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Desiring to Know the Whole Truth, and Daring to Oppose any Error---Christ is my Judge. J. R. Graves, Editor.

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Our Pulpit.

SHORT SERMONS---No. 9.

BY J. M. PENDLETON.

THE CHOICE WHICH MOSES MADE.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. Heb. xi: 24, 25, 26.

Among the remarkable men mentioned in the Scriptures there were few more remarkable than Moses. The preservation of his infant life was so manifestly providential as to appear almost miraculous. He was instructed in all the wisdom of the Egyptians. He became the Legislator of the Jews—conducted them across the Red Sea—through the wilderness—stood on Pisgah, and saw, beyond the rolling Jordan, the beautiful land of Canaan.

The laws of Moses have made their impression on the world. His character as a servant of God has elicited much admiration. The text refers to a very interesting period of his life.

I. WHAT MOSES REFUSED, first claims attention. There were three things he refused:

1. *To be called the son of Pharaoh's daughter.* He had been adopted and no doubt received an education suitable to the relation he sustained to the king's family. Whether he was heir apparent to the throne we cannot say, but his position was one of importance and dignity. To refuse to recognize his relation to the king's daughter was a voluntary surrender of what the world would call brilliant hopes and inspiring prospects. His refusal was decided and inflexible. The term *refused* seems to imply that efforts were made, and inducements presented to influence him to acknowledge himself the son of the king's daughter. He was probably told of Pharaoh's regard for him and of his intentions concerning him. He was doubtless informed that he had nothing to expect at the king's hands if he was unwilling to be called the son of the king's daughter. Moses, however, was immovable. He refused, positively refused to be called the son of the king's daughter, etc.

2. *To enjoy the pleasures of sin for a season.*

It is here intimated that there is enjoyment, pleasure in sin. Owing to man's vitiated moral taste there doubtless is. There is not *happiness*, but *pleasure* in sin. There is probably more pleasure at court than any where else. Royalty has every wish gratified that can be gratified. The means of gratification are ample in king's palaces. Moses knowing the pleasures of the Egyptain court to be sinful refused to participate in them. He was afraid to sin against God; and he knew the pleasures of sin were but *for a season*. Ah, if the votaries of folly and fashion only remembered that their pleasures are but for a season, how would it turn their joy into sadness. Moses would not share in the pleasures of the most brilliant court of his age. He refused to enjoy the pleasures of sin.

3. *To avail himself of the treasures in Egypt.*

The fair inference is that he might have been rich. The wealth of Egypt was at that time immense. How many would have chosen it in preference to every thing else! The insane purpose to be rich has proved the ruin of multitudes. Some say they care not for wealth; but if they could, like Moses, have it by choosing it they would not hesitate for a moment. He refused. Think of this. It was optional with him to decide whether he would be rich or not. He turned away from the treasures in Egypt. He was unwilling to have wealth. He refuses to have it. Strange refusal, was it not? We shall be able to account for it under another division of the subject, etc.

II. WHAT MOSES CHOSE.

1. *To suffer affliction with the people of God.*

The Israelites were during the early life of Moses a nation of slaves, but they were the people of God. To them peculiar promises had been made, and the day of their deliverance was at hand. Moses identified himself with them. They were afflicted and he was willing, and even preferred, to suffer affliction with them. He refused pleasure and chose affliction—a course directly at war with worldly men. Indeed, men of carnal views would consider those insane who prefer affliction to pleasure. But Moses was not insane. He was wise, truly wise.

2. *The reproach of Christ.*

It is probable that in Paul's day the phrase, "reproach of Christ," meant all the ridicule and contempt a man suffered for being a servant of God. If so Paul means that Moses esteemed the disgrace which wicked men associated with piety as of more value than riches. Observe, not religion itself, but the reproach incurred by its friends. How infinitely valuable is religion, if the reproach of it is worth so much! Disgrace suffered on account of piety is of more value than the wealth of empires. Piety is a jewel of such transcendent worth that it gives value to whatever it touches. It makes the "reproach of Christ" riches, greater riches than the treasures of Egypt, in the day of Egypt's glory.

Do you say that Moses' was a strange refusal, and a strange choice? Will you say that both must have resulted from the ardent impetuosity of youth? You dare not; for he did all this when he *came to mature years.* He did not act under the impulses of youthful indiscretion. His mind was mature.

III. THE FAITH OF MOSES ACCOUNTS FOR HIS COURSE.

By *faith* he refused and chose. He believed Jehovah to be the God of the Israelites, and that the Messiah would in due time appear among them. This made him willing to merge his fortunes in theirs. Faith is declared in this chapter to be the evidence of things not seen. It satisfies its possessor of the existence of unseen realities. It holds up invisible things before the mind and makes them impress it as deeply as if they were visible. Moses believed in eternal realities, and thus accounts for his refusal and his choice. In view of the magnitude of eternal things how unspeakably paltry appeared the advantages of his adoption—the pleasures of a court—and the wealth of Egypt! How advantages appeared affliction with God's people and reproach for piety! He *looked* to the recompense of reward—to heaven, and, therefore, overlooked all earthly advantages. He did this by faith. Nothing but faith overcomes the world—nothing else makes the world dwindle into its proper insignificance.

Remarks.

1. Moses was truly wise. He acted wisely in what he refused and in what he chose.

2. Who of you are like Moses? Do eternal realities influence you more than things seen and temporal?

3. The stronger our faith the less we think of this world.

Things I Like.

1. To hear a sermon which enlightens my understanding and improves my heart.

2. To listen to a devout, humble prayer in which he who prays seems to be in the immediate presence of God.

3. To see a congregation assemble punctually at the appointed hour.

4. To see the services commence at the appointed hour.

5. To hear all sing who can sing.

6. To ascertain that persons who have been to the house of God can on their return home not only tell the minister's text, but the prominent points in his sermon.

7. To see a congregation in leaving the sanctuary, serious; indulging in no light or frivolous conversation.

8. For parents to converse familiarly with their children on religious subjects.

9. For every christian who is head of a family to maintain family worship.

10. For children to love the Sunday School and go with their lessons well prepared.

11. For their teachers to speak kindly to them and encourage them.

12. For brethren and sisters to speak with christian affection of one another, and to be acute in discerning the excellences of one another.

13. For christians, when they have differences, to settle them as speedily as possible.

14. For an offended brother to tell the offende his fault and to speak of it to others.

15. For a brother who is in fault to acknowledge his wrong without hesitation.

16. For the aggrieved brother to exercise the spirit of forgiveness most cordially and generously.

17. For a christian sister to be discreet and not consider herself under obligation to tell every thing she knows.

18. For all church members to give to the Lord's cause in proportion to their ability.

19. For them to esteem it a privilege to give, and not complain that they are called on so often.

20. For them to be troubled for fear they do not give enough, and not for fear they give too much.

21. For every family to take a religious newspaper and be sure to read all the good articles it contains, and not select those for perusal against which some complaint can be made.

22. For every christian husband and father to provide his family with a religious library.

23. For all parents to feel their obligations to educate their children and train them for usefulness.

24. For masters and mistresses practically to recognize the duty of doing what they can to promote the salvation of their servants.

25. For every one who names the name of Christ to depart from iniquity—always abounding in the work of the Lord—denying all ungodliness and worldly lusts, living soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of Jesus Christ, our great God and Savior, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works.

J. M. P.

The Fatal Flower.

Travelers who visit the Falls of Niagara, are directed to a spot on the margin of the precipice, over the boiling current below, where a gay young lady a few years since lost her life. She was delighted with the wonders of the unrivalled scene, and ambitious to pluck a flower from a cliff where no human hand had before ventured, as a memorial of the cataract, and her own daring. She leaned over the verge, and caught a glimpse of the surging waters far down the battlement of rocks, while fear for a moment darkened her excited mind. But there hung the lovely blossom upon which her heart was fixed; and she leaned, in a delerium of intense desire and anticipation, over the brink. Her arm was outstretched to grasp the beautiful form which charmed her fancy; the turf yielded to her light feet, and with a shriek she descended, like a falling star, to the rocky shore, and was borne away gasping in death.

How impressively does the tragical event illustrate the way in which a majority of the impenitent sinners perish forever. It is not a deliberate purpose to neglect salvation; but in pursuit of imaginary good, fascinated with pleasing objects just in the future, they lightly, ambitiously, and insanely venture *too far.*

They sometimes fear the result of desired wealth or pleasure; they seem to hear the thunder of eternity's deep, and recoil a moment from the allurements of sin; but the solemn pause is brief, the onward step is taken, the fancied treasure is in the grasp, when a despairing cry comes up from Jordan's wave, and the soul sinks into the arms of *second death.* On, every hour, life's sands are sliding from beneath incautious feet, and with sin's fatal flower in the *unconscious* hand, the trifler goes to his doom.

The requiem of each departure is an echo of the Savior's question, "What shall a man give in *exchange* for his soul?"

An Invincible Thread.

Very few ministers, either in this or in any other country, ever had more tact in the discharge of duty than Dr. Payson. Once, in the progress of a revival among his church in Portland, after having repeatedly invited meetings at his house, of those who wished to seek religion, he one day gave an invitation to all those young persons who did not intend to seek religion. Any one who did not know Dr. Payson, would be surprised to hear thirty or forty came. He had a very pleasant social interview with them, saying nothing about religion until just as they were about to leave, he closed a very few plain and simple remarks, in the following manner: "Suppose you should see, coming down from Heaven, a very fine thread, so fine as to be almost invisible, and it should come and attach itself to you. You knew, we suppose, that it came from God. Should you dare to put out your hand and brush it away?" He dwelt a few minutes on this idea, until every one had a clear and fixed conception of it, and of the hardihood which any one would manifest, who should openly break even such a tie. "Now," continued he, "just such a slender, delicate thread has come from God to you, this afternoon. You do not feel, you say, any interest in religion; but, by coming here this afternoon, God has fastened one little thread upon you all: it is very weak and frail, and you can, in a moment, brush it away. But you certainly will not do so. Welcome it, and it will enlarge and strengthen itself, until it becomes a golden chain to bind you forever to God."—*N. Y. Weekly Chronicle.*

THE OLD MAN AND THE NEW.—One of the two must perish. Why do you delay to condemn him to death?—*Bossuet.*

LETTERS to a REFORMER, alias CAMPBELLITE.

BY JOHN L. WALLER.

"Be not righteous overmuch: neither make thyself overwise."—SOLOMON.

Letter 3.--Creed.

I am now to inquire if you have *a* CREED. By *creed* (from the Latin word *credo*, "I believe,") we mean the doctrine one believes the Bible to teach. A number of persons *believing* alike as to the teachings of the Bible, have the same *creed.* Another body of people understanding the scriptures another way, or perhaps only in part differently, have also a *creed.* You and I in conversation find we differ in our views of the scriptures; you believe they teach one thing, and I, another. Our views, or our *creeds*, are different. I do not think your creed entirely made out. Some parts of it are to be found in Mr. Campbell's writings, but monthly a new article, or an old one modified, is set forth in the *"Millenial Harbinger."* I never saw more exact observers of a creed in my life. You are scrupulously nice in the observance of every item. And few creeds are so full. The articles of your belief are not only laid down, but divers other regulations. There you are told how you may transact the business of the *congregation* in a *reformed* way; that you must *break the loaf* at least every time you assemble; that you must dispense with the popular delusion of hearing experiences, and only ask for a *historical faith*, and a confession that Jesus Christ is the Son of God; that when you have the good confession, you should not delay, but go forthwith to the water and *immerse him in the name of the Lord for the remission of his sins*, that if there be any among you of ready utterance, that sees proper to teach, let him do so, asking no questions; provided always, that he adhere to the "ancient order of things" set forth in your creed. Your teachers are instructed how to lecture. They may take one chapter or more, or even a whole book, but never, on peril of severe censure, be guilty of taking a *scrap.* Having laid the foundation of their lecture, they must be careful to give what it means—applying it to none others than those it was applied to by the writer; and as the old version is often incorrect, the *new one* is recommended in lieu thereof—at least that must be the criterion. They must be careful not to talk of the exercises of the mind, or make any pathetic appeals: but proclaim *good tidings of great joy.* The gospel being a *joyful message*, no tears should be shed either in its proclamation or reception. Were others thus to conform to their creed, or even to have such a creed, what would you not say? Indeed, any such would be vulnerable by the shafts of your ridicule. But you have no creed!

Who was it that made the wonderful discovery that the gospel in its purity lay buried since the days of the apostles? And who called it forth from its grave, and restored it to its pristine beauty and vigor, and sent it out anew on its journey of perennial glory? and by what process was this marvellous resurrection brought about? Examine the writings of Mr. Campbell. There the potent enchantment by which the dead was brought to life, may be found; and the Magnus Apollo of this prodigious feat, stands forth conspicuous in the author himself. And how was this grand achievement performed? Did not Mr. Campbell, according to his own showing, publish new views of the scriptures: that is, views different from those advanced by any of his day! Certainly; and these views are contained in his writings, and are embraced by you because you think them to be, nay, are sure that such was the ancient gospel. I doubt not your sincerity. I verily believe that you feel sure that his views are those of the Bible, or you would not embrace them. I cannot persuade myself that but few would wantonly receive an erroneous view of so important a subject as religion. All think themselves right. All believe that their creed is the creed is that of the Bible; and how prone are all to conclude, that

——"perfection has beginning
In systems of their own dear spinning."

But, my dear sir, does not your believing that Mr. Campbell's writings set forth "the ancient order of things," inducing you, therefore, to conform to them, make them your *creed?* Your believing them correct does not make them so. But, you say, "we do not follow him only so far as he goes with the scriptures." Nor do I believe one sentence of the Baptists' creed that departs from them.

But it is not necessary, in order to the existence of a creed, that it should be written. If it be well fixed in the head, it will answer every purpose. I will not, therefore, be particular in urging that Mr. Campbell's writings are your creed. It is enough to demonstrate by your practice, that *you have a creed*, and one that corresponds with his writings. Do you not oppose the views of all those that do not understand the scriptures as you do? Have you not established articles that you believe to contain fundamental truths of the scriptures, a consent to which you deem indispensable, in order to enter the *congregation* of Christ? Will you recognize any as disciples that do not *believe* and *obey*, in *your* acceptation of the terms? In other words, do you consider any as disciples that have not *reformed* and been *immersed?* If you have a *creed*, why direct the keenest darts of your ridicule against those who think they have a warrant from the scriptures to baptise infants? Or, how do you discover that those are wrong who believe that *sprinkling* is christian baptism?

I scarcely know how seriously to argue with an individual who has the bible in his hands—pretends to read it, and denies that he has a creed. What a poor compliment do we pay to our intellects, to say that we read, and receive new ideas from what we have read! Our ideas, drawn from the scriptures, are what constitute our creed. They way you demonstrate that you have no creed, is, by calling *your views* "the ancient gospel"—holy writ!

But, remember, a *creed* is what one believes the Bible to teach. Keep this in view but a short time. The Baptists *believe* that a person must be a new creature previous to baptism; and you call this an article of their creed. You *believe* he must be immersed to become a new creature; and you have no creed! *They* contend that the Spirit of God takes of Christ's and shows it unto sinners, and leads them into saving faith: *You* ridicule their weakness, and say, here's the testimony, *read, reform* and *obey.* The Baptists *believe* that sinners unquickened by the Divine Spirit, have eyes, and see not; ears, and hear not the truths of the bible. Into what metaphysical delusion, exclaim you, their creed leads them. Hear what we *believe without a creed?* We *believe* the bible is as easily read and believed as the well authenticated history of George Washington or any other man; and it is but delusion to think otherwise.

But we will exemplify your *no creed* system another way. The Pedobaptists think that they should baptize children, and receive them into the church. This you call an article of their creed. The Baptists contend that there is no authority for such reception in the bible. And this, you say, is part of *their* creed. You *believe*, in this respect, precisely as the Baptists do, and yet have no creed! The Pedobaptists believe that sprinkling is christian baptism. What a stupid creed! say you. The Baptists believe that immersion only, is baptism, and you believe the same. You call this an article of the Baptists' creed; but your belief about it, is—*nothing!* The Baptists believe the scriptures to be the word of God;—that Jesus is the Messiah;—that there will be a resurrection of the just and unjust;—that the happiness of the righteous, and the torment of the wicked will be eternal; and you reproach them for this, as having a creed. But you *believe* the same things—contend for the same, and deny that you have a creed! "Oh, consistency! thou art a jewel." I might extend these remarks, but I think it unnecessary. Enough has been said to make it apparent to the most common capacity, that, according to you, this marvellous truth is brought to light: *The things which others believe, amount to a creed: but what you believe, do not!*

But if you have no creed, you must esteem yourself infallible standards. You are sure you are right, and equally certain all others are wrong; therefore you have no creed. But, with all due deference, we must be allowed to question your high pretensions, to be alone right—to possess all wisdom, and all knowledge of the word of God. I cannot believe that you have gotten so far in the advance of the age, as to be blessed with Millenial light, while others are groping in darkness, without a single ray to illumine their benighted course. I would, therefore, again respectfully inquire how happens it, that you differ with any one in relation to the scriptures, if you have no creed—no fixed and definite views of the scriptures? Are you infallible interpreters of holy writ? The Pope of Rome will dispute this point with you. If you are not infallible, then, I do not see why you may not be wrong in your opinions, as well as others.

Are you more intelligent, endowed with capacities above others, and rendered, thereby, more competent to interpret the language of the scriptures? Unless you are all this, (which I am disposed to think, at least, debatable,) I know of no reason why your views are entitled to more respect than others. Are you invested with the spirit of the apostles, or have their mantles fallen upon you, that you should be the first, after a lapse of many centuries, that perceived the true import of their writings? Have you become divested of all the selfish propensities of the human mind;—and have you shaken off so much of dull mortality, as to have minds swayed by no partiality, and capable of viewing unprejudiced, and of scanning unerringly the things of God and religion? Unless you have tell me not that you are right and that you *know* all others are wrong;—that because you are right, you have no creed, and because others are wrong, they have. You sit in judgment upon the opinions of other people, and condemn them with as high a hand, as if you yourselves did never err. "Oh," say you, "we invite all to take the New Testament for their guide." We do, say they. "But," continue you, "you pervert it." So, like the honest Dutch magistrate, you are content that every one should think for himself, provided *he dink mid de hort.*

Are all your opinions but palpable truths of the Bible? Were it even so, does not every sect think the same of their creed? But what think you of the *actual remission of sins by immersion;*—of God's requiring only *reformation* and not *repentance* of man—of their being none but *historical faith?* Are these your cardinal articles, (to mention no others,) plainly and definitely laid down in the New Testament? Where are they to be found? I think you will find as much difficulty in sustaining these, as any one can find in supporting any item, in any of the creeds that you have so long been exclaiming against. Do you rely on the scriptures to sustain you? so do others. Take it as you will, turn it in whatever way you can, and in reproaching others for having a creed, your cast censure upon yourselves, I conclude, therefore, with all your protestations to the contrary, that it must be obvious that you are a SECT. You are distinct; you are clanish; you adhere to one another; you use the same speech, and teach the same things. You are uniform in your public lectures, and in your private conversations; you see alike; you act alike; you have a *sectarian name:* you have a CREED.

It is in vain to try to escape. The good sense of the community has already discovered that instead of destroying sects, you have added another to the list. You have labored long—you have declaimed bitterly against sects and creeds: and behold the result of your labors!—A NEW CREED AND ANOTHER SECT. You have destroyed the peace of society;—have schismatized churches of long and respectable standing;—you have rent asunder the nearest and dearest ties, and what has ensued? You have promised bread, and have given a stone. In your zeal in tearing down one house, you have raised another of its rubbish. Like the unskilful pilot in passing Scylla and Charybdis, in avoiding the rock, you have plunged into the whirlpool.

Was Judas at the Lord's Table?

This question, which has been frequently asked, is thus answered by Andrew Fuller:

"After carefully reading the account of this matter by the four Evangelists, it appears that Judas was *not* present at the Lord's supper, but went out immediately after the celebration of the passover. Matthew speaks of Judas as being present at the paschal supper, but says nothing of his being present at the Lord's supper. Matt. 22: 19—30. The whole of what he writes is perfectly consistent with his leaving company immediately after the former, and before the commencement of the latter, but makes no mention of it. The same may be said of the account given by Mark, 14: 16—26. John is more particular. He tells us, that, having received *the sop* he went immediately out, chap. 13: 30.—New the act of dipping the bread in the wine, and so eating it, pertained not to the Lord's supper, but to the passover. The bread and wine were each distributed separately in the former, as is manifest from every account we have of it; but in the latter it was not so, as it is clear from Matt. 26. 23, Mark 14: 20. John's testimony, therefore, is very express, that the time of Judas' going out was immediately after the passover, and before the Lord's supper.

The only difficulty arises from the account of Luke, who, after narrating the administration of the Lord's supper, says. 'But behold the hand of him that betrayeth me is with me on the table,' chap. 22 21. The whole force of the argument taken from this arises not from anything in the words themselves; for 'the table' may as well signify the paschal table as the Lord's table; but merely from the order in which they are placed in the narration.—And as to this, Calvin, who entertained the opinion that Judas was present, acknowledges, nevertheless, that 'though Luke hath set down this saying of Christ after the celebration of his supper, yet the order of time cannot be certainly gathered thereby, which we know was often neglected by the Evangelists.'"

Miscellany.

Heart Hymns.

"My son, give me thine heart."--Prov xxiii. 26.

Here is my heart!—My God I give it Thee;
I heard Thee call and say,
"Not to the world, my child, but unto me,"—
I heard and will obey,
Here is love's offering to my King,
Which a glad sacrifice I bring,—
Here is my heart.

Here is my heart!—surely the gift, though poor,
My God will not despise;
Vainly and long I sought to make it pure,
To meet Thy searching eyes;
Corrupted first in Adam's fall,
The stains of sin pollute it all,—
My guilty heart!

