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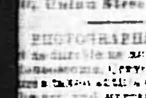
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The Tennessee Baptist.

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Publishers and Proprietors, { J. R. GRAVES, W. P. MARKS, J. B. RUTLAND

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

VOL. XIII. TERMS { TWO DOLLARS, IN ADVANCE. THREE AT THE END OF THE YEAR.

NASHVILLE, TENNESSEE, SATURDAY, OCTOBER 11, 1856.

NO. 6.

Our Pulpit.

SHORT SERMONS.

BY ELDER J. HUMPHREY.

THE GOOD MAN'S PORTION.

1. *In this life.* The christian's personal excellence. He has the image of God in him. Put on the new man, who is renewed in knowledge, after the image of him who created him. Be ye renewed in the spirit of your minds, that ye may put on the new man, who, after God, is created in righteousness and true holiness.

What can render a creature more excellent than to have the image of the Creator stamped upon him? And what a blessed change is that which is produced on a creature when he is renewed by Almighty grace, for then the image of God is stamped upon him. The real image of God is on the christian, although it may not always appear in its splendor.

The righteous are more excellent than their neighbors—the saints are the excellent of the earth.—They are beautiful and glorious, even in the eyes of the angels.

Christians have no excellence independent of Christ. Aside from Christ there dwells in them no good thing. They are, and feel themselves to be, poor unworthy creatures, and yet they have the excellence of heaven within them—they have Christ formed in them the hope of glory. If all the gems in the universe were concentrated in one, it would not be so excellent as the humblest christian is.

This heavenly spark is put into the good man's heart, when he is renewed by divine grace, and all the powers of hell cannot extinguish it, for God keeps it alive. Although it is but small, yet it is powerful, and it will continue to increase more and more until all the dross and filth and corruption of sin is consumed away, and the soul of the believer is made to shine in heavenly beauty and glory.

The honor to which christians are advanced. This consists in their being the children of God. Can we have a more honorable being for a father than God? Can we be more closely related to him than being his children? It is a great honor to be even a servant of God. John the Baptist said he was not worthy to loose the ties of the Redeemer's shoes. But christians are not only the servants, but the children of the Lord, and how much more honorable in a family is the relation of a child than that of a servant. Wherefore, thou art no more a servant, but a son, and if a son, then an heir of God through Christ. The Spirit bears witness with ours that we are the children of God. Behold what manner of love is this the Father has bestowed on us, that we are called the sons of God. It was to make us his children, that God sent Christ into the world—when the fulness of time was come, God sent forth his Son, made of a woman—made under the law—to redeem them, who were under the law, that we might receive the adoption of sons. Because ye are sons, God has sent forth the Spirit of his Son in your hearts, crying, Father!

God acknowledges christians to be his children in the great value he sets upon them—they are his jewels. He is careful of them as the apple of his eye—he despises wicked men in comparison with them; he will give kings for them, and princes for their life—he is jealous for them, and grieved with those who injure them. It were better for one to have a millstone hung around his neck, and be drowned in the sea, than to offend one of them—God loves them wonderfully and pities them as a father does his children. He provides for them, and trains them up for heavenly glory, as a kind father provides for and trains up a child. Such honor have all those who love God and trust in Christ.

Peace and pleasure are the christian's portion here. His spiritual comfort begins here and is perfected beyond the grave.

Christians have reason to feel comfortably on account of their safety. They are safe from the wrath of God and the power of Satan. They shall never perish, neither shall any one pluck them out of Christ's hand. They are delivered from all that wrath that will hereafter come on wicked men.—The handwriting that stood against them is forever blotted out. God has forgiven all their sins, and buried them in the deep sea, and they shall come into remembrance no more. They are safe, being placed on Christ the everlasting rock. I am persuaded that neither life nor death, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Christians have reason to feel joyful on account of their riches. They have true and infinite riches. They are the possessors and heirs of something that is real and substantial, and worthy the name of property. Their property cannot be exhausted—there is no end to it. God is their portion, and he is a God of infinite glory. There is glory enough in him forever to delight them. And he is love itself, an infinite ocean of love without a shore or bottom. The glorious Son of God, who dwelt from all eternity at the Father's right hand, rejoicing always before his Father, is ours. His beauty and his dying love is ours, his heart is ours, and all his happiness in heaven, so far as we can be made capable of enjoying it.

Christians are rich on account of that principle of piety that is in them. They carry about their property in their hearts. They are rich in faith, and heirs of the kingdom promised to them who love him. Believers have the grace of God in their hearts—a most excellent treasure. Light is sown to the righteous, and gladness to the upright in heart. And the seed sown in the good man's heart is the grace of God, which, although it may lie concealed for a time, yet it will in due time spring up bring an abundant harvest to the glory of God and of blessedness to the soul of the believer. This is that property God gives his favorites. God bestows silver and gold and crowns and kingdoms on his enemies, for they are of little value in his estimation. But he gives these spiritual blessings to none but his loved ones.

Sometimes christians have much religious pleasure in the present life. God gives them the light of his countenance. God and the Redeemer visit ...

2. *In death.* Death cannot hunt the christian. As the life of a wicked man is not worthy of the name of life, so the death of a poor man is not worthy of the name of death. It is not so in God's judgment, and he certainly sees things as they are. ... promises that those who believe in him shall not die. This is the bread that came down from heaven, that a man may eat thereof and not die.—I am the living bread that came down from heaven—if any man eat of this bread he shall live forever—and the bread that I will give is my flesh, that I will give for the life of the world. God so loved the world that he gave his Son, that whosoever believes on him might not perish, but have everlasting life. When a good man dies, he in no sense perishes—his spiritual life is laid up with Christ above, and death can no more reach his spiritual life than it can reach Christ's life, and no death can reach Christ who is our life now—he died once to atone for sin, but now he forever reigns at the right hand of God. I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell and of death. Christ carries the believer on eagles' wings high above the reach of death, and he can sing, O death, where is thy sting? O, grave, where is thy victory? When death killed Christ, he killed himself, and has now no power to hurt the followers of Christ. A child in the dark may be afraid, even where there is no danger, simply because he is a child, and cannot exercise much reason. So a good man may at times feel somewhat afraid in view of death, but he will soon find that there is no reason why he should be afraid.

Christians in a dying hour can shelter themselves in the favor of God, and his favor is life even in death; and they have a glorious Redeemer to strengthen them with the right hand of his righteousness. These are the friends they have to go with them through the dark valley, where none of their earthly friends can go with them. God will lay under them his everlasting arms to support them. Mark the perfect, and behold the upright in heart, for the end of that man is peace.

Death only removes the good man to a more glorious life. Death is a joyful change to him, and such a change that it may better be compared to a resurrection than a death. It is a change from the present state of sin, sorrow, and darkness, to that bright state above of light, holiness, and joy. The life that we now live is a mixed kind of a life—there is only a small amount of light in us and much darkness—a small amount of spiritual life in us and much deadness—a small amount of pious feeling and a great deal of an unfeeling disposition. But when death comes he will remove us from all this darkness and deadness, and bring us into a state of perfect light and life. A man's conversion is compared to his resurrection from the dead, for then a man rises from a state of spiritual death. And you hath he quickened who were dead in tresspasses and in sins. But although spiritual life begins in a man at the time when he is regenerated, yet there are great remains of spiritual death in him afterwards. But when a good man dies, spiritual life is perfected in him.

This body is like a prison to the soul—it exceedingly clogs and cramps and hinders it in its spiritual exercises and comforts. But when a good man dies he is brought into a state of perfect freedom. Death is only a servant to christians to remove them to Christ their life. It is far better to depart and be with Christ than to continue here. When a good men is about to die, the light of the New Jerusalem shines on him so clearly that he can see his way clear to God's favor and friendship. Many of the martyrs have shouted the praises of God while their bodies were wrapped in the consuming flames, and have cried out—even so, come Lord Jesus—come quickly: why is his chariot so long in coming?

3. *After death.* So soon as a good man dies his soul is conveyed by the angels to heaven. When the soul of a christian is separated from its body, it is kindly received by those bright and blessed ones, and conducted by them to the regions of glory. They are ministering spirits sent forth to minister to them who shall be heirs of salvation; and this is one way which they minister, namely, by guiding the souls of christians, when separated from their bodies, to the heavenly Canaan. The beggar died and was carried by the angels and laid in the bosom of Abraham. I understand by heaven the idea of locality. It is absurd to suppose that the place where the glorified human body of Christ is, and where the glorified bodies of Enoch and Elijah are, is not a place. Christ was seen going up to this place after his resurrection, and at the day of judgment the assembled universe will see him coming down from it. Stephen, when about to suffer martyrdom, looked up and saw heaven opened and Jesus standing on the right hand of God, and he prayed, saying, Lord Jesus, receive my spirit; by which he meant receive me to that world where I have now seen thee. This is the city of the living God, the heavenly Jerusalem, where the souls of saints go when they leave their bodies. They are welcomed into this joyful and glorious place—the doors of it are thrown wide open to receive them. All the angels welcome them, and the souls of saints who have gotten there before them, do the same. Christ himself rejoices whenever a soul comes to heaven. The good Shepherd rejoices when he receives a soul that was once lost, not only to his fold upon earth, but safe to his fold above. This was the joy that was set before Christ, namely, the joy that he would experience in saving sinners, for the sake of which he endures the cross, despising the shame. He rejoices when he sees the fruit of his agonies. And he will embrace them, and welcome them to the enjoyment of his love. The lamb in the midst of the throne shall feed them, and lead them to living fountains of water, where there is fullness of joy and pleasures forevermore, and shall wipe away all tears from their eyes. And if they have had a hard time in this world, now they shall suffer no more. These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

They remain in a state of blessedness until the morning of the resurrection. They are in a delightful habitation in the company of God and Christ. Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them. They admire the love of God in sending his Son to save them, and they adore Christ for becoming poor and dying, that they might have life. They praise the Lord for favoring them with the means of grace, the light of revelation, and the opportunities of salvation, and for sending his Spirit to convict and convert them. The blessings of converting grace seem to them to be infinitely valuable.

They thank the Lord for guiding them by his counsels while they lived in this world, and afterwards receiving them to glory. Probably they talk to each other about the snares and dangers, which, through the grace of God, they escaped when they were in the world, and their hearts swell with gratitude to God.

4. *At the day of judgment.* The day of judgment is the wedding day between Christ and his people.

When that day comes, notice that it has come, will be given in heaven. The inhabitants of heaven know that the day of judgment will come, and they look forward to it with joyful anticipations, but they know not when it will come.

But so soon as they receive notice that it has come, they will assemble and come with Christ to judgment. Them that sleep in Jesus will God bring with him. Christ will come in a glory becoming the Supreme Judge of the world. Heaven will for a short time be left without its inhabitants—they will come with Christ when he comes to judge the world.

The saints who live on earth at that time will see the Savior coming in his glory, and it will be the most joyful sight to them that they have ever seen. If the information that he is coming should awake them at midnight, it will fill them with joy inconceivable. They may lift up their heads, their redemption draws nigh. When all the kindreds of the earth wail because of him, they will be filled with praise and delight. When Christ went up to heaven, the disciples looked on steadfastly as he went up, but with how much greater delight will christians look on him, when he comes down from heaven at the last day! The hope of the glorious appearing of the great God, even our Savior Jesus Christ, is said to be a blessed hope, but when we see him, what a blessed sight will it be!

Now all christians who have died will arise with glorious bodies, and those christians then living on earth will have their bodies changed in a moment into the same glory. That multitude of glorious spirits, who come with Christ from heaven, will each one enter into its body, which will be so prepared as to be a suitable dwelling place for it forever. After the resurrection the body of a christian will not be as it is now—there will be a vast difference. It is sown in corruption—it is raised in incorruption; it is sown in weakness—it is raised in power; it is sown in dishonor—it is raised in glory; it is sown a natural body—it is raised a spiritual body. We have no positive ideas of what a spiritual body is; we know that it cannot experience sickness, pain, weariness, or fatigue, or any unpleasantness whatever.

Their bodies will not only have wonderful strength but surpassing beauty. The most beautiful human form we ever conceived of, is vile in comparison with the beauty of the bodies of christians at the day of judgment. I suppose they will shine with a brightness surpassing the splendor of mid-day sun. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. Then shall the righteous shine forth as the sun in the kingdom of their Father. I suppose these passages teach us how the bodies of christians will look after the resurrection. After Moses conversed with God on Mount Sinai, his face shone with such brilliancy that the children of Israel could not look upon it, but with how much greater brilliancy will the bodies of christians shine at the day of judgment, when they will converse far more intimately with God than Moses did.

I suppose one object of Christ's transfiguration was to teach us how he would appear in his glorified state, but we are told that his countenance was like lightening, and his raiment was bright as light. And we are told that we shall see him as he is, and be like him.

When raised with these glorious bodies, they will come into the presence of Christ. The Lord will descend from heaven with a shout, with the voice of the archangel and the trumpet of God, and the dead in Christ shall rise first, and be caught up to meet the Lord in the air, and be forever with the Lord.

Now christians will receive praise and honor for all their labor, self-denial, and suffering for the sake of Christ, and for every good deed they have done. Christ will say, well done good and faithful servant enter into the joy of your Lord. I was hungry and ye gave me meat, thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me, sick and in prison and ye visited me—inasmuch as ye have done these things unto one of the least of these, my brethren, I take it as done unto me.

Christ will say, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. He calls them blessed of his father, whose blessing is infinitely valuable. They are to inherit a kingdom—he gives each one the wealth of a kingdom, and the honor due to kings and queens. He prepared this kingdom for them before he made the world. He invites them to inherit it as the heirs of it, as the children of the great King.

If we are christians, our condition is an enviable one, compared with that of any of the crowned heads of Europe.

There is but one question for us to settle—are we christians?

For the Tennessee Baptist.

Mr. and Mrs. Judson.

THE History of Mr. and Mrs. Judson's suffering during their imprisonment at Ava, by Mrs. Ann H. Judson, in a letter to her brother, dated "Rangoon, May 26th, 1826."

Number 6.

MRS. JUDSON'S LETTER TO HER BROTHER.

"As soon as I had gone out at the call of the governor, one of the jailors rushed into Mr. Judson's little room, roughly seized him by the arm, pulled him out, stripped him of all his clothes, excepting his shirt and pantaloons, took his shoes, hat, and all his bedding, tore off his chains, tied a rope round his waist, and dragged him to the court-house, where the other prisoners had previously been taken. They were then tied two and two, and delivered into the hands of the lamine-woon, who went on before them on horseback, while his slaves drove the prisoners, one of the slaves holding the rope which connected two of them together. It was in May, one of the hottest months in the year, and eleven o'clock in the day, so that the sun was intolerable indeed. They had proceeded only half a mile, when your brother's feet became blistered; and so great was his agony, even at this early period, that as they were crossing the little river, he ardently longed to throw himself into the water to be free from misery. But the sin attached to such an act alone prevented. They had then eight miles to walk."

What suffering! It is all over now.

"The sand and gravel were like burning coals to the feet of the prisoners, which soon became perfectly destitute of skin; and in this wretched state they were goaded on by their unfeeling drivers.—Mr. Judson's debilitated state, in consequence of fever, and having taken no food that morning, rendered him less capable of bearing such hardships than the other prisoners. When about half way on their journey, as they stopped for water, your brother begged the lamine-woon to allow him to ride his horse a mile or two, as he could proceed no farther in that dreadful state. But a scornful, malignant look was all the reply that was made. He then requested Captain Laird, who was tied with him, and who was a strong, healthy man, to allow him to take hold of his shoulder, as he was fast sinking. This the kind-hearted man granted for a mile or two, but then found the additional burden insupportable. Just at that period, Mr. Gouger's Bengalee servant came up to him, and, seeing the distresses of your brother, took off his head-dress, which was made of cloth, tore it in two, gave half to his master, and half to Mr. Judson, which he instantly wrapped round his wounded feet, as they were not allowed to rest even for a moment. The servant then offered his shoulder to Mr. Judson, who was almost carried by him the remainder of the way."

See what Judson *suffered*, and *sacrificed* for the *cause*, and some of us can't even *give a small pittance* of our *temporal* goods for this cause. Let us all *conscientiously*, and in view of judgment, ask ourselves—if we are doing *in this*, as God requires!!

"Had it not been for the support and assistance of this man, your brother thinks he should have shared the fate of the poor Greek, who was one of their number, and, when taken out of prison that morning, was in perfect health. But he was a corpulent man, and the sun affected him so much that he fell down on the way. His inhuman drivers beat and dragged him until they themselves were wearied, when they procured a cart, in which he was carried the remaining two miles. But the poor creature expired in an hour or two after their arrival at the court-house. The lamine-woon, seeing the distressing state of the prisoners, and that one of their number was dead, concluded they should go no farther that night; otherwise they would have been driven on until they reached Oung-penla the same day. An old shed was appointed for their abode during the night, but without even a mat or pillow, or any thing to cover them. The curiosity of the lamine-woon's wife induced her to make a visit to the prisoners, whose wretchedness considerably excited her compassion, and she ordered some fruit, sugar, and tamarinds for their refreshment; and the next morning, rice was prepared for them and, poor as it was, it was refreshing to the prisoners, who had been almost destitute of food the day before. Carts were also provided for their conveyance, as none of them were able to walk. All this time, the foreigners were entirely ignorant of what was to become of them; and when they arrived at Oung-pen-la, and saw the dilapidated state of the prison, they immediately, all as one, concluded that they were there to be burned, agreeably to the report which had previously been in circulation in Ava. They all endeavored to prepare themselves for the awful scene anticipated; and it was not until they saw preparations making for repairing the prison, that they had the least doubt that a cruel, lingering death awaited them. My arrival was in an hour or two after this."

"The next morning, I arose, and endeavored to find something like food. But there was no market, and nothing to be procured. One of Dr. Price's friends, however, brought some cold rice and vegetable curry from Amarapoora, which, together with a cup of tea from Mr. Sanciego, answered for the breakfast of the prisoners; and for dinner we made a curry of dried salt fish, which a servant of Mr. Gouger had brought."

How hard Judson lived to give the gospel to the *heathen!* and yet we will not debar ourselves of a single luxury to give the gospel to our next door *neighbor.* Brethren, when you sit around your groaning tables, think of the gospel starving poor at your elbow.

"All the money I could command in the world I had brought with me, secreted about my person; so you may judge what our prospects were, in case the war should continue long. But our heavenly Father was better to us than our fears; for notwithstanding the constant extortions of the jailors during the whole six months we were at Oung-pen-la, and the frequent straits to which we were brought, we never really suffered for the want of money, though frequently for want of provisions, which were not procurable. Here at this place my personal bodily sufferings commenced. While your brother was confined in the city prison, I had been allowed to remain in our house, in which I had many conveniences left, and my health had continued good beyond all expectation. But now I had not a single article of convenience—not even a chair or seat of any kind, excepting a bamboo floor. The very morning after my arrival, Mary Hasseltine was taken with the small-pox, the natural way. She, though very young, was the only assistant I had in taking care of little Maria. But she now required all the time I could spare from Mr. Judson, whose fever still continued, in prison, and whose feet were so dreadfully mangled that for several days he was unable to move. I knew not what to do, for I could procure no assistance from the neighborhood, or medicine for the sufferers, but was all day long going backwards and forwards from the house to the prison with little Maria in my arms. Sometimes I was greatly relieved by leaving her for an hour, when asleep, by the side of her father, while I returned to the house to look after Mary, whose fever ran so high as to produce delirium. She was so completely covered with the small-pox, that there was no distinction in the pustules. As she was in the same little room with myself, I knew Maria would take it; I therefore inoculated her from another child, before Mary's had arrived at such a state as to be infectious. At the same time, I inoculated Abby and the jailer's children, who all had it so slightly as hardly to interrupt their play. But the inculation in the arm of my poor little Maria did not take; she caught it of Mary, and had it the natural way. She was then only three months and a half old, and had been a most healthy child; but it was above three months before she perfectly recovered from the effects of this dreadful disorder."

What a distressed family then, but what a happy one now—*all in Heaven.*

"You will recollect I never had the small-pox, but was vaccinated previously to leaving America. In consequence of being for so long a time constantly exposed, I had nearly a hundred pustules formed, though no previous symptoms of fever, &c. The jailer's children having had the small-pox so lightly, in consequence of inoculation, my fame was spread all over the village, and every child, young and old, who had not previously had it, was brought for inoculation. And although I knew nothing about the disorder, or the mode of treating it, I inoculated them all with a needle, and told them to take care of their diet—all the instructions I could give them. Mr. Judson's health was gradually restored, and he found himself much more comfortably situated than when in the city prison."

TO BE CONTINUED.

May we not all learn a good lesson of piety, forbearance, and self-denial from the above? I lay my pen down—lost in wonder, admiration, and self reproach. The above is Christ-like.

THOS. H. COMPERE.

Antonie, Ark., Aug. 10, 1856.

For the Tennessee Baptist.

Inconsistencies of Anti-Landmarkers.

L.—Well brother A., what do you think of our Landmark move?

A.—Think, why I think it will divide the Baptist Church.

L.—Well, brother A., who do you think will be the cause of this division, us or our anti-landmark brethren? You admit that the Landmark is your private principle, and that we are on the right side.

A.—Why you, of course, will be the cause of the division; for you are forcing a thing that will excite the prejudice of our opponents, and we will not all go with you.

L.—Paul was called a "pestilent fellow," and there was a great confusion; but will you dare say that Paul was the cause? *Those* brother A. who have the *truth* on their side are not the cause of *division*; but it is those who *oppose* the truth. You *admit* that we are on the *right side*—then we cant be the cause of division.

