The Tennessee Baptist.

DEVOTED TO THE ADVOCACY AND DEFENCE OF BAPTIST PRINCIPLES, AND DESIGNED TO BE A MEDIUM OF RELIGIOUS INTELLIGENCE FOR THE GREAT WEST

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. NASHVILLE, TENNESSEE, SATURDAY, SEPTEMBER 6, 1856. NO. 1.

Our Pulpit.

SHORT SERMONS.---No. 39.

BY J. M. PENDLETON

THE INSPIRATION AND UTILITY OF THE SCRIPTURES.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction: for instruction in righteousness." 2 Timothy iii. 16.

The Scriptures have been highly valued by the saints in all ages of the world. They have been perused and repernsed with devout interest by the people of God. Job, who lived many centuries before the coming of Christ, said, "I have esteemed the words of his mouth more than my necessary food." And David said of the statutes of the Lord, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb." Are the declaration of Job and the encomium of David extravagant? By no means. And why? Because all Scripture is given by inspiration of God. The Bible is not of human origin. If it was, it could not have escaped human imperfection, nor could it with propriety be adopted as the standard of faith and practice. It is God's book, and is, therefore, the book of books.

The text affirms the inspiration and utility of the Scriptures. We consider,

I. The inspiration of the Scriptures.

By the inspiration of the Bible I mean that the writers of the Old and New Testament were so directly and immediately under the influence of the Holy Spirit, that God himself spoke through them to the world. The truths which they committed to record were as certainly true as if Jehovah had uttered them in an audible voice from the heaven of heavens. "Holy men spoke as they were moved by the Holy Spirit." "God, who at sundry times and in divers manners, spoke in times past to the fathers by the prophets, has in these last days spoken to us by his Son."

If my view of inspiration is correct, it follows that the sacred writers were infallibly preserved from error. But perhaps you are ready to inquire for the evidences of inspiration. These are of two kinds, namely, internal and external. To these I shall briefly refer; for the limits of a short discourse demand brevity.

One internal proof of the inspiration of the Scriptures may be derived from the fact that it was *naturally* impossible for men to write them without divine assistance. There are facts contained in the Bible of which the unaided mind of man could never have formed no conception. There was among the old philosophers a proverb of this kind: "Out of nothing nothing comes." And it is true so far as the exertions of finite power are concerned. In its application to the operations of Omnipotence, it is not true. The proper idea of creation is the production of something out of nothing. It is evident, therefore, that those who endorsed the old proverb had no conception of the work of creation. "The world by wisdom knew not God." Even if it were conceded that men would infer from the works of nature the existence of God, they could learn from those works nothing in reference to his moral character. And this is the very point to which accountable creatures emphatically need information. Of the sublime doctrines of redemption, men left to themselves would have had no idea. Those doctrines are above and beyond the range of created intellect. Man's intellectual incompetency to produce such a book as the Bible shows that it is not his work. He did not make the Bible because he could not.

But it was *morally* impossible for men to write the Bible without divine assistance. Had they been *naturally, morally* competent, they would have been *morally* incompetent. There are good men who are not made so by almighty grace. If, however, we waive this point and admit, for argument's sake, that men may be good independently of divine influence, still it follows that good men did not write the Bible without divine aid. For those who wrote it inform us that they were inspired of the Holy Spirit. If they were good, we, this is true, because good men will not make false statement.—The fact is, therefore, established that good men did not make the Bible without divine assistance. Did bad men make it? This supposition is absurd; for it implies that wicked men could write a book which commends every virtue and condemns every vice. And more. It implies that these wicked men, pronounced sentence of condemnation on themselves, and had nothing to expect in the world to come but endless perdition. This would have been as was with the powerful influence of selfishness and also a violation of the maxims of the moral world. But on the supposition that bad men composed the Bible, how, I ask, is it that bad men now do not write a book made up of their predecessors in wickedness? Why should wicked men write a book that would be wicked, living subsequently have condemned? The worldly skeptic has cannot rationally say that philosophy conceived the doctrines of the Bible; for philosophy derides them as revealed. It would surely be unphilosophical for philosophy to assert what philosophy originated. We are resistlessly led to the conclusion, that it was morally impossible for men of themselves, either good or bad, to write the Bible. The moral impossibility, when conjoined with the intellectual impossibility, furnishes a demonstration of the supernatural origin of the Scriptures. The argument in this way is as this: *Man of himself could not have written the Bible; the world, and would not have made it.* Is it God's book for the best of reasons? It tells us what no being in the universe but God could tell us. Its own contents are credentials of its divine origin. But the external evidences of the inspiration of the Bible supply other credentials. The most prominent of these evidences are Miracles and Prophecy. A miracle is an occurrence not in unison with the laws of nature. It is a suspension of some natural law. It is not to be remembered, however, that the laws of nature are the laws of God. This being the fact, it is manifest that the Author of those laws can suspend them at pleasure for their suspension requires no greater exertion of power than their original establishment. It may be said too that the introduction of a new dispensation of religion furnishes a suitable opportunity for the display of miraculous power. Hence Moses in initiating the Jewish economy, being divinely empowered to do so, wrought many wonderful works. Hence Jesus at the beginning of the christian dispensation performed many miracles in attestation of his divine mission, and the Apostles receiving power from on high to astonish the people with signs, wonders, and mighty deeds. These miracles were wrought in the presence of thousands of competent witnesses, and are as fully proved as testimony can prove any thing. And the miracles of the Bible being assumed, it follows that the Bible is from God. These things are written that ye might believe that Jesus is the Christ," and in believing in him we recognize the inspiration of the Bible. But I cannot enlarge.

Prophecy may be considered the declaration of an event enveloped in futurity—an event which man by the utmost exercise of his sagacity cannot discern. It has been called a "miracle of knowledge." The New Testament abounds with prophecies. Indeed the history of the world may almost be regarded as an evolution of the intimations of prophecy. Moses prophesied that in a certain contingency the Jews would be dispersed among all nations. The contingency occurred, and the prediction was fulfilled. Isaiah predicted the utter destruction of Babylon, and what was prophecy is now history. Tyre and Sidon were overthrown according to prophecy. Sometimes two prophets predicted things, and it seemed if the predictions of the one were accomplished, those of the other could not be. For example, Jeremiah prophesied that Zedekiah king of Judah should fall into the hands of the king of Babylon—*see him*—and be carried to Babylon. Ezekiel prophesied that Zedekiah would go to Babylon, yet, he adds, "*shall he not see it*, though he shall die there." How could Zedekiah see the king of Babylon and not see Babylon itself, though he was to die there? The predictions of both prophets were fulfilled. The king of Babylon invaded Judea—took Zedekiah captive—then put out his eyes—and afterward carried him to Babylon. So Zedekiah saw the king, but not the city of Babylon." This was not fortunate guessing; it was divinely inspired prophecy; for God alone knew what would come to pass. The various predictions relative to the birth, life, sufferings, death, and resurrection of Christ were accomplished in a remarkable manner, so that the Apostles proved out of the Scriptures that Jesus of Nazareth was the Messiah. The Savior's predictions in reference to the Apostles, the destruction of Jerusalem, and the dispersion of the Jews were fulfilled. And the predictions of Daniel, Paul, and John concerning the Romish apostacy have been partially fulfilled, and are now fulfilling as fast as the periods of accomplishment arrive. Now all these things prove that the prophetical spirit is the Omniscient Spirit. God alone who knows all things could enable men to foretell what would come to pass. And if holy men prophesied and spoke as they were moved by the Holy Spirit the Bible is true, for it was given by inspiration of God. This is a cursory and imperfect reference to some of the internal and external evidences of the divine origin of the Bible.

II. The utility of the Scriptures.

They are said in the text to be profitable. For what are they profitable?

1. *For doctrine.* Doctrine means what is taught. The doctrine of the Bible is what the Bible teaches. How important the teachings of the word of God! From that word we learn whence we came, what we are, and whither we go. We learn our guilt and condemnation as sinners—the mediatorial scheme of mercy through Jesus Christ—justification by faith in his blood—regeneration by the Holy Spirit—the soul's immortality—the body's resurrection—the ultimate salvation of all the righteous—the damnation of the wicked, &c. &c. Where except from the Bible can these important truths be learned? Interrogate nature in all her spacious realms and she utters not one of these truths. Human philosophy does not teach them: for human reason cannot discover them.

The Bible is profitable for doctrine

"Tis here we learn that Jesus died,
To save our souls from hell,
Not all the books on earth beside
Such heavenly wonders tell."

2. *For reproof.* The Scriptures are profitable for reproof. They reprove errors in faith and practice. They condemn every thing at variance with themselves; for they are the standard to which we must come. They reprove the thoughtless sinner and the unfaithful christian. The term translated reproof sometimes means conviction. This expresses more than reproof. Many a man is reproved who is not convicted or convinced. The idea intended to be conveyed here probably is, that the Bible is not only the means of reproving men for their sins, but of convincing them of their sins. And it is true that the word of God is the prominent instrument of fastening conviction on the hearts of those who have sinned. This word wielded by the divine Spirit is "living and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit," &c.

3. *For correction.* The Bible is not only profitable because it convinces of what is wrong, but because it is the means of rectifying that wrong. "Wherewith shall a young man," says the Psalmist, "cleanse his way? By taking heed thereto according to thy word." The Scriptures are the divinely appointed instrument of reforming men in heart and in life. No reformation is worth any thing that does not rest on the word of God as its basis. There can be no permanency in it. All human organizations for improving and elevating the morality of the people will ever put forth ineffectual efforts unless they recognize the Bible as supplying the only motives adequate to the production of a pure morality. The Scriptures are profitable for correction—for the rectification of what is wrong.

4. *For instruction in righteousness.* Righteousness is conformity to a right rule. The Bible instructs us how to attain conformity to this rule. It teaches us to act righteously before God and men. We need to be taught our duty. We must learn from the Scriptures not only what to believe, but what to do. The Bible presents Jesus Christ as the incarnation of righteousness and requires us to be like him. "He that saith he abideth in him ought himself so to walk even as he walked." "He that doeth righteousness is righteous, even as he is righteous." Let any man take the Bible for his guide, and he will learn that it is profitable for instruction in righteousness.

REMARKS.

1. How great are our obligations to God for the Scriptures!

2. How satisfactory are the proofs of the inspiration of the Scriptures!

3. How profitable are these sacred writings!

4. Are they profitable to us?

5. Let us appreciate the sacred volume more highly.

6. Let us show our estimate of it by sending it to all the nations under heaven.

For The Tennessee Baptist

DANCING.

Read before Ministers and Deacons meeting, August 11, and published by request.

Many examples of dancing occur in Holy Writ. In Ecclesiastes we read "A time to dance." In Psalms it is written: "Praise ye the Lord. Praise him with the sound of the trumpet; praise him with the psaltry and harp: praise him with the tabrel and dance."

Dancing was in use amongst the Israelites from a very early period. They engaged in it as a religious exercise, upon the achievement of glorious victories, as well as on other occasions of gratification and joy.

But a very remarkable fact is connected with this subject. In all their devotional exercises, men and women danced separately. When the women were praising God in the dance they desired not the assistance, or the company of men.

Again, those who perverted dancing from a religious to a worldly amusement, were vain fellows, who had no regard for religion, and who said to God: "Depart from us, we desire not a knowledge of thy ways."

And when the hand-writing of ordinances was taken away, under the New Testament dispensation, dancing was no longer enjoined as a religious exercise. Hence, it is no where recorded that Jesus Christ, his apostles, or the Jerusalem Church ever engaged in it.

The young, the fashionable, and the gay often take great pleasure in this fascinating amusement. But, in all its bearings, it has a direct tendency to lead the mind away from God.

I therefore assume the position that none should ever engage in the dance.

The unconverted I know should not.

I freely admit that dancing is perfectly consistent with the general character and course of the wicked, for they live daily in open rebellion against the Great God; and are every hour, every moment, hastening with the rapidity of time, in the downward road that leads to ruin.

But though this amusement is in accordance with the unrenewed heart: whenever the sinner engages in it, his conduct is wicked, unwise and pernicious.

"Behold, now is the accepted time; behold, now is the day of salvation. Remember now thy Creator in the days of thy youth," says the voice of Omnipotence. Oh, no! says the deluded youth: I must dance now.

"Seek ye first the kingdom of God and his righteousness," is the command of the world's Redeemer. "Oh no, not yet my Savior," is the reply of the dancer, "I must seek the ball-room first."—Thoughtless triflers! To be fiddling and dancing upon the crumbling brink of a fearful eternity.

The christian should never engage in this mirthful amusement, for he is well aware that it will offend his brethren. And this of itself is a sin of no small magnitude. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Again dancing is a worldly affair altogether. Its votaries are worldly minded, and it drives every religious feeling from the soul. Hence the dancing professor is contemned as a hypocrite, even by the world.

Once more, the christian is engaged in a great work. Having adopted him into his heavenly family, his Almighty Father has sent him forth to labor in his vineyard for the salvation of souls.

This is the noblest work in which man was ever engaged. Work worthy of a God. The fields are white already to harvest. "The laborers are few." And the time is short. And shall the christian come down from the lofty position which he occupies, and degrade himself so low as to be found at the bran dance, or in the ball-room, leaping up and down, with the enemies of the cross, and encouraging them in their impious rebellion against God.

I can conceive of no period, no occasion, no circumstances under which dancing would be admissible. Its tendency is evil and only evil and that continually.

Oh! how much time, precious time, has been butchered, murdered in this senseless amusement.

And if the money that has been spent in useless attire, and costly preparations for the ball room, could be gathered into the treasury of the Lord, it would create a fund sufficient to send myriads of Bibles into the dark and benighted portions of the earth.

Again, this amusement has proven very deleterious to health. The darkness of night, and light apparel are preferred. They dance until a late hour, when, exhausted and fatigued, and bathed in perspiration, they rush out into the night air and hasten home. Thus colds and coughs are often brought on, which frequently produce serious diseases, and sometimes eventuate in death. In this way many young ladies have danced themselves into their graves, yea, to the judgment seat of their incensed God.

I now approach a portion of my subject upon which I wish to enlarge. It is this.

Dancing leads into bad company.

My first argument to exemplify this, is deduced from the twenty-first chapter of Job.

"Wherefore do the wicked live, become old, yea, are mighty in power? they send forth their little ones like a flock; and their children dance. They spend their days in wealth, and in a moment go down to the grave: therefore they say unto God, depart from us: we desire not a knowledge of thy ways. What is the Almighty that we should serve him, and what profit should we have if we pray unto him?" Here we see its direct tendency. The dancing rich say to the Almighty, depart from us. I will in the next place, direct your attention to the New Testament example of a dancing crowd.

Herod the Tetrarch had married a lady of royal birth, but having joined a criminal attachment for Herodias, his brother Philip's wife, he divorced his own lawful wife, took Herodias from his brother Philip, and married her. Herodias, herself, was highly delighted with her new husband, since Herod was much wealthier than his brother. And greater facilities were thus afforded her for the gratification of her pride and ambition. But John the Baptist boldly confronted Herod, declaring, "It is not lawful for thee to have thy brother's wife." Therefore, Herodias had a quarrel against him, and would have killed him, but she could not. Herod, however, was so incensed against him, that he cast him into prison. There he remained until Herod's birth day. Upon this day, Herod made a great supper to his lords, high captains, and chief men of Galilee. And when the daughter of Herodias came in and danced, and pleased Herod, and their guests with him, the king said unto the damsel, ask of me whatsoever thou wilt, and I will give it to thee. And he sware unto her, whatsoever thou shalt ask of me, I will give it to thee, unto the half of my kingdom. And she went forth and said unto her mother, what shall I ask? And she said, the head of John the Baptist. And she came in straightway unto the king and asked, saying: I will that thou give me, by and by, in a charger, the head of John the Baptist. And immediately the king sent an executioner and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger and gave it to the damsel: and the damsel gave it to her mother."

What horrid spectacle is here presented at this birth day festival. And will not the damsel shrink back with instinctive horror at the bleeding, lifeless, decapitated head? Oh, no! she received it into her hands with perfect composure, and presented it as a gift most acceptable to her incestuous mother. And saint Jerome says that the wicked mother, still more brutal than her wicked daughter, drew out his tongue, from the lifeless head, and thrust it through with her bodkin.

Here is the sample which God has given of those who love the dance. After so fatal an example as this, can we doubt whether balls are not snares for souls destructive of modesty, chastity, and all the finer feelings of the heart; and a pernicious invention to excite the most criminal passions?

Can you fix your eyes on that blood-thirsty mother, that vicious daughter, and most of all, on that murdered ambassador of God; and then send your children to the foppish dancing master to acquire the mighty accomplishment of dancing, when the fear of God forms no part of the education?

But if you remain unconvinced, we will pursue the subject yet further.

Are there any in your community, who once made a profession of religion, but who have since grown wicked and turned back again to the world? They love the giddy dance.

In many neighborhoods you will find a class of happy souls who always move along with the popular current. When christians are rejoicing in the love of God, and mourners crying for mercy, they too, will catch the excitement, get amongst them, clap their glad hands and cry happy, happy. But let the cause of Zion languish, and sinners grow bold in sin, and you will find these same individuals in the ball room. There they will flirt, and flounce and twirl round; and O! they are so happy. I need not say that all these advocate dancing.

If you are acquainted with any young people who are disobedient to their parents: they delight in the dance. Are you acquainted with any persons, old or young, who lie or cheat, or any who play cards and bet on horse races? they all advocate dancing.

Do you know any who were once mourning under deep convictions for sin; but who have since hardened their hearts and lost their convictions? These now take great delight in dancing parties.

