

# Tennessee Baptist

PUBLISHED WEEKLY BY GRAVES & SHANKLAND—J. R. GRAVES, Editor.

VOL. X.

NASHVILLE, TENNESSEE, SATURDAY, OCT. 22, 1853.

NO. 7.

A Short Review of a Discourse Published by G. W. Logan, on the Plan of a Saviour; having for his Motto, "Preach the Word."

By J. A. N. of Missouri.

[CONCLUDED.]  
My friend, on 9th page, says, "The Christian believes all God's book," yet, as he is liable to err, God gave a remedy, and has suspended the whole of revealed truth on the profession of faith. And to establish this, he quotes Peter's confession, thou art Christ, the Son of the living God. Intend, says he, to bring up from beneath the religious rubbish that has concealed for centuries its divine proportions. System-makers seem to have overlooked it. Upon this rock, says the Saviour, alluding certainly to the confession of faith, I will build my church, and the gates of hell shall not prevail against it; and for proof, my friend quotes John, the beloved—many other signs truly did Jesus in the presence of his disciples, but these things are written that you might believe that Jesus is the Christ, the Son of God, and, believing, have life through his name. And again, whosoever believeth that Jesus is the Christ, is born of God—My friend seems unfortunate in his choice of texts, for while attempting to prove one favorite point, he stabs the heart of his theory. But what have these texts to do in proving that Peter's confession was the rock, in place of Christ himself? John the beloved's history of the life, sufferings, death, and resurrection of Christ, as a whole, is here alluded to, that men might believe that Jesus was the Christ, and, believing, they might have life, and be saved from sin and death. Now, cannot my friend believe this emphatic language of the beloved disciple, "that whosoever believeth that Jesus is the Christ, is born of God?" I have greatly the advantage of my friend in these things. I try to put implicit confidence in what God tells me, and when I am told, "he that believeth and is baptized shall be saved." I believe it is true. And when I am told, "he that believeth shall be damned," I believe it is true. And when I am told, "he that believeth on me shall never die," I believe it is true. Were it not so, God is true, and never leaves vital truth to chance. But does Peter's confession prove that Christ was not the rock spoken of? My friend says he long since learned to bow to the Bible. There is more than one way of bowing to what one esteems the Bible, and after all, does not bow to the God of the Bible; and his theory is about this. God at one time could, and did, create out of nothing, all things that are made, after which, God ceased from all his works of creating and infused the law of power into all creation after its kind, including his holy institutions of the gospel, and hence through the power of law, his creatures do now create, as did God in the beginning, and hence the idea, God is not in all creation now Creator, in the sense he was in the beginning, and, in the sense only that he pervades the acorn that produces the tall oak, and hence the Bible idea of bowing to the confession of the fact, rather than the fact confessed, which was Christ the Son of the living God, "upon this rock will I build my church and the gates of hell shall not prevail against it;" for he is placed far above all principalities, and power, and might, and dominion, and name that is named, not only in this world, but also that which is to come; and God has put all things under his feet, and gave him to be the head over all things to the church, which is his body.—Eph. 1: 21. "Behold," says God, "I lay in Zion a stone, a stumbling stone, and rock of offence, and whosoever believeth on him shall not be ashamed." Romans 9: 3. Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, and a sure foundation, he that believeth on him shall not make haste.—Isa. 28: 16. Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded."—Peter 2: 6. And again, for they drank of that spiritual rock, and that rock was Christ; yes, that rock was Christ.—1 Cor. 10: 4. Who, says the Psalmist, is a rock, save our God? We could multiply greatly, but this is overwhelming in proof that Christ, and not the profession of Christ, is the rock upon which his church is built. "The unaccountably strange how men lose themselves in the mist of darkness by speculation on divine truth, for it would seem the idea is, the confession of truth is truth, the confession of Christ is Christ, the circumcision of the flesh is the circumcision of the heart, immersion into water is the immersion into Christ, all of a piece." I see not how my friend gets at the idea, except in this way, "believing in the word, and then, having done so, my friend falls here, too, in giving his father's book for all his arguments. Now, doubtless, this is true, without say-

