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Our Bulpit.

in a praying people, and those who have ent as the saints of God-who have as it were towered far above their fellows en men eminent for prayer. This was the case with Ahraham the friend of Godwith Isnac and with Jacob, the ancestors of and their solemu worship of Almighty God are continually mentioned as though they were eminent for praver as they were for their high standing and influence in the ancient church of God. Of Daniel especially, it is said that he did what David says in the text that he will do-he kneeled on his knees three times a day and prayed and gave thanks to his God as he had aforetime. And David, that most eminent saint, who notwithstanding his faults and his most grievous fall, was a man after God's own heart, has filled his Psalms with prayer—he seems especially after his repentance for his great sin, to have breathed the very breath of prayer, and even to this day the voice of his

Nor is the duty and the privilege of prayer less frequently or forcible exemplified in the New Testament, all its precepts and all the practice of Jesus and his disciples enforced is a praying person, and if we are or desire to be the children of God, we cannot but feel some interest in the teachings of the Word of God upon this subject-lend me your attention then, while we endeavor to bring to remem-

First, then, I remark that, Prayer is an im-

First by Parcept-Watch and pray, said I will therefore that men pray everywhere lifting up holy hands unto God. Pray to thy of such precepts.

men of prayer, but none of Old or New Tes- wise and mighty. tament times were more eminent for prayer than he who last required prayer, Jesus is spo- swer, expect, wait, watch for it. ken of as a man of habitual prayer, he went God. The early christians continued with one vent the other. accord in prayer to God. and mdeed the whole history of the saints is a record of their

inferred from the frequency and earnestness on your lusts." with which it is inculcated; and its absolute

prayer which Christ taught his disciples, be- my name ye shall receive. gins our Father, showing that it was to be used by more than one. God's House is called a house of prayer, but if prayers were not public they could have been offered anywhere .-The Jewish saints went up to the Temple to pray, and prayers were made in their synagogues; and by the early christians in their tian settlement, was much moved by the claim

In the family-Pour out thy fury, says the pressed upon his heart; he returned to his Psalmist, on the families that call not on thy | wigwam; he meditated much upon it; and at name. If prayer is so essential to religion, length solemnly resolved to do what God rethere is a manifest propriety that it should be onired. First, he took his rifle and set it apart

a mere form; so may the solemn words of prayer be said in the family and some may not this last extremity, he laid HIMSELF upon the prayer be said in the family and some may not altar, saying, "Here, Lord, take too poor In." Where is boasting, then? Is it excluded? By regard them; but prayer is the essence of re- dian." The offering was accepted; and there, ligion is the secret communing of the soul alone, bereft of human help or hope, this poor with God—when thou prayest enter into thy closet, &c. Jesus went into a solitary place, he went into a mountain to pray. The soul he went into a mountain to pray. The soul he went into a mountain to pray. The soul he with feeling force, and was supplied with a Bible, which he made his daily companion; he ised it, we believe it attainable, and we take that the associations of the place and the time wait for public opposituaties or occasions—it to whom ne often remarked, that when he gave by faith. Because we have faith in his Son, the depth of my soul I blessed God for the him night and day it waits not for any set things, for the life that now is, and that which is to come. words, but goeth up in strong cries and tears and groanings that cannot be uttered. Let ...

tain occasions, as Solomon prayed at the Dedi- ness, their immensity—he is overwhelmed and cation of the Temple, so Daniel prayed when he learned that the time was near to restore the Jews in times of great trouble, as when those works, he cries, "Herein is wisdom." Pateryranin danger and in prison: Acta 12:4: On undertaking any new work, as when they how much joy and comfort there is for the

The nature of proper-It is the offering ap of our desires to God-it is the referring of our case in reference to any particular matter : "asia hope? 1. It is a desire or expecto him. We are weak, helpless, dependent tation of obtaining some promised good. creatures; God gives us all things we have, the pious heart feels this deposition of ated and water God to supply his wants, he taining to that promi anot but desire; the wicked have desires also, but the pious their desires to God. It is tation. He that furnished

God powerful—It recognises God as citle to grant it. God is stronger than we; the pious certainty, but grounded beart feels that he is infinitely above us, it denotes one might accurate

God a friend-The prayer of the true child God's ancient people. Their frequent prayers of God is an expression of confidence—my Father, my God, my protector and my friend is the teeling which brings him to God-he is things of most familiar occarrence. Prayer weak, he is needy, but he has a friend who is is inspired, by a belief that the good promised Hence, "by grace are ye saved through faith," edly zealous of their cause as to disqualify in your remark about Bro. Lamb, you would ever pray?" to which the old negro replied, edly zealous of their cause as to disqualify in your remark about Bro. Lamb, you would ever pray?" strong and can supply his wants—he comes to is ultimately attainable, based upon the protection of the

God is wise-Prayer recognises God as an all powerful friend and infinitely wise-he

if it be so, be pleased to grant it.

the true christian values more than life.

Why is not prayer always answered? First, because it is not offered, words are Father who seeth in secret. The Bible is full said, but prayer is earnest desire, not words. Second, because it is not with faith in God,

out into a solitary place to pray, and on one things, to grow in grace and prosper in the promised to work that change. The Greatest occasion he continued all night in prayer to world for instance, when God sees one will pre- Good God has promised is spiritual good.—

Fifth, because we entertain sin in life or come spiritual. He must be born of the Spirit, purpose-"If I regard iniquity in my heart for "whatsoever is born of the spirit is spirit," It is a most important duty—This is to be ceive not because ye ask amiss, to consume it of water is water.

PULPIT ILLUSTRATIONS.

Original and Selected .- By THE EDITOR. Give Him All.

An Indian, who heard a sermon in a Christhat he should give up all to God. The duty

Public, special prayer, is to be made on cer! works of creation—their number, their vastbe Burnabus and Saul.

In press — When special mer
The second of the glories of the Promised Land, he exclaims, "Herein is goodless!" And lastly if he could be carried to to the bounds in the world, at the world, with a ray of light and a rainbow promise of the world, with a ray of light and a rainbow promise of the world, with a ray of light and a rainbow promise of the world of wo, and behold its term of the world, that God had determined to save the world of wo, and behold its term of the world, that God had determined to save the world of world, that God had determined to save the world of the Bible world w

"We Are Saved by Hope."

3. That which gives & Edence and expec-

so of Massa Num. 11: 2, 21: 7, Deut. 9, 20, bim and simply tells him what he needs and bability and possibility of the fulfilment of the be all in all." The messengers of mercy go because such histories must relate in part to guage of sacred prophecy. knows all things from the beginning to the end; for the fulfilment of the promise; all more to the eventful scenes of Calvary, the awful be knows better than we can what will be the certainly secured by a well-grounded belief, judgment day, the glories of Heaven, and the he also has seen and heard. A more one-sided thing. Our arrangements were made in this F.'s anecdotes, began to look as if they thought effect of his gifts, and whether they will be for (the fourth definition,) that we are in a state horrors of the "lake of fire and brimstone," our good. Prayer therefore trusts or submits to enjoy the good promised. Man, with re- whose smoke ascendeth up for ever and for to him the propriety of granting or withhold- spect to God and all that is good, occupies a ever, which glories we shall enjoy, if we repent ing such things as it desires, as he shall in his state, either of good or evil—we mean spirit- and believe on the Lord Jesus Christ; which nfinite wisdom see they will be good or evil. ually. In revelation, God is the author and horrors we must suffer if we die impenitent— Here then we have the whole nature of promiser of all good. These promises beget the law so pure, so perfect, and so holy, has Methodism. This he attempts to do by repprayer. It presents our desires to an Almigh- in man a desire—God being the author, not condemned us already—the Holy Spirit makes Friend, who cares for us and knows better only of all good, but also of the promise of us to see our danger, the soul begins to quake than we do the things that are good for us, good—inspires a confidence in man that that and fear; we fall upon our knees and implore Brother Frogge's dewith humble submission to his will. It says, good is attainable. This is that natural hope Divine mercy—we agonize in the strait of the prayers are ecliced and repeated by millions of Oh God, I desire such a thing, thou art able which inspires mankind in their struggles for dreadful alternative—the spirit pours in more to grant it, thou carest for my good, and know- happiness-which causes the scholar to burn light, deepens conviction; justice seems inex est best if it will be for my good and thy glory, the midnight lamp—the warrior to brave dan- orable. Truth appears—with certain and sure Some things we may pray for without any chant to pour over his ledger—the sailor to the life." We believe—a peace taketh hold reservation. These are such as God has prom- ride far away from home and friends upon the of us which passeth knowledge; a joy nils and illustrated the fact that the christian must ised, as daily bread, grace sufficient for trials. heaving treacherous billow—fills the patent of the heart which is "unspeakable and full of be a man of prayer. There is no true religion Pray to escape from temptation, final salvation, fice with new inventions and checkers the world glory; a belief that we are pardoned, that with railroads. This is that natural hope onr sins are forgiven, begets in us the "hope Some things we can only pray for condition- which every one possesses to a greater or less of immertal glery," which "hope is an anchor ally, as wealth, prosperity, health, the life of degree, that encourages all men, of whatever to the soul sure and steadfast, and reaches to friends, the conversion of particular individuals. of industry, occupation or avocation, and which that within the vale," and we are enabled to Such things we may desire, but should not lies at the bottom of the brilliant efforts, and "rejoice in the hope of the glory of God." brance some of the most important thoughts, sees they will be evil to us or his cause, which Without this hope, after a few ineffectual struginsist upon if God who is wiser than we are, more brilliant attainments in art and science. gles, the world would become an awful calm-God will answer prayer-The effectual, fer- no industry, no energy, no enterprize, would perative duty. If all good men are men of vent prayer of the righteous man availeth mark the downward course of time: but, like prayer this follows as a thing of course. That much. God may withhold things if not coled the great stagnant pool, would only catch upif good men must pray then me must pray.

For which would be quite agreeable to his will; on its unruffled bosom the poisonous missesses but for all this He says, will I be enquired of blighting effluvia exhaled from its lifeless But we are not left to infer it—it is expressly by the house of Israel. It is in answer to waters. But "we are saved by hope." In prayer he gives faith, penitence, hope, love, revelation, we are taught that man's state by patience, sanctification. His spirit to them nature is evil. That man is only evil, and our Saviour, that ye enter not into temptation. that ask him moreover. He often gives un-He spake a parable that men ought always to promised blessings in answer to prayer, when see and in sins—that he is not subject to the pray and not to faint. Pray without ceasing. he does not see that they would be injurious. law of God, neither indeed can be—that he tv." &c .- and that "whatsoever is born of the

Fourth, because we ask for contradictory change in our state takes place-God has Man, to receive and enjoy that good, must be-

tifieth with our Spirits that we are his."

For example, God has promised us "eternal I did not. life." This is a Great Good; this promise has tified us, and sanctified us, or qualified us for enjoying "eternal life." This latter belief is fruit—"sinned in the set and brought death in as long as v.) dared. Penetrating into the the world and all our woe"—died morally, and dense thicket, I tried hard to find me a good bedience and sin, and make a way passible and as at least 3 miles per hour.—[Lands of the Bible,

possible from a state of cickly mortality to a vol. ii, p. 17,

happy immortality. It so also revealed to us that God will bestow these inestimable blemings only is and through Ilie Son. We are required to repent, believe and be beptized.-The sinner when he is brought to see his dreadful condition, the "c xceeding sinfulness of sin." to feel that without some way of escape, he is irretrievably lost; and when the law only thun- eate of August 31st, we notice a publication weir desires to God. It is betton. It is pectation. As "the Lord is the ders denunciation and destruction, and he headed, "A Debate on Baptism and Church proves that there is no might in an arm of Government," in which the writer has pre-4. An opinion or belief amounting not to a ring Spiritaind's eye is directed by the uner-

denote the might accuse me of plagiarlaw in the room and stead of man. For the which, taking all things into consideration, comes to his as the God of all some ism, I distinctly state that the above definitions of hope are taken mainly from Webster's The Holy Spirit quickens, enlightens and draws velous. Now we always glory in the exercise the soul to Christ, prompts the exercise of faith, of a stiring intelligence, and feel to respond good is excited in the heart by a promise of Spirit," which carnest is hope, by which we truth whenever it falls on our ears, but when good; according to the second, a confidence know we have passed from death to life. promise in connection with the third definition, out into the world proclaiming that salvation bringing to view the Author of the promise, is by Jesus Christ; they make known the whose known character is an additional ground promises of God in Christ, they point the mind ken no part in shouting the praises of this lect another representative," &c. You are like him. Even your own brethren, who had ger and triumph on the battle-field—the mer- hand she shows us "the way, the truth, and

TO BE CONTINUED.

The Place Where John Baptized. reached the place which is marked out by holy and blessed Saviour, who ever deemed it the discussion that he was employed by the see a broad stream, not unlike many of the Bro. Taylor of course was under the restricso; between the steep and often high banks, this particular. But if our Methodist friends and that your soul very well knows. You been in nothing else. Indeed the general im-"perceiveth not the things that be of the Spirit where the river flows during most of the year, are so ignorant of Baptist liberties and Baptist well remember, sir, that Bro. Frogge spent pression with all (Methodists excepted) seems are so ignorant of Baptist liberties and Baptist well remember, sir, that Bro. Frogge spent pression with all (Methodists excepted) seems flesh is flesh." Whenever we have our eyes opened sufficiently to see our state by nature, opened sufficiently su Second by Example—The saints of old were or does not appreciate God as a friend and opened sufficiently to see our state by nature, measurement with me, and, therefore, is not to did not consult the church, neither did the friends of the Bible, &c., and made some quobe relied upon at all for any accuracy—all that I church consult Bro. Taylor upon the subject tations from Waller and Cone (not Cane, if did strand, a miserable wreck, on the craggy Third, because we do not look for an an- and the impossibility of our enjoying the good would affirm positively, is, that the Jordan is of debate. God has promised, here or hereafter, unless a by no means a wide river, and is narrower between its banks than many of the creeks in our denominate him), "The first proposition in rectness of his assertions. part of the world.* The current is extremely volved infant baptism. F. in the affirmative of Again, says Listener: "Bro. Bennett soon rapid in this part of its course, running, I course, and a more able defence of our views convinced us that the character of the debate, and so strong is it, that very rarely can the has heard, or what would be an able defence changed." It is a great wonder, sir, that study any other unscriptural invention, for all most muscular swimmer make head against it; of infant baptism, we have no means of know with powers so nicely discriminating as yours the profit that might arise from such a source. Sixth, because we have not faith in Christ, that good has been promised, that that good is myself a pretty good swimmer, and in ordina-

> The color of the water is nearly that of gray Where is boasting, then? Is it excluded? By what law? The law of works? Nay, but by the ilex and the willow, I disrobed and advanced into the river; the bank is very declivitous, and in a few moments I was nearly out of my him at his word, laying hold of Jesus Christ were not without effect upon my mind; from we believe also that God has changed as. just privileges of His covenant sealed to us by the holy sacrament of baptism; and I seemed t myself to be looking upon the solemn and touching scene of the Lord's baptism, by His When a man directs his thoughs to the the Christian's hope. Because Eaith is the messenger whom He sent to prepare the way substance of things hoped for, the evidence of before tim. Earnestly did I supplicate that things not seen." Man primeval was pure and God of His mercy would wash and purify my perfect "good, very good." But man diso lesus our Lord.

We lingered in this lovely and secluded spot frog will jump." Delicacy would forbid our

Controbersp.

Methodism Expleded, &c.

BROTHER GRAVES:-In the Nashville Advothe strength of an opposing theory, it certainly did Brother Frogge tell him he had debated ment." with the church? If so, we must throw back! courage but we pity your judgment.

