

Our Pulpit.

their twilight on the subject; but the gospel...

Who can be ashamed of the gospel because...

This is a great, a precious salvation. It originated...

The salvation which the gospel reveals is honorable...

IV. The Christian may say, I am not ashamed...

The gospel requires men to detach their affections...

The gospel requires faith in Christ. Faith embraces...

The gospel requires the baptism of the penitent...

The Christian may say, I am not ashamed...

of civilization. The best way to civilize, is to evangelize...

The gospel produces patience and resignation under the trials...

The gospel extracts the sting of death and dissipates...

REMARKS. 1. How many who read this Short Sermon...

To Brother J. B. Evans, Russellville, Kentucky: Brother...

1. There is the same authority in the New Testament...

2. There are injunctions of duty and specifications...

ORDINATIONS. BROTHER GRAVES:—At the call of Mt. Moriah...

1. Elder Adams conducted the examination on the call to the ministry.

Whether are you bound? This is the interrogatory propounded by the navigators...

Some are bound for the far off stranger land where their eyes will look upon new scenes...

And how instinctive are all these answers to those who are navigating life's troubled ocean?

Or are you drifting upon the tossing main, at the mercy of the wind and waves...

Brother Graves:—Having finished another year of ministerial labor, I wish to make known...

At a meeting of five days was held with the church at Sloan, Macon County, Tennessee...

At a meeting of seven days was held with the church on Second Creek, Sumner County, Tennessee...

Another protracted meeting of seven days was held with the church on Dixon's Creek, Smith County, Tennessee...

At a meeting of five days was held at Enon College including the fourth and fifth Sabbaths in October...

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NOTICE. Letters to be sent to the publishers, should be addressed to the Editor. Address Tennessee Baptist, or GRAVES & HARRIS, Publishers.

VERY SPECIAL NOTICE. We have removed our office to No. 57, North side of the Public Square, near the Nashville Inn.

REMOVAL. We have removed our office to No. 57, North side of the Public Square, near the Nashville Inn.

We ordered a font of Type last August, which was shipped to us, via Charleston, on the 14th of September, and reached here on the 10th of the present month.

In olden times, it would have been considered a lengthy undertaking to transport a package of merchandise from Philadelphia to Nashville; but, in these days of Rail-head-steamers, it requires only the short space of four months to accomplish the same feat.

Truly we live in an age of progress. By this unprecedented delay we have been seriously retarded in our operations. We have not been able to publish our Register, as we should have done two months ago, had we received the type in time.

We much dislike to disappoint our patrons, but we could not force the misfortune. Our forthcoming Review has also been thrown back by this delay, for, although Bro. Graves has not yet reached home, we should have had the matter all in time ready for his inspection.

Since the reception of the type, we have increased our force, and a portion of the work is now ready for the press, and we expect soon to have the pleasure of mailing it to our patrons and friends.

A little patience, brethren, and we pledge you that all will be right. If sacrifice on our part would have availed anything, we should have avoided the delay.

M.

Little Bethel Association, Ky.

This Association embraces the churches in Henderson county and some of the counties adjacent thereto. At its last meeting Elder John Bryce was chosen Moderator and Elder A. Hatchett Clerk. This body seems to be prosecuting the work of Home Missions with commendable zeal.

The following query was presented to the Association: "Is it right to receive persons into our churches on the baptism which they have received from the Reformers?"

The answer is as follows: "In view of the above request, we advise the churches of our Association not to receive any into their communion who may not have been baptized by a regular ordained Baptist minister."

J. M. P.

Dr. January.

I have received a pamphlet of 55 pages entitled, "Defence of Dr. R. W. January against the attacks of Professor Eves, and others of the Medical Faculty." It is generally known that Elder R. T. Dillard, of Kentucky, about a year since, placed himself under Dr. January's treatment for cancer.

He remained three weeks and returned home apparently, to say the least, cured. His son-in-law, Elder W. M. Pratt, of Lexington, Kentucky, told me in October last that there had been no return of the disease. The celebrated Dr. Dudley having been for years Elder D.'s medical adviser, and having expressed his gratified astonishment at his apparent cure, Dr. J. took the liberty of making a public reference to Dr. D. This he did without permission and it was indiscreet. I see not how it can be looked upon as anything more than an indiscretion.

If, however, there are those who consider it a sin, I hope to speak after the manner of Romanists, that it will be regarded *renial* and *not mortal*.