Again, those who make a mock at sin, scoff at our holy religion, and blaspheme the name of God, find their greatest pleasure in the ball room, and are seldom ever absent.

But I must not forget to mention the scenes of drunken obscenity, so revolting to modesty, which seem almost necessarily to accompany the dance. For the drunkard must be there. And if the proprietor should be too decent to supply the company with ardent spirits, they will pay some old negro to have the jug on hand, in some dark but convenient corner, or else they will themselves bring the bottle along, and hide it out where they can visit it as appetite demands. By and by alcohol will begin to work. Mark that young man. His tongue seems to have grown thick: his head is too heavy, his limbs have lost their elasticity, and in a senseless stupor he soon sinks to the floor, even at the side of his fair partner. But here is another whom the alcoholic poison has effected somewhat differently. His tongue is loosed, and he does not regard the presence of the ladies, but with stentorian voice, he utters forth words so vulgar and obscene, that those who are less intoxicated, are compelled to seize him by force and bear him away.

One more class I must mention. It is composed of those who have a degraded opinion of lovely woman, and who are given up, almost totally, to the gratification of the nagest appetites. They are invariably the ringleaders in getting up dances, and contrive to be chosen as managers.

And here permit me to remark, I would do my subject injustice, did I not frankly own that a very respectable portion of the religious community defight in this amusement. A portion composed of high minded, honorable, intelligent, and often of wealthy citizens. They give it character. And dancing would long since have fallen into disrepute, had it not been for these. But yet, even they are all lovers of pleasure more than lovers of God.—And when they get into the ball room, without one exception I pronounce them bad company. And now for one moment let us take a look at the Brandance. Whom have we here? I behold liars, Sabbath-breakers, scoffers, salvation neglectors, infidels, blasphemers, gamblers, drunkards, with the licentious of every description. While ever and anon I behold a Bunker friendly looking on. I think I can read his eye. It says well, done—well done. I am sorry I belong to the meeting house: my heart is with you. "Go ahead." The ladies are likewise here to give animation to the occasion. What an array of beauty do I behold, decked in all the gaudy ostentation of fashion, pride and extravagance.

Lovely creatures. They remind me of innocent lambs in the midst of ravening wolves. And while I gaze upon their sparkling eyes of beauty, I feel an irresistible impulse to say: Young ladies, you ought not to be here; you are in danger here: you had better be at home with your mothers; you had better be praying.

In conclusion I ask, can an assembly like this be a friend to grace, to aid the deathless spirit of man in its onward, upward flight to heaven, to glory and to God? I ask, has any one ever yet desired to die in the midst of a dancing party? Oh! I ask, who could endure so appalling a sight as a corpse dressed for a ball?

Wm. H. Wharam

American Sunday School Union.

The thirty-second annual report of the Sunday School Union has just been issued. It can be obtained, with the other publications of the Society, of W. H. Burkley, 103 Fourth street, Louisville, Ky. This Society has accomplished a great deal of good, in a quiet unobtrusive manner, and its facilities for usefulness are annually increasing. In order that our readers may form some idea of the extent of their benefits, we make one or two extracts, interesting to all, but more particularly to those engaged in Sunday Schools.

"The Society, while invoking the sympathy and hearty support of all true Christians in our land, does not arrogate to itself any exclusive claim to such support, neither does it pretend to say where in the scale of benevolence it shall be ranked by its patrons and friends. So widely do men differ in mental and moral tastes and preferences, that to attempt to compel all to admire alike each form of evangelical labor would be a vain effort.

"But it does claim to be at work in a way and upon a portion of society of primary importance to the future of America. It is dealing not with harvests, but with seeds; not with forests, but with germs; not with torrents, but with rivulets. And for the very reason that these rudimental forms of greatness, these germs of power, are the field upon which it operates, it is in danger of being undervalued by the unreflecting.

Men who are ready to give thousands to arrest the destructive torrent scarce think it necessary to send out an agency to guide the streamlets to which the swelling flood owes its existence. A Society that deals with small people will, to the unthinking, naturally be a small affair, calling for small consideration and needing small resources. To the thoughtful, on the other hand, its importance is incalculably enhanced by the simple fact that it deals with elements new tender and pliable, but soon to be the stern, unyielding fibre which composes the manhood of a great nation.

Let the superficial judge as they may, the reflecting Christian philanthropist will never lightly esteem his duty to the youth of his country, or refuse to aid in nipping evil in the bud and in planting the seeds of good, even at the cost of effort and self-denial; for he knows that it will save a far greater outlay of cost and labor in the future. The common sense of mankind has long since decided that *an ounce of prevention is worth a pound of cure.* May we show our appreciation of this truth by an increased zeal in the cause of the religious education of the young, which, in its strictest sense, is the cause of this Society!

RECEIPTS.

The total receipts of the Society for the year ending Feb. 29, 1856, were	$252,143 17
Of this sum the receipts of the Publishing Department for sales and in payment of debts (including a loan of $1080) were	$183,977 86
Donations and Legacies	67,790 21
Building Fund	375 00

The Society though publishing books, has no means to send out men to establish, aid and encourage Schools, or distribute books gratuitously, except as the means are furnished by the friends of Christ and his Gospel, and such contributions are used for no other purpose. The Board are obliged with great regret, to curtail the work, the expenditures for the two above named objects having exceeded the contributions and legacies $16,712.

* * * * * * *

From the foregoing statements as to the results of Sunday School missionary labor during the past year, it appears that in round numbers, more than ONE HUNDRED THOUSAND CHILDREN and youth have been brought by this single agency in a single year into *two thousand five hundred Sunday Schools* organized in as many different neighborhoods and the scarcely less important result attained of enlisting in the instruction of this great company no less than SIXTEEN THOUSAND SUNDAY SCHOOL TEACHERS.

By aggregating the labors of the past FIVE YEARS, we find that there have been organized by the missionaries and agents of the Society, in that time, *ten thousand three hundred new Sunday Schools*, sixty-five thousand six hundred new teachers enlistered, and four hundred thousand scholars gathered in!

Surely, in these facts may be found some grounds for gratulation: and should we seem at any time disposed unduly to magnify our office, our friends will bear us with when their thoughts revert to these hundreds of thousands of precious youth whose tendrils have been turned from paths of folly, if not of sin, into the fold of the Sunday School.

Imperfect as are many of these schools, how, much are they better than the scenes of Sabbath desecration for which they are substituted! If it be said that many of these schools, after living a season, cease with the winter not to re-open, one-fourth of the results given above, we must on the other hand add the multitudes of schools started by the influences put forth by our missionaries, but not reported by them because not directly organized through their agency. Moreover, we must take into the account the fact that in many instances the school organized and reported with fifty scholars swells in a few weeks to eighty or one hundred as the success of the experiment becomes manifest and is noised abroad. Nor have we said anything of the thirteen thousand five hundred schools visited and aided in the same five years, into many of which as many new scholars are drawn as into a school newly organized. If then we strike a balance, we cannot abate any thing from our statement that in five years the Society has led four hundred thousand of our youth into Sunday Schools newly organized by its missionaries.

This has been no sectional work. It has embraced in its wide sweep the extremest portions of our great country. The neglected children of Maine and of Texas, of the great Empire and Keystone States, of the Carolinas and of the Northwest, of Minnesota, Louisiana, and Kansas, have shared in its benefits, and will, we doubt not, thank God for it when safe on the shores of that happy land, far far away," of which they have learned to sing through its agency. Some of them have already gone thither, and now see face-to-face Him whom they here learned to praise, and thousands more are on their way to glory, singing the songs of Zion, as a foretaste of that new song which will then be put into their mouths."

RELATION OF THE SUNDAY SCHOOL TO SECULAR EDUCATION.

"The influences of the Sunday School, valuable as they are in any land, are of a peculiar importance in this country, in consequence of *their relations to the system of free secular education* so widely adopted in several States. The results of this system of common school education—an education designed to embrace the children of all, and hence to teach the peculiar religious views of none—is one of the weightiest problems of American political economy. Nor is this problem one of deep interest to Americans alone, but the friends of popular education in all lands.

The workings of our public school system have attracted and are attracting much attention from the philanthropic in European nations; and the right solution of the problem, while of vital moment to our national hopes, is important also in its bearings upon the cause of education in older countries, where varied experiments are entered upon with more difficulty and hesitancy than in our young, unfettered and adventurous land.

The relations of the Sunday School to our free school system are so manifest to have caught the notice of inquirers from abroad, they should not be overlooked or under-estimated by christians.

The Hon. Edward Twistleton, the Chief Commissioner of Poor Laws in Ireland, desirous of diffusing upon the people of Great Britain the importance of a system of free popular education similar to that of many of the states of our Union, with a view to bring out the fact *that religious instruction could be secured without its forming a part of the teachings of the public schools*, addressed in the year 1851 a series of questions to several of the most distinguished statesmen and writers of Massachusetts. Two of the questions propounded to the eminent gentlemen selected for this purpose were as follow:—

Is it within your knowledge that, apart from the common schools, the children educated in them do practically receive instruction in the tenets of the religious denominations to which they respectively belong?

If they do receive such instruction, what are the agencies by which it is communicated to them?

The response to questions upon a subject so important from such men as Daniel Webster, Edward Everett, Bishop Eastburn, F. C. Gray, George F. Hillard, H. Prescott, and Jared Sparks, are well worthy of consideration.

The point of the inquiries is not whether religious instruction shall be given in the public schools, but, since it is practically excluded from these schools, is it got elsewhere, and if so, where?

Without exception, each of the twelve gentlemen thus interrogated held up the Sunday School either as one of the principal sources of religious instruction, or as the chief instrumentality to be relied upon for giving those teachings which, though of supreme moment, are necessarily shut out of the public school. In their opinion there is a sufficient amount of moral education conferred by the Sunday School, in connection with the ministry and the fireside, to make the public school not only tolerable, but a blessing."

From the Wesleyan and Reflector.

Was the Deluge Universal?

Translated from the French of Grandpierre.

The fact of the deluge has not been denied by any of the learned who have engaged themselves with any attention in the study of our globe; and it is very remarkable, that, without having been guided in their researches by any desire to justify the recital of Moses, and to confirm the truth of the facts related by the Bible, they have, as, by the way of science, and the process of observation and of rational deduction to results which perfectly agree with the documents of divine revelation.—Were proof of this necessary, we might cite those positive words of the farther of modern natural sciences, the great Cuvier, who in his discourse on the changes of the globe's surface, expressed himself as follows: "I think with Deluc and Molmien that if there is anything demonstrated in theology, it is that the surface of our globe has been the scene of a great and sudden revolution, whose date cannot go back much farther than five or six thousand years." Dr. Ruckland, in a treatise on the Bridgewater collection where he has developed the relations of geology to natural theology, has also put beyond all kind of dispute the authenticity of the fact of the deluge, if the Bible had need of human science to add anything to its supreme and infallible authority.

From the Bible, then, and the impartial testimony of geological science, a terrible inundation has deranged the surface of our earth, at an epoch in the annals of humanity, which is precisely the same as that assisted by Moses to this great event. The only point in which there is any difference, is as to the greater or less extent of the catastrophe which submerged the earth. Was the deluge universal, or was it extended over only a portion of our globe? Christian scholars, equally penetrated with veneration for our holy oracles, have replied in the affirmative to both of these questions. Some believe that the deluge was universal; others think it was but partial. Let us here summarily state the principal arguments which each have advanced in favor of the opinion they have adopted: and let us commence with those who incline to the belief that the deluge was not universal.

They seek to prove, that the story of nature is opposed to the belief, that at the Mosaic epoch the waters of the deluge covered the surface of the earth; they study then to show that this opinion is not in contradiction with Scripture. While the account of Moses, properly interpreted, does not oblige us to admit that the entire earth was submerged in the time of Noah. Thus, then, the arguments furnished by natural science, and the arguments borrowed from Scripture, is seen the social which they display to attack the generally admitted opinion of an universal deluge.

The following are mere statements of some of the objections furnished by natural science. All the fossils of animals belong to epochs much more ancient than the deluge. The absence of the remains of human beings, and the removal of masses of rock and pebble stones, offer new presumptions against the belief of a general inundation of three hundred days. Trees existing in Africa and in America, whose antiquity goes back to an epoch anterior to the deluge. To cover the summit of the highest mountains, would have required eight times the quantity of water which is in all the seas, added to the depths of the ocean. An equal volume of water added to the weight of the earth, would have increased its weight, extended its diameter, affected its centre of gravity, and the movement of its axis; and thus produced a perturbation, whose effects would have been incalculable on all the solar system. The partizans of the opinion we present, go farther, and ask for what purpose should this Noarchic deluge be universal? To punish the human race for its crimes! Those of its race were few in number, and gathered in certain countries, had neither the time nor the power to extend far and wide, and to cover the earth. Where was the necessity that all the uninhabited continents should have been swallowed up by a great inundation, so disproportioned as to its extent, in the end it sought to attain! It sufficed that Asia, the cradle of the race, should have been overwhelmed, in order that the designs of divine justice might be accomplished and that man should learn to fear his judgments.

The Bible and our authors, here come to our aid, and confirm our opinion. Read the passage of Moses, (Gen. 7, 19:) "And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered." However little familiarized with Scripture style, we know that these general expressions, the earth, the heaven, the innumbrous, are employed in a restricted sense. So here, and as in the description of the animals which entered into the ark.

Let us now pass to the presentation of the motives which have led to unanimous, and no less positive belief in the universality of the deluge.

They affirm, first, that the Scriptures, in the same declarations of Scripture on this subject. They find that so clear, so precise, so absolute, that a restricted meaning seems impossible. They do not deny that, in other places of Bible history, these words, the earth, all the earth, may not mark a part of the globe only, or cover the land of Canaan in particular. But applied to the relation of the deluge, this mode of interpretation appears to them inadmissible, and it seems to them that the fact of the deluge is announced in a manner so general and so solemn, that it is to do violence to the text, to extend it only to a partial inundation, which would scarcely have overwhelmed a single continent.—The generality of the terms employed by Scripture, both as to the extent of the catastrophe, and as to the description of the animals enclosed in the ark, does not allow us to suppose that the sacred historian wished thereby to indicate other than an universal deluge.

They rest also on the histories and traditions of all the nations of the earth. Among the Egyptians, Chaldeans, Phenicians, Greeks, Celts, Scythians, there is everywhere found, either in this mythological systems, in their rites, or in the ancient documents of their literature, indubitable traces of an universal deluge. The new world, North and South America, have furnished emblems and fragments of history which relate to that great event: and not only the inhabitants of Mexico and Peru, but also the recently discovered South Sea islanders, and all the new tribes which each generation inscribes in the annals of geography, have preserved some traditions of the terrible deluge related by Moses.—Nor can we explain the universality, and the resemblance of these remembrances, how confused and unnatural do they appear to us, otherwise than in the solemn revelation which has given birth to them?

To the Scripture and historic proofs are added geological proofs, the most striking of which are furnished by the existence of rallays of denudation, and by erratic blocks. Another geological phenomena is found in the recently discovered caverns of bones. Certain natural caverns are thus called, found in England, in the Jura, in America, where are united, under a mass of little depth, a considerable interspersion of all kinds of animals, of which the greater part appertain to yet existing species. How can we give a reason for this accumulation of all kinds of fossil animals on the surface of the earth, and in the space of a few square feet, otherwise than by an inundation which has driven them thither, or surprised them there?

The uniformity of the effects produced by the deluge can be considered, then, as a proof of its universality. But other facts yet corroborate the testimony of our holy books, such as deltas formed at the mouth of rivers by the accumulation of alluvious, the movement, and the advance of banks of sand of the borders of the seas, and ruins which are met with at the foot of high mountains. The quantity of deposit which the alluvions of the Nile and of the Po annually form is known with rigorous exactness. Thanks to the persevering labors of Bremontier, the length of way which the sands pass over in a given space of time is equally known. The quantity of ruins has also been calculated, which the action of the air, the water and the wind, detaches each year from the sides of mountains, and accumulates at their base. Now all these computations, based on incontestable phenomena and facts, with great talent, and a conscientious exactitude, establish the conclusion that it is not more than four or five thousand years since these alluvions began to form, and these banks began to open their way towards the interior; and this is precisely the epoch in which the Noarchic deluge renewed the face of the earth, determining the form of our continent, the course of our rivers, and the height of the mountains.

Science advances; let it advance. We do not doubt that all the materials accumulated by the natural sciences will serve finally to illustrate, to confirm and to prove the facts contained in revelation. A positively acquired result, even now, is this, that whatever theory of the deluge we adopt, however much of the globe's surface we estimate that it covered, or whatever may be the bounds of a single continent or country, revelation remains intact, the history written by Moses has suffered no prejudice; Genesis is vindicated. And what is worthy of remark, and well fitted to give joy to the disciple of revelation, is that while in the last century false philosophy made use of a pretended science to attack and to weaken the authenticity of the truth of the facts recorded in our holy book, we see to-day almost all the naturalists of England, France and Germany, although perfectly independent as to their character and works, in their advance, seeking always to make the results of their laborious and patient investigations to agree with the ancient documents of the inspired books.—Science truly merits that character that when cultivated for itself, and obeying no foreign consideration, it seeks its end by rational processes, based on the observation of facts duly put together. But while science should be respected only as the means not the end, it should be remembered that before it and above it, there is something greater than science, *religion*; to whose glory it should redound. Furthermore, whatever science wishes or does not wish, however far it wanders from or approaches towards religion, it has proclaimed, and will ever proclaim, that the Word of God is infallible, and will never be convicted of error.