It is true as our friend of the Advocate stated, there was a debate on baptism and church government, but this debate was entered into according to mutual agreement between the debaters, without the church having anything to do with it, either in saying what should be discussed or with whom disfriends' notions of agency here grew out o lition as the locality where John baptized the remark of Brother Frogge who stated during right to fulfill all righteousness. I was some- Elder to whip the Baptist. Now I suppose as

the Lord will not hear me," "ye ask and re- and by purity of reasoning, whatsoever is born instances happen once in a while of persons ing. We have no means of knowing what you did not make this discovery during the being carried away and drowned in conse- would be an able defence of a system that car-Now, the fact that the promise is of God, quence of having braved it too far. I think ries to the cradle of unconscious infancy the you supposed that the Baptist would suffer necessity to christian character. It is the food and do not ask only for his sake—God will put attainable, that God has promised so to work ry c.ses would mind nothing of launching them a yoke which many of them in maturer out even making a proper resentment. Indeed, of religion—it is the breath of religion—it is honor on Christ, He gives his blessings through in us as to fit us for receiving and enjoying forth to reach a point a mile or more distant; years have wisely thrown off, a custom that is sir, it seems to be a part of your creed not to Him—in my name, says Christ, hitherto have that good when attained, all produce in man a but when I looked upon the Jordan for a while, fast passing away before the light of Divine admit that anything coming from the lips of Prayer is to be affered publicly—The form of ye asked nothing—whatsoever ye shall ask in well grounded belief that this change of state and tried to estimate the force of that power- truth, and that must soon fall like Dagon be- your worthy champion, could be too harsh to in the days of your Protectant fathers, and an armond that raged has been wrought in us. "For His Spirit tes ful current, I knew that it would not be safe fore the Ark. Again, says our Listener: "Mr. cram down the throats of Baptists. Speaking for me to venture out beyond my depth; and F. was perfectly at home in the use of arguments from books, and had much that was no one ever displayed more uncouthness in a new, all of which was presented in a manner single speech." You had better go to vonr begotten a desire in all mankind to enjoy "eter slate, and the river appears to gather sediments both capturating and instructive." We have dictionary, Mr. Listener, and learn what un try the creeds and confessions of men, and we nal life," and for that God is the Author of In its course from the north; but I cannot ex- no doubt of friend F.'s being at home, but couth means, and you will be better prepared cry brethren come on board. Now you ought this promise; all mankind believe "eternal press to you how sweet and delightful the wa- where his home was we will not stop to in- to make the application. We notice, sir, a life" is attainable. This "eternal life" is in ter is. Notwithstanding its turbidness and quire; but we are sorry to say that it was not disposition on your part to give tone to your his Son. But man must receive this eternal mixture of earthy matter, coming from the the dignified position of a Gospel minister con- trumpeting by lugging in the gabble of bylife through faith. He has sent his Son into Dead Sea only two hours before, the contrast tending for the faith once delivered to the standers, and it would seem that your attenthe world that we might believe on him. But was very striking; for that is nauseous and Saints, es may be seen by presenting a few of tive listening was more directed towards them belore we can receive this faith and appro- pungent to a degree inexpressible; this is de- those things called new-for instance, it was than the subject in debate. Speaking of the offered for and in the presence of our children; for the Lord; then his fishing apparatus; then printe to ourselves this eternal life, we must licious and refreshing to the taste. slmost as new to hear anecdotes presented as substitutes sarcastic taunts of your orator, you say he it shows them one of the determinate secret presence of our children; for the Lord; then his his his acanty furniture; then his blanket—repeatundergo a change of state—God has promised much so as the water of the Nile. Of course, for arguments in a religious discussion. Of told Bennett "if he persisted, &c.," he mg as he set apart each article. "Here, Lord, to work this change, and has said that, if we I could not leave the Lord without bathing these we were favored with quite a number— (Frogge) "would cut off ears," &c. A new In private, secret prayer that take that." Finding himself utterly destitute, believe on him who raised up Jesus Christ from in its most honored stream; my companion such as Sally driving Richard under the bed way of boasting, reader. But Listener says, is chiefly inculcated and most maisted on. having given up all, he yet felt that he was the dead, that this faith shall be imputed to us declined going in, fearing the chilliness of the with her broom-stick and could not get him "a Doctor said; Gentlemen he is heeled right ion of many of our Methodist brethren to beout. This was new-it was new also to learn -he has already killed one chicken," &c. As lieve they will do so, for many of them are that Bro. F. regarded himself as Sally, calling it is evident to all that this was the language far from endersing Bro. Frogge's course in Bro. Taylor "Richard." These things, with of some Methodist chicken-fighter, we will let such things. many others of a similar character, were all it pass, it carries its own coloring and will exnew to us, and according to our Listener were hibit for itself. As an attentive listener, which has written a book in reply to Bro. Pendle. to many both captivating and instructive. If you claim to be, we must say that your ears there were new arguments of any note, they seem miserably at fault, with memory equally have escaped the mind of the writer. We retreacherous, for we notice that every word utwell, we leave you and the people to decide gard Bro. F.'s arguments as being simply those tered by Bro. Bennett of which the smallest this matter. But what next do we hear? that have been used by pedo-baptists of past advantage could be taken, including mistakes Why, "Bro. Bennett displayed an amount of centuries, arguments that have a thousand which often occur in the heat of debate, has centuries, arguments that have a thousand which often occur in the heat of debate, has pose any man in Kentucky lied who possessed times received their just deserts at the hands underwent the ire of your scrutiny; for while ordinary intelligence." It is well you dropt of the faithful exponent of Bible truth. you have taken particular pains to empellish your pen when you did, sir, for the self-in-Again, our Listener says: "It was not long

> comparing Mr. F. to a frog, but if our Listento point, some times in one direction and sometimes another, was a striking verification of all the lawyer may have said or thought about it. In these things Bro. F. may have possessed

by petty lawyers or designing politicians, much dotes so uncouth and so unbe less a christian debater. As to Mr. F. being nion so solemn. If we were to give the more than Bro. Taylor's equal, in some things mony of by-standers concerning this de we admit he was, such as anesdetes that meant as you have been wort to do nothing, and sarcasms of which Bee. Taylor; knowledge there are vast numbers who we is incapable; but as to his being more than say that Bro. Frogre, instead of my Bro. Taylor's equal in all that goes to make a pursuing the point at issue, good debater, we deny. But believing that alight allusions to the age Bro. Taylor needs no one to sound his fame, nett as if he intended

morning, intelligence came that Bro. Taylor laugh, and then turn to Bro. Beanett and was sick." Right, Mr. Listener, ho was very tauntingly claim the victory. Among the bre hren, it was natural for them to regret his in refinement, the following we have not yet

piece of vain beasting we have not noticed for particular before we had an interview with Bro. they had been laughing at the wrong time. many a day; indeed the writer seems to have F. about who should supply the place of Bro. And yet they make up the gentlemanly debate, taxed his ingenuity in giving possible feature Taylor before we had appeared on the ground. the triumphant victors! Well, take them with to his picture that would exhibit the Baptist We only wanted the sanction of Bro. F. in or- all their achievements, to such you are welas having fallen before this mighty Goliah of der to a renewal of the contest. Hence we come. But as to our defence, we are proud to say that your low whispers about what was to say, that like our cause, it did sustain as it resenting the whole Baptist church as being be done, was heard with cars that sympathized ever has, that dignified, that firm and nushabate being with the church," &c. I wonder moment's preparation, and that he acquitted are proud to say that in spite of all the sneers. if our friend Listener of the Advocate wrote himself nobly in the discussion of both pro- taunts, vain boastings, or anecdotes from an this upon the strength of his imagination, or positions, viz: "Baptism and Church Govern- illegitimate source, that Bro. Bennett could not

anything upon the subject of baptism. Our other. cussions should be held. Every one regarded | posed to affirm "that immersion in water is the | Bro. Frogge for some man to face the music, this as a voluntary act between the gentlemen action required in Gospel baptism." But Bro of the street actions release to engage, &c. us that Bro. Frogge "-moothly glided into his believed, are testimonials of more worth than subject and made a most beautiful speech " columns of such boasting. But what says what surprised to find the Jordan so much nar- Bro. F. considered it his province only to act smooth gliding, we have no disposition to en- fort upon this proposition: "O! he was weighty rower than I had supposed; I had expected to in obedience to his superior (the Elder) that her your crait. Fray in what did its smooth and powerful:" I wonder if he was. In ness or beauty consist? In exhibiting the what particular, Mr. Listener? In his abuse of rivers of less note in our country; but it is not tions and supervisions of his church even in truths of the Bible in their simplicity? No; the Baptist church, I suppose; it could have it appeared to me not to be more than sixty republicanism, we would inform them that our quite a portion of this speech in ridiculing the to be that if Bro. F. had been confined to the Again, says our Listener, (for we shall so anti-Revision Methodist friends with the cor- lies, an object of pity to the public and

> of Bro. Bennett's manner, you say: "I think with great fuse the most buoyant salies of flicting tortures man you seemed to be making Again, our Listener says: "It was not long with great juse the most outgrant with mereasing violence, and mere use of a your friend, you conclud that "Frogge's victory with mereasing violence, and mere use of a your friend, you conclud that "Frogge's victory with mereasing violence, and mere use of think that mereal assessination was close at hand. Finally, Mr. I., to your language of warrant gentlemen there is no knowing which way a on the former proposition. Thus having tat-your indoment seat, and like Harry Spider, Your language in regard to mader Austra seems er is disposed to do so, we make no issue; in. you dispose of the case according to your own deed we think his peculiar jumping from point wishes. Now, sir, I call you back to the tribetter cease. Bro. Austin is of age and will bunal of an intelligent public and require you speak for himself; if you do not believe it you to unstop that other ear that you have kept may just try him. With due respect and find closed so carefully all this time, and I think feeling for all, we subscribe ourself. your veracity will compel you to acknowledge P. S. The arguments of Bro.

things to the public.

Again, save our til over on the care lore and not behind, &c.,—get up a Meth

sick, and from what you say of Bro. Taylor many anecdotes presented by your friend F. being a man who has the confidence of his the majority of which were evidently wanting According to the first definition, a desire of regenerates and gives us the "earnest of the our hearty amen to the faithful trumpeting of you speak, we suppose they were seen through stated that he was by immersion like the old negro Methodist spectacles; and we cannot but think negro was by prayer-he said an old negro guilty dat dark crime. Sir, this is the first Again: "Frogge let them know his debate time we heard a Gospel minister adopt the

be decoyed from a position that well become Again, says our Listener: "Frogge led off him, in a religious discussion; and that he susupon Mr. Listener Brother Frogge's anecdote again, Bro. Taylor having refused to affirm tained himself to the entire satisfaction of all, of the little ox and locomotive, and say to him any thing on the subject of baptism." True. Methodists excepted. And thus ended the as the traveler did to the ox: we admire your Bro. Taylor led off, but not in consequence of discussion of the second proposition with ar-Bro. Taylor refusing to affirm, as you -sav, guments on one side and incongruities on the

readers would infer from what Listener says Third proposition: "That the form of church that Bro. Taylor has become quite a Quaker government as taught in the Discipline of the at once, or that he had become panic-struck at M. E. church South, is unscriptural and antithe sight of this giant of Methodism, and was republican." Bennett affirmed and Frogge now ready to retreat from his ground. Worse denied. Mr. Listener in the Advocate has and worse, Mr. Listener. Bro. Taylor pro- told us a great deal about the challenge of Well, Mr. Listener, if that is what you call Mr. Listener in speaking of Bro. Frogre's efyou please), for the purpose of impressing his rocks of his own stormy shore, where it still

Again, Mr. Listener says: "Bro." had evidently studied our economy to poor profit." You are right, Mr. Listener. So far should think, from three to four miles an hour; we have never heard." As to what the writer hitherto remarkably pleasant, had to be as Baptists are concerned they had as well It is for your sakes, my Methodist brethren. that we have made your economy our study. In doing this, we have discovered your precarious position, we have heard the creaking of your crazy old ship as she totters in jeopardy. on waves of republican revolutions. We inin the days of your Protestant fathers; and as she rides in triumph, her banner anfuried to the breeze, waiving the signals of victory, we see the gathering storm that must not to be so unkind as to break forth in a fit of flagellation on us for this our kindness. But hear Mr. Listener again. He tells us that Bro. F. nic-named the Baptists, calling them son! litiers," &c. All true, be did, and his scnrility in this was in perfect keeping with his entire effort. As to whether his brethren will endorse his buffoonery and parrot-like squeak the same, will of course depend upon their sense of delicacy. But we have too high an omn-

But Mr. Listener tells us that Bro. Frogre ton's Three Reasons, that every one onght to read." So you think, no doubt; but perhaps

some advantages (if advantages they may be called) over Bro. Taylor, but surely a victory complaints from a disappointed congregation, nounced by him in his closing speech, till at from such a source would hardly be claimed who had bosome already disgusted at ance pear in a future publication

satisfactory to all.

Journalism."

Under this head the editor of the "Gospel Banner," = Passudo-panner paper published at ror, and falls infinitely below the whole truth St. Louis, expatiates at great length, avidently as made known in God's word. for presaming to wear a garment that did not tion of the globe. We believe that this is balong to him. But we are not in the least comprehensive and fair, though brief, outline surprised at our young aspirant, after witnessing his laughable efforts to exhibit himself in full costume while attending the Revision Association recently held in Nashville.' We think that all who saw him at that time will be fully prepared to account for his present gigantic dimensions. We would advise the "young man" of the Banner to recall that very weighty advice he gave to the venerable Agent of the

A Deed of Doubtful Merality.

published two articles as from our pen, in full details into view. quotation marks and with our editorial signature-which we never wrote!!!. An intelligent brother, just now in our room, having published such sentiments. We told him we had not. He examined them again and reinstructions of the Bible are not confined to a marked, "Well perhaps 'H.' intended only to few, isolated passages, but they are exceedingbe witty; but this looks very much like forgery; it is even worse than his plagiarism. Such proceedings will disgrace the ministry."-Western Recorder.

The Recorder seems to be in a bad way just now. From our very soul we pity him. It is ed, and every part takes its proper place, they painful to see a great mind wondering in darkness, unable to see the difference between and produce the most thrilling impresssion of truth and error, right and wrong. May the the vastness of God's purpose, the grandeur obscuration be but temporary. When he gets of the Messiah's kingdom, and the completethe heam out of his own eye, he will see clearly to take the mote out of his brother's eye. of redemption. If our readers will take up a The Resoluter before us contains several sin- good reference Bible, and compare Scripture gular stitlements. We hardly know how to with Scripture on this subject—examine every account for them; perhaps they are owing to passage in the Old and New Testaments that inattention or to a poor memory. We will

suppose so at least. in full quotation marks, and with our editorial in the ministry. signature-which we never wrote." The Memphis editor did no such thing. He wrote thousand years ago," by some old editor, who was opposed to the doctrine of the first advent of Christ. True we used the language of the the supposed age. No intelligent reader could have missinderstood the import of the articles and supposed that we meant to ascribe them to the Recorder. Our introductory explanations were sufficient to prevent such a mistake. As to the quotation marks, we used them to show that the language was borrowed, and that the articles were taken from a supposed "old parchment." "The editorial signature" used by our ascient editor was intended, we suppose, to indicate the starry brilliancy of his production. We really regret that we should have nettled our worthy brother of the Recorder. We only intended to show that he was treading in the footsteps of his willingtrious predecessors," that his ponderous and unanswerable arguments were anticipated "s long time ago," on a kindred subject. We sincerely hope our brother will forgive our offence, and not charge us with "forgery." We

As to the advice so gravely given, we shall be likely to appreciate it when the star editor either improves his mem av. or learns to make statements in accordance with facts. We refer to the article headed, "The Plagia ism indications of gleatral morality," or we would rather my a very defective memory "Charity thinketh no evil." But one thing is certain, allusion is made to a certain editorial as having been written before the occurrence of some painful events in our history. Not so, to what period the sacred writer applied it.-

Christ's Second Coming, as revealed in the Scriptures, but for the sake of carrying conviction to the minds of our readers, and per mading them to heartily embrace these great Bible wuths, we shall occupy the present num-

ber with what we conceive to be the Sariptur-We must still ask indulgence on the reduction of the future judgment. The judgpart of correspondents, all will receive present ment may is often a theme of pulpit declama-attention when the Editor is again seases in tion. It is a favorite topic on great occasions, his chair. Ha has atood to his post long and with brethren who are highly gifted with elofaithfully, and his absence, at this time, could cutionary powers, a vivid fancy, and a memonot well have been avoided. We expect he ry well stored with fragments of poetry. The will resume his pen again after our next issue, awful scenes of the judgment, are frequently and hope the account he may render will be described with wonderful skill and power, and make mdelible impressions on the minds of the hearers. Such discourses as we commonly hear contain much truth; but we fear that this truth is often encountered with much er-

in pursuit of his favorite idel, familiarly call- The general impression is, that the day of ed notiniety; and in order to appear before the judgment is a literal day of twenty-four hours, public with more than usual pomp he assumes or at the best a very short period; that all the the office of ampire between the editor of this arriags of the dead and living shall simulpaper and A. Campbell, and evidently takes taneously stand at the bar of God; that all "assurances that he does not endorse Mr. es; that one class and numerican has "assurances that he does not endorse Mr. es; that one class anan nameurs hea-Graves." The editor of the Banner puts as ven, and the other class be driven into "outer

of the common theory of the judgment, as advocated by most preachers and held by the generality of their hearers.