A.—But the time has not come for the Landmark yet.

L.—When will the time come? And how will you know when the time does come? My opinion is, that the time has come to correct a wrong, as soon as we find it out, and have the means of correcting it.

A.—That is true. The time will come for the Landmark, when *we* have *preached* on it to our congregation.

L.—Brother A. do *you preach* on this subject to your congregation? And how can you urge this upon your people from the pulpit—and at the same time invite Pedoes into your pulpit?

A.—No, I do not preach upon the subject, and I do not want it done at my churches.

L.—What! you are not going to advise a course, and then go contrary to it, I hope!

A.—Well, I want nothing to do with the Landmark, and think you all disturbers of Zion's peace that are talking so much about, *Preach to sinners.*

L.—Well, brother A. as you are becoming angry, we will try it in another way, for you evidently feel your inconsistency and contradictions. You admit that the Roman Catholic community is the *mother* of harlots, do you not?

A.—Yes, that is given up, by all, I believe.

L.—The Episcopalians are an offspring of the Roman Catholics, are they not?

A.—Yes, that is too clear to dispute. For Henry the Eighth instituted it in *bigamy*, having married Ann Boylen, when he had a living wife at the same time.

L.—Well, you also admit that the Methodist Society is an offspring of the Episcopalian sect, as Mr. Wesley, its founder, lived and died an Episcopalian?

A.—Yes, that is acknowledged by them, I believe.

L.—All these several sects have the same grand family features—such as infant baptism—sprinkling and pouring for baptism, &c., do they not?

A.—Yes, that will not be disputed by any one, I suppose.

L.—Then the Methodists are the grand-children of the Catholics, are they not?

A.—Well, I suppose we are compelled to admit that; but we do not like to say so; for they do not like to *own* their *old grand-mother.*

L.—Well, brother A, do you invite Episcopalians and Catholics into your pulpit to preach?

A.—Why do you ask such a question? You know I do not.

L.—Well, brother A., what would you think of me, if a tripping young lady were to come to my house, and I were to pay her marked respect, and invite her into my house, and submit to her on all occasions; and then her mother should come along, and I should refuse her admittance, and treat her with disrespect; and, after a little, her old, crippled, aged grand-mother comes along, and I meet her, and order her away, and abuse her, and there is no difference in the three, excepting age, and the improvement of the times?

A.—I should think you would be a very shabby, worthless fellow, and deserve to be frowned upon by all good people.

L.—Well, brother A., are you sure that you are not guilty of a crime of this sort?

A.—Brother L. would you compare me to such a character as that?

L.—Think, brother A., you invite into your pulpit the young tripping Methodist—the mother you refuse—and the grand-mother you spurn and abuse, according to your statements.

A.—It is not an analogous case. You are *ultra in every thing you go at.* There is *no reason* in you any way. *You are always on extremes.*

L.—Very well, brother A., we will drop the subject, as you have acknowledged yourself outdone by becoming angry. Good evening. brother A.

The above is respectfully submitted for the benefit of anti-Landmarkers.

THOS. H. COMPERE.

Antoine, Ark., July 14, 1856.

For the Tennessee Baptist.

African Correspondence.

BROTHER GRAVES:—The interest which invests the Central African Mission, and the relation which your State and ministry are about to sustain towards it, demand from us an attempt to furnish you with such information respecting this newly appropriated country, as we fain hope will strengthen the bonds by which you are about to be united to us;

Although you are not ignorant of the origen of the mission, no doubt your numerous readers would be pleased to hear whatever affect or concern it, either in its incipient state, or the prospects of its future success. And justice compels us to say the first step of the enterprise belongs not to us, but to the missionaries of the "Church Missionary Society,"* who for several years, before, had been occupying different points on the West coast of Africa, and were the better prepared to carry on missionary operations, because of the commercial relations existing between England and the coast tribes. About eight years ago, and near the decay of Badagog, once a flourishing city of the Dahomy kingdom, the missionaries above mentioned, made some important steps towards establishing a station in Abbeoshute, several days journey to the East. They enjoyed greater facilities for such a work than any other people could have had. Logas, sixty miles to the South, was at that time a great slave mart, and so under the influence of vicious and unprincipled men, as to furnish a very serious obstacle to any attempt to penetrate the interior for the purpose of civilizing and improving the condition of the people. The river Agun was considerably infested by robbers, thereby rendering navigation difficult and dangerous. Little after the war at Badagry, a disturbance or civil war broke out in the Logas, about the year 1851, between the slave party and anti-slavery party, which ended in the year 1853, in the discomfure and expulsion of the former. Thus the way was fairly opened up for lawful trade by the establishing of our English Consul, a former attempt having proved unsuccessful; and in a few years favored with several missionary stations. By this time a strong footing had been secured in Abbehosuta by the establishment of several stations, that received their supplies, &c., by the Badagry route. It was in the year 1853, when things stood thus, that brethren Bowen, Dennerd, and Lacy, landed at Logas, and availing themselves of a kind of travel, made their way to Abbeoshuta. Previous to this date, much of the country had been explored in 1850–51, by brother Bowen, and in part, had been occupied during his visit to America, by church missionaries. The object of our missions was to concentrate its funds in Ijoge, as a central point, from which we should conduct our operations, with the aid and advice of the Board, but just at this time suffered severely, in the return of brother Lacy, and the death of brother Dennard. Thus a dark and inscrutable providence over-shadowed our little mission with its lone laborer, toiling for the millions of Africa. At this time it was a little reinforced by another man, and now numbers four missionaries, brother Bowen being on his return to America. Within three years, amid opposition on every hand, and difficulties not easily removed we have planted three stations, one in Logas, one in Ijoge, and one in Oghomishon, respectively occupied by Messrs. Hardin, Clarke and Phillips, and Beaumont. Besides these labors, interesting travels have been made, opening the whole Yorube field before us, and much of this in advance of those who were favored both with the facilities and the time.

Our mission, is not, as you would naturally suppose, unfettered; we are surrounded by men who cling pertinaciously to the "dogmas of the church," and are amply furnished with the *materials* for a guerrilla warfare. This Society occupy at this time some five or six towns, and are attempting with commendable zeal, to stretch their arms in every direction. But imagine not, this is in the least any benefit to us. Our mission has been started and thus far nourished amid their opposition, strange to say, and is too familiar with the nature of its adversay, here and abroad, to suppose that ours will be a dry war. We fall very far short of the many advantages they enjoy for conducting our operations, and are dependent on them for workmen and interpreters. So you may well perceive we are beset by those influences incongenial to us, and unfavorable to the developement and advancement of *our distinctive*, did I say? the peculiar doctrines of the Bible. But as in America, so here, the pure leaven of divine truth, is doing its appropriate work. We have now five members and hope ere long to add to our little band. We are, as you see, my brother, in the beginning of a new and vastly important work, destined from its very position to affect the interests of the many millions of Africa. More than this it is the work of an *eventful period*; the date of the first attempt to carry the glorious gospel to the heart of a mighty continent; to quicken the dormant energies of the second race of man. No doubt, in the absence of proofs, it will appear to many vain and presumptions for me to say, that these small efforts, under the divine blessing, will in coming ages be viewed as giving an important impress to the glorious century in which it is our happy privilege to live. I will bear the infamy of saying so, and await my verdict from the world's grand jury in the year two thousand. My reasons for such an expression of opinion I will give, in the account of the country and people, I propose to give to your readers. And I hope and pray it will have some effect in kindling a desire in your noble state, to aid in a manner commensurate with your christian zeal and known ability, and the vast interests of this growing and promising field.

We rejoice you are sending us your sons and beg you for your prayers, and to enter the list by the side of the State that bears off the palm in the number of sons and daughters she consecrates to the work. Oh! for the redemption of Africa, and a hand in that glorious building which God will rear up even from these dark regions, a praise to the triumphant grace of his *Son.*

Your fellow laborer in the gospel of Christ.

WILLIAM H. CLARKE.

Central Africa, Ijoge, May 22, 1856.

*Missionary Society of Church of England.

For the Tennessee Baptist.

BROTHER GRAVES:—Complaint after complaint is being made, and yet no change. Our Boards, one and all are asking for aid, again and again, and yet no improvement. How is this? In some portions of our land, more property is bought than for years. prosperity seems in some quarters to prevail, and yet the Lord gets no portion, or perhaps "the pence," whilst "the pounds" go for negroes and land. Will the Lord continue his blessings under such a state of things? He withdrew "the early and later rains," from the ancients of this heritage for withholding what was meet, and he may do so to us, as a people.

Our churches need several "sons of Thunder" to stir them up. Oh! for some ancient Evangelist to pass to and fro among our people and stir them up to their whole duty. We want the faithfully preached word, no "stars to draw houses." This has been our bane. Houses are filled to hear chaste and elegant language, beautiful figures; hearers become unfit for the plain, correct gospel preacher, the consequence is, members of churches even, leave their own place to search for something new; letters are called for and pocketed; all sorts of creeds being mingled into one mass. We must have a change. How long, how long, can these things have a being?

Could you, my brother, know how much is needed, you would plead with Baptists to preach the Scriptures, and become of "one faith," as well as of "one baptism," and have the "one Lord." We would then have less grumbling when a brother tells the whole truth. Less calling the word "ultra," more of unity and harmony.

Can a church do its duty when individuals are known to hold letters (from them) and seem to remain outside members? Would it not be well for all churches to examine as to all letters granted, and no information from the holder for a year?—Please reply.

Yours in sorrow, not in bitterness.

AN OLD MAN.

Value of Time.

The Roman Emperor said, "I have lost a day;" he uttered a sadder truth than if he had exclaimed, "I have lost a kingdom."

Napoleon said that the reason why he beat the Austrians was, that they did not know the value of five minutes. At the celebrated battle of Rivol, the conflict seemed on the point of being decided against him. He saw the critical state of affairs, and instantly took his resolution. He dispatched a flag to the Austrian head-quaters, with proposals for an armistice. The unwary Austrian fell into the snare, and for a few minutes the thunders of battle were hushed. Napoleon seized the precious moments, and while amusing the enemy with mock negotiations, rearranged his line of battle, changed his front, and, in a few minutes, was ready to renounce the farce of discussion for the stern arbitrament of arm. The splendid victory of Rivoli was the result.

The great moral victories and defeats of the world often turn on minutes.—Crises come, the seizing of which is victory, the neglect of which is ruin. Men may loiter, but time flies, and life flies on the wings of time, and all the great interests of life are speeding on with the sure and silent tread of destiny. The road to hell "is paved with good intentions." Did we but do *to-day* the good which we propose to do *to-morrow*, how changed would be the face of the world! What groanings and wailings over sin would instantly beat on our sartled ears! What splendid schemes of benevolence would instantly start into consumation! But to-morrow comes; and finds us even more impreparcd for the purposed reformrtion than yesterday; and "thus on till wisdom is pushed out of life." Seize the present: do to-day the possible good of to day, and then to-morrow will bring both a larger field of action, and a richer moral preparation, and life will advance on a perpetually ascending scale of benificence and happiness.

Age.

But few men die of age. Almost all die of disappointment, passional, mental, or bodily toil, or accident. The passions kill men sometimes, even suddenly. The common expression, choked with passion, has little exaggeration in it; for even though not suddenly fatal. strong passions shorten life. Strong-bodied men often die young—weak men live longer than the strong, for the strong use their strength. and the weak have non to use. The latter take care of themselves; the former do not As it is with the body, so it is with the mind and temper. The strong are apt to break, or like the candle, to run; the weak burn out. The inferior animals, which live, in general, regular and temperate lives, have generally their prescribed term of years. The horse lives twenty five years; the ox fifteen or twenty; the lion about twenty; the dog ten or twelve; the rabbit eight; the guinea-pig six or seven years. These numbers all bear a similar propotion to the time the animal takes to grow to its full size. But man, of all animals, is the one that seldom comes up to his average. He ought to live a hundred years, according to this physiological law, for five times twenty are one hundred; but instead of that he scarely reaches, on the average, four times his growing period; the cat six times and the rabbit even eight times the standard of measurement. The reason is obvious—man is not only the most irregular and the most intemperate but the most laborious and hard-worked of all animals He is also the most irratable of all animals; and there is reason to believe, though we cannot tell what an animal secretly feels, that, more than any other animal, man cherishes wrath to keep it warm, and consumes himself with the fire of his own secret reflections.—*Blackwood.*

MODERN DISCOVERIES CONFIRMING SCRIPTURE.—At a recent meeting held in London for the purpose of establishing a museum for the illustration of the holy Scriptures, Sir Henry Rawlinson, distinguished for his researches at Nineveh, said that he had been enabled to trace Oriential records by means of the monumental inscriptions now in the British Museum, from the time of Abraham's departure from Ur of the Chaldees, down to that of Alexander the Great, a period of two thousand years; and that whenever the course of the history came into contact with that of Jewish people, there was an absolute coincidence between these records and the details of Scripture—the same names, the same succession of kings, the same facts.

LOSS OF A NAIL.—The Queen of Spain was recently robbed of several costly relic boxes set with rich brilliants. Among the missing relics is a nail from the cross of Christ (!) which for eight centuries has been in possession of the kings of Spain, and which has influenced them to pardon two condemned criminals on Good-Friday. When she knew of her loss she wept bitterly, saying, "I would have consented to lose my most costly crown, could I have preserved this precious nail, my constant consolation!" How much better to have trusted to Him who died upon the cross for consolation, rather than to a senseless fictitious nail.

IMBECILITY OF THE SULTAN.—It is said that the Sultan has almost reached the limit at which he can no longer be held responsible for his actions. The life which this unhappy sovereign has led from boyhood, has made him, at thirty-three years of age, not only prematurely old in body, but almost prostrate in intellect. All energy of will is gone; how long understanding will remain is a question which no one can answer. He is entirely ruled by a race which it would be an insult even to Naples to call a Camarilla. His wives, eunuchs, his pipe-bearers, his daughters, do with him whatever they please. He has fits of rage—his hours of despondency. He changes his mind as often as those who surround him urge him to change it. Such is the sovereign who at this time of danger and transition governs the Turkish Empire, just saved from the grasp of a hostile potentate, and still occupied by the armies of two powerful allies.—*Times.*

ORIGIN OF THE FLOWER "FORGET ME NOT."—Mills in his work upon chivalry, mentions that the beautiful little flower 'Forget me not," was known in England as early Edward the Fourth, and in a note gives the following pretty incident:—Two lovers were loitering along the margin of a lake, on a fine summer's evening, when the maiden discovered some flowers growing in the water, close to the bank of an island some distance from the shore. She expressed a desire to possess them, when her knight, in the true spirit of chivalry, plunged into the water, and swimming to the spot, cropped the wished-for plant; but his strength was unable to fulfill the object of his achievement, and feeling that he could not regain the shore, although very near it, he threw the flowers on the bank, and, casting a last, affectionate look on his lady-love, said, 'Forget-me-not!' and was buried in the water."

DIMENSIONS OF THE AMERICAN LAKES.—"The measurements of our fresh water seas are as follows:

The greatest length of Lake Superior is 335 miles; the greatest breadth is 160 miles; mean depth 988 feet; elevation 627 feet; area 32,007 square miles.

The greatest length of Lake Michigan is 360 miles; its greatest depth 180 miles; mean depth 900 feet; elevation 687; area 23,000 square miles.

The greatest length of Lake Huron is 200 miles; its greatest breadth 160 miles; mean depth 800 feet; elevation 574 feet; area 20,000 square miles.

The greatest length of Lake Erie is 250 miles; its greatest breadth is 80 miles; its mean depth is 200 feet, elevation 555 feet; area 6000 square miles.

The greatest length of Lake Ontario is 180 miles; its greatest breadth is 65 miles; its mean depth is 500 feet; elevation 252 feet; area 6000 square miles.

The total length of all five is 1,584 miles; covering an area of upwards of 90,000 square miles.

The Tennessee Baptist

GWIR YN ERBYN Y BYD.
TRUTH AGAINST THE WORLD.
Motto of the Welsh Baptists.

NASHVILLE, TENN.
SATURDAY, OCTOBER 11, 1856.

At Home.

We have but fairly settled down into our long deserted chair, having reached home just as our last paper was going to press.

We send a kind greeting to all our old subscribers, and to the hundreds of new ones added since our departure. We are satisfied that you have not missed us, so well has our paper been conducted by brother Pendleton. Nor should we feel in the least jealous should you ever feel disappointed in exchanging his editorials for our own. We are frank to confess that we always prefer his. Will brother P. accept our thanks for the additional labor he has bestowed upon the Baptist during our absence, and especially for his new series of articles, Conversations on the Acts? Will he not continue them through the entire book?

We will now address ourself to our editorial duties, *con amore*. In a few issues we will have all delayed business fully brought up, and correspondents all answered.

Answer to a Score of Letters.

Owing to the large amount of labor connected with the periodical and book publications of the Publishing House pressing upon us this fall, we are under the necessity of declining the many invitations to visit associational meetings, and aid in special efforts, which we find upon our table waiting our return. If the publications of the Publishing House are promotive of the interests of the truth and of the denomination, then shall we best serve the cause by laboring at the desk the ensuing six months at least.

The 2d volume of Theodosia is now passing through the hands of the stereotyper, and we hope in a few weeks to put it to press. It is a continuation of the story, in "Twelve days' travel in search of the Church." We think it a more powerful work than the 1st part. It will be read with interest and profit.

Several of our tract publications are out, and they must be revised and stereotyped. A new and revised edition of "An Old Landmark Reset," will be ready for orders in a few days.

Orchard's History of English Baptists.—We received the manuscript of this work when in New York, and to pass it through the press with the work the author has entrusted to us, will require our constant labor for the ensuing four months. We do not know how we can serve the denomination more efficiently than by presenting it with this valuable contribution to its history.

Providence permitting, by the first of April we shall have such an addition to our catalogue of denominational books as will delight every Baptist heart.

Orchard's Portrait!—We received brother Orchard's "Sun picture," and put it into the hands of those celebrated engravers, Capewell & Kemmel, New York, for a magnificent steel plate engraving.

It is one of the finest faces we ever saw. The head is large and finely balanced, and lightly covered with gray hair, and a dark eye that is still burning with intellectual fire. Strength, conscientiousness, and unblenching firmness characterize the head, and they have his religious life.

This servant of God—this most eminent and almost only historian of the Baptists, is homeless and penniless. We propose to send him a sum, as much before the first of next January as possible, sufficient to purchase him a snug little cottage, in which to pass his old age in comfort, and in which he and his faithful and suffering companion may comfortably die.

The sum of $1000 will do this, and the sale of 1075 engravings at $1 will raise and send the means to him. The plan is before you. Every brother and sister sending $1 shall receive in return a steel plate engraving of brother Orchard, and the money acknowledged in the Baptist and appropriated to the "Orchard Home Fund." If we cannot send him $1000, let us send him $500.

What Baptist will not ornament his or her parlor with the portrait of this great historian, upon these terms. Send the $1 *without delay*.

Our columns are again open to Mr. Johnson of Atlanta. We should much prefer for him to proceed until he is through with his proofs to sustain his propositions. Then he can return and review any remarks we may make as they pass through this paper, and we will reply if there is an occasion. We are willing to give him six months from this date, provided his articles are courteous and relevant to the points to be proved.

Trifles of Travel and Items Itinerant.—No. 1.

Upon reaching Memphis, and finding that the National did not leave for several days, we accepted the invitation of Elder C. K. Hendrickson and lady, to spend the intermediate time with them, six miles in the country.

We found their home a rural paradise, an island of beauty, in the bosom of a deep forest of giant trees, plainly indicating the strength of the virgin soil. Surely if any minister ever had any temptations to exchange the onerous duties and responsibilities of the pulpit for the delights and returns of agriculture, brother Handrickson has them. It is known that he has resigned the charge of the 1st Church in Memphis; and many think that the attractions of the "farm," and a love of ease influenced him. But no one has any reason to conclude so. It is unnecessary to explain at length: suffice it to say that, brother H. married a most excellent woman for his second wife, who most unfortunately for him was a member of his own church—and there is a proverb abroad, something like this: (which we never yet knew to fail,) "It costs a minister his pastorship to marry in the bounds of his own church or congregation." We found in brother H., the same devotion to the cause of his Master, and still earnestly laboring in the ministry for its upbuilding, with the 1st church, a part of the time, as a supply, and in rearing up a new interest in his own neighborhood—not only in the pulpit, but in the Sabbath school. His labors have already been a great blessing to the neighborhood. We have few ministers who possess the pulpit talent and power of brother H., and should not the pastoral relationship with the 1st church be resumed, we hope some point of influence will secure his services.

Tuesday came—and with a fall packet, upon which was a pleasant company of tourists, bound with us for the white mountains and Nahant, via the Lakes, the falls, the rapids and Canada. We waved adieu to our Memphis friends and steamed up the river.

Mem.—River low, weather hot, state-room small, and heat and mosquitoes intolerable.

Cairo.—Reached Cairo, Wednesday morning, three o'clock. Only one hotel—which was too independant to furnish us a runner, servant or light to guide our steps to it. We succeeded in finding it, crowded full, with not a bed or pallet to spare; we walked in without invitation and took possession of the dining room, and waited for the morning—some walking—some on chairs, and some stretched upon the top of the table.

Mem.—A poor breakfast and large bill—left at 7 o'clock for Chicago. [illegible]

Illinois Central Railroad—Prairies.