Dr. Dudley, it appears, in answer to a note from Professor Eves said of Dr. J., "He has no account for curing my name." Referring to Elder Dillard Dr. D. makes the following singular statement: "My nephew, Dr. E. L. Dudley, knows the case in question *not to be cancerous*." This is a remarkable sentence.

The curious may inquire why Dr. D. refers to his nephew's knowledge rather than his own, especially as he probably knew Elder D. before that nephew was born. This is a strange world. Professor Eves published in the Medical Journal a very severe piece against Dr. J. containing Dr. Dudley's letter. To this Dr. J. wrote a very respectful reply and requested its insertion in the Journal. This was refused. Hence Professor Eves acted improperly. He has no moral right to attack Dr. J. in his Journal and not let him be heard in reply.

Prof. Eves will probably say that his self-respect will not allow him to publish for a man who does not "practice medicine" in the "regular way." If so, the same self-respect should prevent his making an attack on such a man.

I wish justice done. Dr. January does not deserve to die because he treats cancers in an "irregular" way. Whether he can cure them I do not know; for I have seen no one on whom he has operated. I am sure, however, that it is better to be cured in an "irregular," than to die in a regular way. The opposition of physicians to Dr. January is certainly gratuitous. Suppose he cannot cure his patients. Neither can the graduates of the Medical Schools. Dr. J. perhaps gets no patients who are not first given to by regular physicians. What harm then is done? If those who have cancers stay at home they die; if they go to Dr. J. they can but die. Many as respectable men, however, as the country affords believe that Dr. J. can cure cancers.

I deem it justice to Dr. J. (and I do it unsolicited by him or any one else) to state that in the year 1849 and '50 I was several times in Fayette county, Kentucky. I was very hospitably received by Elder Dillard and his son-in-law Elder Pratt. At times Elder D. suffered greatly. The sore on his face was often referred to directly and casually. Dr. Dudley's opinion of it was allowed to, and I certainly retained the impression that Dr. D. contracted his cancer. I never heard it increase. It was any thing but cancer before that Dr. J. came.

J. M. P.

The Question of the Age.—No. 1.

INTRODUCTORY.

The question relative to the recognition of Pedobaptist ministers as duly accredited ministers of the gospel, is emphatically the question of the age. A more important question—one more intimately connected with the purity and the consequent prosperity of the churches of our Lord and Saviour, or involving more extensively the interests of mankind, for time and eternity, has probably never agitated the public mind, since the days of the inspired apostles. I hail the discussion of this question as the introduction of a new era in the history of the church—as the harbinger of better times to come—as the first step towards a reformation that is destined to excel, in its glorious results, the reformation of the sixteenth century, as far as the splendor of the second temple at Jerusalem excelled that of the first. In a word, I hail it as the precursor of the final triumph of the cross. It is the stretching forth of the hand to rest up and establish, more firmly than ever, the "old landmarks" that have been cast down by the spirit of Antichrist. I fancy I hear, in the dispensation of divine Providence which has directed the minds of your people to the consideration of this question, a voice from heaven, crying: "Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth. Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall in."

Happy the man who shall hear and prove obedient to the heavenly call.

May I err, but I do most conscientiously believe, that affiliation with Pedobaptists is the fruit, not of the Holy Spirit, but of the spirit of Indifference and Pantheism that evidently prevails in the present day, to a very alarming extent in the church of Christ—that many of God's elect are brought under the subtle influence of this spirit, while all unconscious of the fact—that it has done, and is still doing more to impede the spread of the gospel than Romanism, Mahomedanism, Hellenism and Infidelity combined—that not until it is cast out will Zion appear in her robes of victory, the kingdoms of this world become the kingdoms of our Lord and his Christ, and one Lord, one faith, one baptism, universally prevail. In the days of Ezra and Nehemiah, it was not until the Jews divorced themselves from all their idolatrous associations, that the Lord blessed and prospered them in the work to which they had been called—the work of rebuilding the temple. In apostolic times, the churches that affiliated with the prevailing religious sects of that period did not prosper. Their practice was condemned, and the anathemas of heaven pronounced against them. God has not changed. He is as severe as ever to all corruptions of his word and ordinances—to all amalgamation with those who depart from the faith; and his requirements do not draw from all such remain unrevoked—they are as imperative as ever.

The history of the churches subsequent to the apostolic age proclaims the same thing—the less they have affiliated with the various sects that have gone out from them, the more rapid has been their growth, and the more manifestly have they abounded in the graces and consolations of the Holy Spirit. A comparison of the progress of those churches that practice restricted communion with those that fling open their doors to members of all (so-called) "evangelical denominations," speaks volumes on this subject; and speaks loud enough to be heard by every one who has a willing ear, and in a language plain enough to be understood by the most simple. O, that our brethren were wise that they would ponder these things in their hearts, and view the subject, not by the flickering light of human reason, but by the steady light of divine revelation, as it is reflected from the sacred pages of the infallible word of God!