ing to, or taking from. This agrees also with Paul's relation of Abraham's faith being counted unto him for righteousness.—Jesus said he that believeth on me shall never die. Would any sane man require more witnesses than Peter, Paul and Christ himself, to establish one fact? Such men prefer blind paths to plain roads—ambiguity to a thus sayeth the Lord. This is a hard saying, but no less true. And again my friend quotes Paul's baptism—"Arise and wash away thy sins." Now it is clearly to be learned in the history of Saul's conversion, that he received the Holy Ghost and his eyes were opened, prior to his "washing away his sins by water," as did Cornelius and friends, on Peter's preaching unto them Jesus. This proves clearly that Paul was at peace with God, through faith in Jesus Christ. It is just such figurative, and fragmentary materials that the system of my friend is built on. My friend on 14th page does not mean to be understood that feeling is not necessary in religion, he only intends to enter his protest against the abuse of feeling, so common in the theology of the day. To say you feel your sins are pardoned, is an abuse of speech—an absurdity. There is, says he, "a higher ground of assurance than blind feeling, scarcely definable." This is the very ground that the Ruler disputed who came to Jesus by night, and hence, I present to my friend what Jesus said to the Ruler, "Except a man be born again he cannot see the kingdom of heaven." The man marvelled, "Marvel not said Jesus, ye must be born again." The man was still amazed. "The wind bloweth said Jesus where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh nor whither it goeth, so is, yes, so is every one that is born, yes, born of the Spirit. For, says God, in another place, and the natural man (one not born of the Spirit) receiveth not the things of the Spirit, for they are foolishness unto him." This seems to be the idea of my friend, they are foolishness unto him, neither can he know them, because they are spiritually discerned. My friend says there is no evidence in God's book that any does, or ever did, of course he means, have any evidence of the forgiveness of sins: "for forgiveness," says he, "does not take place in us, neither is it anything done by us, and therefore it is an absurdity." How is it that my friend is so infatuated, that a great deal of God's word escapes his notice? Hear what the finger of God says. "Now he that hath thought us for this same thing, is God, who also hath given, yes, given unto us the earnest of the Spirit,—earnest is the first fruit, that which is in advance, and gives promise of something more to come. I will omit chapter and verse, but will give Bible names for Bible things. For ye have not received the spirit of bondage to fear, but ye have received the spirit of adoption whereby we cry Abba Father. The spirit itself bearing witness with our spirit that we are the children of God. He that believeth on the Son of God hath the witness himself, yes, in himself, therefore, being justified by faith we have peace, yes, peace with God through our Lord Jesus Christ. Hope maketh not ashamed, (no when we have this hope we are not ashamed nor afraid to confess Christ before men,) because, yes, because the love of God is shed abroad in our, yes, in our hearts by the Holy Ghost, which is given, yes, given unto us. I will not multiply further. One that would reject this much, would also reject Christ himself. Then it is understood that my friend's plan of salvation, to not be mistaken I repeat in another form, first a full christian faith, yet his faith is worthless unless he add repentance, worthless yet unless he add confession, worthless yet unless he add immersion into Christ, by being immersed into water—the fact of the sinner's knowing that he confessed, and was immersed into the name of Christ, gives all the assurance, peace and consolation that his sins are pardoned, claiming the promise of God on what they have done for themselves. Now it can be seen how far my friend has failed coming up to his motto, "preach the word." My friend has failed first, in not proving that the faith that takes hold on Christ is first, in the order of time by an unpardoned sinner. Second, in not proving that an unpardoned sinner ever possesses the faith required by the gospel of Christ. Third, in not proving that Christ has substituted the profession of faith for the rock of salvation, in place of himself. Fourth, in not proving that God requires as conditions of salvation, confession and baptism. Now what must be the conclusion of all who are not submerged in that error of errors? There can be but one opinion by all candid people who are not in that mist of darkness. Who have the best authority to speak of coming suitable phrases to suit their untangled pre-

ferences? It is monstrous, indeed, that men should use such epithets that are unable to sustain the first proposition from "thus saith the Lord" of their own theory, and at the same time brand others with "coming phrases." I have yet to learn, how far men can be led into error through the influence of another. O, that men would read for themselves! believe for themselves! and practice for the glory of God! I have noticed the most mischievous errors, errors that are calculated to deceive, especially those who are otherwise honest, but yet, ignorant of the general tenor of the New Testament doctrine; other causes, I grant, may lead some into this conspicuous error, but by far the greater number is attributable alone to not having first made the truths of the Bible their study; and hence I recommend something different from what christians so rarely ever do. Study the general tenor of the Bible, and especially the New Testament of our Lord, and if done sincerely, and prayerfully, it will lead the enquirer gently to the never-failing truth of God. There will be no need of coined language to arrive at the truth. It is simple English, easily comprehended by the most simple reader. "Guides are helps, if they are not blind guides." But after all, God's word is (were one cast on an island alone) the sure guide for all seekers after truth.