From Cairo to Chicago by rail is 379 miles, by the book and not much less than 1000 by the body; the road is the roughest and most uncomfortable one on the continent, doubtless. It is out of all question. There is no good excuse for it; the country almost as level as a floor, and the ground firm. We are told that it was laid in extreme haste, and the rolling stock put upon it before it was settled. It ought to be rebuilt, or repaired, or avoided by the traveling public—or run for the benefit of dyspeptic persons. This road as an American work deserves a word of notice. It is one of the most collossal enterprises ever undertaken by a private company, unless we except the Southern Pacific Rail Road, which may be said to be undertaken.

The Illinois Central Rail Road, with its branches is 731 miles in length. This gigantic enterprise was commenced some years back, and was opened on the 1st of January, 1855. It received from government, aid in the shape of land, to the amount of 2,578,800, which were valued some time back at $14,000,000. A portion of this land has been sold; the balance now, considering the improvement in the condition of the State that has been mainly brought about by the Railroad, is probably worth far more than the sum at which the whole was valued. Though the road is finished, seventy-five per cent. of the subscriptions on the stock are yet uncalled for; and it is expected by friends of the enterprise, that improvement in the value of the land will take place so rapidly as to present the shareholders some day with a road free of expense, that shall have cost them only 20 to 25 cents on the dollar. The Illinois Central starts from Cairo, at the mouth of the Ohio, and runs through Illinois in a northerly direction, to the southern terminus of the Illinois and Michigan canal: from thence branches diverge, one to the lead region at Galena, another to Chicago, where it meets the great Eastern roads, running to the Atlantic. At Cairo, the Illinois Central connects with Southern lines to Mobile and New Orleans and the Mississippi steamers. When all these lines are completed, it will be possible for a traveler to leave the lakes on Monday morning and take his coffee on the Gulf of Mexico on Wednesday morning; and at an expence which would barely defray the cost of a journey from Dublin to London, or Paris to Berlin.

We were not forcibly struck with the lands in sight of the road—though unquestionably rich, yet, comparatively unwooded and unwatered—unsheltered alike from the scorching heats of summer, and the bleak winds and sweeping storms of winter. We should prefer a farm in the winterless latitude of Southern Texas.

But the Prairie! the far stretching and apparently boundless prairie! a waterless ocean! we cannot pen our thoughts of it here. One has felt our emotions:

"Oh! the mighty prairie! stretching
Like a green and silent sea,
Vast and awful in its reaching,
Vague as far futurity.
Vast! the swelling mind to fill it,
Struggles vainly to be free;
Vague! press down your heart and still it,
Aching with its mystery."

Chicago—Friday morning, 3 o'clock.—After a nap of four or five hours, we ordered a carriage for a drive around the city. What a change since our former visit, in 1843! It was then a small town, and pretty well possessed by the Dutch, Swiss, Swedes and Norwegians. It has now about 100,000 inhabitants, and growing with unexampled rapidity. The streets in almost every direction were quite blocked up with building materials, and the air was filled with the crack of uncounted hammers, and the click of the chisel and the trowel. We could but recall the description of the building of Carthage under Dido:

"Instant ardentes Tyrii; pars ducere muros,
Molirique arcem et manibus subvolvere saxa,
Pars optare locum teate et concludere sulco
* * * * * * *
Hic portus alii effodiunt; hic alta theatris
Fundamenta locant alii, immanisque columnas
Rupibus occidant, scenis decore alta futuris."
* * * * * * *
Fervet opus, * * * *
En. Lib. 1. *p* 523.

Chicago is to be, unquestionably, a larger city than it now is, but by no means so large as some suppose.

We did not have time to hunt up and make the acquaintance of our editorial brethren Church and Smith of the "Times," and gather from them denominational items of interest. We see from their paper that, "the offer of two acres of land, made by Judge Douglas, near the southern limits of Chicago, of the site for a college is to be accepted. The subject has received some consideration at the meetings of the Associations, it has been brought to the notice of the Baptist churches in the city, and of the citizens generally, and they say:

"The result of all these inquiries has been such as to encourage those into whose hands this work seems to have providentially fallen, in proceeding to take a more decisive step. A meeting has been held of the gentlemen named in the Article of Conveyance, as a Board of Corporators, and by them the offer of Judge Douglas has been formally accepted. In this acceptance, they engage to found in Chicago a first class University, locating it on the land donated, with buildings to the value of $100,000, to be erected within five years. Beyond these there are no conditions, and even these Judge Douglas has pledged himself to change, if the Board so desire. The name of the University, its Faculty organization, its administration and course of study, are left without interference on the part of the donor. The work has thus been undertaken, and, we doubt not, with the determination to test its practicability in the fullest manner."

We see that $150,000 have already been made up principally, by the 1st Church in Chicago!!

Gregg & Co's. Bookstore is the literary head quarters of Illinois Baptists. This house at first small, has grown up with the city, and the West, and now does an immense business. It is to the North West what we are endeavoring to make the South Western Publishing House, to the South West.

Failing to get a boat going round the upper Lakes, we took our seats in the cars of the Michigan Central Rail Road for Detroit.

Swaltering dust, choked in the shut up cars, we were whirled on at a high speed through an uninviting country, deciding that the locomotive whilst it almost annihilates distance, has destroyed the romance of travel.

The silent glen, the sunless stream,
To wandering boyhood dear,
And treasured still in many a dream,
They are no longer here:
A huge red mound of earth is thrown
Across the glen so wild and lone,
The stream so cold and clear
And lightning speed and thundering sound
Pass hourly o'er the unsightly mound.

Nor this alone; for many a mile
Among that iron way,
No verdant banks or hedge rows smile
In summer's glory gay;
Though chasms that yawn as though the earth
Were rent in some strange mountain-birth,
Whose depths exclude the day,
We're borne along at headlong pace,
To win from time the wearying race!

The wayside inn, with homelike air,
No longer tempts a guest
To taste its unpretending fare,
Or seek its welcome rest.
The prancing team, the merry horn,
The coal fresh road at early morn,
The coachman's ready jest;
All, all to distant dream land gone,
While shrieking trains are hurrying on.

Yet greet we them with thankful hearts,
And eyes that own no tear,
'Tis nothing now, the space which parts
The distant from the dear;
The wing that to her cherished nest
Bears home the bird's exulting breast,
Has found its rival here.
With speed like hers, we too can haste,
The bliss of meeting hearts to taste."

Resting on the Sabbath at Detroit, we took passage in that most superb of lake boats, "The Plymouth Rock," for Buffalo—Lake Erie and Niagara falls have become trite subjects and we pass them.

We were impressed with the changes that are going on at the falls. The fall of the table rock and a large portion of the contigious cliff, since our last visit, has altered the Canadian side materially.—We copy a history of that occurrence from our guide book, and the authors remarks (himself an old guide) about going under the remaining rocks and the Falls. We shudder even now, to think of our rashness in venturing to the extremest verge of that overhanging rock, toppling as it then was, and just ready for its fearful plunge into the abyss.

Fall of Table Rock.

"On the 26th of June, 1850, our citizens were startled with the report that Table Rock had fallen. Many of us instantly repaired to the place, to witness, for ourselves, an event we had long expected. What a chasm! What a tremendous crash! The rocks heaved, the earth trembled for a moment, as if collecting her mighty energies to heave from her bosom this cumbersome load, and hurl it, in spite of all resisting power, into the dark, yawning abyss below, which like an enraged monster of the deep, devoured all at once, and whose voracious jaws are widely distended for another meal. Nearly half an acre, 200 feet long, 60 wide, and 100 thick, fell into the river, and almost every particle disappeared from sight. The noise produced by this fallen rock, was something like the rumbling of an earthquake. It was heard four or five miles on each side of the river. There was some fifteen minutes pause, the earth was again in motion, and then another crash. The ponderous load rolled with the velocity of lightning and sunk far down into the deep below. Fortunately, no lives were lost, though some forty or fifty persons were standing upon the rock but a few minutes before. A blind man who sells veiws of different cities and the Falls, felt the rock to move, and succeeded in reaching a place of safety, just in time to escape the headlong plunge.

An omnibus was placed upon the rock for the purpose of washing it—two persons were inside—they jumped for life, and were saved. The horses were taken off to feed. It went over and not a fragment was ever seen. A gentleman and lady were below; several tons fell in the path, directly before them; they hastened to the top of the bank, and the whole went off at once. In 1818, a portion of Table Rock fell. In 1828, a large mass fell from the centre of the Horse Shoe Falls. Another mas fell, connected with Table rock, and extending under the sheet of water toward the point of the Horse Shoe, about 150 feet long, 50 wide, and 100 deep, carrying with it a canal boat, that had lain on the verge of the Horse Shoe, for months. Thus nature, not satisfied with what she had done, moved on, silently but triumphantly, to destroy her own works. But the natural cause, the *modus operandi* of these rocks falling, is the shale and marl below. These, by the action of the spray, frost, and the atmosphere, wear fastest at the bottom: and when they project sufficiently far to throw them beyond the perpendicular line of descent, they crack and fall of their own weight. Hundreds of instances about the Falls, strikingly exemplify these remarks. There is one on the American Fall, near the shore. Another is seen from Luna Island, extending in a fissure toward the centre of the American Fall: and a third is noticed a few rods from the Tower toward the centre of Horse Shoe.

A Fissure in the Remaining Part of Table Rock.

"This commences near the Stairs, leading back from the edge about three or four rods, and varying in width from three to fifteen inches. It is about 175 feet long, and 80 deep, and is seen and pointed out by almost every traveler who visited Table Rock. The portion which remains poises, apparently, upon a mere point, and is destined to fall, as these waters are to roll, and it may go before night; but how long it will last, no mortal, this side of the other world, can tell. The citizens on that side have oftened threatened to put a blast into this crevice, and blow the whole off together, which might easily be done. The visitor will be urgently importuned to go under the sheet of water by runners who are employed for the purpose, and if he wishes to do so he will judge of its safety, for himself, after taking the above facts into consideration. Dresses and a guide will be furnished at either of the Houses, at an expense generally of 50 cents. There are not as many who go under the sheet of water since, as before the rock fell. My own opinion is, it is not safe. Formerly, when the writer acted as a guide, he had accompanied parties under the falling flood more than a hundred times, at different periods; but no inducement could prevail upon him to go there now, though perhaps he has as much nerve as most men, yet in his opinion the risk is too great, to effect so little. It is true, there is an indescribable something in some persons, perhaps the name of being under Niagara, which gives this impulsive desire; but when the novelty has passed, this anxiety has passed with it, and the writer has never known the person who wished to return there the second time. There may be exceptions, but they have not come to his knowledge.

While on the subject of falling rocks, it may be proper to remark, that rocks which lay so thick below the American Fall, have unquestionably all rolled, at some period, from the high bank. This remark, in the opinion of Professor Lyell, and other geologists, holds good in every place, where large rocks are seen at the bottom of the Fall In 1816, a rock fell just above the museum (Canada side,) 160 feet long, 40 wide, and 60 thick. The same year a large rock, weighing several hundred tons, fell near Biddle Stairs, on the West side of Goat Island, carrying with it, in its fall, a part of the roof of the Stairs. In 1818, immense quantities of rock fell between Biddle Stairs and the Horse Shoe Fall, blocking up the path and rendering it difficult to get to the water's edge. We have time to mention but one instance more.

Sunday afternoon, Feb. 2nd, 1852, a portion of the precipice near the Tower, on the South side of Goat Island, fell with a mighty crash. This portion extended from the edge of the Island toward the Tower, being about 125 feet long, and about 60 feet wide, of a somewhat elliptical shape, and reaching from the top to the bottom of the fall. The next day, another piece, triangular, with a base of about forty feet, broke off just below the Tower.—But the next great performance was the most remarkable. Between the two portions that had previously fallen, stood a rectangular projection from top to bottom of the precipice. This immense mass became loosed from the main body of the rock, and *and settled perpendicularly about eight feet*, where it now stands, an enormous column, two hundred feet high, by the dimensions above. The severity of the winter, and the long continuance of the intense cold, have doubtless produced these results. They are splendid exhibitions of the power of frost, in releasing this mass of rock from its kindred stratum. It held it within its cold embrace for a moment, then hurled it, with the might of a giant, into the chasm below. And they strikingly exemplify the position of Professor Lyell, in reference to the recession of the Falls."

TO BE CONTINUED.

Conversations on the Acts of the Apostles.

NUMBER V.

Mr. Bell.—In the close of the last chapter (the fourth) we are told that the disciples threw their property into a common stock. It seems that this was a prudential arrangement and not one of divine appointment. Can you give any good reason for this view of the matter?

Mary.—It appears from Peter's remarks to Ananias and Sapphira that they were under no obligation to give up their possessions—that they might have retained them unsold if they had chosen—and that after they were sold, they might have kept the price paid them.

Mr. Bell.—Wherein then consisted their sin?

William.—In their hypocrisy. It was optional with them to retain their land, or to sell it, and give a part or all of the proceeds to the Apostles for the benefit of the christian fraternity; but they were highly culpable for pretending that they had given all when they had kept back part of the price.

Eliza.—I thought their sin consisted in lying.

Mr. Bell.—All hypocrisy is lying. The essence of lying consists in making a false impression with a view to deceive. This the hypocrite invariably tries to do. Who instigated Ananias to speak falsely?

John.—Satan, the adversary of God and man.

Mr. Bell.—Is there any proof in this connection that the Holy Spirit is divine—is God?

James.—Yes, sir. In the 3d verse Peter asks Ananias why Satan had filled his heart to lie to the Holy Spirit, and in the 4th verse he says, "Thou hast not lied to men, *but to God*."

Mr. Bell.—Very well. I am glad you notice so closely. I have no doubt there are many persons who have read this chapter a dozen times without observing this incontrovertible proof of the divinity and personality of the Holy Spirit. Is there any thing in these verses which indicates that Satan has no power to compel men to sin?

Ellen.—If there is, it has escaped my notice.

Mr. Bell.—If Satan could compel men to sin, would Peter have said, "Why has Satan filled thy heart to lie against the Holy Spirit?"

Mary.—I think I understand it. If Satan possessed compulsory power such a question would not have been asked, but it is implied that Ananias with perfect voluntariness acted out the suggestion of Satan. I suppose the commission of sin involves choice.

Mr. Bell.—What became of Ananias and Sapphira?

William.—They were miraculously deprived of life—cut off in their wickedness—and great fear came upon all who heard of the fact.

Mr. Bell.—If unworthy members intruded themselves into the church at Jerusalem, it is not strange they get into our churches now. But if all who are guilty of hypocrisy and lying were to meet the fate of Ananias and Sapphira, numerous would be the occasions for burying the dead. Poor Ananias and Sapphira! I imagine they troubled themselves in making arithmetical calculations and their covetousness prompted these calculations. They thought, I suppose, that they with others would live on the "common stock," and that the part of the price kept back would at some time answer valuable personal purposes. They no doubt concluded it would be to their advantage to give up a part of their property and live on the common fund, retaining, in the meantime, a portion of "the price of the land."—Were the labors of the Apostles successful at this time?

John.—Remarkably so. "Believers were the more added to the Lord, multitudes both of men and women."

Mr. Bell.—How do you think believers were added to the Lord?

Mary.—By a public profession of christianity.—Believers were added to the church on Pentecost—here they are said to be added to the Lord. There is no contradiction. The Lord Jesus is the Head of every gospel church. He is the Lord of every congregation of baptized disciples. Those, therefore, who take upon them his name in baptism are visibly and openly added to the congregation, and also to the Lord of the congregation. They are joined to the Lord in heart when they believe in him, but they are by profession added to the Lord when in baptism they publicly avow their allegiance to him. Hence it is said, "*Believers* were the more added to the Lord," &c. They first believed, and were then added to the Lord.

Mr. Bell.—That will do. I see Mary has bestowed some thought on the import of the baptismal profession. What impression did the success of the Apostles' labors produce on "the high priest, and those who were with him?"

Eliza.—They were filled with indignation—laid hands on the Apostles—and put them in prisen.

Mr. Bell.—Who opened the prison doors?

Ellen.—"The angel of the Lord," who also said to the Apostles, "Go, stand and speak in the temple to the people."

Mr. Bell.—Did the Apostles obey the command?

James.—"They entered into the temple early in the morning, and taught."

Mr. Bell.—What did the "captain with the officers" do?

John.—Brought the Apostles before the Jewish Council.

Mr. Bell.—What question did the Council ask them?

Mary.—"Did we not straitly command you that ye should not teach in this name?"

Mr. Bell.—What did the Apostles say in reply?

William.—The more I think of their answer the more I admire it. They said, "We ought to obey God rather than men."

Mr. Bell.—O that all professors of religion would adopt this sentiment! How many unauthorized practices would be immediately discontinued! Alas, how many think they are obeying God, (perhaps they think so,) when they do nothing to please him. Their great desire is to please themselves, and to please men. Peter seems not to have aimed to please the Jewish Council. What did he say?

John.—"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree."

Mr. Bell.—Peter availed himself of every opportunity of charging the murder of Christ on its perpetrators. For what purpose did he say God had exalted the crucified Jesus of Nazareth?

James.—"To be a Prince and a Savior, to give repentance to Israel, and forgiveness of sins."

Mr. Bell.—Why do you think the terms "Prince" and "Savior" are connected together?

Mary.—I have always supposed the connection was intended to indicate that Jesus governs those whom he saves. Wherever he acts as a Savior he acts as a Prince. Those who are saved by him must submit to, and obey him.

Mr. Bell.—You are no doubt right. Many, however, would willingly receive Christ as a Savior, who are not willing to receive him as Prince. Alas for them. They can have no Scriptural hope of heaven. What do you understand by the expression, "to give repentance to Israel and the forgiveness of sins?"

John.—Will you please explain it to us? I doubt whether any of us can.

Mr. Bell.—The law knows nothing of repentance and forgiveness. Its language is, "obey and live—disobey and die." It does not say, "repent that you may be forgiven." Repentance and forgiveness are gospel doctrines. They emanate from the cross. The gospel alone brings to view a repentance available on account of its connection with the remission of sins. Through the mediation of Christ alone are secured the influences necessary to the production of repentance, and through the same mediation is granted the forgiveness of sins. Hence Christ is exalted "to give repentance and forgiveness of sins." Observe, repentance and forgiveness are his gifts—mediatorial gifts—dispensed by the Mediator's hands, because procured by the Mediator's blood. "When he ascended up on high he received gifts for men, even for the rebellious, that the Lord God might dwell among them." In these gifts are included repentance and forgiveness, and they must be bestowed on sinners, the rebellious, before the Lord God can, consistently with his majesty and glory, dwell among them.

Did the council think of putting the Apostles to death?

Mary.—Yes, sir, but they were deterred from their purpose by the judicious advice of Gamaliel.

Mr. Bell.—Who was Gamaliel?

William.—He was a Pharisee, a doctor of the law, a man of high repute among the people. He was the celebrated instructor of Saul of Tarsus.

Mr. Bell.—What was Gamaliel's advice?

John.—To let the Apostles alone, expressing it as his opinion that if God was on the side of "these men," the cause they were advocating would be successful, but if not, that it would fail. He referred to Theudas and Judas of Galilee, who drew away many people after them, but were defeated in their enterprises. He perhaps thought and hoped that the christian sect would be speedily exterminated. But, said he, "if this counsel or this work be of God, ye cannot overthrow it; lest haply ye be found to fight against God."

Mr. Bell.—Then it seems that to oppose the work of God is to fight against God himself. This is an awful thought. I think I have sometimes seen *fighters* against God in times of religious revival.

Did the Council concur with Gamaliel?

James.—It is said, "And to him they agreed." The Apostles, however, were beaten and commanded not to speak in the name of Jesus.

Mr. Bell.—The members of the Council did not probably think that in beating the Apostles and commanding them not to speak in the name of Jesus they were fighting against God. Preventing the Apostles from speaking in the name of Christ would have been the most effectual way of arresting the progress of the christian cause. What did the Apostles do when they departed from the presence of the Council?

Mary.—They rejoiced that they were counted worthy to suffer shame for his name.

Mr. Bell.—What a sublime sentiment! They had such exalted views of Christ that they not only considered it an honor to be his disciples, but regarded it as a privilege to be reproached for his sake. I know of no fact more indicative of strong attachment to Christ.

Did the Apostles regard the prohibition of the Council?

Eliza.—No, sir. "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Mr. Bell.—Truly they acted out their own principle: "We ought to obey God rather than men."

J. M. P.

BIBLE READINGS.

1 Tim. 1: 5, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."

"A pure heart"—true, honest, sincere. "A good conscience"—one void of offence toward God and man. "Faith unfeigned"—real, genuine confidence in the promises of God. The end or design of the commandment, or word of God, is to produce all these.

1 Tim. 2: 9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array."

The Bible is a perfect code of morals and manners. "Modest apparel." Young christian women are often tempted to follow fashions contrary to the spirit of this injunction. Though they should never affect singularity in dress or manners, they must *dare* to be singular, rather than violate any law, either of the New Testament, or common sense.—"Shamefacedness"—a delicate sense of propriety, with an occasional blush, gives a charm to female society, especially the younger portion, which nothing else can. "Sobriety"—the opposite of levity. Every feeling of the heart, as well as every act of the life, should be measured by the perfect law of Christ. "Gold, pearls, costly array"—costly array is a somewhat indefinite phrase; things regarded very plain and economical by some, would seem very extravagant to others. Not so with gold and pearls; all know exactly what they are; but no one need be told that this Scripture is practically ignored throughout christendom. What would a heathen think on entering one of our sanctuaries, after reading this admonition? Would he not think us guilty of doing effrontery in presenting ourselves before God, as an assembly of worshippers, all bedecked with jewels of gold and pearls?

