sir, it is all a mistake, for it has left you and come down to "the Sunny South." And that is not all, but it is all centered in one single, mighty man; and if you don't believe it just read the document sent you, and all your skepticism must give way. Now as we have no distinguished institutions down this way, competent to "confer Degrees," you doubtless would confer a great favor, by sending this mighty production to some of yours, that its redoubtable author might obtain the just meed of his valor, the much coveted title of D. D. But let it not be a little d. d., for that title, I think, he already has.

But doubtless the reader is already more than anxious to learn the purport of this great wonder, the prodigy of its age; and its renowned author—very well. All attention now! "Debate on Baptism," between the Rev. R. J. Mays, of the Baptist Church, and the Rev. Thomas N. Gardner, of the Methodist Episcopal Church, in which the modes and subjects of Baptism are discussed. Held at Concord Church, Madison county, Florida, October 7th and 8th. By Rev. T. N. Gardner of the Florida Conference.

There, reader, you have it in full. The laboring mountain has produced its issue, sure enough; and now, having stated my case, as the lawyers would say, I come down soberly and seriously, to pay my respects to the diminutive stranger.—Not that I intend a review of Mr. Gardner's pamphlet, (if indeed reviewable it be,) but only to notice, at present, some of the glaring features and inconsistencies, not to say falsehoods, of this rare document—the manner of its publication, &c. &c.

The circumstances of the whole matter, then, are about these. Some two or three years since, as the Most Holy Father, Bishop and Protector of Methodism, was in faithful discharge of his most holy office, in presiding over the Florida Conference, either, I suppose, by the hearing of the ear, (the conference year,) or by intuition, the melancholy fact was made known that Methodism was awfully waning in Madison county. That the *Dippers* had become numerous, and fearfully bold inasmuch that they even dared, and that from their own pulpits, to assert that "immersion was baptism." Presumptuous mortals! Now what on earth is to be done? The holy man is at a loss, and all the classic images of that oblique-visioned assembly, the embodiment of Methodism, are still taxed to a farther extension; and thus they sit in awful silence—and thus they muse melancholyly conclude. What on earth shall we do? Methodism waning in Madison! The Baptists are the alert and gaining ground. O, these troubles! American, Republican institutions! They'll have the death and destruction of Methodism yet; but for them, we'll immerse in the icy cold water, a few of these presumptuous *Dippers*, then we could have peace indeed, and Methodism would soon over the land; indeed! O, Washington, Franklin, Jefferson! would you had been dead, and you had forgot that chain of Republicanism, which alone sustains our holy seat, from the sun of the sword and the lagot. O, thou most holy, revered and honored Wesley! peace to your memory; how it would ease vex the sainted soul, to look down and behold the presumption of men, and the full commission of thy fears, to refer to American Republicanism, on the property of thy established and dethroned child, Methodism! Silence is broken. An idea is conceived and brought to birth. A sacrifice for Methodism must be made. But who will throw himself into the breach to save Rome? Behold silence again pervades the august body. The eyes of an Argus, though they were gifted with the vision of the Hebraean lanes, could not have penetrated so suddenly deep, to discover the commission, raging in the bosom of a young saint of Methodism upon that day.

"I step forth, Ombudsman, I may dare to say, but, (then,) I have nothing to say, neither reputation nor honor; and should I, by chance, stamp the sacred, bright and glorious in the prospect beyond. On the one hand, a thing not to be lost, for, (as it stands) on the other, such a step is a sacrifice, a sacrifice, and above all, 'D. D.' to crown all my obligations. I am so involved in my heart's blood. Here on I stand, O, Bishop, good man!" All eyes were directed to the youthful champion, and every tongue involuntarily exclaiming, with exulting admiration, "It is Thomas N. Gardner!" Preliminary motions arranged, and the him committed "The guardianship of the

By, antagonistic to the Revision and Foreign Bible Society, and justify so. As usual I defend it. I regard the Southern Bible Board as a Southern Society, having a limited home-field, with no antagonism to the Revision and Foreign Bible Board, and "Southern Bible Board," National Society, having precisely the same field before them, and the same object in view, why then, I think with him, that the Union should restrict itself to the work of revision, and leave the work of distribution to the Southern Bible Board. But here lies the fallacy. These societies occupy different fields. The one is necessary in the South, the other in the North. Let them occupy their chosen fields, and pursue their chosen work, and there will be no antagonism between them. The day has not arrived when the Southern Board can claim the North as its field any more than a Northern Board can claim the South.

MEMPHIS.

For the Tennessee Baptist.

BROTHER GRAY:

With this communication, I send you a specimen of a Literary, Scientific, Historic and Theologic production, emanating from the pen of his lower South. Heretofore, you may have fastened yourself that you had some talent, at least, up your way. But, sir, it is all a mistake, for it has left you and come down to "the Sunny South." And that is not all, but it is all centered in one single, mighty man; and if you don't believe it just read the document sent you, and all your skepticism must give way. Now as we have no distinguished institutions down this way, competent to "confer Degrees," you doubtless would confer a great favor, by sending this mighty production to some of yours, that its redoubtable author might obtain the just meed of his valor, the much coveted title of D. D. But let it not be a little d. d., for that title, I think, he already has.