Here is my heart!—my heart so hard before,
Now by Thy grace made meet;
Yet bruised and wearied, it can only pour,
Its anguish at Thy feet;
It groans beneath the weight of sin,
It sighs salvation's joy to win,—
My mourning heart!

Here is my heart!—in Christ its longing's end,
Near to His Cross it draws;
I say, "Thou art my portion, O my Friend,
Thy blood my ransom was,"
And in the Savior it has found
What blessedness and peace abound—
My trusting heart!

Here is my heart!—ah! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as Thy home,
A temple fair and true,
Teach it to love and serve Thee more,
To fear Thee, trust Thee, and adore,—
My cleansed heart!

Here is my heart!—it trembles to draw near
The glory of Thy throne;
Give it the shining robe thy servants wear,
Of righteousness Thine own;
Its pride and folly chase away,
And all its vanity, I pray,—
My humble heart!

Here is my heart!—teach it, O Lord to cling
In gladness unto Thee;
And in the day of sorrow still to sing,
"Welcome my God's decree,"
Believing all its journey through,
That thou art wise, and just, and true,—
My waiting heart!

Here is my heart!—O Friend of friends be near,
To make each tempter fly,
And when my latest foe I wait with fear,
Give me the victory!
Gladly on thy love reposing,
Let me say when life is closing,
Here is my heart!

[*Ehrenfried Liebich.*

"I HAVE NOTHING TO GIVE."—So said a church member when called upon for a contribution to missions.

"Nothing to Give!" And yet he talked of the preciousness of the gospel to his own soul—of the hopes he entertained of salvation through the blood-purchased provisions of the gospel—but he has nothing to give to extend these joys and hopes to those whom he professes to love as himself.

Nothing to give! Yet God is constant and munificent in his benefactions. Every day his treasury is opened, and fresh blessings freely dispensed. God never answers to the asking of his creatures, 'I have nothing to give."

Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to the comfort of his family.

Nothing to give! And he sometimes attends the monthly concert, and prays that God will send the gospel to the ends of the earth. He has said many times during the year, "Thy Kingdom come," and pretended that it was prayer. If dollars were as cheap as words, the treasury of benevolence would be full. If Christians were as liberal with their purses as they are with their prayers, there would be no lack of means for sustaining the missionaries of the cross in every land.

I have nothing to give! And the heathen are stretching out their hands in imploring petitions for the Bread of Life, and warm-hearted Christian ministers, and even Christian women, are standing upon the shores of our own land, looking across into the darkness, and weeping for the means to carry them there that they may minister to the spiritual necessities of those perishing millions.

Nothing to give! That means, "The missionaries may stay at home, or starve if they go, and the heathen may go to hell, rather than I will part with any of my money for their relief."

Nothing to give! Then you ought specially to labor that you may earn something to give away. What! work at hard manuel labor for the very purpose of devoting the earnings to charity? Does not this savor of fanaticism? Precisely! the fanaticism of St. Paul. "Let him labor, *working* with his own hands, the thing that is good, *that he may have to give* to him that needeth."

MILKING BEARS.—The Freeman's Journal gives the following good one:

"A friend of ours who has recently returned from a little jaunt in the country, happening to stay at the house of an old Methodist Deacon, has handed us the following specimen of that pious gentleman's commentary on a passage in the Bible. As it is quite equal to any thing we have seen lately we do not feel disposed to keep it to ourselves. It appears that for many years past the Deacon had observed the custom of reading a chapter daily from the sacred Scriptures to the family, and of making a running extemporaneous commentary upon each particular passage that seemed to require elucidation. Coming to that part of the Bible which says: '*Now these seven did Milcha bear unto Nahor,*' he cleared his throat and explained thus:

"The object of this passage is to show us how bad off the people used to was in old times. Then they didn't have no dairys, but was obliged to milk bears, and it took six to hold the bear, while tother milked it, and they had to go to Nahor to git the bears."

WOMAN.—We wish some of the readers of the Chronicle would inform us who is the author of the following lines. They have long floated in our memory, but we have never been able to conjecture to whom the merit of their authorship should be assigned. The allusions made in them are often employed both in and out of the pulpit, but have rarely been presented in the same compass with so much point and illustration:—

Not she with traitorous kiss her master stung,
Not she denied him with unfaithful tongue;
She, when Apostles fled, could danger brave,
Last at the cross, and earliest at the grave.

Shadows of Coming Events.

While favorable changes are taking place abroad, and a remarkable degree of success attends the work of missions, there have also been showers of blessings at home, in Britian and America, as if they were indications of the mighty work in which Christians are engaged. Are these showers at home and abroad, only preludes and earnests of the universal shower which shall, ere long, bring in the universal spring, summer and autumn of millennial glory? Or are they, also, merciful visitations on the part of a gracious God, to fortify and prepare his people in all lands for a season of tremendous judgment, ere the millennial Sabbath of this world begins? That a season of judgment is at hand, is what seems indubitable from a perusal of the word of God. Men may deceive themselves with flattering dreams of nothing but peace under the illusory phantasms; but Scripture speaks in vain, and observation goes for naught, if we do not at this moment behold the clouds gathering in the upper firmament of all the royalties and governments of earth that shall ere long discharge themselves in tempests and whirlwinds of wrath upon the apostate and unbelieving nations—if even at this moment there be not hollowing out, underneath the whole realms of Christendom, and all the realms of Gentilism, flames that will one day explode, and, in exploding, tear to pieces the whole framework of society.

Shall we then go to sleep on the verge of such mighty perils? Or are we to be engrossing our whole time and attention with petty, paltry, infinitesimal little questions of our own at home? Oh, would it be wise on the part of men in a beleagured fortress when a powerful enemy had made all his preparations, had thrown down all the outer works, had erected all his batteries, planted all his guns, and all his machines, filled them with combustibles which required only the application of the match to explode the fortress to atoms—on the very verge of such a catastrophe, would it be wise or decent if the men within were to occupy their chief time and attention in controversies and quarrels about the calibre of a big gun, or a little gun? Or, upon the verge of a volcano, when the rumbling is heard, indicating that it is soon to pour forth its streams of burning lava, would it be wise for men to be occupying the chief part of their attention in controversies and quarrels about whether a particular line would be supported by one prop, or by two of larger or less dimensions, when, ere to-morrow's dawn, the fiery torrent threatens to sweep away their vineyards and themselves into immediate destruction?

Nor let us expect that while others are to be involved, we are to escape from these times of trouble. Nobly were we told last Sabbath, that our union to a particular church will not save us, unless we are engrafted to the Lord Jesus Christ. If these days are coming on the apostate nations of Christendom, how shall we expect that we shall escape? We may save our souls, but we must remember that nations and churches are composed of individuals, and if nations suffer, then must the individuals of those nations suffer, too, more or less. Are we then prepared to meet a time of fiery trial that may overtake the whole earth? O, my soul—may every one of us ask ourselves—thou that has hitherto tasted of naught but the cup of divine comforts, art thou ready to take at his hands the cup of trembling? Art thou ready to pass through the fiery furnace thou knowest not how soon? Art thou ready to meet thy God when he arises to judge terribly the earth? The world is perishing, judgments are impending—is this the time to occupy ourselves with what is selfish or peculiar?—*Dr. Duff's Speech on Foreign Missions.*

DR. WAYLAND'S REVISION.—We have not heard of Dr. Francis Wayland advocating the present revision movement by any direct endorsement: but a little examination of his published writings, with reference to this subject, has satisfied us that he himself must have adopted the principle of revision, and practically approved of its application: all which will appear from the following revisions made by him. Rom 1: 23 he translates thus: "Professing themselves to be wise, they became fools, and changed the glorious and incorruptible God into an image made like to corruptible man," &c. Rom 3: 23, thus: "All have sinned and come short of the praise of God." Rom 5: 19, thus: "By one man's disobedience the many were made sinners." Heb 2: 16, thus: "He took not hold of the nature of angels, but he took hold of the seed of Abraham," &c. Matt 5: 41, thus: "If a man compel thee to go with him one mile, go with him two."

These scriptural quotations are all found in his University Sermons, pp. 41, 44, 143, 144, 262. And from these it is evident that Dr. Wayland regards the common version defective and susceptible of improvement; else he would not attempt such revisions. It is also self-evident that if revision is important or even proper in isolated passages in such books, it must be all important to have a thorough revision in the Bible for the common people.

REFUSE ETERNAL LIFE?—What! refuse eternal life!—and in its stead take death, and shame, and weeping as thy portion?—prefer an eternity of darkness to an eternity of light?—turn away from an open paradise, and choose the desolation of the everlasting wilderness! Does not all this seem incredible, impossible?—What, then, are you to do who are still unsaved, unsheltered? Will pleasure be pleasure then, or will it not be gall and wormwood? Will the world's glitter continue then to bewilder you? Where will be the spell of its beauty, the music of its siren song? They "are not," and "in one hour thou art made desolate." Its blossoms have gone up as dust, and its joys are forgotten dreams. The freshness of youth has faded; the ties of kindred are broken; the gladness of companionship is at an end; the greetings of neighborhood have ceased; the voices of home are silent; and the old familiar melodies of earth have died away. All have been "covered with a clod" in the day of the fierce anger of the Lord!—The judgment seemed long in coming; thou wert hoping it would never arrive. It has come at last—and its coming is the final quenchment of all hope to thee.

Sacramental Communion.

The late Rev. Dr. Griffin, an ancient Pedobaptist divine, President of Williams' College, once wrote on the subject of Communion:

"I agree with the advocates for close communion in two points: 1. That baptism is the initiating ordinance which introduces us into the visible churches. 2. That we ought not to commune with those who are not baptised, and of course, are not Church members, even if we regard them as Christians. Should a pious Quaker so far depart from his principles, as to wish to commune with me at the Lord's table, while he yet refused to be baptised, I could not receive him, because there is such a relationship established between the two ordinances that I have no right to separate them—in other words, I have no right to send the sacred elements out of the Church."

"The Old Landmarks" found in the Methodist Discipline.

Methodists do not consider ministers of other denominations in order, nor authorized to preach until they have taken the Methodist "ordination vows," and subscribed to the doctrine, discipline, government, and usages of the Methodist church; and not then if the *conference* (ministers) is not satisfied. If they did, why do they not receive them into full ministerial connection upon their old credentials! See Discipline, p. 53. "Those ministers of other evangelical churches, who desire to unite with our church, whether as local or itinerant, may be received according to our usages, on condition of their taking upon them our ordination vows, without the re-imposition of hands; giving satisfaction to an annual conference of their being in *orders*, and of their agreement with us in doctrine, discipline, government, and usages; provided the *conference* is also satisfied with their gifts, grace, and usefulness." Here is a part of *that* vow, "Will you reverently obey your *chief ministers*, unto whom is committed the charge and government over you: following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments? Ans. I will so do, the Lord being my helper." Dis. p. 138. This smacks rather strong of popery. This vow, as *servile* and *unholy* as it is, does not authorize the dupe to preach; for he may yet be turned out of the preacher's lodge if he does not talk to please the *bishop.* The bishop gives him his authority to preach!!! The bishop: "Take thou authority (never had it before) to preach the word of God, and to administer the holy sacraments in the congregation." Dis. p. 141. Has any minister authority, according to the Methodist Discipline, to "preach the word of God" until he has taken *that* vow, and some *bishop* has given him his authority? According to the Discipline, can Methodists recognize any other, than a Methodist minister, an authorized, ordained gospel minister? And can they, dare they, bid any man God speed in the pulpit, who has no authority to preach? They will at least say nothing more about the "Old Landmarks" until some amendments are made in the bishop's *bible*, the Discipline. But again; Dis. p. 87: "What shall be done with those ministers or preachers who hold and disseminate publicly or privately, doctrines which are contrary to OUR articles of religion? Ans. Let the same process be observed as in case of *gross immorality.*" Is there a minister of any denomination in the round world excepting a Methodist, but what can be charged with "*gross* immorality?" Preaching anything, contrary to the articles (*Discipline*) of Methodist religion, is classed with "*gross* immorality," for it is to be dealt with in the same way. They doubtless would exclude a minister for wilful gross immorality. Now if they will not suffer one of their own ministers to preach "contrary to their articles of religion," will they, can they consistently encourage others in doing so? Let a Methodist say aught against the "Old Landmarks," and we will charge the Discipline upon him, and remind him that a "Methodist preacher is to mind *every* point, great and small in the Methodist Discipline."

THOS. H. COMPERE.

Camden, Ark., May 1855.

"Flattering Titles."

MESSRS EDITORS: I was deeply interested in reading your article under the above caption, a few weeks since, and heartily thankful that there was yet to be found moral courage sufficient to speak out upon a great and growing evil in Zion. In presenting a few thoughts upon this subject, allow me first to say, I am a young man—have no "flattering titles"—expect none—desire none—and therefore, claim the privilege of freely expressing my mind, without hearing the opprobrious phrase of "sour grapes," hissed at me by those who wear such titles or aspire after them. Ridicule I have no desire to use. Rather would I weep over a blot, a stain upon the ministry of Christ, which causes the hearts of many faithful ones in Zion to bleed in secret places. If it were possible, I would arouse attention to this evil in its real character and influence, feeling assured that if seen and felt, it would be put away.

To facts alone is the appeal made. Let them speak to all. For one moment, let the present and the past be compared, with regard to the use of titles. Contrast the simple account of the assembly of the Apostles of Christ (Acts 15: 22, 23.) with the records of some of our anniversaries now. There Paul and Barnabas, Judas and Silas, and the *brethren*, met in council; here a company of lowly Baptists assemble—*Rev. Dr. A. prays, Rev. Dr. B. preaches, Rev. Dr. C. prays, Rev. Dr. D. pronounces the benediction, &c.*

On which side is seen gospel simplicity? Where to a gainsaying world, is exhibited most of the spirit of a lowly Redeemer?

It is not without some reason that the world scoff at and deride us for our vain ambition.

Well did the editor of a secular paper recently say, "The clergy seem to have a hankering after titles which are of the earth, earthy."

Well did the editor of a religious journal call such titles, "Means by which the servants of Christ receive honor one of another.'"

Well do the disciples of Christ weep in secret places over such things.

And now I ask, is it Christlike? Every minister of Christ, every President of a College, every member of our Education Boards—knows that it is not. I ask not, is it right? Every one knows that what is not Christlike, is not right in the disciples of Christ. I ask, will the professed disciples of Christ? will Baptists—simple, lowly Baptists—persist in such things? Will our Baptist Colleges render themselves the objects of a world's ridicule? Will Baptist ministers, ask, desire, give or receive such titles? And, if so, with present prospects as to the result, may we not expect that the Master will "visit us for these things?"

O, that the time might speedily come, when the servant of Christ could urge the claims and beauties of religion without such stumbling blocks in the way of his hearers!

O, that the ministry might be clothed with humility, and that under such an influence, the church, "the bride of the Lamb," might "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Yours, for gospel simplicity, G. H. B.

—*N. Y. Baptist Register.*

SELF-SUSTAINING MISSION CHURCHES.—Besides those in the Sandwich Islands, among the Karens, and in Jamaica—at Souralaga, India, is a large Christian community of natives, that sustain, mostly by their own efforts, the institutions of the gospel.

MISSION SCHOOLS.—Of two hundred and four pupils who have been connected with the Female Boarding-School at Oodoovile, Ceylon, one hundred and thirty-five have become members of the Church.

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, JUNE 16, 1855.

Items from the Methodist Advocate.

"DEMOCRATIC CHURCH.—Our Baptist brethren are frequently boasting of their democracy. The following will perhaps serve as a specimen. The New Orleans Christian Advocate, of the 12th inst. says: "Last Sabbath, 11 A. M., the fine and large Baptist church, on Coliseum Place, was thrown open for the first time. Appropriate services were conducted by Rev. W. C. Duncan, pastor. Mr. D. wore on the occasion, and we presume will continue to officiate in, a gown of black silk."

We suppose the anti-democratic feature in this scene, is the silk robe used by Mr. Duncan, the pastor of the church. We do not deny that there is a would-be-a-bishop feeling in the breast of that minister who will flaunt and swell in Episcopal robes of silk or satin, but then the Baptist denomination is very little effected by what Mr. Duncan does.

The Advocate heralds the signal victory achieved by Mr. Chapman in the Canton discussion. Then Mr. McFerrin claims that Mr. C. established the second proposition, viz: That affusion only is scriptural baptism!

Getting Methodists and Presbyterians to come out and take this position boldly, is victory enough for Baptists. Let the Societies established by Wesley and Calvin cease to immerse or to recognize immersion as christian baptism, and it will soon be manifest on whose side victory is. The Editor of the Advocate will not deny that he holds that immersion is not scriptural baptism, and that the Methodist Episcopal Society is preparing the way for expunging immersion or dipping from the book of Discipline. This Mr. Chapman boldly affirmed in Canton.

"This urgent appeal for the support of such a publication [as the "Southern Baptist Review,"] would have been more obviously just, if a similar publication did not already exist in the same field or the existing monthly, [the Repository,] had been pronounced by the denomination inadequate to supply its demand for a higher order of publication. * * * * *

"While our publications are conducted on a Catholic basis, strong reasons dissuade from their undue multiplication." W. W. E.

It is an extremely difficult thing to please Bro. Everts. When a new weekly Baptist paper was announced in East Tennessee, and another in Missouri, and another in Texas, Bro. Everts and Mr. Fulton, of St. Louis, went into ecstacies. Bro. E. was confident that the multiplication of Baptist newspapers was a great blessing—it checked "Editorial tyranny," and the popery of the press—it was a great blessing for some reason that another Baptist paper had been started in Tennessee, when there was one already, and Mr. Fulton rejoiced that the Tennessee Baptist was, or would be "hemmed in."

But, lo! and behold, although there is not a monthly Review of any character in the South, and one appears in the horizon of Nashville, strong reasons operate upon the mind of Bro. E. to dissuade his readers from supporting it.

The "Repository" is no Review, more than the Baptist Memorial of Richmond Virginia. No Southern Baptist ever dreamed that it was intended to meet the demand of the South for a Review of high order or any order. Had we thought that the Southern Baptist Review would have infringed the patent right of the directors of the Repository we might have been deterred from putting it forth.

As to whether it is wanted by Southern Baptists, we think even Bro. E. himself would be satisfied, could he see our list and the number of new subscribers added each month, from Kentucky and all the Southern States. If Bro. E. is no more successful in dissuading the denomination from patronizing it than in answering the old Landmark, it will in a twelve month have a larger circulation than any Baptist Review in the Union.

Touching the new papers in East Tennessee and Texas, we would say here, though our enemies rejoice that they have started, we do not complain. Our Brethren have a perfect right to start a paper in East Tennesseee. We have said all we have to say, and that was that we think that one paper is amply sufficient for the whole State.—If they think otherwise, its their privilege so to think and so to act. Nor would we be understood as charging them with improper motives as a desire to cripple the Tennessee Baptist, as Mr. Fulton thinks. We hereby fully exonerate them and Bro. Hillsman, for whom we entertain the warmest friendship and regard, and if they or he have been wounded by any remark of ours, we hope it will be forgotten. We have never opposed a paper in Texas, but proposed to aid by a plan once submitted in getting up one. We are happy to say that we enjoy the personal friendship of Bro. Baines, its principal editor. He has our best wishes for the success of the enterprise, and we stand ready to aid it in every possible way. We are greatly mistaken by Mr. Fulton, if he thinks to measure us by his standard. "Hemmed in," indeed! we will aid in building all such fences.

Living Christians.

Rev. J. G. Oncken has upon several occasions stated the secret of the wonderful success of the Baptist cause in Germany. If his visit to the United States shall result in inducing American Baptists to adopt similar plans, incalculable good will be accomplished.

"All our members," he said, "were initiated and instructed into a regular system of operations; *every man and woman* is required to do something for the Lord, thus the Word of the Lord has been scattered. We have now about seventy brethren in Hamburg, who go out every *alternate Sabbath*, two by two, preaching the Gospel—and by this means the whole of the city has heard the precious name of Christ. God has blessed these means, and by them many, both Romanists and Protestants, have been converted. We think that all the talents in the church should be brought out. If the American Baptists would do this, how much would be done to convert the world.

"A list of the brethren who can speak is kept, and they are sent to villages to preach on the Sabbath, and they go out as the church directs. Then, apart from these laborers, and from the labors of the female members, we have had an interesting machinery which has worked well, and costs nothing—and that is the traveling apprentices. It is the custom of apprentices to travel after learning their trades, and many come to Hamburg. They are supplied with tracts, which they distribute at home and on the way. They often are arrested and punished for this. In this way great results have been accomplished. It has opened for them the heart of Catholic Germany, and the very capital, of Austria. In Vienna and in Pesth, thousands of tracts and Bibles were scattered during the revolution, the way for which had been prepared by these young men."—*Home Mission Record.*

Here we have the secret of the wonderful progress of Baptist principles in Germany. Every christian is alive, and making society feel something of his influence. Here is the key to the problem, *Every man and woman does something for the Lord, by giving money to purchase tracts and testaments, and by circulating them when bought.*

How long before Baptists would gain the ascendency in the South West, provided they would act like Baptists in Germany. The Bible, bless God, is in nearly every house, but it belongs to Baptists to establish the supremacy,—the absolute, sole authority of the New Testament over the faith and practice of men. There is a natural disposition to associate human authority with that of Christ, as the disciples thro' a false courtesy or respect, would make tabernacles for Moses and Elias, and thus permanently associate their teachings with those of the Divine Master; but the voice from heaven rebuked them and rebukes christians and the world to-day.

We have books and tracts and we are rapidly multiplying them, that are intended to teach men to hear Christ alone. "The importance of a correct belief" (ten cents only) is undoubtedly the best little work on this subject ever written. "The Great Iron Wheel" is designed to do more than to expose the unscriptural government and practices of Methodism and clerical domination—it attempts the discussion of the great radical principles of christianity and the limits of human authority with what success we leave others to judge.