1 Tim. 3: 4, "One that ruleth well his own house, having his children in subjection with all gravity."

Perhaps no other item in this list of the qualifitions of a bishop, is so often overlooked as this.—Good and faithful men, who would hazard their lives in the cause of Christ, practically forget their duty to their own houses. Every nerve is exerted in promoting schemes of benevolence; every care is for the extension of the Redeemer's kingdom; while the lawlessness of their own children exerts a counter influence that sometimes overbalances all their efforts to accomplish good.

1 Tim. 4: 15, "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all."

"Meditate"—think, reflect about them. "Wholly"—the work of the ministry is of such magnitude and importance, that "angels that excel in strength" might well exert every nerve in its accomplishment. Even the Son of God gave himself *wholly* to this work. Such ministers as *voluntarily* give their time to secular pursuits, do not magnify their office. They do not feel the full weight of its importance. Those churches that allow their ministers to labor with their hands to provide bread for their own houses, are recreant to the high trust reposed in them. "That thy profiting," etc.—when a man who has as much sense as ever minister ought to have, gives himself wholly to study and to the work, his profiting, improvement, is visible to all.

1 Tim. 5: 20, "Them that sin rebuke before all, that others also may fear."

Faithfulness requires a minister to rebuke sin in whomsoever it may be found. No worldly position or influence, should shield a man from merited rebuke. The influence on others is salutary.

1 Tim. 6: 7, "For we brought nothing into this world, and it is certain we can carry nothing out."

Men toil and strive, year after year, to amass wealth, forgetting that they cannot carry any of it with them into the unseen state, into which they are at any time liable to enter. They are accustomed to feel that it gives them "position" with their fellow-men, and they cannot realize that in the judgment-day, they will stand on a level with the poor slaves, who do their bidding, with this advantage on the part of the slaves, that "to whom little is given, of them little will be required." "They toil of heirs they know not whom;" but probably for such as long for the inheritance, even at the expense of the life of the giver.

The wealthier portion of church-members very rarely contribute to the cause of Christ in proportion to their means. Scheme after scheme of benevolence, may be presented to them, but they cannot give up their idols of gold and silver, no, not even after providing for every real and every imaginary want.

Mary.

☞ He who sedulously attends, pointedly asks, calmly speaks, cooly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.

The readers of the Baptist will remember that only a few weeks ago an account of brother Walker's union with a Baptist church was published. Mr. McFerrin, in noticing the fact, said there was a "screw loose"—that brother Walker's mind had been "strangely exercised," &c. I certainly understand him to have reference, to say the least, to incipient derangement. The following letter from brother W. to Mr. McFerrin, copied from the Western Recorder, speaks for itself. It is intensely ironical, and bears no mark of insanity. Is it not strange that Methodist preachers are just what they ought to be mentally and religiously till they become Baptists?

J. M. P.

From the Western Recorder.

Rev. J. B. McFerrin.

Dear Brother.—In the Christian Advocate, of September 4th, I find a notice of my joining the Baptist Church: which notice is followed by some remarks of your own, which I find are totally misunderstood, by some of your readers; and, as they may injure you to some extent, I feel that it is my duty to show, with such feeble ability as I now possess, your object in making said remarks. You, with the utmost kindness, as I understand you, inform the public, that my "mind has been strangely exercised for several years." In common with others, I understand you to mean that I am laboring under mental derangement. Now, brother McFerrin, would you believe it, I have heard some say, that such language, used in reference to an unoffending man, is a gross insult. But, surely, those who object to your remark, forget that your amiability of disposition precludes the possibility of your saying any thing with the design of wounding the feelings of a "weak brother." All the acts of your past life indignantly hurl back the unfounded supposition. Further, these fault-finders ought to know from this consideration, that you did not intend to insult me. Men who are in my deplorable condition, are reckless with respect to the opinions of others; and hence, no sane man, much less a christian, would think of trying to insult them.

Have I not now, brother McFerrin, cleared you of that charge?

Others say, that to bring a charge of insanity against any man without the strongest proof, is an act of unmitigated meanness. This, I, of course, admit. But, then, I tell them that you have proof which is perfectly satisfactory to you—that you know that I do *ex-animo* reject infant baptism, and believe that immersion is essential to Christian baptism. I tell them that you had no thought of being offensive in your remarks; that I have no doubt you most religiously believe that Carson, Judson, Campbell, and Neel had "a loose screw" in their heads—that I have no doubt that you entertain the same opinion respecting Dr. McAllen, who has the hardihood to say, that the Bible Union version of the Bible, so far as it goes, is superior to all others. Should the good Doctor go a step farther, and join the Baptist church, you will, of course, brother McFerrin, feel authorized to publish the fact that he has fallen into a state of mental imbecility. It is strange, sir, that any of the readers of the Advocate should think you mean to be insulting by such remarks; or, that you display any meanness in them. They should have learned, long ago, that this is merely a way you have of speaking of men, who do not agree with you.

But, sir, they say the publishing of a man's mental derangement to the world, when perhaps it might otherwise be concealed, must distress and injure his family, through their entire lives. True, this may be so, but they should recollect, sir, that it is impossible for you to take an interest in the happiness of every man's family—that you have your own to take care of, &c. Besides all this, sir, they ought to recollect that you are a religious editor—that you are conducting a paper for the good of the public, and consequently cannot be influenced by matters which relate merely to a few individuals.

Others, brother McFerrin, are of the opinion that you wished to destroy my influence among the Baptists. Now, sir, those who take this view of the matter, know very little, I presume, of the high and holy responsibilities which devolve upon a religious editor. In brighter days, (before I was overtaken by this sad visitation,) when you spoke of me as an intelligent and highly esteemed brother, I thought it was the duty of a religious editor to guard the public morals, and prevent, if possible, men of bad hearts and weak-heads, from leading the public astray. I thought, sir, he should feel a deep interest in the welfare of sister churches—that if he should know that a deranged preacher had withdrawn from his church and joined another, that it was the duty of the editor to lift a warning voice, and put the sister church on her guard, lest such a preacher should injure her and retard the cause of Christ. And, I think I see, even now, feeble as my mental perceptions have become, the propriety of this course. Since I joined the Baptists, I have been strongly importuned to take the pastoral care of several Baptist churches. These "calls" were based on the assumption that I was a sane man. Had you, brother McFerrin, made this fact known before I left the Methodist church, (you know it was kept concealed as long as I remained among you,) these good Baptist brethren would have been saved the mortification of calling a deranged man to minister to them in holy things. As it is, they should feel deeply indebted to you for your kindness; for, I doubt whether any other religious editor in the United States would have acted in a manner so magnanimous.

But the most ridiculous remark, brother McFerrin, that I have heard about your article, is this: "McFerrin is full of wrath, because a Methodist preacher has joined the Baptists; and to vent his spleen, he has hatched the story about the strange exercises." Now, brother McFerrin, everybody, who is well acquainted with you, must see the falsity of this statement. Your amiable and generous deportment towards the Baptists, through your whole career as a minister and as an editor, shows that you feel a deep, a Christian-like interest in their welfare; and, that you would be glad to see them prosper in all their borders. No, no, they are wrong—it was your deep solicitude—the generous outgushings of your unsectarian heart, for their prosperity, which impelled you to lift in their behalf a warning voice. You were fearful, religiously fearful, that they would injure themselves by admitting into their pulpits, a man whose mental sun had gone down in the darkness of insanity.—It was kind—it was noble, sir.

Let a censorious world say what it may, you can lay your hand upon your heart, look up, and call heaven to witness, that you have nobly performed your duty. Yes, sir, you can rest under the sweet, the blessed conviction, that you have nought in view, but the glory of God.

Your afflicted brother,
W. B. Walker.

Spurgeon, the Modern Whitfield.

We design in a future issue to notice the sermons of this young Appollos, whom God, we trust has raised up for some great purpose. We take pleasure in presenting to our readers the following estimate our brethren of the "South Western Baptist," put upon him and his sermons.

"The Modern Whitfield." The Rev. C. H. Spurgeon, of London, his sermons; with an Introduction and Sketch of his Life, by E. L. Magoon.—New York: Sheldon, Blakeman & Co.

When Jehovah designs a man for the "falling and rising of many in Israel," he sets him forth so prominently that all may read him as they run. All men saw Moses, Elijah, John the Baptist, Paul, men in the Bible; and Luther, Knox, Wesley, Whitfield, men who have lived since the Holy Canon was completed. The world has seen these men, and many others that might be mentioned, like the sun in the heavens.

When a man is thrust upon our attention as "some great one," we turn catechist and ask such questions as these: What has he done? Where are his monuments? Who has he made mad?—Who has he pleased? What have all devils and a few good men said against him? And what have a few devils and most good men said in his favor? If the answer is, "there has been but little said either way," we reply he is no great man. But if he has moved the whole country, and marshaled it in battle array for and against him, he is a man every inch of him, and when you meet him you feel like taking your hat off. God's princes will be seen and admired.

Many Monks and Friars had lived and fattened and died, had made excellent food for worms, before and since Friar Martin Luther appeared in Saxony. But they made no noise in the world; God had not made them great men. Cambridge and Oxford were full of long haired schoolboys, companions of Whitfield and the Wesleys; but there were but two Wesleys and one Whitfield. By the special grace of God, they were what they were.

And our attention now, in the year of grace 1856, is directed to London, England to a young man, who is "making no little noise among the people." The whole kingdom is moved, saying, "Who is this?" Old mother England is divided in regard to him; some say "he has the great power of God," others, "he hath a devil." And so endeth every lesson.

As children will sympathize with their mother, the fame of the young man has crossed the Atlantic; and American critics have fine fun of it—a good bone to pick. Good luck to them! for big subjects for small critics were scarce.

We have just finished reading a volume of sermons, by C. H. Spurgeon, "the modern Whitfield." *They are much to our liking; and we unhesitatingly recommend them to our readers.* We are aware of the responsibility of penning the above sentence.

1st. The sermons are predestinarian in doctrine. The doctrine of election and predestination is never lost sight of in these discourses. It is clearly stated, well guarded, and powerfully enforced. In his doctrinal sentiments he belongs to the Puritanical school of the 17th century. He is no fatalist, but a consistent predestinarian. On the personality and work of the Holy Spirit, he is clear and orthodox—destitute of the obscurity and absurdity that belong to the most of the Theologians of the American school. He honors the Spirit in all his discourses.

2nd. His style is varied. In this respect he is "all things to all men," that he may instruct and save some. It is quite clear that he is more concerned for the honor of his Master and the salvation of souls, than for the style of artificial rhetoricians. Style! one cannot help raising the question, who authorized men to make stiff artistic rules to govern God's ministry in their manner of preaching? One is tempted strongly to believe that it is an invention of the devil to check the ardor and chill the souls of Christ's ministers, and render their messages powerless. But in Mr. Spurgeon we have a minister of Jesus Christ who thinks more about what he says, than the manner of saying it. He does not stop to round his periods, like Rev. Mr. Nicer-than-wise, nor does he kiss every word that escapes his lips, like Rev. Mr. Sweet-lips; but like the Tishbite Elijah, before Ahab, he thunders without ceremony the law of the Lord God of Israel upon guilty men, and then with the melting, affectionate strains of a John he points the broken hearted to the "Lamb of God that taketh away the sins of the world."

It is encouraging in this age of formality to see a God made minister rise up and smite the whited wall of formalism in the Christian church, without the least ceremony, with the rod of Jehovah's strength. He claims no college—no Gamaliel for his instructor—but comes into London with as little ceremony as Elijah did to the court of Ahab, and with antecedents less known.

We have been astonished at the cautious manner in which some of our cotemporaries have noticed these sermons. They seem to have their eyes fixed upon what London formalists have said about Mr. Spurgeon. Their caution says, "that Spurgeon Tower of Fame *may*, like the Tower in Silcam, fall, and I will keep at a respectful distance." But we, not being quite so curious, look at the sermons, and sound doctrine, and practical truths they contain. If the devil were to turn preacher and preach such sermons as Mr. Spurgeon, we would listen to him; and then if he were to turn author and publish them, we would read them. But they evidently come from a man whose "lips have been touched with a live coal," and "whose iniquities have been purged." His worst traducers have never accused him of anything contrary to piety.

Who styled him the "modern Whitfield" we know not. Whether there is any analogy in their eloquence—the eloquence of action and delivery—we at this remote age cannot tell; but there certainly is none in their printed sermons. Whitfield's sermons compared with Spurgeon's are dry and stale. You read the sermons of Whitfield and Wesley, and enquire, in what did the greatness of these men consist? Surely not in the altitude and magnitude of their thoughts. A Sabbath school scholar of 1856, is nearly as profound a theologian; and yet great was their power with God and their influence with men. And there is your Scotchman, Chalmers, who was rarely ever known to have more than *one* idea in a sermon, has filled his country and the world with his fame. Why these seeming paradoxes? "Even so, Father, for so it seemeth good in thy sight." They were destiny men; raised up by a sovereign God to accomplish a specific purpose. The ascended and glorified Messiah makes men great. Who will dare to say that Mr. Spurgeon is not a special agent from Jehovah to accomplish some great purpose? Time the expositor of all things will decide.

But want of space admonishes us to pursue this theme no further. We thank Sheldon Blakeman & Co. for giving this valuable volume of sermons to the public. The sale of them will be unparalleled.

[Send $1 to Graves Marks & Co., Nashville, Tennessee, and the return mail will bring you a copy of these sermons.]

Building with Wet Bricks.—We notice in an exchange paper a paragraph upon this subject, which we think of considerable importance to builders. It is stated, on what is considered good authority, that of experience, that a wall twelve inches thick, built of good mortar with bricks well soaked, is stronger, in every respect, than one sixteen inches thick built dry. The reason of this is that if the bricks are saturated with water, they will not abstract from the mortar the moisture which is necessary to its crystalization; but on the contrary, they will chemically unite with the mortar and become as solid as a rock. On the other hand, if the bricks are put up dry, they immediately take all the moisture from the mortar, leaving it too dry to harden and the consequence is, that when a building of this description is taken or tumbles down of its own accord, the mortar from it is like so much sand.

There is, no doubt much truth in this assertion. The great absorbent power of baked clay naturally acts injuriously on mortar, and the consequence is insecure and dangerous walls. In our opinion, no building should be erected in the city, the walls of which would not stand firmly if deprived of the support of the joists; and what wall will do this if the adhesive property of the mortar is destroyed by the absorption of moisture from it by the brick before it has time to harden? Our builders would do well to give this subject their serious consideration.—*Phila. Journal.*

VOL. X[III]
The Tennessee [Baptist]
NASHVILLE
SATURDAY, OCTO[BER]
SPECIAL CONT[RIBUTORS]
Elder J. M. Pendleton, Bow[ling Green]
Dr. J. S. Baker, Albany, G[a.]
J. M. Hurt, McLemoresville
Elder G. H. Orchard, No[...]
Elder T. W. Tobey, Yazoo
Ivey F. Thompson, Esq., G[...]
Elder D. King, Sacrament[o]
HISTORICAL CORR[ESPONDENTS]
Elder S. Adlam, Newport,
(Preparing the History of
John Clark, and Roger W[illiams])
Elder P. S. G. Watson, La[...]
Preparing History of the [...]

Elder J. B. Stiteler.—[...] note from this excellent br[other ...] compelled to resign the care [of the ...] Church in Savannah, on acc[ount of ...] fection, contracted in Te[...] for its balmy air. We c[...] hospitality and christian co[...] in Florida.
We make two or three [...] Stiteler:
1. Procure and use Fitch[...]
2. Let the beard grow up [...] the throat.
3. Gargle with spirits of [...] is a slight cough or [...] Pectoral also.
We have been a sufferer [...] use of these have measurab[ly ...]tion.

that might be mentioned,
... upon our attention as ... turn catechist and ask such ... has he done? Where ... has he made mad? — What have all devils said a... him? And what have good men said in his favor? ... has been but little said ... he is no great man. But if ... country, and marshaled it ... against him, he is a man ... when you meet him you feel ... God's princes will be seen

... Friars had lived and fattened ... excellent food for worms, be... Luther appeared in Sax... no noise in the world; God ... great men. Cambridge and ... hatred schoolboys, com... and the Wesleys; but there ... and one Whitfield. By the ... they were what they were. ... now, in the year of grace ... London, England to a young ... no little noise among the peo... is moved, saying, "Who ... England is divided in regard ... has the great power of God," ... devil." And so endeth every

... sympathize with their mother, ... man has crossed the Atlan... critics have fine fun of it—a ... Good luck to them! for big ... fies were scarce. ... reading a volume of ser... "the modern Whitfield." ... liking; and we unhesitatingly ... our readers. We are aware of ... penning the above sentence. ... are predestinarian in doctrine. ... tion and predestination is never ... discourses. It is clearly sta... and powerfully enforced. In ... he belongs to the Puritan... 17th century. He is no fatalist, ... edestinarian. On the personali... Holy Spirit, he is clear and or... of the obscurity and absurdity ... most of the Theologians of the ... He honors the Spirit in all his

... is varied. In this respect he is ... that he may instruct and ... clear that he is more con... of his Master and the salva... for the style of artificial rhetori... cannot help raising the question, ... to make stiff artistic rules to ... in their manner of preach... strongly to believe that it ... the devil to check the ardor and ... Christ's ministers, and render ... powerless. But in Mr. Spurgeon ... of Jesus Christ who thinks more ... than the manner of saying it. ... to round his periods, like Rev. ... nor does he kiss every word ... like Rev. Mr. Sweet-lips; but ... Elijah, before Ahab, he thunders ... the law of the Lord God of Isra... and then with the melting, affec... a John, he points the broken ... of God that taketh away the

... in this age of formality to see ... rise up and smite the whited ... in the Christian church, without ... with the rod of Jehovah's ... no college—no Gamaliel for ... comes into London with as little ... did to the court of Ahab, and ... less known, ... astonished at the cautious manner ... our cotemporaries have noticed ... They seem to have their eyes fixed ... formalists have said about Mr. ... caution says, "that Spurgeon ... like the Tower in Siloam, fall, ... a respectful distance." But we, ... curious, look at the sermons, and ... practical truths they contain. ... to turn preacher and preach such ... Spurgeon, we would listen to him; ... were to turn author and publish ... read them. But they evidently ... whose "lips have been touched ... and "whose iniquities have been ... worst traducers have never accused ... contrary to piety. ... him the "modern Whitfield" we ... there is any analogy in their ... eloquence of action and delivery— ... age cannot tell; but there cer... their printed sermons. Whitfield's ... with Spurgeon's are dry and ... the sermons of Whitfield and ... in what did the greatness of ... Surely not in the altitude and ... their thoughts. A Sabbath school ... is nearly as profound a theologian; ... their power with God and their ... And there is your Scotchman, ... was rarely ever known to have ... in a sermon, has filled his coun... with his fame. Why these ... "Even so, Father, for so it ... thy sight." They were destiny ... by a sovereign God to accomplish ... The ascended and glorified ... men great. Who will dare to say ... is not a special agent from Jeho... some great purpose! Time the ... things will decide. ... space admonishes us to pursue this ... We thank Sheldon Blakeman & ... this valuable volume of sermons to ... sale of them will be unparal...

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... WET BRICKS.—We notice in an ... a paragraph upon this subject, ... of considerable importance to build... on what is considered good au... experience, that a wall twelve inches ... mortar with bricks well soaked, ... respect, than one sixteen inch... The reason of this is that if the ... with water, they will not ab... mortar the moisture which is neces... stalization; but on the contrary, they ... unite with the mortar, and become ... On the other hand, if the bricks ... they immediately take all the mois... mortar, leaving it too dry to harden ... is, that when a building of ... is taken or tumbles down of its own ... from it is like so much sand. ... doubt much truth in this assertion. ... power of baked clay naturally ... on mortar, and the consequence is ... dangerous walls. In our opinion, no ... be erected in the city, the walls of ... not stand firmly if deprived of the ... joints; and what will do this if ... of the mortar is destroyed by ... moisture from it by the brick, be... to harden! Our builders would ... this subject their serious consider... *Journal.*

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, OCTOBER 11, 1856.

SPECIAL CONTRIBUTORS.

Elder J. M. Pendleton, Bowlingreen, Ky.
Dr. J. S. Baker, Albany, Georgia.
J. M. Hurt, McLemoresville, Tennessee.
Elder G. H. Orchard, Nottingham, England.
Elder T. W. Tobey, Yaneyville, North Carolina.
Ivey 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.)

ELDER J. B. STITELER.—We learn from a private note from this excellent brother that he has been compelled to resign the charge of the First Baptist Church in Savannah, on account of a Bronchial affection, contracted in Texas. He goes to Florida for its balmy air. We commend him to the kind hospitality and christian confidence of the brethren in Florida.

We make two or three suggestions to brother Stiteler:

1. Procure and use Fitch's Abdominal Brace.
2. Let the beard grow upon the entire glands of the throat.
3. Gargle with spirits of camphor, and if there is a slight cough or hacking, use Ayer's Cherry Pectoral also.

We have been a sufferer for years, and by the use of these have measurably overcome the affliction.

☞ Brother "W. J. W.," of Crawfordsville, Mississippi, advises the publication of Bascom's Declaration of Rights in a pamphlet, as thousands would read that who would not read the Wheel, and seeing the positions of the Wheel sustained by Bascom, would be led to a candid examination of the Wheel.

