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fully and elaborately discussed. The work is
now
divided to the Laws or Method of the dis-
Influences to be shaped and changed through
social community may have present in the course
history.
with this the Reasons which relate to the
Kingdom
show that Patriarchs, though falling as a
shall to be a manifestation of God by man,
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Spirits, and Indeed Nervous Symptoms, Nervous Irritability, Fits of
Nervous Depression, Low Spirits, Blue Feelings, Fretting
Nervous Irritability, Fits of Nervous Depression, Low Spirits, Blue Feelings, Fretting
Fretting, Restlessness, Nervous Apprehension, Trembling, Sudden Flushes of Heat, Burning in the
Flesh, Sensation of Pins and Needles in the Feet, Dizziness of the Head, Flashes of Light
Sparks before the Eyes, Nervous Headache, Want of Sleep, Want of Appetite, Want of Strength
Want of Flesh, Want of Sleep, Want of Appetite, Want of Strength, Want of Flesh, Want of Sleep
Want of Appetite, Want of Strength, Want of Flesh

The Tennessee Baptist.

GWIR YN ERBYN Y BYD.

TRUTH AGAINST THE WORLD.

Motto of the Welsh Baptists.

NASHVILLE, TENN.

SATURDAY, APRIL 12 1856.

☞ Our readers must excuse any lack of interest our pen is able to lend to the paper this week, or for weeks to come.

That Fact Ascertained.

Our readers will remember that some months since, we made a call for light upon the baptism of Pocahontas.

We are indebted to the kindness of Brother H. J. Anderson, of Woodville, Tennessee, for the article in this paper by that critical Historian, Benson J. Lossing, taken from the "Home Journal," New York, which will be read with interest. Speaking of the fort, Brother A. says:

"You will observe the act was consummated in a 'Chapel,' and the vessel used was a 'Font hewed hollow between, like a canoe.'"

"I presume the vessel was formed like the Peroque or Pirouge of the present day, of *parts of two trees, hollowed and joined together.* I have seen vat for tanning leather, constructed in the same manner."

Pocahontas was, undoubtedly, *immersed.* We have no doubt about it, for,

1 The Ecclesiastical law of England required her immersion, as it still requires the immersion of every healthy adult and infant.

2 At that time this law was in full force, and pretty generally observed, for even as late as Mr Wesley's ministrations as an Episcopal priest he felt bound to observe the law.

3. Our third reason is, the tradition which this article exalts to the dignity of history, that this celebrated Indian Princess was immersed in a canoe, or a font made of a hollow tree.

We shall not leave the matter here, but having obtained the clue we shall follow it to the end. Mr Lossing is an eminent critical histographer, perhaps the best posted in the minutiæ of American history living. We shall open a correspondence with him forthwith.

Save this beautiful article, until we can furnish you with the "Baptism of Pocahontas" from the pen of Mr. Lossing.

Orchard Correspondence.

We give below another letter from our aged and beloved Brother Orchard. Thousands of our readers will read it with delight.

He acknowledges the receipt of the $100, with unfeigned thanks to God and his American brethren. It proved a Providential gift, and aided in part to relieve him of embarrassment incurred in removing from Burlington to Nottingham, in quest of *work* to supply himself with the ordinary comforts of life, which proved in vain.

Why should not his old age, his matured powers of mind, and his resources be given to the denomination, rather than speedily exhausted in mere secular labor to gain a support!

The approbation of his brethren is a matter of profound satisfaction to him, and encourges him to resume his labors. He has resolved to throw himself upon the benevolence of his brethren beyond the great flood, and labor with his pen for the extension of the cause of Christ in America, and shall he have reason to think for one moment that his brethren here, who sincerely love the truth as it is in Jesus, will allow him to want any temporal comforts!

Old Landmark Baptists in America answer to the Strict Communion Baptists of England, and one in ten thousand in the South would be quite sufficient to secure Brother Orchard against want.

His forthcoming History of the Baptists of England and Wales will be one of great value, and pour the clearest light upon the History of the Churches of Christ in Britain since the days of the Apostles

AT W. ROWORTH'S, Esq. }
Nottingham, England, Feb 14, 1856 }

MY DEAR BROTHER GRAVES:—Your kind letter has just reached me, (Feb 14th 1856) for which I sincerely thank you and the benevolent brethren who sympathized with a poor brother. The check for $100 was safely and *very opportunely* received by me.

I lived at Burlington in Yorkshire some years.—My ministry was brought to a close three years ago last April, when I was thrown upon the *charity of Christian societies.* The sum of £50 or about $200 yearly was a limited income. I left Burlington and came to Nottingham (100 miles) hoping to get some employment, so as to increase my comforts. But I have been without any secular work. Some object to employing a man that has been a minister—others think me too old—and here can these worldly battle doors. I was driven backward and forward between hope and fear. I do not think the Lord designs me for worldly employ. I was rather *straitened in circumstances*, owing to my migration, but *your bounty has aided in part to right myself, for which I desire to bless God, and thank you* and the dear brethren. I shall be happy again to hear from you early as convenient. Let this suffice for myself, and now let me attend to the main things of yours, Dec 22d.

I am very glad my poor labors are likely to meet with my American Baptist brethren's approval. I never labored for *fifteen* years, but with this single desire, to bring *the truth before the public.* My views of Strict Communion were not approved by learned brethren here. They who are popular said "Revise your History, leave the objectionable part out, and make it a popular book. It is unquestionably good, but you must not walk in such narrow literary shoes—break through the tight-laced stays and the work will take." I said, "I wrote brethren to place the early and middle ages of the Baptist Churches before the public, and as I found them, so I have recorded them. I will not suppress *a single truth*, but if you will show me an error, it shall be at once expunged."

For three months I have had my MS *History of the English Baptists* before Brother Norton, of Egham, Editor of the Primitive Magazine. He has read it, and has expressed a high opinion of its *newness of matter and details.* There is one point of fact I want to fully establish. That is, the migratory movements of the Waldensian Baptists in England in the year 1313. I have some satisfactory evidence, but I wish to clear the fact of all doubt. There are few Histories relative to religion in England, but what I have read. I propose making a visit to the British Museum and the public libraries of London, where I am admitted by ticket, as a reader of all Books and MSS., to get this matter cleared up. It is *a very essential point* with us English Baptists, as Pedobaptists often assert our *modern origin.* I propose, *Deo volente, to settle that question for ever.*

I am proud to say, my *fidelity as an Historian has never been questioned, nor have I been charged with a misquotation*, though my *Foreign History*, &c., is in the hands of men of all persuasions. The Moravians and like my showing their Anabaptist origin, but this is an historic fact, and they are silent now. All my spare time shall be devoted to this MS, and if it pleases the Lord, I shall live to see it to your publication. The amount of labor for thirty years will be seen, and appreciated by any one acquainted with historic research. *I defy all the world to refute the statements.*

Though I received your letter, I have not received the American edition of my work, nor any of the papers. If you send the same by mail, I question whether it will come, as a duty is to be paid to the custom-house officer, and there it might remain either in London or Liverpool. If you post me any newspaper, let it be open at both ends, without any writing, save the address, and I shall receive it with a charge of only three or four cents.

I shall, if it please the Lord, after my return, and adding my notes of additional facts, pack up my MS and send it by a Nottingham merchant to Messrs. Sheldon, Lamport & Co., 115 Nassau street, New York, or if I cannot get a friend to convey it safely, I will get a box, and with the MS, enclose several Baptist works out of my own library, such as will aid your publication. If you can send me a copy weekly of your *staunch* Baptist paper, please do so.

I believe I can get you out a complete History of the Open Communion question, and also of the sad state of our community, from relaxed order and discipline. If my Master spares my health and life I shall have no objection to promote, by writing to you quarterly, such information and essays as I hope will prove acceptable. I will therefore throw myself on the benevolence of my brethren *beyond the great flood*, for an increase of my earthly comforts.

As to the quotations from Barnabas Hermes & Co I took the quotations as found, without giving any opinion. As to baptismal regeneration, it is too absurd for enlightened men to talk about. See what Dr. Wall says (if you have a copy.) The first Baptists gave various names to baptism, without indulging the idea of the benefit of the word being conveyed by the water. We often do the same with a fleshly word. But I enclose a tract, written about, perhaps, three years ago in which I have shown the whole Puseyite party their blaspheming and lying system before God. My soul abhors a lie fathered upon the Word of God. Have you Neander's Life of Christ, and his History of the Romish Church? Say, if not, I will send you a few quotations.

I will also enclose a tract I issued two years ago. You may not see with me exactly, but never mind that. We shall agree in all the great truths I hope. But the open system of communion, by our leading men of Baptists and Pedobaptists, is to bring about the Millennium!! I say the practice will bring about a similar state of things to Noah's day. Read my tract, and I will give you thanks for your opinion.

I have out in MS. *The Doom of Britain*, &c., and my brethren want me to print it, but I will wait.

Love to the lovers of my Lord,

G. H. ORCHARD.

Show this to all your anti-Landmark Brethren.

THE following is indicative of the awakening spirit in New England. Our denomination, we are bound to confess it, is on the retrograde in New England, and almost all the Northern States.—They have compromised their principles and the advocacy of them—their consistency, and the practice of it, for the sake of peace,—through christian courtesy, and in love and respect to the feelings of their dear Pedobaptist brethren until they have almost ceased to be a distinct denomination, practically. We would quite as soon be a Congregationalist or Presbyterian, as one of nine-tenths of the Baptists of New England, not excepting Baron Stow, who can boast that he has not preached a distinctive Baptist discourse in his pulpit in forty years!!

We again request our friends to show this to their compromising brethren. It contains a complete vindication of our Editorial course. In what State have the Baptists increased, and are Baptists increasing the most rapidly! according to their numbers! We answer, in Tennessee. From what time has this increase been so large as to be marked? Since the years the Baptists of Tennessee assumed a high denominational position, and became aggressive as well as defensive in their policy, and their denominational organ has been conducted upon its present policy. The truth against the world.

NOT DENOMINATIONAL ENOUGH.

A writer in the Zion's Advocate (Maine) makes the following well timed remarks:

I may be mistaken, but it seems to me that our diminution, practically, is owing much, very much to the fact that we are not so denominational as our fathers were. They were Biblical sectarians. They believed that if the distinctive principles of truth which characterized them as Baptists, were worth anything, they were worth much; if they were worth believing, they were worth publishing to every creature. They preached, and the people believed.

Whether it be so now, let him that heareth understand. But this one thing is true, the distinctive features of our churches as Baptist churches, those which have given us our existence, name and position, are not held forth so prominently as our fathers proclaimed them, and as they are now proclaimed in those States where the Baptists hold their own and gain more than enough to make up for our diminution. This is one of those facts that logic cannot hide. For some reason or other, other denominations like us much better when we are silent on those points repulsive to them. They seem to be very willing to be silent, if we will. Let silence reign on these points which have raised us to a position and given us a name and influence to help, bless, and save the world, and our numbers will continue to diminish. Silence in the gospel warfare is concession, with which He who was baptized in Jordan, cannot be well pleased.

Baptists every where contending earnestly for the faith once delivered to the saints, its letter and spirit, have nothing to fear from outside influence. But it is sometimes the case that we consult our own convenience rather than duty. The influence of members sometimes is given to build up other denominations, rather than sustain their own. Because it is a little farther to attend their own meetings, they support other denominations by their presence and funds to the neglect of their own.—Our funds are drawn off into "union" benevolent operations, the Sabbath schools, &c., while our own are too much left to take care of themselves. It seems to me that a more tenacious attachment to our denominational features would soon place us forward to where we were ten years ago. I am aware that progress is the watch word of the day; but we wish to make no further progress in the diminution of our numbers. It would even be better to use the old plan of operation until we have a new one that works as well. Results, after a fair trial, must decide the utility of all things. If we cannot cut as many cords of wood with the "sharp axe," let us try the "dull one," and put to it the more strength.

☞ We expect to be deprived of the pleasure we had anticipated in visiting several State Conventions and Associations, which hold their sessions in the months of April and May. The Alabama Convention, the Cherokee and the General Association of Missouri. The latter, which is the last of May, we still hope to visit. The journey itself may prove advantageous.

THANKS.—We tender our thanks to our friends in the above, and other states, for their cordial invitations to visit them, and words of kindness and encouragement breathed in their letters. The state of our health alone forbids the hope. We pray God they may prove faithful to their principles in this crisis year, and be neither intimidated nor waver before the violence of opposing influence.

The truth will prevail, give it but an open field

DELIBERATE, THEN ACT.—Adopt the Latin rule, "*Festina, sane festinate quo sunt fere omnes, potest.*" "Look to the past, look to the present, look to the future. Whatever has been done can be done."

A NEW CORRESPONDENT.—We add, this week, the name of our venerable Brother Orchard, as a regular contributor to our columns while his life and strength permits.

The following is a list of articles which he has already sent to us, or has by him in manuscript, to be furnished for the paper and Southern Baptist Review.