Bro. would you live—live as a Baptist? send one dollar or five dollars and procure books and tracts, you can sell them easily and scores will thereby see our publications who otherwise will not, and good will result so certainly as we hold and teach the truth.

There are fifty thousand Baptists in Tennessee alone. They could easily put fifty-thousand copies of Baptist Books and tracts into circulation before the close of the present year. What tremendous results would follow if these Baptists were only living acting christians!! Come O North wind and blow mightily upon this valley of dry bones, and let a mighty army of mighty men rise up from them!

S. H. F. in the Western Recorder.

"Speak out Bro. Graves, who is it that endorses A. Campbell's peculiar views?"

ANS. Prof. S. W. Lynd, D. D. Professor of Theology in the Western Theological Institute, and one of the once seven but now six editors of the Western Recorder, in that paper of March last, did expressly endorse the present theological views of A. Campbell as "in conformity" with his own—and S. H. F. knows it very well.

"Who—we demand the name—who is it that invites to the Lord's Supper, all who have been immersed? No more insinuations. Let us have the facts."

It is wrong in us to expect too much of some men. Owing to the natural proclivities of S. H. F. we are disposed to have as little to do with him as possible. We did not insinuate, but upon good and reliable authority, stated that one of the prominent editors of the Western Recorder, did invite all who had been immersed in the name of the trinity to the communion table. That editor signs himself L. F. and a prominent member of his own church, only the day after the event, questioned the propriety of the act, in the hearing of another!

"We solemnly demand in the name of justice, the names of those who solicited Bro. Graves to use his influence!!! to accomplish this project, [the union of Campbellites and Baptists in the South-West.] No more insinuations. Let us have the proof and the names." S. H. F.

The striking characteristics of S. H. F. are prominent in this language also. He will allow us solemnly to aver in the name of self-respect and common sense, that it is none of his peculiar business. When we affirmed that a scheme once existed to unite Campbellites and Baptists, and that we had been consulted to aid it, we wrote what we knew to be the fact—nor are we bound by honor and certainly not by respect to prove this statement to S. H. F. and give him *names* and proof! Who is this S. H. F? Who made him dictator and judge? If *he* sees fit to impeach our veracity, very well—it don't trouble us much. Let it suffice him to know that we had no allusion to him, and in all that we write in years to come do not expect to have the least allusion to him.

He insinuates that we are "surreptitiously publishing letters to A. Campbell by J. L. Waller." We scorn the insinuation. They are out of print. They are not copy righted—no one dreamed of publishing them until we advertised for them, and then no one but S. H. F. We have no idea that Bro. Waller's administrators have a thought of publishing them. If they wish to do so, and are willing to publish the card of Bro. Ross, with the book, in which he will testify that Bro. Waller, a few months before his death, fully endorsed the letters, remarking, if he had them to write now he would change but two words or two expressions. We say if the administrators are willing to bring out the letters with this card—we will refrain from publishing them into book form—otherwise we shall do so.

These letters are rightly re-published by us in the Tennessee Baptist to sustain ourselves against Mr. C. He declares that no man ever questioned his real orthodoxy. We affirm that J. L. Waller once did, and publish these letters in proof. The real friends of Bro.. W. can but be gratified with this use of them.

Dr. Rice--Injustice Perhaps.

The Presbyterian Herald of June 7th gives a sketch of Dr. Rice's Historical Discourse delivered in Nashville. I am almost tempted to believe the Reporter has done the speaker injustice. If so Dr. R. can set the matter right. He is represented as saying: "To immersion, though it had been practiced before the sixteenth century, never until then was considered essential to baptism: but that point being reached, it was not long until baptism was thought necessary to salvation."

I offer no comments at present on these strange declarations. There may be some mistake about them. I will wait two weeks, and if I see no modification of these statements by Dr. R. or his friends, I will conclude that the Reporter has represented him correctly. Then, as Col. Benton says, I will "vindicate the truth of history." J. M. P.

Dr. Hill

The Editor of the Presbyterian Herald in his paper of the 7th inst. says: We now believe, and always have believed and taught, that the original apostolical mode of baptism was by affusion, or sprinkling water upon the subject of it, and not by applying the subject to the water."

Then I infer Dr. H. does not believe immersion to be baptism. I do not wish, however, to rely on inference. Will Dr. H. say whether he considers immersion, as well as affusion, baptism? I wish to know his opinion; for I am unwilling to attribute to him, or to any other man, a sentiment which he does not hold. If the Editor of the Herald remains silent; then I shall *infer* that my present *inference* is correct. J. M. P.

Dr. Boardman's Sermon.

This gentleman's Introductory Discourse before the General Assembly in Nashville as published in the Herald is a very good one. It is entitled "The Christian Ministry not a Priesthood." The term is ably illustrated. It is agreed that we approach God through Christ alone—that he is the mediator—that there are no sub-mediators &c. All this is true. Man draws near to God without the intervention of Popish or Protestant Priests. How Dr. B. can reconcile the doctrine of his sermon with the Presbyterian hypothesis that, "baptism is the seal of the covenant," I do not know. If baptism seals the covenant, and is administered, as always, by mortal men, is not the sacerdotal element to be found in ministerial character? Can the covenant be sealed in the absence of baptism, if baptism is its seal? Surely not. I wish people would take the scriptures for their guide, and allow the Holy Spirit to SEAL to the day of redemption. It is his province to seal—it is not the province of baptism. Dr. B's. sermon, I insist, is an able one, orthodox and well timed. His "Standards" are wrong. That's all. J. M. P.

Reply to Sustasis.

In the Tennessee Baptist of the 14th April, a piece appeared over the signature "Sustasis," (Sustasiates?) containing comments on what the writer is pleased to term my "criticism upon the word *vangelizo*." Repeated absence from home, bodily indisposition, and other unavoidable circumstances, have prevented alike my replying to his strictures, or continuing the series of articles on "The Question of the Age." I embrace the first favorable opportunity to expose the falacy of his arguments, and the great strait to which his advocacy of error has reduced him.

From the position and magisterial manner in which "Sustasis" makes the most unfounded assertions, I suppose he must be, if not a D. D. or an L. L. D., at least an L. F. B., a Lord of the Ferule and Birch—a teacher of some Old Field School, Academy, College or University, whose *dicta* a group of credulous youth are wont to receive—as they are in duty bound to do—as the very oracles of a Magnus Apollo; but he should have remembered that his *readers*, for the most part, have passed the season of adolescence—have learned to think for themselves, and have so often detected error in the dogmas of the reputed erudite, that bold assertions, unaccompanied with adequate testimony, weigh less with them than a feather.

Sustasis denies the justness of my criticism on the words *kerusso* and *euangelizo*, both of which are rendered "preach" in our common version of the New Testament." He affirms, that the former "applies properly to any kind of proclamation, whereas the meaning of the other word is more definite." Here we are at issue. I affirm the contrary—that *kerusso*, the word used in the commission, designates, in every instance in which it is used in the New Testament, a *public* proclamation, and a *public proclamation only*: while *euangelizo* is applied to communications without designating the manner in which they are made. The one points out a particular mode of communication; the other does not, but learns us to infer the mode from *concurrent circumstances*. If I fail to establish this fact to his satisfaction, I propose that the question be submitted for decision to one (or more) distinguished linguists to be agreed upon between us, from whose arbitrament there shall be no appeal.

In my No. 7, I affirmed in the most unequivocal terms, "that it (the word *kerusso*) is never applied in the New Testament to communications made in private or social circles." If it were so applied, it would have been much easier, and certainly much more satisfactory to his readers, to refer to a passage in which it is so applied, than to refer us to a string of paragraphs in which the other word, *euangelizo* is used without any special reference to the manner in which communications are made, whether in public or in private.

Sustasis says, speaking in reference to my remarks on the distinguishing characteristics of the two words, "Now I deny the justness of this criticism, and assert without any fear of contradiction that more than forty passages can be found in the New Testament in which this word is used where it evidently refers to public preaching." Wonderful discovery! But what of that, good friends? Has any one denied that it may *be applied* to public preaching? Suppose you could produce an hundred passages more, would that prove either that *kerusso* is ever applied to *private* communications? or that *evangelizo designates* public preaching, and is not applied to *private* communications? In short what proposition of mine would it disprove? Speak out—do not be afraid. If you should blunder a little, it is no more than you have done before. To err is human: and I can assure you, if I do occasionally write with a sharp steel pen, I have an abundance of the milk of human kindness in my composition "for a' that," and know how to commiserate the errors of the erudite as well as of the ignorant. I can, moreover, assure you, that a blunder is not likely to prove half as offensive to your readers as the sophistical trickery to which you have resorted, to gull them, by diverting their attention from a question in dispute between us to one about which there has been no dispute. (I admire your ingenuity!) This is very much like an attempt to throw sand into the eyes of your readers—a literal darkening of council with a multitude of words. But let us examine the passages to which you refer.

"The poor have the gospel preached to them." Matt. 11. 5. Those Doctors of Divinity who are willing to preach the gospel to the poor *publicly*—that is, provided the rich will pay them well for it—but shrink from the thought of visiting them in their lowly and often leaky habitations, and preaching to them in their *family circles*, will, doubtless, feel under great obligations to you, if you succeed in proving that the passage just cited, teaches that the poor are to have the gospel preached to them *publicly only.*

"And many other things, in his exhortation, preached he unto the people." Lu. 3. 18. Did John preach only publicly? Far from it. This very passage proves to the contrary. In v. 3, we read that John "came into all the country about Jordan, preaching (*kerusson*) the baptism of repentance." In the passage first cited, v. 18, an inflection of the word *euangelizo* is used. Why this change of words? Was there no design in it? If there was design what was it, if not to distinguish between his public and private communications? John came preaching the gospel, and the word *kerusso* is used to designate the act. After his public services, the people gathered around him and interrogated him on various subjects, and he communicated "many other things" to them, in a private, colloquial, unofficial manner. The Holy Spirit understood, if Sustasis did not, that the word *kerusso* was not applicable to this latter mode of communication, and therefore another word, *euangelizo*, of a more extended signification is used—one that is applicable to any communication without itself designating any particular mode. When a minister, after preaching from a stand, comes down and discourses *individually* with those who gather around him, do we usually apply to his discourses, addressed to individual interrogations, the term preach? No, reader, neither does the Holy Spirit do it, whatever Sustasis may affirm to the contrary. He who fails to notice accurately the variation of words in the original scriptures, and to mark the causes of those variations, loses much of the rich treasures of the word of God.

"He taught the people in the temple and preached the gospel." Lu. 20. 1.—Both of the verbs used in this passage, *didasko* and *euangelizo*, are indefinite as to the given mode of communication adopted. One of the definitions given of *didasko* is "to teach or speak in a public assembly." It is reasonable to suppose that it is so used in the instance before us. If this be granted, it is most unreasonable to suppose that the word *euangelizo* is used in the same sense; for such a supposition would subject the spirit of Infinite Wisdom to the charge of tautology. The most reasonable presumption, then, is, that the Saviour addressed publicly the assembly, and then proceeded, according to the custom of the times, and as John had done before him, to commune with them individually and colloquially. This passage certainly does not prove that *euangelizo* is applied to an address delivered to a public assembly. If it did this, it would only prove—what no one has denied—that it may be applied to that which it does not of itself designate.

"And preached the gospel in many villages of the Samaritans." Acts 8. 25. "And passing through he preached in all the cities till he came to Cesarea." v. 40. These passages refer to the preaching of Philip. The word *euangelizo* is used in both. If Philip only preached *publicly*—a la mode, many of our modern D. D.'s—he was an unfaithful steward, and an unworthy recipient of the gift of the Holy Spirit. If he preached *privately*, as well as publicly, it will devolve on Sustasis, before he can make these passages subserve his purpose, to assign a good and sufficient reason why the word used in both passages should be *restricted* to his *public* preaching. Can he do it? We shall see.

"Wo is unto me if I preach not the gospel." 1 Cor. 9. 16.—Sustasis tells us that the word used in this passage, *euangelizo*, only means to preach publicly. Then Paul only meant to declare that a wo would rest upon him if he was unfaithful in his *public ministrations!* He had no apprehension of a wo for neglecting to dispense the gospel in *private* circles! Indeed! Was it only about his *public* ministrations that he was concerned? Let his whole life—the record of his labors in private—from house to house—by day and by night, answer. Thou bearest false witness. Sustasis, (through misapprehension,) against God's word, and detractest from the christian character of one of the most faithful of God's servants. Alas! how blighting is even an apparently little error!

But says Sustasis, *kerusso* and *euangelizo* are used interchangeably. The inference that he would have us draw, is that there is no essential difference between them—that they designate the same thing! Art thou a master in Israel and knowest not yet what has been so clearly laid down as a fundamental canon by Carson that "*two words, or even several words, may, with equal propriety, fill the same place, though they are all essentially different in their significations*"? If you argue that the words mean the same thing because they are used interchangeably, how can you resist the same argument when brought to bear upon the baptismal question by Pedobaptists? In 2d Kings, 5. 10. 13, 14. are not *wash* and *dip*, in our version of the bible, and *louo* and *baptizo* in the septuagint, used interchangeably? Must they not therefore signify the same thing? But a rose may be washed by sprinkling or pouring, as we learn from a certain bard:

"The rose had been *washed*, just washed in a *shower*,
Which Mary to Emma conveyed."

According to your system of logic, dipping and washing being used interchangeably, signifying the same thing. Now as washing and sprinkling and pouring, by the same process of reasoning, with the aid of the above couplet, may be proved to signify the same thing, and, as according to Euclid, etc. "things which are equal to the same are equal to one another. Therefore dipping sprinkling and pouring (and *rantizo*) all signify the same thing? and Pedobaptists are right, after all, in contending that sprinkling and pouring are baptism, and we Baptists are altogether wrong in disputing the subject with them!! If you are not already a D. D., friend Sustasis, Pedobaptists will stand very much in their own light if they do not very soon dub you one. I shall notice carefully the list of Honorary Degrees conferred at their approaching commencements, and doubt not I shall thereby get a clue to your real *nom de plume.*

But I deny, most unequivocally, that the words *kerusso* and *euangelizo* are used interchangeably in Acts 8. 5. and 12 to which you refer. To sustain your assertion to that effect, you affirm, very magisterially, I think, that "both words refer to one and the same discourse, which was evidently a public one." There are three huge astonishing assumptions, that I would never have expected would be promulgated by any one with a sound mind in a sound body, viz: 1. That Philip delivered but ONE discourse in Samaria!!! 2. That it was a *public* one; and, 3. That *out* of the pulpit he was *as silent as the grave*, about the soul's salvation of those with whom he mingled!!! You must certainly calculate very largely upon either the credulity or the ignorance of your readers—or perhaps on both.

That Philip preached publicly is certain: for it is so affirmed, not in v. 12, but in v. 5 —he preached (*ekerussen*) Christ into them." That he remained there some considerable time, not only preaching, but performing many miracles, is evident from the context. That while he went about casting out unclean spirits and healing diseases, he wholly refrained from communicating the gospel plan of salvation to the afflicted and their friends, individually, in the little circles that gathered around him, is utterly incredible—the most wicked sceptic would reject the supposition as incredible. But if Philip communicated the gospel *privately* as well as publicly, I appeal to every reader to decide, whether his private communications, connected with the performance of miracles, were not fully as likely to be blessed to the conversion of souls as his public discourses. In the year 1833, a minister in Virginia, proceeding from a protracted meeting which he had been holding, called at a house on his way, and spent an hour with the family, in prayer and religious conversation. During that time three of the family embraced a hope in Christ. (I will give names of place and persons, if demanded.) It is not then a strange thing for persons to believe the gospel when communicated in private circles, even in one day. Is it not, therefore, most reasonable to suppose that some of those who were baptized by Philip were led to believe from what they saw and heard in private circles? I contend that it is; and upon this supposition, and upon this alone, can we account for the use of different words in vs. 5 and 12, where mention is made of Philip's preaching. If the word *kerusso* had been used in v. 12, the passage would not have included those who were converted under his *private* ministrations, but those only who believed under his *public* discourses. It become necessary therefore to find a word of a wider signification—one that would include those who were led to believe under his *private* as well as under his *public* discourses. By the use of the word *euangelizo*, which does not designate the manner in which a communication is made, whether in public or in private, both classes of converts would be included. The two words, therefore, are NOT used interchangeably—they do not signify the same thing. *Evangelizo*, in v. 12, expresses *more* than is expressed by *kerusso*, in v. 5.

Sustasis affirms, and I have never denied it, that the former word may be applied to public preaching, but denies its application to *private* preaching. In Gal. 2: 2, referred to in my No. 4, the two words are evidently used in contrast with each other—the one is used in reference to public proclamations and the other in reference to private. According to one of Carson's canons, "*A word that applies to two modes can designate neither.*" *Evangelizo* is applied to both public and private communications, as has been abundantly shown, and, therefore, can designate neither. On the contrary, as before affirmed, not an instance can be adduced from the New Testament, in which the word *kerusso* is applied otherwise than to public communications. The assertion, therefore, of Sustasis, that *kerusso* "applies properly to *any kind* of proclamation, whereas the meaning of the other word (*euangelizo*) is more definite," is clearly disproved. The reverse of his proposition is true, viz: that *euangelizo* applies properly to *any* kind of communication, whereas the meaning of the word *kerusso*, THE WORD USED IN THE COMMISSION, is more definite, being confined to *public* communications.

The issue between Sustasis and the present writer has been clearly exhibited in the foregoing articles, and the testimony on both sides has been presented. As far as I am concerned, I am well content to submit to our readers on whose side truth is found; but if Sustasis is disposed to appeal to a more select tribunal, I will not refuse to argue the case with him before the highest and most select he can find.

Sustasis renews an objection, already answered by me, founded on what is recorded of the scattered disciples. He seems to assume what the word of God *expressly contradicts*, viz: that the Apostles were the ONLY regularly appointed ministers of the gospel at the time of the dispersion! Where were the seventy? Where were the *prophets*, an order of *ministers* that existed in the primitive church from the day of pentecost to the close of the apostolic age, as Neander, Waddington, and many, very many other reputable historians inform us! Do you believe, friend Sustasis, that "all the church (except the apostles) preached the word" publicly!—addressed public assemblies! Your words imply as much. You would not, I am persuaded, dare to take an oath upon the holy evangelists, that such was your belief. But if not, why will you labor to induce *others* to believe what you do not, cannot, yourself believe? Will you be kind enough to refer me to a rule in ethics that will justify such a course? You must indeed be hard run to sustain the proposition you have taken on the ministerial communion question. Let me, in conclusion, assure you, friend Sustasis, that you will find it as bootless in the end to sustain the position you have taken as you have found it difficult. "For we can do nothing against the truth, but for the truth."—2 Cor. 13. 8.

J. S. B.

CHALLENGE DECLINED.—Mr. Campbell, after exhausting his vocabulary of abuse on Bro. Jeter for his work, proceeds to challenge him for a discussion, oral or written. This Bro. J. in self respect declines, and thus in closing, notices the treatment received from Mr. C. and his organs:

"Deeming Mr. Campbell quite competent to defend the Reformation, if it can be defended, I shall not notice the articles on "Campbellism Examined" which, from other writers, are frequently appearing in the organs of the Reformation—especially, as those which have fallen under my notice, have been an attack, not on the principles maintained in the book, but on its author—representing him as illiterate, self-conceited, vain, haughty, ambitious, bigoted, bitter, persecuting—in fine, as having, in the language of the Bethany oracle, "*too recklessly dealt in assertions, and even criticisms, for which he is not qualified, either by nature, by grace, or by education.*" As these are points on which I am not qualified to judge, and am quite willing that every man should entertain his own opinions, I shall not farther notice them."

J. B. JETER.

BROTHER GRAVES.—I most respectfully request you to answer, in your paper, the following queries:

Would it be sinful for an unbaptized convert to preach the gospel?

Were Christ and his apostles baptized *in order that* they might preach the gospel?

Does obedience to Christ mean *baptism* and nothing else?

When does a person become a new creature in Christ Jesus," *before* baptism in the *act* of baptism or *after* baptism? D. W. C. W.

ANSWER—First, he has no authority to preach the gospel, nor is he required to do anything before he puts on Christ in baptism and thus becomes connected with a christian church. If he has the right to preach the gospel one month or one year before he is baptized, he has a right to preach it always without baptism—in other words he is not required to be baptized at all.

Second, they were baptized before they did preach and this ought to be enough to guide us.

Third. It certainly means first of all to put on Christ in baptism before men, and then to do all other things commanded by Christ—when I tell my servant to do some particular thing first, he disobeys me to do something else first.

Pedobaptists invert the order and letter of the commission to allow infants to be baptized, and low churchmen do the same to allow Pedobaptists to preach for them!!

Fourth, if any man be in Christ he is a *new creature.*" "We are all the children of God *by faith* in Christ."

We take pleasure in calling attention to the following communication from Bro. Bunham. It may be read by some one who would like to settle in Mo.

COLUMBUS MO., April 28th, 1855.

The undersigned is one of a corresponding committee for the united Baptist Church, in this place. A mutual friend of ours, knowing the needy situation of this church, has named you as a suitable person to apply to for such information as we desire.

We are, and have been, without a pastor for the last ten months. Would like to procure a suitable person to take charge of this and two others. Say to preach here two Sundays, the remainder to preach in the country to two others. We are of the opinion that we could give three hundred dollars: one hundred each from the two others, making the sum of five hundred dollars as a compensation. A young man, or one of small family would be prefered, owing to our want of ability to give a larger support. Our church membership is over one hundred.