THE SARDINIAN CHURCH.—The following are the nine articles proposed as a basis for the reformation of the Sardinian Church, to be brought forward at the next session of the Parliament at Turin:

1. The Roman Catholic Church of Sardinia declares its independence of Rome.

2. The King of Sardinia is the Sovereign Protector of the church of this kingdom.

3. The Priesthood to be paid by the State.

4. The canon law and decisions of the Council of Trent to be abrogated.

5. Tradition, as a source of dogmas, to be declared of no force.

6. The reading of the holy scriptures to be allowed, and their explanation left to the conscience of each Christian.

7. The Lord's Supper to be received under both forms.

8. The celibacy of the church to be no longer compulsory.

9. The Latin language to be no more used in the church service, and the number of church festivals to be diminished.

The Albany Atlas says, that a mechanic is manufacturing furnaces for heating dwelling houses, gas being used. It is said to roast an ox whole in one square can be heated, it is said, at a cost of about ten cents and half an hour. It could be made at a cost of $100 and to be sold at

The Tennessee Baptist.

GWIR YN ERBYN Y BYD.

TRUTH AGAINST THE WORLD.

Motto of the Welsh Baptists.

NASHVILLE, TENN.

SATURDAY, SEPTEMBER 6, 1856.

Conversations on the Acts of the Apostles.

NUMBER II.

WILL James read the second chapter of this instructive Book? The chapter having been read, Mr. Bell inquired:

What did the feast of Pentecost commemorate?

Mary.—I do not know that it was strictly commemorative. It seems from the twenty-third chapter of Levinicus to have been a grateful recognition of God's goodness in giving the fruits of the earth.

Mr. Bell.—Why was it called Pentecost?

William.—Pentecost comes from a Greek word signifying *fifty*, and the feast was thus called because it was to be observed fifty days after the Passover. And as fifty days intervened between the exodus from Egypt and the giving of the law on Sinai, it appears that the feast of Pentecost incidentally commemorated the giving of the law.—This was not, however, the original design of its institution.

Mr. Bell.—What came from heaven and filled the house?

Ellen.—A sound as of a rushing mighty wind—the emblem of the Spirit.

Mr. Bell.—What was denoted by the cloven tongues?

Eliza.—That the Apostles would speak in different languages.

Mr. Bell.—Is it said that these tongues were fire?

John.—No, sir—but *like as of fire*—that is, resembling fire.

Mr. Bell.—Do you think this was the baptism in fire spoken of by John?

James.—By no means. The term fire as used by John was the symbol of punishment. It was the fire into which "every tree not bringing forth good fruit" was to be cast. The Savior, after his resurrection, in telling the Apostles that they would be baptized in the Holy Spirit "not many days hence," said nothing of fire.

Mr. Bell.—What is said in the fourth verse?

Mary.—They were filled with the Holy Spirit. They were completely imbued and overwhelmed with his influence—this, I think, was the baptism of the Spirit.

Mr. Bell.—What was the effect of this baptism?

William.—They spoke with other tongues.

Mr. Bell.—Did this result always follow the baptism of the Spirit?

John.—I think it did. Cornelius and his family having received this baptism, spoke with tongues.

Eliza.—This is not fully satisfactory to me, for it is said in 1 Cor. 12: 13, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles," &c. Surely all these Jews and Gentiles did not speak with tongues. Here is my difficulty.

Mr. Bell.—Can any one explain this matter to Eliza?

A pause ensued which James ended by asking Mr. Bell to give them an explanation.

Mr. Bell.—This passage once presented a difficulty to my mind. I can, therefore, sympathize with Eliza. I am now fully satisfied that Paul refers to water baptism. I think he means that under the operation of one and the same Spirit all who are qualified for church-membership are regenerated—and then, under the promptings of that Spirit, they receive baptism as the appointed means of professing their regeneration. Receiving the same baptism they are incorporated "into one body," and are recognized as one, notwithstanding national and social dissimilarities. Macknight translates the passage "*in one Spirit*," &c. The one Spirit produces spiritual unity, and the one baptism recognizing this unity, effects visible, external unity by initiating "into one body."

William.—This opens a train of reflection which, I trust will be profitable.

Mr. Bell.—I forgot to say that Calvin, Doddridge, Bloomfield, and others think water baptism is referred to. Let us proceed: Who were sojourning at Jerusalem on the day of Pentecost?

John.—Devout men out of every nation. It was the custom, as we learn from what is said elsewhere of the Ethiopian nobleman, (Acts 8,) for those of distant nations to go to Jerusalem to worship. It seems to me that when the representatives of so many countries were present at the Jewish metropolis, it was a very suitable time for the claims of Jesus to the Messiahship to be vindicated, and for the deep reproach under which he died to be taken away.

Mr. Bell.—Exactly so. For these sojourners at Jerusalem would learn that Jesus was the Christ, and carry home with them the elements of gospel truth, thus opening the way for the world-wide labors of the Apostles and primitive ministers.

What was the direction of the countries referred to from Jerusalem?

William.—My geographical knowledge is not very accurate, but I think Medis, Parthia, Elam, and Mesopotamia were North-East—Cappadocia and Pontius were North—Asia, Phrygia, Pamphylia, Italy, and Crete were North-West—Egypt and Lybia were South-West—and Arabia South-East.

Mr. Bell.—When the Apostles began to speak in different languages what charge was brought against them?

Mary.—That they were full of new wine. I have learned, however, to consider a charge as nothing, unless it is proved.

Mr. Bell.—Who repelled the charge?

Ellen.—Peter. And in doing so expatiated on the fulfilment of the prophecy of Joel relative to the effusion of the Holy Spirit in the last days.

Mr. Bell.—What else did he say?

Mary.—He charged on his auditors the crucifixion of Jesus. He said, "Him ye have taken with wicked hands and crucified and slain."

Mr. Bell.—And did he not say that the Messiah was delivered by the determinate counsel and foreknowledge of God?

John.—Yes, sir. And this proves that the foreknowledge of God does not interfere with the free agency of man. The Jews acted freely, and therefore wickedly, in procuring the crucifixion of Christ. When convinced of their wickedness, they did not attempt to palliate it by saying the death of Christ occurred according to God's determinate counsel, &c. No reference to the "decrees" or "foreknowledge" of God relieved them in the least from the sense of guilt which preyed like a vulture upon their consciences.

Mr. Bell.—This is a deep subject, and though we may not be able fully to comprehend it, we must believe what God says, and he does say that He is sovereign, and that man is free. Did Peter assert the resurrection of Jesus?

William.—He did. It was important to establish this fact; for on it rested the truth of christianity. If Christ be not risen, our preaching is vain—and our faith is vain.

Mr. Bell.—In what place did Peter say the soul of Christ would not be left?

Ellen.—In hell.

Mr. Bell.—An unfortunate translation of the original Hades. It properly means the unseen world—the place of separate spirits. *Gehenna* is properly translated hell.

Can any thing in this chapter which touches the gift of the Spirit be the fruit of Christ's mediation?

James.—The thirty-third verse says, "He hath shed forth this." The copious, abundant effusions of the Spirit were, according to the divine plan, to succeed the glorification of Jesus. But this does not authorize any one to say that the Spirit's influences were not enjoyed in an inferior measure before.

Mr. Bell.—What was Peter anxious for the house of Israel to know?

Mary.—That Jesus was both Lord and Christ.

Mr. Bell.—Yes, the terms he employed indicate the dominion and the Messiahship of Jesus. How strangely it must have sounded in the ears of a Jew that he who a few days before had been nailed to a shameful cross, the sport and derision of his enemies, was invested with universal dominion and recognized as the Anointed of God! It is a truth equally wonderful and consoling that the hands fastened in helpless agony to the bloody tree now sway the scepter of the universe:

"And him shall all the earth obey,
And all the hosts of heaven."

Pardon me—my feelings transport me—and tears of joy will till my eyes * * * * *. Did Peter's sermon make any impression?

Eliza.—Yes, sir. His hearers were alarmed and said, "Men and brethren, what shall we do?"

Mr. Bell.—What was Peter's reply?

William.—Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.

Mr. Bell.—Then it seems that to be alarmed and to repent are two things. What does the phrase, "in the name of," mean?

John.—It signifies, by authority of.

Mr. Bell.—What does baptizing *into* the name of the Father, and of the Son, and of the Holy Spirit denote?

Mary.—A profession of belief in, and visible subjection to, Father, Son, and Spirit.

Mr. Bell.—What meaning do you attach to the expression, "for the remission of sins?"

James.—As its import is much controverted, will you please explain it?

Mr. Bell.—I think it means, "in order to the remission of sins." It is the same phrase used when it is said the blood of Jesus was shed "for the remission of sins."

Ellen.—Do you suppose that sins are *actually, really* remitted in baptism?

Mr. Bell.—By no means. They are *actually, really* remitted when we believe in Christ; but they are *symbolically, emblematically, formally* remitted in baptism. If sins are remitted when we believe, and also when we are baptized, it is manifest they are not remitted at both times in the same sense. The one is an *actual*, the other a symbolical remission. Was Peter's word received by any?

Eliza.—Yes, sir, gladly received by three thousand and who were baptized and "added to them."

Mr. Bell.—What did this large number afterward do?

James.—Continued steadfastly in the Apostles' doctrine and fellowship, in breaking of bread, and in prayers.

Mr. Bell.—Were there frequent additions to the church?

William.—"The Lord added to the church daily such as should be saved."

James.—Is not this a mistranslation?

Mr. Bell.—It is most manifestly. The rendering should be, "The Lord added daily to the church the saved." Observe, persons must be in a saved state before they are added to the church. This has ever been a cherished doctrine of Baptists.

J. M. P.

Queries and Answers.

1. "Where a member removes from the bounds of one church to those of another of the same faith and order, carrying a letter of dismission, and neglects to join the church for twelve months or more, has the church granting the letter a right to call on said member for an explanation, and where he refuses or fails to give satisfaction, to recall the letter?"

Answer.—Most unquestionably.

2. "Where a brother who has received license to preach joins another church, has the church which he joins the same right to withdraw his license, either for want of usefulness or immoral deportment, that she would have over one licensed by herself under the same circumstances?"

Answer.—Yes. Every church is an independent body, and therefore all churches have the same jurisdiction over their members.

3. "Where a brother's license has been taken from him without regard to time, either for want of ability to preach or immorality, on his making application again for license is the same process necessary to give him license as in the first instance?"

Answer.—Evidently it is. The license is the authority to preach. If, then, the license is taken away, the authority to preach is gone. And how can the authority be required unless the church grants a second license? However, such cases must occur very rarely. I have never known one. If a church is fully satisfied that a brother has not ability to preach before she withdraws his license, how can the question of re-licensing him come up? It would be a question about his ability to preach, that is to say, a question already settled. In case a preacher licensed or ordained is excluded from a church for *immorality*, it is far from certain whether he ought ever to be allowed to preach again. In some instances peculiar circumstances ought to be considered.

4. "In what sense did the Lord harden Pharaoh's heart?"

Answer.—Calvin and Carson were both of opinion that it was by a direct influence upon it. I do not see how we can take this view without making God the Author of sin. And it is, or ought to be, an axiom in Theology that God is not the Author of sin. God left Pharaoh to himself, and the hardening of his heart was the inevitable consequence.—Even the miracles wrought by Moses were perverted into a means of hardening his heart. The Lord is sometimes represented as *doing* what he *permits* to be done, and as *not doing* what he *does not permit* to be done. David says, "thou hast *not made* my foes to rejoice over me"—that is, thou hast *not permitted* my foes to rejoice over me. Pharaoh was hardened through the deceitfulness of sin as other sinners are, but in him the hardening process went much farther. He stood pre-eminent in obduracy.

5. "What are we to think of those Pedobaptists who say Christ was baptized in a house?"

Answer.—Either that they have no regard for truth or that they have no sense. It is most charitable to take the latter view.

6. "What shall I say to a Cumberland Presbyterian preacher who says Christ was baptized before the door of the Temple?"

Answer.—Advise him to study the geography of Judea, and see where the river Jordan runs. Tell him also that no man has the moral right to make himself ridiculous.

J. M. P.

BIBLE READINGS.

EPHESIANS 1: 6, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

God's grace is glorified by the adoption of redeemed sinners into his family. "Accepted in the beloved." God will not accept any sinner, in any other way, only in the name of his beloved Son.—No petition ascends from earth to the throne of the Eternal, through any other medium.

Eph. 2: 19, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

They who once worshipped the goddess Diana, who were led away with dumb idols; who knew not the God that made them, and kept them in existence, aliens from the commonwealth of Israel, were now brought nigh by the blood of Christ: were made fellow-citizens with the saints, adopted into the family of God. Well may the inspired penman, while expatiating on this theme, use the expressions, "Rich in mercy"—"exceeding riches of his grace," etc.

Eph. 3: 20, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

We may make large petitions, but we cannot ask God to do more than he is able to do. Thought seems boundless. We can conceive no limit to its excursions, yet the power of God goes beyond its utmost stretch. This amazing, inconceivable power is pledged for the protection of his children.—Whom shall they fear?

Eph. 4: 32, "And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Affection is cherished by oft-repeated acts of kindness. "Tender-hearted"—careful to avoid wounding the feelings of others. "Forgiving one another!" While in this imperfect state offences will occur, but we must learn that difficult lesson, to forgive; even as God for Christ's sake hath forgiven us—fully, freely.

Eph. 5: 8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Midnight darkness enshrouds the heathen: but that is not the worst of their condition—they are themselves darkness. No ray of heavenly light penetrates the deep gloom and depravity of their hearts. But life and immortality, moral beauty and loveliness, are brought to light by the gospel. "Now light in the Lord!" Christians are the light of the world. No deed of darkness should ever conceal that light.

Eph. 6: 16, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

When the christian falters through unbelief, the enemy casts his darts successfully. But a firm, unwavering faith in the promises of God shields him from every attack of his wily foe.

Phil. 1: 6, "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ."

The work of sanctification is begun, continued, and finished, by the Holy Spirit. It is a gradual work. One sin after another is overcome. The converted soul grows in grace. The conflict between sin and holiness continues till the day of the Lord Jesus.

Phil. 2: 3, "Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem others better than themselves."

Good works are often polluted by impure motives. Some perform them to be seen of men. They have their reward. Sometimes strife and vain glory have an influence. Deeds, good in themselves, are done, with no higher motive than to excel others. The glory of God is not consulted in such cases. Such persons are slow to act in any good cause, unless their deeds are to be trumpeted to the world. "In lowliness," &c. The natural pride of the unrenewed heart is often the greatest obstacle to the sinner's conversion. The humbling doctrine of salvation by grace is so repugnant to the natural self-esteem of man! The gracious influence of the Holy Spirit alone can work the wondrous change. Christ is our example. He thought it not robbery to be equal to God, yet he made himself of no reputation, and took upon him the form of a servant. All pride and arrogance are utterly unbecoming the followers of the meek and lowly Redeemer. "Esteeming others better than ourselves." Most men esteem themselves better than others. They look at the faults of others, but forget their own, while they place a full estimate on their own good deeds, but depreciate others.

MARY.

A Ministerial Education.

In speaking of the education of ministers, our minds naturally recur to the cultivation of the faculties of the mind: but the subject of education considered in connection with ministers of the gospel, can be as readily divided into the developement of the physical and moral, as well as intellectual faculties of man, as when considered in connection with any other class of men. I shall therefore consider the subject physically, morally, and intellectually.

I regard these three branches of education as inseparable from successful labor in the gospel ministry. The importance of a proper developement of the physical form of man in connection with ministerial labor, may be seen by a moments reflection. A man may be possessed of an extra degree of piety; he may have so far overcome the power of sin, as not only to have entire control of his actions but also, his thoughts: at least to such an extent that scarce a wicked thought will enter his mind or if one should enter, he can instantly repel it. I do not mean by this, that a man can be entirely exempt from sin, but that he can continue to approach, and grow in grace till he shall arrive at a very near approximation to holiness—he may be endowed with extraordinary intellectual faculties there may be no subject of science which he cannot grasp; no application of science to the arts which he cannot readily comprehend; no heretical dogma which he cannot easily expose; intellectually, there may be nothing which he cannot grasp within the great compass of his mind: he may possess powers of exhortation equalled by none of his fellow men; he may possess gifts which would direct the mind of the church to him and point him out as one destined to run a race of brilliancy and usefulness in the gospel ministry; but if he possess not physical strength, if his body is not able to endure the toil and labor incidental to ministerial life: if he cannot sustain the mighty spirit that dwells within, his course will be short, his usefulness will be limited.

But, we are told that the physical constitution of man is fully developed before he enters the gospel ministry. This to some extent is true—not wholly so. We frequently see young men entering the ministry, who devote themselves to several years of preparation before entering active service, and so devotedly do they attend to intellectual culture that the physical man is entirely forgotten; so that when the education of the mind is so far completed, as to enable them to enter the service, their constitutions are so impaired that it requires several years to restore them to their original vigor of health, whereas, during their scholastic term, had proper attention been paid to exercise, the health of the body would have kept pace with the development of the mind. But we are told that some men are naturally of weak constitutions—so it is with the mind. There are grades of physical vigor as well as mental vigor. The weak, both of body and mind, are capable of a certain degree of improvement, which bears the same relation to the natural ability, that the development of the strong mind, or body has to its natural ability. Where much is given much will be required.

But in speaking of the education of the physical man, my object is not so much to notice the development of the physical forms as their preservation. Education is not completed in youth, it goes on through our whole life; where is the christian who will acknowledge that his christian education was completed with his conversion? Then as the moral or christian education consists in a growth in grace, and in a knowledge of the mysteries of Godliness; and as the education of the mind consists in a constant acquisition of knowledge throughout the whole course of life; so physical education consists in the preservation of the bodily strength, and powers of endurance with which we are endowed.—Physical education, considered in this light, is almost wholly neglected by ministers. You find them in almost every neighborhood exhausted and worn out by the labor and fatigue incident to their avocation: suffering with shattered voice, bronchial affection, diseased lungs, and other complaints. Many are forced to give up their ministerial labors entirely. No doubt, the preaching of one sermon, in a state of exhaustion, has cut off, in many instances, a long life of usefulness in the gospel ministry, and doomed to inactivity many a minister, who might have been instrumental in saving sinners from eternal woes and never ending death.