I. The Military Minister of Kingdoms.
II. The Doom of Britain and its Hierarchies.
III. The second Personal Advent and Day of Jesus.
IV. The first Resurrection and translation of living Saints.
V. The Land of Promise, the Rest of the Saints.
VI. The glories of the Millennial Reign.
VII. A History of Infant Baptism and Rhantism.
VIII. Believer's Baptism.
IX. Reason for Strict Communion, and history of Open Communion in England.
X. LETTER TO A PUSEYITE CLERGYMAN.
XI. The Prayer Book or the Bible.
XII. The Book of Revelation arranged in Chronological order, with Historical events showing the parts fulfilled.

BOWLING GREEN, KENTUCKY.—The meeting which had been commenced by Brother Pendleton had assumed a deep interest, and the evidences of a revival, seen, in the reclamation of the coldness of the Church and of backsliders, and a goodly number of inquirers presented themselves for prayer and instructions. It was not until Bro. P, was "literally broken down," that we shared his labors. During the days and nights that we were able to labor, the interest manifestly continuing to extend. But, Brother P., unable to continue the meeting, it closed with some ten or twelve hopeful conversions, six of whom immediately put on Christ in baptism—others will follow soon. The seed sown will not perish, but be gathered though many days hence.

We cannot do justice to our feelings without returning our thanks to the physicians of Bowling Green for their efficient services and deep solicitude manifested during our sickness, and especially to Dr. Combs who gave days and nights to our bedside, uniting the *nurse* with the physician. To no physician a skill would we sooner entrust our life.

In the family of Brother Pendleton we received every attention, and from our brethren and sisters, every proof of the most affectionate regard. We can never forget them, *never.* If we must die away from home, may we die in Bowling Green, among those we love so well.

To our friends in Columbia, Tennessee.

WE were providentially hindered from filling our appointment in Columbia on the third Sabbath. Never did we more regret to disappoint a people. We had set our heart upon visiting Columbia, and forming the acquaintance of the brethren in the vicinity.

On Thursday of the week previous, while aiding Brother Pendleton in a meeting, we were prostrated by a violent attack of sickness, which confined us to our bed and room for fourteen days.

We reached home on Friday last, and at this writing, April 7th, are still prostrated in mind and body. We can only hope to recover slowly, so deeply is our bronchia involved. So soon as we are able to preach, we will visit Columbia if our friends are not discouraged.

☞ The Baptist Memorial, Richmond, Va., has again changed hands. Elder B. Manly has become Editor and Proprietor, and in the editorial department is assisted by an able corps of associates.—We have ever preferred the Memorial to any $1 00 monthly publication in the country.

From the March number we learn that seven ministers, during the month of February, were received from other denominations, and ordained to the ministry. Three from the Methodists; one from the O. S. Presbyterians; one from the Cumberland Presbyterians, and two Protestant Methodists.

We learn that ten others were ordained during the same month, and four deceased. The ministerial corps was increased by seventeen, and diminished by four—and

STILL THEY COME.

A METHODIST MINISTER BAPTIZED.—We learn from Zion's Advocate, that Rev. William Bevins, for twelve or thirteen years a minister in the Methodist church, having changed his views in reference to baptism, and connected himself with the Baptist church, was installed as pastor of the Baptist church in Waldoboro, Michigan, February 21st.

ANOTHER METHODIST MINISTER BAPTIZED.—Bro. F. J. Martin gives an account of a revival in the Bethel Church, Indiana, to the Journal and Messenger, and adds:

On last Sabbath the writer had the privilege of baptizing four persons. Three of these were received at the meeting above mentioned, and the other, Brother John W. Chord, on the day previous to baptism.

Brother Chord was a minister of the Methodist Episcopal Church, and had charge of the Quincy Circuit at the time his views of Bible teachings underwent so important a change. As his reasons for becoming a Baptist will probably be given to the public in some form, I will not here anticipate them. Suffice it to say, that he is a Bible-made Baptist.—Pedobaptist works themselves, seem to have done much towards awakening his mind, and promoting it to a careful investigation of the Bible doctrine of Baptism. Without access to Baptist books and without conference with those who adhere to Baptist doctrine, with the Word of God in his hand, and in humble dependence on the Spirit of Truth, he entered upon his investigation, and arrived at the same conclusion which thousands have arrived at before—*that the immersion of believers is the only scriptural baptism.* Brother Chord is a young man of undoubted piety and promising talents; and, it is hoped, will prove a blessing to the cause of Christ in this region.

ANSWER TO THE IRON WHEEL. By W. G. Brownlow, LL D., Editor of the Knoxville Whig. This work is just from the press, and is ready for sale. Price $1. Usual discount to wholesale purchasers. Orders may be directed to Stevenson & Owen, Nashville, Tenn.

We see the above in the last Advocate.

We most respectfully ask Mr. McFerrin, the editor, or Mr. Summers, editor of the Book Department of the Southern Methodist Book Concern, if the above work is endorsed by them, or by any Bishop or Conference of the "Methodist Church South?" Or does it come forth like "FASHION AND CONSEQUENCE," upon the sole responsibility of its author?

The libel suit between the Rev. I. D. Newell, agent of the American Bible Union, and the Editor of the Philadelphia Christian Chronicle, has been decided in favor of the plaintiff, and damages awarded for $300.

For the Tennessee Baptist.

A Word to Type Founders.

Cut each word in the English language in a solid type. The printing office can have a separate box for each sort of words, and on the under side of the lid have the word, put in that box, written in capitals as large as the lid. Under circumstances of this kind, if a type-setter were to make a blunder, it would either prove that he was setting after a bad hand-writing, or that he was unfit for the business.

THOS. H. COURTNEY.

March 11th, 1856.

Another Extract on Revision.

The readers of the 'Baptist' remember an extract which I published some weeks since from the letter of a correspondent, whom I designated a "learned Methodist preacher." The receipt of such a letter by me has been denied in the *truly* "Christian Advocate." And what does this prove? That I have not received the letter? By no means; but that the author of the denial is ignorant of the proprieties and courtesies of genuine civilization. The following is an extract from a second letter from the same correspondent. Let it be carefully read:

"I have received from them [the officers of the Bible Union] 4 numbers of Job and a specimen of Matthew, with both of which I am *charmed.* I have read all that has come to hand, critically and carefully, and I feel like thanking God that I have lived to see the beginning of so great and glorious an enterprise, and I trust I shall live to enjoy the completion of the work. I believe I love the Bible now more than ever, and I intend to study it more carefully than ever, and I trust that the like determination will be created in many minds by the admirable opportunity now afforded of really *searching* the Scriptures. This translation of Job, so far as it goes (18 chapters) is in itself so luminous, that it almost supersedes the need of a commentary. I confess I never understood Job before, though I have read and re-read the best annotations within my reach. I see there is a great out cry against the work, but it proceeds from *ignorance* or *bigotry.* Some people appear to be very happy in their know-nothingism, and to endeavor to disturb their contentment is generally a very thankless business.

People fear that after the new version has been completed we must all of necessity become Immersionists. Now I hope the revisers will leave that one word (baptizo) untranslated, as in King James' Bible; but sure I am, if they are *honest* men and competent to the task they have undertaken, as I believe them to be, they *cannot* translate it 'sprinkle' or 'pour.' My *reason* for the hope is this, that it will excite a world of opposition, and hinder to a very great extent, and serious loss to mankind the adoption of that version in place of the common one. I would *transfuse* in this one instance only, and that from what I think would not be culpable expediency. *Good* should be our aim and object all the time, and the prejudices of weak brethren must sometimes be consulted. But even if they do translate this word, it will not prevent my patronizing it and advising all my neighbors to subscribe for it. For my own part, if I like what is coming, *nearly* as well as what I have seen, I intend using it in my family night and morning and putting copies of it in the hands of my children."

I commend the foregoing to all whom it may concern. The underscoring is not mine, but that of the author of the letter. And he underscores the terms "*ignorance*" and "*bigotry.*" As to the propriety of retaining *baptizo* untranslated, a difference of opinion may be expected. It is easy, however, to see that it would be improper to establish a rule of translation having a special application to any one word. The same rule ought to be applied to all words and the exact meaning of the original Hebrew and Greek ought to be given to the English reader. This is the doctrine of Revisionists generally. If it is wrong let it be shown.

J. M. P.

The St Louis Presbyterian.

MR. RICE, the Editor of this paper, and the Moderator of the last Old School Presbyterian General Assembly, for several weeks past, seems to have concerned himself a good deal about what he considers the diversity of opinion among Baptists as to the "Design of Baptism." I think, however, his trouble is gratuitous. Baptists are very well satisfied with their views of Baptism. At any rate, it is not likely that they will call on Presbyterian Editors to instruct them. Baptists are often ridiculed for making baptism symbolize the burial and resurrection of Jesus Christ, and their opponents insist that it represents the work of the Holy Spirit.—Hence the inquiry is sometimes made, "Do Baptists *ignore* the work of the Spirit?" Now while Baptism has a commemorative reference to the Redeemer's burial and resurrection, it is also emblematic of death to sin and resurrection to newness of life. This, so far as I know, is the view of Baptists.—They regard every candidate for the ordinance as professing in it death to sin, &c. Now I ask, is this *ignoring* the work of the Holy Spirit! Can there be death to sin without the agency of the Spirit?—Mr. Rice will say that there cannot be. And so say I. If then in Baptism there is a profession of death to sin, and if this death is effected by the operation of the Holy Spirit, how do Baptists ignore the work of the Spirit? Will it not be well for our opponents to look into this matter!

Mr. Rice's remarks about the non-agreement of Baptists in regard to the Design of Baptism may well excite a smile in view of the great diversity of sentiment among Pedobaptists as to the design of infant Baptism. Mr. Rice says in his paper of March 27. "Baptism is designed to impress upon the mind, the necessity of sanctification by the Holy Spirit, and at the same time to admit the baptized person into the visible church." The former member of this sentence I may notice at some future time. At present I call attention to the fact that Mr. Rice considers the baptized person as admitted into the visible church. This is his view. And what was the view of one of his Theological Instructors, Samuel Miller, long a Professor in the Princeton Seminary? It is well known that in his Book on Baptism he insists that the children of believers are in the church by virtue of their birth, and that their baptism is a recognition and ratification of their membership. Here is a direct conflict of Presbyterian opinions. And what was Calvin's view? That in some mysterious manner faith is wrought in the mind of the infant so that its baptism is in fact an exemplification of believers' baptism. Episcopalians, according to the Prayer-Book, baptize children to regenerate them. Wesley thought infants ought to be baptized to wash away original sin. And some have argued that they ought to be baptized because they are holy.

I respectfully suggest to Mr. Rice that when he chooses to refer again to what he thinks diversity of sentiment among Baptists on the Design of Baptism, he will be so good as to inform his readers that the opinions of Pedobaptists as to what infants ought to be baptized for are vastly more antagonistic and numerous.

J. M. P.

For the Tennessee Baptist.

Edmund King's Proposition.

"I WILL be one of forty or fifty, if necessary, that will give the Southern Baptist Publication Society each the sum of five hundred dollars, to be paid by the first of June, eighteen hundred and fifty-six, or having twenty days' notice that the amount is made up by reliable pledges. This pledge may be changed, if thought advisable to ensure success, by paying one-half the first of June, 1856, and the other half the first of June, 1857."

Since the foregoing proposition was made public, the original mover, Edmund King, of Montevallo, Alabama, has added the following condition, which has been approved by the Board of the Publication Society, viz: That single subscriptions of one hundred dollars and upwards, will be sanctioned as valid portions of the pledges necessary to make up the sum of twenty-five thousand dollars, one-half payable on the first of June, 1856, and the other half on the first of June, 1857.

Those who are willing to take shares in this endowment, are requested to forward their names to Edd. S. Henderson, editor of the South-Western Baptist, at Tuskegee, Alabama, or to the undersigned.

J. P. TUSTIN,
Cor. Sec. S. B. P. Soc.

Charleston, March 21, 1856.

For the Tennessee Baptist.

MARRIAGE OF POCAHONTAS.

BY BENSON J. LOSSING.

DURING the lovely Indian Summer time, in the autumn of 1608, there was a marriage on the banks of the Powhatan, where the English had laid the corner-stone of the great fabric of Anglo Saxon Empire in the New World. It was celebrated in the second church which the English settlers had erected there. Like their first, which fire had devoured the previous winter, it was a rude structure, whose roof rested upon rough pine columns, fresh from the virgin forest, and whose adornings were little indebted to the hand of art. The officiating priest was 'good Master Hunter,' who had lost all his books by the conflagration. History, poetry, and song, have kept a dutiful silence respecting that first English marriage in America, because John Laydon and Anne Burrows were common people. The bridegroom was a carpenter, among the first adventurers who ascended the Powhatan, then named James, in honor of a bad king; and the bride was waiting-maid to "Mistress Forrest," wife of Thomas Forrest, gentleman. These were the first white women ever seen at the Jamestown settlement.