In conclusion, it may be, (as is apt to be the case,) my friend may find a great deal of fault to my plain speaking, as well as the plain array of evidence, overturning his plan of salvation. I ask, should not vital error be met plainly? Can error be abused? Shall the fathers of God and lovers of his cause not be decisive against error? I cannot serve any thing but the truth. After passing threescore years, nothing can be my motive but the cause of God, and the suppression of error. Except the Lord keep the city, the watchman waketh but in vain. My blessing is upon thy people. O Lord, cause Zion to prosper and flourish—truth to be advanced—error to be dethroned—and God glorified!

For the Tennessee Baptist.  
To the Abbeiden Association, Mississippi.  
DEAR BRETHREN:  
You remember when I visited your Association in the fall of 1850, you pledged yourselves to sustain a Native Indian Missionary, provided one could be recommended to you. At a meeting which commenced on the 7th of this month, and which continued five days, Bro. Samuel Worcester, a native Choctaw, was called and ordained to the gospel ministry. Bro. Worcester has been preaching the gospel for some years, is a man of piety, was educated in Kentucky, and I recommend him to you, as being in every respect worthy of your confidence and support. Bro. Worcester has a family, and he feels it to be his duty to educate his children, but he feels that he is not able to do this, and at the same time, loose much time in the preaching of the gospel, as he is a poor man; \$100 would remunerate him for his services. Will you please let me know what you can do for him.

We rejoice to tell you, my brethren, that the Lord is blessing our feeble efforts among the Choctaws. Since about the commencement of our present Academic vacation, twenty-two have been added to our Zion by baptism. And although our minds have been much perplexed by the financial condition of our Board, yet we have been made to rejoice at seeing many laying hold on eternal life.

Very truly, yours,  
A. MORFAT.  
P. S.—My Post-office is Armstrong Academy, Choctaw Nation.  
Sept. 18, 1853.

For the Tennessee Baptist.  
CROCKETT, TEXAS, Sept. 13, 1853.  
MR. EDITOR:  
I am always glad to see the "Baptist," and to know how the good cause is progressing in your State, and the adjoining ones. I have been thinking some one might feel an interest in leaving from this part of the world.

The Baptist church in this place is increasing in numbers, considerably. Bro. Morrill, our Pastor, made an appointment for a meeting, commencing Friday before the Second Sabbath in August. The Lord blessed our labors, and there were about 30 conversions. The good cause is being built up here, and God's name will be glorified. We have no house of worship of our own here, but we are now raising funds for that purpose, and are determined to have a house very soon. Willing you a speedy return of good health.

I remain yours, truly,  
V. B. V. V.

For the Tennessee Baptist.  
BROTHER EDITOR:  
I see it sometimes announced in the Baptist that school teachers, and some of the public generally, that I am in great need of one who can read the English language well, and has some tolerably good idea of English Grammar. I will give good wages, say \$1000 per year, and furnish the book which I want read. The object which I wish to have accomplished is, to find the chapter and verse in which is given the command to baptize children—i. e., infants. Now if you, or any of your many readers know of any individual wishing to undertake such a work, you will please inform the same where he or she or they can find employment. Very respectfully,  
J. C. VINCENT.  
Pontotoc co., Miss., Sept., 1853.  
P. S.—It may be that Dr. McF. knows of some one who would like to undertake such a work—i. e., to find the chapter and verse in which the command is given to baptize infants. If he should know of any such, I hope he will not be backward in giving this information. J. C. V.

For the Tennessee Baptist.  
BROTHER EDITOR:  
The Lord in mercy has been pleased to answer the prayers of his children, and to visit some of the churches in this vicinity, with the reviving, refreshing influence of his Spirit, thereby greatly comforting and encouraging our hearts, and adding much to our numerical strength and moral influence.