Millennarians, however, believe that the day of judgment is a period or dispensation running through centuries, in which Christ will exercise judicial, legislative, and executive authority; that this period will be ushered in by the visible, personal coming of Christ; -that Revision Association, respecting the "danger- all who died in the Lord will be raised, and ous and ansariptural practice of Bapusts com- that the saints then living will be transformed muning with Campbellites." It would be a and glorified, "in the twinkling of an eye," and catastrophe if, in his endeavors to save the and will reign with Christ during the millen-Agent from the vortex of Campbelliam, our nial or judgment period; that living apostate "young man" should himself be swallowed and anti-christian nations and churches, will up in the same whirlpool. His neighbor of be overwhelmed with terrible destruction; that the Preshyterian says "he is a young man and the Jews, God's ancient covenant people, will may learn much yet." That he is vonng is be restored to their own land, and converted to evident -that he will ever learn much is doubt- their long rejected Messiah; and that through their instrumentality whole nations among the We presume the Agent above referred to Gentiles will be converted, and form, with the would be not a little surprised to learn that the Jews, the subjects of the kingdom of God, Campbellites are actively engaged in extend- over whom Christ and his bride, i. e. the gloing the circulation of the paper edited by his rified saints, will reign in righteousness; that would be tracker. Now all these things may Satan will be imprisoned and denied access to sppear in their proper hue when viewed through | the nations; and that at the close of the judgour "young man'a" Kaleidoscope, but to an ment period all the wicked dead will be raised unassisted vision they must look peculiarly and judged according to the deeds done in the doubtful. Probably on the editor's return he body, and with Satan and his bosts shall rewill call for the per diem of his efficient judge. ceive their final doom; and then shall be ushered in that glorious and eternal state when the kingdom shall be delivered up to the Father. and God shall be all in all. This is a compre-"H.," the Memphis editor of the Tennessee hensive outline of the day or dispensation of

By what means, it may be asked, are Millennarians led to take a view of the judgment that is so much more comprehensive than that ly numerous. Some passages refer to the judgment as a whole, some refer to separate facts or events, some refer to one circumstance and some to another : but when all are brought together, their details examined and comparraise the mind far above the common view. ness and comprehensiveness of the economy describes the events of "the Day of the Lord," they will feel the force of what we say as they "The Memphis editor of the Tennessee Bap- have never felt is before. We commend this tist has published two articles as from our pen exercise to all, but especially to our brethren

The attentive reader of the Bible will find that the judgment is called by different titles, a parody on two articles of the Recorder, sup- as "that day," "the day of the Lord," "the posing that they migh have been "written two day of judgment," "the great day of God," "the great day of wrath." "the day of vengeance," "the year of my redeemed," and the Recorder, with some alterations to adopt it to has led many to believe that a period of twenlike. The frequent use of the term "day" ty-four hours, or a very short space of time is meant. By attending, however, to the usus loquendi of the prophets, and the specific character of their descriptions of the day of judgments, we find that they could not have meant a literal day as many suppose. The word day is sometimes used prophetically, to mean a year, as by Daniel, Ezekiel, and others. It is sometimes used to denote an indefinite period of time-a series of years or ages possess-

mg the same general characteristics. Christ called the period of his personal min istry "a day," lamenting that the Jews had not known in that their-day the things which make for their peace. Luke 19: 42. The period of forty years, during which the children of Israel wondered in the waderness, was called a day "the day of temptation." Heb. 3: 13, 15. And the Apostle Paul called the gospel dispensation a day, saying, "now is the accepted gerous because erroneous. time, and to day is the day of salvation."-

2 Cor. 6: 2. The Old Testament Prophets, use the emphatic phrases. "In that day." "the day of the Lord," to denote the judgment period, though

Confessed." The may be found alarming not according to the commonly received opinion. They evidently regarded "that day" as bellism when completed. a season or dispensation during which the most wonderful events would occur. There are some exceptions to this use of the term, but attention to the subject or context, will show Cur limits will not admit of many references, time. The article in this paper that called out lut we urge our readers to look for examples us editorial of the Recorder, was of the use of the term, in Zechariah 12, 14 till after the painful events refer chaps., Isiah 2d chap., &c. We think a careful examination of the Scriptures will convince "a does of doubtful morality," but we say one who is not hopelessly wellded to a

is signalized by the I'ersonal advent of the Son of God, the resurrection and transforma-The Design of Christ's Second Coming. tion of his saints, and the close of which is signalization of the wicked dead, whilst the intervening period is filled up with the most wonderful events of the Messiah's personal administra-

It this is a correct view of the day of judgment, we may well suppose, that "the Judge of all the earth" will exercise other functions than that of merely examining character, and deciding upon the destinies of the righteous and wicked. Hence we find in Scripture that the office of a judge is not merely to hold an assize, but to deriver the people, to take vengeance on their enemies, to rule and exercise all the functions of kingly authority. The attentive reader of the Bible will find that the words to reion and to judge are often used in terchangeably. "Say among the heathen the Lord reigneth: he shall judge the people righteously." "He cometh, he cometh to judge the world with righteousness and the people with his truth." Ps. 96: 10, 13.

"The Lord reigneth; let the people tremble thou dost establish equity; thou executes indement and righteousness in Jacob." Ps 99: 1. 4. "O let the nations be glad and sing for joy : for thou shalt judge the people right county and govern the nations upon the earth.' Ts. 07: 4. "Behold a king shall reign and in mind of a certain character described m's darkness; and that the earthly history of prosper, and shall execute judgment upon the man shall be closed forever by the conflagra. Israel shall dwell safely : and this is his name whereby he shall be called, the Lord our Righteousness." Jer. 23: 5. "For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King; he will save us." Isaiah 33: 22. We give one more passage. "We give thee thanks, O Lord God Almighty which art, and wast, and art to come; because thou ast taken to thee thy great power, and hast eigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged," &c. ' Rev. 11: 17, 18. These are but specimens of the manner in which the words "reign" and "judge" are used. They show that the office of a judge in Scripture, is "to rule an I govern-to protect and bless, as well as to adjudicate and punish." Keeping this in view, there can be no difficulty in understanding the many predictions that relate to the kingly and judicial authority of Jesus Christ. "He is our Judge. our Law giver, our King." These offices all meet in our Messiah, and are exercised at the same time. And according to the prophetic Scriptures, they will be gloriously exercised during the judgment period; for "the Lord growing in grace? Say not this question would shall be King over all the earth;" he shall suit your neighbor. It is intended for you. judge among the nations; and 'out of Zion shall go forth the law and the word of the Lord

from Jerusalem." those of the Old Testament. The New Tes- the following: tament writers were thorougly imbued with ry. If we would understand God's will and become familiar with his great purposes, we must read both Testaments; for they form but one revolation. Let this course be persued on this intensely interesting and important queswhich heretofore has cherished nothing but confused, vacue, and uncertain notions of the whole subject. Will the reader open his Bible and compare John 5: 22, 27, with Jer. 23: 56; Matt. 24: 30, with Dan. 7: 13, 14; Rev. 1: 5. with Zech. 12: 10-14? Compare Rev. 14: 14-20. with Isaiah 63: 1-6. Joel 3: 1, 2; 13: 14. Rev. 19: 11-21, with Eze. 38, 39 chaps. The examination of these Scriptures as ad vised, will show the inestimable advantage of this method of study. Not only so, it will show that "the day of the Lord" extends through centuries, during which our Messiah will manifest his glory in this guilt-stricken world, extirpate all evil, "destroy all the works of the devil," extend his sovereign rule over his recovered empire, decide the eternal destiny of all earth's vast population, and survey with infinite delight the finished work of re-

No wonder "the day of the Lord" was so dear to the hearts of God's people in former times; it was the object of their fondest hopes; the period not only of their glory, but the glo ry of their Redeemer; the appointed time for he establishment of his everlasting kingdom, the vindication of his claims, and the confuion and dismay of his enemics.

And if Christians now would embrace with all their hearts the Bible doctrine of a future judgment, they too would "love the appearing of Jesus Christ, and would pray, hope, look, watch and long for 'that day'"

Preamble and Resolutions.

WHEREAS, Mr. Alexander Campbell of Beth any, Virginia, has in the August number of "Millennial Harbinger," implicated many mimsters of our denomination, and whereas, he has withheld their names, leaving us to conjecture who they may be, who are frater nizing with him and condemning Brother J. R. Graves, therefore.

Resolved, That we deem the course thus alledged against some of our ministers, traitorous to our denomination and particularly to

bell's writings are self-contradictory, and dan-

Resolved, That we highly approbate the wards Mr. Campbell and his heresies.

Resolved, That we earnestly request Brother Graves to publish in pamphlet or book form, the series of letters or articles written on Camp-

Resolved. That we do cordially endorse the "Tennessee Baptist" as an able and faithful exponent of Baptist principles.

Resolved. That the above preamble and resolutions be signed by the Moderator and Clerk and forwarded to the "Tennessee Bap-

M. BALL, Moderator.

Thoughts on Christian Duty, No. 9. GROWTH IN GRACE.

their way, and he that hath clear hands shall as cheerfully to forgive those who trespass grow stronger and stronger." "The path of against us, and do good to those that hate us, the just is as the shining light, which shineth we may know that we are growing in grace. more and more unto the perfect day." "All We are becoming more like God who delights ment ministered, and knit together, increaseth with the increase of God" "Grow in grace sings. and in the knowledge of our Lord Jesus Christ." We read in the apostolic epistles of faith growing exceedingly, of hope abounding, perfect work. Wherever this is the case there God permits his people to enjoy spiritual in is growth in grace. It should be remembered that growth in grace implies a symmetrical development of christian character. None of the graces of the spirit are so strengthened as to enfeeble others; butt here is proportional improvement in all. The thrifty plant or the vigorous tree grows in all its parts. The wellformed body exhibits harmonious proportions in all its various members. So in those who grow in grace the elements of christian character are mingled in beathiful proportions While they make attainments in knowledge, reased, their zeal becomes more ardent, their hope assumes new vigor, their humility is deepened, their patience is rendered more thorough, and they are richly adorned with all the virtues which constitute the ornament of saints. This is the divine arrangement, and it is an admirable one. For knowledge, disconnected from faith and love, would be merely speculative-it would "puff up," but could not edify. Faith without knowledge would degenerate into blind credulity. Love and zeal, sundered from their appropriate connections, would result in enthusiasm and fanaticism. Indeed, it may be said of every christian grace that if separated from its kindred graces, it would be divested of much of its beauty and loveliness.

I fear the doctrine of growth in grace is very imperfectly exemplified in most modern professors of religion. How many appear more devout at their entrance on the christian course than ever afterwards! How many run well for a time, and then move with so tardy a step as scarcely to advance at all! And others seem to be stationary, while others still make an apparent retrogradation. Reader, are you Revolve it in your mind every day till you can give it an affirmative answer. If you are not growing in grace, what scriptural hope can Much light will be thrown upon this whole you entertain of heavenly glory? Perhaps people. subject, by comparing the passages of the New you would like to have some of the evidences Testament, that relate to the judgment with of growth in grace pointed out. I will name

1. Increasing hatred of sin. It is characin their hatred are many degrees The hatred of some is much more intense than that of others. Why is sin hateful to christians? Because the obliquities of their moral vision have been so corrected as to enable them to see things in some degree as they are. Sin is sees it till he is born again. There is no change in sin, but the change is in the subject of regenerating grace. There is a new moral taste, and there is a new moral vision, the taste resulting from the vision. If this be so, the more acute the vision the more acute the | beloved Brother ONCKEN: taste, and the more acute the taste the deeper the hatred of sin. There are degrees in the acuteness of moral vision. All christians see here impenitent men do not see it-some -angels see sin where the best christians do can discern its existence, because in him is exemplified an infinitely perfect moral vision. It follows then that the more acute our moral vision is, the more we are like God, and the more we are like God the more we hate sin. journey. Hence an increasing hatred of sin is one of the best evidences of growth in grace. Our spiritual state may always be determined by the depth of our abhorrence of sin.

2. Deadness to the world. Christians cannot love the world supremely, but they may love it inordinately. There are many illustrations of this inordinate attachment. Now as the spirit of christianity and the spirit of the world are directly opposite, it is manifest that growth in grace implies an increasing indifference to, and contempt of the world. Paul was crucified to the world. Crucifixion was a lingering death. The point which the believer's crucifixion to the world has reached, is the point he has reached in his growth in unbound copy is left at the depot. A second grace. What say you, christinn reader? Are you becoming dead to the world, to its honors. its riches and pleasures?

3. A deep sense of personal unworthiness. Job was growing in grace when an exhibition of the glory of the divine character caused him to say: "Behold I am vile: I abhor myself and repent in dust and ashes." Isaiah was advancing in the divine life, when a contrast of his imperfect character with the perfect character of God led him to exclaim: "Woe is mel for I am undone! I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Paul was rapidly as-Resolved, That in our judgment, Mr. Camp- cending the summit of christian excellence when, with inimitable modesty he said: "Unto me, who am less than the least of all saints, is this grace given." Growth in grace promotes course pursued by Brother J. R. Graves to- humility, and humility arises from a sense of personal unworthiness; and hence this sense of unworthiness is an evidence of growth in

4. Tenderness of conscience. Many professed christians, I am sorry to say, do not exemplify this tenderness of conscience. They do and say many things from which the sensibilities of a tender conscience would revolt. And why? Because they are not christians? I do not so say. But because they are not growing in grace. Those who grow in grace, naving tender consciences, are siraid of sin. They do not lay claim to perfection. They sometimes, yea, they often sin. Conscience condemns them in proportion to its tenderness Some men are called sagac ous, nierely and they feel the deepest grief on account of would rather call it a mistale.