I would that I could so impress upon the mind of the reader the importance of an impartial investigation of the question, and a correct decision of it, as to lead him to bow the knee in prayer to God for light from above, and for deliverance from every influence adverse to the discovery of truth. Many, very many and very powerful are the influences operating upon us, from within and from without, that tend to give an improper bias to the mind and unfit it for a cool, dispassionate, impartial investigation. To some of these influences I will refer, that our brethren may guard against them.

The love of approbation is an inherent principle that exists, to a greater or less extent, in every member of the human family. In a large majority of men this principle is very fully developed. This predisposes us to spread our sail to the popular breeze—to shape our course according to the prevailing maxims of the age and community in which we live. It is very rarely, if ever, favorable to unadulterated, unobscured truth. Truth, to become popular, must be so diluted and commingled with prevalent error as to render it unrecognizable. The Saviour recognizes the love of worldly approbation as a formidable barrier in the way to heaven. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5: 44.

Self-interest weighs more or less on every mind. It arrays against the inquirer after truth a formidable host of difficulties to be encountered, losses to be sustained, and contumelious reproaches to be borne, if he espouses an unpopular cause, and is found contending against men seated in high places and honored with high-sounding titles—the Rabbis of the age: "Have any of the rulers, or of the Pharisees believed?" is still the inquiry of the multitude. Hence, in the present day, as in the days of the Saviour's incarnation, the advocates of a strict construction of the word of God, and the opposers of modern innovations, are among those in the private walks of life, and mostly found in humble circumstances.—"Not many mighty, not many noble are called."

This latter passage, it appears to me, may be addressed with great propriety to those who contend the cause. May every editor consider it as addressed specifically to him, and construe it as an injunction to allow, through his press, the free ingress and egress of the light of divine truth, on this and every other question involving the interests of the Redeemer's Kingdom.

1 Cor. 1: 26. Your city pastors, your college professors, your presidents and secretaries of great national organizations, your D. D.'s and L. L. D.'s are generally, (but thanks to God not universally,) slow to receive, and still more backward to advocate an unpopular doctrine. They might, in their attempt to stem the popular current, lose their places and their blushing honors. To them we may look, not for countenance or support, but for opposition. We have a sigh at the manifestations which they afford of human frailty, and commend them to the mercy of God. Let it not be truly said of us, brethren, as of the Philippians: "All seek their own, not the things which are Jesus Christ's."—Phil. 2: 21. Worldly self-interest is short-sighted—yield not to its guidance.

Tradition has no little influence; even over many who write and inveigh bitterly against it, and pride themselves in their imagined superiority, in this respect, over others. It is a lamentable fact, that there are many in the true church of Christ who adhere as pertinaciously, to traditions that are at variance with the word of God, as do any of the advocates who bow at the shrines of the Romish saints. Baptist usages—the usages of the good and great who are around us, or who have gone before us—are received, too often, without examination, as though they were as renewing as the oracles of God. We have evidence of this in the practice, prevalent in many of our churches, of extending "the right hand of fellowship" to unbaptized candidates for admission into the church—an order of *transference*, and an order of *ordained ministers*. These and other similar facts, that might be adduced, should lead every conscientious Christian to test, by the word of God, every tradition which he suffers to influence his faith or practice, and to discard every thing that will not abide that test, lowerer revolting it may prove to his feelings to reject doctrines long believed, or to abandon practices long pursued. Tradition is not infallible. Let it not exert an undue influence in deciding the question before us.

There is a *vis inertiae*—an inherent spirit of indolence which exerts, silently and imperceptibly, but surely, a very powerful influence over mortal man. It induces, not infrequently, an insupportable repugnance to the labor requisite to enable us to arrive at any certain definite results in our researches after truth, and predisposes to adopt the foredrawn conclusions of others, rather than engage in a tedious process of reasoning ourselves, that we may form conclusions of our own. This disposition is often strengthened by a latent fear (of which we may remain wholly unconscious) that we may discover that we are wrong, and have been wrong all our lives; and—O what an arduous work it would be to tear ourselves away from all our old associations, and overcome our habits of thinking, speaking and acting! So exclaims frail human nature. We shrink from the task, and console ourselves with the erroneous idea, that it is unimportant; and though the consequences that did not involve an endless train of consequences—eternal weal or eternal woe. God never stoops to trifle: he never reveals any truth that is not essentially connected with his own glory and the eternal good of his creatures. There is no moral truth whatever that will not amply repay for all the labor expended and trial endured in securing it. Resist, therefore, this *vis inertiae*; wake up your slumbering energies; delve for truth as for buried treasure; and you will secure an inexhaustible mine of never-failing wealth, in the approbation of your God and in that of your own approving conscience.