We shall publish the pamphlet at an early day. We have lately visited Baltimore, and secured files of the "Mutual Rights" for three years, and, are, therefore, in possession of all of Bascom's articles upon the unscriptural and impious despotism of the Methodist Episcopacy. These articles are bound to make a sensation if our friends will but procure the extensive circulation of them. We shall resume the publication of the Declaration of Rights next week, to be followed by the articles.

CHRISTIAN INDEX.—The Executive Committee of the Georgia Baptist State Convention have resolved upon locating this paper in the city of Macon. The arrangement will go into effect on the 15th of next December, under the direction of a Publishing Committee.

Southern Baptist Review for August.

CONTENTS.

ART. I.
A Plea for thorough Female Education—J. M. Pendleton, Ky.

ART. II.
A New Translation of the Book of Job—J. Heaton, England.

ART. III.
A Review of Prof. Stuart on Baptism—J. R. Graves, Tenn.

ART. IV.
The Philosophy of Religion: Holy Spirit—W. C. Buck, Miss.

ART. V.
Infant Baptism and Infant Circumcision: A Review of Rosser's work on Baptism; its nature, obligation, mode, subjects and benefits—D. Shaver Va.

ART. VI.
The Influence of the Baptists on the formation of the Virginia State Government—R. B. C. Howell. Va.

ART. VII.
Notices of New Publications—
1. Thodosia Ernest.
2. The Baptist Denomination.
3. The Indications of the Creator.
4. Treatise on the Physical Causes of the Death of Christ.

The above table is sufficient to satisfy every one that the last number of the Southern Baptist Review was a rich one—we always except our own articles.

We have had time, as yet, to read but one of the articles, and that one the VI., upon a subject that so much interests us.

This article is not only a rich contribution to the pages of the Review, it being alone worth many times the yearly subscription price of the work, but it is a new and substantial contribution to our denominational history.

Teachers Wanted.

WELL qualified teachers were wanted in the following localities, at the several dates:

August 4th. CHOCTAW AGENCY, Mississippi, twenty miles Southwest of Columbus; $500 and board. Address D. A. Oatland.

August 18th. VERNON—Township School, Vernon Mississippi; single gentleman preferred. Address C. R. Balfour.

July 29th. A young man wanted to take charge of the male department in Harmony Academy, Kentucky. Address George R. Merritt, Pollard's Tan Yard, Kentucky.

August 25th. Select School at New Prospect, Mississippi; $500 pledged, and all the school makes over. Address R. D. Brown.

A FEMALE TEACHER—In the "Aberdeen Female College," qualified to teach Vocal and Instrumental Music, Drawing, Painting and Needle work. Address J. G. Nash, Aberdeen, Mississippi.

September 1st. BOSTON, EASTERN TEXAS—$600 to $800 and board, for a teacher qualified to take charge of the Mathematical department in a school of a high order; a Baptist preacher preferred.—Also, a teacher of Music, from $800 to $1000.—Address Wm. B. Featherstone, Bostau, Bowie Co., Texas.

August 12th. Evergreen Academies, (Male and Female,) De Soto Parish, Louisiana—a good opening for a permanent teacher. A principal for the ... school wanted at once. Address S. M. Morris, Chairman of Committee, Mansfield, De Soto Parish, Louisiana.

For the Tennessee Baptist.

A Faculty Wanted.

We are engaged in building up a Male and Female College at Keachie, Desoto Parish, Louisiana. It is contemplated that the Primary and Academical departments will go into operation by the 1st of January next. We have excellent buildings for these departments in readiness, and I have raised over ten thousand dollars for founding the College. I think by the sitting of the Grand Lane Association, which takes place on Saturday, before the 2nd Sabbath in October, next, I shall have the sum of twenty thousand dollars.

Now, sir, we wish to secure a corps of the best teachers in the Baptist ranks, (for it is to be a Baptist school,) that can be obtained; and as I noticed in the Tennessee Baptist, that there were teachers in your city desiring employment, I write that they may open a correspondence with me upon the subject.

If any of them have had sufficient experience to assure them of success in teaching, and are possessed of the proper testimonials, they perhaps, would do well to visit us immediately. I refer them to Rev. W. H. Bayless.

Yours, &c., A. J. RUTHERFORD.
Providence, August 28th, 1856.

For the Tennessee Baptist.

BROTHER GRAVES:—As you wished me to keep you posted up monthly of the amount sent up to save brother Hunter and the meeting-house in Trenton, I intend doing so. From the few that have responded, I must conclude that it was published on the wrong page of your paper. Surely my brethren would have been more liberal; I wish you had put it on the page with your editorial.

The following is a true list of contributions, with the amount annexed to their names:

J. R. Graves $1, Wm. L. Jones $1, H. H. Horton $1, J. V. Horton $1, Wm. R. Jones $1, H. G. W. Grant 1$, sister C. C. Smith $1, sister Procter $1, from an unknown friend $1, L. D. Massingale $1, J. G. Portlaw $1, sister S. Yates $1, J. H. Martin $1—in all $13 00. You shall still hear from me monthly. R. H. TALIAFERRO.

I acknowledge the receipt of the above sum ($13,) from brother R. H. Taliaferro, for which I feel grateful to the donars. WM. HUNTER.

REMARKS.—The above should have been published during our absence.

We advise brother Taliaferro to state the case once more. Surely the brethren will not allow brother Hunter to suffer.—ED. BAP.

☞ It is remembered, doubtless, by some of our readers in East Tennessee, that the editor of the "Baptist Watchman" dissented strongly last spring against our endorsement of the soundness of the "Articles of Religion" of the Methodist Discipline, which articles were taken, as all know, from the Book of Common Prayer of the Church of England.

It is conceded that Mr. Spurgeon is a Baptist, sound in the faith as the editor of the Baptist Watchman dare to be, and has credit for a sound and discriminating judgment of men and doctrines. Hear what he says of the Articles of the Church of England:

"Now, my hearers, 'the Bible alone is the religion of Protestants;' but whenever I find a certain book much held in reverence by our Episcopalian brethren, entirely on my side, I always feel the greatest delight in quoting from it. Do you know I am one of the best churchmen in the world; the very best, if you will judge me by the articles, and the very worst, if you measure me in any other way. Measure me by the articles of the Church of England, and I will not stand second to any man under heaven's blue sky in preaching the gospel contained in them; FOR IF THERE BE AN EXCELLENT EPITOME OF THE GOSPEL, IT IS TO BE FOUND IN THE ARTICLES OF THE CHURCH OF ENGLAND. Let me show you that you have not been hearing strange doctrine. Here is the 9th article, upon Original or Birth Sin: 'Original Sin standeth not in the following of Adam; (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and, therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in the Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin.' I want nothing more. Will any one who believes in the Prayer Book dissent from the doctrine that 'the carnal mind is enmity against God?'"

QUERY FOR PEDOBAPTISTS.—If Pedobaptists claim the right to say, who shall come to Mr. Wesley's, Calvin's, and Luther's tables, is it fair in them to deny the God of Heaven the right to say, who shall come to His table; and furthermore, when Pedobaptists charge the members of Christ's church of being bigoted, do they not charge God of being so?

Request.—Will some intelligent Methodist write a comment on this text for the Christian Index? "For whatsoever is not of faith is sin."—*Christian Index.* W. C. J.

How a Baptist was made.

The following anecdote, which we find in the Christian Times, affords another illustration of the importance of the subject dwelt upon in our columns a week or two since, namely, the free circulation of our denominational works. These publications may find their way into unexpected places and gain readers from among those whose education and prejudices have kept them from a knowledge of our sentiments, and thus, like bread cast upon the waters, their fruit be found "after many days."

"Some years ago, a young Presbyterian minister in Canada, while fulfilling an appointment in a certain place, spent the Sabbath night, after preaching, with the deacon of the Presbyterian Church. On retiring to his chamber, he chanced to take up a book which lay in the room, and found it was a discussion on the subject of baptism. Becoming immediately interested, he continued reading until the book was finished, and the night was nearly spent. The morning found him with a new light in his mind, on the subject of his night's study.—Going down stairs he asked the deacon about the book, which, being a Baptist one, seemed somewhat out of place. "Oh," was the reply, "that is a book brought here by a silly daughter of mine, who has gone off and joined the Baptists." The minister soon "joined the Baptists" too, and the "silly daughter" became his wife. Is it uncharitable to suppose that if stray Baptist books were to fall oftener in the way of Pedobaptist ministers and brethren, very many more would see good reason for changing their views? The brother above named has been for several years one of the most successful ministers of our denomination, and in the deacon's "silly daughter" has found a model pastor's wife."

Send abroad our works, brethren: The Three Reasons, and Theodosia, and Orchard, by the tens of thousands.

The Southern Baptist Review.

It has just entered upon the last quarter of its 2d volume. It has won an enviable position among the literary and theological publications of the day. Southern Baptists have reason to be proud of it. Should not its subscription list be doubled this fall? It can surely be done if some friend in each Association and Convention that meets this fall will bring it to the notice of the ministers and delegates present. Its present list could easily be doubled. We appeal to its friends in every Southern State—to those who think it is accomplishing a good work—to those who are willing to make a little effort in sustaining a Southern Review.

☞ We will allow 50 cents for every new subscriber, in any of our publications.

Will not some brother in each Association volunteer to get up a list?

Elder E. Haynes, Arkansas.

We have before us the action of the following Baptist Churches in Arkansas, endorsing the character of brother E. Haynes as above the slightest suspicion, and commending him as a devoted and successful minister of Jesus Christ: Ozan Church, Hempstead county; Live Oak Church and Beech Grove, Columbia county. We suppose it to be all sufficient to state this fact, without giving the particulars at length, as our columns are crowded. We hope our brethren, Compeer and Haynes, will reconcile their differences, if possible; but if they cannot, by all means remember that they are the professed followers of Christ, and ministers of the gospel of reconciliation. It cannot be that they have designed seriously to impugn each other's moral character. We hope soon to hear that this matter is settled, and love and confidence restored.

Theodosia and Pastors.

We commend the following to the attention of every Baptist preacher in the South, who wishes to labor efficiently for the cause of truth:

CHARLOTTSVILLE, VA., Aug. 4, 1856.

DEAR BROTHER GRAVES:—I have just finished reading "THEODOSIA," and am truly delighted with it. I had expected to find it an interesting book—had heard it spoken of in the highest terms by many of our best brethren, but really the half was not told me. We have in the Baptist Church here some 120 families, in every one of these I am trying to place this book. We have long needed just such a work. Let it be sent into every family in the land, and we may confidently expect the best results.

Yours, truly,
A. E. DICKINSON.

Why will not each pastor resolve to do the same thing, and set at once about it. It is unquestionably the most charming denominational book in the English language, and calculated to exert an immensely greater influence upon the popular mind. Let Baptist preachers avail themselves at once of its aid, in the furtherance of the truth in the boundry of their respective churches and congregations. Let the denomination enjoy the largest possible influence of this work. We have issued 3000 copies to supply the demand of the present month. Large discount made for cash orders.

WM. H. AARON, SEN.—We should be extremely glad to see that "Wesleyan Testament."

"Banner of Peace."

"But whose life was it that was saved by the 'healthy air and pure water' of Winchester?
Ban. Peace.

We wrote that article, Dr. Langdon, and it was our own life, which we have good reasons to believe, was prolonged by the healthy air and pure water of Winchester, some eight years ago. Will this do? We write our own editorials.

MR. TANNER AND THE LOUISVILLE COMMITTEE.—We are glad to see that the character of this impostor is at last conceded by the "Western Recorder," for the Committee. We copy the concluding paragraph of the article.

"In justice, however, to the brethren of this Committee, it should be observed that the action of Mr. Tanner's church, was not known to them at the time of their report. Had they been apprised of this, it would doubtless have modified very much their own action of the matter. The most, therefore, which can be said concerning their endorsement of Mr. Tanner, is, that it was hasty and ill-timed."

The Editor of the "Recorder" had no hand in that endorsement. We assure that Committee that we pronounce no man an impostor until we have the full proof of it. This fact may save them any future action in support of any itinerant whom we may chance to publish as unworthy the confidence of the churches.

WE would call attention to another apostate who may be coming South or Westward.

For the New York Chronicle.

Caution to the Churches.

CHITTENANGO, September 17, 1856.

MESSRS. EDITORS:—The following preamble and resolution was introduced and adopted at the last session of the Madison Baptist Association, held in Lebanon, on the 11th instant, and the clerks were authorized to request their publication in the Chronicle.

WM. C. HUBBARD, *Clerk.*

"*Whereas*, Spencer S. Ainsworth a Baptist minister, residing temporarily within the bounds of this Association, has been accused of the crime of licentiousness, and has avoided a trial upon this charge, by a hasty flight to the West—thereby leaving the charge in all its force,—Therefore,

"*Resolved*: That we caution the churches and the public, against the said Spencer S. Ainsworth, as being unworthy of confidence, until he shall have returned and vindicated his character."

AND ANOTHER.—"LIBERAL" CHRISTIANITY—The organ of Unitarianism at New York, announces that the Rev. Wm. H. Milburn, the blind preacher who figured as a Methodist preacher, lecturer, and story teller general, was made chaplain to Congress, is now engaged in building up a *Liberal*, that is, Unitarian church near New York city. He always appeared to be a very *liberal* man in his notions about religion, and he has now found his level.—*West. Watchman.*

METHODIST MINISTER BAPTIZED.—Rev. J. A. Bailey writes the Church Secretary, that brother George Pay, a minister, and for several years a preacher in the Methodist church, having changed his views on the subject of baptism and ecclesiastical order, was baptised and received into the Baptist church in Waterbury Connecticut, on the 8th instant. He was also licensed by the church as a preacher. The writer says: Brother Pay seems sound in doctrine, pious at heart, is a very acceptable preacher, and worthy of the confidence and fellowship of the ministry and the churches."

REVIVAL IN MISSOURI—*Fifty-five Methodists baptized, and one Preacher!!*

BROTHER CROWELL:—I have just returned from a protracted meeting which was conducted by myself and brother I. Snider, in the neighborhood of Point Pleasant, in the county of New Madrid; and believing it would be interesting to the readers of the Watchman, I will give you the result of our labors.

The meeting commenced the 3d day of July, and continued for some fourteen days. I baptized seventy-five on a profession of their faith in our blessed Redeemer, fifty-five of that number were previously members of the Methodist church—one of them was a preacher in that connection. When I went down to that section of the county, there was not a Baptist church anywhere near—before I left, we constituted a church of eighty-eight members, ordained two deacons and one minister of the gospel.

The citizens treated us with great hospitality, and there appeared to be more feeling on the subject of religion than I almost ever witnessed. May the Lord prosper his work, and may there daily be added to his church, "such as shall be saved," is the prayer of

Your brother in Christ,
[West. Watchman.] SANDERS WALKER.

SOUTHERN BAPTIST REVIEW AND ECLECTIC FOR MAY AND JUNE.—We have had occasion to speak of this Review with increasing approbation as it has progressed; and the present number is in a high degree creditable. We hope that it may win its way to the general acceptance of the denomination. The articles in this number are as follows: 1. Chiliasm in the 19th Century—J. R. Graves. 2. Philosophy of Religion—W. C. Buck. 3. Obeying Dictates of Conscience—J. M. Pendleton. 4. Life of Spencer H. Cone—J. M. Pendleton. 5. Exegesis—N. M. Crawford. 6. The Instruction of Converts—W. F. Stubbert. 7. Liturgical Reform, selected from the North British Review. 8. Notices of Publications. 9. Theological and Literary Intelligence.—*Southern Baptist.*

Agent's Report.

DEAR BRETHREN:—Allow me space in your paper to acknowledge the following cash received for the Bible Board:

Cedar Grove Church,	$4 25
Elder J. W. Bowen,	1 00
Sister Lucy Willis,	1 00
Sabbath collection at Salem Association,	20 45
Collection in Association,	31 20
Collection at Judson Association,	20 45
Pleasant Hill Church,	1 50
Friendship Church,	50
Mar's Hill Church,	5 00
	$85 35

W. N. CHAUDOIN, *Ag't B. B.*

SPECIAL NOTICES.

Foreign Missionary Board.

WE earnestly and affectionately request all subscribers to the Foreign Missionary Board to forward their subscriptions to the General Association at Decatur, to commence on Saturday before the fourth Sabbath in October.

Brethren and sisters, do not fail. If you cannot meet with a delegate, forward your donations in due time, by letter, addressed to the Agent, care of Dr. Bureison. As there are many brethren with whom the Agent has not had the pleasure of an interview during this Associational year, we hope they also will forward their donations, and show us that they can contribute to the great cause of Foreign Missions without the solicitations of an Agent. R. G. KIMBROUGH,
Oct 11-2t Agent.

L. A. Weatherford, L. L. B.

This able and eloquent young orator has consented to address the members of "Hariana Lyceum" on the 16th of October. A general invitation is extended to all. Subject:—"Grecian Literature." * *

☞ Every Reader ☜

WILL please notice the advertisement descriptive of Mr. SEARS' PICTORIAL FAMILY BIBLE, and send for the Printed Catalogue of all our Illustrated Works.

To the uninitiated in the great art of selling books, we would say, that we present a scheme for money-making, far better than all the gold mines of California and Australia.

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☞ Cholera being the disease above all others most dreaded, it will be well for all to bear in mind that as a preventive, Dr. J. HOSTETTER's celebrated Stomach Bitters stands at the head, and therefore all should keep a supply at hand during warm weather. Its effect upon the stomach when disorganized by diet, and its vivifying influence upon the system, is truly astonishing, and cannot be described, but felt when used as per direction on the Bottle. Further comment upon them would be superfluous, as they are known far and wide, and for sale by dealers generally all over the United States.
BERRY & DEMOVILLE,
JO. G. BROWN,
G. W. HENDERSHOTT,
H. G. SCOVEL,
A. STRETCH,
Oct 3-1m. And Druggists generally.

Circular.

CLINTON, Hinds Co., Miss., September, 1856.

DEAR SIR:—By order of the Board of Trustees of Mississippi College, passed July 8, 1856, you are hereby notified to hold yourself in readiness, to pay, both principal and interest, now due, on your scholarship, or donation note, to said College, as all may expect to be called on, by the Agent, or otherwise, between this and the 1st of January, 1857.

All who wish to pay promptly, without waiting for a call from the Agent, can send sight-drafts, by mail, on Jackson, Vicksburg, Natchez, or New Orleans, Jas Roach, Treasurer of the Board of Trustees, at Vicksburg, who will promptly arrange the receipts, and make all proper credits; and all who desire to avoid future interest, can do so, by paying the entire note with present interest.

Respectfully yours, &c.,
Sept. 21-4t* E. O. EAGER, Agent.

Oostanaula Baptist Association.

THE next annual anniversary of this Association will commence on Saturday before the third Sabbath in October next, at Enon Baptist Church, 10 miles from Rome, 9 miles from Adairsville, and 2 miles from McGuire's Store, Floyd County, Georgia.

The members of the Church and friends are able, willing, and have made ample arrangements to accommodate all who may come. Ministers and friends are cordially invited to attend.

Brother B. A. Waters will send his carriage to Adairsville and convey ministers to and from the Association, if informed by letter what day to meet them at the Railroad.

Address McGuire's Store, Floyd County, Georgia.
W. C. HENDRICKS, Treas Asso.
Rome, Sept. 6, 1856.

General Association of Alabama.

BROTHER GRAVES:—Please give notice through the Tennessee Baptist to Delegates to the General Association, that an arrangement has been made with the Memphis and Charleston Railroad by which they will only be charged half price, or in other words, by presenting their credentials to the Railroad Agent they can procure tickets for the round trip by paying one way.

A committee will wait on them at the cars, and assign them quarters.

I hope some of our Tennessee brethren will effect the same arrangement with the Nashville and Chattanooga Railroad, so that delegates may come through at half price, or by paying one way. They have only to ask and it will be done, as our road agreed to the deduction cheerfully, and I think it is the custom with Railroads generally.

Your brother in Christ, A. HOGG.
Decatur, Sept. 21, 1856-5t*

TO TEACHERS.

A LADY well qualified to teach Mathematics and the French Language, can find employment, by applying, immediately, to the subscriber, at Spring Ridge Post-office, Hinds County, Mississippi. Testimonials of character and scholarship will be required. The salary will be liberal.
PETER CRAWFORD
September 6, 1856-6t

SITUATION WANTED.

A PROFESSOR OF MUSIC, who has been engaged in some of the largest Institutions in the State of New York, wishes to get a situation South. Best testimonials can be given.
Address J. W., Box 220, Columbus, Georgia
Sept 27, 1856-4t

NOTICE.

State of Tennessee, Sullivan County—County Court, September Term, 1856.

Littleton H. Rogan and others,
vs. Petition to sell Land for partition,
The heirs of Amos Rogan and others.

IN this case it appearing from the petition that Griffith Rogan, James C. Rogan, Theodore Rogan, David Rogan, Catherine Heppenstall, wife of Edward Meppeestall, formerly Catherine Rogan, Mariah Thomas, wife of Stephen Thomas, formerly Mariah Rogan, George W Rogan, Susan Markle, wife of Frederick Markle, formerly Susan Thomas, Susan Thomas and Leary Thomas, heirs at law of Rebecca Thomas, deceased, formerly Rebecca Rogan, William Netherland, John Netherland, Samuel Netherland, Silburn Netherland, Richard and Martha Netherland, heirs of Catherine Netherland, formerly Catherine Rogan, are heirs and distributees of said estate and non-residents of the State of Tennessee. It is, therefore, ordered by the Court that publication be made in some newspaper published in Tennessee, for four successive weeks, calling on said non-resident heirs and distributees to appear at the November Term next of said Court, to be held at the Court house in Blountville, County and State aforesaid, on first MONDAY in said month, and answer, plead, or demur to said petition, or the same will be taken for confessed, and a decree made in said cause according to the prayer of the petition.
JOHN C RUTLEDGE, Clerk.
Blountville, Sept. 21. '56—4t

MARRIAGES.