Almost five years later there was another marriage at Old Jamestown, in honor of which, history, poetry, and song, have been employed. The bridegroom was 'Master John Rolfe an honest gentleman and of good behavior," from the realm of England; and the bride was a princess royal, named Matoa, or Pocahontas, the well-beloved daughter of the Emperor of the great Powhatan confederacy, on the Virginia peninsula. The officiating priest was Master Alexander Whitaker, a noble apostle of Christianity, who went to Virginia for the cure of souls. Sir Thomas Dale, then Governor of the colony, thus briefly tells his masters of the Company in London, the story of Pocahontas:

"Powhatan's daughter I caused to be carefully instructed in the Christian religion, who, after she had made a good progress therein, renounced publicly her country's idolatry, openly confessed her Christian faith, was, as she desired, baptized, and is since married to an English gentleman of good understanding (as by his letter unto me, containing the reason of his marriage of her, you may percive) another knot to bind this peace the stronger. Her father and friends gave approbation to it, and her uncle gave her to him in the church. She lives civilly and lovingly with him, and I trust, will increase in goodness, as the knowledge of God increaseth in her. She will go to England with me, and were it but the gaining of this one soul, I will think my time, toil, and present stay, well spent."

So discoursed Sir Thomas Dale. Curiosity would know more of the Princess and her marriage, and curiosity may here be gratified to the extent of the revelations of recorded history.

The finger of a special providence, pointing down the vista of ages is seen in the character and acts of Pocahontas. She was the daughter of a pagan king, who had never heard of Jesus of Nazareth, yet her heart was overflowing with the cardinal virtues of a christian life.

"She was a landscape of mild earth,
Where all was harmony, and calm quiet,
Luxuriant, budding."—BYRON.

When Captain Smith, the boldest and the best of the early adventurers in Virginia, penetrated the dense forest, he was made a prisoner, was conducted in triumph from village to village, until he stood in the presence of Powhatan, the supreme ruler, and was then condemned to die!

Upon the barren sand
A single captive stood;
Around him came with bow and brand,
The red men of the wood.
Like him of old, his doom he hears,
Rock bound on ocean's rim:
The chieftain's daughter knelt in tears,
And breathed a prayer for him.

Above his head in air
The savage war-club swung,
The frantic girl, in wild despair,
Her arms around him flung.
Then shook the warriors of the shade,
Like leaves on aspen limb—
Subdued by that heroic maid
Who breathed a prayer for him.

"Unbind him!" gasp'd the chief—
"Obey your king's decree!"
He kissed away her tears of grief,
And set the captive free.
'Tis ever thus, when in life's storm,
Hope's star to man grows dim,
An angel kneels in woman's form,
And breaths a prayer for him.

GEORGE P. MORRIS.

* * * * * * *

How could that stern old king deny
The angel pleading in her eye?
How mock the sweet, imploring grace
That breathed in beauty from her face,
And to her kneeling action gave
A power to soothe and still subdue,
Until, though humble as a slave,
To more than queenly sway she grew.

WILLIAM G. SIMMS.

The Emperor yielded to the maid, and the captive was set free.

Two years after that event, Pocahontas again became an angel of deliverance. She hastened to Jamestown during a dark and stormy night, informed the English of a conspiracy to exterminate them, and was back to her couch before dawn. Smith was grateful, and the whole English colony regarded her as their deliverer. But gratitude is often a plant of feeble root, and the canker of selfishness will destroy it altogether. Smith went to England; the morals of the colonists became depraved; and Argall a rough, half-piratical navigator, unmindful of her character, bribbed a savage, by the promise of a copper kettle, to betray Pocahontas into his hands, to be kept as a hostage, while compelling Powhatan to make restitution for injuries inflicted. The Emperor loved his daughter tenderly, agreed to the terms of ransom gladly, and promised unbroken friendship for the English.

Pocahontas was now free to return to her forest home. But other bonds, more holy than those of Argall, detained her. While in the custody of the rude buccaneer, a mutual attachment had budded and blossomed between her and John Rolfe, and the fruit was a happy marriage—"another knot to bind the peace" with Powhatan much stronger.

April, in the Virginia peninsula, where the English settlers first built a city, is one of the loveliest months in the year. Then winter has bidden a final adieu to the middle regions of America; the trees are robed in gay and fragrant blossoms; the robin, the blue bird, and the oriole, are just giving the first opening preludes to the summer concerts in the woods, and wild flowers are laughing merrily in every hedge, and upon the green banks of every stream.

It was a day in charming April, in 1612, when Rolfe and Pocahontas stood at the marriage altar in the new and pretty chapel at Jamestown, where, not long before, the bride had received Christian baptism, and was named the Lady Rebecca. The sun had marched half way up towards the meridian when a goodly company had assembled beneath the temple roof. The pleasant odor of the "pews of cedar" commingled with the fragrance of the wild flowers which decked the festoons of evergreens and sprays that hung over the "fair broad windows," and the commandment tablets above the chancel. Over the pulpit of black-walnut, hung garlands of white flowers, with the waxen leaves and scarlet berries of the holly. The communion table was covered with fair white linen, and bore bread from the wheat fields of Jamestown, and wine from its luscious grapes. The font, "*hewn hollow between like a canoe,*" sparkled with water, as on the morning when the gentle princess uttered her baptismal vows.

Of all that company assembled in the broad space between the chancel and the pews, the bride and groom were the central figures in fact and significance. Pocahontas was dressed in a simple tunic of white muslin, from the looms of Dacca. Her arms were bare, even to the shoulders, and, hanging loosely towards her feet was a robe of rich stuff presented by Sir Thomas Dale, and fancifully embroidered by herself and her maidens. A gaudy fillet encircled her head, and held the plumage of birds and a veil of gauze, while her limbs were adorned with the simple jewelry of the native workshops.

Rolfe was attired in the gay clothing of an English cavalier of that period, and upon his thigh he wore the short sword of a gentleman of distinction in society. He was the personification of manly beauty in form and carriage; she of womanly modesty and lovely simplicity; and as they came and stood before the man of God, history dipped her pen in the indestructible fountain of truth, and recorded a prophecy of mighty empires in the New World. Upon the chancel steps, where no railing interfered, the good Whitaker stood in his sacredotal robes, and, with impressive voice, pronounced the marriage ritual of the liturgy of the Anglican church, then first planted on the Western Continent. On his right, in a richly carved chair of state, brought from England, sat the Governor, with his ever attendant halberdiers, with brazen helmets, at his back.

There were yet but few women in the colony and these, soon after this memorable event, returned to native England. The "ninety young women pure and uncorrupted," whom the wise Sandys caused to be sent to Virginia, as wives for the planters, did not arrive until seven years later. All then at Jamestown, were at the marriage. The letters of the time have transmitted to us the names of some of them. Mistress John Rolfe, with her child, (doubtless of the family of the bridegroom.) Mistress Easton and child, and Mistress Horton and grandchild, with her maid-servant, Elizabeth Parsons, who, on a Christmas eve before, had married Thomas Powell, were yet in Virginia. Among the noted men then present, was Sir Thomas Gates, a brave soldier in many wars and as brave an adventurer among the Atlantic perils as any who ever trusted to the ribs of oak of the ships of old England. And Master Sparkes, who had been co-ambassador with Rolfe to the court of Powhatan, stood near the old soldier, with young Henry Spilman at his side.—There, too, was young George Percy, brother of the powerful Duke of Northumberland, whose conduct was always as noble as his blood, and near him an earnest spectator of the scene, was the elder brother of Pocahontas; but not the destined successor to the throne of his father. There, too, was a younger brother of the bride, and many youths and maidens from the forest shades; but one noble figure—the pride of the Powhatan confederacy—the father of the bride, was absent. He had consented to the marriage with willing voice, but could not trust himself within the power of the English at Jamestown. He remained in his habitation at Weroworomoco, while the Rose and the Totum were being wedded, but cheerfully commissioned his brother, Opachisco, to give away his daughter. That prince performed his duty well, and then, in careless gravity, he sat and listened to the voice of the Apostle, and the sweet chanting of the little choristers. The music ceased, the benediction fell, the solemn "Amen" echoed from the rude vaulted roof, and the joyous company left the chapel for the festal hall of the Governor. Thus "the peace" was made stronger, and the Rose of England lay undisturbed upon the HATCHET of the Powhatans, while the father of Pocahontas lived.

Months glided away. The bride and groom "lived civilly and lovingly together," until Sir Thomas Dale departed for England, in 1616, when they, with many other settlers, accompanied him. Tomocomo, one of the shrewdest of Powhatan's counsellors, went also, that he might report all the wonders of England to his master. The Lady Rebecca received great attention from the court and all below it. "She accustomed herself to civility, and carried herself as the daughter of a king." Dr. King, the Lord Bishop of London, entertained her "with festival state and pomp," beyond what he had ever given to other ladies; and at court she was received with the courtesy due to her rank as a princess.—But the silly bigot on the throne was highly incensed, because one of his subjects had dared to marry *a lady of royal blood*, and in the midst of his dreams of prerogatives, he absurdly apprehended that Rolfe might lay claim "to the crown of Virginia." Afraid of the royal displeasure, Captain Smith, who was then in England, would not allow her to call him father, as she desired to do. She could not comprehend the cause, and her tender, simple heart was much grieved by what seemed to be his want of affection for her. She remained in England about a year, and when ready to embark for America with her husband, she sickened, and died at Gravesend in the flowery month of June, 1617, when not quite twenty-two years of age. She left one son, Thomas Rolfe, who afterwards became quite a distinguished man in Virginia. He had but one child, a daughter. From her, some of the leading families in Virginia trace their lineage. Among these are the Bollings, Murrays, Guys, Eldridges, and Randolphs. But Pocahontas needed no posterity to perpetuate her name—it is imperishably preserved in the amber of history.

For the Tennessee Baptist.

MR. EDITOR—My attention has been called to a correspondence between Mr. Geo. M. Dews and yourself, contained in your paper of the 23d ult., in which my name occurs. I regret that you did not send me a copy of your paper containing that correspondence, as it would have enabled me to notice it at an earlier date. It was not until late last week that I succeeded in finding the paper.

If I understand you, you are willing to publish a communication from me, containing the proofs of my allegations, and to leave the public to judge of their completeness.

First then:

With regard to the passage quoted by Benedict from Mosheim, viz: "The origin of the Anabaptists is hid in the remote depths of antiquity." I deny that the passage is to be found in the original of Mosheim, and am prepared to prove it by giving the words of the original.

I am also prepared to show from Benedict's book, that there is very good reason for believing that he knew this when he published his History of the Baptists. If my proof of this be not sufficient to convict him of fraud, it will go far to discredit him as a competent historian.

The next thing to be considered is the practice of the first English Baptists with regard to infant baptism.

Mr. Dews has not expressed on this subject, exactly what I am prepared to prove. He has made a mistake in giving my *inference*, as the *statement* of Crosby. What I propose to prove from Crosby, is—

First—That the English Baptists believed in the validity of Infant baptism until about the year 1633.

Second—That the English Baptists were baptized in their infancy.

Third—That they never became dissatisfied with their infant baptism until about the period named.

Fourth—That there is no proof that ALL of them repudiated their infant baptism, even then.

If you will oblige me by giving the above a place in your columns, I will continue the subject in other communications.

Yours, very respectfully,
RICHARD JOHNSON,
Rector of St. Philip's Church,
Atlanta, Georgia.

Atlanta, March 25, 1856.

REMARKS.—To the author of the above, we offer the full benefit of our columns for six months, if needs be, to prove his affirmations respecting Mosheim and the English Baptists. We assure him that it is the truth, and the truth only, that we want, we will do all in our power to correct history, even at the expense of our denomination. We await Mr. Johnson's revelations.—ED. BAP.

For the Tennessee Baptist.

Temple of Anti-Christ Unlocked.

BY JAMES M. HURT.

[CONTINUED.]

Now, friend Warren, while the temple stood and the temple ceremonies continued and while Christians bled by the hands of that wicked people, was there identity between the two bodies?

Nor can you plead that any moral change had taken place with that people. The parable which you so unfortunately (for your cause) introduced, (Matth. 21)—vineyard husbandmen—cuts you off from the pecuniary refuge: you just have to stand up and take the storm.

Those wicked husbandmen, from the time the vineyard was planted, beat and stoned and killed the servants of God—God got no fruits from that vineyard, and, finally, your old church murdered *the Lord of life and glory.* And this is identity! Is there identity in flesh and spirit? Is there identity in light and darkness? Is there identity in heaven and hell, sir? What madness! What a damnable delusion the devil has fixed upon the world in this thing!

Paul says the church existed under the old Testament dispensation and it is one and the same, under both dispensations, it therefore follows, that its members and privileges are the same.

"For if the church under the New Testament dispensation be so changed, that a portion of its former members are excluded and those who are retained are stripped of former privileges, it cease to be the same church."

A greater blunder than this, no man can make. This is virtually abrogating his use.

If a portion of its former members are excluded, it can't be the same church. Why, man, did you not quote, "And the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof?"

What strange hallucination overshadows your mind? Have you so proved yourself that National Israel, your whole church, was rejected? Did not Jesus the Broker call that people vipers, and ask them who had warned them to flee the wrath to come?

Did not Christ tell them they were of their father the devil, and the lusts of their father they would do?

Why, sir, you have demolished yourself—you have killed and buried your cause, and all creation can't raise it.

Let us see Mr. Warren's church organized. He introduces the 17th chapter of Genesis:

"And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.

"And God said unto Abraham, thou shalt keep my covenant, therefore, thy seed after thee in their generations. This is my covenant which thou shalt keep, between me and you, and thy seed after thee; every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your gener

For the Tennessee Baptist.