The kinder feelings of our heart often mislead us while in the pursuit of truth. Our affection for our friends, our admiration of superior talents, our respect for the virtues of others, our reverence for the aged and for men of great influence, our desire to be courteous to all, to avoid giving offense to those whom we esteem as good men, perhaps as better than ourselves—all these are frequently thrown into the scale with error, and give it an undue preponderance. I might proceed to speak of our natural aversions, the pride of opinion, the strength of prejudice, the power of habit, and a thousand other adverse influences that beset our way, but forbear. Fierce may be the combat, terrible for a time the havoc made in the feelings of the heart, but sure and glorious the final triumph to him who fixes his eye steadfastly on the Star of Bethlehem and follows wherever it conducts him.

Enter upon the investigation of this subject, dear reader, with a prayerful spirit, a fearless heart, and a mind willing to receive the truth, and you will eventually be able to say, in the language of Caesar, "Veni, vidi, vici"—"I came, saw and overcame." The mind of the present writer was once dark, very dark, not only on the subject which now claims our attention, but on the subject also of restricted communion at the Lord's table, and even on that of believer's baptism; but he who speaks and it is done; commands and it stands fast, issued his fiat: "Let there be light," and lo! light is. No credit is due to the writer; for he closed, as long as he could, his eyes against the light. All the feelings of his natural heart revolted against the truth; but it had been written of old, "we can do nothing against the truth, but for the truth."

Before I close this introductory article, allow me to remind you, that he who prescribes a course of conduct for himself, or others, is morally bound to produce a warrant for the same from "the law and the testimony" (Isa. 8: 20)—the word of God. "Who hath required this at your hand?" (Isa. 1: 12); is a fearful question which we must answer at the bar of God, and which he should now answer at the bar of conscience. In the discussion of the question before us, it is evident that the burden of proof rests on those who contend for the practice which we oppose, and not on us. Although no one has a right to demand of us to prove a negative, we feel confident, that we can satisfy every sincere and unbiased inquirer, that the practice in question is not only *unscriptural*, but *anti-scriptural*—that it is violative alike of the express precepts and prohibitions of God's word—that it is at variance with the precedents established by the apostolical church.

In the course of these essays, I shall have occasion to show from the word of God, that all who are clothed with authority publicly to minister in word and doctrine, are clothed with authority to administer the ordinances.

—and that it requires, for its successful defence, the same logic, the same laws of evidence and principles of interpretation on which the church of Rome, and her numerous progeny, mainly rely for the support of that many conglomerate of errors that is linked with the practice of Pedobaptism.

Albany, Ga. J. S. B.

TO BE CONTINUED.

P. S.—I trust that those editors who are willing that their readers should investigate this subject for themselves will transfer this series of articles to their columns. If they detect any thing erroneous or sophistical in them, they have the ability, it is presumable, to point them out; and it would be a reflection on them to suppose that they would base their opposition on arguments which they deemed insufficient to satisfy their readers. To condemn our positions without giving us a hearing, would be to violate a law in Israel, and assimilate themselves to be murderers of our Lord and Saviour. See John 7: 51.

J. S. B.

BROTHER GRAVES.—I had a few weeks since, the happiness to spend a few days in Columbus, Mississippi. It was delightful to meet again with many loved and tried friends whom I had not seen for eight years. It was delightful to wander about among the streets and walks with which I was once so familiar. The place, in some respects, is greatly changed. Two terrible fires have laid in ruins a very large portion of the best part of the city—including some beautiful and costly public buildings—but the lots made vacant by the fire will soon be covered with new and more substantial, and fire-proof buildings. So that in the end it will probably add to the beauty and safety of the city. The Artesian wells which have been lately bored, are to one not previously acquainted with them, a great curiosity. They penetrate the solid rock which underlies the city through a vertical red rock, until they strike a current of water flowing in a space beneath the rock deposit, and having its source at some point higher than the surface of the ground. This stream instantly rushes to the top and runs out, an ever flowing fountain, to supply the wants of all. The first one was bored in a public place, by the city, and discharged a large quantity of water in every minute, at the height of several feet above the ground, until another was made in another place, which changed to strike the same vein, and the first instantly ceased to flow. Since then, a number have been made in various parts of the city, and the water flows through many of the streets. It can be used for the household—the stream can be turned into the garden, and the stable lot. It can be made to supply fish ponds, or ornamental pools, or lakes. But let me be careful. So much damp ground exposed to a Southern summer's sun will breed miasma. They will have chills. They will have fevers. They may be thankful if they do not, some fall, find an epidemic or rather endemic contagious fever sweep over the place and decimate their population. The water is a treasure, but it should not be allowed to sit more ground than is necessary—and should be conducted as speedily as possible in narrow and, if possible, in covered channels to the river. This, however, they will not do till death has come to teach them that true economy is in prevention, not in cure.