But doubtless the reader is already more than anxious to learn the purport of this great wonder, the prodigy of its age; and its renowned author—very well. All attention now! "Debate on Baptism," between the Rev. R. J. Mays, of the Baptist Church, and the Rev. Thomas N. Gardner, of the Methodist Episcopal Church, in which the modes and subjects of Baptism are discussed. Held at Concord Church, Madison county, Florida, October 7th and 8th. By Rev. T. N. Gardner of the Florida Conference.

There, reader, you have it in full. The laboring mountain has produced its issue, sure enough; and now, having stated my case, as the lawyers would say, I come down soberly and seriously, to pay my respects to the diminutive stranger.—Not that I intend a review of Mr. Gardner's pamphlet, (if indeed reviewable it be,) but only to notice, at present, some of the glaring features and inconsistencies, not to say falsehoods, of this rare document—the manner of its publication, &c. &c.

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Paul before Agrippa.

The royal court is gathered now; The King is seated on his throne, The crown is on his golden hair, And round him sit the grandees...

The immersions of John Under the Christian Dispensation. However Open Communionists disagree among themselves, yet they all agree to prove that the immersions of John were not under the gospel dispensation.

1. That the immersion of John belonged to the Christian Dispensation. Jesus says: "From the days of John the Baptist..."

2. John and Jesus were both preaching and baptizing at the same time. "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them and immersed."

3. The terms of John's immersions were identical to those of Jesus. "Both John and the Apostles immersed their candidates on a profession of repentance towards God and faith in the Messiah."

4. That a church composed partly of immersed believers, partly of believers who have never been immersed, and partly of those who were sprinkled, washed, immersed, or had water poured upon them in infancy, is scripturally organized.

5. That a church composed only of immersed believers, is opposed to the commission and apostolic example.

that walketh disorderly, and not after the tradition which he received of us. Second, it is in opposition to the enlightened judgment of the age in which we live...

6. Conclude. Make sure that you really have an idea, and then record it in the shortest possible terms. We want thoughts in their quietness.

7. When your article is completed, strike out nine tenths of the adjectives. The English is a strong language, but will not bear too much "redciding."

8. Avoid all high flown language. The plainest Anglo-Saxon words are the best. Never use adjectives when nouns will do as well.

9. Make your sentences short. Every period is a mile stone, at which the reader may halt and rest himself.

10. Write legibly. Don't let your manuscript look like the tracks of a spider dragged in ink. We shall not miscopy one for a genius, though he writes as crabbedly as Napoleon.

Rules for Writers.

- 1. Be brief. This is the age of Telegraphs and Steamships. 2. Be plain. Don't write all around a subject without hitting it. 3. State facts, but don't step in moralise. It's droopy business. Let the reader do his own reasoning.

Tus PRINCE OF CRIMINALS.—I am a criminal if I introduce into my neighbor's home anything which impairs the health of my fellow-citizen.

Or if I do anything to corrupt the morals of society. Or if I destroy the character or the life of a human being. Or if I take my neighbor's property without returning an equivalent for it.

Or if I invade the family circle and destroy or weaken the relation of husband and wife, parent and child. Or if I knowingly and wantonly expose my neighbor's house to the torch of an incendiary.

Or if I encourage licentiousness and debauchery. Or if I nerve the arm of a highway robber. Or if I am a liquor-seller I do all these things, and am therefore fairly entitled to the honorable appellation of the "Prince of Criminals."—Organ of Temp. Reform.

The FOUR REASONS.—There was a certain nobleman, says Bishop Hall, who kept a fool, to whom he one day gave a staff, with orders to give it to one who was a greater fool than himself. Not many years after the nobleman fell sick and died. The fool came to see him. "I must shortly leave you," said the nobleman. "And whither art thou going?" "Into the other world," said his Lordship. "And when will you return again, with it in a month?" "No." "Within a year?" "No." "When, then?" "Never!" said the fool; "and what preparation and provision hast thou made for so long a journey, and for thy happy entertainment there, whither thou goest?" "None at all!" "Noli," said the fool; "none at all! Here, take my staff, for with all my folly, I am not guilty of such folly as this!"

Liver Complaint, Dyspepsia, Jaundice, Chlorosis or Nervous Debility, Diseases of the Kidneys, and all Diseases arising from a Disordered Liver or Stomach.

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ALFRED THOMAS HOWELL, ATTORNEY AT LAW, Clarksville, Tenn. WILL attend promptly, and faithfully, to any business which may be entrusted to him. He refers to Judges Green, Elder and Crenshaw, of the Tennessee Law School, and to the Professors of Law at the University of Virginia, as his best authorities.

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