...e of Anti-Christ Unlocked.

...BY JAMES M. HURT.

[CONTINUED.]

...arren, while the temple stood and ...ice continued, and while Christ...s hands of that wicked people, was ...ween the two bodies!

...that any moral change had ...that people. The parable which ...ly (for your cause) introduced, ...ers and husbandmen,) cuts you ...thing of retreat: you just have to ...ke the storm.

husbandmen, from the time the ...vant, beat and stoned, and killed ...Son—God gave no fruits from that ...ulle, your old church murdered ...out there. And this is identity! ...in flesh and spirit! Is there iden...dd darkness! Is there identity in ...ill, sir! What jealousy!! What a ...sion the devil has risen upon the ...ure!!

...ay: So long the church existed un...nant dispensation, and it is one ...under both dispensations, it there...that its members and privileges are

...church under the New Testament dis...to charge, that a portion of its form...are excluded and those who are retain...former privileges it ceaseth to be the ...!

...blunder than this no man can make. ...ly abandoning his cause.

...f its former members are excluded, ...e same church. Why, man, did you ...And the kingdom of God shall be taken ...l given to a nation bringing forth the ...!

...ges hallowed for overshadows your ...you not proved to yourself that Nation...br which church, was rejected! Did ...Baptist call that pack of vipers, and ask ...d warned them to flee the wrath to ...ris tell them, they were of their father ...and the lusts of the flesh they would ...

...you have decapitated yourself—you ...d buried your cause, and all creation ...

...Mr Warren's church organized. He ...the 17th chapter of Genesis:

...ill establish my covenant between me ...thy seed after thee, in their genera...ns for an everlasting covenant, to be a God unto ...and to thy seed after thee in their ...

...This is my covenant which thou shalt ...keep me and you, and thy seed after thee: ...shall among you shall be circumcised, ...circumcise the flesh of your foreskin; ...be a token of the covenant between me ...And he that is eight days old shall be ...among you, every man child in your ...he that is born in the house, or bought ...y of any stranger, which is not of thy ...

...And Abraham took Ismael his son, and ...born in his house, and all that were ...h his money, every male among the men ...his house, and circumcised the flesh of ...kin, in the self same day, as God had said ...

...the circumcision of Mr. Warren a old ...

...has a church organized in accordance ...covenant; and he has Ishmael in his ...en inspiration says, "Cast out the bond ...her son: for the son of the bond woman ...ir with the son of the free."

...a false theology, Mr. Warren. Look at ...ing covenant, in the connection, and you ...at circumcision is the thing.

...a miserably mistaken about the covenants; ...is promise to Abraham's fleshly family ...l things, and upon that he builds his ...of spiritual things.

...ill prove so charity, that it cannot admit ...able doubt.

...w, in the promise God makes in this 17th ...Genesis, it is not a plurality of persons; ...literal seed in their generations.

...v. 2, 15, 16. "Now to Abraham and his seed ...promises made; he saith not, and to seeds, ...y, but as of one, and to thy seed, which is ...

...t to Abraham, in thee shall the nations of ...be blessed. This is the promise of spir...r, and so explained by the Apostle (Gal. ...) ye be Christ's, then are ye Abraham's ...heirs according to the promise."

...family are the subjects of the gospel cov...t said, "in thee shall the nations of the ...blessed."

...promise to Abraham? Because Christ, ...was in Abraham's loins.

...Isaac is born, Abraham is dropped, and ...t is renewed with Isaac.

...Jacob is born: Isaac is dropped, and ...t is with Jacob, and on down—Judah, ...t Christ is born, and the promised seed of ...

...e of God traces Christ as the promised ...gh a succession of individuals; while the ...world applies the promise of spiritual ...nation of flesh and blood.

...nd Warren, you don't believe your own ...this is a tremendous charge; but, sir, it is ...n't not all. I will prove it upon you.

...ition is, that National Israel and the ...Jesus Christ are identical in member...this position carries with it the issues of ...th. If you are overturned here, your ...ained. Now, let us analyze his old ...Abraham. Isaac, Ishmael—all born in his ...ALL BOUGHT WITH HIS MONEY." Every ...ve the Jews bought, was circumcised and ...Mr. Warren's old church.

...comes the trouble. Do you baptize all ...negroes whom you buy with your mon...done by our church! No, sir, you know ...

...r, in the name of the great God, I ask ...dare you foist off on a giddy world as true ...t you know to be false—which is fixed ...by the fact, that you do not practice that ...teach!!

...he says: "Here you find the organiza...church and its first members."

...from this to the first of Genesis, you find ...ed from this down the stream of sacred ...ll for it you search in vain.

...as the church existed before and since ...the incarnation, it is as certainly true, ...organized in the family of Abraham—man ever lived, nor does he now live, ever live, who can show the organiza...church else where. Amen, amen."

...has says: "No, institution, that this king...be dissolved, and a new and another ...rected."

...ELD.—As you love your souls, beware of ...; it has slain its thousands and tens of ...What ruined Lot's wife? The world. ...ed Judas? The world. What ruined ...gus? The world. And "what shall it ...an, if he gain the whole world and lose ...self?"—Mason's Remains.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, APRIL 12, 1856.

SPECIAL CONTRIBUTORS.

Elder J. M. Pendleton, Bowlingreen, Ky.
Dr. J. S. Baker, Albany, Georgia.
J. M. Hurt, McLemoresville, Tennessee.
Elder D. Shaver, Virginia.
Elder T. W. Tobey, Taneyville, North Carolina.
Troy F. Thompson, Esq., Greensburg, La.
Elder D. King, Sacramento, California.

HISTORICAL CORRESPONDENTS.

Elder S. Adlam, Newport, Rhode Island. (Preparing the History of life and Times of Dr John Clark, and Roger Williams.)
Elder P. S. G. Watson, Lagrange, Arkansas. (Preparing History of the Baptists of Arkansas.)

NEWS OF THE WEEK.—There is little news of importance.

The prospect of peace is daily increasing, in the Paris Conference. Peace with Russia will allow Napoleon to perfect and carry into operation his designs respecting Italy.

☞ Armed companies of immigrants are being sent forward from New England to Kansas.

☞ The article on the outside from the St. Louis Methodist Advocate, inserted this week by mistake, we clipped for comments, but are unable to make them now. Let each read and make his own.

☞ We call attention to Brother McDonald's article on Prayer Books. It is time for Baptists to speak out, when "Doctors of Divinity" can use Evert's Prayers in their secret devotions, with profit!!!

☞ We have just received the following sad news from Brother Crawford:

PENFIELD, GA., April 4, 1856.

BROTHER GRAVES:—"A prince and a great man is fallen this day in Israel."

Elder VINCENT R. THORNTON has gone to reap the reward of his labors. He died this day at 1 o'clock, from an attack of (I suppose) Paralysis, by which he was struck yesterday afternoon about sunset—He was speechless till his death. But he knew in whom he had believed." "I am distressed for thee my brother: very pleasant hast thou been unto me." "How are the mighty fallen."

Oh! may the Churches pray the Lord of the harvest to raise up more laborers!

Yours, in sorrow,
N. M. CRAWFORD.

☞ Our esteemed brother Elder Hawthorne, of Mobile, Ala., writes us cheeringly of a revival of religion going on in that city. Some sixty additions made to the Baptist Church, most of whom by experience and baptism. The work is still progressing, and bids fair to continue. An additional Church during the progress of the meeting was organized, which gives evidences of great efficiency in the cause of truth. R.

☞ Brother Sands, of the Religious Herald, Richmond, Virginia, thus notices the Southern Baptist Review:

If this, indeed, be the character of the Southern Review, is it not just such a work as the denomination needs, and, therefore, worthy of a generous patronage. Specimen numbers sent if desired.—$2 00 per annum.

SOUTHERN BAPTIST REVIEW AND ECLECTIC.—We have received No 1 of volume II. of this Review—Graves, Marks & Rutland, publishers, Nashville. Elder J. R. Graves, J. M. Pendleton, and N. M Crawford, D. D., Editors. It is much more Baptistic than the Christian Review, being devoted more exclusively to Baptist literature, to the maintenance of our tenets and practice, and to refuting the objections of gainsayers. It is an able and practical work, is doing good service, and ought to receive a liberal patronage. It comprises the following articles:

Infant Baptism. By J. M. Pendleton.
Ancient Christanity Exemplified. N. M. Crawford.
The Atonement of Christ. J. M. Pendleton.
Remission of Sins. W. C Buck.
The Principal Denominations in the United States in the year 1855. J. R. Graves.
Types of Mankind. A. C. Dayton.
Baptism in Fire. Selected.
Notices of Publications.
Theological and Literary Intelligence.
List of announcements of Forthcoming Works, by various publishers.

The Baptist Memorial, of Richmond, thus notices it:

THE SOUTHERN BAPTIST REVIEW, Graves & Marks Nashville, Tenn., has for some cause, failed to find its way to us. We are pleased to see in our exchanges, notices of its prosperity, and of extensive arrangements made by its enterprising proprietors, to give it greater merit and wider circulation. Its terms are $2 per annum."

We forward No 1 of the second volume to the Memorial, for its opinion—and will see that it has future numbers.

☞ Cassius Clay, of Kentucky, has failed for a large amount.

☞ We commend Brother Geo. W. Kunnard to the 1st No. of volume II. of the Southern Baptist Review, to the article on "The Atonement." It may be sometime before we have time and space in the Baptist for a discussion of the points suggested by his letter.

THEODOSIA ERNEST.—So far as we can judge from what has been published in the Tennessee Baptist, it is a work of *rare merit*. There must be an agency in Mt. Lebanon.

Thus speaks the Louisiana Baptist. We would be happy to send 100 or 500 of the first and each succeeding Edition of this most charming work to Mt. Lebanon. Who will accept the agency and order, giving us the proper directions for shipping?

G. M. & Co.

The Religious Press.

The *Puritan Recorder*, in estimating the power of the religious newspaper press, says: "The truth is, we have yet but imperfectly realized what a power, for good or harm, the religious newspaper press is exerting on the community. The reading of religious newspapers by the people, as a whole, is in the aggregate doubtless ten times as much as their reading of books—if we except the Bible. And what is published in the newspapers ordinarily secures ten readers, to one which is secured for the newly published books. That book will have a rare good fortune, that shall be sold in as many thousand copies as are issued weekly by our respectable newspapers."

CLERICAL BRONCHITIS.—A physician, in writing to the *Western Methodist Protestant*, on "Clergymen's Sore Throat," attributes the disease to a non-use of the vocal organs on week days, and their double use on Sundays, to mental anxiety as to support, and to the use of tobacco. He recommends to the preacher to read aloud at least half an hour each day, to quit smoking and chewing, and on the membership he enjoins a more liberal support of the ministry—as the only hope of curing the disease.

THEODOSIA.

ENCLOSED please find one dollar, for which you will do me the favor to send me one copy of Theodosia Ernest. I am admirably pleased with it, so far as it was published in the Tennessee Baptist, and sincerely hope, that a copy of it may find its way into every family. The subject of which it treats is presented in a form so attractive and convincing, that it cannot fail to accomplish immense good. The author, whoever he may be, deserves the gratitude of *all* who desire to know the truth as presented in the Bible on this great, and very important subject.

The subject is divested of all that bitter asperity which too often characterizes writers upon this subject. Unfortunately for the propagation of truth, the subject of baptism has been treated in a way calculated to inspire those who have been taught to despise the teachings of the Bible, with *disgust*.—We must "deal gently with the erring," for early training and improper associations, too often bias the judgment against the truth.

The business of my profession (lawyer) precludes the possibility of much attention to the hidden mysteries of covenant theology; and hence, I do not claim to attract public attention by brilliant displays of genius, but certainly love the truth, and occasionally feel inclined to write, as much for my benefit as any other. Excuse this hasty written, and, perhaps uninteresting communication, as I will not consume your precious time in future.

Yours, &c., L. T. D.

REMARKS.—The above is the opinion of our estimable brother Doyal, of McDonough, Ga., whose contributions to the Baptist are ever acceptable. It is the universal verdict of all Baptists who have examined the small part submitted, and yet, by far the most interesting portion of the book remains.

We expected to have had it ready by the first of this month, but owing to the unparalleled demand we have concluded to have a double set of stereotype plates cast, so as to be able to meet it *promptly*, which we have not yet been able to do with the Wheel, or History.

It is now being stereotyped at the rate of eighty pages per week. We hope by the 20th, to announce it ready. Let those who want an early copy by mail, order now, and agents wishing a supply of the first edition send in their orders immediately.

For the Tennessee Baptist.

BROTHER GRAVES:—Several months since, I sent the substance of the following communication to the Baptist for publication; since I reached here, I learn that it never came to hand. Being desirous that it should be published, I re-write the article whilst here.

Sometime in December last, I learned that there was a communication in the Memphis Advocate from the Rev. Mr. Neil, (Methodist,) purporting to be a refutation of the doctrinal charge preferred by myself against him, during the past summer. I have been unable to secure a copy of the paper, (Methodist documents sometimes are hard to get hold of,) but am informed that it is a denial of the charge, with a list of names certifying thereto.