Enough of this. It will interest your readers more to hear about the prospects of our Zion. The church in Columbus is one of the most interesting and important in the State. It embodies an amount of wealth and talent and influence which should make it one of the first churches for usefulness in the whole Southern country. Few bodies of our brethren have on their rolls such names as Blowett, and Whitefield, and Franklin, and Canfield, and others whom I might mention. Men who control an amount of capital, and who wield an amount of influence which, if used faithfully in the Master's cause, as simple stewards of the Lord, who gives it in trust to them, would accomplish wonderful things for Zion. Oh, may God be pleased to awaken that church fully. To cause all its members to feel the full weight of the obligations resting on them. He has done much for it. Since Bro. Buck has taken the pastorate, great changes for the better have occurred. Some forty souls have been added to their number. And a spirit of labor, and prayer, and earnest love seems still to dwell with the brethren and sisters. Some are still inquiring the way to Zion—and a deep seriousness and solemnity pervades their meetings. God seems to be doing a great work through the labors of our venerated and beloved Brother Buck, for his influence is not confined to the city, but is extending in every direction. I never (I'll be lying in Columbus) felt that it could have been quite right in Bro. Buck to leave the Bible Board. He had (if I may speak so) been his father. He had nourished it in its infancy. To his arduous and self-denying labors it was indebted in a very great degree for all its prosperity and its usefulness. And when he resigned, it was found difficult to find any one to occupy his place. No one has yet been found who is able to fill it. And it was a source of regret to me, as to every lover of the Bible cause, that he had not continued in the work he had so well begun. But when I saw how much he had done for Columbus, how much he was likely to do for Mississippi, how much he was beloved by his people, and how happy he was in the midst of his half orphaned family, however I might, for the sake of the cause, regret the change, I could not blame him for making it. May God bless our Brother B. and give him many more souls for his hire. Yours in the gospel A. O. Davos.

For the Tennessee Baptist.

BROTHER GRAVES.—We hasten to give a brief notice of a revival meeting in our neighborhood. It commenced on the 31st of last month, and continued fourteen days and nights. The brethren and sisters of four churches united in the services of the meetings. Truly it was a union meeting, not of different denominations, but of our denomination. Very soon the good blessings of the Lord were being realized among believers, and sinners crying for mercy. The pure word of God was preached in plain and systematic order; the result was some thirty-one persons professed to find peace by believing in Jesus Christ—twenty-seven were approved for baptism. Truly, we may say, the Lord has done great things for us, whereof we are glad; and to your honor be all glory. I am, as ever, your Brother in Christ, J. G. GARDNER.

Thoughts on Christian Duty, No. 12.

CHRISTIAN LOVE.

Christians are a peculiar people, distinguished by many respects from all other people.—One thing about them as distinctive as any other is their love for one another. Jesus gave his disciples a new commandment, that they should love one another. It was new because love was to distinguish his followers, and invest his religion with an attractive peculiarity. "By this," said he, "shall all men know that ye are my disciples if ye have love for one another." Love was to be the badge of discipleship.

The nature of christian love should be considered. It is not a love based on natural relations. Parents and children, brothers and sisters love one another. The love arises from the natural relation they sustain. This has nothing to do with christian love. The latter is altogether different. Nor is christian love based on the similarity of the tastes and habits of those who move in the same circle in society. Such persons necessarily contract partialities for one another. But in these partialities the element of christian love may be totally absent.

Nor is christian love based on sectarian preferences. The most wicked men may have denominational preferences. And they sometimes exemplify the strongest partialities and prejudices.

