

## DESIRING TO KNOW THE WHOLE TRUTH, AND DARING TO OPPOSE ANY ERROR.—CHRIST IS MY JUDGE

R. GRAVES, EDITOR.

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TWO DOLLARS IN ADVANCE  
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NO. 50.

## What does Woman Owe to the Bible.

[CONCLUDED.]

The low and vastly inferior position allotted to woman would very naturally lead us to suppose that but little would be expected of her, either as regards the correctness of her judgment, or the purity of her actions. But not so; for though all manner of evil is said to form part of her nature as a woman, yet she is one expected to lead the life of a saint. Her soul should always be calm and serene, her heart under perfect control; anything not perfectly consonant to her character she should never derive, and her action must be always suited to time and circumstance. We find one law for the husband and another for the wife, or rather an absence of all law between, except those few plagues, and the strictures: possible rules for her.

In these scenes over the widely-extended earth, who has fail to be deeply impressed with the thoughts of the countless generations of beaten women that have passed away, of the various people and communities that have sprung up out of the dim, shadowy mists of past ages, fought their petty fight on life's great battle-field, died and been forgotten, for they have done nothing worthy of remembrance, nothing essentially for the cultivation, refinement and elevation of their fellow beings. And as we look at the one-half of them, the women of husbands, who have stepped upon the stage of action but to staff it, and to die, our hearts are filled with pity. How few of them have made even the slightest advance towards that glorious nobis destiny, the revelation of which must have been obscurely written in their struggling souls! But as we look at them for ages and ages, the barren records contain but one item of information about them, viz.: men the master and woman's conditions entirely dependent on his brutality, affection, or caprice.

Fauna sprout up, bud, blossom and bear fruit, the seed germinates in the dark earth, puts up the tiny sprout, and little by little, grows into the lofty tree, but among these untutored nations we find the organic principle of social growth and improvement scarcely a germ, never more than a tender sprout. As was one generation, so was the next; here, lived and died, noly in its own existence a repeating that of the previous one and all their anticipations of the future could have been to them but as another embodiment of the passing present. But this germ of social growth and intellectual improvement was, and is still there, and it is for enlightened, christian nations to clear and loosen the compact, woody soil of ignorance, prejudice and superstition, that has nearly smothered it—to water it with the dew of their charity, and to pour upon it the sunlight of revelation; then will it progress as rapid in all its varied developments and woman attain the enviable privilege of gradually working out the destiny intended for her by her Creator.

This is the work in which we as a school are engaged, the work of scattering broadcast, the bibles and teachings which have accomplished so much for us, which are still to do, and it is a work which specially appeals to civilized, christian women as one in which she should cheerfully and zealously engage; for it is to that Bible, she owes her present holy, moral and intellectual position, it is through that book the lights of science and literature have descended and glowed upon her pathway, and to the principles enunciated in it, must be attributed her freedom from unjust restraint and the innumerable minuences she exerts in humanizing, refining and elevating society.

Reformation has been a manifold blessing to women, unfolding the mysteries and capacities of her being, raising her from the unfathomable depths of mental, moral and social thralldom, conferring upon her an equal claim with the other sex to respect and consideration, yes, making her almost an object of reverence and veneration. What man, in all this wide-spread land, could utter a low jest or an appalling oath in the presence of a high-minded, intelligent and virtuous woman. Even suppose he may have done, she would not blush or crimson shame mount to her burning cheek, and will be not hasty to apologize with humble meek and modest look! He may, elsewhere, sneer at religion, scoff at all that is good and holy, string together language of the most obscene, "clothe himself with cursing as with a garment;" but, at the approach of a lady, he stands abashed, and so long as one spark of honorable feeling is left in his nature, would soon tear his tongue out by the root that it should pollute the sanctity of a virtuous woman's presence by the language most familiar to his lips. And what but that Bible has thrown around the character of woman this peculiar atmosphere of moral purity, from which vice shrinks abashed and by which it quily stand rebuked? We search for it in vain among the nations of heathendom.

Men has less than women for which to thank. Infinite Wisdom is in the revelations of Holy Writ. Revelation wrested from him his proudly assertive, moral and social supremacy, showing him upon how slight a foundation rested those boasted claims. It opened to his astonished view the dark catalogue of his own sins and iniquities, exposed the utter baseness and pollution of his own heart, and saved his life, liberty and salvation upon the very same terms as woman, weak and despised as he had considered her; thus placing both upon an exact equality in the sight of the Savior of sinners and the Almighty Creator and Preserver of them both.