Preconceived opinion, that the "day of judgor any thing rather than a wilment," or "day of the Lord," is a long period
can clench its first the moment it is boun.—

Tenderness of conscience is an invaluable pos world happier and better for our living in it.— would be, said Mr. M., a poor ples indeed, for spond as stewards according as we have been an invaluable possible of the promptings, induce one and all of us to respect to the promptings, induce one and all of us to respect to the promptings of the pro

5. A disposition to forging injuries and do good to enemies. These are duties which to the matewarm professor are very minerit of Growth in grace is a phrase which denotes performance. They come directly into conlife. That the doctrine of growing in grace is natural to retallate injuries and to do evil to taught in the Scriptures the following passages | those that hate us. When divine grace enables

his enemies the recipient of ten thousand bles-

6 An increasing love of communion with God in secret prayer. We take delight in holding intercourse with those we love. The of love increasing, and of patience having its throne of grace is one of the places at which make his appearance. terviews with himself. The guilty backslider is ashamed and afraid to draw near to Godthe warm-hearted christian comes into his preached his first sermon, which was on Saturpresence with delight, and communes with him at the mercy-seat. Those who are growing in grace would not for all the wealth of the world be deprived of the privilege of secret prayer. Such deprivation they would consider a most grievous calamity. If their access to the brone of grace was cut off they would be wretched indeed. Reader, do you love to in secret?

> promote the cause and the glory of God ing to a mortifying truth that christians sometimes become indifferent to the interests of the cause of God. They can see Zion languish without any special sorrow—they can see her prosper without any special joy. They are at easein a state of guilty apathy. They are not zealous for the divine glory. They can see God dishonored and their hearts are not bro ken by the sight. They can see his glory tarnished and their spirits are not stirred within them. I need not say that the doctrine of growth in grace is not illustrated in such christrians. Those who are advancing in the divine life ardently love the cause of God, and desire above all things the promotion of his glory .-The honor of God is dearer to them than all other objects. Hence they evince a cheerful readiness to do any thing they can do to promote the cause and the glory of God. Verbal expressions of attachment to this cause do not satisfy them. They must do something. and will do something to subserve its advancement. They do not think it sufficient to say in words that they desire the divine glorythey prove their sincerity by acting with a view to its promotion. In short those who are growing in grace regard religion not as a nominal thing, but as a reality of transcendent importance. They have in their souls the

the spirit of the Old Testament, and were in teristic of all christians that they hate sin, but are behind—reaching to those before—and been practiced from Tindale's day to the audience, and decided it should not be the high calling of God in Christ Jesus? I other learned men, showing that a revision of pray you examine the matter. Be not satis. our present copy, was desired by them in their the contrast in the abilities of the disputants. fied with "a name that you live" while you day. King James' Bible, he asserted, is not That that was the cause why some desired it are comparatively dead. Bow down before the Bible that God gave to men-it is the come to a close, there is no doubt. When we God, and ask him ther you may grow in grace word of God, said he, so far as it is a faithful listen to a discussion, it is for the purpose not un the day comes when grace shall effloresce

AMERICAN BIBLE UNION, 350 BROOME ST.,) New York, Sept. 20, 1854. MY DEAR BROTHER:-The following letter has this day been received by me from our

HAMBURG, 1st Sept., 1854 "My DEAR BROTHER:-After a prosperous and pleasant passage across the Atlantic and German Ocean, I arrived here much recruited thristians see sin where other christians do not in my health on the 25th of August. The iov experienced in meeting, alter so long an not-and God beholds it where no angelic eye absence from my beloved family, and the dear people of my charge, words cannot describe: I am lost in wonder, love and praise, in reviewing all the way which the Lord has led

Oh, to grace how great a debtor, Daily I'm constrained to bel Let thy grace, Lord, like a fetter Bind my wandering heart to thee!

I trust the Lord's goodness will not be los upon me and mine, but that it will tend to ead me to walk more humbly with my God, and to devote myself more unreservedly to

The field is widening before us on every hand, and we shall require all the aid you can render us through the medium of the American Bible Union. The first edition of the School Bible, published at the expense of the Bible Union, is so far circulated that not an edition is under the press, and to-day or tomorrow I shall be under the necessity of drawing on Dea. Colgate, at least for a part of the the 1st of October. But of our wants, &c. I that Tindale was a Baptist, and his translation rion, that it may aid Nashville, or will you our Triennial Conference, which commences on the 12th inst. In the mean time, you will the Bible Union can render us.

I love you, my dear Brother, and feel under lasting obligations for the great kindness you have shown me. I could fain wish to continue. tionate regard,

Yours, in the best of bonds.

The Board of the Bible Union, having paid to him on the 1st of June, \$2,500 of the \$10.of \$2,500 by the 1st of October. A considerable part of the latter sum is still to be colthe church with which you are connected, to every man who professes to be a Greek schol. your ministers. Baptists away down in His. upon you in person, please to take the business in hand yourself, and remit whatever funds the revisors are promising the people. The Brethren of the South-west, let us one and and you can raise, to WM. H. WYCKOFF, the Cor-Union. Vous in Bills brown,

JAMES EDMONDS, Agent.

NEW ALBERT, Miss., Sept. 2, 1854. be well to preach one discourse on revision. wrote to his Brother H. F. Morrison, who is a word of God. "local" preacher, to be present on ne occasion, for the purpose of taking notes and reslying to Mr. Sledge, who did accordingly

Bra Sledge was, on his arrival, informed that a Methodist minister had been sent for, and was here to answer him. So, after he had day, from "By grace are ve saved," &c., which was, indeed, quite an able offort, he stated what he had been informed, and that if it was the case, that any person present desired to answer him, that he would be happy meet him; and it so, he preferred making with him some definite arrangements. Mr. corrison went to Bro. Sledge and told him that he had been written to, and was here for that surpose. That evening they met, and agreed to discuss Monday or seven questions, to commence on at that time deferring the usy only, questions till Tuesday after the third saf the in this month; at this time to occupy but two days-then, five. Moderators were chosen, and on Monday morning, in the presence of a

bout as follows: "The common (King James') version of the Scriptures in the English language, needs revision, and the modern revision enterprise is competent to effect said revision." Bro. Ledge af-

large audience, the first question was read, a-

firmed, Mr. Morrison denied. Bro. Sledge's opening speech was the first effort made in this neighborhood in Chalf of this noble enterprize : and previous to his visit among us. many had thought but live upon the subject, while others had been under, and influenced by, incompetent counsellors; so its friends were scarce, but now greatly on the increase: and it is most truly the case, as was remarked by an "anti" brother, that the visit to this place by Brother Sledge, has caused every body to think and talk about revision. It is out of my power to give even a synopsis of the discussion, that would be very interesting, because I could do neither of the gentlemen full justice.

Bro. Sledge took the ground that our prestranslation and no farther. Our Pedobaptist only that the truth may be vindicated and set friends have found, and corrected, as they tell clearly before the people, but that we may be us, twenty-four thousand errors. Many are a edified also; and when one of the parties fails larmed at the idea of a revision of the Scripto support himself from want of ability, why tures, not calling to mind that revision has been it weakens, in some considerable degree, the the order of the day, from the time of Tindale interest that would otherwise be felt. Such till now. Others fear it will be a sectarian was the case in this debate. work. Why, my friends, said he, if the proprosed revision is made, by seven or eight dirferent denominations engaged in it, is subject | Eighth Annual Report of the Southern Board. to that objection, what may be said of King James' Bible? Were not those who gave it to us all Pedobaptists, and all Episcopalians, without a single exception?

Then, if you are to oppose the present move ment because its work will be sectarian, why upon the same principle you should oppose the version we now use, eight times over. My me, during my long, hazardous and laborious friends, God intended his truth to be gaven to men, yes, his whole truth; and he has instructed his servants to write his words "ver plainly." But they have not all been so written. A portion of his truth is covered up in he original-never has been translated, and he a dopted the language of Carson, that, of it is right to withhold one part of the Bible, it is right to withhold all."

Why, friends, said he, on the day of Pen tecost, Peter translated the word into many languages; thus, we have divine presedent for it. God has never authorized his word to be written but very plainly. He then slowed many grammatical errors, and in several instances where the truth was perverted. Read from a copy which made Christ a malefactor with those crucified with him.

Mr. Morrison appeared on the stand. He only a Greek Bible then, I would, said 15, be cies noticed by Mr. Sledge, said he, ar, met

000 promised, has pledged a second payment of men, whether or not it is his word. He for one appeal: every man and woman of you has blessed it, which he would not have done put your hands into your purses—open it out had it not been. The word of God is pure, wide, and take out a whole handful and pay it lected; and as the Board has imposed upon said he, and cannot be contaminated. Our out to the Lord's work. Remember to scatter me the duty to complete the amount, I hereby learned men tell us, our present version is clear freely, if you would be rich. Your city is earnestly and affectionately request you, and upon all points essential to salvation. It is not now the point. Be proud of her and support aid as in this glorious work. As I cannot call ar that can translate. We have no critics now, sissippi feel for the cause in Nashville—let us who are able to do such a piece of work as not be disappointed. word before the present version, continued Mr. all not wait for agents, let us aak, "How much responding Secretary of the American Bible Morrison, was "spurious," consequently revision was called for. God has worked under association, to give annually for the support this Book. He knows whether or not it is of" the Southern Board, and then let us at all

preceder to for murder, and therefore be guiltless, &c. &c. I say no man can under BROTHER GRAVE:—The church at this place stand all the Bible. If it were so, the infidel BROTHER GRAVE: I he entitled Brother Sledge, of would say it is nothing more than a cunningly the progress the christian maker in the divine tact with the impulses of human nature. It is Oxford, in this state, to visit them and preach devised fable. My friend says that there has a few days he; he made it convenient to do been discovered and corrected by the Ameria lew days her; he made and foreign Bible Society 24,000 errors. clearly indicate: "The righteons shall hold on us so to subdue the propensities of our nature his services ast Saturday. When written to, If so, there cannot be much left unders; but it was suggested to him, that it might perhaps in what did they consist? Why, in dots and marks and italics. Could you not, my friends. be well to present one sed abroad that Brother continued Mr. M., understand a word as well Sledge going to preach a series sermons in italics as in Roman letters? When we get. the body by joints and bands having nourish- in the exercise of forgiving mercy, and makes on Refision and Baptism. Mr. For the cir- my friends, a new Bible, it will be human on registon and preacher "in charge, lit seems work, and the infidel will use it against the

I want you to have the true word of God. I am not going to oppose that. Mr. Morrison introduced the letter from Amity Street Church New York, written by Mr. Williams, to prove that no revision should take place. He read a sentence at a time, and commested on it, and enforced its objection. Here his time ex-

I shall not attempt to follow the speakers through the ransinder of the discussion upon this proposition. Suffice it to say, that Bro. Stedge's reply was completely triumphant. All that had been said by his opponent seemed to be as chaff before a mighty wind.

The next day, Tuesday, was taken up in discussing the following proposition:

"The Scriptures teach, that Baptism is a prerequisits to communion in the Lord's Supper." Bro. Sledge affirmed.

I shall not attempt a synopsis of their arenments, in order that I may bring this communication to a close. I am satisfied that all intelligent unprejudiced auditors could discover aught but quirales on the negative side of the

It so happened; that on Tuesday Mr. Morrison's class leader was present and we were somewhat amused at a remark we understood he should have made at recess. I have, said he, listened to Bro Morrison one hour, in reply to Mr. Sledge, and he has done what few others would have done. He has not, in my opinion, said he. answered the first argument of his on-

In answer to the question, whether or not this debate met with the approbation of his people, the class-leader replied that it did not: that, if they desired a debate, Bro. Morrison was not the man to conduct it; that they were not willing to regard him as an exponent of the doctrines of the Methodist Church. After the debate closed in the evening, Bro.

Sledge remarked, that, if this debate was to be continued, as at first contemplated, that he and others should regard his opponent as an exponent of the doctrines and practices of the Methodist E. Church South : and if Mr. Morrison's friends refused to regard him as such, power of godliness and they are a peculiar ent version is a good one, compared to all its that he (Sledge) could not further prosecute predecessors, but not so good as it can in made. the debate with him, which brought to the floor Reader, in view of these evidences of growth He reviewed the history of the Englis? Bible, the class-leader above referred to, who made in grace, are you growing in grace? Is your commencing with the labors of Tindge, and substantially the same statements as above path like that of the just, shining brighter and how he suffered death for what he bas done given. After which, the question, whether brighter? Are you forgetting the things that &c., showing conclusively that revision has the debate should be continued or not, was put

We suppose this conclusion was caused by

MARION, ALA., Sept. 2, 1854.

DEAR BROTHER GRAVES:-This interesting Report from April 1853 to April 1854, I have just read, and with great pleasure. Much is doing by the Baptists in aiding weak and destitute portions of our Southern field in giving the preached word to our own people; and much, much more is to be done.

Our cities and towns must be aided-brethren we of the country churches must aid in strengthening our towns; we must have pious, able, talented ministers in all of our cities and towns-men able, willing, and not afraid to give utterance to "the whole truth" "as it is in Jesus." California must be supplied—we must meet in that land of gold "the Catholic" and the Chinaman at the beginning. "Heavy or light expense our brother Shuck must be sustained," and others equally able and zealous must be sent. New Orleans must be sustained, the cause must be onward and upward until we, the only full "defenders of the faith." can be able to meet single handed the hosts of Catholicism and infidelity running riot there. Vicksburg and Memphis and St. Louis must be ably, fully represented by Baptist interests. And what shall I say of Nashville? What would not defend the Bible which made Christ say you Broher Graves for the Baptists of two thousand five hundred dollars promised on a malefactor. Bro. Sledge having remarked, Tennessec? Will they aid our board at Mawill (the Lord willing) write more fully after a good one for his day, and the many adverse place two of the ablest of our ministering circumstances surrounding him. Mr. Morri- brethren there? I know not who you have son hoped his friend would stick to Ticlale, now. What say the liberal Tennesseeans? know that we want all the aid the friends of and attempted to argue, that, if we had a rood Will you, my dear brethren, send up, so that translation, we should be satisfied. If whad such men as a Howell, a Jeter, a Fuller, can De inere sustamed? Remember the Methodist in favor of a translation. Those discrepan- Church South has made Nashville one of the most important points in America, and that But, for the present, farewell! With affec. with by Greek scholars. We only want an our Brother Graves has all Methodism and English Bible, and we have it here, (slapping Campbellism, and a small sprinking of anti-Controversy Baptists to fight, and one or two My friend has often preached from it. If staunch "in and out" Baptists will greatly it is nor the pure word of God, why did he do strengthen him. But perhaps the 1st and 2d it? God knows better than any man, or set church can do all—then to these brethren I

True glory consists in doing what deit not so. He says we have precedents forgeserves to be written; in writing what deserves
to be read, and in so living as to make the
the crimes that have been committed. It
promptings, induse, and then let us at
the conventions, or by mail to Brother W. Hornstone
buckle, Treasurer, and may our blessed Master Jesus, through the Holy Spirit by its

. top terminalapton med Frager

19-16-18

Revival-Intelligence.

Min F. M. Punitsion, Souting thront, Ky. Miles T. W. Toler, Yanenyville, Harth Carolina. Dr. J. S. Whealer, Marfreshore, Korth Carolina. Dies E. Jones, Holens, Ackanas. G. C. Biggerly, Tyler, Texas. Ivey F. Thompson, Esq., Greensburg, La. James H. Turker, Les Cruses, New Mexico Eldar D. King, Elemmento, California. J. B. White, Brownsville, Tennessee. HISTORICAL CORRESPONDED Elder S. Adlam, Newport, Bhodn Telend.

IT VERY SPECIAL NOTICE. ____

BROTHER GRAVES:-The Liberty Associatioy has just closed one of the most harmoneous sessions I have ever witnessed in any body. The general amount of business was transactwill see our general proceedings.

I have resigned the care of the church in the pit with suffocating smoke. Meantime the this place, and my future destination is yet un- question was asked again and again who was determined. I will in future give directions it that went down? No one could answer till for the Baptist.

Your brother, &c.,

The Bible Cause and the Bethel Association.