I would have Mr. Neil understand that I am not in the habit of making statements or charges that I do not personally know, or for which I have not reliable authority. With Mr. Neil I can never have a personal controversy, and though he at one time declared that he would not load his musket to shoot musquitoes, has lowered his figures considerably, and has not only loaded his pop-gun, but has actually fired it at a smaller specimen of the buzzing tribe!

My informant, Mr. M. J. Bell, of Carroll County, was present, and both saw and heard the wondrous works performed by said Neil, and the Parson well knows that he was confronted by Mr. Bell, and the charge thrust home upon him; he (Bell) is a responsible man. I have also the names of some of Mr. Neil's own membership, who state that he did that which Bell charged him with, but as I have no special use for them here, I will not publish them.

"The times of this ignorance God winked at, but now commandeth all to repent." So is my parting advice to Mr. Neil, and with this bid him adieu.

N. P. MOORE.

P. S. In a world full of sorrow, pain, affliction, tears, heart-anguish, disease and death, we are oft subject to vicissitudes that wrings the heart in anguish. Amid all the scenes of trial incident to mortality, there are but few, methinks, more saddening and discouraging than the necessity (through affliction) of the good man's vacating his post upon the watch-tower of Zion. O! to be forced to leave the battle-field, to step out from the ranks of the Lord of Hosts—to gaze in silence upon the conflict between sin and righteousness, with a heart thrilling through every nerve-strung fibre, with love to God, and a holy zeal for the salvation of deathless spirits, and dare not raise your voice in cheering tones to the armies of Jehovah, or in warning to the ungodly—is a trial that almost convulses nature in its effort to bear. Yet, the confiding heart must lean on the Savior, and nerve the soul through grace, to yield submissively, and feel that "all is right"—Prohibited for a time, if not for ever, from laboring in my Master's vineyard, though 'tis the cherished idol of my heart, I try to meekly bow and kiss the rod that smites me.

Brethren, all remember a poor brother in your prayers. O! Father, if my labors on earth are o'er, fully prepare and take me to the home of the blessed on high. N. P. M.

Nashville, March, 1856.

For the Tennessee Baptist

Beware of the Impostor.

DEAR BROTHER GRAVES.—It becomes our painful duty to the churches of Christ, and the public at large, to request the following in your widely circulated paper. On Saturday, the 8th inst., the Okolona Baptist church, having met in regular Conference—charges were preferred against our pastor, Rev. P. Faulkner, of drunkness, threats of mortal violence to his wife, profanity, and general unchristian conduct. The above charges were based upon a letter from a committee of the first Baptist church in Aberdeen, (where said Faulkner lived) and as the accused admitted the truth of the allegations in the main, and further stated *that he knew himself to be intentionally and deliberately* a hypocrite, he was unanimously and *vehemently* expelled from the church.

Mr. Faulkner came amongst us last September, or about the first of October, and readily, by a winning address and rather pleasing person, *but more than all by letters of recommendation*, from Brother J. R. Graves and others, succeeded in getting the care of churches, and married a most estimable and beloved Sister of the church in Aberdeen.

Now as the said Faulkner has gone to parts unknown, to be out of the way of incensed justice and virtue, and as he retains those letters and may, through their influence, impose on the pure and unsuspecting, and bring reproach upon religion elsewhere, we have deemed it our duty to publish the above mortifying and painful facts. The following description may assist in his detection, should he attempt further imposition: said Faulkner is rather above medium height, well proportioned, of specious address and rather good looking, dark hair, a ready but affected and unpleasant smile, displaying very white and rather small teeth; his eyes are black, and very unsteady in their expression generally cast down when conversing. He represents himself as wealthy, and claims to be half brother of Hon. C. J. Faulkner of Virgnia.

Will Southern Baptist papers copy the above.

W. LEWIS,
J. J. HODGES.

Okolona March 11th, 1856

REMARKS.—I plead guilty to the charge of having given to Mr. Faulkner a very moderate letter of introduction. He came to my house from Missouri, bearing satisfactory letters, and reported himself as the late pastor of a church, (Hannibal, I think,) I turned to the Minutes of the General Association, and found his name so reported. He represented himself as having been sick in St. Louis, and still sick, and entirely out of funds. I offered him a home, which he accepted for several weeks, and supplied him with what money he wanted up to the time he left, which has never been convenient for him to return. I introduced him to several churches in this vicinity, and he afterwards took charge of the church in Shelbyville. I never heard anything against his character, until the General Association last fall.

I was imposed upon by the letters he brought, and I could not well have done less for him than I did, acting upon that exhortation of the Apostle, as I am wont to do. "Be not forgetful to entertain strangers, for some have entertained angels unawares."

Will our exchanges, North and South, for the sake of the cause, publish the exposition?

J. R. GRAVES.

From the Western Watchman

"A WOLF IN SHEEP'S CLOTHING."

TO THE PUBLIC.

A man calling himself WILLIAM THOMAS, came to St. Joseph, Mo., last spring, representing that he was a missionary of the Baptist persuasion, a convert from Catholicism, a native of Canada—driven from home, disowned and disinherited by his father, for the *fault* of embracing Protestantism, &c., &c. While here, his unpolished story elicited compassion from many, belief in its truthfulness from more.

In the summer he went off on a collecting tour, to raise means, as he stated, to spread the gospel amongst the *heathen in Kansas*. We have it from good authority, that of one good man, a Baptist, who lives at a distance from St. Joseph, he obtained on credit, several yoke of oxen, a wagon, horse, &c. Wherever he could, we have reason to believe that he got in debt, and received gifts in the name of the Baptist cause, hiding his hypocrisy under the garb of piety. By worldly men he became well known at the suburban dram-shops of St. Joseph, where he was in the habit of getting drunk. He *ran away* about a month since, and is supposed to be on a begging mission, accompanied, when he left, by a son about fourteen years old.

His acts, while in this community, proved him to be a bad man—an impostor—a drunkard and liar; and we believe that all who give credence to his story will be deceived.

He is about forty-five years old, five feet seven to nine inches tall, dark hair, yellowish complexion, talks broken English, (which is scarcely perceptible,) evidently of French descent,—assumes an air of injured innocence and simplicity, and ignorance of worldly matters in general, and is calculated to deceive at first sight, and pass for genuine.

BONNELL, SAXTON & McDONALD
FORCE & BROWN,
JOSEPH B. SMITH,
J. J. PENICK,
W. R. PENICK.

REMARKS.—This same impostor visited this city some twelve months since, preached and wept in the 1st Church in this city, (Nashville,) and carried off a handsome subscription.

All Baptist papers are requested to pass him round in justice to our churches.—ED. TENN. BAPTIST.

☞ If Mr. James Maguire, who sold mules the of last February, in Hinds county, Miss., will address the Editor, he will learn something that may be much to his advantage. Inquire soon.

☞ We insert below a few extracts respecting the Corn Planter, believing they will be acceptable to the farming community. We believe the Corn Planter is practically, one of the best inventions of the day. According to the statements here given, it must pay for itself in planting a few acres.

M.

From the Tenn. Farmer & Mechanic. April 1856

NASHVILLE, March 28, 1856.

Messrs. EDITORS—In the February number of the Western Journal, edited by my long known and highly esteemed friend, M. Tarver, Esq., of St. Louis, I read a notice of "Randall & Jones' Hand Corn Planter."

This notice, recommendatory as it is, seems to be well founded. Mr. Tarver is a sound, sensible, and practical agriculturist; was reared in Georgia, and resided many years in Alabama. He has a chaste, correct, and philosophic mind, with good discriminating ability. I have to day seen this implement, but have not seen it in use. From this examination I am inclined to concur with Mr. Tarver in opinion. The chief advantages are, a more regular dropping in quantity and place, and hence a better opportunity of ploughing it. I presume it cannot add to the yield except by furnishing a better stand.

Very respectfully,
S. R. COCKRELL.

The following is Mr. Tarver's notice:

RANDALL AND JONS'S HAND CORN PLANTER.—We had an opportunity of examining this implement about a year ago, and although we perceived and appreciated the advantages which would attend its use, in case it performed well, yet we did not consider that its working capacity had been sufficiently tested to justify us in recommending it to the public. This point we now regard as settled, and from the statements of many practical farmers, who have used this implement, we are fully warranted in recommending it to the public as being capable of performing all and even more than the proprietor claims for it.

We are persuaded that the labor saved in planting is only a small part of the advantages to be derived from the use of this implement; for we believe that it is calculated to insure a better stand; that the plants will spring up and grow more evenly; and moreover, that the crop can be cultivated with greater facility than if planted in the ordinary way.

From statements of practical farmers in respect to this corn planter, we select the following facts to illustrate its utility:

"The Planter is so simple, that almost any negro of ordinary intelligence can, in one hour or two, learn to use it efficiently."

"The advantages of the Planter are: 1st. Saving time in marking off thirty acres a day instead of eight acres. 2d. Leaving the ground mellow and loose. 3d. It saves a man, a boy, and two or three horses to each row, in planting, that is to say, in laying off, dropping and covering. 4th. The rows are much straighter, and on this account the crop is easier tended. 5th. The crop is dropped more uniformly, and comes up more rapidly."

"I can put just as many kernels in as I please, and where I please. It comes up quicker, and is a great deal easier to cultivate."

"My son, fifteen years old, planted ten acres by three o'clock P. M. Ten acres is a light day's work; fifteen acres can be done, and I believe twenty."

Each of the foregoing extracts is taken from a different correspondent: many more of a similar character might be added.

Who Make too Much of Baptism?

It is time, quite time, that I should draw these remarks on baptism to a close. With your permission I will make a few remarks on the above question as a finishing article. As this is an important question, let us ask:—

1. *What do the* SCRIPTURES make of baptism? We answer that they tell us, and tell us plainly that the *institution—subjects—mode—design*—and every thing else is from heaven and settled by divine law. It is an act of obedience whereby we profess our love for Jesus, and show our separation from the world. We are taught, that in primitive times, it was the line, the distinctive line, of demarcation that separated believers from unbelievers, the church from the world. "As many as were baptised into Christ have put on Christ," and no doubt but that baptism was intended to keep up this line of distinction through all future time.

2. *What do the* BAPTISTS *make of baptism*? They teach that baptism is an institution of God that a profession of faith in Jesus is a pre-requisite for its observance, seeing that it is the answer of a good conscience, and one of these acts of obedience necessary for the fulfilling of all righteousness. In this way they confess Jesus before men, to own their allegiance to the king of Zion, scripturally enter into the possession of all the privileges of the church and feel their obligation to walk in newness of life. Is this making *too much* or *too little* of baptism? Search and see if this is not right?

3. *What do the* PEDO-BAPTISTS *make of baptism*? They shall answer for themselves. The Scriptures have spoken—Baptists have spoken, and now Pedo-baptists shall speak—they shall speak through their own authorized documents.

The Roman Catholic church says, "baptism—*makes us Christians and children of God*."—The Greek Church says, "whoever is baptized by immersion is regenerated cleansed and justified." In the Reformed churches, the confessions of faith as put forth, from Bohemia France, Belgia, Augsburg, Saxony, Wittemburg, and others, they say that baptism, "*regenerates*" "*washes—away sin*"—"*bestoweth salvation*"—*and is necessary to salvation*." The Church of England says by baptism we are made members of Christ and children of God." The Westminster Assembly says baptism *is a seal of the covenant of grace, of our ingrafting into Christ, regeneration, remission of sin, adoption and life eternal*." The Methodist Catechism says by baptism children "*are made members of the visible church of Christ*." Harmony of Protestant Confessions of faith. Rev. D. Hall M. A

Now my dear reader what do you think? Which testimony will you follow? Can you say with Presbyterians, Episcopalians, Methodists, and others, that such *efficacy* attaches to baptism. The Quaker makes *nothing* of baptism. Pedobaptists evidently make *too much* of it. Weigh these statements in the balance of the Sanctuary. Be men. Follow Truth. Hear what the Spirit saith unto the churches. Obey Jesus. JOHN BATES

CASCADE, Ill., Jan 29 1856.

Original Anecdote.

Robert Nall, D. D. of Mobile, Ala. during his residence in Marion, held a meeting of several days in a Baptist meeting house, in Conecuh Co, which was greatly blessed. Many professed conversion, some of whom went to the Methodists, some into the constitution of a Presbyterian church, but fully half to the Baptists. At the conclusion of the meeting a Presbyterian church was constituted, preparatory to which all who desired to attach to that order were invited to come forward. Each one who was unknown to the preacher was asked if they had been baptized. Among them came an old negress, Aunt Lucy Green who had been a Methodist. Dot Nall asked her the same question. "have you ever been baptized?" with the tips of his fingers in the water. Aunt Lucy very promptly and emphatically replied, "No, sir." Before she had time to explain, the sacred ceremonial was pronounced, and a few drops of water thrown into the face of the good old negress. She immediately returned to the colored department, and as she passed our seat, dist nctly muttered to herself, in a manner that forcibly expressed her disappointment "Been sprinkled twice now, and ain't baptized yet!!!"—*Lou. Baptist.*

ANOTHER.—Rev. J. M., missionary of the Bethlehem Association in Alabama, stopped to dinner with a kind Method st brother who resided near one of his appointments. When he was about to take leave of the family, he drew from his saddle bags a little book—Remington on Baptism"—and presented it to his host, Mr. T——, with the authoritative remark: "Bro. T, take this book and read it, compare it with your Bible, and pray over it, and when I come back here next month I want you to be at the church with your bundle of dry goods ready to go into the creek. Now, I shall look for you."