Have a new house up ready to plaster—size 45. 171—well built of brick, on which we owe, or will owe when finished, fifteen hundred dollars. When this is paid off, then we hope to feel able to afford a better support for the pastor. Population of this town is twelve hundred. State University is located here. Have good schools, and should it suit to teach and preach, a good arrangement could be made. We have a desirable school: pays eight hundred dollars per session of ten months. There is also a female school called the Columbia Female Academy, at present in charge of Mr. Sloan, who might desire a competent assistant. However, such arrangements as I have named are to be worked into gradually.

We would be thankful to you or any friend for such aid as may be in your power.

I remain yours truly,
R. C. BRUNHAM.

The Bible Union has Friends.

It is estimated that there were between five and six hundred members of the Bible Union present at its recent semi-annual meeting in Chicago. This must be encouraging to the friends of a revised version of the English Scriptures. If the new, never displaces the common version, the light it will pour on many passages of the Sacred Volume will more than compensate for the pecuniary expenditure that has been incured, the scholary labor performed, and the unreasonable persecution endured. J. M. P

Telegraph Line across the Atlantic.

This is an age of wonders. A company of enterprising gentlemen have resolved to establish telegraphic communication between New York and London. It is considered perfectly practicable. The distance from Cape Race in Newfoundland to Cape Clear in Ireland is only sixteen hundred miles. It is supposed that the cable which is to span the Atlantic will weigh six or seven tons to the mile. "It is a bundle of small copper wires, enclosed in gutta percha, and held together by a coil of heavy wire; being thus secured against the friction of the elements, and by its weight kept down undisturbed on the bottom of the sea."

Some have expressed doubts whether an electric current could be sent such a distance! But Professor Foraday says it can be done. The only drawback to his happiness in the discovery, was that it would occupy an appreciable time in the passage. He seemed at this a little disappointed. When asked how long it would take to pass from London to New York! he answered, possibly one second! He had supposed it would not take so long. He was disappointed in his calculation. Surely it was a ludicrous disappointment. A second is not an unreasonable length of time in which to communicate between New York and London. Our fathers would have thought the man deranged who would have said that it could be done in a day.

J. M. P.

CANTON DISCUSSION,

Between Elder J. R. Graves, Editor of the Tennessee Baptist, and Rev. J. L. Chapman, the representative of Revs. D. S. Todd, Presbyterian, and G. C. Light, Methodist. Held at the Baptist Church, May 2, 1855. Moderators, Eld. Joseph Elliott, A. S. Mitchell, Esq., Editor of the American Citizen, and Mr. Godfrey., of Jackson.

WEDNESDAY MORNING.

Proposition on Church Government of the M. E. Church.

Mr. Graves arose and said in the opening that he again had to affirm a negative. I hope the gentleman will at once, in his response, deny whatever of my positions he considers false, so that we can join issue at the start, as he has cut off the time on this the great question which brought on this debate.

1st. I deny the proposition that the government of the M. E. church is scriptural, because the church of Christ is of Divine origin.

The M.E. church is of human origin with human laws, and with subjects not recognised as such, in the scriptures. God knows the best government for his church, and has given its laws and granted it rights. These rights are inestimable, unalienable. Every man in the church of Christ is equal. Christ has commanded us to call no man master in the church. No Lord over the saints of light. None dare to say unto me do this, or that, if Christ has not commanded it. Will the gentleman deny that Christ has laid down certain laws and principles of government? If he did, that form of government is monarchical, aristocratical or democratical. I affirm that God in organizing the church, placed the power in the hands of the membership—the laity. The Pastor, or preacher in charge, was the Bishops of the church, that is of that congregation, to superintend the spiritual affairs of the congregation by preaching and prayer, while Deacons were appointed to aid the Bishops by attending to the temporal affairs of the church or congregation. In all these respects the M. E. Church differ from one scripturally organized and from one in which the power of government are in the hands of the people. To sustain these views he quoted from Bascom's bill of Rights, Inskiss, Milton's works and others, most of which is compiled in the great Iron Wheel."

He then states that the M. E. church was organized by Mr. Wesley, who made its laws in accordance with his views of civil government, it was well known that he was opposed to republican governments. He put the power—all the power of law-making &c., in the hands of the clergy who were not responsible to the people. The Methodist Minister who carries in his pocket the keys of authority, is sent from a self constituted conference over which the people have no control, to rule his society. The annual conference assumes authority not guaranteed by the people or the Bible, and yet the members of the Methodist church suffer themselves, by the sophistry of Mr. Chapman, to believe that their government is Republican. Strange indeed! The Parliament of Great Britain is far more Republican. Its members are elected directly by the people. Who ever heard of a Methodist voting for a delegate to conference, or in chosing a minister? They sometimes beg of conference to do thus and so, but have no power to demand anything as a right.

Mr. Chapman arose and said that there was more sound in the foregoing than ideas. That he cared not for what Bascom said. He was young. His mind was not matured, (thirty-five years old.) The indiscretions of his youth. He would demolish Bascom like he did Anthon. He then took quite a poetic flight and said much about Methodism sitting in the lap of Hope, having its origin in the garden of Eden, before the flood, &c., &c.

He said that Wesley died in the Episcopal church. He should advocate Episcopacy in one sense of the word. Said he should prove the Methodist church to be more republican than the democratic State of Miss. He was an expounder of Methodist law and principles. He then read 1st Epistle of Peter, chap. 2nd, 13. "Submit yourself to every ordinance of man for the Lord's sake, whether it be to the King as supreme" &c. He said that the command to honor Bishops rested here, and he would advise his brethren to honor their Bishops. (We did not catch all the gentleman's ideas here, only that the decrees and laws of conferences and dictates of Preachers in charge rested their authority on this passage.) He then said that Wesley had as much authority to make laws as St. Paul, inspiration excepted; Wesley was the father of Methodism as to form.

He then went into a definition of the term Bishop. He said that Bishops and Elders were the same as to ordination, differing only as to office, &c. He here gave an exposition of the scriptural idea of these two terms which we considered correct in the main, but sadly connected, for Mr. Chapman's argument being directly against the present form of the M. E. church government. He said a Bishop formerly was an overseer of a church, which we all admit. The only thing at dispute here was what is a church. Whether a congregation of believers for the purpose of worship or a congregation of clergymen for lawmaking purposes. The latter he evidently considered to be a church. He then quoted Wesley to prove that "succession of ordination was a fable, &c.

Bro. Graves then arose and said that the gentleman had spent much time to assist him, &c. I have asserted that Methodism was too young to be of scriptural origin. He says that it existed before the flood. This makes it too old by far, &c. The gentleman has quoted Peter to show that we should be subject to every ordinance of man. Exactly so. Then he admits, if he applies this to Methodism, which he evidently does, that Methodism is of human origin, exactly the thing which I come here to prove, therefore it is not scriptural. No one disputes the question that we should be subject to human laws in civil affairs. But the question is quite different when we come to laws of the church. Who dare to add to or substract from the laws of God? A heavy anathema is pronounced against him who will do it. And yet the gentleman is pleading for the right. The M. E. Church claims the right. New laws are constantly manufactured in their selfconstituted conferences, a violation of which will expel their members from their societies although they may be faithful to God, &c. Thus he went on in one continued strain of argument which was forcible and convincing to all whose ears and minds were not closed by prejudice.

I shall not attempt to give you a further synopsis of the debate. Suffice it to say that both parties seemed pleased with their respective champions. Mr. Chapman seemed eloquent only when he came to dwell upon the sacrifices and zeal of Methodist Ministers, which Bro. Graves very appropriately met by saying that he was not arguing against individuals, nor the personal piety of any one. He knew that there were many worthy and pious men in the Methodist Ministry as well as in the laity. The same might be said of Rome or any other body of professed christians. But does this make Rome a scriptural or a Republican organization, &c.

Before closing these hastily sketched notes, permit me in behalf of my brethren generally to return thanks to the hospitable citizens of Canton, without respect to denominations. Dr. Z. W. Lewis though not a member of any church, threw open his house to all who would come. He, by his amiable and gentlemanly deportment, called forth the ardent prayers of many of the lovers of Jesus for his happiness both temporal and eternal. Sister Lewis is one of those "noble women" of whom Canton can say she has "not a few." Mr. Daney and lady are entitled to the same encomiums, though neither is a member. Mr. John Handy and his amiable wife though members of the Presbyterian church had their table daily surrounded with Baptists. Mr. Barrington and lady did the same, members of the Methodist church. It seems invidious to mention these when all did nobly. The writer knew these only, out of the Baptist church. Our Baptist brethren all did their duty. They were hospitable, kind, and obliging. Indeed we can truly say that it was good to be there.

I have omitted to mention several little ruffles of good feeling which occurred during the progress of the debate. I thought it would not add to the cause of truth so to do. Who is without a fault? As a general thing, all parties deported themselves well. Bro. Graves won for himself many warm friends even amongst his opponents. Dr. Light of the Methodist Church, showed him much courtesy as a gentleman and christian though himself a very zealous partisan. The same might be said of Mr. Tod, of the Presbyterian church, and Mr. Sansom of the Episcopal.

SPECTATOR.

Who should Vote for Pastor?

The Editor of the Presbyterian Herald in his paper of May 31st, in referring to the doings of the late General Assembly says: "The question as to who is entitled to vote for pastor was largely discussed, and widely varying opinions expressed in reference to it, and then the whole subject was laid on the table, without any decision of it."

Some, it seems, thought communicants alone entitled to vote, others supposed the baptized of the congregation, though not communicants, had the right &c. &c. It was a very plain question. There was no room for discussion. Let us see: The report on Education presented by Dr. Van Vanrensslear to the Assembly says: "Our standards fully recognize baptized children as members of the visible church." Again, "the Presbyterian organization assumes that baptized children are *already members* of the visible church." If they are members they have the right to vote for pastor, and even if force should be applied to thrust up their little hands it would not be greater force than is used in getting them to the *rantismal basin*. But there was special reference in the discussion to these children when grown up. Still the question is plain. Unless the grown up children have been excluded they are still church members, and have the right to enjoy church privileges among which is the selection of pastor. O the troubles infant baptism originates! Let a church composed of believers have to choose a pastor, and there is no difficulty in deciding as to who is entitled to vote."

J. M. P.

MISSISSIPPI FEMALE COLLEGE.—The annual examination of this Institute will commence on Monday July 3rd, and continue until Friday 6th.

On Tuesday night—Rhetorical Exhibition. On Wednesday afternoon an Alumni Society will be formed, to which all graduates and former pupils are invited, and an effort will be made for the relief of the college.

On Thursday night—concert of Vocal and Instrumental music.

Admission for fifty cents, to be appropriated to payment for apparatus and instruments.

On Friday the graduating class will read their Essays. An address will be delivered by the President, and diplomas conferred.

The following gentlemen compose the Board of Visitors. Gov. Jno. M. Rae, Prof. J. C. Dockery, Rev. W. H. Anderson, Rev. C. P. Hendrickson, Rev. H. W. Middleton, Geroldus Buntyn Esq., W. H. Carothers, Esq., Dr. Wm. S. Wright, Wm. H. Sparke, Esq., Rev. Reuben Jones, Hon. J. W. Vance, Jno. Adams, Esq., Rev. R. J. Alcorn, Dr. George Stokes, Rev. D. E. Burns, Hon James Whitfield, Hon. Stephen Adams, Rev. Benjamin Whitfield, Judge C. F. Clifton, John Blacknell, Esq., Spence Hall, Esq.

WM. CAREY CRANE, Pres't.

Hernando, Miss., May 31st, 1855.

Big Hatchie Association

The Big Hatchie Association will convene with Elim Baptist Church in Durhamville, Lauderdale co, Tennessee, on Saturday before the 4th Sunday in July next.

And for the convenience and accommodation of delegates and visitors from a distance, the following committee was appointed at its last meeting, to receive and appoint them houses during their stay among us.

Brethren arriving will please report themselves at the store of J. H. Boram & Co., where they will be waited on by the undersigned committee of arrangements:

WILLIAM P. [illegible]RVEY, DR. J. B. D. HENLEY,
J. HUBBARD [illegible]OWN, S. O. LLOYD,
JAMES H. BROWN.

Durhamsville, Tenn., June 24th, 1855.

For the Tennessee Baptist.

The Minister's and Deacon's meeting of the Sweetwater Association, will hold their next meeting with the Hopewell Church, Monroe city, on Friday the 29th of June next, when the following subjects will come up for investigation:

1st. What is the duty of the church towards members who leave without taking letters of dismission and never afterwards make application for them.

2nd. Is it right for the church in dealing with her members to receive testimony from without, which is of respectable character.

Elder T. J. Russell is appointed to preach the Introductory sermon, and Elder John Scruggs alternate.

T. J. RUSSELL, Mod'r.

JOHN WELKI[illegible], Clerk.

THE TENNESSEE BAPTIST FOR FIFTY CENTS!!

THE TENNESSEE BAPTIST will be sent from the first of June to the end of the year, three months, for FIFTY CENTS!

There are thousands who would like to see the paper, who are unable to part with the subscription price in advance this extremely hard year, but who would spare fifty cents to read it one quarter. The following are some of the interesting articles and series that will appear in the Baptist this quarter:

Letters to a Reformer alias a Campbellite, by the late J. L. Waller.

Reformation, or Protestant Sects, without a Ministry, Ordinances or an Ecclesiastical Existence, by J. L. Waller.

Original Baptist History, by S. Adlam.

A series of Temperance Tracts, advocating a Prohibitory Liquor Law—and others.

May we not call upon all Baptists who are opposed to any affiliation with Campbellites and Pedobaptists, to aid in circulating the Baptist for the last quarter of this year? With a little effort they can procure clubs of fives and tens, and thus thousands and tens of thousands will read these articles who otherwise would not.

We appeal to prohibitory law men to aid in this work. The Tract series are the ablest ever prepared on the liquor question. Let the Tennessee Baptist be a campaign paper during the present canvass—temperance is a part of our holy religion, and irrespective of mere party politics, we are without reservation, and with our whole mind and spirit in favor of a law to prohibit and banish this king of murders, misery and desolation, from our State and land.

Since our last issue, in one hour upon our public square, two men have been shot and one innocent man murdered, and his wife widowed and children orphaned, through the influence of an open grocery. Shall there never be an end of these scenes in Tennessee, because liquor sellers can make money, when every dollar is the coin of human misery and a human soul?

We have nothing that we can properly call our own, but what we have reason to be ashamed of.

Methodist church. It seems in- … these when all did nobly. The … only, out of the Baptist church. … them all did their duty. They … kind, and obliging. Indeed we … it was good to be there.

… to mention several little ruffles of … occurred during the progress of … ought it would not add to the … to do. Who is without a fault? … all parties deported themselves … won for himself many warm … his opponents. Dr. Light of … showed him much courtesy … christian, though himself a very … The same might be said of Mr. … byterian church, and Mr. Sansom

SPECTATOR.

… hould Vote for Pastor?

… the Presbyterian Herald in his … in referring to the doings of … Assembly says: "The question … to vote for pastor was largely … variety opinions expressed … and then the whole subject was … without any decision of it." … thought communicants alone … others supposed the baptized of … though not communicants, had … It was a very plain question. … for discussion. Let us see: … presented by Dr. Van … Assembly says: "Our standards … baptized children as members of the … the Presbyterian organi- … baptized children are *already* … visible church." If they are … the right to vote for pastor, and … should be applied to thrust up their … not be greater force than is … to the *runtismal basin.* But … reference in the discussion to … grown up. Still the question … the grown up children have been … still church members, and have … church privileges among which … pastor. O the troubles infant … Let a church composed of … choose a pastor, and there is no … as to who is entitled to vote."

J. M. P.

… ALE COLLEGE.—The annual ex- … Institute will commence on … and continue until Friday 6th. … ght—Rhetorical Exhibition. On … an Alumni Society will be … all graduates and former pupils … effort will be made for the relief …

… ght—concert of Vocal and Instru- …

… fifty cents, to be appropriated to … atus and instruments. … graduating class will read their … will be delivered by the … plomas conferred. … gentlemen compose the Board of … no. M. Rae, Prof. J. C. Dockery, … erson, Rev. C. P. Hendrickson, … ton, Geroldus Bunton Esq., W. … Dr. Wm. S. Wright. Wm. H. … Reuben Jones, Hon. J. W. … Esq., Rev. R. J. Acorn, Dr. … D. E. Burns, Hon James Whit- … Adams, Rev. Benjamin Whit- … K. Clifton, John Blacknell, Esq.,

WM. CAREY CRANE. Pres't.
… May 31st, 1855.

… Hatcale Association.

… Association will convene with … in Durhamville, Lauderdale co, … day before the 4th Sunday in …

… venience and accommodation of … iters from a distance, the follow- … appointed at its last meeting, to … them houses during their stay …

… will please report themselves … Baram & Co., where they will … undersigned committee of ar- …

… VEY, DR. J. B. D. HENSLEY, … N, S. O. LLOYD, … H. BROWN. … June 24th, 1855.

For the Tennessee Baptist.

… Deacon's meeting of the Sweet- … will hold their next meeting with … Monroe city, on Friday the … when the following subjects will … tion: … duty of the church towards … without taking letters of dis- … afterwards make application … for the church in dealing with her … testimony from without, which … acter. … ll is appointed to preach the … and Elder John Scruggs alter-

T. J. RUSSELL, Mod'r.
… Clerk.

… ESSEE BAPTIST … FTY CENTS!!

… E BAPTIST will be sent from … the end of the year, three … CENTS! … nds who would like to see the … to part with the subscription … extremely hard year, but who … to read it one quarter. The … of the interesting articles and … in the Baptist this quarter: … alias a Campbellite, by the … Protestant Sects, without a Min- … an Ecclesiastical Existence, by … History, by S. Adlam. … perance Tracts, advocating a … Law—and others. … upon all Baptists who are op- … with Campbellites and Pedo- … circulating the Baptist for the … year! With a little effort they … fives and tens, and thus thou- … thousands will read these articles … not. … itory law men to aid in this … are the ablest ever pre- … question. Let the Tennessee … paper during the present … is a part of our holy religion, … party politics, we are with- … our whole mind and spirit … hibit and banish this king … desolation, from our State … in one hour upon our public … been shot and one innocent … wife widowed and children … influence of an open grocery- … end of these scenes in Ten- … sellers can make money, … the coin of human misery and … that we can properly call our … reason to be ashamed of.

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, JUNE 16, 1855.

SPECIAL CONTRIBUTORS.

Elder J. M. Pendleton, Bowling Green, Ky.
Elder T. G. Keen, Mobile, Alabama.
Elder T. W. Toby, Yancyville, North Carolina.
Dr. J. S. Wheeler, Murfreesboro, North Carolina.
Elder R. Jones, Helena, Arkansas.
Ivey F. Thompson, Esq., Greensburg, La.
Elder D. King, Sacramento, California.
J. M. Hurt, McLemoresville, Tennessee.
Dr. J. S. Baker, Albany, Georgia.

HISTORICAL CORRESPONDENTS.

Elder S. Adlam, Newport, Rhode Island.
Elder W. B. Cooper, Monticello, Florida.

Correction.

Our types, in our last issue, set the Dedication at Americus, Ga., on the 2nd Sabbath in June; it was intended for July. We have just learned from Bro. Hornady that the house will not be ready at that time. The services will probably be postponed until some time in August, of which timely notice will be given. M.

☞ We take pleasure in calling the attention of our readers to the advertisement of Snow & McKenzie in another column. We highly recommend to all wishing anything in the line of cooking apparatus, to examine and purchase the "Tennesseean," manufactured and sold by these gentlemen. From several months trial we are satisfied that the "Tennesseean" is far superior to anything ever offered to the public in the way of cooking stoves. We have tried various patterns, none of which will bear a comparison with this.

The peculiar merits of this stove are enumerated in the advertisement, and a fair trial has demonstrated to us, that they are not overrated. It will do all that is claimed for it. M.

☞ We call the attention of the traveling public to the card of J. Baptist, found in another column. Mr. Baptist has taken charge of the popular Hotel in this city known as the Verandah. Persons patronizing this house will find a very agreeable and hospitable host, who will spare no pains or expense in bestowing on them every attention and comfort that is found in our best regulated Hotels. His table is furnished with every variety afforded by our market, while his servants are remarkably attentive, and most cheerfully supply the various wants of his guests. His charges are remarkably low, while the fare is all that could be desired. We bespeak for him a liberal patronage. Give him a call and we venture you will advise your friends to do likewise. M.

Waiting sometime for Seats.

It seems at the late meeting of the Southern Baptist Convention it was proposed on Friday morning that Pedobaptist preachers be invited to seats. The proposition gave rise to an animated discussion which was not finally terminated till half past four o'clock in the afternoon of Saturday. The Convention, it appears, then decided by a vote of *ninety odd* to *fifty odd* that the gentlemen should be invited to seats. Query, did they stand all that time? If so they waited a good while for seats. Why did not the General Assembly of the Presbyterian church in Nashville invite preachers of other denominations to seats with them? Dr. McFerrin exults over the action of the Southern Baptist Convention. He will probably never, for a single reason, exult again. Truth and consistency, it is to be hoped, will in future prompt Baptists to assume a proper position. J. M. P.

To the readers of the Western Recorder.

Those who read the Recorder have doubtless considered it strange that the article published in that paper of May 2d, over the signatures, "Cha's. K. Winston, J. D. Winston, S. M. Scott, W. P. Jones," has not been answered. The object of said article seems to have been to implicate the publishers and the author of the "Old Landmark." The four brethren were pleased to call upon me to explain a statement I had made in the Christian Repository. I was very willing to do so; and owing to Bro. Graves' absence, I undertook to vindicate him, and did vindicate him from the assaults of the brethren. My article was forwarded to the Recorder about a month ago. Having looked for its publication some time, and having looked in vain, I received a letter from two of the executive committee of the Recorder informing me, rather circuitously but plainly enough, that it would not be published. I cannot say I was surprised for I had heard that an article of one of the seven Editors was refused—and this is the reason there are now but six—and why should I expect better treatment than an Editor? Learning that my article would not be published, I requested the clerk (Bro. Cooper,) to return it. Considering it my document because it had been refused, I inclosed stamps to pay the postage on it; but to this day (June 9th) it has not reached me. Two weeks have elapsed since I requested its return, and there is a daily mail to and from Louisville. These are strange times if a man when called on by name through a paper is not allowed to respond to the call through the same medium; and they are emphatically strange if his response is neither to be published nor returned to him. Here I let the matter rest for the present, and, it may be, forever. These facts are intended for the readers of the Recorder because they have a right to know them. J. M. P.