This large and efficient body of Baptists met at Russellville, Kentucky, on the Saturday be- ple in a most remarkable degree, and whose fore the fourth Sabbath in September. The promise of future usefulness has seldom been attendance of delegates was tolerably full, and equalled. When this was known there was a the meeting one of great interest. The hospi- silent pause. No one would venture into the tality of the citizens was largely taxed in con- well; but among the Physicians who had gathsequence of the meeting of the Louisville Methodist Conference occurring at the same time ann place; but, notwithstanding this and the withering drouth, which had destroyed the products of the gardens, there was a most abundant and generous provision for the com-

On Saturday, pending the adoption of the report of the committee on the Bible Cause, the Corresponding Secretary of the Southern gree responsible for his life. I will at least Bible Board, who was present, was cordially try to save him though I die in the attempt. invited to andress the Association. The breth- They let him down, but the suffocating vapor ren seemed deeply interested in our condition mixed with the smoke, compelled him to desist and our plans, and many of them showed not for a time. He was drawn up, got some fresh God, in His providence, may cast his lot. only willingness, but an earnest and heartfelt air, waited till the smoke had subsided a little determination to aid us to the extent of their and then went down again. He passed a be sent to the Tennessee Baptist, for publica-

The Bible funds of this Association have for want of a little stick to pass through a link been heretofore divided between the Bible Un- to lock it. They threw down stick after stick, ion or Revision Society, the American and but the poison had taken held on his brain-Foreign Bible Society, and the Bible Board of his head reeled, his breath failed and he could the Southern Convention. Many of the breth- not find them; he could only call out that he ren have become life-members to one or the was dying. They drew him up and laid him other of the two former Associations, others apparently dead beside the other. He soon are bound by pledges of annual payments, but revived, however, and explained in what con the claims of our Board are evidently becom- dition he had left the young man. Mr. Grifing paramount to all others, and there is a gen- fith, a strong minded and strong bodied meeral and strong desire to see the Bible contrib- chanic and most worthy citizen, volunteered to utions of Southern Eaptists paid to the South- go down, carrying with him a sutitable stick ern Board. As in the other Associations which to fasten the chain around the body. The ren agreed to present our claims to their without having suffered any very great inconthe cause, and take up collections for the sup- hour, he was apparently gone past all hope. ply of Bibles to the Chinese in California, and but the anxious and persevering efforts of his in China, as well as for our home destitution. friends, aided by the best medical skill, were Bro. J. R. Graves, the President of the Bible Board, preached a soul-thrilling and heart- slowly back and he is now, though still feeble. opening sermon on the Sabbath, after which a able to walk about. In a few days he will liberal collection was taken up, half for the probably be as well as ever. The others are Bible cause, and half for Indian Missions. We also all doing well. expect great things from the churches of Bethamount of wealth-God has blessed them most | ter, he might descend to the assistance of his abundantly, and we cannot but hope they friend with impunity. Such accidents are genwill contribute of their abundance most liber- erally caused by a collection of Carbonic Acid

Bro. Ford, junior editor of the Western Recorder, was present, and preached most excellent discourse on Saturday night, which was highly praised by the brethren who heard it.

Bro. J. M. Bennet, in the introductory sermon, which he preached by previous appointment, took a strong and decided stand in favor of what some would call "Baptist Exclusiveness." His discourse was the occasion of a good deal of remark, and we hope may elicit denv." further thought and earnest action. It is time for Baptists to awake to a full sense of their responsibility, not only as Christians, but as Baptists. Baptists have a great and peculiar work to do, which can only be done by Baptists, and which none can do so well as Amerthis is sometimes the case, should depart from ican Baptiata. Let us be prudent : let us be the constitution, doctrine, or discipline-should kind; let us be gentle and loving like our Saviour, but at the same time let us he firm and hold, and as he was so let us be, uncompromisthe majority in that case have a right to rule, ing and fearless advocates of the truth, and or would you say the few, the minority, adthe whole truth, and nothing but the truth, as hering to the constitution, &c., were the church, we find it in the Book. But I forget myself. and have a right to rule and to the church I set out to tell what Bethel Association, or book and other property? What says the law rather the brethren connected with that Assoin the case? It takes more than simply a maciation, (for it is as mdividuals and as churchjority to constitute a true republic, a demomembers was we expect them to act,) are cratic form of government; it requires the likely to do for the Bible, and I was near getting into a disquisition (suggested by Bro. Bennet's sermon) on the dulies of Baptists generally. May we not expect that when the other Associations of Kentucky have paid in lican; nor would it be less so to affirm that bligations which they have already as- they have a right to rule in violation of such a sumed to the Northern Bible Societies, they compact or constitution. To assert that a mawill feel the propriety and avail themselves of the privilege of contributing the funds which violation, is to affirm that there is such a thing they can give for Bible purposes through their as an anti-democratic republic, which is a conjurity have a right to rule in such cases of natural and proper organ, the Board of the tradiction in itself, in my view.

Thrilling Incident.

We gather from rumor the following facts BROTHER CRAYES; I send you for publica n which we have been greatly interested: tion, in your excellent paper, an account of a A few days since, Mr. Dayenport of Shelvery interesting meeting, which has just closed byville, Tenn., went down into a well which at Double Springs. The meeting commenced he was engaged in digging, and the negro Saturday before the 2d Lord's day in August who remained at the mouth of the well beand continued nine days. From the very came alarmed at his groans and ran to the commencement, it seemed that the Lord was street crying out that a man was dying in the present by His Spirit, for on the first night of well. A young gentleman chanced to be passthe meeting a number presented themselves ing at the moment and instantly ran to the for prayer, and christians appeared much rewell, pulled off his coat and climbed down by vived, and the meeting continued to increase the curbing till within about ten feet of the in interest even to the close-large and attenbottom, when he encountered the stream of tive congregations were in attendance, day poisonous air which had broken into the well, and night all the time. I have not ascertained and finding he was likely to fall, jumped to the how many professed religion during the meetground. He found Mr. D. apparently dead, and ing, but the number was considerable. Twenimmediately made a rope or chain fast around ty-three joined the church, fifteen by experithe lifeless body which was drawn up by peoence and eight by letter. Among those that ple who had assembled at the well. Scarcely were baptized were two from the Methodist had he done this, however, when he became Society. The ministers who assisted me in the unconscious and sank to the ground. Those meeting, were my brothers N. Sansing, Mont about the mouth of the well finding that the gomery, Norris, Wilson and W. H. Roberson body drawn up though seemingly dead, showour Missionary. The meeting closed under ed some faint signs of remaining vitality, were very favorable circumstances, a large and sol busily engaged in endeavoring to restore the emn congregation was present; by request, I suspended animation, forgetting for the time delivered a sermon to the church and young that some one had gone into the well, and it converts, and was followed by Brother Robered, as you will see when our minutes appear. was not till Physicians had been sent for and son with a warm and impressive exhortation, There was a resolution offered and passed several had arrived with a crowd of the citiafter which a number came forward for prayer without a dissenting voice expressive of the zens, and the first object of their anxiety had and the brethren sung a song and took the sentiments of the delegation in reference to begun to breathe again that they were reparting hand with a "good hope through grace" your course in the vindication of truth against minded (probably by the negro) that a young of meeting one day where parting is no more. Reformers (so called), and especially as it re- man, a stranger, had gone down to rescue this To God be all the glory. gards the present controversy now going on man and was now, doubtless, a corpse in the between you and A. Campbell. One thing I bottom of the well. What could be done?think is certain, i. e., there is not a minister Who was there brave enough now that the in the Liberty Association that has one particle danger was fully known to venture into the of sympathy for the Rev. gentleman from very jaws of death? They let down a light, Virginia. When you see our minutes you but it was instantly extinguished. They threw down burning shavings, but they only filled

a lady present, exercising her woman's wit,

caught up his coat and pulled some papers

from the pocket. They were notes of a ser-

mon. The young man was the newly chosen

Baptist preacher, Mr. Faulkner, a man who

has in a few weeks won the hearts of his peo-

ered at the first alarm was Dr. Barksdale, a

Deacon in the Baptist church, of which Mr.

felt that he was descending to almost certain

death, he said, This young man is a stranger

-he is residing under my roof-I am in a de-

chain round the body but could not fasten it

by throwing in water.

For the Tennessco Baptist.

tist of May 13th, in answer to query, "Ought

it is former, no republican or christian will

I suppose you mean a constitutional majority:

but you do not say it, and therefore might be

misunderstood, and do an injury in some

Suppose where a majority in a church, as

become Campbellites, and you should be call-

ed on to decide the matter, would you say that

adoption and adherence to a constitution of

To say that a majority adhering to such ;

compact should not rule, would be anti-repub-

These thoughts are submitted to your disposal. Yours, in christian love, C. N.

Axa. The majority or the minority mu

which aught. If the majority depart from the

equal rights.

JOHN SANSING. P. S. I have taken pains in making the letter S in my name to the within, in order to prevent a mistake in printing. In the resolu-

the person recognized in those resolutions. rected, you may find them in the 8th and 15th own language. of April last, but if those numbers are not at hand, here are the resolutions:

Your brother in Christ.

Perry county, Ala. The Baptist church at Hepzibah, in conference Saturday before the fourth Sabbath in January 1854.

WHEREAS, It is made known to us that our Faulkner is pastor, and at whose hospitable beloved brother and pastor, Elder John Sanmansion the young man made his home. He sing, is about to remove from our midst to the instantly stripped and prepared to enter. In West, therefore, answer to the remonstrances of friends who

Be it resolved, That he has faithfully discharged the duties of minister and pastor for us during the past five years, and we deeply deplore the loss we sustain by his removal from

Resolved, That we recommend him to the favor and confidence of his brethren wherever Resolved, That a copy of these resolutions

Signed by order of the church,

F. M. SANSING, C. C. pro tem.

HOLMES COUNTY, Miss., August 1854.

BROTHER GRAVES:-An interesting protractthe pastoral care of Elder A. W. Chambliss, formerly Editor of the South Western Baptist, and at present the President of the Mississppi Central Female College. The meeting com menced under very unfavorable circumstances; I have visited, most of the Missionary breth- work was quickly done and he was drawn back the pastor absent, ministerial aid weak; but churches at their next monthly meeting, or so venience. When Mr. Faulkner was drawn up, of the church was pleased to bless us most under all these disadvantages, the Great Head soon thereafter as might be thought best for after he had been in the well more than an graciously—sinners were convicted, mourners converted and christians "built up in their most holy faith," and I may add, backsliders abundantly reclaimed, for there were seven blessed at length to his recovery. Life came restored who had formerly been excluded from the fellowship of the church. The whole number received by letter, restoration, experience and baptism, amounted to forty. We have a Sunday School in our Church, and many of If the by-stander, in cases like the above, the young converts are pupils of the school. el Association. There is among them a vast would dash into the well a few buckets of wa- Our pastor was with us the last two days of our meeting. On the last day the Lord's Supper was administered to the largest number of communicants ever assembled at our church. Gas, the poisonous effects of which are removed Previous to the administration of the Supper, a very able discourse was preached by our pastor on the subject of strict communion, proving beyond the power of successful con BROTHER GRAVES:-In the Tennessee Baptradiction, that the Baptists were the only consistent communionists and that the two not a majority to rule in the church in all leading pedobaptist churches were in principle cases?" I see the following answer from your pen: "Either the majority or minority, the equally as strict communionists as the Baptists, but not at all consistent in their practices. many or the few, must rule in all cases—that

Yours respectfully, J. H. C. We thank you Brother C. as we do all others for accounts of revivals, always communicate them.-Ep.

HARRISON COUNTY, Texas, Sept., 1854.

BROTHER GRAVES:-I have just returned rom two most interesting protracted meetings. The first at the Philadelphia church, Upsher county, at which place, during nine days continuance, twenty six willing converts received the holy ordinance of baptism. Brethren J. M. Griffin and W. H. Gorman attended during the whole services of the meeting.

The second at Bethel church Panola county, was equally interesting. Twenty-one were added to the church by baptism. A number of ministers were in attendance during the meeting. There is quite a revival spirit throughout the whole bounds of the Soda Lake Association, and m fact, the same is true of

Your brother in Christ. J. M. PERRY.

BROTHER GRAVES:-I held a meeting with violation, is to affirm that there is such a thing the church at Mr. Tirzah, Dyer county, commencing on Saturday before the second Sabbath in July, which resulted in eight accessions by baptism. Brothers Carter, Gaultny and Holland were with us at this meeting.

Also, with Holly Springs church, embracing the first Sabbath in August, which resulted in six accessions, one by letter and five by hapism. Brothers Gaultny and Powers assisted us in this meeting. Bless the Lord. Yours, Circular Letter of the Cor. Sec. of the Bible Board of the S. B. Convention.

Attempt great things and expect great things. A MILLION OF TESTAMESTS FOR CHIMA. It will be seen by-reading the following circular of the Corresponding Secretary, of the Bible Board of the Southern Baptist Convenand among the Chinese in California Southern Baptists have a great work to do. We rejoice that they have the opportunity The work will be done. The million copies will be supplied. There are individual Baptists who will give their hundreds and many who will give their fifties and twenties, besides the multitude whose poverty prevents them from making more than a small contribution. But in such a work, who will not feel it a privilege to the circular and the cause. Let it produce a response which shall be beard and felt across the wide Pacific, and which shall fill heaven with the praises of countless thousands who

now dwell in the darkness of heathenism. Baptist papers in the Southern States will give it to their million readers as a matter of

BIBLE ROOMS, NABIIVILLE, TENN.

DEAR BROTHER:--Christians have long open the way for his Gospel in China, that THIRD of the whole population of the globe. God has heard those prayers. The recent most wonderful revolution in that country has broken down the wall and opened up the way for the free introduction of the Word of God. tions of my church in Alabama, sent to you The adherents of the new dynasty have desfor publication, my name is printed Lansing, troyed their idols, and (nominally, at least,) instead of Sansing, consequently the object of taken the Lord to be their God; and many of the church failed, viz: to introduce and recom- the others are ready to receive and study the mend me to my strange brethren. I have Scriptures, in order that they may see what conversed with brethren on the subject, and this "new doctrine" is, which is turning "the they say they would not have taken me to be world upside down." Some fifty, perhaps a hundred thousand of these people have come Now, as this is the case, I think it but justice to California. They are a reading people, as to the church and to myself, for you to publish is evinced by the fact that they have establishthose resolutions again with the mistake cor- | ed for themselves a weekly newspaper in their

We are fully persuaded that not less than ONE MILLION COPIES of Goddard's version of the New Testament in Chinese, could at this time, be judiciously circulated in China alone, which would cost but ten thousand doland the subject properly presented to their attention, could be raised in three months. It Price of each, only 50 cents per bottle, or six bottles for \$2 50 can easily be raised during the year, by the Agents now in the field with the aid of existing Bible Societies and the Pastors of the churches. Will you not my brother, have the kindness and christian zeal to present this subject to your people at the first convenient opportunity, and take up a collection for this purpose. Do not postpone it, if you do it may be forgotten altogether, or while you wait precious souls may perish for lack of the Word of Life.