It was our good fortune to be with the missionary at his next appointment in that neighborhood to our astonishment, "Bro. M——" was there, with his bundle of dry goods, ready to go into the creek"—made a good confession and became a consistant Baptist.—*Lou. Baptist.*

The Religion of Paper Debts

Men may sophisticate as they please, they cannot make it right, and all the bankrupt laws in the universe cannot make it right for them not to pay their debts. There is a sin in this neglect, as clear and deserving of church discipline, as in stealing or false swearing. He who violates his promise to pay, or withholds a payment of a debt, when it is within his power to meet his engagement, ought to be made to feel that in the sight of all him he is no a swindler. Religion may be a very comfortable cloak under which to hide, but religion does not make a man deal justly it is not worth having.—*Exchange Paper.*

THE ENGLISH BIBLE.

WE have united with BURDICK, PLUMMER & CO., New York, in publishing the following work for the Southern trade. We sell at New York prices $ 50 per copy. Sent by mail.

Every Baptist who wishes to be fully posted upon the question of Revision of the English Scriptures, should procure a copy.

In order to give an idea of the plan and scope of the work we annex the

TABLE OF CONTENTS.

Part First

ENGLAND WITHOUT THE BIBLE.

Chapter I.—The Bible the People's Charter. Revision of Wickliffe's Bible.
Chapter II.—Reign of Priest-craft. The Papal Arm in England.
Chapter III.—Counter Influences: their inefficiency.
Chapter IV.—Wickliffe—his Bible Associates.
Chapter V.—Persecution of Wickliffe by the Papal Clergy.
Chapter VI.—Wickliffe—Views of the New Testament writers. Character and influence of his poor preachers.
Chapter VII.—Lollard Martyrs—the strong chain of Papacy. Silenced as Theological Professor at Oxford.
Chapter VIII.—Counteracting influences on the enlightening of the common people. Opposition to Popish Priests.
Chapter IX.—Wickliffe's Bible—Its permanent influence on English Christianity, and on the English language and literature.

Part Second.

AGE OF BIBLE-TRANSLATION IN ENGLAND

1525—16

Chapter I.—Continued indifference of Wickliffe's Bible among the people. Revival of classical and sacred learning in the schools. Opposition of the clergy.
Chapter II.—William Tyndale's New Testament. Proscribed by Church and State.
Chapter III. Tyndale's Reformatory Writings.
Chapter IV.—Persecution of Tyndale by Cardinal Wolsey.
Chapter V.—The New Antagonist. Character of Sir Thomas More. His early connection with the cause of Church Reform.
Chapter VI.—The Theoretical Reformer becomes the practical Conservative. Distrusts the Reformers and resists their access to its authoritative Grounds of his confirmation of Tyndale's New Testament.
Chapter VII. Sir Thomas More as Lord Chancellor. The civil power now the leading persecution. Tyndale's New Testament prohibited by royal manifestos. Bible burning at Paul's Cross.
Chapter VIII.—Faith Tyndale's youthful assistant in Bible translation. His brilliant and heroic character. His martyrdom.
Chapter IX.—Anne Boleyn, the Royal Patroness. The King's Divorce. English Bible separated from the papacy. Anne's influence in favor of the Bible.
Chapter X.—Efforts by King and Clergy to entrap Tyndale. His imprisonment and martyrdom.
Chapter XI.—Triumph of the Principle. Tyndale's Bible authorized to be read in public and in private, without restriction.
Chapter XII.—Coverdale's Bible.
Chapter XIII.—Taverner's Bible.
Chapter XIV.—Cranmer's Bible. The Anglican Church.—Rise of Puritanism in the Church.
Chapter XV.—The Reign of Terror. Character of Bloody Mary. Protestant Martyrs and Bibles.
Chapter XVI.—The Genevan Version. Language of Scholarship. Its influence on the development of Puritanism in the Church. The Family Bible of England for nearly a century.
Chapter XVII.—"The Bishops' Bible." Queen Elizabeth's policy with respect to the Church. Conflict between Prelacy and Puritanism.
Chapter XVIII.—The Bishops' Bible—continued. Motives of its promoter, Archbishop Parker. First English Version of the Scriptures bearing the impress of a party.
Chapter XIX.—Rhemish or Douay Version. Its Origin, Character, and Influence.
Chapter XX.—The Common Version. State of Parties in the Church of James' Accession. Hampton Court Conference. Triumph of the Prelatical party. Proposal for a Revision of the Church Bible favorably received by the King. His motives. His plan for the work.
Chapter XXI.—The Common Version—continued. The King's liberal arrangements for securing and rewarding competent revisers. Principles of translation prescribed by the King; their influence on the character of the Version. Its scholarship. Contemporaneous criticism. Oates's claim to its exception within and without the Church. The just claims of the Common Version.
Chapter XXII.—Retrospect. Leading characteristics and influence of English Bible-translation. Its influence on the settlers of Sacred Learning. Progress in every branch of Biblical knowledge. Restoration of the Original Text for the use of the learned. Present state of Scholarship two centuries after the rise of the English Bible.

APRIL 12, 1856—2m. GRAVES, MARKS & CO.

SPECIAL NOTICES.

BEAD THIS.—For all Bowel Diseases, Cholera, Diarrhœa, Dyspepsia, Flatulence, Constipation, and general debility we know of nothing better than Dr. HOSTETTER'S celebrated Stomach Bitters. One wine glass taken three times each day, before meals, will be a sure cure for all the above diseases, will remove all heaviness from the stomach; keep you free from costiveness, assist digestion, give a good appetite and impart a healthy tone to the whole system. Every family should keep these Bitters on hand during the summer season, as a family medicine.

For sale by all principal Druggists and dealers generally.

BERRY & DEMOVILLE,
JO. G. BROWN,
G. W. HENDERSHOTT,
H. G. SOOTER,
And Druggists generally

april 12-1m

Millinery.

MRS CROCKER, at No. 6, Union street, (Mrs. Fleming's old stand) is now receiving her Spring and Spring Millinery Goods and by the first of next week expects to have open for sale the largest and best selected stock of the kind ever brought to this market. She would take this means of informing the public that she has purchased Mrs. Fleming's entire stock of goods and furniture, as well as her custom or good will—Mrs Fleming obligating herself not to engage in the millinery business in Nashville, directly or indirectly, for the space of five years.

Mrs C hopes to receive a continuation of the generous patronage which has heretofore rewarded her efforts. She is determined not to be surpassed either in the styles or qualities of her goods. march 29 tf

Judson Association, Texas.

BROTHER GRAVES AND MARKS—Permit me through your much esteemed and widely circulated paper, viz: the Tennessee Baptist," to inform the Churches composing the Judson Association and the different bodies with whom she corresponds, that the time of the next meeting of said Association is Saturday before the fourth Sabbath in August, 1856, to be held with the Mt. Moriah Church, Rusk County, Texas.

From an oversight in the printers, the resolution changing the time and appointing the place, does not appear in the minutes, and I did not discover the error until after I had commenced distributing them. I hope this notice and explanation will be satisfactory.

J. E. TEAGUE, Clerk.

Palestine, March 29 1856—4t

☞ We call the attention of our readers to the following. Let the light come

DISCUSSION ON METHODIST EPISCOPACY.

By Rev. E. J. HOYTE, of the Alabama Conference, and Rev S. HAYCRAFT, Editor of the South-Western Baptist. This work will be issued by the 25th of March, at which date orders for it can be filled. It contains 400 pp. 12mo, and will be finely executed. This Book has been called for by the action of most of the Baptist Associations in Alabama and also several Quarterly Conferences of the Methodist Church, on the part of Mr Hamill, have authorized its publication. The discussion is conducted with remarkable ability, and it mainly covers the question whether Methodist Episcopacy in this country, as a church system is Anti-Republican. No discussion since the debate of Drs Wayland and Fuller on Slavery, has presented such a well tempered and manly exhibition of Christian Principles.

Yours, truly, SMITH & WHILDEN,
march 1—4t Agents Southern Bap Pub. Society

Cherokee Georgia Baptist Convention.

BROTHER GRAVES.—When I addressed you last, I was under a wrong apprehension in regard to the meeting of the Cherokee Georgia Baptist Convention—instead of Friday before the fourth Sabbath, it will be Saturday before the third, in May.

Yours, truly, J. M. WOOD.

Cedar Town, Ga., March 29—4t

Correspondents' List.

Bro W H Denson of Lurlow, Mississippi, has our thanks for courteous opinions and kind regards. He has paid to Jan 30 1856.

Brother Mitchell, of Cap Anderey, shall hear from us soon.

Brothers Moore and Rhodes are informed that we pre-pay postage on books sent.

Brother C. Pomroy is informed his letter was received, and that we obeyed his instructions.

Brother J. B. Jenkins—we will, if practicable, send Brother Pagh some books.

Brother R. Hodges is informed we sent him a Wheel, but as it did not reach him, we send another. He will pardon all seeming neglect.

Brother J. Deloach will please accept our thanks.

John W. Martin Sr. sends $2, and orders his paper stopped, but does not give his post office.

Brother Pittman, of Middleton, Mississippi, is informed that we will send his "Voice of the Church" as soon as we are resupplied.

Brother Hurt, of Kilmichael, will please accept the thanks of the editor.

Brother Crain is informed that his letter and remittance was received, and the papers forwarded as directed. We will send him Theodosia.

Brother Morrell, of Bolivar, is informed that the paper is regularly mailed to Middleton, in Hardeman County. There are two Middletons in Tennessee.

Brother A. F. McNeil, of Middleton, Mississippi, is informed that he has paid up to 26th July, 1856.

Brother Dyson, of Holt Retreat, is informed that the letter containing remittance was received, and the money passed to his credit as directed.

Mrs Elizabeth Holland sends $2, but does not give her Post Office. We must know at what office her husband took the paper, before we can give credit.

Bro. A. W. Smith, of Virginia, is informed his letters were all received, and all corrections are now made.

Bro J. L. Morton is informed that Central Bank money is considered here as worthless.

ACKNOWLEDGMENT OF PAYMENTS.

A Martin to 18th Nov, A S Dorris to 20th Dec. 1854.

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

W Belton to 17th Sept; D Watson or Walton to 19th Nov, T Deaner, J T Rowe in full; A J & J W Duncan 75 cents each; L L Elkins to 8th April; W A Glass to 8th Nov; Eld Z B Rhodes, A Jennison to 21st Oct; W R Powell $1, for Wm L; L B Seaton to 4d Sept; M N McDaniel to 28th June; J W Singleterry to 20th Sept, Guy S Patton to 26th march.

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

James Moore to 10th Nov; T Dennis, W A Browning, J L Tatum G A Moore to 1st Sept; T Bronner to 1st Oct; Eld G F Talbott, H Hass to 9th Oct; L D Smith, M Hallibarton to full; D Morgan to 21 July; E L Jordan to 12th Sept; E G W A Grave to 2d June; E C George to 12th Feb; T H Bunt to 18th June. J M Jones to 10th June; H Woods to 4th Sept, N S Johnson to 28th Dec; S R White to 18th May; W G Teague to 28th D c; W Barrett to 31 April, G Donnell to 24th Oct; James Jones to 4th June; T T Bonner to 1st Oct; T G Bay to 9th Dec; G W Garrett to 14th Sept, H G Hammond to 20th Oct; J G Abbott 1st Oct, L H Hill to 20th April; J H Butler, B W Hunter to 1st April; W B Cooper to 2d Dec; R B Burgess to 22d Oct; J V Wright to 23d Sept, R G Park no to 18th march; J J Sawyer to 20 h Dec; J W Martin, Jr. Wm Hall in full; A W Evans to 10th march; W B Williams to 6th march, River J J Burrisse to 6th; J Prudence to 21 Sept; A C Ramsey to 18th April; Tom Adams to 21 Jan; Hon R L Asker J A Sims, Dr Barrett, A S Pearce J J Byrd to 17th Nov, Robert E Kin to 2 d mar; J Copp to 1st April; G W Hillman to 12th march; John O Pitts, Pirole Pike Co., $2—which credit C Parks, Elijah Smyth to 2d Sept. Dr Walker to 14th June; Thomas A Sullivan $2, Bawlee; T J Allison to 14th Oct. Eliz Nowlin to 1st July; W A Dobbins to 15th June Dr John Tayor to 5th may; J D Reed to

OUR CHILDHOOD.

BY G. D. PRENTICE.

'Tis sad—yet sweet—to listen
To the soft wind's gentle swell,
And think we hear the music
Our childhood knew so well,
To gaze out in the even,
And the boundless fields of air,
And feel again my boyhood wish
To roam like angels there!

There are many dreams of gladness
That cling around the past—
And from the tomb of feeling
Old thoughts come thronging fast—
The forms we loved so dearly,
In the happy days now gone,
The beautiful and lovely,
So fair to look upon.