Christianity leveled in its very birth the barrier to an equality between the sexes. The great law of Love, "Do unto others as you would that they should do unto you," knows no distinction of sex, and in this very principle which has been the foundation of the constantly-increasing improvements in woman's circumstances and condition.

Man has had learning without the Bible; woman rarely if ever. The Chinese may almost be called a mass of letters, posing as knowledgers there, a due of advancement to the lowest ranks of her many callings, but the wisdom of her savans and the range of her literary merit to women the right in pluck and set of the delicious fruits of the tree of knowledge. In no country, is her position so degraded and so abject, and this circumstance is brought out in a bright and striking light by the difference, harshness and profound respect usually bestowed upon the wise and learned of the other sex. But the greatness of her condition there, has, long and dear opinion. As a mother only is she mentioned; over the least kindness and attention, but long before this time arrived, the beauty of her young life has been snatched out, and transplanted upon her, as she was treated in her younger days, dealt with those who were most obey her necessities.

The Brahmins of India have their learning and their literature, but it spreads, more or less, among the women and males, but only among the one privi-

If this be true, the conclusion is inevitable, that erroneous knowledge alone dwelling in and among any people, will never remove the barriers to women's onward and upward progress; but that without the light of revelation, her mental, moral and social privileges, must ever remain unknown and unenjoyed. And I will go farther than this. The more generally the pages of God's revealed word are read and its principles understood and practiced, the more exalted and available is her position. An instance only shall suffice, for proof of this assertion. "Travelers tell us, that in portions of Catholic Europe, it is not an uncommon circumstance to see women performing the toils and most menial out-door labor, yes, that they have been a man-harnessed girls by sale with a horse, and driving, and plowing her part of the till with horses."

And this in a so-called Christian country, and that same woman doubtless, a good Catholic christened, faithfully attending mass and confession, doing penance for her sins, paying her hard-earned sums, or tithes, for their absolution, and receiving as her spiritual adviser and intercessor the parish priest, who keeps the sacred teachings of the Bible to himself, and interprets them to her to suit the doctrines of mother church or his own pleasure.

Young ladies of Mary Sharp College, the Bible is most emphatically a "WOMAN'S RIGHTS" book and would you most gloriously and effectually roll forward the true "woman's rights" movement, give your hearts and your hands earnestly and untiringly to the work of spreading the gospel. Toward your mites to send the good tidings of great joy, not only to the down-trodden of your sex in the wild gleans and neglected places of your own land, but also to the dark corners of far off heathendom. Assist it by your praiseworthy efforts to have free course to run and be glorified, from the bows of the Arctic regions to the distant isles of the Southern seas. Glance for one brief moment, at your position and privileges. For what would you relinquish them? The breezes, that sweep from the nine surrounding hills, are not freer than your aspirations for all that is good, and great, and noble.

Your naturalized acquaintances bow not in servile submission to the opinions of others, your intellectual purity pines not for healthful aliment, and your moral nature need not become estabished for the lack of proper action and wholesome instructions.

Would you confer upon your sisters among the wild barbarians of other lands, these measurable privileges—would you give the daughter the right to a father's affection and the rudiments, if nothing more, of an education—to the sister the right of free companionship with her brother—to the wife the right to love and conjugal equity—to the mother the right to the respect and reverence of her children—to woman everywhere, under all circumstances, the right to think, decide and act for herself in all the most momentous, as well as trifling concerns of life,—concerns the Bible. Universally disseminate its teachings and you have accomplished all you need desire in these respects.

Others have strenuously contended that the evangelical good it procures for her, the greatest of all blessings to be sure, because the first and most enduring, but I have rather chosen to treat of its effects upon her temporal condition, as most palpable, readily presenting themselves to the evidence of the senses, and therefore more clearly apparent to the mental perceptions.

I am rejoiced to say that in organizing and carrying into effect a B. S. Society, the young ladies of this College have been pioneers; that they are so far, at least, in advance of other institutions of this character in the South and South-west.

And I sincerely trust that they will never prove themselves laggards in a work so peculiarly congenital to their sympathies. Remember where much is given much will also be required!

Let us gladly manifest to the world, by an unceasing exertions for the spread of the gospel, that we are most thorough advocates of the claims of our own sex, as ring their right to be the best daughters, sisters, wives and mothers, to be loved and to be able to properly discharge all the duties growing out of these several relations the right to a thorough, extensive and practical course of intellectual and moral culture, and nowhere can these advantages be enjoyed without the Bible to prepare the way. Never relinquish your efforts for the accomplishment of this object. The good attained is two-fold, first, to others, and secondly, to yourselves. Give always something—what you can.