Christian love has for its basis the fact that those toward whom it is exercised are Christ's—belong to Christ. "Whosoever shall give you a cup of water to drink in my name, because ye love to Christ, verily I say unto you, he shall not lose his reward." Christian love grows out of the fact that its objects are Christ's disciples. If, therefore, always implies previous love to Christ. It cannot exist without love to the Saviour. This is the reason why it proves so conclusively that its possessor has "passed from death to life." Christian love recognizes another fact—that its objects bear the moral image of Christ. All Christians love the image of their Saviour. Where they love his likeness they admire it. The more striking the likeness the more intense the admiration. Hence christians love those most who are most like Christ. In some the likenesses of the Redeemer's image are so faint that scarcely any love is excited. How many who call themselves christians hardly deserve to be loved at all.

I will mention some of the hindrances to christian love. A general hindrance is the influence that cleaves to all christians. They are not angels. They are fallen human beings whom divine grace is fitting for heaven. But to be more specific:

Too little religious intercourse is a hindrance to christian love. I do not mean that christians do not often see one another, but they do not talk as much on religious subjects as they ought to do. In ancient times "those who feared the Lord spoke one time to another and the Lord hearkened and heard it." Conversation on experimental religion excites christian love in a wonderful manner. The hearts of those engaged in fraternal colloquy often burn within them.

Evil speaking is a hindrance to christian love. By evil speaking I mean not only that which is false, but that which, if true, is injurious to those spoken of—that is to say, unless good can be accomplished by speaking which will more than counterbalance the injury the person spoken of might suffer. Suppose a brother is spoken of disrespectfully and disparagingly by his brethren, it at once cools his love toward them. This will be the case as long as human nature is what it is. The imprudent and sinful use of the tongue is prominent among the hindrances to christian love. The tongue is a small member and is the instrument of much mischief. What christian's tongue has not spoken improper words, and those words have weakened the cement of christian love. They have done a spiritual injury to the person speaking, and the person spoken of.

A suspicious disposition is also a hindrance to christian love. I pity those who possess it. Such persons are always expecting something bad. They imagine a thousand evil things.—They think they see unfavorable indications in the manner of their brethren, when nothing unfavorable is intended. Those who are disposed to be suspicious will suffer their suspicions to impair, in a great degree, their christian love. It sometimes happens that positive alienations have their origin in gratuitous suspicion.

Pride is an obstacle to the exercise of christian love. It operates in many ways. Sometimes a brother does wrong and is too proud to confess it. The wrong done weakens christian love, nor can it be strengthened without confession. Sometimes pride makes the offended brother require too much of the offender. No christian should be expected to degrade himself in giving satisfaction to an offended fellow-christian. Christianity promotes humility, not degradation.

Want of faithfulness in administering reproof to those that need it is a hindrance to christian love. "Let the righteous smite me," said David, "and it shall be as an excellent oil that shall not break my head." Our best friends are those who tell us of our faults with the view of correcting them. Reproof administered and received in a proper spirit promotes christian love. There is, however, a great deal of unfaithfulness among christians. How many practically prefer speaking of the faults of brethren to others—even to men of the world! This course paralyzes the strength of christian affection. It is vastly injurious.

Some of the effects of christian love deserve notice. It produces union, harmony, and cooperation among brethren. It is the bond of union. Truth is the basis, and love the bond of union. It is the sacred cement that binds redeemed souls together. Where there is love there is union—there is harmony—there is cooperation. In the absence of love none of these things are to be found.

Christian love produces a spirit of forgiveness among brethren. We can easily forgive those we love. Love makes that easy, which, in its absence, is difficult—and even impossible. How promptly are church difficulties adjusted when brethren love one another!

Christian love adds greatly to the moral power of a church. It is one of the most important and vital elements of moral power. All is weakness where there is no love. Talents,

learning, worldly respectability—all these are nothing without it.

Christian love has a most favorable influence on the world. "By this," said Jesus, "shall all men know that ye are my disciples if ye have love for one another." The greatest love of primitive christians for one another made an impression on their enemies. Their persecutors saw among them an attachment equally mysterious and undeniable.

I have suggested many thoughts on which I cannot enlarge. I leave it to the christian reader to trace them in their important ramifications. J. M. P.

For the Tennessee Baptist.

BRO. MARKS.—Will you excuse a paragraph for my opinion of your co-laborer, Bro. Graves? I first saw him in Monticello, on my way as a delegate to the Florida Association. He preached in Bro. Fuller's church at Monticello. His paper was no stranger to me, so I watched his action and paid close attention to his words—who could have foreborne! He seemed at home in the pulpit, apologized for an apparently oral defect that might be observed in his delivery, and said that he could not preach, but that he would try to talk.