We all believe that those who suffer for Christ's sake will have their reward—the martyr will be blessed. But I cannot believe that God will justify that martyr who wilfully exposes himself to death, and thus cuts off a long life of usefulness, when by a different and christian course of conduct, he might have been spared to serve his family, his country and his God. Nor can that minister be justified who makes a living martyr of himself, and renders himself useless to the cause of Christ by over exertion, and a failure to preserve the strength and powers of endurance with which God has endued him. Nor can the church be justified which insists upon the sacrifice of its minister. The minister who is called of God to preach the eternal gospel of truth and salvation, was not called to make a sacrifice of himself, but was called, if weak and feeble, to preach with moderation—if strong to go forth in the might of his strength. I would not be understood to desire to abate the zeal of ministers in the great cause in which they are engaged. I would simply require of them no more labor than they are capable of enduring. Reflect one moment, and you will find that there are more men worn out in the gospel ministry than in any other profession of life. "Let us watch and pray." Let those who fear God speak often one to another, and there will not be so much speaking for preachers to do, but they will better be able to preserve the strength of body with which they are endued.

I regard this, the preservation of health, strength and vigor of constitution, as a very important branch of ministerial education. Powder and ball, while lying in the magazine, possess all the elements of the tremendous effect which they produce, but are inefficient without the cannon by whose agency the ball is propelled. Thus it is with the minister—his piety and intellectual attainments, no matter how great, are insufficient for the accomplishment of good, in a ministerial way, if he has not the strength of body to sustain him in enforcing the precepts of the gospel by word and action.

It is very important that ministers should receive early moral training in their youth, for when the seeds of vice are once sown in the mind, it is with the utmost difficulty that they can be eradicated. Thus, moral training it is true, is very much to be desired by all youth, but its importance to the minister is very hard to be estimated. A great deal could be said on the moral feature of education, particularly on the importance of a strict moral training on the part of ministers, kept up throughout the whole course of their lives, but I shall proceed to consider the importance of a complete and full, developement of the faculties of the mind, as connected with ministerial labor.

The education of the mind, as the word indicates, is simply a drawing out of the forms of the mind. It is a preparation for after life. The mind is led from subject to subject—as soon as it comprehends one it is permitted to lay hold of another. The object in thus drilling and training the mind is to prepare it for grappling with whatever subjects it may come in contact with, in the various avocations of life.

Education, more or less, is necessary to guarantee success in any profession. That profession which has the most difficult problems to solve, the most abstruse theories to investigate, should necessarily have the most learned members. No science can compare with theology for the incomprehensibility of the facts connected with it, and the startling truths which it inculcates: how important then, that the ministers who are to solve these great problems, and expound these great truths, should be so educated that they can grapple with the mystery of Godliness, and make plain to the understanding of their hearers the attributes of God.

If the mind is able to grasp one subject, it can comprehend all others of equal magnitude. If it can comprehend the greatest truths connected with the sciences, it can comprehend all those of equal magnitude connected with the study of theology, and approximate to an understanding of those which are incomprehensible. To illustrate: there are three things which I regard as in comprehensible: immensity of space, eternity of time, and the existence of God. The first belongs to the study of astronomy, the two latter to the study of theology. Of each we can have some slight conception: but he who best comprehends immensity of space, can best comprehend eternity of time and the existence of God.

It is often argued in favor of an uneducated ministry, that many of the apostles were uneducated men. This is so, but I have no doubt but they possessed excellencies of character which could not be found in any educated man of the day. In reading of the apostles, I have thought that they combine more excellencies of character, and a greater variety of talents than the world has ever seen combined in the same number of men. Had Christ selected them entirely from the educated, this great variety of talent, perhaps, could not have been found. Such a combination could not be found in any one man. As no man can excel in more than one branch of science at the same time, so each man has some trait of character more strongly developed than others. The apostles, no doubt, were selected with this view, to combine all the excellencies of character and varieties of talent. So, then, the apostles considering the different points in which each excelled, cannot be regarded as an ordinary set of men; their example cannot be pointed to, to justify an uneducated ministry. I do not wish to be understood as advocating the doctrine of total exclusion of the uneducated from the gospel ministry. There is labor for all, and if an uneducated man does not suit one location, he may perhaps fill another to advantage. But no one can deny the proposition, that, if this man was well educated and his mind well trained to expound the eternal principles of gospel truth, his labors would be productive of more good.

Let us for a moment suppose that the ministry which now counts in its ranks the best scholars of the world, was composed wholly of uneducated men. Who would meet the attacks of the educated and intriguing infidel? Who could repulse his assaults upon the divine word of God? France was once a christian nation—she was emphatically the land of martyrs, yet she was converted to infidelity by the extraordinary powers of intellect of a man who, while grappling with death, exclaimed, "O God! if there be a God, have mercy on me." The influence exerted upon the christian world by this man is still to be felt, and it is the best commentary that can be written upon the extraordinary powers of an educated mind. Had its influence been exerted in favor of the christian religion, instead of against it, it would have given it an impetus which would have been felt for centuries to come.

When we consider the heavy responsibility that devolves upon the minister—he stands up as the mouth-piece and oracle of God; he takes the Bible as his chart, and as pilot to the ship of our existence, guides it over the tempestuous waves of time and launches it into the ever-rolling waters of eternity; when we consider the confidence which the people have upon their minister—they hang upon his word with the confiding anxiety of children listening to the admonitions of a parent; his words fall upon their ears as if they fell from the mouth of one whose lips had been touched with a live coal from the altar; they can regard his admonitions in no other light than as an exposition of the inspiration of God; when we consider all this, we are forcibly impressed with the importance that his instructions should be in accordance with the word of God; that he should teach no false doctrines, and should be able to expose heresy and infidelity, in whatever form it may appear; that he may be able to meet the enemies of christianity on every field, and put them to flight—that he may accomplish all this and fa thfully serve his church and his God—a proper drilling of the mind by all the means which education affords, will materially assist.

Heaven forbid, that, in the day of final accounts, any one should rise up and charge the damnation of his soul to the false teaching of his minister, and that that false teaching should be the result of a defective mind.

J. B. H.

For the Tennessee Baptist

Set Your Mark High.

Turning the leaves of times mouldy volume here and there a star of unprecedented loveliness, dazzles with the fulgent brightness of its halo of glory.

With wonder, with admiration, we contemplate these lights shining in darkness. But seeing that their taper had ceased to burn, that they like ourselves were but the fading flower of a day, which buddeth at noon, but droops ere the dews of life's evening. The thought arises, cannot we so burnish our lamp, that it will emit a light, the guiding beacon of some marked one, when the evanescent casket shall have crumbled, and the jewels in re set to shine in richer beauty. All who have attained eminence in any pursuit have first erected a high standard by which to judge their acts. It is not the brightest intellect, or the lofty genius, that desides our destiny, that inscribes our name upon the pinnacle of fame, or rears for us the monument of immortality. If only a talent, or even the faction of a talent be ours, that, is to be assiduously cultivated, and as earnestly used, in the promotion of others good, as though it were five. The brilliancy of the gem constitutes not its true worth.—When we are arraigned before the tribunal of heavens high court, the verdict of justice will not be passed according to the brightness of the jewel intrusted to our keeping, but in proportion as we have used, improved, or abused, the imperishable gem encased within the casket of earthly mould. Let not the worse gifted capacity of others discourage us from aiming at high things, but rather let it be a mental impetus to urge us on to loftier attainments in lifes contest.

Success crowns not always the gifted few of earth,
But lingers oftener mid those of humbler talent and birth.

Many of mental capacities far superior to the common stock, lazily fold their hands while those of fewer abilities earnestly engage in the battle, bring from the field trophies of worth enshining in the heart tributes of grateful remembrance, that fresh and green will flourish when all else has passed away. Some of Americas noblest sons have come from the obscure vale of poverty, from the ragged urchins to fill the chair of the legislator and statesman, bending multitudes have listened in breathless silence to the fervid eloquence of their lips. Like the orb of day their light has gone forth to the darkest spot of earth, and penetrated the misty vail that hang over a nations wane.—Though the tomb has long treasured their sleeping ashes as the fairest among her guests, even now they live, though each wave of the tall grass seems to lull them into a deeper sleep, and as the sigh of the mourning wind seem to guard with a sacred watch care the pale rester, as it chants one unceasing dirge. Have some object in life, and let every thought of the soul, and every power of your being be directed to that end. Determine to be somebody; let the world know that you have lived by its being bettered from your existence. Though foes may oppose, enemies sever, and friends grow cold, though the thorn pierces at every step; let them but kindle anon the fires of resolution, and give an additional glow to the burning flame of ambition.—Catch not at the floating bubble, turn not at every shadow, press studily upward and onward otherwise when the last grain of sand from life's dial shall have been wasted thy mark will be a blank, a blot. Our lives are not measured by years but in usefulness. Set your mark high and though you may fail in reaching it, tis far better to fall from a lofty height, than ever to rise above the grovelling things of earth. Gazing upon the teeming millions passing from the stream of time, to the ocean of eternity, we behold only here and there an earnest voyager, what a listless group. Hundreds daily pass from earth leaving no trace of their existence. No trace have they written, no seeds have they strown, no flowers planted along the wayside of being that will germinate in years to come. No cenotaph of the holy incense of grateful hearts, will be reared on their sleeping dust, but perchance a sculptured stone may tell that such an one once lived and died. True all cannot be Hannah Mores, Newton, and Segourney's but inbibing their spirit we may at least emulate their excellencies. Why have we so many waning lights in the spiritual sky of zions host? Why so few emenating rays from those professing to be moral suns to illumine the darkness of this sin beclouded earth. The sentinels repose on their armor while the foe is even ready at hand, lazily yawning in the fetters of stupidity and the weary watchman calls for aid.—The wine press is no longer red from the newly trodden vintage. Behold the fields have whitened to harvest, but the laborers idly rest upon their rusty syckles and few sheaves are bound for the store house of the Lord. Why doth the candle of the christian burn so dim y and so few come to the solemn feasts of God's redeemed. Isreals harp rests upon the willow, and no hymns of lofty praise ascend unto the King of Kings. The high mark of their calling is forgotten, and the feeble standard of right tossed by every gale, like the fabric without a base totters to decay. If a student let your aim be high, skim not over the surface while deeper depths, and higher hights lie untonched, scale every height and fathom every depth.—Be not satisfied with gathering the few gaudy flowers that deck the entrance to the temple of science. Fragrant shrubs bloom not all along the steep of knowledge, nor sparkling fountains to refresh the wayworn pilgrim. It is rocky, rugged, and thorny. There are steep declivities, deep caverns, and wild mazes in which the bewildered traveler is often lost. Many linger around its base ascend a short distance but meeting with disappointments the pursuit is abandoned. Be an active miner in the caverns of thought. Bring bright gems from her hidden treasurers. Though others amass larger heaps of the precious ore, though thy fellow laborer look upon thee as a pigmy, by persevering efforts thou may'st ere long surpass thy sneering competitor. Remembering the words of another who has said every failure is but a step to success. Unfold the record of the past and read upon its fading pages. Some of the brightest stars of the literary firmament have been those who came through the greatest tribulation. Tis this that awakens the dormant soul, and arouses the latent fires of our being. Young lady, let your aim be high, life is before you. Gain all the exuberance of hope and beauty, which the spring time of existence casts around it. What pinnacle art thou garlanding with the bright hopes of fancy's fairy imagings. Say bird of the joyous wing, to what clime, whither art thou soaring? Is it the flowery buds of some far off Eden, where the perennial freshness blooms, where the lily droops not, and bowers are ever green. Life is no bubble, it is no dream, no holiday, no imaginative picture, it is real, it is true. Thou art not the beauteous gaudy toy that will do for the amusement of a vacant hour, or the tool if such for others advancement. Not the gay giddy thing that will do to twirl in the mazy dance, or the stone to glisten only in the brilliant circle. Not meteor-like wilt thou pass away as the fabric of some gay vision or the spark of enkindled beauty. Thine is a holier mission gaze down into the depths of that fountain within thy own breast and read it there. Dash away the murky, turbid waters, for there are pallucid stream gurgling from the pure deep well of feeling. Thine is a breast that can weep for other's woe, and where is there ought so pure as the tears of symyathy. It is thy own peculiar mission to smooth the rough asperities from life's rugged path. To raise the crushed and broken flower, and bid the fainting heart look up, to diffuse by precept and example the light of christianity. How important the work assigned thee.—Flit not the butterfly existence, the summer, the autumn is rapidly approaching, when the seed sown will have germinated, matured ripened, how bitter will be that harvest, how drear the winter, how gloomy the shadows of that evening whose morning was so clear. Then look beyond the cold conventionalities that fashion has thrown around woman, to know that she has a mind longing to be enkindled from the taper of knowledge, a soul that pants for something higher and better, to drink of the stream that flows from wisdoms fount, and to bathe in that flood of light reflected from the bow of knowledge's dies. There was a time when the temple of science was barred to her entrance, when the galling yoke of ignorance and superstition, held her mind in slavery. But now the fetters are being loosed and the portals thrown open; and will you not enter. If the greater part of times fleeting moments be devoted to polishing the casket, how can you expect the gem to shine. Would you think the rose would expand in loveliness, uncultivated and uncared for. The mind is such a flower, unless watered and tilled it becomes thorny, weak and small. You cannot be the fashionable, and the intelligent lady, the ball frequenting, the theatre going, and the coquettish belle, and at the same time cope with the difficulties of science: the time given to prepare for higher joys, cannot be apportioned upon the physical man if we would refine and beautify the mental. Talent is required to ly by laborious study and intense application. Are you making wealth your standard, thinking that the world will estimate you by the broad acres and glittering coines, you call your own, or the silks and jewels in which you may flourish.—Beware it may prove a broken reed to pierce the leaner upon when least expected. Do you bow at beauty's shrine, and trust to the magic wand of the fary enchantress with all the blindness of infatuation. Know frail beauty earth's fairest flower is but a victim to the prey-worms decay. But would you have a standard that can face any storm, let it be that of mind for we are all to stand, or fall, by our own intrinsic worth when the stern realities of times billowy stream shall have rolled with its chilling coldness upon the bright wreaths, hope has entwined in the jeweled decked future of life prospective. If life be fraught with holy purposes, heigh resolves and noble ambition, it will be but the dawning of an unfading existence. And when the last ray shall glimmer from the lamp in the light house of life, the reflection of its departing beams will be, excelsior, excelsior.

For the Tennessee Baptist

The South Western Publishing House

This establishment, though recently gone into operation, is, by its publications wielding a more extended and permanent influence, throughout the great South West, than all other publications.—Beside they are the very books for the times: we now need purely denominational books, in which are fully set forth the principles and practices of the Baptist Church. They have read a sickly religious literature long enough. They have been dosed, *ad nauseam*, with publications containing egregious errors, which have been sugared over to suit the taste of all denominations. This is wrong. The Old Land Mark, by brother Pendleton, is doing its work; its influence is mostly on our own denomination. Such a work was greatly needed, many good brethren on reading the Old Land Mark, were astonished to find they had so far departed from the way marked out by Christ and his apostles.

Theodosia Ernest: this charming work needs no commendation: it speaks for itself; it is the very work to put into the hands of Pedobaptists; they will be sure to read it, and it will be sure to have its effect.

The great Iron Wheel is doing a crushing work: at each revolution its velocity seems to increase; may it roll on until it accomplishes the great work for which it was designed, by its beloved author. They issue many other valuable works of a denominational character, that are full of interest. It has been suggested, that the Great Iron Wheel came in the room of circumcision, a very rational conclusion, for those who place more stress on deductions drawn from analogical reasoning, than they do on the plain and positive commands of the Savior; one took the fore skin of the Jewish infants, while the other takes the scalp from the heads of the Methodist ecclesiastics. The Iron Wheel has evidently produced greater discomfit in the ranks of the Methodists, than any thing they have had to encounter during their brief career. How to counteract its influence is something they cannot make out; they well know that every effort to answer it would only go to prove that it is unanswerable, and that their system will not bear investigation. Such has been the effect of the budget of faith, put out against it by Brownlow, or rather Downlow: it is in toto, a filthy failure.

The Baptists are a peculiar people, and they cannot amalgamate with other denominations, without a surrender of some of their doctrinal principles, and I am truly sorry to see so many good Baptists, from mistaken notions of charity, or from being under Pedobaptist influence, so ready to depart from the old Land Mark. It grieves me to see them appear so much more under the influence of passion and prejudice, than the teachings of Christ and his apostles. We live in eventful times. The great battle for truth has just commenced, and to Baptists is committed the important trust of defending Bible truths. Then let every Baptist be at his post; let none be found offering aid and comfort to the enemy. And, when the battle is over, the banner of our glorious King scorched with fire, and stained with the blood of Christ, shall wave in triumph over the discomfited and retreating hosts of the advocates of error. Let no Baptist have the painful reflection, that he aided not in the glorious achievement; that he rather retarded than promoted the conquest; but let every one be at his post; all can do something, and the easiest way to accomplish much, is to aid in the circulation of the purely denominational books published by the South Western Publishing House throw them broadcast over the land, carry them into every cottage and hamlet in the country, and they will tell with surprising effect.

W. N. HUNT.

Kilmichael, Mississippi

From the Watchman and Recorder.