Tis a melancholy and startling fact, that a large class of American people are BALD; and that, too, as an early semilar to be comen those afflicted to pause and consider the CAUSES of Baltness, also the REMEDY. Emerson's American Hair Restorative, stude unrivalled, and is a SURE and CERTAIN CURE for BALDNESS, as thousands who have used it will testly. See Circulars, to be had of Druggists, and around lottles, giving full particulars. Price \$1 00 in large lottles. Sold in Nashville by the principal Druggists, and by Druggists

We cannot visit the churches personally, and brethren must act independently and voluntarily, and act without waiting to be called upon individually by us or our agents. Please write to us immediately and tell us what you think can be done among your people, and do ed meeting, which lasted sixteen days, has just not hesitate to do what you can, though you closed at the Saron Baptist church, this church | fear it may be but little. It is the little springs pelongs to the Yazoo Association, and is under that fill the channels of the mighty rivers. By order of the Board,

A. C. DAYTON, Cor. Sec.

S. B. B. Board, Nashville, Tenn

In Marshall County, Mississippi, on the 5th September, 1854 y Elier Joseph P. Moore, Mr. JESSE P. Coven, of Lafavette

ACKOWLEDGEMENT OF PAYMENTS. Bell to 10th March, '55, C S Butler to 19th March, '54; C I Fancey to 1st July. C C Barret to 221 Sept, E Vann to 2d Sept I Sept. N Lawhorn to 14th May, W II Scruggs, Mrs II T Me Farmer to 20th Sept, J L Verser to 31st Jan, A Morrill to 4th Sept, 1855; G A Penia to 6th Nov. '51; C W Neal, Brooks & Palmer to 21 Sept. J F Harrington to 4th Sept. J Walker to 11th June. J L Lester to 7th June. S Darling to 221 Nov. 1835; A Huckahy to 231 Oct. '54: R Haghes. S Morris to 21 Sept. W M Roberts to 21 Sept. 1855; A Arkew to 21 Aug. S C Stonecipher to 21 Oct. '54; D Stovall, A Townsend to 21 Sept, W N Hurt to

SOI THERN BIBLE BOARD- Nashville, Team. J. R. GRAVES, President. Eller A. C. DAYTON, Cor. Sec'y pro tempore. CHARLES A. FULLER, Treasurer.

NEW AGENTS FOR THE TENNESSEE BAPTIST. Elisha Cate, Postmaster, Henry's X Roads, Tennessee. Spencer Shearer, Ezq, Lone Star, Titus County, Texas.

COLD WATER ASSOCIATION The next session of this body will be held with the Lebano Church, Panela County, Mississippi, commencing at the usua time, Friday before the 31 Lord's-day in October next. Breth

TO ALL WHOM IT MAY CONCERN

I am directed by the Concord Association to notify them Churches which have made pledges to sustain our beneficiary a Union University, and dil not redeem thom at the last scation of that body, that they can redeem those pledges by mailing the money to my aldress, Cainsville, Tonneasee. The benefici ary is in immediate need of the money. J. & MARTIN, Treasurer

The Delegates to the General Association, to be held at Wir hester, commencing Saturday before the fourth Sabbeth I ctober next, will, on their arrival in town, report themselves at Brother McGrew's Tavern, where there will be one or more of the undersigned Committee in attendance, who will assign em homes during their Associational stey.

W.V BRASLEY, T S CLAY, K. R. MARTIN,us. Winchester, Sept. 22, 1851-4t

Bro. Wm. C. Berry has been engaged to travel the ensuing year to settle up the business of the old firm of CRAVES a SHANKLAND. Many of the secounts have been standing for a long time, and the dissolution of the firm makes it imperative for them to be settled. Bro. B. will fravel during these warm mouths in East Tennessee, for which he left Thesisy. His receipts will be equal to our own. Dro. Berry is a Unried to gentlemen, and we bespeak for him a kind receiption, and a few

will meet in Trenton on Monday, 9th of October, and all th

TO THE SUBSCRIBERS TO THE TENNESSEE PUBLICA

TION SOCIETY.

The Society have now an lund several Works and Tracts, from 300 pages down to 24, ready for publication. No less than thre housand dollars will be neededduring the ensuing three month tion, that there is now an immense field open for stereotyping and publishing. This is the first call that has for the circulation of the Word of God in China | been made upon the subscribere, and it is hoped that it will be cheerfully responded to by the payment of at least one or tw

the Society at the rate of two or three per month, bound anbound. In a few weeks the annual report will appear, an the dividend of each subscriber who has paid one instalment ore, will be declared, and the orders of all will be promptly J. R. GRAVES, Cor. Sec'u.

BAPTIST GENERAL ASSOCIATION OF TEXAS. The next Annual Meeting of the General Association of Texwill be held in Tyler, Smith County, commencing Friday befor the second Sabbath in November pext. A full alrable and expected, as matters of importance, involving the bear a part? We commend to all our readers interest of the whole denomination, will be discussed. The Introductory Sermon sill be preached by Elder A. McCain -The Elucation Sermon by Elder John S. Bleisoe. The Mir sionary Sermon by Eller Geo. Tucker

Among other important matters, the ravision of the English Scriptures will be discussed. Several able ministers have been invited to address the General Association on tha subject. Will not our brethren make an effort to have all our Church es and Associations fully represented? Let us come forth brethren, in a solid phalanx, and prove our faith by our works G. G. BAGGESLT, Cor. Sec'y.

tive, when the fact is taken into consideration that diseases o the Liver have become most alarmingly frequent in the United been praying that God in his mercy would in some way traceable to a deranged state of that important owan Many of the complaints usually classed under the hea great Empire which contains more than ONE of Consumption, have their origin in the Liver. "Any remedy that would insure regularity and healthful action in the Liver, would be a blessing to mankind!" has been the exclamation thousands. That remely has been found; it is safe and sure When a fair trial has been afforded it, it has never been known

you believe proceeds from hepatic derangement? Lose not a noment, but purchase a box of Dr. M'Lane'e Pills, and they will restore you to health. It is the only remedy yet discover ed, in which implicit confidence may be placed. P. S .- The above valuable preparation, also Dr. M Lane's Celebrated Vermiruga, can now be had at all respectable Drug

Stores in the United States. one but Dr. M'LANE'S CELERRATED LIVER PILLS. There are other Pills, purporting to be Liver Pills, now before the public. The above valuable preparation may be purchased at the rincipal Drug Stores in Nashville and vicinity.

INTER SATISFACTION seems to be given to all a ho make use of STABLER'S ANODYNE CHERRY EXPECTORANT and DIARRIGEA CORDIAL. At least such is the assertion made by some thirty odd of the next respectable merchants of Maryland, Virginia and North Carolina, who state that they nave never known any romedies to be so efficient as these in the diseases for which they are prescribed. This, although very gratifying, is not singular, when it is remembered that the rec per from which these medicines are compounded are in strict secondance with medical science, their competent parts carefully selected from pure and unadulterated drugs, and approved by hundreds of experienced physicians. For Coughs, Colds lars. This, if our churches could all be visited poctorant is believed to to unequalled, while the Diarrhon Cordial is the best remedy known for diseases of the boxels. See descriptive pamphlets, to be had gratis of the agents.

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of these fits in aday, so bad, that her friends despaired of her
comine out of them alive. But thanks to Dr. Soule-and his
Pills, by the blessing of God, I am able to inform you that, by
the use of your Sovereign Baim Pills, I am now able to perform
a good day's work, and have had no appearance of the disease
since I have been taking your Pills; and I succerely believe
there is a balm in your Pills worthy of all praiss, but am sorry
to say that some person has sent Counterfeit Pills into our
neighborhood, to palm off on the credit of yours. I therefore
would caution the public against such, and take none but Dr.
Soule's. I remain, yours in prosperity,
(Signed) MARY WINN. (Signed)
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HELENA FEMALE INSTITUTE. Wik School, of which notice was given in a card, published

TILE School, of which notice was given in a card, jublished recently by several citizens of Philips Connty, Arkansas, will commence on the 4th of OCTOBER next, under the care of O. C. BLISS and lady, assisted by Miss AZURAK J. IASTMAN as instructers in Music. Miss Laxtman has been successfully engaged in teaching numic for the past two or six years in the city of Banror. She couposes readily, and comes recommended by the first musical talent in New England.

The course of study adopted will be that of the Marching College, with slight changes, so that young ladies who have commenced a regular course of study at any other instruction, can enter here upon the same grade and complete it.

Primary Department, per season,
Budies correspondinc with Freshman and
in the Mary Sharp College, Use of Instrument, Pencil Drawing,

CLINTON, HINDS COUNTY, MISSISSIPEI. TWIE fourth year of this Institution, since its conjection with the Esptist State Convention, commence en HON-DAY, the 21 of October, 1854. Its third year was the dring July last, with one hundred and thirty-seven statement Having, in addition to thirtien fees, an endowment of event thousands the statement of t

The Coll gists year is divided into two terms of five months cash. No student will be received for less than a term.

KNOW this is denied by physicians generally. They have treated it with the knife, and it always proves fatal. The

CHALLENGE TO ANY MEDICAL SCHOOL:

REFERENCES Dr. Bord, M. D.. McLemoresville, Tenn. Dr. J. M. Port, M. D., Missouri, Cared. Dr. Dulley, M. D., Lexington, Ky. Dr. Dillard, M. D., Lexington, Ky. Warner Spinile, Fredericksburg, Va. Elder W. C. Back, Columbus, Miss. Hop. Leal Burry, Missistrici, ion. Joel Berry, Mississippi. Dr. Nordeet, M. D., Port Boyal, Tenn. John McGree, Dalton, Georgia.

Murfreesboro, Tenn., July 29, 1854.-#

This is to certify that I have been afflicted with exercise last 18 years, which first made its appearance on my hack, immediately under the eve and near the side of u year continued to spread skewly thill the leat two years, where come more malignant, spreading over the antire mose, mar

THE SHORT CORN CRO

Gat 1. In the Company of these mills in Heating, Franklin, nr Lincoln Counties, will address J. P. December at Ballowills In Warren, Cannon or Coffee Countins, address A. B. LAEGURY at Nasactile, Teamerson.

ile and \$20, for muse.
of instrument.
Buard, wasning, and lodying, \$7 per month.
It is desired that atmients intending to go to this School would commence at the opening of the session.

JOHN WEST, Sec'y. Lexington, Tea., Sept 30, 154.-2m

CITY HOTEL. South Side Public Square, Murfreechern, Tennesses JOHN W. THOMAS, PROPERTY

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALABAMA. TUMBER of Students last Semion, two hundred and two—IV from Alabama, Mississippi, Georgia, Fiorida, Arkansas, Texas, and California.

The Faculty consists of the Principal, REV. MILO P. JEW-ETT, A. M. with thirteen Profresura, Teachers, and other officers, associated with him in conducting the Institute.

This Institution has entered on its exteenth year af unintarrupted and increasing popularity, and is now the oldest Female Scininary and the largest in the South, under the direction of the-same Principal. seminary and the largest in the South, under the direction of the-same Principal.

It is located in an elevated, broken, dry and hashiby region, removed from any river, creek, or awamp. Sickness among the teachers and papils is almost entirely unknown.

Daring the last summer and fall, when the pestilence clothed nearly the whole boulk-levest in mourning, there was not a single case of fever, or any kind, in our town; and there was not a single case of fever, or any kind, in our town; and there was not a single case of fever, or any kind, in our town; and there was no hy our death from May to November.

The Kagullas Course or Erupr prescribed for those who aspire to the honors or graduation is elevated and extensive, the Trustees being dearrous to make thorough and minished scholars. To secure this result, a knowledge of some other than our variance and the secure the result, a knowledge of some other than our variant tongue is considered indippensable, and hence the study of the French or of the Latin language is required in all who would gain a Dirlona. This Course uccapies four years.

It is not expected that all the pupils will pursue the regular course. Young Laries may enter the Institute at my time in the Session, and engage in such studies as they prefer. Those who are advanced as far as the Junior Class, and couldnet thair attention to the Knglish Branches. are ranked in the Partial

MUSIC DEPARTMENT.

The ablest Professors and Teachers are engaged in this department. There are in the Institute litteen Planos, one Harp, several Guitars, a Melodeon, Violoncello, and various other instruand the Members of the Institute have, gramitously, the benefit of a theoretical and practical tailtion in Focal Musse, with the particular design of preparing them for the performance of Sacred Musse.

In connection with their instrumental lessons, private lessons to Singing are given to the Plano, Harp and Guitar papers coulding them to acquire a correct and brilliant execution in Salo nieces.

a later period of life. Young Lodies wishing to learn the HART, or acquire brillianey of exacution on the Piano or Gultar, would do well to finish their Musical studies in the Judoun. The Apparatus and Cabinets belonging to the Institute, reor instruction in the Natural Sciences.

Full Courses of Lectures are given by the Professor of Chemistry and Natural Philosophy, accompanied by all the experiments found in the Text Books in use and by many others.

A Board of Visitors, composed of gentlemen of high standing, selected from the various South-western States, is appeliating

terial.

Ennacts—One of Straw; in winter, trimmed with dark green
Lustring Rithon, plam solid color; in summer, trimmed with
Pink Lustring, plam solid color—only with cape and string;
—may be lined with Pink only—no flowers or tals. Also, two

Aprons, of Brown Linen and Barred Muslin—mone of Elbrermitted
Small Linen Collars, with Black Velvet Banks, are worn arund the neck. No neck ribbons are tolerated.
All the Breasen must be made perfectly plain.
All Papils, except those in mourning apparel, must be provided with the Uniform, and must appear in it, on Sabbath, and
on all public occasions.
Any Plain Breasen may be worn for ordinary school duties.
Materials for the Uniform can always be obtained in Marion,
on reasonable turns, yet it is carnestly requested that Papils be
furnished from home. Every article of clothing must be
marked with the outage's name. AMPLE ACCOMMODATIONS.

An addition of forty feet square, and four stories high, hav-ing teen made in the main building, the Judson can now com-fortibly accommodate Two Hundred and Fifty Purils—one-half of them Boarders; and most of the rooms naving four young is discouly in each. SESSIONS AND VACATIONS: There is but one sension in a year, in the Institute, and that of sense months, commencing newsys about the first of October. On this plan, daughters will se at home with their parents daring the not and unbestley months of Jaly, August, and September, while the winter mouths, the golden season of study,

tember, while are winer, will be spent at school.

The next Semion will commonee on WEDNESDAY, the fourth day of October. It is of great importance to Pupils to be pres-BATES OF TUITION, &C.

Boar and Tuition will be payable, oas. Aulf in advance: the belance. It the end of the session.

Tuition and the paid from the time of entrance to the close of the session. The advancion, except at the discretion of the Principal.

Each young lady annat farnish her own Towels and Table Haplains. If Fouther B. "of are required, they will be supplied at a small charge." No young lady will be wanted to receive her Diplana until all her bills are settled.

N. B.—The expenses for the "Goard and Taition of a young lady, parsaing English studies only (Instrumental Music not included) will be fisce a year.

Two hundred and twentw-five dolls. The rannum will cover all charges for Board, Taition, Books and "Goover for a young all charges for Board, Taition, Books and "Goover for a young all charges for Board, Taition, Broke mad "Goover for a young lady parsaine; the highest English Branches. Book mad Music on the France, or on the Meladeon, or on the Guitar.

This estimate, of course, does not cover Instruction Books in Music, or Shart Music, furnished. This last Hem there is a fixed young lady, desiring to graduate with the homers of the Instruction and studying only English, with Latin or French.

Where leavons in Embreddery, Painting, i.e., are taken, it must be remembered, that the cost of the unsternals furnished is to be added to the charge of Tuition, and this cost sunstitute exceeds the repense of Tuition—depending, altogether, on the kind and amount of the work performed by the Fapil.

We have shown that, by the law of the kingdom of heaven, baptism is commended to all those who, by faith and repentance, are properly qualified to initi te them mto the community of believers on earth : that baptism the Apostles ; that, in order to fulfil all righteousness. Jesus himself, that he might be in all things like his hrethren, rendered obedience to this law, and was thus introduced into the external and visible kingdom of heaven. We will now conclude with a few reflections.