At a meeting held with the Cold Water Church, Marshall County, Miss., commencing on Friday night before the 2d Sabbath in August, 1853, conducted by Rev. Jas. Rogers, (his pastor,) with such other ministerial help as could be procured, the church was nobly to the work, and the power of the Lord was mightily displayed in the conviction and conversion of many souls. Nineteen were received by the church as candidates for baptism; eighteen of whom were, on the 10th, the last day of the meeting, buried with Christ in that solemn rite, by Bro. Rogers.

On the day preceding the close of the above named meeting, the writer was obliged to leave to commence a meeting in a neighborhood ten miles east, and found that great preparations had been made for the meeting, and that the people were very anxious upon the subject. On Saturday, the first day of the meeting, the rain prevented the people from meeting until night; and on Sunday, until 3 o'clock in the evening, at which time, and at night, there was a large congregation in attendance.—On Monday morning it was evident from the solemnity pervading the place, that the Lord was in our midst. Bro. Rodgers and others came to our help; professors became much revived, and sinners began to bow in penitence at the altar for prayer. The meeting continued seven days and nights, during which time 24 professed to find joy and peace to their souls, in the pardon of their sins, and the implantation of the hope of eternal life by the Holy Ghost. Seven were buried with Christ in baptism at the close of the meeting. Many others, it is expected, will come in soon. Seldom have been witnessed more general rejoicings amongst christians, more pungent convictions amongst sinners, and clearer and brighter manifestations in conversion than at this meeting. All the ministers being obliged to leave to attend other meetings, this meeting was brought to a close on Saturday noon at the water.

After a ride of 45 miles, I arrived at the "Carolina" Church, DeSoto County, on Monday, and found a very interesting meeting in progress. This young and enterprising Church is under the pastoral care of Rev. I. S. Parker, and bids fair to become a strong and influential body. Here, too, the Messenger of the Covenant visited His temple. Christians were made joyful in their house of prayer. Many sinners bowed in penitence at the foot of the Cross, soliciting an interest in the prayers of the children of God. Some eight or ten professed to find the Saviour precious to their souls; and 16 were received into the fellowship of the Church upon a public profession of their faith in Christ and baptism. This meeting continued ten days, but the writer was again obliged to leave a day before the close, and after a ride of 16 miles arrived at the Peach Creek Church, Panola County, on the 1st Sabbath morning of September, and found a large congregation in attendance, with Revs. G. B. Waldrop and W. H. Renfro to administer unto them the word of eternal life. The meeting continued 5 days, during which time 20 professed to emerge from nature's darkness

into the glorious light and liberty of the children of God, and many more were anxiously enquiring the way to Zion. A long continued rain storm brought this meeting to a close sooner than it otherwise would have been, but not, as we trust, until much good had been accomplished. Bro. Renfro is to attend them again on the 3d Saturday and Sabbath in this month, when it is expected that some few will obey the command, and submit to the ordinance, which Peter says is a figure of the resurrection of Jesus Christ.

At the above named meetings some sixty professed religion, and forty-one were added to the Church by baptism. Surely the Lord is doing great things for us whereof we are glad. IRA TOWNSEND.  
Como, Panola Co. Miss., Sept. 12, '53.

For the Tennessee Baptist.  
BROTHER EDITOR:  
The following is an extract of the proceedings of the Baptist Church at Princeton, Ark:  
"Whereas, in a course of Providence it seems to have become necessary that our esteemed brother, Rev. Wm. H. Wyatt, should withdraw his services as Pastor from the Baptist Church at Princeton, after having served the same for more than two years. The cause of withdrawal is in consequence of his having removed off some twenty five miles on the opposite side of the Saline river, and also for the purpose of supplying a much more desolate field, in which the Macedonian cry is heard aloud; therefore,  
Resolved, That we recommend him to the kind regards of the churches, brethren, and communities, in which his lot is or may be cast, as a faithful herald of the cross, in proclaiming the glad tidings of salvation to dying man.  
Resolved, That he carries with him our best wishes for his future usefulness; and that the Lord make him able to labor to the good of immortal souls, and the upbuilding of His kingdom, thereby glorifying His name and adding many seals to his ministry.  
Resolved, That a copy of the preceding preamble and resolutions be furnished Bro. Wyatt, and one sent to the Tennessee Baptist for publication, and that they be spread upon the minutes of the church.  
Done by order of the church in conference, on Saturday before the fourth Lord's day in June, 1853.  
Test, MILLER W. McCRAW,  
Ch. Clerk."  
For the Tennessee Baptist.  
Duncan's John the Baptist.  
I have read with much interest your review of Duncan's Life of John the Baptist. I am glad to know that you not only point out the inconsistencies of Methodists and Presbyterians, but you have independence of character enough to let your erring Baptist writers know that their anti-baptistic productions shall not be permitted to pass unrebuked. I had obtained a copy by mail, and had read it through carefully, and marked with my pencil the numerous objectionable places, with a design to write a review of the book; but concluded that some Baptist editor would undoubtedly do this at an early period.—Your editorial is the first rebuke I have seen—I thank you for it—and I am confident your intelligent readers are pleased to see your very just and well merited condemnation of the book. The Southern Baptist Publication Society has elevated itself in the estimation and confidence of all consistent Baptists, by refusing to publish it as one of its standard works. Indeed, it must die a natural death—Baptists cannot support it, and the other denominations have no use for its tinsey-wooly fabric.