MARRIED,

In the vicinity of Nashville, October 1st, 1856, by Elder N. P. Moore, Mr. SILAS CAVENDER and Miss SARAH CAVENDER.

On the 2 of October, 1856, by Eld. T. G. Sellers, Mr. WILLIAM D. HARRIS to Miss ANN B. THOMPSON—all of Limestone County, Alabama.

On Sunday morning, 14th September, 1856, by Elder S. J. Martin, Mr. JOHN M. MEDLING, of Wilson County, Tennessee, to Miss ELIZABETH E. HOOD, of Rutherford County, Tenn.

Correspondents' List.

J. M. Spillman, of Elkton, Mo., sends a letter with $70—credited as directed.

Brother Lattanny Owen is informed he has paid to 7th April, 1856.

Brother T. F. Robertson, Iuka, Ala—The papers for your office are regularly mailed. We would, however, send back numbers but we have them not.

Brother Simeon Blare writes from "Taswell," and sends $2 to pay for his paper another year. We cant find his name on our books.

M. T. Thackery—Your money is here and you credited. All right.

Will brother Henry P. Jones tell us where he takes the Tennessee Baptist? It is not at Florence, Ark.

Brother W. J. Matcher requests us to send in future his paper to Florence, Georgia. He does not tell us where his former office was.

Will brother H. B. Lacy tell us his post-office, so that we may credit his paper account? His money is here, and we would be glad to acknowledge it in our list, but cannot find him. His order for books will be filled when he tells us where to send them.

Brother G. M. Philips has paid to 10th March, '57. How shall we send the books?

Brother J. E. Sprewill is informed that his money was received, and his account credited.

Will brother James M. Holt tell us where Elijah Hubbard takes his paper? We have received the $2, but cannot find the account, not knowing the office.

Brother Wm R. Bradly—Your money came—all right.

Will brother E Withers tell us where Mrs. Adeline Brooks and Jarrett Perry take the Tennessee Baptist? They are not at Jackson, Tenn.

Brother A. F. Kendrick is informed that his Review has been put up regularly.

DR. M'MUNN'S ELIXIR OF OPIUM.—This is the pure and essential Extract from the native drug. It possesses all the sedative, anodyne, and anti-spasmodic properties of Opium, to produce sleep and composure, to allay Convulsions, and spasmodic action, to relieve pain and irritation, nervous excitement, and morbid irritability of body and mind. Being purified from all deleterious elements contained in Opium; its operation is attended by no sickness of the stomach, no vomiting, no costiveness, no headache: nor does it act injuriously upon the constitution, or general health: hence its great superiority over every other opiate.

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Sold also by BERRY & DEMOVILLE, *Nashville, Tenn.*

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October 11, 1856-1t

NEW BOOKS IN PRESS.

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The set to be completed in 6 volumes. The Second Volume will be ready November 1st. The present edition will be superior to all others, embodying as it does all of Ebrard's valuable additions, and having received the careful revision and editorship of the Rev. A. C. KENDRICK, D. D., of the University of Rochester, whose fitness for this important and difficult task will be cordially conceded wherever his great Biblical attainments and his proficiency in the native language of Olshausen are known.

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Presbyterian.

The good temper of the author of this volume is obvious; the method of arranging his materials for effect admirable.

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The work exhibits ample learning, vigorous argumentative power, and an excellent spirit. Apart from its theological bearings, it possesses not a little historical interest.

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The entire work is written with ability and unfailing good temper.

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March 22, 1856—tf

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The Demonstration of Anatomy will be under the immediate supervision of Prof. G. W. MORROW, assisted by J. W. PHILLIPS, M. D.

Rooms for dissection will be open after the 15th of October.

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T. C. GAYLE,
Dean of the Faculty.
Memphis, Tenn., Sept. 6, 1856—3m

* Arrangements are being made to fill the Chair of Mat. Med. &c. with an experienced Lecturer whose name will soon be announced to the Profession.

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Monday, the 13th Day of October Next,

and continuing during the week. A liberal list of premiums is offered, and competition is desired in all the different branches of Agricultural, Mechanical, and Household Industry and Domestic Animals. The premium list, with the list of Judges, and the general regulations of the Fair, will be published in pamphlet form as soon as it can be prepared, and forwarded to those desiring copies.

This general notice is intended to advise the farmers and mechanics of the State of the time and place of the Fair, to assure them that the arrangements, on the Bureau's own grounds, for the accommodation of exhibitors and visitors, will be the best ever prepared on a similar occasion in this State, and the premium list liberal.

By order of the Bureau E. G. EASTMAN,
Sept 21, '56-3t Secretary.

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October 3, 1856-1m

UNIVERSITY OF NASHVILLE.

MEDICAL DEPARTMENT.

THE SIXTH ANNUAL COURSE OF LECTURES in this Institution will commence on MONDAY, the 3d of November. A full preliminary course free to all students, will be given by the Professors, commencing on the first Monday of October.

Professors' Fees $105. Matriculation Fee $5. Practical Anatomy $10. Graduation Fee $25. For Catalogue and Announcement apply to PAUL F. EVE, M. D.,
Dean of the Faculty.

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(WESTERN MILITARY INSTITUTE.)

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The last session of the Medical College closed with 933 Matriculants and 85 Graduates, from 13 States. The Military College closed its first year in Nashville with 184 Matriculants from 14 States. For Catalogue and particulars, apply to B. R. JOHNSON, Superintendent.
Nashville, Oct. 3, '56—1m

Mississippi College,
Clinton, Hinds County, Mississippi.

THE Exercises of this Institution will be resumed on MONDAY, the 27th of October next; and it is very desirable that students be present at the opening of the session.

TERMS—Tuition and contingencies in College or Preparatory Department for the session of ten months, $52 00.

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For further particulars, see catalogue, or address the undersigned. J. H. URNER, Secretary.
Clinton, Miss., Aug 30, 1856—4m

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His Organization, Habits, and Uses,

Considered with reference to his
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This volume appears at a seasonable moment, when the United States Government is about to commence the experiment of introducing the Camel into this country. In the month of May, a vessel sent to the East to procure a supply of the animal, arrived in this country, bringing thirty two in good condition. The book of Mr. Marsh, based on the widest research, as well as on protracted personal observation, exhausts the subject, and will be the standard authority. An appendix gives a full and authentic account drawn from official documents in the War Department at Washington, of the progress which the Government has made thus far with this important national experiment.
August 23.

SOUTHERN FEMALE COLLEGE.

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THE next session of this Institution began on WEDNESDAY, the 3rd day of September.

The "Southern Female College" has now completed its fourteenth year of prosperity, and its friends confidently assert that its prospects for increasing usefulness were never better. In the experience, ability, and permanency of its Faculty, in the beauty and health of its location, in the completeness of all the arrangements necessary to promote intellectual and moral growth, we challenge comparison with any Baptist College in the South. The Course of instruction is as extensive and as thoroughly mastered as at any similar Institution.

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Sept 6, 1856—2m

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Grenada, Mississippi.

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The College edifice is new, and is acknowledged to be the largest, most commodious, and best arranged school building in the South-West. Two hundred and fifty pupils can be easily accommodated—one hundred of whom may be boarders.—The number of boarders the past session was 67—whole number of pupils 164.

In the number of its pupils, in the varied and distinguished qualifications of its numerous Faculty, in all the facilities for a polite and finished education, this Institution confessedly stands foremost among the various schools of the Baptist Denomination in the State. If an education, in the highest scholastic sense of that term, cannot be obtained here, it cannot be obtained anywhere.

For terms and other information concerning the School, see Catalogue, or consult the Principal.

L. ALDRIDGE, Pres. Board Trustees.
H. N. BINGHAM, Secretary.
Grenada, August 2 1856—2m

Central Female Institute,
CLINTON, HINDS COUNTY, MISSISSIPPI.

THE next Annual Session will commence on MONDAY, the 27th day of October.

Rev WALTER HILLMAN, M. A., who for the last two years has been Professor of Mathematics and the Natural Sciences in Mississippi College, has been induced to resign that connection and assume the Principalship of the Institute. He will bring to the position whatever qualifications, thorough scholarship and successful experience as a teacher may give, and will be assisted by a full corps of able instructors in all the departments.

This Institution will furnish uncommon advantages for obtaining a thorough systematic and polished education. The range of studies in the Literary Department is as extensive and elevated as found in any similar Institution. Special facilities will be afforded to those who may wish to perfect themselves in Vocal or Instrumental Music, and in the Ornamental Branches. The Musical Department will be provided with new instruments and a sufficient number to give the pupils their full time of practice, and it will be under the direction of Prof. ..., who is not surpassed as a Musician and an Instructor.

The buildings ... during the present vacation are to be renovated, enlarged, and furnished throughout with new furniture. The number of pupils will not be allowed to go beyond what can be comfortably accommodated.

Catalogues, setting forth the Terms of Tuition, &c., and any other information, can be obtained by addressing the Principal. Early application will secure admission and choice of rooms.

BENJ. WHITFIELD,
President Board of Trustees.
B. H. ..., Secretary.
Clinton, Miss., Aug. 30, 1856—tf

SAFETY FILM

VOL. XIII. THE TENNESSEE BAPTIST. NO. 6,

The Family.

EDITED BY MRS. MARKS.

Cousin Ben.

BY MIRIAM F. HAMILTON.

"Visitors!" exclaimed Kate Bennett, impatiently, as she laid aside the book she was reading, and in which she had been deeply interested, and took the cards which the servant presented.

"Dear me, how provoking! Just as I am in the most exciting part of the story—and that pert, disagreeable Emily Archer, too," she added, reading one of the cards, who else I wonder.

Was there magic in that simple bit of pasteboard, inscribed only with the two words "Richard Warren!" It would almost seem so, so instantaneously did her countenance change. The frown that had disfigured her beautiful brow disappeared, her eyes sparkled, and without another thought of the book, she hastily assured herself, by a glance in the mirror, that her toilet was unexceptionable, and left the room.

As she entered the drawing room, and greeted her guests with all that grace and elegance of manner for which she was distinguished, Emily Archer surveyed her with one rapid critical glance; but dress as well as manner was faultless.

"It must be confessed that Kate Bennett enters a room like a queen," she thought, with a pang of envy and jealousy, as in Richard Warren's face she read undisguised admiration of the lovely girl before them.

What casual observer, who marked the meeting of these young ladies, would have dreamed that, under all their outward friendliness, each hated the other with her whole heart?

But so it was. Kate and Emily were rival belles, and their claims to admiration were so equally balanced that it required no little exertion on either side to gain the ascendancy and be acknowledged the victor.

If Kate, with her classical features, queenly dignity, elegant figure, and exquisite taste, at first sight threw her rival into the shade, Emily's piquant style, animated countenance, and sprightly conversation, were by many preferred to Kate's statuesque beauty. It was impossible to decide which was the loveliest; each had her adherents and admirers, but as they were equally numerous, it seemed probable that the season would draw to a close without the all important decision of the question, which had been, *par excellence* the belle.

Just at this time, Richard Warren returned from Europe. This arrival of so undeniably elegant, handsome, and wealthy a gentleman was an event—all the fashionable world was in a flutter, and the rivals saw at once that the important epoch had arrived. She whose claim he advocated, whom he favored with his admiration, would at once stand upon the precarious pinnacle of belle-ship. Each left nothing undone to win him to her side, though their tactics were entirely different.

Emily brought to bear upon him the batteries of her sprightly wit, while Kate adroitly laid the mine of apparent queenly indifference. As yet, though it was evident that Richard admired both, his preference was not known—perhaps he hardly knew himself which he thought the most charming.

But during this exposition of the claims of the rivals, a lively conversation had been going on.—The last new novel and the opera had been discussed, as well as some of their mutual friends, and in the midst of some wickedly witty remarks of Emily on a would be fashionable lady, a loud voice was heard in the hall. It came nearer the door, and the words could be distinctly understood.

"You no-brained, impudent jackanape *I'll* teach you manners. I'll make you laugh on t'other side of your mouth:

The door was flung open and in walked a tall athletic and sun-burned young man, whose really fine form was disguised, by an ill fitting suit of evidently domestic manufacture, and who stood for a moment awkwardly looking around him; then hastily approaching Kate, he flung his arms around her, and gave her a loud smack on the cheek.

She withdrew herself quickly and haughtily from his embrace.

"Sir!" she said with freezing dignity.

"Law! don't ye know who I be?" exclaimed the new comer, in no wise disconcerted; "wall now, I do actually b'lieve you've forgot me. Don't ye know yer cousin Ben? Ye see, I don't like farmin' no how you can fix it, so I quit that, and come to the city. Jim Simpson was deown to our place, and he's doin' fust rate here. He said 'twas dreadful hard work to get a start in the city, but I guess I ain't a goin' to slump through where he got ahead. I'll resk it, any how."

At the commencement of this speech, Catharine had alternately flushed and paled, for she was deeply mortified that Richard Warren and Emily Archer should have been the witness of such a scene.—She caught a triumphant and scornful glance from Emily. It restored all her pride.

With all the grace of which she was mistress, she turned to the new comer.

"You must excuse me, cousin Ben," she said, "that I had forgotten you. A few years make great changes, and I can hardly retrace in your countenance a feature that reminds me of the lad who went nutting with me in the dear old woods of Hampton. Allow me, Miss Archer," she added, turning to her, "to present to you my cousin, Mr. Adams—Mr. Warren, Mr. Adams;" and with perfect composure she saw his awkward bow and scrape.

Emily Archer at once mischievously commenced a conversation with Mr. Adams, and was proceeding to draw him out most ludicrously, when Kate came to the rescue.

"You forget, Miss Archer," she said, "that my cousin has but just arrived in town, and has not as yet had any opportunity to see the lions. He will be better able to give you his opinion of them in a few days, when I shall have had the pleasure of acting as his cicerone."

Mr. Warren, like a well bred gentleman, as he was, addressed some remarks to Mr. Adams, on subjects with which he was familiar, and shortly after he, with Miss Archer, took leave.

Kate could have cried with vexation, as she thought of the sarcastic and ludicrous description of the scene which Emily would delight in giving, but she controlled herself. She was a kind hearted girl, and she could not forget the pleasant visits she had paid to her dear uncle and aunt Adams, or Ben's untiring efforts to make her happy when at his father's house. She resolved to repay him now, and her graciousness of manner quite fascinated poor Ben, as she made all sorts of inquiries about the old farm.

No sooner had Richard Warren with Miss Archer, left the house, than she began with all her powers of sarcasm, as Kate had foreseen, to ridicule the scene they had witnessed. Mr. Warren smiled but seemed absent.

"I had no idea that the Bennett's had such vulgar relations," continued Emily, well knowing that the fastidious Richard Warren would consider this a serious objection in the woman of his choice.

"Notwithstanding all Kate Bennett's, elegance, there is certain something that betrays low blood."

"Yes," returned Warren, hardly knowing what he said; and feeling that she had gained one point, Emily walked on in the best possible spirits, internally triumphing over the discomfiture of her rival.

That evening at the opera, who should be at Kate's side, but cousin Ben, dressed in excellent taste, and evidently much interested in the performance, while Miss Bennett listened with polite attention to his frank and sensible criticisms. At parties, too, he was her attendant; and this open acknowledgment of her relation quite blunted the point of Emily's satires. Mr. Bennett assisted the youth to a situation, and very speedily his rusticity wore off. He had both good looks and good sense, and under his cousin's judicious training, he very soon did her no discredit, even among the crowd of gentlemen who surrounded her.

Emily Archer saw all, and bit her lip in vexation. She could but acknowledge the superiority of Kate's strategy, and that she had triumphed in the event which she had hoped would humiliate her.

From that time Richard Warren was her constant attendant, and ere long he had openly acknowledged his preference by offering her his heart and hand.

"My dear Kate," he said, shortly after their betrothal, "I shall never cease to thank cousin Ben for giving me my bride. I admired you as a belle, but his coming, and your reception of him proved that you were something better than a mere fine lady—that you were a true woman, blest with the greatest of all attractions—*a heart*. Confess, dearest, that you owe him a debt of gratitude, also—you are as happy as I am."

Kate smiled one of her most bewitching smiles.

"I certainly do not look upon his mal-apropos arrival a misfortune *at present*," she said, "whatever I may do in the future."

Her glance of loving confidence contradicted her last mischievous words, and she listened with downcast eyes and blushing cheeks to the assurance of her lover that no exertions of his should be wanting to keep her from regretting the event which had given him a glimpse into her heart.

Many years had passed. In the sober matron, Mrs. Warren, one would hardly have recognized the dashing belle, Kate Bennett

Blest with wealth, a cheerful home, a fond husband, and lovely children, she had led a happy life, and time had but increased the happiness of the wedded pair. But cloudless as her life had been, a storm was gathering. Her husband, always cheerful, grew moody, restless and unhappy. She tried in vain, to discover the cause of his gloom, but he only made evasive replies to her inquiries, and she could only guess at his troubles; that they were connected with his business, she imagined, and her surmises were correct.

He entered the room where she was sitting one day, and exclaimed, flinging himself on a sofa:—

"Kate, we are ruined. In vain have I struggled for weeks past; it is useless to attempt it longer. To-day I shall be known as a bankrupt—penniless, and worse than penniless. In trying to double my fortune I have lost all. You and my children are beggars.

"Why should loss of wealth trouble you, dear Richard?" said his wife, tenderly, approaching, and taking his hand. "That is, after all, a trifling misfortune. While we are spared to each other, blest with health and good children, why should we repine at the mere loss of fortune?"

The husband groaned.

"Ah, to be dishonored Kate," he said; "to fear to look men in the face because I am bankrupt—unable to pay my honest debts. Kate, the very idea of this drives me nearly mad. To avoid this what have I not done? I have passed sleepless nights and anxious days, but all in vain."

With fond caresses and soothing words, his wife strove to comfort him; but alas, he paid little heed to her efforts.

Just then a servant entered saying that a gentleman wished to see Mr. Warren

"Tell him I cannot," replied his master; I will see nobody."

"But you will," replied a cheerful voice, and a gentleman who had closely followed the servant entered.

"How is this, my dear Dick?" he said, "you are in trouble, and did not apply to me. That was not right."

"And of what use would it have been?" returned Warren. I am weary of borrowing from one friend to repay the other, day after day. Even that has failed me at last, and I have come to hide myself from the gaze of those who will too soon be talking of my disgrace."

"I had heard rumors of this, Dick, and went to your office to see you; as you were not there, I followed you here. Now my dear fellow listen to me: you have two hours yet before bank hours are over. Here is a blank check; fill it up yourself and it shall be duly honored. Repay it at your convenience. No thanks; it is only a loan. I know your business well, and that in a little time, with perhaps a little help all will be right again."

Totally overcome, Richard could only grasp his friend's hand, while his eyes filled with an unwonted moisture.

"How can we ever thank you enough, cousin Ben?" cried Kate. "How can we ever repay you?"

"Tut, tut, Katie; I am only discharging a part of a debt I owe you, my dear girl! I owe all I possess—all I am—to you. When I first came here, a raw, ignorant, awkward, country booby, you were not ashamed of me. You took me by the hand, influenced your father to assist me, and, more than all, by unvarying kindness, offering me a home and innocent amusements in your society, kept me out of many temptations that beset a lonely, inexperienced lad, such as without you, I would have been. I thanked you for it then, even when I did not appreciate the sacrifice it was to a fine lady, to have a bumpkin like myself about her; and when I knew more of the world, and understood the rarity of such conduct, I loved you the better for it, and felt the more grateful. I have had no opportunity to show it before in any substantial form. But now you see that you are under no obligation; I am only getting rid of a little of the heavy load that you placed me under long ago.—Be off with you, Dick, and hereafter rely on me in all cases like the present. Don't get discouraged too easily—business men, of all others, should have elastic temperaments. Good bye, now," he added, as Warren disappeared, kissing the tears from Katie's cheek, "and be assured that Ben Adams, the millionaire, has never forgotten, and will try to repay your kindness, to your poor and awkward cousin."

"I am richly repaid," she murmured. "How little I dreamed, long ago, that twice in my life I should owe my highest happiness to the trifling acts of kindness, towards my Cousin Ben."

Housekeepers' Receipts.

Cheap Lemon Flavor.—When lemons are plenty procure a quantity, cut them into thin slices, and lay them on plates to dry in the oven; when dry put them into a tight bag, or close vessel, in the store-room, where they are both handy and agreeable for almost anything.

Mint Sauce.—Many of our country friends do not know, what a luxury they deprive themselves of, when they eat lamb, boiled or baked, without mint sauce. Set a few roots of spearmint in a corner of the garden, and they will soon furnish an abundant supply. Strip off the leaves and chop them fine, add an equal amount of sugar, and cover them with vinegar. A small teacupful of the mixture is sufficient for a large family. Try this and see if it is not preferable to greasy gravies.—*Ohio Cultivator*.

To Insure Health for Children.—Give them plenty of milk; plenty of flannel; plenty of air; and let them have plenty of sleep; and they will seldom, if ever, ail anything. That is, milk is their best diet; they must be warmly clothed; must be much out of doors; and must be allowed to sleep on till they waken of their own accord.