The Elevated Rock.

There is a fine petition presented by the writer of the sixty-first Psalm, "Lead me to the rock that is higher than I." The figure seems to be that of a shipwrecked mariner, who is exposed to the billows which threaten to swallow him up, but from which he would be safe if he could reach a high rock which he has in sight; but which he cannot reach without help. Such was the case of David, now driven from the temple and his throne by the wickedness of his ungrateful son, Absalom.—Though far from the precincts of the temple, and from the society of the best friends, and tossed on the stormy ocean of trouble, he could yet pray, and hope for the deliverance which the kind promises of Jehovah had led him to expect.

Admirably appropriate is this petition to the Christian in the different circumstances of the present life. When, for instance, he is first convinced of his sins, and becomes aware of the danger of which he has hitherto been utterly careless. Alas! he now feels his exposure to the wrath of God, and is incapable of averting the danger. How shall he flee the wrath to come? He hears of a great deliverer—a gracious Refuge, and well may he pray that by the Spirit of the living God he may be led to him.

So in the season of backsliding. Alas, that in the history of the Christian, there should be such seasons. Once the good man was conscious that he stood on the Rock of Ages, and sweet was the confidence he felt, and the supplies of good things he enjoyed. But he has wandered from his holy position, and is now surrounded by trials and sorrows. He now looks again to the Rock, and wisely cries for help in returning to it.

So in the seasons of severe calamities. To these we are all exposed, and are never certainly secure from them. Earth is utterly unable to deliver us from the sorrows into which it has plunged us. But even then God is our Rock. "a very present help in time of trouble." We will pray in the time of trial, "Lead me to the Rock that is higher than I."

And so when the last hour of our continuance on earth shall have arrived. When all on earth forsake man, and the soul just separating from the body, looks around to see where it can settle for eternity: when the infidel feels that he is about to take a leap in the dark," the humble believer in the atoning sacrifice of the Son of God, casts himself into the arms of Mercy with the prayer "Lead me to the Rock that is higher than I."

So felt a pious little girl, the daughter of a minister of Christ. A few days before her death, her father had been preaching from this interesting passage and on rejoining his family, he gave an outline of his sermon. With the statement this given she was very delightfully impressed, and on the remark being made, that Christ is frequently spoken of, both in the Old and New Testaments, especially in the Psalms as a Rock, and how delightful it was to the believer, that when placed upon this rock, the storms of life or death could not remove him, she seemed to derive much comfort from it. In all the subsequent readings of the Psalms, in the few days she survived, whenever the Rock was mentioned, stopped her mother, saying, "Here, mamma, is the Rock again." Yes, ever remember it. Christians, "Here is the Rock again!"

For the Tennessee Baptist

Mary Washington College.

To the four Associations, Chickasaw, Aberdeen, Columbus, and Choctaw and the founders of this College, and its various patrons and supporters.—It seems proper for us to say to you, that the examination in this institution came off on the 22, 23, and 24 of July, and did honor to all in any as were connected with it. President Teachers and each of the classes.

The concourse in attendance was unusually large and all voices expressed their highest approbation, and even the admiration of the manner in which each student acquitted herself, in every thing in which they were examined, and such, also, is the the opinion of the Board of Visitors, and of the Trustees present.

It is to be deeply regretted that the number of students is not greater than the catalogue exhibits, and still more that the number of graduates did not exceed the number there, but still amid this regret it is a source of partial satisfaction to say, that each of this three did themselves the highest honor in their examination for graduation. They consist of Miss Eliza Nash, Miss Laura E. Coleman and Miss Emma F. Coleman.

But with the number of the daughters of Baptists in these our

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, SEPTEMBER 6, 1856.

SPECIAL CONTRIBUTORS.

Rev. J. M. Pendleton, Bowlingreen, Ky.
Rev. J. S. Baker, Albany, Georgia.
Rev. J. Hart, McLemoresville, Tennessee.
Rev. J. H. Orchard, Nottingham, England.
Rev. T. W. Tobey, Yancyville, North Carolina.
Rev. G. Thompson, Esq., Greensburg, La.
Rev. D. King, Sacramento, California.

HISTORICAL CORRESPONDENTS.

Rev. J. Adams, Newport, Rhode Island. (Preparing the History of life and Times of Dr Edward Clark, and Roger Williams.)
Rev. P. S. G. Watson, Lagrange, Arkansas. (Preparing History of the Baptists of Arkansas.)

SCHOOL WANTED.—A young gentleman who has had several years experience in teaching, will accept the charge of a neighborhood or academical school. Good references will be given.

Address, C. E. Crane,
Franklin, Tenn.

For the Tennessee Baptist.

Examination at Mount Lebanon.

BROTHER GRAVES.—The progress of the educational interests of our denomination, in the West-ern and South Western States, cannot fail to interest every intelligent Baptist. Though in this respect we have been backward, as a denomination, we have learned that education is the hand-maid of religion, and that without it our progress must be slow. Feeling this to be true, the Baptists, in common with all the friends of genuine christianity, are everywhere laboring to advance the cause of education.

Such a feeling as this has animated our brethren in South Louisiana, and with a commendable zeal. They have been endeavoring, for several years past to follow and set in operation an institution of the highest order. Mount Lebanon University is the result of their efforts.

Within a few days it has been our pleasure to attend the annual examination of the students of that institution, and we are happy to say, that they acquitted themselves in such a manner as to reflect honor upon themselves. their instructors, and the University.

The first day (Wednesday.) was chiefly occupied by Mr. Prescott, in examining the classes of the preparatory department, and some of the more advanced classes in Mathematics.

In the evening a large audience was agreeably entertained by youthful declaimers. This days work exhibited Mr. Prescott's true worth, and proved his adaptedness to the particular department in which he is engaged. There are many who suppose, that to teach little children is a task to which almost any one is equal, and who are willing, when they see anything like praise of a preparatory teacher, to pass it by as a "puff," "gas." But we think differently. Our own observation, confirmed by that of other teachers, that this power is a gift bestowed upon few, and one therefore, which, when possessed, deserves commendation as much as skill in the practice of medicine, or the power of pleading at the bar.

A part of Wednesday afternoon and Thursday morning were devoted to the examination of classical students, by Professor Cormick. The students under his tuition were examined fairly and rigorously, and came off without failure, except, perhaps, in a single instance. Judging from the exercises at the University, and from our personal intercourse with Professor C., during our brief stay at Mount Lebanon, we think him an accomplished scholar, and regret exceedingly, to learn that he has tendered his resignation to the Board of Trustees.

The examination was reserved, however, till the last afternoon, when President Egan put to a severe test some classes in the languages, and one in Political Economy. The answers of the students were prompt and pointed, showing their familiarity with the laws of the languages, and presenting in striking array the arguments both for and against different political doctrines.

In the evening we attended an exhibition, at which original addresses were delivered by students of the University. Most of these addresses would have done credit to young men of the same attainments, in other departments, at any Institution in the land.

These closed the exercises at the University.—There are one or two students looking forward to the ministry, but as they have not yet entered upon their regular Theological course, Professor Curtney did not see fit to take any part in the examination.

But while our Louisiana brethren have been making such vigorous efforts in behalf of their University, they have not lost sight of the necessity of educating the females as well as the males. On Friday commenced the examination at the Mount Lebanon Female Institute. Rev. H. Lee, the editor of the Louisiana Baptist, is Principal of this Institution, and is assisted by his wife and Mrs. Ardis. Pretty faces, you know, always attract a crowd, and the room, of course, was very full during the examination, but we think that when the crowd dispersed in the afternoon, there was a strong impression upon the mind of every one that those young ladies possessed something infinitely more valuable than rosy cheeks and ruby lips. Without entering upon a detailed account of the examination, permit me to say, that the exercises of that day furnished an ample refutation of the old excuse for not educating the daughters as thoroughly as the sons, viz, that they have not the intellect to justify it. At night the young ladies favored the audience with the best concert we have attended for many a day.

Mount Lebanon is decidedly one of the most delightful places we ever visited. Within the corporation (four square miles) there is not, and cannot be any ardent dram shop, and the town ordinances are a strict, and the officers so vigilant, that none can sell it. It will be morally impossible for any drop to be sold in the place without detection. In morals, health, and good old South Carolina hospitality, Mount Lebanon is not surpassed any where. My earnest recommendation is, that it is emphatically a Baptist stronghold. The head of almost every family in town is a member of the Baptist Church And these are not "keep quiet" Baptists, but those good going, working Baptists; just the sort for a new community—or an old one either.

The exercises of the two institutions at Mount Lebanon, will be resumed on the first Monday in September, under a full corps of instructors, for we were warned from the Trustees that well qualified gentlemen have been elected to the several chairs, in the university. That these promising institutions may long enjoy the patronage they deserve, and that it may frequently be our privilege to return to this beautiful place of their location, is the earnest wish of

A VISITOR OF MOUNT LEBANON.

E. Side Parish, Louisiana, July 3d, 1856.

☞ Our readers will find the annual announcement of the Botanico Medical College at Memphis, advertised in this issue.

Dr. Harrison, for many years favorably known as a teacher, is present in the field raising the stock for the College, and superintendent of the buildings and the erection of a hospital. We bespeak for him a favorable reception everywhere.

For the Tennessee Baptist.

"Bible Revision and its Enmies."

The resent manifestations of the opposers of this movement exhibit a recklessness and hostility equalled only by their *willing blindness*, and *determined, deep-seated and abiding hatred.* The pulpit press, and fire-side influences, are all brought to bear against it—and their battering rams are leveled with unparalleled energy—every effort of soul, mind and body, is brought into requisition—every sword is drawn from its scabbard and gleams in the lightening of concentrated fury—the disaffection of quondam friends—the sickly gibberish of those ignorant of whereof they affirm—*all* rush to the conflict—the tocsin is sounded—*crush the monster!!*

One declares that *three quarters* of the *whole Bible* is to be published, by one individual translator, and he a Baptist, shall prepare it. While a charge is preferred against the Bible Union, that they are holding out to the public, the idea that there is no sectarianism in the movement. and the views of no one translator could control the final publication, &c. Which charges established, would convict the Bible Union of greater duplicity, and reckless depravity, than is usualy to be found in any association of men, much less those of such high pretensions to learning and piety. Another wishes to know, if a certain minister whose communication on the subject of Revision he refused to publish in his columns. "is not thankful *now* that he refused, &c.

But why all this! Because this huge religious swindling machine has been exposed and its rottenness detected! How any man with any degree of fairness and candor, and any grace at all in his heart, after reading the full, impartial, and satisfactory defence and explanations set forth by the Bible Union, could conclude, or for a moment believe, that there ever has been on the part of the Bible Union any double dealing—unnecessary waste of funds—any thing like sectarianism—or in fact, any thing, save a faithful, honest, and impartial discharge of duty, with the fear of God before them, the good of mankind, and God's glory, I am utterly at a loss to conceive. Their defence is as clear as the scintillations of the noon day sun, and any one if not hopelessly blinded by prejudice and animosity, need not err!! Doubtless the hand of the "God of right" is in this, and the storm that has raged so fearfully for the moment, causing the friends of the movement to tremble for its safety, is now as rapidly passing over. and the calm that succeeds will strengthen the hopes and give new, *undying impetus* to the Revision cause: while around it will gather closer, and more trustingly, its hosts of God-fearing supporters, and, despite the gathering storms. muttering thunders, and croakings of those from whom we should expect better things, will continue their labor of love and truth, until to the world shall be given a pure and unadulterated version of immutable truth.

N. P. M.

September, 1856.

For the Tennessee Baptist.

The city of Corinth.

BROTHER GRAVES.—Corinth is a new and promising town. rapidly growing up at the intersection of the Mobile and Ohio, and Memphis and Charleston Railroads, in the county of Tishomingo, and State of Mississippi. And in the opinion of those who ought to be good judges, will, in a short time, rival some of the best towns in the South West.

A few months ago Corinth was an unbroken forest, but now contains near one thousand inhabitants, and increasing every day. Upon the completion of these roads, Corinth will enjoy facilities superior to any inland town, North or South. *Here* Memphis and Charleston, Mobile and our Northern cities will be brought into close and constant neighborship. *Here* will be a safe and pleasant retreat from these dreadful epidemics, to which our river and sea-board towns are constantly exposed.

Here, our commerce will center. The varied productions of the different climates of the Union will find a convenient exchange. Manufacturing interests will be established here, which will rival all Yankeedom.

Education is an important interest that will not be over-looked. Already a very spacious Female Institute is in course of erection, under the auspices of the Presbyterians. Churches are being built.—The Cumberlands have a new house nearly completed. The Methodists will build soon. The Baptists also, must have a house. A Baptist Church has recently been constituted, July 25th, by the labors of our much esteemed Missionary, Elder M. P. Lowery. Twelve precious brethren and sisters, five brothers and seven sisters, compose this Church. They were constituted. and will still, during this year, hold their meetings under a *bush arbor*. A lot will soon be procured upon which to build.—Brethren abroad will be solicited to aid in building. A house must be erected here, that will command respect, and be an honor to the *Great Head* of the Baptist Church. Also aid must be found elsewhere to support a minister here.

The prayers of the faithful are solicited in behalf of the cause at this place. More anon.

Yours, as ever, in Christ,

A. H. BOOTH

From the Religious Herald

To Elder A. M. Poindexter.

Dear Brother.—I have always heard if was a piece of prudence not to interfere in family quarrels, lest we might get our own heads broken, as busy bodies in other people's matters.

Well, I think the advice good. and intend to abide by it in the matter at issue between you and brother Shaver—hoping that asking you a question or two, to show your consistency on a point not very clear to my mind, will not be considered a departure from this prudential rule, and will be met in the same spirit which dictates it—that is a desire to see truth prevail in all things, whatever may be its effect upon our theories, though dear as a right hand or a right eye.

Not to be tedious, then, sir, you say in your criticism on brother Shaver's sermon, preached at the last Dover Association: "We are not an old landmark man;" and yet, to show what you consider a gratuitous inference assumed by the author of the sermon, "that a refusal to co-operate with others is equivalent to a prohibition of their acting," you say, "No such conclusion can be drawn, if I understand them from their fundamental position. This is identical with close communion Baptist, of whom the author of the sermon is one, &c."

And is not the critic reviewer one, too? And if so, how do you justify pulpit communion with non-communion at the Lord's table, if the practice in *both* cases is founded on the *same fundamental position?* Here I might conclude and await your answer to this single enquiry, which would give the information I seek at your hands; but to show more plainly what is involved in it. Pedobaptists themselves being judges, allow me to cite the opinions of a few Presbyterian DD's, of world-wide fame on this question,

First, then. let us hear the great and good Dr. Alexander so long the President of the theological department in Princeton College, in his difficulties on the subject of Infant Baptism. He says: "Two considerations prevented me from joining the Baptists. The first, was, the universal prevalence of infant baptism, as early as the fourth and fifth centuries, was unaccountable on the supposition that no such practice existed in the days of the apostles. The other was, if the Baptists are right, they are the only christian church on earth, and all other denominations are out of the visible church." Next let us hear the shrewd debater, Dr. L. N. Rice, whom Mr. A. Campbell found worthy of his steel in their celebrated Lexington debate; in a late Treatise, which he has published, on the subject of Baptism. He says, page 161.

"If then, the Baptists are right, (touching the one action of baptism and the proper subjects of baptism,) then are there no true churches on earth but theirs; and Pedobaptist ministers are intruders into the sacred office, and profaners of the ordinances of God's house."

Once more, hear Dr. Griffin, for so many years the renowned President of Williams' College. He says: "I agree with the advocates of close communion in two points—first, that baptism is the initiatory ordinance which introduces us into the visible church—of course, where there is no baptism, there are no visible churches; second, that we ought not to commune with those who are not baptized, and of course not church members, even if we regard them as Christians. Should a pious Quaker so far depart from his principles as to wish to commune with me at the Lord's table; while he refuses to be baptized, I could not receive him, because there is such a relationship established between the ordinances, that I have no right to separate them; in other words, I have no right to send the sacred elements out of the church. The only question, then, is whether those associations of evangelical Christians that call themselves the churches, and practise sprinkling, are real churches of Christ, in other words, whether baptism by sprinkling is valid baptism? If nothing but immersion is baptism, there is no visible church except among the Baptist."

Now, my dear brother, did these great men argue justly? You see they are unanimous in the opinion that, *if the Baptists are right, in their views of baptism and its proper subjects:* that they are the only visible church upon earth—that Pedobaptist societies are not churches—that their ministers are intruders into the sacred office, and their members not entitled to come to the Lord's table. And this, if I understand it, is the doctrine of the old landmark undisguised.

Do you dissent from the views they take of this subject, or are you ready to concede that the *Baptist are not right* in the *views above specified?*—Or, if they are, that such grave consequences, as these learned and talented gentlemen suppose, do not follow upon that supposition?

This is the question—and we, a denomination, shall be forced to meet, discuss and decide it. May the Lord help us to do it in the light of revealed truth! And as you are well aware that you are regarded as a pillar in our Zion, (no flattery is intended here, let me assure you; I repudiate it,) your opinion, (here asked respectfully! I hope.) whether according to the scriptures or not, will have great influence in guiding others to a decision besides.

Your unworthy brother in Christ,

HERNDON FRAZER.

Spotsylvania, July 4th, 1856.

For the Tennessee Baptist

BROTHER GRAVES.—I have recently met with a Methodist book, printed in New Haven, in 1831.—It is entitled "A History of the most interesting events, in the rise and progress of Methodism." By James Youngs. 2d edition.