1. From the happam of Jesus we may learn the importance and invariable nature of this fundamental precept. "He that believeth and is baptized shall be saved. Go into all the Jesus should suffice to induce every believer to yield ready obedience to the statute of the kingdom of heaven, in its great initiatory ordinance. But that law, we have seen. hinds not only the sinner who believes, but also the Author of his faith; not only the saved, but the Saviour; the subject and the Lord. He, that is, our Wisdom, and Righteousness, and Sanctification, and Redemption, m whom dwelt all the fullness of the Godhead bodily, in whom are hid all the treasures of wisdom and knowledge, He, the Son of God. the PRINCE OF PRACE to fulfil all rightcourness, found it necessary to be plunged into the waters of baptism. Thus it became Hrs to do. and with cheerful obedience he honored the law of the kingdom. Surely that command which requires obedience from the Lord of glory, is not a command to be rebelled against by human hearts, or tampered with by human hands. If its chligation could be satisfied with nothing less than full and uncompromising submission from the great Redeemer, it cannot be fulfilled with a reluctant assent on see part of the sinner. Still less can a se ducharged by any substitute derised by man's ingenuity r suggested by man's vanity. As Jesus beyed, so should we; strictly, to the letter, ith unfalt-ring fealty. No consideration of side, convenience, conformity to the would. ir vain notions drawn from the annices of n, should debar a convert of Jesus from a dking in his footsteps. The kingdom of wen is for all nations, and kindred, and agues; for all people, and climates, and ues; for a l classes and conditions. So are aws The Laplander and Ethiopian, the thing and Greek, the bond and free, the les ned and the ignorant, the refinded and the mile are called to repent; see commanded to i. exe; are invited to be saved; and are re-

il to, ba haprized as Jesus was before them. i Rep-nt and be haptized It is ours to cy, and we thank God that it i- our privile; e ing or immersion will do? Who told you so? fo low Jesus. in fulfilling righteousness by The word of God or a sinful man? Nothing ng immersed in his name. Looking to the infirmities of the children total that the baptism of the Holy Spiri m Got gave to him, and knowing that they is all that is necessary, and that bap ism in partakers of flesh and blood, the Son of water is not essential. But again, who told I himself likewise partook of the same. you this? Was it not a man like yourself? a mission to earth was undertaken that he But though Jesus had the Spirit without measwit "he pe the seed of Abraham, Where | ure, buptism in water was essential for him or are in all things it behooved him to be made he could not have said, "thus it becometh us "se unto his brethren, that he might be a to tulfil all righteousness," and shall the ser ercital and faithful High Priest in things cant be above his Lord, or the disciple above ertaining to God, to make reconciliation for his Master? You have been told many things ne sins of the people: for in that he himself to persuade or deter you from rendering, as ath suffered, being tempted, he is able to Jesus did, simple and full obedience to the uccor them that are tempted." (Heb. 2: 16, precept of the Gospel. Have you been told 17. 18.) How brightly shining may we see any thing, as applicable to your case to exempt the goodness of Jesus in becoming man to you from obedience, that would not equally endure temptation that he might be able to have exempted Jesus? Yet, Hz, the Son of succor them that are tempted. What child of God, the Lord of Glory, the Redeemer and God but rejoices daily in the glorious fact that | Saviour, was baptized, immersed! Christ aids him in his temptations? Without | Child of God! Can you rest, till like him, this assistance who would not stumble? Who you coer the command? not fall? Who indeed would have courage to set out even in the Christian race? But at the very beginning of that race, by Christ's appointment, stands the ordinance of baptism: not as the world or the churches have corrupted it, by performing an unmeaning ceremony on unconscious babes, but as the statute of heaves enacts, by performing on a conscious i subject, aexating with a living faith, a signisicant rite, which represents the burial and resumption of the Saviour, and shedows forth the sphings to own death to see, his participation from Hraven which save Rep-at, save also, Be

out act which confesses Christ before men.

to tempt the child of Jesus to duhedience. There is a greater temptation, a re mining hire. & more subtle device! Alas. alas | Churches of Jesus interpose greater difficulties and stronger barriers, than open enemies of the cross: for they have introduced for baptism what is not baptism. Instead of the immersion which Hesven commands, and which Jesus received, churches bearing the name of Christ, and some of them illustrating in many points the beauty of holiuess. have substituted a ceremony not known to Jesns. Instead of bestowing baptism only on faithful subjects, they resort to a miserable expedient by sprinkling unconscious victims: and when a believing subject is presented was thus performed by John, by Jesus, and by they rob the ordinance of Christ of its proper glory, and make it dwindle to an unmeaning ceremony. The practices of these churches, the prejudices thus engendered-Hic fons et origo mali-here, here is the stronghold of the temper. That which Jesus never commanded -that which the Apostles never practicedcommand and obey. Here is once more the world and preach the gospel, beptising them dinance of the gospel. But thank God! He into the name of the Father, and of the Son, that was tempted is able to succor them that and of the Holy Ghost." This teaching of are tempted. "For we have not an high priest who cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin," Coming boldly to the throne of grace, we do obtain mercy thousands, who by this grace and help, have

has come in place of that which Jesus did tradition of the clders making void the law of God in reference to the first great positive orand find grace to help in time of need. And been delivered from the bondage and shackles, forged by men's hands, are able to testify at once to the strength of the temptation, and to the goodness and power of Him that succors. Men are the authors of Pedobaptism :- men, many of them, good, pious and learned, are its friends and supporters, and the cause of the temptations which beset those who love Jesus, and would "keep all his commandments." Shall it ever be so? Oh! let them ponder well the course they pursue in departing from the example, and nullifying the law of Christ. But that example shall ever stand and that law is ever of force. No! the law of God is not made void. It still appeals to the conscience, and thanks to the Providence of God which has preserved Baptist Churches, the example of Christ still has witnesses : the ordinances of Christ, as he delivered them, still have an abiding place on earth, and shall have till be comes again. 4. If these pages shall fall into the hands of any child of God who has not rendered

obedience to the law of Heaven, which says, Be baptized, as Jesus rendered obedience to the same law, allow me to ask in all affection, whether you have any sufficient reason for deviating from the example of Jesus? His desire was to fulfil all righteousness: therefore, he obeyed the command and was immered You also desire to fulfil the righteousness required of you, and to obey the law of Heaven. Can you do it except by being baptized as Jesus was? You have been told that in cold you told so? The word of God, or an erring all our own dragging poverty, and none of our imma erial and that either sprinkling, pour but immersion would do for Jesus. You have

Death-Bed Repentance.

subject is concerned. I cannot believe that it is a frequent occur-

rence that one is truly converted at the close providing for the emamental education of their of life, for the following reasons:

try men for eteraty in this life, and that they from which the true dignity and permanent mature a character for eternity. Now if a man happeness of life alone can come, never teachwho has been tried, and has assured a wrong ing them habits of sacrifice and self-discipline. character, by a death bed repentance, can slip and control, but rather by example, instructing off to very easily his character and enter hea- them in evil speaking, in uncharitableness, and ven, it is clear that it contravenes the law of in eavy and in inleebood, I think with a sigh, God's usual providence. Now God does a x of the patch on both knees and gloves on!" offen break his own hws; sed hence it is clear that men cannot often thus repent, for they tade, not habitaally warming their houses with are bey aid it when about to go to that a glow of happy faces, but lavishing that world for which their character is abundy de- which could furnish the hospitality for a whole seven ac eight manths, but she here her sufferings with patience

mens, and only one or two who were saved on!" Chris fa law of immersion, encounter tempts two) were not those who had often heard the Gostel, but those who, when about to die, heard and embraced it at once. So I cannot that the researches of those who have tawdry enauals, I am reminde patch on both kness and gloves on.'

while I may keep that be who never the patch of the public man caltive clusively those qualities which win office, and neglecting those which win

ne which he approves. Thus the child called sorrow and forenting of his, and resigns the heating which is contained from ; but in all these cases it was the forced wealth, living in ignorance of the children who it most be feeth. Elder Wis. Bettle we are of a number of mistance, who, some twenty-fee or the highest are growing up around them, catting them of mistance, who, some twenty-fee or the highest are growing up around them, catting them of mistance which from the forced are growing up around them, catting them of mistance or the highest and purest pleasures of the highest and some of the west of were called Separate Repliers. He remarked the sent and some all the sent and th

The Jumily.

Soil of the South BY MIS CAROLINE LEE HENTE.

Soil of the South! with May-born flowers, Thy glowing breast is decked-While branching trees and wreathing bowers Their vernal bloom protect. Soil of the South! to thee ie given, Fruitage and floriege fair-

Their kindliest offerings bear. And more, oh! generous soil, far more, Than these rich gifts are thine-More than the fruits thy garners store Or flowers that grace thy shrine. Thy sons-thy noble sons-whose hearts

To thee, the sun and dew of Heaven

Warm as thy sunbeams glow-Not all that Natur's wealth imparts, Can equal treasures show. Their genius turns thy alumbering loam To beds of golden ore-Oh! beauteous is the Southern home, On thy fair, cultured shore.

Soil of the South! in glory bloom-

And each returning May illnme,

Still fairer fruits and flowers.

COLUMBUS, GA., 1853.

Green be thy fields and bowers-

A Patch on both Knoss and Gloves on.

The following from the Boston Courier, is one of the cieverest essays we have met with for many a day. Similar in style, it is not inferior in point to Franklin's best:

'When I was a boy, it was my fortune to breathe for a long time, what some writers term the bracing air of poverty. My mother -light be the turf upon the form which once enclosed her gentle spirit-was what is commonly called an ambitious woman, for that quality which commonly overturnes thrones and supplants dynasties, finds a legitimate sphere in the humblest abode that the shodow of poverty ever darkened. The struggles between the wish to keep up appearances and the pinching gripe of necessity, produce endless shifts and contrivances, at which we are told, some would smile, and some, to whom they would teach their own experience, would sigh. But let me not disturb the veil of oblivion, which shrouds from profane eyes the hallowed mysteries of poperty.

'On one occasion, it was necessary to send me on an errand to a neighbor in better circumstances than ourselves; and therefore it was necessary that I should be presented in the best possible aspect. Great pains were accordingly taken to give a smart appearance to my dilapidated wardrobe, and to conceal the rents and chasms which the envious tooth of time over my equipment a certain savor and sprink. ling of gentility, my red and toil hardened of a pair of gloves which had belonged to my mother in days when her years were fewer and her heart ligher. .

'I sallied forth on my errand, and on my uprising spirit of wealth. His rags fairly fint tered in the breeze; his hat was constructed on the most approved principle of ventillation, and his shoes, from their venerable antiquity, -the very ones on which Shem shuffled into dare devil swagger in his gait, and a kind of 'I'm as good as you' leer in his eye-the very whelp to throw a stone at a well dresed horseman, because he was well dressed, to tear a he saw me, his eye detected the practical inconsistency which characterized my costume. and taking me by the shoulders, turning me round with no gentle hand, and surveying me from head to foot, exclaimed with a scornful gloves on!'

I still recall the sting of wounded feeling which shot through me at these words. To parody a celebrated line of the immortal Tus-

"That day I wore my gloves no more." But the lesson thus rudely enforced, sunk deep into my mind, and in after life, I have frequently had occasion to make application I have come to the conclusion that it is best of the words of my ragged friend, when I have to be decided, as far as the denanciation of this observed the practical inconsistencies which so often mark the conduct of markind.

When for instance, I see parents carefully children, furnishing them with teachers in 1. It is contrary to all the plans of God's music, dancing and drawing, but giving no providence in life. The design of God is to thought to the moral and religious training

When I see a family in a cold, selfish soliciyear spon the profusion of a single night, I and thristian resignation. She has left six children, four some The Bikie tells us of thousands of converthink of the patch on both knees and gloves goal mighber, but children a kief and affectionate nother, and

> When I see a bouse profusely furnished with Lord. sumptuous furniture, rich curtains, and luxarious earpets, but with no books, or none but a few tawdry examples, I am reminded of 'the

When I see the public man cultivating ex-Christ, until on his death-bot, many repent.—

Now the induce case I sunt over met with them to fill honorably the post to which they as it is not provided. I shall ever witness, or aspire, I recall 'the patch on both knees and

INDIAN COAN for Southe.-An intelligent friend, who has recently commenced farming on the Hudson River, acting upon our suggestion last spring, put in seven acree of corn in drills and broad-cast for soiling. The seed was got in early, and the ground having had a coating of guano, in addition to being in good condition, the corn took a vigorous start before the beginning of the drought, which is now afflicting that region, and thus shaded the surface so well as to defy its effects. When his pastures dried up, he commenced feeding the corn-stalks. Of these a man could cut a day's supply for a dozen animals, in a short space of time, and on a very small patch. The consequence is, that while his neighbors have been coming to him to know how they shall dispose of their stock in the absence of any feed for them, his dairy-maids have been asking for additional crocks and firkins in which they may bestow their unusual surplus of fall butter .-This is not a bad result for July and August. Henceforth the early drilled corn for soiling is a settled feature in his system of cultivation.

How many similar facts must we record, be fore we shall induse our readers to guard themselves against drouth, to which all are liable? If it comes, you are safe, and if it does not. your corn is worth twice what it cost for winter feed, or bedding for cattle, or manure turned into the farrows on the field where grown .-American Agriculturist.

Gbituaries.

Death has been in our milet, and the cold grave has closed i ilence over the remains of Mrs. Lucinos Givens, who died the 17th of July, 1854, at her residence in Madison Co., Tenn. She was born the 13th of June, 1812. in Williamson County, Fenn; moved to Madison County in 18-, and was married to B I. Givens August 11th, 1831. She made a profession of reli gion in the fall of 1832, and joined the Cumberland Presbyteran Church; became discatisfied with her hantism, and joined he Baptist Church at Cane Creek in 1836 or '37, where she remained an exemplary member until her death. Oh! how uncertain is life, flecting, evaneacent, passing away! Her aickcalmness and resignation. She retained her reasoning faculties to the last hour, and called her weeping husbend and children around and bade them an affectionate and lasting farewell-to er children she gave christian admonitions, deeply impressing on their minds the preparation for death. When esked by her brother if any thing rested on her mind, she requested her friends to sing the parting hand; but few, in their deep grief, could comply. After which, she calmly resigned her soul to God. In the relation of wife, mother, and friend, she had but few equals. She leaves an aged father and mother, an affecand friends to mourn their loss.

Themse R. Goodwyn.

Died of Flux, in Shelby County, Texas, on the night of the 25th of July, 1851, Brother THOMAS R. GOODWYN, eldest son of William and Barah Goodwyn, in the 31st year of his age, after

Brother Goodwyn was born in Perry County, Alabama, March had made in them, and by way of throwing 12th, 1824, and emigrated to Shelby County, Texas, in the year had made in them, and by way of throwing 1842, where he resided till his death. But if there is one cir 2th, 1824, and emigrated to Shelby County, Texas, in the year cumstance more consoling than another in the final separation hands were enclosed in the unfamiliar casings | Jean's Christ in July, 1846, at a protracted meeting held at the best loved him most. To his friends I would say be faithful little longer, and you shall meet thim in his bright abode where way encountered a much older and bigger boy parting wil be no more. To his disconsolate widow we would climates, spr.ntling will do as well. Who told who evidently belonged to a family which bad style thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thou faithful, and the reward of the righteons will be say, be thoughten the righteons will be say, be thoughten the righteons will be say, be thoughten the righteons will be say, but the righten the righteons will be say, but the righten th A FRIEND AND BROTHER.