Methodist Church Government.

Dr. McFerrin in the Advocate of May 31st, uses the following language:

"We affirm, without fear of successful contradiction, that a wiser, more equitable, and more efficient system of government cannot be found in any church in christendom, than that of the Methodist Episcopal Church. It commends itself to every impartial and intelligent person who studies to understand its genius and witnesses its operations."

This of course depends on the meaning attached to the epithets *wise, equitable* and *efficient*. If it is "wise" to exclude the laity from the Annual and General Conferences, there is wisdom in the Methodist government. If it is "equitable" for the people not to be allowed to say who shall preach for them, there is equity in it. If it is "efficient" to secure to preachers a decided superiority to the people, there is efficiency in it. In short, if it is wise, equitable and efficient to adopt a system of government in direct opposition to the letter and spirit of the New Testament, I know of none "wiser, more equitable, and more efficient" than the Methodist system.

As to the statement that the Methodist form of government "commends itself to every impartial and intelligent person who studies to understand its genius and witnesses its operations," I have an *opinion* too and am at liberty to express it. My opinion is that no person who is both "impartial and intelligent" can be in favor of the Methodist government. Those who are *partial* and *intelligent* may be—those who are *impartial* and *ignorant* may be—but I will give Watson's Institutes, and Clarke's Commentary for a sight of the "*impartial* and *intelligent* person" who is in favor of it.

As to studying to understand the genius of Methodist government, I respectfully submit it is better for the interests of Methodism that there be as little study as possible. For the laity to understand the "genius" of the system would be its inevitable overthrow. This is my *opinion* which is worth as much as Dr. McF's *opinion*. J. M. P.

Covetousness is a dry dropsy.

Henry Ward Beecher and Infant Baptism.

It is fresh upon the memories of all who listened to the discussion of the first proposition at Canton, when adducing the score of different grounds alledged to justify the practice of infant baptism, that we affirmed that Henry Ward Beecher in the New York Independent, maintained that baptism was simply a dedication or act of consecration to God, and therefore might be repeated every day in the year without sin—that he knew of no objection to a second or third baptism, if the parent conceived it would prompt them to be more faithful in its religious culture. Mr. Chapman positively denied that Mr. Beecher ever advanced this position, and said he should telegraph to Mr. Beecher. If he did we heard of no answer being received up to our leaving. We now give the article as it appears in the Western Watchman, St. Louis, our Independant being destroyed.

The papers of Canton will confer a *special* favor upon us by copying our remarks and the following article. Let justice be done us before that community.

ANABAPTISM AVOWED.—One of the terms of reproach used in former days to put down the Baptists in this country was that of "*Anabaptist*."—They were charged with the sin of *re-baptizing*, because they regarded and treated sprinkling as a nullity. Grave homilies were preached and printed on the sin of "iteration of baptism," so that many honest people supposed that the Baptists must be in a very bad way, to be guilty of such profanity and sacrilege. And although they solemnly protested that they were not re-baptizers, that they could not find any evidence of more than one baptism—the immersion of the entire body of a believer, in testimony of his faith in Christ—that they never repeated this ordinance, when it had been once rightly administered, yet still Pedobaptists persisted in calling them *Ana*-Baptists.

This, of course, was the most cutting reproach which could be cast on them, in those days. The tenet of *close communion* was not thought of them, for who would commune with an *Anabaptist*? But times have changed wonderfully. The sin of re-baptism is now quite overlooked, and the chief offence of Baptists in the eyes of their Pedobaptist neighbors is, their refusal to invite them to their communion tables. They are quite reconciled to see infant baptism, the "seal of the covenant," set aside, treated as profane, nay, to see sprinkling cast off as a nullity, and a sham, if Baptists, after doing these things, formerly so impious in their eyes, will allow them to sit down at their table in full fellowship with their opinions and doings.

But changes do not stop there. Anabaptism has ceased to be the awful sin it once was, in their eyes. The sons of the Pilgrims are growing wiser than their fathers. Now, according to one of the lights of their churches, baptism [that is, sprinkling,] may be repeated as often as any one pleases. A young lady recently addressed a letter to the Rev. Henry Ward Beecher, stating that some four years since, an Irish woman came to her father's with a babe some fifteen months old, which she had so badly treated that it was scarcely alive: that the young lady took the child from its unnatural mother and adopted it as her own, her parents consenting. This young lady says to Mr. Beecher:

"Being a member of the Presbyterian Church, I have felt a desire to have her baptized: (none of my friends are members:) but as baptism has formerly been administered by a Catholic priest, it is a question of conscience whether it will be right to have it repeated, and it is upon this point I wish you to instruct me."

The following is the answer:

"No effect is produced upon the *child* directly by baptism. The whole force of the ordinance is moral; and in the first instance it takes hold only upon the parents and guardians of the child. They solemnly covenant to rear the child in Christian ways, and in so far as it can be done, they *consecrate* the child to God. Baptism is the seal in the child of their faith and promises.

"When the child has been baptized by a Roman Catholic priest, the simple act is just as valid as if it had been done by a Protestant pastor. If Roman Catholic parents become Protestants, the baptism of their children stands good.

"But when a child passes to other hands, and others stand to it in the relation of parents, they then *assume* all the moral obligations which the original parents are supposed to have taken, and there is no necessity for re-baptism.

"But though there is no ceremonial or moral necessity, so on the other hand, there is no possible objection.

"If in any respect you think the child would be advantaged: or if your own sense of religious care would be aided; or if any other moral impression or result may be obtained, I know of no objection to a second or third baptism.

"Baptism is not a superstition. It is not an endless charm, a spiritual amulet. It is a positive form of consecration. And there seems to be no more reason against the repetition of the outward expression of consecration than there is against repeating the mental moral act of consecration.

"We consecrate ourselves and our children anew every year to God. Nor does the repetition imply that we think the former are invalid. It is a recognition of it, and a ratification. And so in its outward form baptism, a second or a third time, has no impropriety in it: and if there exists good reasons for it, there is no objection that occurs to me against it."

Here are some quite remarkable things stated, As,

1. "*No effect* is produced upon the *child* directly by baptism." It does not regenerate him, it does not put him into the church, it does not wash away his sin. The whole effect is on "the parents and guardians of the child." It is a whipping of them over the child's shoulders. The child must be baptized in order to produce a "moral effect" on parents. Of course, then, if this "moral effect" is produced, the oftener the child is baptized, the better. It ought to be done every day at least. Among some of the Irish it would not come amiss twice a day, even if it served only to "the putting away of the filth of the flesh," without any "moral effect" at all.

2. Baptism of a child "by a Roman Catholic priest is just as valid as by a Protestant pastor."—That is, although the effect is "moral," and on the parents, yet it makes no difference on what moral principle it is done; whether on the theory that it "washes away sin" or "regenerates the child and engrafts it into the kingdom of Heaven," or as "coming in the place of circumcision," or as the "dedication of the child to the Lord," or as a charm to keep off measles, whooping cough, and bloody noses, it is all equally valid. The "moral effects" is all the same! And although the effect on this Irish mother was not sufficient to keep her from so abusing the child that it must be taken from her to save its life, yet the young lady could derive all the "moral effect" by just reflecting that the unnatural mother *said* that a Catholic priest had sprinkled the child! Nay, says Mr. Beecher to the young lady, you have "assumed all the moral obligations which the original parents are supposed to have taken." And what are these? Why, judging from their *conduct*, they were to abuse the child, till its life was in danger. The young lady must feel herself flattered in being supposed to "*assume* all the moral obligations which the original parents are supposed to have taken." Yet this is the logic of infant baptism either Popish or Protestant, for it is all one, according to its own showing.

3. As, "no effect is produced on the *child* by its baptism," then Baptists are right, in treating every such grown up child as if it *had* produced no effect whatever. That is just what they have done, just what they have claimed Scripture warrant for doing, and now they have Pedobaptist authority for their practice. Now, bear in mind, all ye who were sprinkled in your infancy, that it "produced *no effect*" on you. The effect, if any, was all on your "parents or guardians." Much good may it do them. But you violate no obligation, you set aside no act of your parents by being buried with Christ in baptism, in testimony of your own faith.—For your pious parents did not intend your infantile sprinkling to have the least effect upon you, it was all for a moral effect on themselves, leaving you as if no such act had been performed on you.—Thousands of you have so treated the matter, but here you have Pedobaptist authority for so doing.—If your father or mother were made any better by having you sprinkled, very well, that was its sole object; but you are as if no such ceremony had been performed upon you.

4. According to this Brooklyn divine, the repetition of the act, and the frequency of it, to be left at the option of the parents or guardian. It is not fixed by parents or guardian. It is not fixed by the Saviour, it is not fixed by the church, but left to the judgment, or feelings of individual parents. If one thinks that his "sense of religious care would be aided: or if *any other* moral impression or result may be obtained," then, according to Mr. Beecher, the baptism may be repeated! Certainly, Mr. B. regards baptism not as "the *door* of admission to the church," nor even as "a *preparative* for it." Its *preparative* effect is on the parent, and he is to use it according to his judgment! If the parent thinks that the sprinkling of his child once, has a good moral effect on himself, he may try it again, and again, as long as he can derive any benefit from it.—Thus infant baptism is to be a means of grace to the parent, to be repeated at his discretion, for the sake of its moral effect! Among all the hard things which its opponents have said of infant baptism, we never saw it placed in quite so humiliating a position as this.

5. According to this theory, there is no ordinance, symbol, or rite as a token of admission to the Pedobaptist churches. For, if "no effect is produced upon the child directly by baptism," then the baptism cannot be the initiatory rite of his admission to the church. The entire use of baptism is, its "moral effect on the parent." Not only is baptism, as a symbol of Christ's death and resurrection, thrown aside, but baptism as a symbol of introduction to the kingdom of Christ is thrown aside also. The minister has no control over it, nor responsibility about it. It is a means of grace to parents, not to the unmarried, or childless.—Parents are to call the minister to baptize their children as often as their own moral feelings can be improved by it. But the child remains, morally and ecclesiastically, just as before, because his baptism had "no effect" on him.

6. But how does this doctrine affect the oft-told Pedobaptist doctrine, that "infant baptism comes in the place of circumcision?" Could the Israelitish parent circumcise his child as often as he thought it would have a good moral effect on himself? Rather questionable, we think.—So the fancied analogy between the two rites is gone.

7. It is now admitted, on Pedobaptist authority that anabaptism, or the iteration of baptism, is Pedobaptist doctrine, whereas, it never was allowed by Baptists to be their doctrine. They uniformly declare, that baptism, once rightly performed, ought in no case to be repeated. We never heard of an instance of intended, or confessed iteration of baptism among them.

8. According to this doctrine, Pedobaptists ought to admit Roman Catholics to their communion tables. To refuse them after admitting their baptism to be valid, would be "close communion" indeed.

9. What a gross perversion of the Scripture teachings, is this Pedobaptist doctrine! It does not deserve a serious refutation. Let it be seen at full length, in all its manifold contradictions, and every well informed Christian must reject it. We have no arguments to waste on such heresies.—*Western Watchman.*

From the Journal and Messenger, Cincinnati, Ohio

IS THE MODE OF CHRISTIAN BAPTISM PRESCRIBED IN THE NEW TESTAMENT? By M. Stuart, Prof. of Sacred Literature in the Theological Seminary, Andover. From the Biblical Repository, Vol. III—No. 2. Nashville: Graves and Marks. New York; Sheldon, Lamport and Co.—1855.

This, as is understood, is a work by a learned Pedobaptist, now deceased. It is often referred to and quoted by Baptists, on account of the candid concessions emanating from such a truthful and learned scholar. "From the earliest ages" (says he) "of which we have any account, subsequent to the Apostolic age, and downward for several centuries the churches did generally practise Baptism by immersion," &c., &c. "Commands, or plain and certain examples in the New Testament relative" to "Infant Baptism," "I do not find." &., &c. As a philological and exegetical work, independent of its historical character—though as Baptists we cannot subscribe to many of its conclusions—it is invaluable. Every theological student should have it in his library. We wonder that Pedobaptists can continue their unscriptural practices in the face of such a standing witness against them—one of their learned men. The introductory review by Bro. Graves, the chapter appended on "The Importance of Literal Obedience," with the appendix of Notes, are valuable accompaniments. Bro. G. speaks of Prof. Stuart being a Presbyterian. We think he was a Congregationalist. The word "*Pedobaptistic*" is used. We wish it and its antipode *Baptistic* never were used. Why not simply employ Pedobaptist and Baptist in their adjective import?

From the Biblical Recorder, North Carolina.

A CONCISE HISTORY OF FOREIGN BAPTISTS. By *G. H. Orchard*, of Bedfordshire, England. With an Introductory Essay by J. R. Graves of Tenn. Published by Graves & Marks, Nashville, Tenn. Sheldon, Lamport & Co. New York.

When we consider the fact that the more intelligent and well-informed christians are but partially acquainted with the history of the church, while the great body of professing christians are almost entirely ignorant of so great and important a subject, we rejoice in any effort that may call to it more general attention. Christians ought to be better acquainted than they are with the leading facts of christianity.

The above work brings this subject within such limits and presents it in so concise a manner as to enable the general reader to get the most important facts within a very small compass.

The examination of the Spring Creek Male Institute, will take place on the 9th 10th and 11th of July.

The Trustees of said Institution will meet at Spring Creek, July 11, 1855.

I would suggest to the committee controling the beneficiary fund, the propriety of holding their next meeting at this place during the examination of the school. We would like for them to be here and see for themselves what the young men are doing.

DUNCAN H. SELPH.
Spring Creek, June 4, 1855.

A GOOD RESOLUTION.—Times are hard here; yet I find it in my heart to forego the pleasure, (if pleasure it be,) of chewing tobacco, to feed the mind, which will enable me to send you the money for the "Review and Eclectic." You will find it enclosed in this letter. T. W.

MISSISSIPPI COLLEGE.—The public examination of the classes of Mississippi College, and the commencement exercises, take place during the second week of July, commencing this year on Monday, the 9th of July, and continuing on to the 13th.—Public speaking as follows: Monday night, anniversary of the Ministerial Education Society; Tuesday night, declamations by students; Wednesday, address before the two Literary Societies; Thursday, Exhibition of the Hermenian Society, and Friday morning, commencement exercises.

Visiting Committee—Gov. John McRae, U. W. Moffett, Rev. A. Pomroy, E. Barksdale, Esq., G. W. Harper, Esq., D. Catchings, Dr. G. Stokes, Judge W. L. Sharkey, Senator A. G. Brown, A. H. Arthur, Esq., Reuben Collins, Prof. W. Potter.

J. N. URNER.
Clinton, Miss., June 6th, 1855.

Ministerial Education.

DEAR BRETHREN OF THE CENTRAL ASSOCIATION:—At the last session of your body, a number of you subscribed liberally to aid young men preparing for the christian ministry.

The committee of the Ministerial Educational Society approved of four young men who have placed them in the West Tennessee Male Institute at Spring Creek. You will confer a favor by sending the several sums you have subscribed, to me, as Treasurer of the Society. Some of the brethren have sent up their dues which will be credited in my report at the next meeting of your Body.

JOHN BATEMAN, *Treasurer.*
Spring Creek, May 22, 1855.

SPECIAL NOTICE.—The annual commencement of the Brownsville Female College will occur on Thursday 28th June. Address by Rev. E. H. Osborne. A concert of vocal and instrumental music at night. Prof. W. W. Hawkins will deliver an address on Wednesday night previous, upon the ancient languages. On Tuesday night G. L. Grasty, M. D. will deliver an address before the young ladies of the college. The collegiate classes will be examined on Wednesday June 27. By order of the Faculty.

R. S. THOMAS, Sec'y B. Trustees.

For the Tennessee Baptist.

Mr. Romines, late Deacon of the Rogersville church, Alabama, (if we mistake not,) in a discourse delivered by him before a Missionary Baptist church, McNairy county, Tennessee, on the necessity and propriety of all Missionary Baptist churches adopting the total abstinence principle, made the following suggestion to wit: "That all those Missionary Baptist churches that will continue to tolerate dram drinking have their own Doggeries, that their dram drinking members may do their drinking at them: and that they quit associating and dram drinking with those of the world at their Doggeries."

BROTHER GRAVES:—I have received the following sums which I am requested to acknowledge in the Tennessee Baptist: Elder Joseph Maning, for Mt. Zion church, $1.50. Elder G. W. Young, for Elim church, $1.50, and for Woodlawn church, $1: also, from Elder W. Fite, $4, of which two is from Salem and two from Mt. Zion church. A. C. DAYTON.

Cor. Sec. B. B. S. B. C.

Reported for the Tennessee Baptist.

ATLANTA, GA., June 11, 1855.

MESSRS. GRAVES & MARKS: *Gents*:—No change of importance has occurred in our produce market since the date of our last. Bacon continues very dull and inactive, consequently sales have been quite limited during the past week. We quote from the store:

Bacon, hog round,	11a11½c.
" Sides, clear,	12a12½c.
" " ribbed,	12a12½c.
" Hams,	11½a12c.
" Shoulders,	10c.
Lard, No. 1, leaf in barrels,	11c.
" " in tin cans,	12½c.
Corn, dull and declining, per bu.,	$1.25a1.35
Flour, supertine, dull,	$10a$10.50

Exchange sight drafts on New York, one half per cent premium.

Charleston, Savannah, and Augusta ½ per cent premium.

Respectfully, SEAGO & LAWRENCE,
General Com. Merchants.

Review of the Market, Wholesale.

Cotton,	7a9½c.
Coffee, Java,	15a16c.
" Rio,	12a13½c.
Flour, Good Brands	$10.
Feathers,	25a30c.
GRAIN—	
Corn, per bushel,	$1 10c.
Oats, "	75c.
Hay, per bale,	$4 50c.
Wheat, per bushel,	$1.
PROVISIONS—	
Hog round, per lb.	9c.
Shoulders,	7½c.
Sides,	9½c.
Hams,	10c.
Lard,	8a8½c.
Corn Meal,	$1a1 10c.
SEEDS—	
Clover, per bushel,	$6 50a$7 00.
Flax, "	$1 15.
GROCERIES—	
Molasses, N. O., per gal.	33a35c.
" Sugar House, per gal.	40c.
Candles, mould, Tallow,	14c.
" Star,	23c.
Sugar, N. O.,	6a8c.
" Loaf,	9a12½c.
Rice, per lb., retail,	7½a8c.
Tobacco, leaf, per lb.	6a8c.
Ginseng, per lb.	15c.
Rags,	3c.
CASTINGS—	
Pittsburg, assorted, per lb,	4½c.
Mill Cranks,	4½c.
Tin Plate, IX, per box,	$15.
" " IC, " "	$13.
Block Tin, per lb	38c.
Sheet Zinc, " "	15c.

SPECIAL NOTICES.

Colporteurs and Agents.

J. S. MANNING is our authorised agent for Walker County, Georgia.

J. T. BARR, is our travelling Agent in North Alabama and Mississippi. Those in arrears may expect a call from him, and may we not hope a cheerful and general response? Come brethren, those small sums are mites to you but mountains to us.

E. H. JAMES of Bluff Spring, Gibson County, is our authorized agent; and will receive and receipt for subscription to the Tennessee Baptist, Southern Baptist Review, Children's Book, &c. &c. He has a good supply of our new publications.

☞ Owing to ill health, Mr. Bennett has resigned as Principal of Fall Branch Seminary; a competent teacher is wanted to fill the vacancy. Who is desirous of taking charge of a Seminary, in a prosperous condition and healthy location, numbering the last scholastic year, between seventy and eighty students? It is designed by the Trustees to have the new building ready to receive the school at the next session, with a well selected apparatus.

Those wishing employment, will address E S Edwards, Fall Branch, Washington county, Tenn., immediately.

By order of the Trustees.

E. S. EDWARDS, Sec.
June 9, 1855.—3t.

For the Tennessee Baptist.

CAUTIONARY NOTICE.—There are many persons of intelligence who reject all advertised medicines from the fact of so many worthless medicines being offered to the public. But a medicine which has received the unqualified commendation of such men as Dr. Wm H Baltzell, Dr Samuel B Martin, Dr John Addison—well known physicians of Baltimore city, cannot be classed among the number. These gentlemen, with hundreds of other intelligent physicians throughout the country, speak in the warmest terms of praise of STABLER'S ANODYNE CHERRY EXPECTORANT, as one of the best remedies extant for the cure of all affections of the lungs and throat, Coughs, Colds, &c. Of STABLER'S DIARRHŒA CORDIAL, the same experienced physicians speak in the same terms of praise. Therefore, all can with confidence receive them as really "good medicines."

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E. H. STABLER & CO., Proprietors,
Wholesale Druggists, Baltimore.
W. F. GRAY, J. F. … } Wholesale Agents.
And by merchants generally throughout the United States.
June 9,

Who will give the Information?

Mr. W. Smith of Hamburg, Florida, has a brother with a diseased mind, who left his friends in Florida, with the intention, as is supposed, of going to Benton county, Alabama, or Hardin county, Tennessee; having previously lived in those counties. Any one meeting with the individual above referred to, is especially requested to keep him in charge, and give information of the same to Wm. Smith, Hamburg, Madison county, Florida.

ACKNOWLEDGMENT OF PAYMENTS.