Several of the statements found in the Great Iron Wheel, are confirmed by the writer of this book He says, in reference to the origin of class meetings, "When they first began to meet, they read Divinity on the Sunday evenings. and on other nights the Greek and Latin Classics." This was in the year 1729 In 1738. Mr. Wesley wrote. "I went to America to convert the Indians. but, oh! who shall convert me? Who is he that will deliver me from the evil heart of unbelief? I have fair summer religion. I can talk well, and believe myself, while no danger is near. But let death look me in the face and my spirit is humbled. Nor can I say to die, is gain." May 23d. 1738, Mr. Charles Wesley wrote a hymn on his own conversion. which had taken place a few days before. Mr Youngs after speaking of this, says, "Mr. John Wesley, although not a partaker of it. continued to declare *the faith as it is in Jesus*;" which those that were convinced of sin gladly received." Not long after this, Mr. John Wesley professed conversion. This, according to his own statement, was in the year 1738.

The Great Iron Wheel states that the Father of Methodism did not claim to be the Founder of a Church of Jesus Christ, but simply to found Societies in the Church.

Mr. Youngs. page 94. says

"This was the rise of the United Society, first in Europe and then in America Such a society is no other than a company of men, having the form and seeking the power of Godliness. united in order to pray together, to receive the word of exhortation. and to watch over one another in love. that they may help each other to work out their salvation."

The manner in which the transformation from a Society to a so-called Church. was made, is thus stated:

"Dec. 27, 1784 The thirteenth Conference began in Baltimore. which was considered to be a General Conference, in which Thomas Coke and Francis Asbury presided. At this Conference we formed ourselves into a regular Church. by the name of the Methodist Episcopal Church making at the same time the Episcopal office elective, and the elective superintendant amenable to the body of ministers and preachers. Mr. Asbury was appointed a superintendent by Mr. Wesley; yet he would not submit to be ordained. unless he could be voted in by the Conference: when it was put to vote, he was unanimously chosen. He was then ordained Deacon, then Elder, and afterwards Superintendent, before the end of the Conference." It seems, then, that the Methodist Episcopal Church will be seventy two years old on the 27th of December, 1856

When first formed this Church had no Bishops. simply a Superintendent. It seems to me Mr. Asbury did not deem Mr. Wesley's appointment as valid unless confirmed, or rather affirmed by the Conference.

"Being now formed into a Church. a regular plan of proceeding was laid, and a form of discipline drawn up. In the minutes of this Conference there were eighty one questions with answers." We copy one of them.

"Quest. 2. What can be done in order to the future union of the Methodists?"

"Ans. During the life of the Rev. Mr. Wesley. we acknowledge ourselves his sons in the Gospel. ready. in matters belonging to the Church Government to obey his commands."

Mr. Youngs says: "This engagement to obey Mr. Wesley's commands in matters belonging to the Church government. was afterwards the cause of some uneasiness; which will be noticed in its proper place." We should expect that such a promise as this. made by Christians and freemen would be the source of trouble

Mr. Youngs says: "that in 1787 the minutes of the conference of 1784, were re-printed by Mr. Asbury, but in a different form from what they were before." The third question in the second section, and the answer reads thus:

2. Is there any other business to be done in Conference?

"A. The electing and ordaining of Bishops. Elders and Deacons This was the first time that our Superintendents ever gave themselves the title of Bishops in the Minutes. They changed the title themselves, without the consent of the Conference; and at the next Conference, they asked the preachers if the word Bishop might stand in the minutes, seeing it was a Scripture name, and the meaning of the word Bishop, was the same with that of Superintendent; some of the preachers opposed the alteration, and wished to retain the former title: but a majority of the preachers agreed to let the word Bishops, remain."

Some persons have found fault with the description of a Methodist Camp Meeting, given in the Great Iron Wheel. That the description is a true one will appear from the account of such a meeting given in Mr. Youngs' book. "At first appearance, these meetings exhibited nothing to the spectator unacquainted with them, but a scene of confusion, such as scarce could be put into human language. They were generally opened with a sermon, at the close of which there would be an universal outcry; some bursting forth in loud ejaculations of prayer or thanksgiving for the truth—Others breaking out in emphatical sentences of exhortation; others flying to their careless friends with tears of compassion, beseeching them to turn to the Lord; some struck with terror hastening thro the crowd to make their escape. or pulling away their relations; others trembling, weeping, crying out for the Lord Jesus to have mercy upon them, fainting and swooning away, till every appearance of life was gone, and the extremeties of the body assumed the coldness of death. Others surrounding them with melodious songs or fervent prayers for their happy conversion; others collecting into circles round the varied scene, contending with argument for and against the work."

Many other matters mentioned in the much abused and hated "Wheel," are fully substantiated by statements made in Mr. Youngs' book. Methodists who speak of the Great Iron Wheel, as a book full of lies, and containing nothing but lies, must be sadly ignorant of the history of their denomination, as written by their own men.

VERITAS.

For the Tennessee Baptist.

Southern Female College, LaGrange, Georgia.

THE annual commencement festivities of this Institution have again been enjoyed by the public.—Numerous friends in different parts of the country, very naturally desire to hear something occasionally from this well known Seminary of learning, that has so long led the way in the cause of Female Education in Georgia. This interest is now especally felt as it is known, that the Presidency has recently passed into other hands, and that its affairs during the last year have been under the new administration.

Professor FOSTER, who now presides over its destinies, has proved himself worthy of his position. He is a Southern man, possessed of an education which qualifies him admirably for his profession—he combines also that urbanity of manner, kindness of feeling, and conscientious fidelity, which fits him especially for his position. Honesty of purpose is in him a leading characteristic.

This would be obvious to the most casual observer. A stranger would commit his interest to him with confidence. His frank and generous manner recommends him at once to the esteem of those who make his acquaintance, while those who know him best will approve him most.

The exercises of his examination exhibit that fairness and thoroughness which would naturally be expected from one who knows nothing of concealment or disguises. If there was any fault to find, it was an apparently studied effort to avoid any thing that would captivate apart from the actual merits of the exercises.

This was of course less interesting to the pleasure-seeker. but more to be admired by those who came to inquire into the actual attainments of their daughters.

To the earnest inquirer after the facts, with reference to individuals, the mode of instruction. and the general condition of the Institution, were evidences that the hope of success on the part of the teachers. was based upon the merits of their labors, and not upon pleasing the fancy of a giddy throng.

It is our object in this article especially to avoid a description of the examination and commencement Such descriptions now fill the papers, and are as stale as Fourth of July orations. We wish to call the attention of the denomination, and of the friends of education generally, to the present and future of this Institution

It is worthy of special notice that Prof. Brooks. of Alabama, has become permanently connected with the Institution as joint proprietor. He is an experienced and approved teacher of young ladies. The warm attachment of his pupils for twelve years for him, united with this approval of his Patrons. gives strong assurance of his professional worth, and strengthens the confidence of all, in the completeness of the arrangements, for the future conduct of the Institution.

In conclusion, we congratulate the friends of learning upon the very liberal manner in which the College was patronized during the past year, and regard it as an earnest, that, with the recent advantageous arrangements. the present well organized Faculty will be encouraged by a large increase of patronage during the next year.

PATRONS.

For the Tennessee Baptist

DURING a protracted meeting at Palmyra, in Montgomery County, a Methodist Circuit-rider said, in the presence of a large congregation. that "most all Baptists admit that baptism came in the room of circumcision." No doubt but a great many believed it. just because the preacher said so. Will the good people of that vicinity allow me to tell them that their preacher is mistaken. If they doubt it, let them inquire of all the Baptists that they chance to meet, and they will find that the most of them will admit no such doctrine to be true.

R.

MOUNT JULIET ACADEMY.—The next session of this young and flourishing Institute commences on the 15th inst.

This School is deserving of patronage. We personally know the gentlemen who are at the head of it, and can confidently recommend them to public confidence. The Academy is situated in a beautiful and healthy portion of Wilson County; and we feel confident that no patron of the school will ever regret sending to this Institute. See advertisement in this week's paper.

R.

MARVELLOUS CURES.—We have always been slow to believe the wonderful cures which one medicine after another pretends to have made—but slow as we are we will own up, when we are fairly convinced Those of our readers who are acquainted with the cases of Mrs. Beach and Mr. Farwell, will not think us lightly turned, when we confess our belief that Ayer's Cathartic Pills have virtues for purifying the blood which excel any thing within the range of our acquaintance hitherto. For those who are not cognizant of the facts, we will say: *she* had been afflicted for over eight years with scrofula, which only grew worse, in spite of all the remedies she could employ, until she took *Ayer's Pills*. Under their influence one after another of her sores have healed, until she is apparently as free from the complaint as ourselves. *He* has had liver complaint with pain in his side that disabled him from work for a long time; all other medicines had failed to afford him any permanent relief. but a few doses of *Ayer's Pills* cured him, and he is now steadily at his old post as conductor on the cars.—*Muddletown Daily Courier.*

NOTICE TO TEACHERS AND PROFESSORS

THE Professorship of the Latin and Greek Languages, and also the Professorship of Mathematics and Natural Philosophy in Mississippi College are both vacant at this time.

Applications for either of these Chairs will be received up to the 15th of October, 1856. The duties of the successful candidates will commence October 27th following.

Applicants will please send letters with recommendations or references to J. N. CARER

Clinton, Hinds County, Mississippi.

August 30, 1856-4t

"The Modern Whitfield,"

ELDER C. H. SPURGEON OF LONDON.

His sermons, with an introduction and sketch of his life, By E. L. Magoon, with full portrait.

We are just in receipt of a good supply of this work, and all who desire a sketch of the life. and the sermons of this youthful prodigy and orthodox Baptist minister, can be supplied by sending your orders immediately.

Price $1 00.

PROF. STUART ON BAPTISM.

New edition and large supply just published. Price 75 cents.

REPRESENTATIVE WOMEN,

New supply of this charming book just received.—Price $1 00

GRAVES, MARKS & CO.

Correspondents' List.

Brother Skinner is informed that the five dollars were received. We now send him the Children's Book, and suppose Theodosia will reach him.

Brother R. J. Mays is informed the $5 sent by brother F. B McCall for brother Orchard, of England, and other purposes, were received

ACKNOWLEDGMENT OF PAYMENTS.

J Barbee paid to 28th November, 1856
J O Cook to 6th November, 1856

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

Capt J Kennedy to 3d Nov; Louisa A Waddle to 30th Aug; J Crouch in full; J M Billingsly to 19th Jan; G W Crawford to 27th Sept.

The following subscribers have paid to the dates annexed to their names 1857:

Carrus Lane to 9th Feb; Mrs Dr Robinson to 19th July, F O Estes to 1st March; W Hill to 30th Aug; S B Epperson to 9th July, S H Kennedy to 7th May, J Pitts to 1st Dec; J B Webster to 30th Aug; E H Cook to 7th May, E Taylor to 30th Aug; J Wise to 24th July; J A Kirksey, J P Mastingale to 5th Sept; J M B Haynie to 16th July; S Bray to 6th May. A J Finger to 2d Jan. E Bray to 29th Dec

SPECIAL NOTICES.

Ostanaula Baptist Association.

THE next annual anniversary of this Association will commence on Saturday before the third Sabbath in October next, at Eufon 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.

☞ The best evidence that can be adduced in favor of the efficaciousness of Hoofland's German Bitters, prepared by Dr C. M. Jackson, is the unprecedented demand for them from all parts of the Union, and although there may be many compounds prepared and represented as being worthy of a liberal patronage, yet we feel constrained to remark, that the vast number of testimonials with which the worthy doctor has been honored, by persons of the highest character and respectability, who found it necessary to have recourse to his preparation, is testimony sufficiently conclusive, that a more effectual remedy for the almost immediate relief of those afflicted with that direful malady, dyspepsia, has never been discovered

For sale by all the Druggists in Nashville and elsewhere

Sept 6-1t

☞ Hear what the Medical Faculty say of Dr J Hostetter's celebrated Stomach Bitters

LANCASTER, PA., January 1, 1854

DR J HOSTETTER, *Pittsburgh, Pa.*—Sir From my experience with the remedial qualities contained in your inimitable Bitters in chronic diseases, such as Rheumatism, Gout, Dyspepsia, Dysentery, Diarrhœa, &c., also as a preventive of disease and tonic, I have no hesitation in pronouncing it the best medicine with which I am acquainted, and take pleasure in recommending your valuable Bitters to dyspeptics particularly, and to the profession generally Yours, very respectfully,

H A SHYR M D

Sold by all principal Druggists and dealers generally

SEALEY & DEMOVILLE.

JO G BROWN,
G W HENDERSON,
H G SCOVEL,
A STRETCH,
And Druggists generally.

Sept 6-1m

SOUTHERN FEMALE COLLEGE.

FACULTY.

JOHN A FOSTER, } PROPRIETORS
HENRY K BROOKS, }

JOHN A. FOSTER A. M.,
Professor of Physical Science and Ancient Languages
HENRY K. BROOKS, A. M.
Professor of Moral Philosophy and Mathematics.
Dr. F. AUGUSTUS WURM, A. M.,
Professor of French and German
Mrs. MARY J. FOSTER,
Teacher of English Branches
Mrs. BROOKS,
Teacher of Primary Department
Mrs. CHAPMAN,
Teacher of Primary Department
Prof. D. W. CRASE,
Principal of Music Department
Miss MARY E. CRASE,
Mr. GEORGE W. CRASE,
Assistants of Music Department
Dr. F. A. WURM, Mrs. WURM, Mrs. CRASE,
Governess of Department
Mr. JOSEPH W. ALLEN, Mrs. LUCINDA ALLEN
Boarding Department.

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. 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 Collège in the South. The Course of instruction is as extensive and as thoroughly mastered as at any similar Institution

For further information, address

JOHN A FOSTER, or } Proprietors
HENRY K BROOKS, }

Sept 6, 1856—2m

BOTANICO MEDICAL COLLEGE

OF MEMPHIS, TENNESSEE

THE Eleventh Annual Course of Lectures in this Institution will commence on the first MONDAY in November, 1856, and continue until the last Friday in February, 1857.

FACULTY.

G. W MORROW, M. D.
Professor of Anatomy, Physiology and Pathology
R. B. HARRISON, M. D.,
Professor of Principles and Practice of Medicine.
JOHN MORRISON, M. D.
Prof. of Obstetrics, and Diseases of Women and Children
R. B. MADISON, M. D.,
Professor of Materia Medica, Therapeutics and Pharmacy.
T. C. GAYLE, M. D.
Professor of Principles and Practice of Surgery
W. B. MADISON, M. D.,
Professor of Chemistry and Medical Jurisprudence

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.

FEES

Tickets to the entire Course of Lectures, eighty dollars
Matriculation ticket, five dollars.
Graduation fee, twenty dollars
Patients are examined, prescribed for, and operations are performed, in the presence of the class, free of charge
Surgical or other cases desirous to place themselves under treatment in the Hospital department, will be amply provided for at a moderate expense
Students are also admitted to the Memphis Charity Hospital free of charge
Good boarding can be obtained at from $2 50 to $4 00 per week

For any additional information, address the Dean.

The course of instruction adopted by the Faculty is very thorough and comprehensive, and their mode of illustration more ample, for this session, than ever heretofore.

The Profession of which this school is a representative, renounce mercurials, the active narcotic and corrosive poisons, the lancet and vesication, and adopt remedies and processes in the treatment of all the ills of disease, which fulfill the indications of cure more fully and satisfactorily without the dangerous consequences so often seen and deplored by the advocates of poisons. Jno Morrison, M. D., is the traveling agent of the Faculty and Board of Trustees, and will represent the interests of the College and Hospital enterprise to the friends of this cause in parts of Tennessee, Alabama, Mississippi, and Kentucky.

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

MT. JULIET HIGH SCHOOL.

THE Third Session of this Institution will commence on MONDAY, the 15th of September

Tuition per term of five months, $5, $8 $12, and $ 5, payable at the close of the term Incidentals 50 cents

Board per month, including washing, lights, &c, $7 00

It is highly important that those who intend entering should do so as early as possible, so that they may be able to enter the regular classes Sept 6-4t

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

J. L. VERSER,

COTTON FACTOR,

AND COMMISSION MERCHANT.

(MOSBY AND RUST'S NEW BLOCK, UP STAIRS,)

No. 17 1-2 Front Row,

MEMPHIS, TENNESSEE.

July 12, 1856-6

THE Sixth Annual Session of Grenada Female College will open on the first MONDAY in September next, under the direction of the following full and efficient

FACULTY.

Rev. W. S. WEBB, A. M., Principal, and Professor of Mental and Moral Science.
JOHN CLARK, A. M., Mathematics, Elocution, and Manners.
GEORGE C. GRANBERRY, A. M., Natural Sciences and Ancient Languages.
JOHN E. POOR, Vocal Music and Violin.
Miss MARY E. BERNARD, Piano and Calisthenics.
Mrs. SARAH M. POOR, Guitar and Vocal Music.
Miss MARY A. GRANBERRY, English, French, and Drawing.
Miss D. R. WHEELER, Oil Painting.
Miss M. P. GRANBERRY, Primary Department.
Miss MARTIA A. GRANBERRY, Governess, and Embroidery.
Mr. and Mrs. MOSES GRANBERRY, Steward's Department

No teachers are employed but those who are thoroughly competent and experienced.

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 87—whole number of pupils 164.

In the number of its pupils, in the variety 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 a 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. BIRGHAM, Secretary.

Grenada, August 2, 1856—3m

POPULAR HISTORY OF ENGLISH BIBLE TRANSLATION.

SHELDON, BLAKEMAN & CO.,
115 Nassau Street, New York.

WILL publish shortly, THE ENGLISH BIBLE: A History of the Translation of the Holy Scriptures into the English Tongue. With specimens of the early English versions.