"And Philip preached Jesus to the Samaritans. * * * * * And Philip preached to the Eunuch," was his text. And Bro. Graves preached Jesus to us. I have heard of distinguished preachers, have heard many laborers, arguments, illustrations, and comparisons, to elucidate the meaning folded in the word "Emanuel," but never before had I heard the expression, God with us, so clearly, so fully, and eloquently explained. He was frequent without an effort. The rich expressions of thought which continually burst forth, seemed to be the spontaneous effusions of a highly gifted mind. After telling us in his own expressive manner, that the place for Christ was on the cross, and that when professing christians looked upon him in any other position, they were out of place, he gently led to the Babe in the Manger, a poor, frail, feeble infant. But hark! as the shepherds watched their flocks by night, what sounds are those which break upon the stillness of eve! The angels are vocal with the melody of Heaven's lays; Angels are shouting "Peace and good will to men!"—a Saviour is born. They are the voices of a God! The Babe of Bethlehem!

Again, as he meets the widow of Nain, following the corpse of her only son, he expresses all the feelings, all the sympathy of human nature in its finest mould. He bends, he stands still—he speaks, "Young man, I say unto thee arise!" "Tis the voice of a God, the arm of Death is palsied; he releases the widow, and the young man sits up and begins to talk. "Emanuel, God with us!" He gives his human nature in his sympathy—the power of God, his Divinity, when he called the dead to life.

At the grave of Lazarus he wept. There was a kind-hearted, humane man. Bro. Graves said, "Lazarus, come forth," he spoke as God! The dead heard and lived! * * * How can I follow Bro. Graves? Yet he spoke of the Saviour as he lay in the arms of Joseph, bound in the fetters of death, and of evil rejoicing in their seeming triumph, while good angels and good influences seemed to tremble with the agony of surprise; and when he described the Saviour as rising victorious over all, he was more eloquent than he was sublime!

There was in me to attempt even a sketch of his fine, touching discourse. He occasionally glanced at error, and pointed out with authority over all, he was more than eloquent—he was sublime!

He was in his argument against planting the dead graft on the living tree, that might be nurtured and re-animated. No, said man would ever think of, or attempt such a thing. But the living graft is planted on the living tree, and is nourished and strengthened by it. This is Baptist practice—that is the practice of some other so-called churches! To substitute works for any part or parcel of the Righteousness of Christ, is to set up our own works of salvation. Works in their place, but with a view to effect salvation; the moment we work with such a view, we reject the plan of salvation wrought out by the Saviour. I could but feel grateful to Bro. Graves, for so clearly and in so pleasing a manner, declaring what I believed the blessed gospel of Christ. His declaration that we were saved by sovereign grace, and not of ourselves, was pointed and conclusive.

Upon my way back to the tavern of Bro. West, who "took us in without charge," I asked a friend: "Bro. Williams, what do you think of Bro. Graves' doctrine?" "I don't know," he seems to be right, but it is not such as we generally hear preached, and it somehow looks contrary to the commonly received belief. "Just so, my brother, and why? Because the whole country is poisoned with Methodism." "Indeed, I believe you are right—the usual be the reason."

Thus my first impression of Bro. Graves was certainly very favorable.

On the next day I was in company with him on our way to the Association. Should he ever see this, he will recollect where we were to take lunch. It was just on the outside of the Ocala river, or rather where the river had been; for, at that time there was a bridge but one long, dry extended plain, covered with decayed grass and occasional clumps of grass. We crossed by the side of a toll bridge, but the toll collector being a sensible man, asked no toll.

While at church Bro. Graves was a fine spirit. He quoted from St. Paul, "If Christ be not risen," &c., and the passage a double hypotheated demonstration of something like that, and went on to explain about it. "Stop, stop, Bro. Graves, said Bro. Fuller, remember you are away down here in Florida, and we are not used to such lofty flights!" This put Bro. G. in better humor, if possible, and he was truly entertaining, as well as instructive. Bro. G. may remember a man who stood at a modest, respectful distance, supping his coffee, who had no introduction to him, and who sought none. I chose rather to observe the action, and listen to the words of one upon whom I looked as the head and front of our denomination. Besides, I do not, at any time, care to push myself forward to shake hands with a "big man." Some fine things were in company, and from various conversations, I conclude that Bro. G. was "just as happy as he well could be."

I must not forget sister West, whose goodness and attention contributed more to the character of the lunch.