I agree with you fully, that the views given on pages 207-8-9-10-11-12, destroy the inspiration of the gospels, and consequently their authority, as our infallible guide in faith and practice. "They are such as Baptists cannot indorse or circulate." The very name of the book has, no doubt, given it pretty wide circulation in our country, through the post-office facilities. But our good old-fashioned, common-sense, Bible-reading Baptists, who may have ordered the work through the mail, will not be ready after reading it, to recommend it to their neighbors.

I regret that any Baptist should have published such a work, at any time, but especially that it should make its appearance in New Orleans, a place in which we have such great need of a sound Baptist theology. "The Lord! I consider it as having the least claims to Baptist patronage of any book I have ever known issued under the sanction of any intelligent Baptist man. Yours, in every good sentiment, A. S. WALKER."

The Tennessee Baptist

NASHVILLE, TENN. SATURDAY, Oct. 22, 1853.

TERMS—\$1 per annum, in advance... No names of new subscribers will be received...

Baltimore Convention and our "Jottings," No. 2. Having vindicated in our last, a remark we made in conversation while at the Convention...

Our only concern is to have our motive for "jotting" understood, and it shall be. We cast no reflection upon the brethren in Baltimore...

First. "Dr. Fuller follows Bro. Brantley on Sabbath morning in an exhortation of nearly three-quarters of an hour..."

REMARKS.—The Sabbath sermons were not Convention sermons! Quite strange! Then Bro. Fuller will, at this late date, have his brethren understand that he never offered his pulpit on the Sabbath...

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district associations or even ministers and deacons' meetings are held with their churches. We cannot conceive how that pastor would be regarded by his brethren who would claim to fill his own pulpit on the Sabbath during such meetings!

REMARKS.—We stand corrected. Dr. Baker preached on Saturday night, instead of Monday. The gross impropriety of thrusting ordination services upon the time allotted to the annual sermons of the Southern Baptist Convention is acknowledged by "Justice."

At your request, I furnish you with the following statement. On the Saturday evening the Southern Baptist Convention was in session in Baltimore, just as I entered the First Baptist Church to preach the sermon on Domestic Missions before the Convention...

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The Index and Our Review of Von Rhoden. In the last issue of the "Index," the editor has worked himself into considerable wrath, and assumed an attitude quite belittling towards the Tennessee Baptist and its editor...

Mr. Campbell in the last "Harbinger," commending the Campbellite Society in Hopkinsville for closing their House of worship against Mr. F., says: "A crusade, in favor of the revival of a new form of Purgatory in Southern Kentucky has commenced. Mr. J. B. Ferguson has never retracted his posthumous mission to the 'spirits in prison,' for their conversion. This ghostly mission he yet teaches, and from the indications given, he is determined to teach. What else could the brethren do, who repudiate this revival of the Purgatory? Should they fellowship those who believe in it and teach it? If so, why not fellowship other Universalists and Restorationists? Can any one give a reason? I can not."

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For the Tennessee Baptist. AM I A CHRISTIAN? "I must confess to you that I most sincerely fear that I am not a Christian—that my carnal heart has never been changed."

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And I hereby request my former acquaintances and brethren of the Muscicola Association, Alabama, to come over into this inviting field.

I am now at the Rocky Bayou Association which met with New Hope Church, three miles from Smithville.

The Association passed unanimously the following resolution: Resolved, That we cordially approve, and will heartily co-operate with Rev. P. S. G. Watson in his contemplated "History of the Baptist Denomination in the State of Arkansas."