BY MRS. S. C. CONANT.

1 vol. 8vo. Price $1 25. With Portraits of Wickliffe and Tyndale

This work presents a continuous view of the progress of Bible translation, in the English language, from the first version by Wickliffe, in 1380, to the last, made by order of King James, in 1611, giving an account of the successive English versions by Wickliffe, Tyndale, Coverdale, Taverner, Cranmer, the Genevan Exiles, the Douay (Catholic) version, and King James Revision, and of the relation of the earlier versions to the one now in common use. The subject embraces the leading events of Anglo-Saxon civilisation and freedom. As the subject of Bible translation has agitated the public mind at different times during the last five centuries, and at no period, perhaps, more powerfully than the present, this work will be eagerly sought for by all parties interested in the subject, without regard to their individual opinions. The work is written in the interests of no party and seeks merely to present the facts of history.

SHELDON, BLAKEMAN & CO.,
Publishers, 115 Nassau St., New York.

April 26.

MOSSY CREEK BAPTIST COLLEGE.

THE Next Session of this Institution will commence on MONDAY, the first day of September next, under very favorable auspices. The Boarding-House will be completed by the commencement of the next session, affording accommodations for all who may come. Small boys will be furnished with rooms in the Steward's house.

All students not living in the vicinity, nor having relatives with whom they can board, will be required to board in the Boarding house unless they have prior contracts for board ing. Those who wish to board themselves will still be furnished with cabins at the former rates Each room in the Boarding-house will be furnished with two bedsteads and one table, and the students will have to furnish the other necessary furniture. Students will be charged $1 25 per week for board—they paying for their fuel, washing, and lights, in addition

By proper economy students can bring their whole expenses below $1 00 per week, as they will not be charged any rent for rooms, bedsteads, nor tables. All can bring their bedclothes with them very easily

The College Edifice will be furnished off in good style before the commencement of our next session

All students will be required to be found in their rooms during the hour of study, and all who refuse to comply with this requisition will be forthwith sent home, and no student will be retained in school who cracks, or has in his possession, any deadly weapons, or who plays, or has in his possession, cards—drinks intoxicating liquors, or is guilty of any gross immoralities.

Each student when he enters College, will be required to pay one half of his board in advance, and the other half at the expiration of the session, and give his note, due at the end of the session, for his tuition All necessary books and stationery will be furnished upon reasonable terms invariably for cash in hand.

Notice is hereby given to all who have left open accounts with any one of the Faculty, to come forward and make settlement by the first of September next, and save trouble, as we cannot go to see them.

N. B. GOFORTH
Sec'y of Board.

Mossy Creek Baptist College, Aug. 9, 1856—tf

A CARD.

TO RHEUMATIC SUFFERERS.

FROM my earliest career as a Physician I have bestowed constant and unremitting attention to Rheumatism in all its forms; and, for the last few years, have met with unprecedented success in its treatment. As there are many living witnesses to testify, and some of them very gratefully, too, which warrants me in announcing to those this afflicted, that, on the receipt of $5 with a description of the case, age, temperament, &c. I will send through mail such medicine and advice as may suit any peculiarity the case of, and, if past experience will warrant so assertion, it is that, to them, it will be an invaluable investment

J. G. GIBSON.

May 17, 1855—4m *Eatonton, Georgia*

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 despatch, and upon the most reasonable terms.

June 7, 1856 1y

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 warranted to ship, 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 1y JONES, LLOYD & CO

NEW PUBLICATIONS.

TWO GREAT HISTORICAL WORKS.

Macaulay's History of England,

Complete in Four Volumes. ☞ 3d and 4th volumes, 12mo and 8vo Edition, sold separately. 90 cts vol. per mail.

Prescott's History of Philip II.

Two vols. 8vo. Cloth

For sale by TOON, NELSON & CO.,
march 15, 1856 *Nashville*

JAMES B. CRAIGHEAD,

DEALER IN

HARDWARE AND CUTTLERY,

No. 29, Public Square, Nashville.

To enable me 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

VOL. XIII. THE TENNESSEE BAPTIST. NO. 1,

The Family.

THE MISER'S PRAYER.—O thou well beloved and all powerful dollar: we come to prostrate ourselves before thee, to pay our devotions at thy shrine. We acknowledge that thou art the source of all our enjoyments in this—and of all that we can hope for in that to come. Our hearts best affections are centered in thee, and in thee do we delight—for thee we sacrifice every finer sensibility of our natures; for thee we pass toils me days, and heapless nights; for thee we become aliens from the comforts of home—and the kindly enjoyments of society; for thee we willingly sacrifice our comforts and that of others, diligently following the meanest practices to secure thine all-powerful favor. For thee we grind the face of the poor, keep back the hire of those who serve us, extort the utmost farthing from the widow and fatherless, drive the gray haired beggar from our doors, and spurn the infant child, that sell us bread at our hands. For thee we are guilty of every mean and dishonorable action, for thee we pierce ourselves "through with many sorrows" and sacrifice our hope of eternal life and everlasting inheritance.

To thee we look for comfort, when the icy hand of death shall feel after our heart strings. Forsake us not, when our gray hairs come with dishonor to the grave; when those we have wronged—the orphans, the destitute and the widows, shall invoke curses on our heavy heads. To thee we look for consolation when the terrors of the great vengeance day shall stare us in the face; when the cankers of our ill gotten, and closely hoarded gold and silver shall eat our flesh "as it were fire" when the cries of those who have heaped down our fields, and whose hire has been kept back by fraud and shall have entered into the "ears of Lord of Sabbaoth"—Even now, there is with us a "certain fearful looking for of judgement and fiery indignation that shall devour the adversaries" and we are forced to invoke to our aid the memory of all the millionaires of past time to keep us true to our purpose of loving thee, and thee only.

O thou great dollar, hast rescued the greatest villains of past time out of the hands of justice, have us from the hands of the final judge. Forsake us not, we pray, for it is our determination to be faithful unto death, and then—the judgement. The judgement! Our heart sinks within us at the thought! The course of justice is turned by thy mighty influence now, but will it avail in the coming day, and with the spotless judge? O Almighty dollar hear us, for our trust is thee. Amen—*J. Leafset.*

GRAMMAR IN RHYME.—We advise every grammarian just entering upon Murray, Brown, or any of the thousand grammars in use, to commit to memory the following easy lines, and then they never need to mistake a part of speech:

1. Three little words you often see
   Are Articles—A, AN, and THE.
2. A Noun's the name of any thing.
   As SCHOOL or GARDEN, HOOP or SWING.
3. Adjectives tell the kind of Noun,
   As GREAT, SMALL, PRETTY, WHITE or BROWN.
4. Instead of Noun the Pronouns stand—
   HER head, HIS face, YOUR arm, MY hand.
5. Verbs tell of something to be done—
   To READ, COUNT, SING, PLAY, JUMP or RUN.
6. How things are done the Adverbs tell—
   AS SLOWLY, QUICKLY, ILL or WELL.
7. Conjunctions join the words together—
   As men AND women, WIND OR weather.
8. The Preposition stands before
   A Noun—as IN or THROUGH a door.
9. The Interjection shows surprise—
   As OH! how pretty; AH! how wise.

The whole are called nine Parts of Speech,
Which Reading, Writing, Speaking, teach.

A YOUNG MAN'S CHARACTER.—No young man who has a just sense of his own value will sport with his own character. A paramount regard to his character in early youth, will be of inconceivable value to him in all the remaining years of his life. When tempted to deviate from sacred precepts of deportment, he should ask himself can I afford this? Can I endure herself to look back upon this?

It is of amazing worth to a young man to have a pure mind; for this is the foundation of a pure character. The mind, in order to be kept pure, must be employed in topics of thought which are themselves lively, chastened and elevating. Thus the mind has in its own power the selection of its subjects of meditation. If you only knew how durable and how dismal is the injury produced by the indulgence of degraded thoughts, if they only realized how frightful are the moral depravities which a cherished habit of loose imagining produces on the soul—they would shun them as the bite of a serpent. The power of books to excite the imagination, is a learned element of moral death when employed in the service of vice.

The cultivation of a sensible, elevated and glowing heart, alive to all the beauties of nature, and all the sublimities of truth, invigorates the intellect, gives to the will independence of baser passions and to the affections the power of a passion to whatever is pure, and good, and grand, which is adapted to lead out the whole nature of man into those scenes of action and expression by which its energies may be most appropriately employed, and by which its high destination may be most effectually reached.

The opportunities of exciting these faculties in benevolent and self denying efforts for the welfare of our fellow-men, are so many and great, that it really is worth while to live. The heart which is truly evangelically benevolent, may literature in an age like this. The promises of God are unexpressibly rich, the main tendencies of things so manifestly in accordance with them, the extent of moral influence is so great, and the effects of its employment so visible, that whoever retires after heavy of action, and reaches forth to things that remain for us, to the true energy of his nature, can find free scope for his intellect, and all aspiring themes for the heart.—*Evange.*

CURIOSITIES OF WATER.—Water exists around us in an extent and under conditions which escape the notice of cursory observers. When the river supplies any salmon one hundred pounds each of slime, carbonate of soda and soap, he obtains in exchange for his money no less than forty-five pounds of water in the first lot, sixty-four pounds in the second, and a suitable quantity, sometimes amounting to seventy-three and a half pounds in the third. Even the transparent air we breathe, contains in ordinary weather, about five grains of water diffused through each cubic foot of its bulk, and this rendered water of no less value than the purified water with the lime or salt in which it is dissolved. Of a pinch of Paris plaster weighing five pounds, more than one pound is only chemically combined water, the gelatinous opal is but a mass of fine and water combined in the proportion of one grains of the earth to ten of water, and one of the flint. Of a grain of clay lime a foot deep, weighing about one thousand two hundred tons, at least five hundred tons are water; and even of the great mountain chains with which the globe is ribbed, many million tons are water solidified into earth.

A NEW "YANKEE NOTION."—Some one down East has been inventing Rail-road Music to go by steam which is said to work admirably. The machinery train from Worcester to Providence, one day last week was accompanied by the music of Goddard's steam Calliope Whistle, and created a great sensation along the line of the road and at its termination according to the Providence Transcript. The machine was eight or ten feet in length, and was carried on a seperate car, the engine being fitted up to supply it with steam. It worked admirably, and played several popular airs to a great crowd of listeners in Providence, leaving town to the tune of "Pop goes the weasel."

☞ MENEELY'S BELLS.—We notice that the Messers MENEELY, of West Troy, N. Y., are daily sending bells to different parts of the Union.—We are informed that they sold sixteen Church Bells last week, to places in eight different States. Their improved mode of casting, enables them not only to do work more expeditiously, but a very much smoother surface is obtained, as also a clearer tone.

For the Tennessee Baptist

Landmark and Anti-Landmark

L.—Good morning, brother A.

A.—Good morning, brother L. I have been looking for you, to see if I can get you to give up this Landmark, so-called. It will eventually divide the Baptists.

L.—Well, brother A., you think we are in a very gross error, but I can show you that you are the most monstrous man of all or us.

A.—If you will do that, I will preach your Landmark doctrine.

L.—Very well. If I were to preach infant baptism, apostacy, &c., would you allow me to preach in your pulpit?

A.—No. You know that would be against Baptist usage.

L.—You would have me excluded from the church I presume, for preaching thus.

A.—Yes, and you should be.

L.—After I was excluded, I went and joined the Methodists, would you then invite me into your pulpit? I have not been guilty or any unmoral conduct.

A.—Yes; for you would then be a regular minister of another denomination.

L.—Then exclusion prepares a Baptist in error for your pulpit. That will do.

A.—But—but—that is not a fair conclusion.

L.—Conclusion indeed.—Here is the truth; you will preach with a Pedo, who is guilty of the very same identical thing for which you would debar and *exclude* one of your own ministering brethren. If it is a sufficient cause to debar a *Baptist* from preaching with you, most assuredly it is a Pedobaptist.

A.—You always go into extremes. No sense in talking with you. Off.

THOS. H. COMPERE.

Antioch, Ark, July, 1856.

INFANT BAPTISM.—The Bible is plain that God instituted believer's baptism.

Pedobaptists say that God instituted infant baptism. If infant baptism universally prevailed, it would supercede believer's baptism; then, according to the Bible and Pedobaptists, we have God's institution ex. God's institution, which is a wicked absurdity. The Bible or Pedobaptists one are wrong. God never instituted and commanded one thing, and then instituted and commanded another that would counteract the first.

THOS. H. COMPERE

For the Tennessee Baptist

ORDINATION.

In obedience to a call of Cedar Grove Church, Wilson County, Tennessee, Elders N. M. Green, J. J. Martin, W. H. Grimmit, John Philips, and Benj. F. Butler met at said church on Saturday before the 3d Sunday in July, 1856, and formed themselves into a Presbytery, by appointing N. M Green Chairman, and J. J. Martin Secretary.

The object of which was to set apart to the work of the gospel ministry Jeremiah H. Cason, Mission ary of the Southern Board to Central Africa. The exercises took place on Sunday morning in the following order:

Examination of the candidate, by J. J. Martin.
Sermon, by N. M. Green.
Ordination prayer, by B. F. Butler.
Charge, by W. H. Grimmitt.
Presentation of the Bible, by J. Philips.

After which, Elder Green led in giving the hand of fellowship.

In all, it was an imposing and solemn scene.—Many prayers will, doubtless, follow our dear brother to his new home among the benighted Africans.

J. M.

REVIVAL INTELLIGENCE.—If you think the following will be of any interest to the readers of the Baptist, you are at liberty to publish:

On Friday before the 4th Lord's day in July, I commenced a meeting at Mt. Pleasant Church, Izard County, Arkansas, which was protracted until the next Lord's day week, ten days.

The three first days I was altogether alone as to ministerial assistance, but the great Head of the Church was there. Brother J. W. Miller came to my assistance on Monday morning, and brother Jas. E. Duran the evening of the same day.

At the close or during the meeting, I (as pastor of the church) buried with Christ in baptism, ten willing converts, leaving three awaiting the ordinance at the next regular meeting, and three or four who will probably join the Methodist Society. To God be all the praise.

GEO. W. KENNADY

A. L. H.—In the Tennessee Baptist of July 12th, 1856, there is an article written by brother A. L. L., about Arkansas Baptists, in which is the following: "I believe that the Convention should have a man to visit the churches, and in connection with showing them the necessity of each State having a convention, preach on 'Ministerial Support.' Who is the man for this mission?"

I am somewhat astonished at this sentence, coming from brother A. L. H., for he is well posted up about the doings of our Convention, and must know that our Convention has had all this year, "a man to visit the churches" in her bounds—riding. Bro A. L. H., by my certain knowledge, was several times in company and staid all night with the "man" in the employ of our Convention. Will brother A. L. H. explain himself? We will see.

THOS. H. COMPERE

Antioch, Ark, July, 1856.

For the Tennessee Baptist

Lockana Debate.—No 2.

How many misrepresentations are in circulation about the Lockana debate, I do not know; but I have heard of several. Some of them require attention.

1. It is reported that I said that infants are not saved by the blood of Christ. This is a false report, and Mr. Fly is the author of it, because he charged me with this position, notwithstanding I published a reply to it in the debate. He was attempting to say, (I will not say trying to prove,) that there were infants in the church at Ephesus.

In showing that the church at Ephesus was composed of believers only, I showed that the members were "saints," and "faithful in Christ Jesus;" "sufficiently together with Christ, raised up together, and made to sit together in heavenly places in Christ Jesus;" "created in Christ Jesus unto good works;" and were walking in good works. In speaking of their being "brought nigh by the blood of Christ," I denied that infants were brought nigh by the blood of Christ in the sense that these Ephesian "saints" were. These saints and faithful brethren at Ephesus were brought nigh by the blood of Christ by regeneration, pardon, and practical obedience. Infants are not thus brought nigh.

I stated my belief, that infants are saved through the merits of Christ, without the use of external or visible ordinances, such as baptism, &c. When God calls them out of this world before they arrive at the age of accountability, he saves them through Christ, in his own way, without the help of man, or the use of church ordinances. Such is my position, which Mr. Fly wilfully misrepresented, and which misrepresentation Pedobapists are circulating over the country. I had to correct it last Sabbath about ten miles from here, and now adopt this method to correct it more extensively.—Will Pedobaptists receive this correction, and correct it so far as they have misrepresented me? If so, they can be forgiven; if not, the sin lies at their door.

2. It is reported down in Panola County, and perhaps more extensively, that Mr. Fly convinced me and several Baptists that we were wrong, and that we, or several of us, were about to join the Methodists. This is a "big out." But Mr. Fly has convinced the Baptists of several things.

1. He has convinced them that he is a reckless man, and a very unfair and undignified debatant.

2. That he is a vain boaster, and real braggadocio.

3. That the pretended love and friendship which Pedobaptists generally manifest towards Baptists is blended with a great deal of duplicity and hypocrisy.

4. That this outcry about open communion is a proselyting scheme, founded in corruption and supported by duplicity.

5. He has convinced Baptists about Yockana of the propriety and importance of carrying out old landmark principles to the letter, in all our associations with Pedobaptists.

Thus he has confirmed the Baptists of Yockana and no doubt many from other regions, in their position as *Baptists*. He has done much to purge out false charity, and shrinking timidity from amongst Baptists, and to determine them to be more consistent and faithful in future. Hence the defeat, no doubt, will prove a benefit.

If Mr. Fly wishes to reply to any thing I have written, he can have as much space in the Tennessee Baptist as he will secure for me in the Methodist Advocate of Nashville. If he enters into this arrangement he will please order the Advocate to me at Oxford, Mississippi, and I will send money to the editor to pay for it. He can order the Baptist, or I will direct it to him, if he wishes me to do so.