Those bright and lovely maidens
Who seemed so formed for bliss,
Too glorious and too heavenly
For such a world as this!
Whose soft dark eyes seemed swimming
In a sea of liquid light,
Whose locks of gold were streaming
O'er brows so sunny bright.

Whose smiles were like the sunshine
In the spring-time of the year—
Like the change-ful gleams of April,
They follow every tear!
They have passed—like hope—away—
All their loveliness has fled—
Oh! many a heart is mourning
That they are with the dead.

Like the bright buds of summer,
They have fallen from the stem—
Yet oh—it is a lovely death
To fade from earth like them!

And yet the thought is saddening
To muse on such as they—
And feel that all the beautiful
Are passing fast away!
That the fair one whom we love,
Grow to each loving breast,
Like tendril of the living vine,
Then perish where they rest

And can we but think of these
In the soft and gentle spring,
When the trees are waving o'er us,
And the flowers are blossoming!
For we know that winter's coming,
With its cold and stormy sky—
And the glorious beauty round us
Is blooming but to die.

A Tale of a Tea Kettle.

On a winter's evening, nearly one hundred years ago, the tea-board was laid out, and the window curtains closely drawn, in the humble parlor of a small house in the town of Greenock, in the West of Scotland. A tidy, active matron was bustling about, slicing the bread and butter; a blazing fire gleamed and roared in the grate, and curled round the black side of the kettle which reposed in the midst of it; and the fire crackled and the water boiled with a faintly bubbling sound, and a stream of white vapor came whizzing out of the spout of the kettle, with a shrill, shasry hiss. Now the matron aforesaid saw nothing extraordinary in all this; kettles had boiled, and fires had burned, from the beginning, and probably would do so to the end of the chapter.

As the matron stooped to pour the boiling liquid into the tea-pot, her son James, a boy of twelve summers, sat on a low bench in front of the fire, his elbows resting on his knees, whilst his hands, placed under his chin, supported his head. The boy was intently gazing at the fire, the kettle and the steam; swallowing them with his eyes, absorbed in deep thought and lost in contemplation. The boy looked at the fire, and the mother looked at the boy. "Was there ever sic' an idle nae'-d'-weel in this ward', as our Jamie!, was the question which, almost unconsciously, she proposed to herself.

A Mas B——stepped in at this moment, when turning to her visitor, Jamie's mother said, "Mas B——, did you ever see the like o' our Jamie! Look at him; he'll sit there for hours, staring at the kettle and the steam, till you wad think his een wad come o't o' his heed!"

And truth to tell, there was something peculiar in the glance of the boy's eye; there was mind—active, speaking mind—looking through it. He seemed as one who gazed on a wondrous vision, and whose every sense was bound up in the display of gorgeous pageantry floating before him. He had sat watching the escaping steam until the thin vaporous column had appeared to cast itself upward in fantastic changing shapes: sometimes the subtle fluid, gathering in force and quantity, would gently raise one side of the lid of the kettle, emit a white puff and let the metal fall with a low clanking sound. There was power and strength in that watery cloud; and as the dreaming boy saw this, an unbidden thought came into his mind, and he knew that the fierce struggle was symbolical of intellect warring with the elements of Providence.

And still he gazed, and raw in his day-dreams ships sailing, without wind or sails, wagons propelled over deserts wild by power unseen to mortal eye. "Jannie, Jamie," exclaimed his mother, "sit by to your tea. If I find ye staring at the fire, again, ye'll feel the wicht o' my hand."

The boy rose meekly, and did as he was told. His name was James Watt, afterwards Sir James. He was honored with the title of knighthood being the first who applied the powers of steam to any useful purpose.

The above anecdote is literally true. Watt was born in 1735. This incident occurred when he was in his twelfth year. He was the son of a poor tradesman in Greenock, and probably had never read a book—the spelling book and Bible excepted.

It is a historical fact, and beyond all controversy, that all the improvements of the age—steam, telegraphs, printing-presses, nautical, mechanical and agricultural implements and instruments—were introduced by men who lived, moved and had their being where the Bible was read in churches, schools and families. Who ever heard of a Russian serf, a Garman boor, or an Irish vassal producing anything beyond a measure of wheat or a peck of potatoes! When the goddess of liberty was a babe in her cradle, she was rocked to maturity in the Bible shops of Massachusetts and Connecticut. A Burns at the plough, and a shepherd on the heather hills of Scotland, with no books save the Bible have eclipsed Byron with all his bombast and jingle.

BARNUM'S FAILURE.—This event, remarks the *Puritan Recorder*, coming so soon after the publication of such a book as Barnum's Auto-biography is not without its lesson of instruction. Far be it from us to rejoice in the calamity of any man. But it is our duty seriously to note the hand of Providence in such an event as this. The Biography of Barnum, in its publication, involved a public triumph in the results of a most unprincipled course of life, which the author was not ashamed to describe for himself. It was a boast that he had gained his great success, by his pre-eminent tact and skill in deception and imposture. He stood on the lofty pile of treasure which he had amassed by the most unscrupulous means, and seemed to bid defiance to a righteous God. He felt himself strong in his wealth; and he would now add to his wealth the immense profits of a book, which should obtain popularity by discussing the unrighteous means he had used to gather it. Take it all in all, this was a most daring challenge to the righteousness of God to reveal itself, and make good the declaration that wealth gotten by deceit soon cometh to nought. Wealth, gotten by such means, may for its brief day deal out to the saints of the worship-ping of Mammon. But the wise man will look to its end. If any young man has been fascinated by the reading of that shameless piece of auto-biography, into the impression that it matters not how he gets his money, if he only gets it, let him now ponder the impressive commentary which Providence has added as an appendix to the Life of Barnum.

Don't Murmur.

Chrysostom propounds this question, "Was Job miserable when he had lost all that God had given him?" and gives this answer, "No; he had still that God who gave him all." And is not Christ thy treasure? is not heaven thine inheritance? and wilt thou murmur? Hast thou not much in hand, and more in hope? Hast thou not much in possession, but more in reversion? and wilt thou murmur? Hath not God given thee a changed heart, a renewed nature, and a sanctified soul? and wilt thou murmur? Hath not God given thee Himself to satisfy thee, His son to save thee, His spirit to lead thee, His grace to adorn thee, His covenant to assure thee. His mercy to pardon thee? and wilt thou murmur? Hath He not made thee a friend, a brother, a son, a bride, an heir! and wilt thou murmur? Hath not God often turned thy water into wine, thy brass into silver, thy silver into gold? and wilt thou murmur? When thou wast dead, did He not quicken thee? and when thou wast lost, did He not seek thee? and when thou wast wounded, did He not heal thee? and when thou wast falling, did not He support thee! and when thou wert down, did not He raise thee! and when thou wert staggering, did not He establish thee! and when thou wert erring, did not He guide thee! and when thou wert tempted, did he not succor thee! and when thou wert in danger, did not He deliver thee! and wilt thou murmur? What! that thou art so highly advanced, and exalted above many thousands in the world! Murmuring is a black garment and it becomes none so ill as saints.

Sins of The Times.

"Another crying sin of the times, almost the reverse of that noticed in the last number, is Penuriousness. Take an instance of thousands: An agent for some benevolent institution—say, Missionary Society, Theological School, or Bible Society—goes to some wealthy planter, who raises his 100, perhaps 500, bags of cotton, and presents the claims of that institution clearly and forcibly, and modestly asks a little help for it. He is too often either repelled, or receives a dollar, or fifty cents, and with such looks as make him wish he had not called. Once at a public meeting, after a moving discourse on missons, we saw a planter worth half a million drop a dollar into the hat and take out fifty cents!

He is not able, he will tell you, to give any more. He has just purchased another plantation and hands for $30,000, and owes $5,000 of that.

Ask him to subscribe for a newspaper, or buy some good books for his children, and he cannot afford it.

Take one more: There is a man who expends $5000 to $10,000 a year in the purchase of lands and negroes, who pays his pastor five or ten dollars and gives nothing to the poor, or any of the benevolent institutions of the day. But the heart sickens to enumerate instances of the penuriousness of the times. All the wealthy are not thus chargeable; but by far the larger portion of the funds collected for benevolent purposes come from the poor, and those who possess only a moderate portion of this world's goods, but who are rich in faith and good works, knowing that it is more blessed to give than to receive.—*Bienville Times.*"

Radical Errors.

All Pedobaptists cherish, print, write, believe, and defend *radical errors* on this subject.

The Romish Church says, that "*baptism is necessary to salvation.*"

The Greek or Eastern Church, which finally separated from the Roman or Western church about 1054, maintained that whoever is baptized by "*immersion is regenerated, cleansed and justified.*"

The Swiss church says, that by baptism we are "*received into the covenant and family, and so into the inheritance of the sons of God.*"

The Bohemian church says, that in baptism the Lord "*washeth away sin, begetteth a man again, and bestoweth salvation.*"

The confession of Augsbury says, "*baptism is necessary for salvation.*"

The confession of Saxony says, "*by this dipping thy sins be washed away.*"

The Episcopal church of England says, by baptism we are "*made members of Christ and children of God.*"

The Westminster Assembly say in their confession, baptism "*is a seal of grace, of our engrafting into Christ—of regeneration, adoption and life eternal.*"

The confession of Helvetia says, that by baptism the Lord "*doth regenerate us, and cleanse us from our sins.*"

The confession of France says that by baptism "*we are engrafted into Christ's body.*"

The Methodist church, through Mr. Wesley, says "*by baptism we who are by nature the children of wrath, are made the children of God.*"

Indeed, nearly all the Protestant confessions of faith, composed or drawn up by our great Pedobaptist reformers and divines speak of infant baptism, as sealing some blessing, conveying some grace, or being necessary to salvation.

Preferers for Theological Seminaries.

Can we, as a church, spare four of our best pastors from the pastoral work? We hold that the pastoral office is the highest in the church. To go from that to a Professor's chair, is to descend to a lower work. We are aware that it has been considered as *going up*; but this we cannot help thinking is a perverted view of the matter. Paul places *pastors* before *teachers*, (doctors). We are aware of the argument commonly used: "The church must have ministers; and he who devotes his time and talents to the business of preparing laborers for the vineyard, does a good work; even greater than if he were to remain in the pastorate." This would be conclusive if it were absolutely necessary to have Theological seminaries to prepare a ministry. But of this necessity the Scriptures give no intimation. This plan of training can be placed only on the ground of expediency. The question then recurs: Is it expedient to take efficient pastors and place them in professor's chairs? The population of our country is rapidly increasing; our churches are multiplying in the number of communicants and in organizations. Important vacancies are becoming unusually numerous. We certainly cannot spare a single man from the pastorate. If by manning our seminaries well it would increase the number of the candidates for the ministry, it would change the question. But it is obvious that it would have no effect in this direction. Candidates increase or diminish according to the vigorous or weakly state of piety in the churches; and not according to the condition of our seminaries. Our first business is to make the churches strong in the Lord; then there will be candidates for the ministry, and in this age of colleges and books there will be no difficulty in giving them a theological preparation for the pulpit, though our seminaries should be deficient in professors.—*Presbyterian of the West.*

☞ Boston has six thousand more females than males, while Chicago has about fifteen thousand more males than females.

The Death Passage.

But what are their feelings in *the passage*, while they are passing from this world to that, or what are their first discoveries and their first impression, as they pass inside the veil separating time from eternity and earth from heaven, we cannot fully know. We think their state of mind, in dying, must be various. In some instances, various degrees of spiritual peace, invisible measure of divine support are put into the bitterest cup of pains, when the functions of life resists and contend to the last, when the struggle is terrible, and the unutterable agony continues to the last gasp, and the soul finally makes its glad escape amids the surging billows which break the strong hold of the body on life. In other cases, the pains of dying, the bitterness of death, seem past sometimes before death fully comes, and the spirit takes its flight. In some instances of this kind, while the eye is being placidly composed into its final sleep, and while the fluttering pulse and the heaving breath are settling—like the lulling ocean when the storm is past—we have evidence of most peaceful and delighted activity of mind. The spirit is not gone, it has not quite left the body and earth, but it has passed on so far through the dark valley of death, that light from another world strikes the vision of the traveler, and breezes from the hills of heaven fan him. This point in the soul's final passage from earth to heaven seems like Bunyan's "land of Beulah," a little sweet island out in that dark sea, beyond the fretting of the surf and the rolling of the waves, on which the passing spirit stops a little, where it can look to either shore—back to earth, and on to heaven.

This is not a matter of mere pious fancy.—It has often been the fact. Not a few have touched there in their final passge. At that place, out beyond all the waves, and darkness, and gloom of the river of death, where the celestial city loomed up in sight, many a saint has stopped, and swung back again, and as life was revived a little, has spoken of the opening glories beyond. Some, standing there, when the tongue could no longer speak, nor the eye see, by a gentle pressure of the hand have indicated that Jesus and heavenly messengers had met them. In that place, and by some signal, they have told us that the glory of heaven and the melodies of heaven were opening upon their enraptured souls. There and thus, some have bidden us and earth farewell, and gone to heaven. We cannot doubt that at death, the saints pass immediately into heaven.—*Rev. Wooster Parker.*

From the Christian Era

Fathers and Doctors.