Mutton vs. Pork.—The American Agriculturist has the following excellent remarks on this subject: "We mean to repeat it a thousand times or at least, till what we say has had some effect upon our countrymen, that a pound of lean, tender, juicy mutton can be produced for half the cost of the same quantity of fat pork; that it is infinitely healthier food, especially in the summer season, and those who eat it become more muscular, and can do work with greater ease to themselves, than those who eat pork. We know of nothing more delicious than smoked mutton hams, of the Southdown breed of sheep. Venison itself is not superior.

REVIVALS.

For the Tennessee Baptist

Brother Graves:—It will not be uninteresting to the lovers of our Lord and Savior to learn, that there has been enjoyed, by the church in this place a gracious outpouring of the spirit of God; one meeting lasted two weeks and was one of very thrilling interest. It was very remarkable that at its commencement, many of the young men connected with our college, and most of the young ladies of the Female College, (Methodist,) also, were impressed with the force of divine truth. It was difficult, for two or three days, to engage the attention of the young in either institution, in their studies; the recitation room became a Bochim, the impenitent had but one desire, "what shall I do to be saved"—and the professor of religion but one wish—to point sinners to "the Lamb of God."—Backsliders have been reclaimed, the impenitent converted to God, and christians established in their most holy faith. Thus we have realized the desire of our hearts, in seeing the young of our institution, during its first year, devoting themselves to the service of God;

"Oh, to grace, how great the debtors,
Daily wer'e constrained to be!"

Our College prospects are now flattering; we have enrolled this term, about sixty students.

Fraternally, W. H. Robert.
Cassville, Georgia, Sept., 4, 1856.

For the Tennessee Baptist.

News from the Creek Indian Baptists.

Rejoice with me, my brethren, for the Lord is with us—last Sunday I baptized my only child, Walter O. Buckner, aged twelve years and three months. He professed faith in Christ some time since; but on account of his age I advised him to postpone his baptism until this meeting. He gave such satisfactory evidence of conversion that the brethren insisted upon his reception. "*Bless the Lord O, my soul.*" I feel that God has more than recompensed me for all my toils. I baptized five Indians at the same time, as a part of the result of our camp meeting, at the North Fork Church. It rained every day and night, I believe, from Wednesday until Monday; while we preached under a bush arbor, and abode in tents of canvass; yet the people remained and gave heed to the gospel. Many of the people slept at night where the water was three or four inches deep under their blankets; and one night the branch rose so high as to divide the congregation into two parts. The number of mourners at one time was forty two. We had the assistance of several native preachers, and also of brother Land, the white man that we ordained some time since. Elder Jacob Hawkins from Moskoke Church, preached an excellent sermon on Sunday morning. *Praise ye the Lord.*

H. B. Buckner
Micco, Creek Nation, Sept., 10, 1856.

For the Tennessee Baptist

Old Mill Creek.

Brother Graves:—Doubtless the distant friends of this veteran church will rejoice to hear that the Lord has not entirely forsaken her. A meeting was commenced on Saturday before the 3d Sabbath in September—brethren Crutcher, Green, and Moore assisting the pastor, I. H. Bethel. Brother Bethel left on Monday, in consequence of sickness in his family. Brethren Crutcher and Green labored two or three days. Brother N. P. Moore continued the meeting almost alone up to the following Sabbath, at night, brethren Wallace and Allen, students at the University, came to his assistance.

The meeting continued twelve days, with most glorious results. The church, which had long laid dormant and almost lifeless, was greatly aroused and strengthened—numbers of sinners convicted and converted. A more general interest and feeling among saints and sinners I have hardly ever witnessed. All entertain the hope that the influence of that meeting will long be felt in the community. Truly it was a great time of rejoicing, christians shouting praises to the God of their salvation, and sinners being converted to God. The result of the meeting was thirteen conversions, and a number of additions. The brethren were often reminded of good old times at Mill Creek, when the Lord used to pour out his spirit upon that people, and reveal his mighty arm in the salvation of scores of sinners. To God be all the glory. Amen.

A Witness.
October, 1856.

Obituaries.

Tribute of Respect.

Another has fallen in the camp of Israel! Like a soldier, with his armor bright, brother Bavant fell at his post. For a great number of years he has been a fearless herald of the cross of Christ; he has truly worn himself out in his Master's cause. His loss the church feels and deplores, and fears are entertained that it will be long before his place, as a useful and zealous minister, can be supplied.

Since the last conflict with England, in which he acted, with scarcely any interruption, he has been strengthening the wavering, encouraging the desponding, and faithfully warning sinners of their impending ruin.

He died like a philosopher, a sage, and a christian. As a last act of respect to his memory, therefore,

Resolved, That Friendship Church, Alabama, sensible of his worth, deeply deplore his loss, and do feelingly sympathize with his bereaved wife, who totters on the verge of the grave, and offer to her the consolation that David gave himself, that she can go to him; and to those of his family that are prepared, that they will meet him in heaven: we hope his death may be sanctified to the few that are impenitent.

Resolved, That the Tennessee Baptist be requested to publish these proceedings, and send a copy to his bereaved widow.

Done in Church conference, September 10, 1856.
ADAM BEARD, *Mod.*
P. Brown, *Clerk.*

Sarah L. E. Perry.

Died, on the 12th of November, 1855, in Pontotoc, Mississippi, Sarah L. E., daughter of Alfred M. and Sarah L. Perry.

The subject of this notice was born in Calhoun County, Arkansas, July 17, 1853: aged 2 years, 3 months, and 26 days.

This darling little child was admired by every person who knew her; when she was but eight or ten months old, she could walk and talk, and when she was fifteen months old, her uncles and aunts would converse with her because she could talk with so much sense.

This little daughter was sick about ten days.—Her disease was bloody flux. About half an hour before she died she took her oldest sister by the hand and pulled her to her, and laid her arms about her neck, and kissed her, and said give me some water. We hope Jesus has given her of that water that she will never thirst again.

* * *.

Dudley Dwight Linder.

Departed this life, in Emory, Mississippi, of congestion of the brain, Dudley Dwight Linder, after an illness of a few hours: aged 6 years, 2 months and 12 days.

He was the oldest child and fondest hope of Eld. John A. Linder—a sprightly, intellectual boy. The flower was nipped just as it began to unfold. Soon after being laid out upon the cooling board, he was borne by Royal Arch Masons to the Masonic Hall, where Messrs. West & Wilson, ambrotypists, took two of the most handsome, aye, angelic pictures I ever saw—they make one think of a seraph, whose wings are obscured.

May God help the bereaved parents and friends to be resigned to this sore dispensation of his divine Providence. Though young he had been taught of the "Good man." He often talked of the "Good man." He is now gone to live forever with Him who blessed little children.

*.

Thomas Franklin Cheney.

Died, on Sunday, the 7th of September, 1856, at the residence of Thomas Barber, in Chattooga Co., Thomas Franklin, the first and only infant of Isaac N. and Martha Cheney: aged 2 months and 29 days.

* * *.

Died, in Docatur, Alabama, on the 24th of Aug., 1856, infant son of brother A. and sister Harriett Houk.

How sweet to bud on earth, to bloom in glory!

E. D. Miller.

Elder Henry Cox.

Another Watchman Fallen! The subject of this short and imperfect notice was born in Sullivan County, Tennessee, March 14, 1795, and departed this life at his residence in Chickasaw County, Mississippi, August 9, 1856: aged 61 years, 4 months and 25 days.

Brother Cox professed faith in Christ in the spring of 1819, and attached himself to the Baptist Church. He was ordained to the gospel ministry about the year 1835—since which time he has been a faithful and zealous embassador for Christ. He might well have said with the apostle Paul: "I have fought a good fight—I have finished my course, and have kept the faith," &c.

To say that brother Cox was a good man, in a community where he has resided for the past twelve years, would be wholly gratuitous—his meek and humble piety, coupled with his indefatigable industry, is too proverbial to require commendation.

But he has gone to his reward in heaven, leaving an aged companion and several children, with many friends, to mourn the loss of so affectionate a husband, so kind a father, and so indulgent a master. May He, who tempers the wind to the shorn lamb, be the shield and hiding place of this truly afflicted and sorrow-stricken family. May the aged wife of our departed brother, who lingers here for a few days, take encouragement that the last days of him, who to her was most dear on earth, was his best days.

J. C. Cook.
Buena Vista, August 20, 1856.

CASTALIAN SPRINGS FEMALE COLLEGE.

REV. A. W. CHAMBLISS, Principal.
PROF. W. B. CHAMBLISS, Associate Principal.

The Rev. A. W. Chambliss, late President of the Central Mississippi Female College, having purchased out the celebrated Watering Place in Holmes County, known as the *Castalian Springs*, and converted that entire extensive establishment into a Female Seminary of Learning; and having associated in business with himself Mr. William B. Chambliss, a regular graduate of a Southern College, and a popular and experienced teacher of young Ladies—they take this method of announcing to their former patrons, and to the public generally, that the Second Session of their Institution will open the FIRST WEDNESDAY OF SEPTEMBER next, to be continued, without intermission, Ten Months.

The Castalian Springs Female College is eligibly located eleven miles east of Lexington, on the immediate thoroughfare from that point to Koscinsko, and from Yazoo City to Columbus. It is particularly accessible to the counties of Holmes, Yazoo, Warren, Madison, Leak, Neshoba, Attala, Winston, Choctaw, and Carroll—and by reason of its proximity to the Mississippi Central Railroad, to other more distant portions of the State. The salubrity of its atmosphere, its entire exemption from miasma and all local causes of disease, together with its abundant supply of *Freestone and Medicinal Waters*, have rendered this location proverbial for many years past, as one of the most desirable retreats, to those wishing health, to be found in this latitude. The concurrent testimony of Physicians who have analyzed its properties, and of those parents whose afflicted daughters have returned home, after several months of absence, permanently cured, with scarcely the loss of a day from their studies, is that, the Medicinal Springs at this place—strongly impregnated with Sulphur, Iron, Magnesia, Soda, and Carbonic Acid Gas—constitutes one of the finest tonic waters ever discovered, and is specially invaluable in the numberless diseases to which young ladies, and those pursuing sedentary habits, are peculiarly incident.

The Proprietor of this Institution, pleasingly sensible of the superior *natural advantages* of its position, has determined to spare no labor or expense, approved by his long experience in the education of youth, to render its *interior facilities* and management equally useful and attractive to those desiring a participation in their enjoyment.

The Course of Study adopted, embraces the entire circle of English Literature and Science, as pursued in the best Female Schools of the country; the Ancient and Modern Languages: Latin, Greek, French, Spanish, Italian, and German; Vocal and Instrumental Music, on the Piano and Guitar; Drawing, Painting, and Embroidery, in all their varieties

In these several departments of instruction none but the most thoroughly qualified and skillful Teachers are employed, and young ladies may pursue the entire course or only a part at their option. All the appliances of the school-room—Musical Instruments, Globes, Maps, etc.—are entirely new, and of superior quality: to all of which it is in contemplation to add during the ensuing autumn an Apparatus and Library at an expense of not less than *three thousand dollars*.

☞ Special attention is daily bestowed on the elementary branches of education, Spelling, Reading, Writing, and Arithmetic.

The Boarding Department of this Institution, which is under the immediate supervision of the Senior Principal and his lady, will accommodate at least one hundred pupils the ensuing session. The dormitories are spacious and well ventilated, comfortable in summer and in winter. They are all connected together and surrounded by an enclosed campus of not less than five acres of ground, beautifully shaded with the natural growth of the country, and carpeted with green, forming a most delightful and invigorating ground for amusement and recreation after study.

The Social Relations of this Institution are unique, conducted more after the model of a single large family, than after that of ordinary Boarding Schools. Keeping steadily in view the part which each young lady is subsequently to act in the great drama of human life—the most assiduous attention is directed to the cultivation of those amiabilities in each which constitute the perfect lady no less than the perfect scholar. Both the Principals with their families, their assistant teachers, and all the pupils, lodge in the same buildings, eat at the same table, and worship at the same altar.

In Respect to the Terms of Tuition,

The Principals of this Institution have determined to experiment on a reduction of the prices usually paid in Female Seminaries. If they shall find, after a fair trial, that they can realise an adequate compensation for their toil and responsibility, at their present rate of charges, they will take great pleasure in continuing them; if they do not, they have equal confidence that their patrons will cheerfully consent to allow them such reward for their services as will fully sustain in their midst a Female College of the very first class. The present rate of charges—*where young ladies are entered for a full Ten Months' Session and their bills paid in advance for the entire session*, is as follows:

Board and Tuition in the English Course, per Session,	$100
Music on Piano and Guitar, Extra, - - - -	50
Drawing, Painting, or Embroidery, Extra, - - -	20
Ancient or Modern Languages, Each, - - - - -	20

It will be observed that the above rate of charges is from 30 to 40 per cent below the prices usually demanded in Institutions of this character, and that they can be justified only on condition of prompt payments. They enable patrons to furnish their daughters and wards with both a complete SOLID and ORNAMENTAL education for about the cost of an ordinary English course elsewhere. At these rates an English course with Music will cost only $150 per year; and English with Music, French, Painting and Embroidery $210; whereas, in other Institutions a similar course will cost from $275 to $300.

Pupils will of course furnish their own Books, Sheet-music, &c., which can be procured at customary charges, at the Institute.

Special Regulations.

1. No young lady of this Institution will be allowed to make social visits in the community during the Session or otherwise leave the premises, except with her parents or one of the teachers

2. No young lady will be allowed to receive the social visits of gentlemen, or to conduct any correspondence with gentlemen, except by a written permission of her parents, addressed to the Principal.

3. Every young lady will be required to observe the utmost economy and care in the use of her clothing, books, &c.

4. No young lady will be allowed an account with a merchant, or purchase any article on a credit in the community.

5. All money designed for the use of young ladies, for the purchase of books, clothing, or as pocket money, must be deposited with the Principal. Young ladies will be allowed *fifty cents* for pocket money per month.

☞ Patrons will be furnished with a receipt for all money paid on Board, Tuition, &c., covering all contingencies and accidents that may arise during the session.

☞ Parents and Guardians will be furnished with monthly reports, showing the progress and deportment of their daughters and wards in the College.

☞ The next Session will commence on Wednesday, the 3d day of September, when it is hoped that all young ladies contemplating to enter during the Session may find it convenient to be present, as it will greatly facilitate the arrangement of classes. Those arriving first will have precedence in the choice of rooms.

Castalian Springs, Holmes County, Aug. [illegible], '56-tf

CANCERS CAN BE CURED.

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

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

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

CHALLENGE TO ANY MEDICAL SCHOOL!!

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

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

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

There are cases which I except in the above Challenge:

1. Cancer in the mouth or throat.
2. When located where it cannot be reached by my remedies.
3. Where the patient is afflicted with another disease, or a complication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured, but the Consumption killed.
4. The patient shall not be so old or weakly that there is not sufficient vitality left to produce granulation after the cancer is taken out.
5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases brought here. I do not profess to rejuvenate old age, or to raise the dead, but to *Cure Cancers under ordinary circumstances*. Yet I have successfully treated patients from 70 to 80 years old.

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

REFERENCES

Dr. Boyd, M. D., McLemoresville, Tenn.
Dr. J. M. Fort, M. D., Missouri, *Cured.*
Dr. Dillard, D. D., Lexington, Ky.
Warner Spindle, Fredericksburg, Va.
Elder W. C. Buck, Columbus, Miss.
Hon. Joel Berry, Mississippi.
Dr. Norfleet, M. D., Port Royal, Tenn.
Dr. Sayles, M. D., Ridgeley, 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 McGee, Dalton, Georgia.
J. R. McDowell, M. D., Helena, Ky.

R. W. JANUARY.
Murfreesboro, Tenn., Sept. 6, 1856.

CANCER CURED.—*No.* 75.

THERE appeared on my wife's nose a sore, 6 years ago, supposed to be cancerous. Seventeen days since, I placed her under the treatment of Dr. R. W. January, of Murfreesboro, Ten. Dr. J. has removed the disease, as I believe, and a cure is the result of his treatment. During my stay in Murfreesboro, I have frequently visited a great many patients of Dr. January, and must say, that I feel satisfied that his treatment is a specific for the cure of the dread disease, if taken in time. My residence is Shelby County, Ky.

CALEB GUTHRIE.

CANCER CURED—*No.* 76.

TEN years ago a cancerous disease made its appearance immediately under the left eye of my wife, which did not increase in size to any considerable extent, for four or five years, and gave her but little pain, occasionally itching a little; five years ago the disease commenced spreading and became very painful. It was examined by one of the best physicians in our country and pronounced Cancer; he also treated the case, but failed to 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 sight became entirely destroyed—the disease continued to spread until the socket of the eye was entirely eaten out, a part of the nose and 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 a cure as I hope is 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, 1856.

AYER'S CATHARTIC PILLS,

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and, by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by Professors, Physicians, and Patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the Agents below named are pleased to furnish free to all inquiring.

Annexed we give *Directions* for their use in the complaints which they have been found to cure:

For Costiveness.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently the aggravating cause of Piles, and the cure of one complaint is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

For Dyspepsia, which is sometimes the cause of *Costiveness*, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the *Heartburn, bodyburn*, and *soulburn* of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.

For a Foul Stomach, or *Morbid Inaction of the Bowels*, which produces general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength is restored to the system.

For Nervousness, *Sick Headache, Nausea, Pain in the Stomach, Back, or Side*, take from four to eight pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and their kindred disorders because your stomach is foul.

For Scrofula, Erysipelas, and *all Diseases of the Skin*, take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging and purifying effect of these Pills, and some disgusting diseases which seemed to saturate the whole system have completely yielded to their influence, leaving the sufferer in perfect health. Patients! your duty to society forbids that you should parade yourself around the world covered with pimples, blotches, ulcers, sores, and all or any of the unclean diseases of the skin, because your system wants cleansing.

To Purify the Blood, they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.

Liver Complaint, Jaundice, *and all Bilious Affections* arise from some derangement—either torpidity, congestion, or obstructions of the Liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhœa prevails. Feverish symptoms, languor, low spirits, weariness, restlessness, and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels sore to the touch: the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhœa, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.

Rheumatism, Gout, *and all Inflammatory Fevers* are rapidly cured by the purifying effects of these Pills upon the blood and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.

As a Dinner Pill, this is both agreeable and useful. No Pill can be made more pleasant to take, and certainly none has been made more effectual to the purpose for which a dinner pill is employed.

Prepared by JAMES C. AYER,
Practical and Analytical Chemist, Lowell, Mass.
Wholesale by BERRY & DEMOVILLE.
And Retailed by all the Nashville Druggists, and dealers in Medicine throughout the South.
September 27, 1856–4m

SOUTHERN COMMERCIAL COLLEGE,

49½ Cherry Street, Nashville, Tenn.

Chartered by the General Assembly of the State.

THE above Institution is permanently located, and is not surpassed by any similar establishment in the United States, in point of facilities for imparting a thorough, practical knowledge of the duties of the Accountant.

Book-Keeping.

This Department is under the immediate supervision of the President of the College, who is a practical book-keeper, having had many years' experience in some of the largest counting-houses in the Union.

Commercial Law.

This branch is under the superintendence of John A. McEwen, Esq., Member of the Nashville Bar, who is too widely known as a lawyer and orator to require any further notice at our hands.

The Course of Instruction embraces both Reading and Lectures.

Lectures will be delivered at night, so as not to interfere with his professional engagements.

Mercantile Calculations.

These are taught by William Ferrel, A. M., and embrace every species of calculations necessary for a business man to understand—viz: Interest, Discount, Loss and Gain, Equations, Exchange, etc. etc.

Terms of Tuition.

Book-keeping by Double and Single Entry, as applied to every variety of business, both prosperous and adverse, Commercial Calculations, and Commercial Lectures, including the use of books, - - - - - $40 00
Penmanship,—for twenty lessons, - - - 5 00
For lessons without limit, - - - - 10 00

The above fees are payable, invariably, in advance. The importance of this rule must appear obvious, as students enter for an unlimited period, with the privilege of reviewing at any time during life, without extra charge.

This School is in perpetual session, having no vacation; hence students may enter at any time, and pursue their studies without interruption.

Merchants and business men will be supplied with competent book-keepers by applying at this establishment.

No pupil will receive a diploma who is not well qualified to discharge the duties of the accountant.

Good board and lodging can be obtained for $3 per week.

Mathematical Department.

In connection with this Institution is a Mathematical Department, conducted by W. Ferrel, A. M., in which is taught a thorough course of Mathematics and Natural Philosophy.

Course of Instruction.—Arithmetic, Algebra, Geometry, Trigonometry; Surveying in all its branches, with the use of instruments, and field exercises; Topographical Drawing; Descriptive Geometry, Shades and Shadows, Linear Perspective; Projections of all kinds; Analytical Geometry, and the Differential and Integral Calculus; Mechanics, with Applications to Machinery and Engineering; Magnetism, Electricity, Optics, Navigation, and Astronomy.

The student may pursue a partial or full course, at his option; and special attention will be given to such practical branches as are useful to the Surveyor, Architect, Engineer, etc., etc.

☞ Address SOUTHERN COMMERCIAL COLLEGE, Nashville, Tennessee. Nov 17, '55–ly

J. L. VERSER,
COTTON FACTOR,
AND COMMISSION MERCHANNT,

(CORNER AND BURT'S NEW BLOCK, UP STAIRS,)
No. 17 1-2 Front Row,
MEMPHIS, TENNESSEE.
July 12, 1856–6m

WM. STEWART. W. W. OWEN.

STEWART & OWEN,

MANUFACTURERS OF
Copper, Tin, and Sheet Iron Ware,
No. 14 Market Street,
NASHVILLE, TENNESSEE.