The following subscribers have paid to the dates annexed to their names in 1856:

B F Ensinger and O J Kater to June 9; Moses Long to June 11, John Hammontree to May 31, Margaret McKay to May 14, F W Stokes to May 7, S R Whitten to May 21, Thomas Rice to March 19; D McKinney to May 13, Henry Coursen, William Young (2 no's) and T B West to June 7. Enoch Spinks to Aug 1; James L Farquaker to May 13, Jesse Holmes and William Matthews to July 16; J L Hunter to June 17, W L Ward to June 16, Elias Killiam to June 9; John W Corn to Jan 24, Dr O W McCrutcher to April 23; B B Caruthers to June 17, John D Stapleton, Hugh Montgomery and John W Shropshier to June 16; John W Breward, John Evans and John L Gordon to June 11, John Smith to June 8; Mrs S V Alley to June 17, B Roberts to April 16; J M Chappel July 2; William Stafford to June 17, G B Hughes to July 8; Hiram Merrett to June 17, Hawkins Barnes, W F Kendrick and Birch Owsley to June 16; William Haynes to April 16, W A Mabry to April 1, James Fort to June 12, H A Ligon to June 1, Mrs R Harris to April 30; J D Granberry to June 1; Robert Jennings to Feb 1; Mrs Marcus Ward, Alfred Shadwick, Nehemiah Vernon, Wilson Allen, P T Coy and Sarah T Spencer to June 17, Humphrey Wood to April 1; John Falsworth, Robt A Phelps and F R Bell to June 17; James Lamb to March 12; James Bassey to Sept 2, B F Renfroe to May 9; C B Brown to May 22.

The following subscribers have paid to the dates annexed to their names in 1855.

D H Selph to April 1, Alex Askew to March 1, Jesse Reed to May 14, James Ferril to June 7, Lewis Dishough to Aug 1, F H Wood to Sept 25; Elizabeth Pelkinton to Sept 2, S E Brooks to May 9, Winston Bruce to June 5, James A Harwood to Sept 1, J R Gresham to Dec 11, Henry Cook to July 2, B F Dowdy to May 2, Wm Robinson to Dec 1, A M Harlow to Dec 17, S Moore to April 9; William Davis to June 4, Robt W Mackey to June 14; William P Truitt to Dec 17; H Medlin to Oct 11, Benj E Morris to Sept 27, 1854.

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In Press, and will speedily be published from *Advanced Sheets*, a new work, by the author of "The Great Teacher," etc., entitled

PATRIARCHY;

OR, THE FAMILY ITS CONSTITUTION & PROBATION.
BY JOHN HARRIS, D D

This is the *third* of the Series by the same author, entitled "Contributions to Theological Science." New Editions of the first two of the Series have been recently published, viz: The Pre-Adamite Earth, and Man Primeval, or the Constitution and Primitive Condition of the Human Being.
May 23, '55

SECOND EDITION.

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Having already exhausted the first edition, a SECOND has been put to press and is now ready for delivery. It is seldom that a book of this class is presented to the public having such strong claims upon its attention and confidence. It contains a series of

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The public have given the book a most flattering reception. The Boston Journal directs attention to it for the third time, and adds—"We have read it with the utmost interest." The New-York Commercial pronounces it "a volume of exceedingly interesting sketches;" the Portland Christian Mirror "an admirable book to regale a weary hour." The Philadelphia Christian Observer joins in the general praise of its graphic character, and adds "It is a work of permanent value and interest." The Baltimore Union styles the author one of the most gifted clergymen in the United States, and hails the volume as "just the thing for the recreation of a leisure hour."
12 mo Cloth. Price $1.

GOULD & LINCOLN.
May 23, '55 59 Washington St., Boston.

WROUGHT IRON COOKING STOVES!
SNOW, MACKENZIE & CO.
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MANUFACTURE FOUR SIZES OF THE TENNESSEAN—A WROUGHT IRON COOKING STOVE,

AND they respectfully offer the following good and sufficient reasons why it should occupy a place in every family in the South.

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3d It is more complete in its cooking apparatus than any cast iron cooking stove

4th It is so simple in its construction that a child could use it

5th Its economy of fuel is such, that it does not use half as much fuel as a cast iron stove of the same size

6th In the economy of time it is important, as it can be heated ready for cooking in a few minutes.

7th Its uniform regularity, as every part of the stove is equally heated at the same time.

8th Its perfect reliability as we have put up over four hundred in this State, and not one has ever failed to give entire satisfaction.

The Tennessean has now been before the public for five years, and if not as new as some, it has another advantage quite as great, viz. a well earned reputation and a rising credit. It has been doing the work of many hundreds of families for several years, and it may be said to have established itself in business. Competition and change have done it no hurt. Like an old and well known trading house that retains its regular custom, while new ones are springing up it, so this stove has held on its way. No stone could thus steadily and permanently prosper, that has not sterling qualities—the true element of success. The Tennessean started on right principles, and has had no occasion to stop for improvements. Those who have used it,

ARE DETERMINED STILL TO USE IT,

without modification or change. It is brought forward as the same substantial, convenient, business-like stove that has served the public so well heretofore, and that has done its full share in gaining for our establishment the reputation it enjoys, of keeping the best cooking stoves in the market.
June 9, '55 SNOW, MACKENZIE & CO

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June 9, 1855.—4t. LEMON BENNETT

MARY SHARP COLLEGE.

THE examination of the pupils of Mary Sharp College will take place at the College Building, in Winchester, Tenn. on the 18th of June, 1855. The examination will be followed by the Commencement Exercises, 22nd of June, 1855. The anniversary address will be delivered by Eld. Bayless, pastor of 1st Baptist Church, Nashville. The friends of education are respectfully invited to attend

WM EDW. VENABLE
May 31, '55—3t. Pres. Board of Trustees

NEW JUVENILE MUSIC, JUST PUBLISHED.

THE YOUNG SHAWM, a collection of School Music, by William B. Bradbury. 160 pp. Price 37½ cents.

The features of this new book are

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ROOT'S MUSICAL ALBUM: A new and complete Vocal Text-book, and collection of New Music, for Academies, High Schools, Seminaries, etc. By George F. Root, author of "The Academy Vocalist," "The Flower Queen," etc. Price … cents. Published by MASON BROTHERS,
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NASHVILLE, TENNESSEE.
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May 31, '55—tf.

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OR, THE PIONEER PREACHER.

BY AN OLD PIONEER. 1 Volume, Large 18 mo, Full Gilt Muslin. Seventy-five cents

THIS volume is the first series of Entertaining Pioneer Stories, by the well known Rev. JOHN M PECK, of Illinois, whose experience of frontier life, observant habit and facile pen, eminently qualify him for the work he has undertaken.

We give below some notices of the Press:

"It would not take long to guess who the 'Old Pioneer' is, who has essayed collecting and weaving into a connected narrative the materials of this book. He certainly is entitled to a vote of thanks for the suggestive tribute to unwarted excellence, which is here given to a form that ensures its preservation. The volume is full of incident, and along with this, it has much matter illustrating Western history, especially in religion. 'Father Clark' our readers will do well to become acquainted with.—*Watchman and Reflector, Boston*

"The life-like picture which it presents of the incidents, manners and customs of frontier life, possesses a degree of real novelty surpassing most of the novels of the day.—*Philadelphia Sat. Courier*

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"The adventures of John Clark, in early life, were more wonderful than fiction.—*Christian Observer, Phila.*

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"The work abounds with interesting incidents, and has almost the air of a romance, while yet it portrays a singularly benevolent and exalted character in the formation of which may be distinctly recognized the providence and grace of God.—*Lutheran Observer*

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This volume is really one of surpassing excellence.—*Saturday Courier, Phila*

[illegible]

"If our readers can not find in this book much to amuse, to instruct and better them, much to make them … much to arouse that noble and more humane emotion … we can only recommend them to look out for such books as they require themselves—for we can find no recent issue of the American press which, for so many reasons and so strongly, we can recommend.—*United States Review*

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CONTENTS.

CHAP. I The Pilgrimage, 2 Clusters of Eschol, 3 Waymarks, 4 Glimpses of the Land, 5 The Passage, 6 The Recognition of Friends, 7 The Heavenly Banquet, 8 Children of Heaven, 9 Society of Angels, 10 Society of the Saviour, 11 Heavenly Honor and Riches, 12 No Tears in Heaven, 13 Holiness of Heaven, 14 Activity of Heaven, 15 Resurrection Body, 16 Perpetuity of Bliss in Heaven

A charming book for the closet and sick chamber, full of gentle thoughts and holy aspirations, flowing in rich and mellow style, which takes the heart captive the carol of a Bird of Paradise.—*Congregationalist*

Many a christian will read and study it with delight as a chart of the better land to which he is travelling.—*Albany Argus*

It we mistake not, this book will be read by many … persons who will derive from its perusal unspeakable pleasure. The bereaved widow, the wife, the husband, the child, the parents, all think of the loved ones in heaven. This book will help them to more intelligent ideas concerning the Better Land.—*Life Boat, Boston*

There are passages in the discourses that are … kingly beautiful and truthful, and others that are deeply affecting and consoling, particularly so to those who have been called to part with friends.—*Christian Secretary*

The work is full of evangelical truth, thrown into the light of vivid and sublime description. It seems to us to give the full length of the Bible, and to leave the subject where the Bible leaves it.—*Puritan Recorder*

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☞ The Publishers will forward copies by mail, postage free,) to persons who remit them the price of the Book—eighty five cents.

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I will sell at Auction $9 000 worth of FURNITURE on TUESDAY and WEDNESDAY, 23rd and 24th of May, on College Street opposite the Union Bank of Tennessee; consisting in part of the following articles:

SOFAS, Divans, fine Parlor setts, Cottage setts, Parlor cain and woodseated Chairs, Rocking chairs of every description; Center, Side, Card, Extension and Sofa tables: Mahogany, Walnut, Cherry, Oak and Rosewood Wardrobes, Bedsteads, and Bureaus, with and without Marble tops; a large lot of Carpeting, Pianos, Clocks, Window shades, Hat racks, Whatnots, Foot stools, Ottomans and Book cases; and in fact a great variety of articles not necessary to mention.

TERMS OF SALE—Sums under $100 cash; from $100 to $200 ninety days, from $200 to $400, four months, and all sums over $300, six months. Notes payable in Bank.

The Furniture will be sold in lots to suit purchasers; and will be sold by catalogue, which will be published at the time. All persons wanting any of the above articles would do well to attend the sale as they are to be sold regardless of prices.

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April 14—tf

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Decatur, April 1, 1855—6m

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THE next Anniversary of this Institution will occur on the 24th, 25th, 27th, and 28th of June

On Monday night 25th a sermon will be preached before the Young Ladies' Missionary Society, by the Rev Benj Hodges of Lexington, Miss

On Tuesday night will occur the public exercises of the class in Elocution and Calisthenics interspersed with music prepared for the occasion

Wednesday night will be devoted to a Concert of Vocal and Instrumental music. The instruments to be used on the occasion will consist of … Pianofortes, 6 Guitars and … [illegible]

[illegible] on Thursday evening, together with the conferring of degrees, and an address to the graduates by the Principal

The Oration before the … Literary Society will be pronounced on Thursday night by Rev C P Hendrickson, of Memphis Tenn

The Examination of the various classes of the Institute will be continued through Monday, Tuesday, W… and Th…day

H N BINGHAM, Sec L. … [illegible] June 2 '55

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The Author has written a very modest preface to his book, in which he claims for it much less than it seems to us to be fairly entitled to. It shows throughout a discriminating and thoroughly disciplined mind.—*Puritan Recorder*

The Author, who is not yet known among us as he deserves to be, has taken his view from a stand point entirely his own.—*Boston Journal.*

The … are discussed in a style always lucid and simple and with a tone of chastened piety as well as evangelical spirit.—*Episcopal Recorder*

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May 12, 1855—1y

CANCERS CAN BE CURED.

I KNOW this is denied by physicians generally. They have treated it with the knife, and it always proves fatal. The most eminent surgeons now confess that the knife is speedy death to the patient. The physician who applies the knife to a cancer is not acquainted with the diagnosis of the disease

The Vegetable Kingdom furnishes safe and painless specifics for the certain cure of this dread disease. These remedies I have used with the most unparalleled success for the past four years, without THE LOSS OF ONE IN ONE HUNDRED CASES!

What physician in Tennessee can say this of his treatment of the fever or measles? Yet Medical Schools deny that one solitary case of Cancer was ever cured. Are they willing to be convinced? I offer the following.

CHALLENGE TO ANY MEDICAL SCHOOL:

Let any Medical school in the United States send me a patient afflicted with what the Faculty of said School will pronounce to be a genuine Cancer, and I will promise to cure that very Cancer, provided the Faculty of said School will agree to give me a certificate admitting the cure, if cured, duly signed by them, and sealed with the great seal of their College, and they shall not be required to give the certificate for twelve or eighteen months after the case has been treated; or,

The Faculty of any Medical College, or any responsible Physician, may send me ten cases of confessed Cancer and I will promise to cure nine out of ten—quite as large a proportion as physicians cure of the simplest forms of disease

I call upon the Medical School of Nashville, especially, to test my skill in the treatment of the Cancer to the most rigid but fair trial.

There are cases which I except in the above Challenge:

1 Cancer in the mouth or throat.

2. When located where it cannot be reached by my remedies

3. Where the patient is afflicted with another disease, or a complication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured, but the Consumption killed.

4 The patient shall not be so old and weakly that there is not sufficient vitality left to produce granulation, after the cancer is taken out.

5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases brought here. I do not profess to rejuvenate old age, or to raise the dead, but to *Cure Cancers under ordinary circumstances* Yet I have successfully treated patients from 70 to 80 years old.

☞ I send no medicines out of my office, nor shall I treat any cases in future except those who put themselves under my personal treatment, and consent to remain with me until announced cured or discharged by me

REFERENCES.

Dr. Boyd, M. D., McLemoresville, Tenn.
Dr. J. M. Fort, M. D., Missouri, Cured
Dr. Dillard, D. D., Lexington, Ky.
Warner Spindle, Fredericksburg, Va.
Elder W. C. Buck, Columbus, Miss.
Hon. Joel Berry, Mississippi.
Dr. Norfleet, M. D., Port Royal, Tenn.
Dr. Savies, M. D., … Mo.
Dr. Dillard, M. D., Chicago, Illinois.
Peterson Tanner, Athens, Ala.
J. H. Eaton, L. L. D., Murfreesboro, Tenn.
J. R. Graves, Nashville, Tenn.
Col. John McGhee, Dalton, Georgia.
J. E. McDowell, M. D., Helena, Ky.

R. W. JANUARY
Murfreesboro, Tenn., July 29, 1854—tf

CANCER CURED—No. 71.

THIS is to certify that 23 years ago, there appeared on my nose a Cancerous sore, which continued to increase slowly until the last few years, when the disease commenced enlarging until it had involved both sides of the nose and the left cheek. The disease was examined by one of our best physicians and pronounced Cancer. Upwards of two months ago, I placed myself under Dr. R W January's treatment, who has taken out the disease, and a cure, as I hope, is effected. My residence is Troup County, Georgia. My age is 70 years
June 16, '55. AARON WILKES

VOL. XI. THE TENNESSEE BAPTIST. NO. 42

Temperance.

"Temperance consists in the *moderate* use of a good thing and Total *Abstinence* from a bad thing."

"Intemperance consists in the *immoderate* use of a good thing, or any use of a bad thing."

Tract No. 1.

The Necessity of a Prohibitory Law for the People of the South!

BY JOHN BELTON O'NEAL.

Third. *What effect has the sale of intoxicating drink in producing poverty?* The question is hardly worth stating. For *here*, as every where else, poverty is the plain, necessary result of a dram shop! To bring to public view one or two matters connected with it, it becomes necessary to state the question.

In vain have the Legislature of South Carolina interposed the shield of the law, between the vender and the customer, in vain have they declared that a shop keeper's books shall not be evidence to charge a person with the sale of intoxicating drink below a quart; credit for this pernicious thing sold by the small measure, is still extended; and the poor, shuddering, drinking wretch, merges his account in a note, or pays it if his wife and children starve! In vain has the Legislature placed the shield of the law between the vender and the family of the drunkard, by forbidding the sale, under execution, of the last cow and calf—the last bed and furniture—the spinning-wheel and cards—the tools of a trade—ten dollar's worth of provisions—and, finally, the homestead and fifty acres of land around it. Still strong drink, almost omnipotent for evil, evades all these humane regulations; it rises to the lips of the drunkard, like Tantalus' cup, and tells him, sell *yourself*: the wretched wife, and her houseless, homeless little ones, are cast out upon charity, or to live as they can. Is there no remedy? Make the husband and father sober, by cutting off the supply.

Fourth. *Southern people, in the peculiar institution—which is the cause of so much prejudice against them—have another and a greater reason, for the stringent measures of the Maine Liquor Law!*—Slaves, like the Indians, love the fire-water; for its acquisition, they will steal, and even purchase it by blood. Our law books are full of cases illustrative of this assertion. Many a bale of cotton, many a bushel of corn, many a pound of bacon, find their way from the owner's, houses, corn-cribs, and smoke-houses—to the possession of the vender of intoxicating drink. A gentleman's plate in the City of Charleston, crept into the strong private holds of a grog-seller's shanty, which with all its other contents, was not worth a tenth of the secreted articles. The choice old wines of one of my brethren, took to themselves wings and flew into the possession of a grog-seller, who never before had or vended aught beyond "Schnapps" of whiskey, or adulterated gin, brandy, and rum. An old gentleman, in an upper district of South Carolina, sleeps in a bloody grave, opened for him by slaves hired to do the fell deed, by a few gallons of whiskey! To prevent such crimes, such as I have depicted, have not Southern men abundant cause to ask for a Maine Law!

But there is a still higher, holier motive. Are our slaves to pass through life, with drunkenness rioting in and destroying all their hopes of happiness *here*, and hereafter? I hope not; indeed, I hope I may say, I know not! Christian masters know, and acknowledge their duty, to give to their people the means of learning "the way, the truth and the life!" Snatch, my brethren, from them, now and forever, the temptation to brutalize themselves in time, and sink them forever in eternal darkness!

In this part of the subject, I think I may very appropriately cite the remarks of Gov. Gilmer, of Georgia. He says, "If all the evils arising from retailing half-pints, were limited to free men, and educated citizens, the clamor of retailers and drunkards might be heard with some allowance. But we of Georgia, are answerable for the habits, and happiness of our negro slaves—whose strong animal appetites render them unable to resist their love of whiskey, when once the habit of drinking is formed; we who hold them in servitude, should see to it, that we go not to hell with them, through our exposing them to the temptation which overcomes them. Will good people consent to be answerable for all the crimes, and other miserable consequences from negroes having access to dram-shops, that tipplers may get drunk on public days at public places!"

Fifth. *Internal Improvement, the development of the resources of the South, demands such a Law.*—We of the South, and particularly of South Carolina, have suffered ourselves in this respect to be greatly outstripped. We are now awakening to our true interest. Can the great works necessary to make us respected and great, at home or abroad; ever be carried out, when the ballot box is flooded by intoxicating drink, when the Legislature is now and then half-seas over, and *when the people love strong drink too well to put it down!* Never! is my answer. Success and wisdom only belong to the sober. Many and many a young man is ruined by being a candidate for office; and worse than all, by being elected. In the canvass he speaks to Buncombe, and drinks for Buncombe; in the State house he speaks to be called an orator, and drinks at his lodgings, and dinner and evening parties, to be fashionable; he forgets that he is to legislate for his country, and to so act as to earn *fame*; not wine popularity. The consequence is, that the Legislative inquiry, too often, is, what will be popular, instead of what will be useful! Now, when railroads are covering the face, not only of this free and happy country, but also of the whole earth, ought our Legislators to be standing *shilly shally*, "seeing the right, yet fearing the right to pursue!" As long as men go to the State House or to Congress by the influence of dram-shops, so long shall we be cursed by cowardly indecision! At this time we need some self-sacrificing men, like Neal Dow, with unflinching courage, will "drive a nail," in our State Houses, "in a sure place!"

Sixth. *Society in all her relations at the South, demands such a Law!* What so much degrades a community, as the sale of intoxicating drink! In answer, let facts speak! Ireland before the labors of Father Matthew, was covered all over with drunkenness, fictions, brawls, and crimes! Now, these have mainly disappeared. In this country, even in the South—where we have not so much of the most necessitous portions of society among us—the degrading effects of the sale of intoxicating drink is easily seen! Two examples showing the contrast will suffice. In A——, not a drop of intoxicating liquor is sold! Lately, thousands *there* met, and rejoiced in the consummation of a great work; a day was spent in harmony and peace; *because all were sober!*

There is another beautiful, growing and interesting town,—inhabited by a generous good people; and yet, strangely, they have misunderstood their interests, and permitted grog-shops, like the mushrooms of summer, to spring up at every corner.—The consequence is, that when the shades of night shut out observation, the orgies of drunkenness disturb the silence of rest and sleep. A preacher of righteousness, who has the misfortune to live near W.'s and A.'s groceries, lately said to me, "It was impossible for decent people to live in such a vicinity."

Education is now sought every where as a pearl of great price. Can it be found in the atmosphere of grog-shops! I would as soon look for it under the Upas tree! Young men taught in such a neighborhood, are ruined before parents are aware of it. How many noble youth have thus been ruined! I weep while I write; more than one fourth of those attempted to be educated! Along side of our colleges and academies, stand the houses of death—the houses where intoxicating drink is sold; their doors stand wide open, day and night. Many are the steps marking the way thither; how few are found returning!