Bro. Watson has removed from Batesville to Phillips county. His Post-office is Helena. That my correspondents may know my Post-office, please say, "Wild Hawk," Izard County, Arkansas.

As it is always a matter of interest to me, to read of revivals of religion, I will give you a brief account of the revival we have had for the last two months.

I commenced a protracted meeting with Mt. Gilead church on Friday before the 2d Lord's-day in July. This meeting continued 13 days.

The next church I attended was Camp Creek. The church met on Saturday before the 3d Lord's-day in August.

I returned from the Harmony Association yesterday, during which there was considerable interest manifested. I left the meeting in continuance on Monday evening, and I pray that many may be gathered to the church before it closes.

I then met the church at Poplar Springs, where my membership is, on Friday before the 1st Lord's-day in September.

Our beloved Bro. E. C. Eager has just closed a meeting of 14 days, at this place, which resulted in additions to the church as follows: 17 by experience, 16 by letter, 2 restored—total, 35.

"Nil Desperandum." No, Never! Every cloud has a silver lining; and He who knows when to turn it out. So, after every night, however long or dark, there shall yet come a golden morning.

The Association passed unanimously the following resolution: Resolved, That we cordially approve, and will heartily co-operate with Rev. P. S. G. Watson in his contemplated "History of the Baptist Denomination in the State of Arkansas."

Bro. Watson has removed from Batesville to Phillips county. His Post-office is Helena. That my correspondents may know my Post-office, please say, "Wild Hawk," Izard County, Arkansas.

As it is always a matter of interest to me, to read of revivals of religion, I will give you a brief account of the revival we have had for the last two months.

I commenced a protracted meeting with Mt. Gilead church on Friday before the 2d Lord's-day in July. This meeting continued 13 days.

The next church I attended was Camp Creek. The church met on Saturday before the 3d Lord's-day in August.

I returned from the Harmony Association yesterday, during which there was considerable interest manifested. I left the meeting in continuance on Monday evening, and I pray that many may be gathered to the church before it closes.

I then met the church at Poplar Springs, where my membership is, on Friday before the 1st Lord's-day in September.

Our beloved Bro. E. C. Eager has just closed a meeting of 14 days, at this place, which resulted in additions to the church as follows: 17 by experience, 16 by letter, 2 restored—total, 35.

Both the churches above-named have enjoyed revivals. The church at Antioch had kept up regular prayer-meetings for a month preceding the protracted meeting in August. During the meeting we had the assistance of brethren Samuel Halliburton, Morrison Halliburton, James R. Duran and Mrs. William Baney, a benevolence.

Special Notices. MISSISSIPPI BAPTIST STATE CONVENTION. This body meets this year with the Church at Columbus, on Thursday before the 2d Sabbath in November.

GERMAN MISSION SOCIETY OF THE MISSISSIPPI VALLEY. This Society will hold its Fourth Anniversary in the Second Baptist Church, at St. Louis, commencing on Thursday, November 3, at 10 o'clock, A. M.

TO ALL WHOM IT MAY CONCERN. As the General Association of the Baptists of Tennessee and North Alabama will shortly convene at this place, we wish to inform the delegates, and all others, who may desire to attend said meeting, that ample provision will be made for the accommodation of all; and in order that every one may receive proper attention, we respectfully request all before stopping at any other place, to meet us at Gen. Lytle's Hotel, on the west side of the Public Square, Murfreesboro', where some of us will always be found, to conduct all as they arrive, to some place where they will be kindly treated during their stay here.

TO TRUSTEES WANTING A TEACHER. A young gentleman, graduate of a first class College, with two or three years experience in teaching, bearing with him unexceptionable testimonials of ability from literary men, wishes to engage as a teacher in Middle Tennessee, on the first of January next. He is a member of a Baptist church. A line addressed to this office will meet with prompt attention etc.

THE NEW METHODIST SINGING BOOK: THE LIFE OF ZION. By I. B. WOODRUFF, assisted by Rev. H. MATTHEWS, Pastor of the John Street Methodist Church. It comprises nearly one thousand pieces of the choicest music, including almost every style of music in vogue in the South.

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WILLIAM L. DENNIS, Attorney at Law. Office, No. 33, South Fifth St., Below Cherry St., PHILADELPHIA. Oct. 15, 1853.

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