JAS. J. SLEDGE

Lafayette Co., Miss., Aug. 20, 1856.

From the church of England Magazine

Where is Rest?

"There remaineth therefore a rest for the people of God." Heb. iv. 9.

Rest is not here, but pain, and toil and woe
Though mercies may mark the path we go.
We are but pilgrims to a land above—
There is our home of everlasting love.

Rest is not here, the weary stricken heart
Feels it hath here no sure abiding part.
Sunshine and storm is all at best that's here
Eternal radiance gilds a higher sphere.

Rest is not here, but Jesus can bestow
Faith, Patience, Hope, while yet we toil below—
Faith to believe he doth all things right
Patience and Hope to lead our pathway light.

Rest is not here; each has his own due share
Of suffering and sorrow here to bear.
Yet each may lighten somewhat of the load
Of those that travel near him on the road.

Rest is not here, so we may softly speak
To cheer a brother, weary, worn, and weak—
Sweet Christian kindness, for our Master's love,
May smooth the rugged road to rest above.

Rest is in heaven, and e'en the weakest saint
May safely struggle on, for feebly faint—
May urge and win the war in heaven strength
In over-man hope through him of rest at length.

Rest is in heaven, where comes no grief nor care
And pilgrims at the cross must seek it there.
Who that hath reached that safe bright shore at last
Would count the stormy billows he had passed!

Alfred W. Watson.

DEPARTED this life, on the 25th of September, 1855, ALFRED W. WATSON, at the residence of his father in Jackson County, North Carolina: aged [illegible] years.

The subject of this notice was a young man of noble qualities, kind and obliging, and highly respected by all who knew him. He seemed to be sensible of his approaching dissolution. He was taken sick on the 18th of August, with severe pain, bearing his sufferings with christian fortitude, and showing from his conversation that his fears were at an end; and that as soon as it pleased his Master to call him hence, his soul would be cast into the altar of a glorious Spirit, to radiate in the matchless climes of heaven.

On the morning previous to his death he was asked by brother Alexander and sister Wilson what hope he had, or if he was prepared to meet his God in peace? He replied, that it would be well with him, that he would like to live longer, but cheerfully resigned himself to his Master's will—that, when his breath should cease, his spirit would take its flight into that celestial world where sorrow and trouble will be known no more forever. He stated that the greater portion of his stay on earth had been blended with troubles.

On Monday morning it seemed that his fate was fixed—death showed its ghastly marks—his time on earth was doomed to be short. His father asked him if he was prepared to go? His reply was in the affirmative, and calling his brothers and sisters near him, he took them by the hand and gave them a charge for their future stay on earth—that for them to live so as to meet him in heaven.

On Tuesday morning, a short time before his death, he told his relatives and friends who stood by his bed, that he was going to die, and charged them all to prepare to meet him in heaven. He said to his brother, who was irreligious: William, recollect life is uncertain, but death is sure. I want you to remember you have to die and appear before your God, and I exhort you to swear no more, but to prepare to meet me in heaven. He then one by one bade them farewell—and then said to all present, do not grieve after me, for I am going to Heaven; I am just as happy now, it seems to me, as if I was already there—and died in the full hope of a blessed immortality.

JAMES WATSON.

Cossize Valley, Jackson Co., N. C.

Miss Martha J. Guthrie.

DIED, in the vicinity of Nashville, at the residence of her parents, Miss MARTHA J. GUTHRIE. She was born October 2d, 1837—died June 20th, 1856—aged 19 years, 8 months, and 18 days.

The subject of this notice was a lady of no ordinary abilities. Her sprightliness of mind, her winning manners, her modesty and many virtues, made her not only the pride of her family, but the life and admiration of her circle. So largely did she possess those ennobling qualities and characteristics which are peculiar to her sex, that they were emitted by every expression, and seen in every feature. But that flower which appeared so beautiful and promising in the morning of its day, was all faded and withered ere it was noon.

She died perhaps unexpectedly to herself or family, but, we trust, not without hope; as we have been informed, that she made a profession of religion some years before her death. And our knowledge of her piety and pretensions, authorizes us to believe that her departed spirit is at rest with her Father in Heaven.

She left a father and mother, brothers and sisters, and many friends to mourn her absence. But we hope that the void may be filled, by Him who took her from them.

E. D. STEPHENSON

August 9th, 1856.

The Christian Advocate will please copy.

HURLEY'S SARSAPARILLA.

OF all the remedies that have been discovered during the present century for the "thousand ills that flesh is heir to," none equal this wonderful preparation. Only three years have elapsed since the discovery (who knows a decade in studying, experimentating 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 commend the attention of the faculty, because, as they indeed, 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.

Hurley the sure 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, Fits, Leprosies, Pulmonary Diseases, Female Irregularities, Scrofula or King's Evil, Fistula, Syphilis, 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 powerful effect on the system, its great efficacy, as it is the most desirable remedy of the age. It is already extensively used throughout the country, and is fast obtaining an unsurpassed reputation. The instances of cures it has effected speak strongly 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.

SOLE AGENT, HERBY & DEMOVILLE
No. 6 Bowery, N. Y. H. G. BOOVEL

DOCTOR HOOFLAND'S CELEBRATED GERMAN BITTERS,

PREPARED BY

DR. C. M. JACKSON, Philadelphia, Pa.,

WILL EFFECTUALLY CURE

LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,

Chronic or Nervous Debility, Diseases of the Kidneys, and all diseases arising from a disordered Liver or Stomach.

SUCH as Constipation, Inward Piles, Fullness, or Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fulness or weight in the Stomach, Sour Eructations, Sinking or Flutterings at the Pit of the Stomach, Swimming of the Head, Hurried and Difficult Breathing, Flashing in the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the side, Back, Chest, Limbs, &c, Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil, and great Depression of Spirits. The Proprietor, in calling the attention of the public to this preparation, does so with a full reliance on the virtues contained in the medicine, and upon the testimony of those who have used it, to recommend it.

It is no new and untried article, but one that has stood the test of a few years' trial, before the American people, and its reputation and sale is unrivalled by any similar preparation extant. The testimony in its favor given by a host of prominent men, will know to thousands and individuals in all parts of the country to immediate. The testimony from your own State is remarkable, and, perhaps, any one may still doubt, to say "Vamoshtahla, or Fractious" Bought Book for Farmers and Families, to be had gratis of all the Agents of the German Bitters.

Principal office and Manufactory, 120 Arch Street, Philadelphia, Pa.

TESTIMONY FROM GEORGIA AND ALABAMA.

LAGRANGE, Georgia, Sat, July 14, 1855. Mess. Your German Bitters are taking the lead of all other medicines for chronic diseases, &c., and are selling rapidly. Please send us another case immediately, for we shall be out before it arrives.

Dr. R. H. STONECRAN, Macon, Ga., Jan. 1, 1856, said "I am happy to say that Hoofland's German Bitters are gaining a great reputation, and I think will in time, supersede all others."

W. MATHEWS & Co., Montevideo, Ga., Oct. 6, 1852, said: "Your Bitters are brought out quite unknown, where in this country, have sold rapidly and given satisfaction."

DUBOSE & BERRY, Alexandria, Ala., Sept. 20, 1852, said: "We have taken pains to introduce your German Bitters, and we find it to be a very valuable medicine."

Dr. HEARD & LOGAN, Fayette C. H., Ala., Jan. 15, 1853, said: "Your Bitters have done wonders in this section. A youth, a son of Mr. Stubbert's, Esq., of this county, had been for several months under the care of our best practitioners without relief, and has now reported cured, and the young man, although scarcely able to go about, commenced with the Bitters. He found no much relief from the first bottle that he continued to use them until a complete cure was effected. He is now perfectly well and stout."

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

Sold by dealers in Medicine and Storekeepers everywhere. Sold in Nashville by HERBY & DEMOVILLE, J. G. BROWN, EWIN BROTHERS, H. G. BOOVEL, and by dealers in Medicines generally. July 19, 1856.

BAYLOR UNIVERSITY

Independence, Texas.

REV. REUBEN C. BUXTON, A. M., President and Professor of the Spanish and Ancient Languages and Belles-Lettres.
REV. A. E. BRUNER, A. M., Professor of Natural Sciences and the Modern Languages.
MR. G. J. WORLEY, A. B., Professor of Mathematics.
MR. R. H. KEWS, A. B., Professor Assistant of Languages.
MR. J. L. BOYD, Principal of the Preparatory Department.

The institution is in a flourishing condition, with an able faculty, and all the appliances classes regularly formed.

The village of Independence is unsurpassed for health, quietness, and beautiful scenery.

Tuition in the Preparatory Department $25 a year; in the Collegiate Department is excellent tuition for $10 and $12 a month.

February 9, 1856—tf

DISSOLUTION.

THE firm of BRETHON, TAYLOR & BLAKEMAN, is this day dissolved by mutual consent, Mr. Lamport retiring.

The remaining partners having associated with them Messrs. Haswell Shields and MELLINGTON M. HUND, will continue the business at the same place under the style of

SHELDON, BLAKEMAN & CO.

New York, Feb. 6, 1856.

We shall speedily publish the following—

1. GILSHAUSEN'S BIBLICAL COMMENTARIES ON THE NEW TESTAMENT. 5 vols. octavo.

2. THE ENGLISH BIBLE—History of the Translation of the Holy Scriptures into the English Tongue, with specimens of the early English versions. By Rev. H. G. Guinness, author of the "Divine Man," and of the Translations of Dr. Neander's "Practical Christianity." 1 vol. 12mo. muslin.

The following valuable Books are having a rapid sale, and new editions are being constantly issued.

THE EPISTLE TO THE PHILLIPPIANS PRACTICALLY EXPLAINED. By Dr. Augustus Neander, translated from the German, by Mrs H. Conant. 12mo. cloth, price 60 cents.

THE EPISTLE OF JAMES. By Dr Augustus Neander, translated by the same. 12mo. cloth, 60 cents.

THE FIRST EPISTLE OF JOHN. By Dr Neander, translated by the same. 12mo. cloth, 85 cents.

Of these Books the Rev FRANCIS WAYLAND wrote—"Neander was learned in philosophy, and in the history of the church, he stood any man of his age, perhaps of any age. He has given his Commentary on John's First Epistle, the best of his works of the character with which I am acquainted. The excellence of this epistle is set off all owing to his unrivalled learning, and to the childlike and loving temper which pervades him in so delightful harmony of spirit with the beloved apostle."

From the Hartford Religious Herald, March 6, 1856.

Neander is best known to our readers as the Historian of the Church, and his Ecclesiastical History, brought down to the period of the Reformation, has secured the confidence of the author one of the most profound scholars and thinkers of the age. The evangelical Strauss, his friend and colleague, says of him in his funeral address, "Neander, with all his immense knowledge, he sought for it with unwearied diligence, he was a master in it, but he laid all the surprising treasures of his learning at the feet of his Redeemer."

While, however, Neander was an Historian, he excelled also as an Expounder of the Bible, and we have in his Commentary on the epistle of James, an exposition of the Epistle of Paul to the Philippians; the (general) Epistle of James, and the First Epistle General of John. These expositions are of a kind, the most exquisite which we ever met with, and glowing with the light and warmth of a deep personal experience of the gospel. Neander, with all his accumulated stores of learning and as a disciple, pupil and teacher of the Saviour, and his Christian humility as lovingly illustrated in the fact, that when applied to for his autograph to be placed under his engraved portrait, he gave it, and appended the following text—"Now we see through a glass darkly; but then face to face."

May these expositions so grow into all disciples taboos of the life, be for the instruction, consolation, and edification of many.

Boston, Blakeman & Co. are the publishers of the valuable series of GILSHAUSEN'S COMMENTARIES, and the series of SCHOOL READERS by Russell Hyde, are now generally adopted in the seminaries, and the best extant, and are receiving a very rapid introduction into all parts of our country.

Sheldon, Blakeman & Co. will continue to act as Special Agents for the following publications of Messrs. GOULD & LINCOLN, and J. P. JEWETT & CO.'Issue: then here situation, with the exception of publication in Boston, and at the same rate of discount to the trade.

Either of the above will be sent free of postage, by mail, on receipt of the price above named.

Published by SHELDON, BLAKEMAN & CO.
April 19. 56—tf 115 Nassau St, New York

CITY HOTEL.

JOHN W. THOMAS, PROPRIETOR

South West Corner Public Square,

Murfreesboro, Tennessee.

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

The Proprietor [illegible]

LAND WARRANTS.

I WILL pay CASH for Land Warrants. I will also buy and 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., near the Post-office.*

THE AMERICAN BAPTIST ALMANAC FOR 1857. WAS just then issued. It is beautifully embellished, and is a cyclopedia, besides interesting and instructive reading matter, much valuable statistical information. It should be in every Baptist family.

	TERMS—NET CASH	
$50 00 per		1,000 Copies
25 00 "		100 "
50 "		12 "
6 "		1 copy

Twenty copies will be sent to any part of the United States, by mail free of postage for one dollar.

DEPOSITORY, 119 Arch Street, Philadelphia.
July 19, 1856—3m

NOTICE.

THE Twelfth Session of the Tennessee and Alabama Female Institute at Winchester, will commence MONDAY, the 1st day of September next.

N. R. MARTIN,
July 12, 1856—6t Sec'y Board Trus.

Just the Thing for Your Children!

TENDER GRASS FOR LITTLE LAMBS!!!

"The Children's Monthly Book."

A SOUTHERN PUBLICATION, beautifully illustrated. Edited by Cecil Rosser and Scott Alston with special reference to its moral and intellectual influence upon the young mind. Published by GRAVES, MARKS & CO. Nashville, Tennessee, at $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

Books for the Country.

A LARGE Stock of Works for Farmers, Gardeners, Fruit Growers, Stock Raisers, and indeed, every department of Agricultural interest, have just been received, and will be sold very low, by TOON, NELSON & CO.
march 15, 1856

THE TERMS OF THE TENNESSEE BAPTIST.

THIS Paper contains the largest amount of original matter of any paper in the South, or South West. Its character is well known.

It is either edited with unusual ability by the editor and his correspondents, or the doctrines and practices it advocates are *tremendously true*, since it has obtained an unparalleled circulation, in a short time, which is rapidly increasing.

It is designed to make the Tennessee Baptist just such a paper as the denomination desires, and the exigencies of the times demand. We need one paper of universal circulation, for purposes of intercommunication. The Tennessee Baptist is becoming that paper.

TERMS—$2 00 per annum, *in advance*—$3 00, if payment is delayed longer than twelve months.

Our subscribers can see the time to the expiration of their subscriptions, when we inform them that it costs us more than the additional dollar to collect by any efficient system of agency we can devise. The loss by the present credit system is fully equal to, if it does not exceed, the entire profits of the paper.

GRAVES, MARKS & CO.

WORK IN THE FIELD AND SHOP!

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

THERE are practical questions, about which almost every farmer and mechanic desires 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 and West, as an Agricultural and Mechanical journal of the country, and the Publishers are determined that it shall be unrivalled in the variety and usefulness of its information upon business, 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 is this respect may be called a model of beauty. It will be the aim of the Editors to make it equal in the quality of its contents as manifestly as it does in appearance.

TERMS—Single copy $1; ten copies $8. Back numbers furnished from the commencement. Good 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 41 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 Grain, it is not to be equalled.

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, if and see it operate.

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 sold none 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:

Axwell and Hoes, Saws, Mill and Cut Saws, Butcher's Cleavers and Knives, Butcher's Steels and Knives, Grates and Bolts, Mortice and Rim Locks, Grass and Hoes, Pocket and Table Cutlery, Cast Steel Augers, Machine Belting, Gotha Scythes, Snaths, Dufour's Bolting Cloth, Iron Brass-Cocks, Steam Packing, Steam Gauges, Steel 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
No. 47 College Street, Nashville.

TENNESSEE BAPTIST FEMALE INSTITUTE.

THE Twelfth Session of this Institution will commence on MONDAY, September 1st, under the charge of Mrs. E. M. EATON and Mrs. L. C. JORDAN.

Location in Murfreesboro is the best for the Institute by Professors in and Alabama, Mississippi, and Texas.

Those from abroad, desiring to do so, can place their daughters in the family of some of the teachers, who will exercise the care of parents over them.

August 2, 1856.

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

AYER'S PILLS.

Are curing the sick to an extent never before known of any Medicine.

Invalids, Read and Judge for Yourselves.

JULES HAUEL, ESQ., the well known perfumer, of Chestnut Street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other with my knowledge. Most of my friends have realized marked benefits from them, and coincide with me in believing that they possess extraordinary virtues for curing old diseases and curing the sick. They are not only effective but safe and pleasant to be taken, qualities which must make them valued by the public, when they be known."

The venerable Chancellor WARDLAW, writes from Baltimore, 18th April, 1854:

"Dr. J. C. AYER: Sir—I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and headaches, which has of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds, with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BRATTS, Esq., Secretary of the Penn. Railroad Co., says:

"PA. R. R. OFFICE, PHILADELPHIA, Dec. 12, 1853.

"I take pleasure in adding my testimony to the efficacy of your medicines. [illegible] I am never without them in my family, nor would I ever consent to be, while they can be had. Will procure them."

The widely renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I feel justly from experience, that they are an invaluable purgative, in cases of disordered functions of the liver, causing headache, dyspepsia, costiveness, and their attendant ills. In cases of costive habit, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation, and possess valuable qualities which make them an invaluable article in the materia medica. I have employed them in my practice for months, and have found them a fair trial—and their results have always been what we say: Lasting and decided improvement followed a cure effected. Those who have used them, and are long free from sickness, and are long free from sickness, and are long free from sickness