With feelings of a painful character, I wish to record through your-paper, the decease of Mrs. ELIZASETH A. NEWSEN. She was the daughter of Jacob and Jane Hill, and was bort December 21, 1828. United in marriage with Dr. D. D. Newbern Marc might have been deemed a pair of fossil shoes | 20th, 1850. Professed the religion of Christ in 1845, and lived an irreproachable member of the Cane Creek Baptist Church until her death. See died in the triumphs of the Chaistian the ark. He was an impudent variet, with a faith September 14th, 1854. Much might be said of the character of the decrased, but suffice it to say, that as a daughter, she was du'iful and obedieut; as a wife, affectionate and kind; as a mother, companing the qualities for good government with af-Her dying hour evinced the christian's hope. Calmly she took an affectionate leave of her aged grand-mother, assuring her boy's ruffle because he was clean. As soon as that such they would meet where parting would no more come After promouncing a benefiction upon her son, she bade him adieu. In like manuer, she gave the parting hand to her weep-ing husband, father, mother, and family generally, and died in prace, relying upon the merits of the crucified and risen Buriour for an inheritance among the saints on high. -She has left many warm friends to monen her loss, but we sorrow not as those without hope. How unlime and glorious are the last mo laugh of derision, 'a patch on both knees, and and feels the victory his! Such was the case of our departed ments of the Christian, when in condict with his last enemy

Clarisan Toylor.

Died. in Midian County, Tenocesee, August 21st, 1854, Pulmonary Consumption, Mrs. CLARISSA TATLOR, wife of John

Her illness was protracted for many months, but she bore he maferings with much Christian fortitude, and departed with a full assu ance of faith, and bright satisfipations of happiness bayond the grave Sne was a loving, obe lient daughter, a faith tul and aff-ctionate wife, and tender mother. A mother, hus beard, little daughter, and many other dear relatives, and kind friends, are left to mourn the loss of this truly estimable lady but they corrow not as those who have no hope, knowing that the righteous have hope in their death. The summons to come one higher" has been obeyed. "Be ye also realy" is an at monition to which the surrivers should take carnest heed. "Bleest are they who are fount waiting" the coming of the

Sancy Kindred.

amption, Mrs. Nanct Kinneau, wife of Pavis Kindred. She was been in Anna County, North Corrline, on the 20th et iorember. 1911, and died September 31, 1864.

She of Search religion and joined the Baptist Church at Cedar Creeb. She emigrated with her husband be this State myeral mt able to attend church but seldon. She delayed giving in her him antil be sixter. Se rector aproer to serrout of her neckgener, and wat he Elder M. Pitana, parter of the Raptist really, and several times manifested her love to God by peak and two daughters. In her death, the community has lost a her husband and of the heet of wives; but they sorrow not as those who have no hope. "Missee! are they that die is the

Blder William Martin. Departed this life, on the 2d of April, 1884, Elder WILLIAM

Marre, in the 78th year of his age. was a nation of South Caroline, where he lived notil about the elusively those qualities which win a way to reer 1818, when he served to Tanconce and settled in Section County, where he resided again his death. He professed relioffice, and neglecting those which will qualify gion about the 26th year of his mye, and joined the Methodist Society, but offerwards becausing convinced that he had been in error, he left those people and agifed with the Espiist Clearch. in which he lived a norfal member to the day of his death; el-though he had seasy difficulties to excession, he was a terful when I see man sacrificing peace of mind 1812, he commonted and custiness to inher with seal to present and health of body in the innance pursuits of the count of his Master; he did not come to mork and it a short wealth, living in ignorance of the children who lim before his death. Elder Wm. Hartin various of a number Co of all substance to Christ, it was natures and no perverting their humanity, that the same allowed as a secure may not be a nature and no perverting their humanity, that the same and so it is seen and the same and so it is seen and the same and seen them the last the same and seen the same and same an

UNION UNIVERSITY, MURPERSBORO'. TENNESSEE.

NESDAT, the 20th of September.
The aumber of Students during the last Seeine was 236. The number of Students during the last Seeine was 236. The number of graduates at last commencement was 20.

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sacce of Christianity.

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Lates Language and Literature—Including the reading

culture.

VII. Modern Lenguages—Including the study of the French nd Gerusse Languages. Stodents are permitted to attend the Schools which their pents or gazzāians may prefer. DEGREES

The Degrees conferred by the University are three:

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sass through siz of the Schools of the University.

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says through few Schools. one through are Schools.

3. The Degree of Backeler of Philosophy is conferred on those who pass through four Schools.

Those who are not caudidates for any of the Degrees may pursue the studies of one or more of the Schools, and sreentitled to a Cartificate of Proficiency when they have person

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Each atudent is required to pay a fee of \$2 00 per annum, or 6 cents per term, for incidental expense. The price of Board varies from \$6 to \$10 a month. The comthe price of soard varies from so to sees month. The com-mon price in the town is ten dollars. In the surrounding coun-try it can be obtained, in good families, for six or seven dollars. The Annual Catalogue costaining a full account of all the departments of the University, may be obtained by addressing the President.

J. H. EATON. August 19, 1854.

Past Side of the Public Square, Nachville, Tennocae

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Instruction on Plane and Guitar, each, \$25.

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Competent Teachers will be procured, as the school may demand. Globes, Maps. Pianes. Library, Chemical and Philosophical Apparatus, &c, will be furnished.

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For jurther particulars or circulars, address the Principal, Germaniotes, Shelby County, Tenn.

August 12, '54 2m.

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Opposite the Louisville Hotel, Louisvile, Ky. next Session of this Institution will command on MON

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All letters of inquiry addressed to B. T. BLEWETT, Russellville, Kr, will be responded to promptly.

B. T. BLEWETT, A. M., Principal.

Bussellville, Ky., September 3, 1554-tf

Piles! Piles!!

THOUSANDS are suffering from this most painful disease A and expending their means and money, and wasting their strength in testing the numerous remedica offered them. If he is a tenefactor to his race who causee, by his skill, one addi-

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She can furnish the most entisfactory testimentals from the President of that College of her qualifications in the branches studied in the regular College Course, or upon the Pinne Forte.

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September 8, 1884-tf Reflowe, Poursees Co. Minn.

RAGS !!—8530 In Premiuma !!!

WILL pop the above premiume in some of Sico, St., St., St. The Sico of the above premiume or pecture who will deliver me, from the date to the lat July, 1884, the intrest on wond of Ratis. The mane on the results are research course of, and by mon desing business established Nakathito and whether.

I WILL AT ALL TIMES PAT THE HIGHEST MARKET PRICE IN CASH FOR RAGS ON DELIVERY, and imme on eriliseate to the source of the amount reviewed and paid for.—These certificates meet be kept and sant in next July, on that three disinterecated merchants of Nachtific can smale the control.

The hereof unumust being suitified to the \$100, the next largest to the sew Market Beautier. These whe intend to Security and suit the sew hailing. Those whe intend to Security and the Institute as when Institut

The harvest mummat being so titled to the \$100, the next largest to \$50, and on on down.

Herchants sending me Hage will please write that I may know in whom assue to have the verticate. Combinations will not be allowed.

Woolden, Linney, Silk, and Worstel rays are not wanted, and will not be included in the above.

I correctly solicit greater attention to saving and buying Rays throughout middle Yeunessen.

W. S. WHIYEMAN, Angust 5, 1954-ly. North Bost measure of the Square. COTTON ARED FOR SALE.

WILL care with our a moell quantity of COTTON SEED in the mee th of Separater, with the view of separing, partic-larly, these whem I could not spare send to for the past two

others I plant.

Plantation matters have pressed on me so much for two years that I could not lose the time to select more than for plantation, or lose time in seaf-iding and drying, more used of time, with a full croy and improvements on have, tens roles will jon-lify.

[17] South contern Reprint planes appy and mind bill.

The Christian (Jem al the Electronts Controvit JUST PUBLICATED. LIFE IN JUNEA; or, Glimpies of the First Christian age. M Metta T. Bienaust.

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BY J. MEWTOR REQUY. NO MEMORIAL of this sort has before appeared either a mong the Bustlats of this censtry, or of England. It presents a contint celection of the management martyrdoms is one demonstration; from ARMOLD, or REESCIA, in the twelfor century, down to good HBE. GAUNT, of the seventeenth. The picture of Mrs. Gatter and the seventeenth of the book, which is also embellished by Engravings of the downing of MARIACY. MONTON, and of the sufficience of ANGE ARREW is the Tower of London, and at the Stake in Smithfield.

The accompanying Historical Bessy is vary valuable.

Just issued by the American Beptist Publication Sects or sale at the Depository, 118 Arch street, Philadalphia.

May 20, 1854-16

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in the shade."

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This is an able, instructive and suggestive essay upon a subject which has largely engaged the attention of biblical scholars and men of scientific attenuents. The leading idea of the anthor may be stated in the language as quoted from Dr. Chalmers:
"The writings of Moses do not fix the aniquity of the globe." Mr. Miller's writings are remarkable for the attractive style in which he discourse a popularity subjects. The lecture before as can be read with interest by the most learned man, yet its style is so clear and popular, that a school-by of ordgary mental training would peruse its pages with delight. We commend this lecture to those who would know how a learned man, with a reverent spirit, can do equal service to theology *** Ageology.

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NOTICE. From the London Literary Gazette.

"The author has aidressed himself, in his Essay, to the science."

"The author has aidressed himself, in his Essay, to the science in good sense of his readers, without appealing to the authority of great names, but it might be shown that Herschel, Humbolit, Bened, and others of high scientific position, have the content of namular credulity on this subject. The belief that other planets are the seats of habitation of living creatures, even of an extremely low order of being has been held not in consequence of physical reasons, but it spite of physical reasons. We venture to say that no -cientific man of any repetation will maintain the theory, without mixing np theological with physical arguments. And it is no regard to the theological and moral aspect of the question, that we think the anthor of this Essay urges considerations which most believers in the truths of Christianity will deem unanswerable."

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L. ALDRIDGE,
July 22, 1854-3:m
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THE PURE CHURCH CHARACTERIZED BT SPIRITU-LITTLE LIZZIE: or What does it mean? By AUST AssI—ISmo, 59 pages. Price 14—15 cents.

June 24, 1854.

COLD WATER HAPTIST FEMALE SEMINARY. Chulcheme, Murchall County, Miss. The next Session will commence on Monday, the 4th Septe ar, under the enpervision of our present Principal, Mev. Jose

The next Session will commence on monacy, har, under the supervision of our present Principal, Lev. Jussey B. Hamilton.

We, the Trustees, in our official capacity, feel warranted in speak in the most flattering terms of the faithful discharge of the responsible duties of the Principalship. We are fortunate in possessing a Principal, to guide the affirs of the Institute, in whom are blended ripe scholarship, urbanity of manners, and a facility to import instruction, announded by Assistants of undoubted capability. We unhesitatingly affirm that this Institution offers rare inducements to Parents and Gnardians.

Sickness is here simost unknown. During the three years of its progressive advancement almost uninterrunated health has been enjoyed by its inmates. All who wish to place their daughters and wards here next session, are requested to attend the examination, and witness for themselves the realization of what we now affirm, so as to make arrangements, aims, the present prospect justifies the conclusion that the house will be filled.

M. B.—The Board of Visitors appointed by the Association, are carnestly requested to attend. We should be pleased to see those members of the Board of Trustees living at a distance, it being desirable to have a full Board.

B. B. Sanders. Sec'y.

May 18, 764-5m

RAMAGE & CHURCH, Ne. 42, College Street, Nashville, Tenn., WHOLESALE AND ROTALL DEALERS IN BOOTS, SHOES, TRUNES, VALISES, CARPET

BAGS, &C., HAVE now in store the most extensive essortment of Boots, Tsunks, Valines, Carpet Bags, &c., for the FALL AND WINTER TRADE, which they have ever offered—compraing almost every description of Fine and Coarse Boots, Galters, and Shoes, for Gentlemen, Ladies, Misses, and Children, attable for city or country trade.

A large stock of NEGRO BOOTS AND BROGANE, both Eastrn and home-mada, of the best qualities, constantly on hand.

Also, a lot of HATS AND CAPS, which we will close out at a

rgain. Merchants and Planters are solicited to examine our stock beore purclusing.

[T] We can, and will, sell very low for Cala.

Nashville, Aug. 27, 1853.

THE GIBBS' HOUSE, Chattaneega, Tena.

THE above House, having passed into the hands of the undersigned, will be kept open for the accommodation of TRANSIENT AND PERMANENT BOARDERS. TRANSIENT AND PERMANENT BOARDERS.

The GIBES' HOUSE is located in the center of the inviness part of the city, and the Proprietor has made arraneoments by which passengers will be conveyed thence from the Esilroad Depot free of charge.

Dec. 10, 1853-fr

PORRET D. CLIFTOR. GRORGE D. ARROTT. Philadelphia, Pa. Nashville, Tens. CLIFTON & ABBOTT,

Cedar Street, near the Post Office, Nashville, Tenn., DEALERS IS GENTLEMEN'S ATTERIL AND FURRISHING GOODS.

I AVING recently established a Store for the sale of the above
I articles, will keep constantly on hand a ful lassortment of
Gentlemen's and Boy's Clothing, of all descriptions, comprising
the finest quality of Goods, which will be renewed every week
from their manufactory in Philadelphia, which is under the immachiate supervision of the senior partner, (B. D. Clifton,) who
murchasers the materials of the importers, and pays strict attention to the latest fashions, styles, and daraddity of workmanship. Persons not judges of Goods, can depend on being supplied without fear of imposition or deception of any kind, as the
Goods are warranted to give satusfaction, and they have one established price, which they strictly adhere to, except with Wholesale Dealers, to whom a liberal discount will be made. All persons are respectfully invited to call and examine our Goods, and
has ever been offered before in this city.

Jan. 11-tf DEALERS IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.

South Sids Public Square, Murirecobure, Tennessee.

JOHN W. THOMAS, PROFESSION. March 11, 1854-1

SKY-LIGHT DAGUERREOTYPES, For One Dollar!—Corner of College and Union Street
LUGHES BROTHERS, having an eye to the comfort and convenience of their patrons, have fitted up an elegant suite of
rooms expressly for the business, and easy of access, with one of
the largest and best constructed Sky-Lights in this country, and
with our Mammoth-Improved CAMERA, and every other facility, we are now enabled to take PICTURES in the highest style
of the art, at our old prices—from One Dollar and upwards. We
solicit the untronage of our old friends and the public generally.
Mrs. F. N. Heghes will be in attendance to receive the ladies.
Nov. 5, 1853—19

ARKANSAS GENERAL AGENCY. JOHN J. JACKSON & CO., Land Agents, Collectors, and Exchange Dealers, AVING extensive information relative to the Landad interest of the State, will attend to the location of Lund War-

Hon. Tho. B Manley, John C. Palmer, Esq., Col. Geo. W. Underhill, Hon. E. W. M. King, Col. Jno. W. Lumpkin, Helena, Ark. Orittenden Co., Ark Memphis, Tann.

ants and Arkansas Land Script—the paying of Taxes and re-learning-forfeited lands—and make Collections in any part of the State of Arkansas.

NASHVILLE MARRIE WORKS. Monuments, Tombs, Grave Stones, Mantles, and all kinds of House Work.

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rive satisfaction. If our citizens will favor us with e call, on
the corner of Spring and Summer streets, we will be glad to give
them our prices of different kinds of work. We hope to be perconized at home, if we will do our work as good and as chasp
as it can be done elewwhere.

Nashville, Nov. 22, 1851.

Draceiat and Anothecary. North side of the Public Square, 3 doors west of the Nash ville Inn, WHOLESALE AND RETAIL PRAIRE IN

PAINTS. BRURHES, PREFURENT, DUES. DIRACTORS, BROT. GLASS ARTHURS, GLASSWARE, LEMB, Surjucial and Denial Instruments, Utero Abdomical Superitys and Traises, Washim Oil Stones, DRUGS, MEDICINES, CHEMICALS, &C. Abdomical Bay

Kashville, August 27, 1853. GLUE.—722 lbs. Glue, just received and for mis by H. G. BCOVEL. BLEF.CHED WHALE OIL—3 cashs, the finest article for Tan-H. H. 800VEL.

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