Religion demands, and, as it ought to, receives attention from every sober man. It is, however, a thing of neglect and derision in a grog-shop, or where intoxicating drink abounds. A Christian friend, who is now in the presence of his blessed Master, said to me:—"He did not believe any man could be a Christian, who drank intoxicating drink." This was, perhaps, stating the proposition a little too strongly; but it is true in a modified sense.—Certainly nothing sooner makes a man forget his duty to God; certainly nothing is so apt to make a man peril his everlasting hope. John Wesley, who was not only a Reformer, but also, a Christian; and who was in life better entitled than any other to stand alongside of old John Bunyan, on the Delectable Mountains, and look through the perspective glass of faith at the Celestial City, forbade his followers the use, manufacture, or sale. Mahomet, imposter as he was, understood human nature, and the climate of Arabia, when he made Total Abstinence an article of his followers' faith! How is it then, Christian men and brethren, that there is such hesitation among you?

At the South, and indeed every where, a law to shut up every retail shop, and to prevent the sale of intoxicating drink, is of vital importance in a religious point of view. The Church never can, and never will be pure in this respect; while the temptation to drink is at every corner and every cross-road. Sooner or later some brother will go down under its influence. Even the pulpit is, we know, not safe!

Let us all purify ourselves in this respect, and be followers of Temperance. Let us as men, who love our country; as husbands and fathers, who wish to preserve our families; and as Christians, who desire to serve God, demand that—throughout the entire Continent of North America and the World—the sale of intoxicating drink as a beverage shall cease!

For the Tennessee Baptist

Friday, before the 3rd Lord's day in May, 1855, the Ministers' and Deacons' Meeting of the Second District of the Muscle Shoal Association, met with the Enon Church. The introductory sermon was preached by Elder R. B. Burleson.

1. On motion of Elder Wm. H. Barksdale, Elder R. Burleson was chosen Moderator of the meeting, and Elder W. W. Wilhite, Clerk.

2. On motion of Col. J. N. Owen, Elder Wm. H. Barksdale was appointed to read the letters from the churches in the District represented.

3. Appointed protracted meetings as follows: At Mount Pleasant, to commence Friday before the 1st Lord's day in October. Brethren R. B. Burleson, Cooper and Van Hoose to attend. At Liberty to commence Friday before the first Sabbath in September. Brethren Burleson, Verser and Cooper to attend. At Town Creek, to commence Friday before the 2d Sabbath in September. Brethren Barksdale, Burleson, Wilhite and Cagle to attend. At Salem, to commence Friday before the 1st Lord's day in August. Brethren Barksdale, Burleson, Wilhite and Cagle to attend. At Enon, to commence Friday before the 3rd Sabbath in August.—Brethren Burleson, Barksdale, Cagle, Bridenthrall and Cooper to attend. At Moulton, to commence Friday before the 4th Sabbath in September.—Brethren Barksdale, Cagle and Roberts to attend. At Cave-Spring, to commence Friday before the 2nd Lord's day in August. Brethren Cagle, Roberts, Barksdale and Burleson to attend. At Mount Zion, to commence Friday before the 2nd Sabbath in July. Brethren Cagle, Roberts and Burleson to attend.

4. Appointed the next Ministers' and Deacons' meeting of the 2nd District to be held with the Liberty Church, to commence Friday before the 3rd Lord's day in April, 1856. Elder H. L. Cooper to preach the introductory sermon.

5. On motion of Brother Van Hoose, the Clerk was ordered to send a copy of the minutes of this meeting to the Tennessee Baptist for publication.

6. On motion of Brother Van Hoose, the Moderator appointed a committee of three brethren, viz: Barksdale, Ashford and Garman, to select texts and subjects, and also appoint brethren to preach or write on those texts and subjects to be delivered or read at the next meeting of this body, subject to its criticism. On motion of Brother Barksdale, the Moderator was added to the committee.

7. Baptism and Communion. D. Bridenthrall.—What are the means of the Christian's growth in grace? L. D. Massengale. Apostacy, Brother Cagle. Washing the Saints' feet, Brother H. L. Cooper. Recognition of Saints, J. C. Roberts. An Exegesis of Acts, 2nd chp., 38th ver., R. B. Burleson. An Exegesis of 1st Peter, 3rd chap, 19th, 20th verses, Wm. H. Barksdale. Parable of the Ten Virgins, Brother W. Spain. Prayer, T. S Carson. The Duties of a Church to her Pastor, Bro. F. C. Owen. An Exegesis of Matt. 16th ch., 18th verse, E. T. Van Hoose.

R. B. BURLESON, *Moderator.*
W. W. WILHITE, *Clerk.*

Sectional Meeting.

The brethren composing the 3rd section of Salem Association convened with the church at Fall Creek, Wilson county, Tennessee, on Saturday before the 1st Lord's day in May, 1855.

The introductory sermon was preached by Elder Morgan Green, from Eph. 2: 22.

After sermon the meeting proceeded to organize. Delegates from the following churches were present.

Smith's Fork.—Elder H. W. Pickett, brethren W. Jones and G. W. Jennings.

Fall Creek.—Elder J. Phillips, brethren E. Berry, M. Owen, T. Phillips, and R. Hass.

Prosperity.—James Hayes, J. David and L. Fuston.

Manon.—Elder J. M. D. Cates.

J. M. D. Cates was chosen Moderator, and H. L. Henderson, Clerk.

Baptist ministers, who were not members of this section, were invited to seats with us. Elders John Bond and M. Green accepted the invitation.

On motion, the following protracted meetings were appointed.

Smith Fork, protracted meeting commencing on Saturday before the 3rd Sabbath in August next. Ministers to attend this meeting are J. Phillips, J. Bond, A. T. Hollis and J. M. D. Cates.

Prosperity.—This meeting commences Saturday before the 1st Sabbath in August. Ministers to attend are H. W. Pickett, Phillips, Cates, Hollis and S. C. Odom.

At Fall Creek, Saturday before the 1st Lord's day in September. Ministers to labor in this meeting are M. Green, J. Bond, N. Hays, H. W. Pickett, Hollis and Cates.

Manon.—The protracted meeting at this place commences on Saturday before the 1st Lord's day in October. J. Phillips, H. W. Pickett and S. C. Odom to labor in that meeting.

Essays were called for. Elder J. Phillips read one on the subject of Repentance.

Brethren Cates and Pickett were appointed a committee to assign subjects for the essays to be read at our next meeting.

The next Session of the Section to be held with the Smith's Fork Church, Saturday before the 3rd Lord's day in April, 1856. J. M. D. Cates to preach the introductory sermon, and in case of failure John Phillips.

Brother Pickett presented the following query for the consideration of the meeting.

"What is the duty of a church towards a member who makes, buys or sells alcoholic liquors for gain?"

After an animating discussion on the subject, the Section recommended that such a member should be excluded from the church. The vote of the whole congregation was taken, who sustained the decision of the Section.

This was a pleasant session, and will, no doubt, be productive of much good.

J. M. D. CATES, *Moderator.*
H. L. HENDERSON, *Clerk.*

Let the Impartial and Unprejudiced judge who Backed Out.

DEAR BROTHER GRAVES:—By giving the following correspondence between a methodist minister and myself a place in your paper, you will oblige many of your most devoted brethren in Judson Association.

BROTHER WINBOURN. DEAR SIR:—Having learned that you requested that I should defer preaching on the subject of Baptism next Sabbath, and meet you on Wednesday in a public debate, stating at the same time that you had made no preparation. Now I shall not comply, for the reason that I want you to have ample time to get posted up. If, however, you will meet me on the second Monday in next March, either at Double Springs or anywhere else, you can be accommodated, and I will submit the following propositions for discussion.

1. That immersion is the only act of Baptism taught in the Scriptures. I affirm and you deny.

2. Infant Baptism is taught and enjoined in the Scriptures. You affirm and I deny.

If these do not suit you, make such propositions or suggestions as you deem proper.

Each one shall choose a Moderator, and they a third, who shall be judge of order and the rules of controversy, as they are laid down in Hedges Logic; with the understanding that it be a mutual agreement and not a challenge.

Feb. 10th, 1855. J. V. McCULLOCH.

I enclose you his answer to the above, which I wish you to publish in full, just as it reads.

OUACHITA COUNTY, ARK., Feb. 15th, 1855.

BROTHER McCULLOCH:

Your challenge for a debate on Baptism of Feb. 10th inst. has come to hand, and has been duly considered. After declining my proposal to meet you on the 12th, and refusing to defer your sermon on the 10th, you say to give me time to prepare. I have not asked time to prepare. Think I was prepared before I ever saw you. You propose three subjects or propositions for discussion on the second Monday in March next. I propose three which we will discuss on the second Tuesday in March, at Double Springs.

1st. Infant Church Membership is of Divine appointment, and they are entitled to Christian Baptism. I will affirm and you deny.

2nd. John the Baptist Baptism was the Christian Baptism, and was administered by immersion only. You will affirm and I deny.

3rd. Baptism administered by sprinkling, pouring or immersion, are either valid modes of Baptism. I will affirm and you deny.

The debate to be governed by three Presidents, who shall determine the points of order, and see that each one has the same time, and shall speak to the subject in debate only.

I choose John R. Stell on my part—you choose one, and let them choose the third. If you approve this proposal, sign it and deliver it to John R. Stell. If you do not I shall make no other, but shall redeem my pledge last made at Double Springs, allowing you to preach on Baptism or any other subject when and where you please and shall pursue any course I think best for the advancement of the cause of my Redeemer.

I am, dear sir most respectfully,

WILLIAM WINBURN.

REMARKS ON THE ABOVE CORRESPONDENCE.—In regard to the note that I sent to him, it was done at his own request, in answer to a verbal challenge that he made in the presence of his congregation on the 1st Sabbath in Feb., and notwithstanding I was willing to release him from becoming the challenging party, as you may perceive from the last section of my note to him, yet in the face of these facts that he cannot deny, he uses the false language "I received your challenge."

In my answer to his first proposition I showed him it was vague and indefinite, and asked him to define infant church membership to be of divine appointment in the christian church, if, says I, by divine appointment you mean a plain command, precept or example. Nay, verily, I opine he will not do that thing.

On the 3rd I merely requested him to strike out immersion. This he obstinately refused to do; stating that it was thus framed between A. C. and Rice. This I find, upon examination, to be a mistake. Thus you see he framed his propositions in a vague and indefinite manner, that raised false issues and made me occupy a false position.

I then sent him the following propositions, and have waited ample time for an answer without receiving it:

1. John's Baptism was Christian Baptism. I affirm and you deny.

2. That sprinkling and pouring is valid and Scriptural Baptism. You affirm and I deny.

3. That immersion in water is the only Baptism taught in the Scriptures. I will affirm and you deny.

4. That it is the duty of all parents to have their infant children baptized, is clearly taught in the Scriptures. You affirm and I deny.

5. Infant Baptism is a human tradition, and was not practiced for centuries after the days of the Apostles. I affirm and you deny.

6. The government of the M. E. Society is both Scriptural and republican. You affirm and I will deny.

7. The government of the Baptist Church is both Scriptural and republican. I will affirm and you deny.

And yet he says that I backed out. Now, I ask every candid man, can you believe that he was sincere in saying that he was willing to meet me in debate, when he formed his three propositions in such a way that I could not accede to it without denying that immersion was baptism, and then in order to be sure to get out he says, "If you do not accept these I will have nothing more to do with it." I confess that I have not got charity enough to believe that he thought I would do it. But I forbear any further comment.

J. V. McCULLOCH.

Dip, Pour, Sprinkle and Wash.

When I filled the Professorship of Ancient Languages in the University of Georgia, I had occasion to compile a table of passages where the words dip, pour, sprinkle and wash in their various modifications occur in the English Bible, with the corresponding term used in the Greek of the New Testament and the Septuagint.

Dip I found in twenty-one passages. In all of these except one, *bapto* or *baptizo* is found in the Greek. The one exception is in Gen. xxxvii: 31, where Joseph's brethren took his coat dipped *emolunan* (smeared or daubed) it in the blood of a kid. Mark the great accuracy of the Greek here—the idea is here of smearing or of daubing, and the Septuagint so expressed it.

Sprinkle in some of the forms, I found in twenty-seven passages. *In not a single instance is Bapto or Baptizo used in the Greek.*

Pour, I found in no less than two hundred and nineteen instances, *but in not even one of them did I meet with Bapto or Baptizo in the Greek.*

I found *Wash* in thirty-two cases where reference was not had to the whole person, but to a part, as the eyes, the face, the hands, the feet. In none of these was Bapto or Baptiso found, but Nipto invariably.—*President Shannon of the College of Louisiana, Christian Preacher, Vol. III; pg. 158.*

Obituaries.

Elizabeth W. Welker.

Departed this life at her fathers residence, on the 22nd of Aprill 1855, of pulmonary consumption, Elizabeth W., consort of Joseph Welker, and daughter of Mary and Rev. Henry Horn.

Sister Welker was born in Montgomery county, Tennessee, on the 7th of Nov., 1833, and was married on the 4th Sabbath of April 1854. She made a creditable profession of religion in the ninth year of her age and attached herself to the Missionary Baptist church, in which she lived an orderly and consistent member until removed from the church militant to the church triumphant. Beloved by all who knew her and evincing to the world by her christian and godly deportment, the faith she so fondly cherished of the immortality of the soul.

Sister W., for several months previous to her death, lingered under the trying afflictions of this fell and fatal malady of the human system; yet she bore it with that fortitude that the christian only can command in the hours of affliction.

Sister W., has left a large circle of relatives and friends to mourn her death. And truly would we say, especially to those who so long and affectionately watched over her sick couch, weep not as those without hope.

Mrs. Nancy Cole.

Departed this life June 24th, 1854, at her residence in South Nashville, sister Nancy Cole, consort of bro. Ezekiel Cole.

Sister Cole was the daughter of William and Elizabeth Lovell, was born in Virginia on the 13th of June 1814. She married Ezekiel Cole in Kentucky, where her father had moved, and shortly after moved to Nashville, where she lived till her death.

In 1843 she embraced religion. Her faith was proved by her works, for she immediately united with the second Baptist church, and was baptised by bro. Harris.

For upwards of ten years she lived a pious, consistent and faithful member of the second Baptist church. I can testify, of my personal knowledge, that she was a faithful, church-going sister, one whose presence was often seen at the house of the Lord, though much afflicted. She loved to talk of religion, and enjoyed the preaching of the word.

My heart has rejoiced to see sister Cole, and others at the church and I remember well, seeing her on Sabbath before she died, at the house of God, and her heart seemed deeply engaged.

Sister Cole's brightest evidence of religion was in death. She was seized with cholera and snatched away in thirteen hours. But suddenly as came the "King of Terrors" she was not frightened, but calm and submissive and talked of heaven. To die was gain to her, but what a loss in the family, a husband widowed and five children left motherless.

A loss truly to the church of Christ and Sabbath school, both of which had her sincere regard. Lord enable the surviving friends and all who read this to be faithful, to love the Church, the word of God and the Sabbath School.

W. N. [illegible]

Goodlettsville Tenn.

Mrs. E. B. Pomroy.

DIED—In Jackson Miss. on the 24th April 1855, Mrs. E. B. wife of Elder A. Pomroy in the 28th year of her age. She was born in Bowling Green, Ky., at which place she in the days of her youth became a Christian. She united with the Baptist church in the spring of 1840 in a revival which took place under the preaching of Elder J. L. Burrows, now of Richmond Va.

Sister P. from her union with the church, adorned the doctrines of God her Savior. She was an unobtrusive, quiet, intelligent, devoted christian.—Several years have passed since she became the wife of Bro. Pomroy. That he was a kind, affectionate wife no one can doubt who knew the gentleness of her heart. Her's was woman's love, and what can I say more?

The religion which sustained sister P. in health was her solace in her last affliction. Her mind was tranquil and even triumphant. Just before she died she exclaimed, "Heaven is in view!" It was therefore, easy for her to die. Who could not die with heaven in view. "He saw heaven opened and Jesus standing on the right hand of God."

It was said by a Roman patriot "it is delightful to die for one's country." It requires an elevated patriotism to call forth the declaration. How ineffably more delightful to die with heaven in view!—With what sacred power was the struggling spirit attracted by the glories of a "heaven in view!"

No wonder it broke away from its tenement of clay and soared upward to explore those glories.—But enough. When Paul returned from his journey to Paradise he did not attempt to describe what he saw or what he heard. Never was silence so eloquent. He who attempts to describe heaven should say, "it defies description." This is the best description.

Sister P. left two children too young to know her worth, or the greatness of their loss.

To the bereaved husband and the bereaved parents, (Mr. and Mrs. Beauchamp, Paducah, Ky.) I tender assurence of sympathy and condolence.—Let them remember in this their day of sorrow, that Jehovah is "the God of all comfort." All comfort which avails in the day of adversity comes from God. He reserves to himself the prerogative to "bind up the broken heart."

J. M. P.

CLERGYMEN'S SORE THROAT.—The following specific for this too common complaint appears in the Memphis Advocate. We give it for what it is worth:

I beg leave to advertise the clerical reader who afflicted with sore throat, commonly called bronchitis—but more properly pharyngites—that I have found an efficient remedy in Iodine.

Take of the Iodine of potash one drachm.

Iodine,	half a drachm,
Water,	one ounce,
Gum arabic,	two drachms,
White sugar,	two drachms.

Mix and keep in a phial with a glass stopper.—This wash is to be applied to the back part of the throat, the tonsils, and root of the tongue, with a camel's hair brush, the tongue being depressed with a spoon handle, or other suitable instrument. The many applications which I am receiving from various parts of the country, for particular information concerning this remedy, must be my apology for making this publication.

A. P. MERRILL, M. D.

Memphis, Sept. 28th. 1852.

MY MOTHER'S RELIGION.—In the Hartford Religious Herald is the following incident, which occurred in connection with the Anti-Bible Convention in that city, which speaks volumes in favor of the inward conviction of the reality of genuine piety:

"Two of the sceptics who attended this convention were conversing with a mutual orthodox friend, when one broke out into a fierce denunciation of the churches. 'Hold,' says the Christian man, 'the churches are not what they ought to be: we allow that, but after all, they contain all that is good in the world.' 'No! no!' responded the unbeliever, 'they are the hot-beds of iniquity. I wish they were swept away from the earth.' 'Too fast'—interrupted his sceptical brother, 'I don't believe the Bible any more than you do, but I must say I should hate to have the Bible and churches destroyed.' 'All owing to education,' was the answer. 'Perhaps so, perhaps so, and yet sceptic as I am, *I think my old mother's religion is a good deal better than mine.*'"

GRAVES & MARKS' PUBLICATIONS.

BOOKS SHOULD SUPPLY WANTS:

AND, THEREFORE, THE FOLLOWING NEW ISSUES are wanted:

"The Great Iron Wheel," or, Republicanism Backward and Christianity Reversed. By J. R. Graves, Editor of the *Tennessee Baptist.* Pp 600, ingeniously Illustrated.—Price $1 00

"But, to be more specific and to make an application of this figure to American Methodism, let us carefully note the admirable and astounding movements of this wonderful machine.—First, there is the great outer wheel of Episcopacy, which accomplishes its entire revolution once in four years. To this there are attached twenty-eight smaller wheels, styled Annual Conferences, moving around once a year. To these are attached one hundred wheels, designated Presiding Elders, moving twelve hundred other wheels, termed Quarterly Conferences, every three months. To these are attached four thousand wheels, styled Traveling Preachers, moving round once a month, and communicating motion to thirty thousand wheels, called Class Leaders moving round once a week and who, in turn, being attached to between seven and eight hundred thousand wheels, called Members, give a sufficient impulse to whirl them round every day. O sir, what a machine is this!"—*Cookman (Methodist.)*

This work presents new themes for the Pulpit and the Press, the Wayside and Fireside, and will be read with thrilling interest by every one who has a heart that beats, either for his country or for Christ. It is, emphatically, the book for American citizens and American Christians.

"Orchard's History of Foreign Baptists." This is the first American reprint of this valuable work. It was compiled by the author from the New Testament, the *first* Fathers, early writers and historians of all ages, and is chronologically arranged, showing, in each century, distinct communities of Baptists in various kingdoms of Europe, under several discriminative appellations, from the establishment of Christianity to the present century. This work contains a complete History of Immersion and its abuses, also the rise of Infant Baptism. No history that has preceded this supplies its place. It is especially wanted at this time—It is wanted in the family—it is wanted in the Libraries of our Sabbath Schools and Bible Classes. It is as a great light in a dark place. Pp 400. Price $1 00.

"Stuart on the Mode and Subjects of Baptism," with an Introductory Review. By J. R. Graves.

This is a re-publication of Professor Stuart's celebrated work on the action and subjects of Baptism. It has been recovered from the obscurity into which Pedobaptists are allowing it to fall, because it is considered an important contribution to the strength of the Baptist argument for primitive action and subjects of Christian Baptism. It will prove an invaluable authority to all the advocates of a Primitive Bible, as well as of a Primitive Baptism.

It should be not only in the library of every scholar, but in the hands of the people. Pp 300. Price $1 00.

"The Children's Book." Containing the most attractive and entertaining reading for the "little folks at home." Published monthly. Terms per annum $1 00.

☞ Any one sending one dollar shall receive either of the above works immediately through the mail *post paid.* Address, GRAVES & MARKS.

THE SOUTHERN BAPTIST REVIEW & ECLECTIC

J. R. GRAVES AND J. M. PENDLETON, *Editors.*

The ablest writers in the Southern States are engaged to write for this work. It will be, (if talent can make it,) one of the most valuable periodicals issued from the Baptist press. It will be to thousands of our ministers and tens of thousands of our members an equivalent for a library, and far better.

It is a monthly of 64 pages. Price $2, per annum. Those sending five subscribers shall receive a copy gratis. Specimen numbers sent if desired.

GRAVES & MARKS, Nashville, Tenn

Five Hundred Colporteurs Still Wanted.