We often meet with articles in our religious papers, which speak disparagingly of the title of Doctor of Divinity, as applied to ministers. We concur in these feelings, believing that Christ has forbidden such distinctions among his followers. Said he, "Be not called Rabbi, for one is your master even Christ, and all ye are brethren." Mat. 23: 8. The same sentiment is repeated in the 10th verse, "Neither be ye called masters," &c. Thus we have line upon line, and precept *superadded* to precept on this subject. It must, we think, be admitted by any candid mind, that the *spirit* of these passages is contrary to the use of such titles among Christians. Some of the best Christian scholars have refused to receive the title on these grounds.

Now we think that we all have a duty to do in this matter. If it be wrong for a person to have such a title, it is wrong for other Christians to call them by it. Here is where we have been inconsistent. We have condemned the title as unscriptural, and still have kept on calling ministers by this name, and so perpetuating the distinction. Let all Christians discontinue the practice of calling ministers Dr. A. and Dr. B., and so on, and call them according to Christ's direction, brethren—and the title would not be so eagerly sought after, or so gladly received as now. In vain do Christians *write* against the title, so long as in practice they uphold it.

But we are still farther inconsistent. We declaim against the title Doctor, and then call elderly ministers by the title of *Father*, which is equally unscriptural and as plainly condemned, by the Savior, in immediate connection with the above often quoted passages. In Matthew 23: 9, we read, "Call no man your father on earth, for one is your father which is in heaven." Now, evidently, we are here forbidden to call any one our father in *spiritual* matters. Elderly ministers are our *elderly brethren*—and as such are entitled to our respect, but they are not spiritual fathers. God only is our spiritual father, and we ought not to call a fellow mortal by the title which belongs to God. Leave to the Romanists, who have not the Bible to guide them, the practice of calling their priests *father*; but let us who read the word, call no *man* father in spiritual matters.

We like the practice of the converted heathen, who call the missionaries by the scriptural name of *teacher* or pastor, (Eph. 4: 11) This title belongs to *all* who labor in the ministry, or have the care of a church, and does not make distinctions in the ministry, as does the title D. D., which seems to indicate that those only who have it, are qualified to *teach* theology.

ADELPHOS.

Hedge Fences—Osage Orange Hedges.

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Bridgeton, St. Louis Co., Mo., Feb., 1856.

Temperance.

REV. DR. BEECHER AND THE TRAFFIC.

The following sentiments of the Rev. Dr. Beecher, upon the subject of The Traffic in intoxicating Drinks for their eloquence of expression, and fidelity to truth, will never be surpassed. Let every friend of the Prohibitory law read it, and be strengthened in his resolutions to persevere. Let every opposer of Prohibition read it, and examine it, and tremble for himself and family, and may God grant resolution and strength to forsake a trade in every way so fatal, in every point of view so demoralizing—let him not wait for law to compel him to do it.

"Has not God connected with all lawful avocations the welfare of the life that now is, and that which is to come, and can we lawfully amass property by a course of trade which fills the land with beggars, and widows, and orphans and crimes; which peoples the grave yard with premature mortality and the world of woe with victims of despair? Could all the forms of evil produced in the land by intemperance, come upon us in one horrid array, it would appal the nation, and put an end to the traffic. If in every dwelling built by blood, the stones from the wall should utter all the cries which the bloody traffic extorts—and the beams out of the timber should echo them back—who would build such a house! and who would dwell in it? What, if every part of the dwelling from the cellar upwards through all the halls and chambers—ballbings and contentions, and vice, and groans, and shrieks and wailing, were heard by day and night! What, if the cold blood oozed out and stood in drops upon the walls, and by preternatural art all the ghastly skulls and bones of the victims destroyed by intemperance should stand upon the walls, in horrid sculpture within and without the building.—Who would rear such a building? What, if at eventide, and at midnight, the airy forms of men destroyed by intemperance were dimly seen haunting the distilleries and stores where they received the bane following the track of the ship engaged in commerce—walking upon the waves—sitting athwart the deck—standing upon the rigging and sailing up from the land—groans and loud laments and wailings! who would attend such cortes! who would labor in such distilleries! who would navigate such ships! Or when the sky over our heads one great whispering gallery, brings down about us all the lamentations and woes which intemperance creates, and the firm earth—one sonorous medium of sound, sends up from beneath the wailings of those whom the common use of rum had rent thither these tremendous realities—a reading, or sense, would invigorate our conscience and give decision to our purpose of reformation. But these evils are as real as if the stones did cry out of the wall and the beam answer it—as real as if day and night wailings were heard in every part of the dwelling—and blood and lightnings were seen upon every wall—as real as if the fiery forms of departed victims flitted about the ceiling as she passed over the billows, and shook themselves mightily about the storm and tempest—and we may add breweries! and with no only voices screamed in our ears their hell funeral. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land—and the firm earth should utter a passage for the wailing of despair for the dead from its womb.

New Publications.

THE BIBLE UNION REPORTER

MONTHLY.

UNDER this title, the Bible Union [illegible] a periodical, of about twenty pages. Twelve such numbers will constitute a year's subscription. Each number will contain a few introductory pages of Biblical intelligence, followed by such portions of the Scriptures as may be ready for general circulation and criticism. The pages will be so arranged and paged, that at the back of the bound volume, when completed, may be bound by itself. The price charged for this edition of the Reporter is very low, barely covering the cost of paper, printing and postage. The object form of publication is to enable all, who may desire, to be kept constantly acquainted with the progress of the revision.

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The first number was issued Monday, October 1st. Specimen copies will be sent to those who may desire to examine the work.

Address Bible Union Reporter, (Monthly,) 350 Broome Street, New York, or Bible Revision Rooms, Louisville, Ky.

January 12, 1856.—3m

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THIS College commenced its sixth Scholastic year, September 10. Its board of instruction, for capacity, experience, urbanity of manners, and devotion to work has no rival of equal time, in all these respects. If regular lectures delivered: a course of Classical and Mathematical study already pursued and still continued: library, apparatus, cabinets, and all appurtenances of a Male College, make a Female College, this is THE Female College of Mississippi. It has graduated four classes and has a class of eight now under tuition for graduation, and anticipates a large increase of pupils during the fall and winter. The President having erected for himself a permanent residence, and declined the Presidency of Mary Washington Female College, Fredericksburg, and of Clinton Female Institute, Hinds Co., is determined that every energy of his own mind and all the means of his friends shall concentrate, to make this what it was originally designed for—a College in every respect. An additional Instructor is expected. No sickness of a fatal character has ever originated in the Institution. The Baptist Society of Hernando and vicinity is unsurpassed in the South. Independent classes (to qualify for teachers, or to pursue Ornamental Branches, formed of graduates or others) are invited.

For further particulars see Catalogue, which can be had of the President.

October 20, 1855.—8m

PROSPECTUS OF "THE COMMISSION!"

A MISSIONARY MAGAZINE, published monthly by the Board of Foreign Missions of the Southern Baptist Convention, Richmond, Virginia, 32 pages, 8vo.

"The Commission" will be mainly devoted to the promotion of Foreign Missions, though it will from time to time record the progress of other Christian enterprises, especially those of the Convention. It may be expected to contain the journals and letters of our missionaries, articles advocating the cause of the heathen, historical and biographical sketches from the pens of our ablest writers, and such other matter as may be of general interest.

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march 8—tf

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FOR THE RAPID CURE OF COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase the enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no disease or combination of maladies yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe that a Remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following—and refer further enquiry to my American Almanac—which the agent below named, will always be pleased to furnish free, wherein are full particulars, and unquestionable proof of these statements.

OFFICE OF TRANSPORTATION, }
LOUISVILLE RAILROAD, S. C., August 4, 1855. }

I. J. C. AYER, Dear Sir—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever, his throat was so far gone and every person that visited him pronounced him a dead child. Having used your CHERRY PECTORAL in California, in the winter of 1853, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a teaspoonful every three hours, commencing in the morning, and by ten o'clock at night, I could see a decided change for the better, and after three days use, he was able to eat or drink without pain.

He was in the above named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all the affections of the throat and lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me to address you these lines—but for your important discovery my little boy would have been in another world.

I am yours, with great respect,
J. D. POWELL, Supt. Trans. L. R. R.

ROCKY HILL, (Somerset Co.) N. J., July 21, 1852.

Dr. J. C. AYER—Since your medicine has become known here it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in saying it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me six dozen more supply, and believe me

Yours, with respect,
JOHN C. WHITLOCK

P. S.—Almost any number of certificates can be sent you if you wish it.

WINDSOR, C. W., June 26, 1852.

Dr. J. C. AYER, Sir—This is to certify that I have used your CHERRY PECTORAL for upwards of one year, and it is my sincere belief that I should have been in my grave ere this time if I had not. It was cured me of a dangerous affection of the lungs, and I do not wish it to my connections when I tell you it is a most extreme.

Yours very respectfully,
D. A. MCCLURE, Attorney at Law

WILKESBURG, PA., September 28, 1850.

Dr. J. C. AYER, Medical Dear Sir—Your medicine is much approved of by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it in pulmonary affections as do many of our principal physicians. I am your friend,
CHAS. SHRATER, M. D.

PREPARED BY DR. JAMES C. AYER,
Chemist, Lowell, Massachusetts.

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☞ And by dealers in medicine everywhere.

January 26, 1856.—3m

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The author has done a noble work, and, we trust, a work which will be highly appreciated.—Christian Chronicle, Philadelphia.

CAMPBELLISM EXAMINED—By Rev. J. B. Jeter, D. D., of Richmond, Va. 1 vol. 12mo. cloth, $1.

I call upon the Medical School of Nashville, especially, to read 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. When the patient is afflicted with another disease, or a complication of diseases. I have had patients cured 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 in my own private practice, and cured them.

☞ I send no medicines out of my office, nor shall I treat any cases in future except those who can be there under my supervision, and consent to remain with me until pronounced cured or discharged by me.

REFERENCES:

Dr. Boyd, M. D., McMinnville, Tenn.
Dr. J. M. Fort, M. D., Missouri, Cured.
Dr. Dillard, D. D., Lexington, K.
Warner Spindle, Fredericksburg, Va.
Elder W. C. Buck, Columbus, Miss.
Hon. Joel Barry, Mississippi.
Dr. Horfest, M. D., Cross Roads, Tenn.
Dr. Sayles, M. D., Sangster, 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 McCee, Dalton, Georgia.
J. S. McDowall, M. D., Hiram, Ky.

S. W. JANUARY.

Murfreesboro, Tenn., July 29, 1854.—tf

CANCER CURED—*No 74.*

Two years ago a cancerous disease made its appearance immediately under the left eye of my wife, which did not increase gave her but little pain, occasionally itching a little; five years ago the disease commenced spreading and became very painful and pronounced Cancer, he also treated it for two years without effect to effect a cure. The medicine he used was so painful that it could scarcely be borne. The disease continued to spread until the eye became involved; three years ago the right became entirely destroyed. The disease continued to spread until the socket of the eye was eaten out, a part of the nose and the cheek involved. In this condition five weeks ago I brought my wife to Murfreesboro, Tennessee, and placed her under the treatment of Dr. R. W. January, who commenced treating her case—Dr. J. has taken out the disease, and cured as I hope it the result of the treatment. On to-morrow morning I leave for my home in Weakly county, West Tennessee.

J. MORRIS.

Murfreesboro, Tenn., January 8, 1855.

CANCER CURED.—*No. 75.*

This is to certify that I have been afflicted with a cancer on my nose, which made its appearance six or seven years ago. Five weeks ago I placed myself under the care of Dr. R. W. January, of Murfreesboro, Tenn., who has removed the disease, and I believe a cure is effected. My residence is Lauderdale county, Alabama.

J. REED.

December 24, 1854

A BAPTIST TEACHER WANTED IMMEDIATELY

TO take charge of a Denominational School, in a good neighborhood, with the necessary convenience for commencing a School.

A man with a family is desired, as the School is designed to be an Associational School, under the patronage and control of the Little River Association. For further particulars, address Elder GEO. P. WHITE, or H. P. FULLER, Cadiz, Kentucky, who will cheerfully give any information that may be desired.

February 16, 1856.—tf

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JOHN W. THOMAS, PROPRIETOR.

South-West Corner Public Square,

Murfreesboro, Tennessee.

THIS establishment has been thoroughly renovated, and having been refitted up with new and elegant furniture in all its appointments, is now open for the accommodation of the travelling public.

The Proprietor promises a first class Hotel, and hopes to receive a share of patronage.

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THE subscriber having purchased the entire interest of President M. E. BACON in the *Southern Female College*, entered upon the responsible duties of his station in September last. Mr. Bacon still resides in the Institution, and will cheerfully give his successor the benefit of his large experience in conducting the affairs of the College. No effort will be spared to maintain the reputation and enlarge the patronage of an Institution which has so long offered advantages for the education of young ladies, equal to any in the South. None but the most skilful and efficient Teachers will ever be retained; and nothing that can contribute to the intellectual and moral progress of the Pupils will be withholden. The curriculum of study is more extensive than is pursued in many female institutions, and equal to that of several colleges for the other sex.

For terms, apply to the President. J