He preached on Sunday. The day was unseasonably cold, and his sermon was nearly three hours long; and then he did not complete it; but notwithstanding, his audience was not only patient but attentive hearers of his uncommonly interesting subject. "Ye are the light of the world."—"Ye are the salt of the earth." From these he drew his subject. I cannot follow him. He showed that in the Baptist world was imbedded for whatever of liberal principles have entered into our national government; that to them we are indebted for gospel truth, kept alive through all the persecution and darkness, following from the time the Romish church assumed universal dominion over the consciences of men; that despotism ever opposed the Baptist. From the fact that every member learned and understood that all were equal; that all had the same right to the enjoyment of that Light and Liberty proclaimed in the gospel.

One illustration I can never forget. A large city, when night overclouded it, is dark; you cannot walk without stumbling. But, behind it, as the persons are in the city, proceed in a little glimmering light, then another, and another, and as they continue the work they leave behind them long lines of streaming light, all the whole city is illuminated, bright and clear as beaming day! See ye! "Ye are the light of the world."

The Association passed a resolution to have the sermon printed, and they were debating how many copies they should have, when Bro. Graves pointed out one little mistake; they had forgotten to ask him for a copy and leave to print it! However, he kindly accommodated them.

In his letter to you, Bro. Marks, he says nothing of himself. Now let me say that he was the life, the *anima* of the Association; and were it possible to spoil him, he would be but the wreck of a christian, if such be possible. He seemed aware of the adulation paid to him, and I thought kept close guard over his position. He knew the danger of that pride, of which he at one time spoke. I admired him the more for this. I look upon him as a christian, a gentleman, and a scholar. Rich in thought, with a highly endowed and constantly active mind, his many original ideas seemed to be the bright sparklings of a brilliant mind.

I may never hear Bro. Graves again, but I shall remember him with pleasure; and I write this as my poor mite of tribute justly due him. J. C.

Gadsden County, Florida, Jan 3, '55.

The Tennessee Liquor Law and Murderer.

On New Year's day there was a large convocation of the citizens of Bedford County in the thriving and pleasant town of Shelbyville. Among the rest, was a young man by the name of Harrison, who resides several miles from the town, and who, with his companions, had started home and gone perhaps a quarter of a mile upon the road, when some of the company insisted that they must have the bottle replenished before they could go any farther; and young Harrison was sent back to get it filled. He went to Elliot's grocery and got a quart, but, as he came out, another young man by the name of Sadler was riding along before the door, and Harrison struck his horse with a switch. Sadler had been drinking and was swaggering about for sometime, seemingly trying to get a quarrel with some one, inasmuch as a little boy remarked that he would get badly whipped or killed before night. When Harrison struck his horse, Sadler got off in a great rage, and winding the lash of his heavy riding whip around his arm, struck at Harrison with the heavy end of it, but missed him.—Harrison had a small knife, and when Sadler came up and was about to strike the second time, he stabbed him twice in quick succession, the blade passing in between the ribs, and probably wounding the heart itself; for he instantly sunk down and expired.

Harrison has thus far eluded pursuit, but will probably give himself up, or be arrested soon.

Thus was a youth sent by another youth, without a moment's warning, with cursing still upon his lips, into the eternal world. This is one case of hundreds that have occurred under somewhat similar circumstances, and from the same cause. Men know it—they know that but for whisky such things would not be. They will confess it, and even excuse the guilty parties by saying that it was the whisky, and not they, who sinned; and yet they will deal out the whisky without a single compunction of conscience, and for a quarter of a dollar cause a fellow creature's death, and send a soul to hell.

And what is worse, the legislative power becomes a partner in the business, receives part of the profits, and licenses

Revision. How it struck an honest, old-fashioned Baptist...

A Brown Towel. "One who has nothing can give nothing..."

Special Notices. REV. DR. CUMMINGS WORKS...

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American Baptist Memorial. The January number of this Monthly has made its appearance...

Rev. J. Stevens on Ravinco. In looking over the files of the old Cross and Journal...

Brother Graves. Tennessee being my native State, perhaps I feel more claims on me...

1,000 COLPORTERS WANTED! We wish to engage a responsible Colporteur in each Association...

CAMPBELL EXAMINED. By Rev. J. H. Campbell, D. D., of Richmond, Va. 1 Volume, 12mo. cloth, \$1.00.

JUDSON FEMALE INSTITUTE. MARION, PERRY COUNTY, ALA. NUMBER OF STUDENTS LAST SESSION, two hundred and thirty...

A Bad State of Things. In conversation the other day with a gentleman from Columbus, Mississippi...

Brother Graves. During my late visit to North Carolina, by special request of the brethren...

DR. MILNE'S VERMIFUGE. A NEW MEDICAL PREPARATION. It is an excellent medicine for the treatment of all cases of intestinal worms...

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