We wish to engage immediately 500 energetic and pious men to canvass, family by family, each county of every State in the South for the sale of the above books and periodicals. It offers the most positive field for recompense and usefulness to the worn out preacher, whose health needs recruiting—and to young ministers and pious lay brethren. A large number have already applied and selected their fields. Those who have any choice of fields should apply soon—*forwarding their names with a recommendation.* GRAVES & MARKS

Feb 24, 1855. Nashville, Tenn

AYER'S PILLS.

A NEW and singularly successful remedy for the cure of all Bilious diseases, Costiveness, Indigestion, Jaundice, Dropsy, Rheumatism, Fevers, Gout, Humors, Nervousness, Irritability, Inflammations, Headache, Pains in the Breast, Side, Back and Limbs, Female Complaints, &c., &c. Indeed very few are the diseases in which a purgative Medicine is not more or less required, and much sickness and suffering might be prevented, if a harmless but effectual Cathartic were more freely used. No person can feel well while a costive habit of body prevails; besides it soon generates serious and often fatal diseases which might have been avoided by the timely and judicious use of a good purgative. This is alike true of Colds, Feverish symptoms, and Bilious derangements. They all tend to become or produce the deep seated and formidable distempers which load the hearses all over the land. Hence a reliable family physic is of the first importance to the public health, and this Pill has been perfected with consummate skill to meet that demand. An extensive trial of its virtues by Physicians, Professors, and Patients, has shown results surpassing any thing hitherto known of any medicine. Cures have been effected beyond belief, were they not substantiated by persons of such exalted positions and character as to forbid the suspicion of untruth.

Among the eminent gentlemen who have testified in favor of these Pills, we may mention

Dr. A. A. HAYES, Analytical Chemist, of Boston, and State Assayer of Massachusetts, whose high Professional character is endorsed by the

Hon. EDWARD EVERETT, Senator of the United States.
ROBERT C. WINTHROP, Ex Speaker of the House of Representatives.
ABBOTT LAWRENCE, Minister Plen. to England.
†JOHN B. FITZPATRICK, Catholic Bishop of Boston, also
Dr. J. R. CHILTON, Practical Chemist of New York City—endorsed by
Hon. W. L. MARCY, Secretary of State.
WM. B. ASTOR, the richest man in America.
S. LELAND & CO., Proprietors of the Metropolitan Hotel, and others.

Did space permit, we could give many hundred certificates from all parts where the Pills have been used, but evidence even more convincing than the experience of eminent public men is found in their effects upon trial.

These Pills, the result of long investigation and study, are offered to the public as the best and most complete which the present state of medical science can afford. They are compounded not of the drugs themselves, but of the medicinal virtues only of Vegetable remedies extracted by Chemical process in a state of purity, and combined together in such a manner as to insure the best results. This system of composition for medicines has been found in Cherry Pectoral and Pills both, to produce a more efficient remedy than had hitherto been obtained by any process. The reason is perfectly obvious. While by the old mode of composition, every medicine is burthened with more or less of acrimonious and injurious qualities, by this each individual virtue only that is desired for the curative effect is present. All the inert and obnoxious qualities of each substance employed are left behind, the curative virtues only being retained. Hence it is self-evident the effects should prove as they have proved, more purely remedial, and the Pills a more powerful antidote to disease than any other medicine known to the world.

As it is frequently expedient that many medicines should be taken under the counsel of an attending Physician, and as he could not properly judge of a remedy without knowing its composition, I have supplied the accurate Formulæ by which both my Pectoral and Pills are made, to the whole body of Practitioners in the United States and British American Provinces.—If however there should be any one who has not received them, they will be forwarded by mail to his request.

Of all the Patent Medicines that are offered, how few would be taken if their composition was known! Their life consists in their mystery. I have no mysteries.

The composition of my preparation is laid open to all men, and all who are competent to judge on the subject freely acknowledge their convictions of their intrinsic merits. The Cherry Pectoral was pronounced by scientific men to be a wonderful medicine before its effects were known. Many eminent Physicians have declared the same thing of my Pills, and even more confidently, and are willing to certify that their anticipations were more than realized by their effects upon trial.

They operate by their powerful influence on the internal viscera to purify the blood and to stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

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All Baptist and Pedobaptist ministers can receive one copy of this paper gratis by sending us the names of *three new* subscribers and $6 00.

We have been sending the paper gratis for years to a large number of ministers who have done little or nothing for the circulation of the paper. We shall send it in future to none who are unwilling to do anything. The commission on *three* subscribers does not pay for the paper—*five* only pays, but we wish each Baptist minister in the South to read the paper, and if he is pleased with it, we expect he will do all he can to increase its circulation.

☞ *We can send the paper to none but ministers on the above terms.*

☞ MINISTERS sending us two new subscribers and $5 00 can receive the paper one year.

Any one sending us the names of five new subscribers and $10 00, shall receive the sixth copy gratis—or two dollars in *the publications of the Society,* or any books advertised in this paper—and in the same ratio for any larger number.

City subscribers receiving their paper from the carrier will be charged fifty cents extra.

CITY HOTEL,

East Side of the Public Square, Nashville, Tennessee.
SAMUEL M. SCOTT, PROPRIETOR
Jan. 1, 1855

PUBLICATIONS OF THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

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This volume, arranged with great care, contains *Four hundred and sixteen hymns,* consisting of choice and approved Melodies, and especially adapted to *Social Gatherings,* and Religious awakenings—at the same time, it is so comprehensive as to suit all the occasions of *public* and *private worship,* and also of the *Sabbath School*; together with appropriate departments for the *family,* the *church,* and the *nation.* Each hymn is marked with a *Tune,* in the arrangement of the "Casket."

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Sacred Melodies for Public and Social Worship. Pp. 352.—Price $1 00.

This Collection contains many Choice Melodies from eminent American and European Composers, besides a large amount of *New Music*—also selections from the works of Handel, Hayden, Mozart, Beethoven, Rossini, and other celebrated Masters, arranged expressly for this work. By G. O. ROBINSON, of Charleston, S. C., assisted by I. B. WOODBURY, of New York.

GEO. PARKS & CO., *Agents*
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☞ We can most heartily recommend authors and publishers in the South, desiring work of the above character executed in the highest style of the art, and upon reasonable terms, to the above gentlemen. We have tried them. The portrait engraving in the "Great Iron Wheel" is of their execution.—ED. BAP. March 17, 1855.

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AT THE
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PAINT, OIL, VARNISH, WINDOW GLASS, BRUSH, PERFUMERY, STONE WARE, GRASS AND GARDEN SEED STORE OF
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Or, Glimpses of the First Christian Age.
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AS in the parables of our Lord so in this fascinating volume, characters embracing all the varieties of the then living age, are depicted in their natural combinations by the pencil of taste and the pen of genius.

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Published by the American Baptist Publication Society.
DEPOSITORY, 118 *Arch Street, Philadelphia.*
February 3, 1855—tf

NEW MUSIC BOOK, THE CASKET.

Sacred Melodies, for Social and Public Worship.

THE CASKET, which has been stereotyped, and is now in press, will be published, on the 15th of January, 1855. A large amount of copy wright Music has been secured, making it the most complete and valuable book of Sacred Music ever published. It contains a full collection of CHOICE MELODIES, by eminent European and American Composers, selected from seventeen popular Music books, also a large number of original tunes and many valuable extracts from the works of Handel, Hayden, Mozart, Rossini, Beethoven, and other celebrated Masters arranged expressly for this work, by G. O. ROBINSON, Charleston, S. C., assisted by I. B. WOODBURY, New York.

The prominent and general features of the Casket are as follows.

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In this department the greatest care has been taken to render the principles of Music plain, and at the same time to impart to the pupil instructions at once comprehensive and thorough. The lessons are graduated, one stage of advancement preparing for another, and all leading by an easy and natural series to the more recondite mysteries of this pleasant science and art.

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In every variety of style. The tunes are adapted to the different meters of the *Baptist Psalmody* and the *Sacred Lute.*

From these books the various specimens of devotional song are selected. The latter work includes in its headings references to the appropriate music in the Casket, suitable for the expression of the sentiment of each hymn.

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The two last are especially pleasing features, and will render the book more generally useful and acceptable.

The Casket will contain about 350 pages. Price, per dozen, $10. A sample copy will be forwarded by mail, post paid, to each Teacher or Conductor of a choir, on the receipt of 75 cts, 25 postage stamps.

Published by the Southern Baptist Publication Society.
G. PARKS & CO. Agents,
February 3, 1855. tf *Charleston, S. C.*

Piles! Piles!!

THOUSANDS are suffering from this most painful disease, and expending their means and money, and wasting their strength in testing the numerous remedies offered them. If he is a benefactor to his race who causes, by his skill, one additional blade of grass to grow, how much more is he who can relieve his fellow of an excruciating and life-destroying disease?

The undersigned offers a specific for the cure of the Piles, to those afflicted, and to convince all that it is no "nostrum," and that he is no "quack," he proposes to send the medicine by mail to any one remitting the sum of $10, and WILL EFFECT A CURE IN EVERY INSTANCE, OR RETURN THE MONEY, upon the patient sending him *the certificate of a responsible physician that he has used the medicine according to direction.* This will satisfy all that I, at least, have implicit faith in its virtues. If any one doubts my responsibility, I take pleasure in referring them to the Publishers of this paper, or Dr. J. H. Eaton, President of Union University, in this city.

Those applying for the medicine, address "R. W. JANUARY, Murfreesboro, Tenn."

Murfreesboro, July 29, 1854—tf

JOHN D. ELLIOTT.

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For Tennessee, and other South-Western States,
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WILL attend to any legal business entrusted to him at the Capitol and counties adjacent.

REFER to Elder JAMES R. GRAVES.
April 7, 1855—tf

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PREPARED BY
DR. C. M. JACKSON, Philadelphia, Pa.,
WILL EFFECTUALLY CURE
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.

SUCH as Constipation, Inward Piles, Fulness, or Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fulness or weight in the Stomach, Sour Eructations, Sinking, or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried and difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying Posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, &c., Sudden Flushes of Heat Burning in the Flesh, Constant Imaginings of Evil, and great Depression of Spirits.

The Proprietor, in calling the attention of the public to this preparation, does so with a feeling of the utmost confidence in its virtues and adaptation to the diseases for which it is recommended.

It is no new and untried article, but one that has stood the test of a ten years' before the American people, and its reputation and sale is unrivalled by any similar preparations extant. The testimony in its favor given by the most prominent and well known Physicians and individuals, in all parts of the country is immense. The following from your own State is respectfully submitted, referring any who may still doubt, to my "Memorabilia," or Practical Receipt Book, for Farmers and Families, to be had gratis, of all the Agents of the German Bitters.

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Dr. H. B. BRAMBOANCER, Dover, Tenn., Aug. 23, 1853, says: "I have sold all the German Bitters you have sent me, and if the preparation continues to do as much good as it has done, it will be the best medicine ever sold here."

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Dr. F. [illegible] & BRO., Knoxville, Tenn, 9th April, 1851, said: "Your Bitters are now selling very fast, and every person that has used it, so far as we have been able to learn, has been benefitted."

J. W. FRANKLIN & Co., Gallatin, Tenn., Dec 30, 1850, said: "The new firm will want more of your Bitters soon, as one of the partners thinks it is a great medicine."

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They are ENTIRELY VEGETABLE, free from all injurious ingredients, always strengthening the system and never prostrating it.

Sold by dealers in Medicine and Storekeepers everywhere.

Sold in Nashville by BERRY & DEMOVILLE, BROWN & GRUBBS, EWIN & BRO, H. G. SCOVEL, and by dealers in Medicine generally.

March 17, 1855—1y, 3rd., 4m

THE SHORT CORN CROP

OF THE SEASON is a calamity most seriously felt and deeply deplored by all. But notwithstanding the crop will to large extent be cut off, it is not entirely without remedy. This is to be found in a machine known as LEAVITT'S PATENT PORTABLE CORN MILL AND CRUSHER, which is recommended to the attention of the farmer and stock raiser as highly worthy of their especial attention.

THIS MILL IS STRONG AND DURABLE, PERFECTLY SIMPLE IN ITS CONSTRUCTION, and admirably adapted to the purposes for which it is designed, viz: The shelling and grinding of corn, and crushing of corn and cob together, grinding, suitable for family use three bushels of meal per hour; crushing corn and cob six to eight bushels per hour, and shelling twenty bushels of corn in the same length of time—all of which it accomplishes with perfect ease to the animals, (two horses being required.) and entire satisfaction of the purchaser.

This Mill is desirable to the farmer and stock raiser for many reasons:—1st. It is the only portable mill having the combined capacity of grinding, shelling, and crushing corn.

2d. Unlike other portable mills, all extra gearing, framing, shafts, spindles, horse powers, and the like are entirely dispensed with.

3d. It exempts the possessor from a dependence upon water mills, which during seasons like the present is quite uncertain, and frequently attended with many inconveniences and vexatious delays.

4th. The use of this mill will secure to the farmer a saving of at least fifty per cent in the quantity of grain consumed, whilst it is an admitted fact proven by those who have tried the experiment, and established by scientific test, that stock fed upon crushed or ground corn, are more healthy, thrive better and fatten in much less time than stock fed in a different manner.

By the old method of feeding corn upon the ground a large portion is wasted, and whatever nutriment the cob may contain (about forty per cent) entirely lost. Whilst by crushing and proper feeding, a large and useless waste is avoided, and all the nutriment of the cob secured—being so much clear gain. *These are facts,* and worthy of cordial consideration.

The undersigned having purchased the right to the above mill in Davidson, Robertson, Marshall, Giles, Dickson, and Hickman Counties, Tennessee, persons wishing to purchase, will please address the undersigned at Nashville, Tennessee. The mills are furnished and put up ready for use, at Seventy-Five Dollars each. JAMES C. BALDWIN.

☞ Persons wanting these mills in Bedford, Franklin, or Lincoln Counties, will address J. P. DROMGOOLE at Shelbyville. In Warren, Cannon, & Coffee Counties, address A. F. LARGENT at Nashville, Tennessee. Sept 16, 1854—1y.

☞ In Montgomery, Rutherford, Williamson, Wilson and Sumner counties, address H. CARVER, Nashville

DR. J. A. KEYES, Surgeon Dentist,

FRANKLIN, TENNESSEE.

TEETH PLUGGED with Pure Gold. Also teeth inserted from one to an entire set, with or without artificial gums, on the atmospheric pressure principle, so as to so nearly resemble nature that they cannot be detected without the closest observation; while, after a little use, not the slightest inconvenience is experienced. While his operations are all warranted unsurpassed by any operator in the Union for style, beauty, and durability, his charges are but little more than half the usual prices of the country.

☞ All letters from abroad respecting business, promptly attended to.

References for Nashville.
WM. P. JONES, M. D. J. W. KING, M. D.
October 24, 1854

STEWART & OWEN,

No. 57 Market street, a few doors below their old stand, and next door to W. H. Gordon & Co.,
MANUFACTURERS OF
Copper, Tin and Sheet Iron Wares,

KEEP constantly on hand all kinds of Improved COOKING STOVES, also Stoves of various kinds, such as Parlor, Hall, Fluted, Box, seven and ten plate Stoves. Also, improved Coal Stoves, of all kinds, Enameled and Plain Mantle Grates.—GUTTERING OF ALL KINDS.

Job Work solicited, and executed with neatness and dispatch. Feathers, Ginseng, Beeswax, Pewter, and Old Copper taken in exchange for Wares, &c.

P. S.—We hope our old customers will remember us in their orders. Aug 26—1y

ROBERT D. CLIFTON, *Philadelphia, Pa* GEORGE D. ABBOTT, *Nashville, Tenn*

CLIFTON & ABBOTT,

Cedar Street, near the Post Office, Nashville, Tenn.,
DEALERS IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.

HAVING recently established a Store for the sale of the above articles, will keep constantly on hand a full assortment of Gentlemen's and Boys' 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 immediate supervision of the senior partner, (R. D. Clifton,) who purchases the materials of the importers, and pays strict attention to the latest fashions, styles and durability 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 satisfaction 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 our prices, which are greater inducements for purchasers than has ever been offered before in this city.

Jan 11—tf

W. H. MORTON,

DEALER IN FURNITURE AND PIANOS WINDOW SHADES, *Looking Glasses, Mattresses, &c.,*
UNION STREET NASHVILLE

☞ All kinds of Furniture made to order, or repaired at the shortest notice, and warranted. January 1, 1854—tf

E. M. SEAGO WM. LAWRENCE

NEW FIRM.

SEAGO & LAWRENCE,
COMMISSION MERCHANTS,
AND WHOLESALE DEALERS IN
WESTERN PRODUCE GROCERIES, &C.,
No. 72 and 74 Whitehall Street,
Atlanta, Geo.

Careful attention given to consignments of Produce, and prompt returns made. Cash Advances given. Nov 11.

A. P. PARRY, *Greene County, Ala.* WM. A. HUCK, *Noxubee Co., Miss*

PARRY & HUCK,
COMMISSION MERCHANTS,
Nov 12, 1853 Mobile, Ala.

JUST PUBLISHED,

MEMORIALS OF BAPTIST MARTYRS.

With a Preliminary Historical Essay,
BY J. NEWTON BROWN.

NO MEMORIAL of this sort has before appeared either among the Baptists of this country, or of England. It presents a concise selection of the most important martyrdoms in our denomination, from ARNOLD OF BRESCIA, in the twelfth century, down to good MRS. GAUNT, of the seventeenth. The picture of Mrs. Gaunt's Martyrdom forms the appropriate frontispiece of the book, which is also embellished by Engravings of the drowning of MARIA OF MONJOU, and of the sufferings of ANNE ASKEW in the Tower of London, and at the Stake in Smithfield.

It will be found to embrace a great variety of the most authentic and heart-touching, as well as pure, noble, and triumphant exemplifications of the principles and power of the Gospel in our Churches. It gives us names in which the Baptists may justly glory, and which the world itself would not willingly let die.

The accompanying Historical Essay is very valuable. Just issued by the American Baptist Publication Society, and for sale at the Depository, 118 Arch street, Philadelphia. May 20 1854—tf

THE FIRST ANNUAL STATE FAIR AND EXHIBITION

Of the Mechanics' Institute of Tennessee,
WILL OPEN AT ODD FELLOWS' HALL,
In the City of Nashville, on the First Monday of October, 1855.

MANUFACTURERS, Mechanics, Artists and all others, are invited to contribute specimens of their skill and labor. Competent Judges will be appointed to examine all articles exhibited, and award PREMIUMS to those entitled to them under the rules.

All articles sent for exhibition will be stored without expense to the owner, and should be sent to the care of Wm. H. Gordon & Co. Commission Merchants, Market Street.

The object of the Fair is to develop and encourage the Manufacturing and Mechanical interests of the State. Its management is in the hands of a committee of reliable and energetic men, and its success is placed beyond a doubt; and an invitation is most cordially and confidently extended to all who may be disposed to participate in its advantages.

No CHARGE will be made to exhibitors, either for the privilege of exhibiting or for admission to the Fair.

The opening of the State Agricultural Fair and the meeting of the Legislature are simultaneous with the opening of the Mechanics' Exhibition, and will add unusual interest to the occasion.

CIRCULARS containing full details of the plan of the exhibition, and all other information, will be promptly forwarded by addressing either of the undersigned.

M. M. MONOHAN, Pres't
H. K. WALKER, Cor. Sec'y April 14, '55

ARKANSAS GENERAL AGENCY.

JOHN J. JACKSON & CO.,
Land Agents, Collectors, and Exchange Dealers,
Helena, Arkansas.

HAVING extended information relative to the Landed interest of the State will attend to the location of Land Warrants and Arkansas Land Script—the paying of Taxes and redeeming forfeited Lands—and make Collections in any part of the State of Arkansas.

REFER TO

Hon. Tho. B. Hanley, John C. Palmer, Esq.,	Helena, Ark
Col. Geo. W. Underhill,	Crittenden Co., Ar.
Hon. E. W. M. King, Col. Jno. W. Lampkin,	Memphis, Tenn

Nov 5 1853—tf

BELLS! BELLS! BELLS!

FOR CHURCHES, ACADEMIES, FACTORIES, STEAMBOATS, PLANTATIONS, ETC., made by the Subscribers—a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which is attached to the Bell, without taking it from the Yoke, to be turned on a vertical axis any distance, however small or completely, and; thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines a moveable arm by which the Bell may be raised or lowered in its bearing, if desired, thus increasing or diminishing the force of the blow. The recent adaption of Iron Cases, in which they would mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years, during which the establishment has been in operation, have gained for their Bells an unequalled celebrity for *volume of sound and quality of tone*, and for which they have just received, (Jan. 1854,) the FIRST PREMIUM, at the World's Fair, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal and River routes, they can ship in any direction at a moment's notice. For further information, apply for circular.

Address A. MENEELY'S SONS,
Nov 4, 1854—1y *West Troy, Albany Co., N. Y.*

DR. SOULE'S SOVEREIGN BALM PILLS.

Convulsions Cured—A Remarkable Case.

CRABAMB, May 24, 1849

CURE of a very respectable old lady, living in the town of Crabamb, by the name of Mary Winn, wife of John Winn, who has been afflicted for the last twenty years, with a disease which has baffled the skill of the most learned physicians of the age.

N. B.—The disease was of such a nature as to produce violent spasms, or convulsions which would continue, with short intervals, for the term of one or two months, with ten or six of these fits in a day, so bad, that her friends despaired of her coming 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 Balm 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 sincerely believe there is a balm in your Pills worthy of all praise, 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.

For sale by EWING BROTHERS, H. G. SCOVEL, R. F. GRAY, } Nashville.
H. G. CLOUSTON, Franklin.
ROBISON & MORGAN, Murfreesborough.
DERRY & MAJORS, Shelbyville.

And sold by Druggists and Dealers in Medicine generally.

☞ Agents wanted where there is no agency established. Sept 29, 1854—tf