HAVING returned to our old stand, from which we were driven by fire, we are now prepared to attend to all our old customers and as many new ones as will favor us with a call. Our house has been rebuilt upon an improved plan, affording us extended facilities. Our

Work Shop

Is now capacious and extensive, and adequate to every emergency. Our

STORE ROOMS

Are large, and especially adapted to our purpose. We have in store, and are constantly receiving, ample supplies of

STOVES, WARES, AND GRATES,

Plain and Enamelled Marbleized Iron Mantles and Garden Statues; and, in short, every thing usually kept in similar establishments.

Our assortment of Stoves challenges competition, comprising every style and variety. We have the

Wrought-Iron Cooking Stove,

Among others—an article which is in great demand.

We manufacture for the trade and for retail, and for order, all kinds of Tin and Sheet-Iron Ware, and keep constantly on hand a large assortment.

We invite the attention of all to our establishment, pledging ourselves to give entire satisfaction.

STEWART & OWEN,
April 19, 1856–tf No. 14 Market st.

LAND WARRANTS.

I WILL pay CASH for Land Warrants. I will also buy old Missouri and Arkansas Land Patents, issued about 1818, to soldiers of the war of 1812.

Refer to—Publishers of the Tennessee Baptist.

J. G. FELLOWES, *Cedar Street,*
July 26–4m *Nashville, Tenn., over the Post-office.*

Just the Thing for Your Children!

"TENDER GRASS FOR LITTLE LAMBS!"
"The Children's Monthly Book."

A SOUTHERN PUBLICATION, beautifully illustrated. Edited by Uncle Robin and Aunt Alice, with special reference to its moral and intellectual influence upon the young mind. Published by GRAVES, MARKS & CO., Nashville, Tennessee, at only $1 per annum.

It is pronounced the *best publication for children that has yet appeared in America.* Specimen copies sent if desired.

march 1, 1856.

WORK IN THE FIELD AND SHOP!

WHAT, WHEN, AND HOW IS IT TO BE DONE?

THESE are practical questions, about which almost every one is desirous to learn, from the experience of others. A single hint thus obtained is often worth many dollars.

THE TENNESSEE FARMER AND MECHANIC has already taken a high stand in the South as one of the best Agricultural and Mechanical journals of the country, and the Publishers are determined that it shall be unrivalled in the variety and usefulness of its information upon Southern husbandry and manufactures.

Each issue contains 48 pages of reading matter, prepared with a direct reference to the wants of this latitude, and many have said that one single number has paid them "more than the price of their subscription."

It is beautifully printed upon clear white paper, elegantly illustrated with engravings, and neatly stitched and bound, and in this respect may be called a model of beauty. It will be the aim of the Editors to make it excel in the quality of its contents as manifestly as it does in appearance.

Terms—One copy $2; ten copies $15. Back numbers furnished from the commencement. Send for a specimen copy.

Address, BOSWELL & WILLIAMS,
May 3, 1856. *Nashville, Tennessee.*

"AT THE SIGN OF THE ELK HORNS."

MACEY & HAMILTON,

IMPORTERS OF
Hardware and Cutlery,
NO. 47, COLLEGE STREET,
Nashville, Tenn.

KENTUCKY HARVESTER.
Adjustable Reaper and Mower Combined.

THIS improved machine is warranted to reap from twelve to fifteen acres of any kind of small grain per day with two horses, or to mow eight to ten acres of grass per day. It is changed from a Reaper to Mower in less than five minutes' time. In point of construction, workmanship, materials, and adaptation to Southern wants, it has no equal.

One of these machines is put together just as it is used, and in complete working order, at our store, where we invite all farmers and others interested, to call and examine it and see its operation.

HORSE-POWERS AND THRESHERS.

WE have now in store 30 Pennsylvania Horse-Powers and Threshers, which can be used either with four or two horses. These machines have stood the test of twenty-five years in the largest grain-growing regions in the United States. They have recently been much improved in their gearing and general construction, making them lighter of draught than any other machine in use. We have also one of these machines put up at our store in complete working order, and invite all interested to call and examine it.

WE keep on hand a large stock of the following Goods:

Anvils and Vices;	Baldwin's Planes;
Spears' Mill and X Cut Saws;	Butcher's Chisels and Gouges;
Butcher's Files and Rasps;	Braces and Bitts;
Mortice and Rim Locks;	Cast Steel Augurs;
Pocket and Table Cutlery;	Griffin Scythe Blades;
Machine Belting;	Iron Brace Cradles;
Dufour's Bolting Cloth;	Steam Packing;
Steel of all kinds;	Spears' Hand and Tenant Saws;
Manilla and Hemp Rope;	Seine Twine and Cotton Rope;
Double and Single Shot Guns;	Circular Saws, all sizes.

And all articles usually kept in Hardware Houses.

MACEY & HAMILTON.
May 17, 1856–6m No. 47 College Street, Nashville

MILTON A. HAYNES,

ATTORNEY AT LAW,
MEMPHIS, TENNESSEE,

WILL attend faithfully to all business entrusted to him.

Office—*Bank Avenue, South of Madison Street.*
June 1, 1856–6m

MILES OWEN, *Memphis, Tennessee.* | HENDERSON OWEN, *Late of Sommerville, Ts.*

OWEN & OWEN,

GENERAL COMMISSION MERCHANTS,
AND
COTTON FACTORS,
No. 275 West side Main St., 3rd door South of Madison St.,
Memphis, Tennessee,

WILL give prompt attention to the Sale, Storage and Shipments of COTTON and other products of the country, sent to their care.

And will also attend to the receiving and forwarding Goods, &c. July 26, 1856–6m

THE REV. OCTAVIUS WINSLOW, D. D.,

A DISTINGUISHED BAPTIST MINISTER.

THE Works of Dr. Winslow have acquired very great and deserved popularity in England, and must, when known, have a very extended circulation in this country. The following volumes are now ready.

THE GLORY OF THE REDEEMER IN HIS PERSON AND WORK.

By the Rev. Octavius Winslow, D. D., author of "Midnight Harmonies," "Practical Views of the Atonement," &c., &c. In volume, 12mo. Price $1.

"Mr. Winslow has written much and written well. Always happy in the selection of his subjects, he was never more so than on the present occasion. The work is richly evangelical, highly spiritual, and scripturally practical."—*Christian Witness.*

"The deep and pure spirituality that characterizes all the preceding works of this dear servant of God, shines most beautifully here. The object of the treatise is to assist the believer in maintaining spiritual ground, and to fill him with high and holy thoughts concerning his Lord, is the end at which the writer has aimed; and if he succeeded not, the fault lies not in him, but in the faithless spirit of the reader. The whole volume is a feast both for body and soul."—*Christian Lady's Magazine.*

THE INQUIRER DIRECTED TO AN EXPERIMENTAL AND PRACTICAL VIEW OF THE WORK OF THE HOLY SPIRIT.

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"Dr. Winslow writes as from the heart, he has beheld not only with the eye of the intellect, but by faith, what he portrays, his style is fervid because his spirit is all aglow with the theme."—*Christian Herald.*

☞ A liberal discount will be given to BOOKSELLERS, COLPORTEURS, or AGENTS, from the above prices

Sample copies sent by mail, FREE OF POSTAGE, upon the receipt of the retail prices.

LINDSAY & BLAKISTON,
Publishers, *Philadelphia.*

☞ Baptist papers copying the above will be entitled to copies of the books upon sending their paper to the publishers.
March 22, 1856—tf

GREAT TRIUMPH IN BITTERS.

READ—READ—READ!

Dr. J. Hostetter's Invigorating Stomach Bitters. 200,000 BOTTLES SOLD IN ONE YEAR.

THAT not only relieves, but actually exterminates, all such diseases as Dyspepsia, Flatulency, Diarrhœa, Dysentary, Nausea of the Stomach, Gout, Constipation, and the removal and permanent cure of all Pimples and Blotches on the face, arising from an impure state of the blood.

Every day brings forth some new evidence of the virtues of Dr. J. Hostetter's celebrated Invigorating Stomach Bitters.—For irregularities of the stomach, produced mostly by sudden changes from cold to excessively warm weather, such as we have at present, never fails to affect the human system, and in order to guard against any of the above bad results, we would advise all who have not tried them to get a supply. Those who have given them a fair trial—and their name is legion—will confirm what we say. Ladies and children especially, have found them invaluable where a strengthening tonic was needed, and are long these Bitters will be indispensable in every family. Since these Bitters have, for their medicinal virtues in all cases of Dyspepsia, Flatulency, Constipation, and General Debility, &c., become so popular, and in such general use, many unprincipled persons have refilled the bottles with other vile preparation, and palmed it off for the genuine, while some are putting up an article resembling it in the same; but we advise all acquainted with Hostetter's Bitters to use none other, and to buy of none but respectable dealers.

Sold, wholesale and retail, by
BERRY & DEMOVILLE,
JO. G. BROWN,
G. W. HENDERSHOTT,
H. G. SCOVEL,

And by Druggists and Dealers generally throughout the United States. April 12, '56–ly

IT IS NOT A DYE.

MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER.

Does not contain any deleterious ingredients—
Will not soil the finest linen;
Restores the hair to its natural youthful color—
Will not injure the hair or health—
It is not a Dye, but a Restorer of the hair;
Will restore hair, however gray;
Prevents Dizziness, headache, scurf, Dandriff,
Scald Head, and unnatural perspiration.
Does not contain lead, lime, caustic, Spanish flies.
Copperas, or Nitrate of Silver.
Clergymen and others have given their names and influence to spread its name and its usefulness.
See that each bottle is signed on wrapper in red ink, and On Directions in black ink—Mrs. S. A. Allen.
Principal Depot, Laboratory, and Salesroom, 355 Broome Street, New York City.
Nashville—J. G. BROWN, *Agent; Louisville, Ky.*—Mrs. A. NANT.

☞ All letters from persons wanting Agencies, &c., must be addressed to the Depot, as also all letters of inquiry for list of Agents and terms.
February 16, 1856—ly

JUDSON FEMALE INSTITUTE.

FACULTY.

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S. I. C. Swezey, Professor of Mathematics and the Natural Sciences.
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" Francis Root, Instructor in Music.
" Lucy A. Mason, " "
" Sarah Gully, " "
" Margaret J. Sherman, Instructor in English Branches.
" Eustatia F. Pierson, Instructor in English Branches.
" Eliza O. Ingersoll, Teacher of the Preparatory Department.
Governess—Miss EUSTATIA F. PIERSON.
Matron—Mrs. ELIZA BOLTON.
Steward—WILLIAM HORNBUCKLE, Esq.

☞ The next Session will open on Wednesday, the 1st day of October, and continue nine months.

☞ Circulars containing information respecting Course of Study, Rates of Tuition, and the general Regulations of the Institution, will be furnished on application to

S. S. SHERMAN, Principal.
Marion, Ala., September 15, 1856.—tf.

Piles! Piles!!

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

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

Those applying for the medicine, address "R. W. JANUARY, Murfreesboro, Tenn."
Murfreesboro, July 29, 1854—tf

ROGAL F. SUTTON,
ATTORNEY AT LAW,
And General Land Agent, Helena, Arkansas.

REFER TO

Henderson, Terry & Co., New Orleans	Levick Jenkins, & Bro., Philadelphia.
H P Coolidge, Helena.	Clements & Hayden, N. York.
Sprague & Root, Baltimore.	Titus & Co., Memphis.
William C. Myrtle, Helena.	John J. Jackson & Co. Helena

E. M. SEAGO WM. LAWRENCE

NEW FIRM.

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

Careful attention given to consignments of Produce, and prompt returns made. Cash Advances given. Nov 17.

CLIFTON & ABBOTT,

CEDAR STREET, NEAR THE POST-OFFICE,
Nashville, Tenn.,
Dealers in Gentlemen's Apparel and Furnishing Goods.

HAVING a large establishment for the sale of the above articles, will keep constantly on hand a full assortment of Gentlemen's and Boy's Clothing, of all descriptions, comprising the finest quality of Goods, which will be renewed every week from their manufactory in Philadelphia, which is under the immediate supervision of the senior partner, (R. D. Clifton,) who purchases the materials of the importers, and pays strict attention to the latest fashions, styles, and durability of workmanship. Persons not judges of goods, can depend on being supplied without fear of imposition or deception of any kind, as the Goods are warranted to give satisfaction, and they have one established price, which they strictly adhere to, except with Wholesale Dealers, to whom a liberal discount will be made. All persons are respectfully invited to call and examine our Goods, and hear our prices, which are greater inducements for purchasers than has ever been offered before in this city.

April 19, 1856—tf

PIANO FORTES, LOOKING-GLASSES, &C.

W. & R. FREEMAN,
DEALERS IN

PIANOS, MELODEONS, WINDOW SHADES, ARTISTS' MATERIALS, CABINET-MAKERS' MATERIALS, Oil Paintings, and Engravings, French Window Glass, &c.

MANUFACTURERS OF
GILT MANTLE AND PIER LOOKING-GLASSES,
Portrait and Picture Frames, Inside Window Blinds, &c.
No. 12, College Street, Nashville, Tenn.
February 16, 1856

HUGHES BROTHERS,

AMBROTYPE, PHOTOGRAPHIC,

AND DAGUERREAN ARTISTS,
No. 20, Union Street, Nashville.

AMBROTYPES, PHOTOGRAPHS, either plain or colored, and warranted as durable as any other style of Painting. Daguerreotypes, Stereoscopic, Crayon, or Vignette, and every other style of picture taken at this establishment, in the highest perfection of the art, and warranted to please or no sale.

AMBROTYPES.

Although these beautiful pictures, or positives, on glass, were but recently introduced by the subscribers in this city, they have become so popular that we have, at a great expense, secured the services of a celebrated Artist from New York, to attend to this branch of the business exclusively.

BRING ALONG THE JUVENILES.

Children can by this process have their likeness taken in a few seconds of time, and warranted to please, or no charge will be made. Bring them along and have them taken before going elsewhere. Feb 9, 1856–tf

HURLEY'S SARSAPARILLA.

OF all the remedies that have been discovered during the present age for the "thousand ills that flesh is heir to," none equals this wonderful preparation. Only three years have elapsed since the discoverer (who spent a decade in studying, experimentalizing, and perfecting it,) first introduced it to the public, and it is already recognized by the most eminent physicians in all parts of the country, to be the most surprising and effective remedy for certain diseases of which they have knowledge.

All other compounds or syrups of the root have hitherto failed to command the sanction of the faculty because, on being tested, they have been found to contain noxious ingredients which neutralize the good effects of the Sarsaparilla, and often times injure the health of the patient. It is not so with Hurley's preparation.

This is the pure and genuine extract of the root, and will, on trial, be found to effect a certain and perfect cure of the following complaints and diseases:

Affections of the Bones, Habitual Costiveness, Debility, Indigestion, Diseases of the Kidneys, Liver Complaint, Dyspepsia, Piles, Erysipelas, Pulmonary Diseases, Female Irregularities, Scrofula or King's Evil, Fistula, Syphillis, and all Skin Diseases

Besides curing the above, it is also known to be a great and powerful tonic, purifying the blood and invigorating the system.

In short, it is, without exception, in the cases mentioned, and its general effect on the system, the most efficacious as it is the most desirable remedy of the age. It is already extensively used throughout the country, and is fast obtaining an European reputation. The instances of cures it has effected are daily coming to the proprietor's knowledge, and he has no hesitation in recommending it to one and all who desire to procure relief from suffering. One bottle being tried, its effects will be too apparent to admit of further doubt. *Recollect, Hurley's Sarsaparilla is the only genuine article in the market.*

Price $1 per bottle, or six bottles for $5.

For sale at the manufactory, corner of Seventh and Green Streets, Louisville, Kentucky, and by all wholesale houses throughout the United States and Canada.

Wholesale Agent, BERRY & DEMOVILLE.
[illegible] 6m Retail, H. G. SCOVEL.

Important to Dealers in Iron and Nails.

SOUTHERN IRON WORKS.
JONES, LLOYD & CO.,
Paducah, Ky.,
MANUFACTURERS OF ALL KINDS OF
MERCHANT'S SHEET AND BOILER IRON,
NAILS, SPIKES, &C.,
of superior workmanship and material.

☞ All orders addressed as above will be executed with dispatch, and upon the most reasonable terms.
June 7, 1856–ly

A CARD.

HAVING just completed our extensive work for the manufacture of all kinds of Merchant Iron, Nails, Spikes, &c., we are desirous to inform Dealers, Builders, Blacksmiths, and others, who need these articles, that they will always find a general assortment on hand, of the best quality and workmanship, and at greatly reduced prices

☞ We will execute all orders promptly, by mail or personally, at our warehouse at the Rolling Mill
June 7, '56–ly JONES, LLOYD & CO.

CRAIGHEAD & MINCHIN,

DEALERS IN
HARDWARE AND CUTTLERY,
No. 29, Public Square, Nashville.

TO enable us to sell goods at low prices, from this date, all accounts for sundries purchased on credit, shall be considered due when the articles are delivered, and payments will be expected when the accounts are presented.
Jan 11, 1856–ly

CITY HOTEL.

JOHN W. THOMAS, Proprietor.
South-West Corner Public Square,
Murfreesboro, Tennessee.

THIS commodious house has just been erected, and having been well fitted up with new and elegant furniture in all its apartments, is now open for the accommodation of the travelling public.

The Proprietor promises a first class Hotel, and hopes to [illegible]

A. K. SEAGO.] [J. B. ABBOTT.

SEAGO & ABBOTT,

COMMISSION MERCHANTS,
ESPECIALLY FOR THE SALE OF
TENNESSEE PRODUCE,
Occupy their Commodious New Building, Corner of Forsyth and Mitchell Streets,
Atlanta, Georgia.

☞ Liberal advances on Consignments. Established in Business, 1852. June 14, 1856–ly

SOUTHERN MANUFACTURING COMPANY,

Front Street, Near the Wire Bridge,
NASHVILLE, TENN.,

ARE manufacturing every variety of CARRIAGES, Buggies, &c., including the latest and most fashionable styles; which they offer on as reasonable terms as any establishment, either North or South.

☞ Repairing of all kinds done on the shortest notice. All work warranted. R. M. BARNETT, President.
May 17, 1856—tf

WM. C. BUCK.
C. R. HENDRICKSON, } Corresp

VOL. XIII.

Dr. Judson's Change

HIS OWN EXPLA

It was on board the vessel, ture life among the heath investigate this important s forth to proclaim the glad new Jesus Christ. I hoped that a be blessed to the conversion o I felt that I should have no my duty to the converts, it be ed in Scripture that such ar received into church fellowsh I, am I to treat the unconve mestics of the converts? Ar ed members of the church the conversion of the head of If they are, ought I not to After they are baptized, can I aside, as aliens from the con until they are readmitted? I considered members of the c ently administer to them the i the church?

If I adopt the Abrahamic o the christian church a contin hamic or Jewish system, I m part of the alternative. I mu ren and domestics of professo church, and treat them accordi cording to the terms of the made with him, circumcised n but all the males that were h bought with money. His mal line of Isaac and Jacob, were ordinance, by virtue of natura er with their domestics, co church, and were entitled to al is put beyond a doubt by the Abrahamic community, or th there was no separate party c way of distinction, *the church* who were equally circumcise Stand by: touch not the pa than you. No. All the mer nity or nation were of course m They were entitled to church or purchase. Their church m nized, or they were initiated i cumcision; and in subsequent the passover, which was the s the church, analogous to the L joyed all the rights and privi unless they were excommunic language, "cut off from the peo

Now, let me be consistent. to walk in the steps of father A low him with the same faithful ed him eminent praise. Let parts of his covenant, and rejec convenience, or accords with have been educated. Nor let of example and prescription. lished Church of England. S many respects, a worthy daugh or Jewish church. She receive bosom all the descendants o those who, though not of her families of professors; and th in process of time, to compris This is truly Abrahamic. Th which the ancestors of the J succeeding rulers and priests, And if I claim an interest in nant, and consider the christia tion of the Jewish, why shoul myself a true child of Abrah christian, by adopting this sy and introducing it among the

But I considered again: If accord with the account of given in the New Testament? from the manner in which th and was continued, from the bers, and, in fine, from its wh detailed in the New Testame pany consisting of select indi men, who gave credible evide of Christ; and that it had n scent, or accidental connectio professors.

When I proceeded to cons which are thought to favor th I found nothing satisfactory.

The sanctification which S children of a believer, (1 Co he ascribed to the unbeliev therefore, whatever be the m it could have no respect to c a right to church ordinances.

The declaration of St. P unto you, and to your childre afar off, even as many as th call," (Acts 2: 39,) appeared the point in hand, because th mand his hearers to have the acknowledged members of t pent and be baptized themsel a promise made to the child that God shall call; but it do were to procure the baptism of those that were afar off, u that God called them.

When Christ said, concerni "of such is the kingdom of he it appeared to me that his co not to the age or size of littl humility and docility which adults. This seemed to be p his own explanation, in a sim he says, "Except ye be conv little children, ye shall not e of heaven," (Matt. 18: 3.)

The baptism of househo in three instances, I could any evidence one way or t household there may be inf mestics, and there may no some circumstances in each o me to conclude that the mem were real believers. They ar so in the case of the jailer, (A same is evidently implied in when it is said that they a ministry of the saints, (1 C

In a word, I could not find the New Testament that the c of believers were members o ed to any church ordinance, profession of the head of their discountenanced this idea. spoken of, it was always in ing. None but believers baptized; and it did not a any others were baptized.

Here, then, appeared a strik the Abrahamic and the christi