The habit of giving properly and systematically is of great advantage to you—the habit of self-delusion of vastly more. It is axiomatic that we cannot labor for the advantage of others without benefiting ourselves, for in such disinterested effort, impugning, as it does, selfishness and abandonment of self and carnal desire for others good, the sentiments are cultivated, the affections emboldened and the heart purified.

Young ladies, and dear pupils, I should do justice to my own feelings, if I did not express to you my sincere thanks for the honor conferred in selecting me to address you upon this occasion. It has given me the privilege of saying some things to you for which I could have found no other so fitting time or opportunity. Prepared as this essay has been, at moments stolen from sleep and ever recurring daily, and amid a multiplicity of cares, it can make little claim to literary merit, and its only redeeming feature must be, that it has been written with the ardent desire that the information it contains and the ideas suggested, may be serviceable to renewed and increased energy in the further prosecution of a walk in which they have hitherto so cheerfully engaged. For you, young ladies of sinners and the Almighty Creator and Preserver of them both.

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Connected, as I have been with this institution, more or less, from its very commencement, it must naturally be expected that your present progress and welfare, your future position and influence, your happiness and prosperity, lie near my heart. As I look on your happy, intelligent and amiable countenances, I see none whom I do not love, but only to whom I am peculiarly and strongly attached. My constant prayer for your usefulness and happiness. You are a new race, now, and in the full tide of youthful enjoyment, remember that your mission on earth is to be used.

So that when are shall be stoned by slow degrees, To mark those pollarded boughs with curse decay, Your wane hearts chilling with its withy boughs, As of their gentle chores, the storm-wraps may, May, and the tempests scorching, and the tempests may, And the tempests scorching, and the tempests may, And the tempests scorching, and the tempests may,

For the Tennessee Baptist.  
Mixed Marriage—are They Scriptural?

STUDY V.

"THE mixed testimony of great and good men in all ages, is against that practice. Though Christian writers have expressly treated this subject, many mention it incidentally, and so far as I know, they anathematize the doctrine of this asay, without a dissenting voice. The opinions of Whately, Hunter, Jes, Bridges, Doddridge, Henry and Scott, have been quoted. The opinions of many more, not less distinguished, might be added, but to avoid prolixity, only a few questions will be

asked, however endowed with the gifts of fortuna or nature, who is not a decided follower of the Lord Jesus Christ?"

"Book after many valuable researches on marriage, says: 'This, if you should marry an ungodly person, what must be the consequence. How will you pray, read the Scriptures, converse or catechise your children with comfort, where there is such opposition to it?' The wicked are seldom quiet, inactive and careless. They love to gratify their evil propensities, and whatever stands in the way of these they hinder. Many, have entered into the connection with their eyes open, and the idea that the other was still residing, and that no doubt they should be able to bring them over. Now we will not say, that what God has sometimes blessed the means, but it is a dangerous experiment, and multitudes have found themselves wholly disappointed. Whatever carnal prudence, or natural inclination engatges, take the Bible, there you find this solemn interdiction: 'Be ye not ungodly yoked with unbelievers!'"

"Sometime speaking of the great defection of the seed of Seth, who mingled with the world, lying with the wicked, and took unto them wives of all whom they chose, makes this practical observation: 'An intimate connection with the children of this generation, especially by marriage, has in every age of the Church, been marked as a procuring cause of the displeasure of God, and been carefully avoided by his faithful servants.' If any of them have acted otherwise it has been to their hurt."

"Stennet, lays down five considerations to be seriously regarded by those who are about to contract marriage, viz: religio, naturally temper, good sense, worldly circumstances, and external accomplishments." After stating why he places religion first, he proceeds to say: Religion having been your own grand object, much depends on your forming an alliance with a person who is not only virtuous and sober, but of the same character in this respect as yourself. The conjugal relation is the most intimate and endearing in nature; but what happiness is to be expected in this connection, where the party has a task for the refined pleasures of piety and devotion, and the other has a total aversion to them? 'Be ye not,' says the Apostle, 'ungodly yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what concord hath Christ with Helan!' Or what hath that belief with an infidel?"

"Clement Theodore, and the entire current of those fathers who have occasion in their epistles and commentaries, to speak on this point, unhesitatingly denounce the ungodly."

"Archbishop Lichfield, speaking of the injunction 'Ye wives be in subjection to your own husbands' in the third century, speaking of the lapse of state of Christianity in his day, considers it, both as cause and consequence, that it was common to contract marriages with unbelievers. After stating why he places religion first, he proceeds to say: Religion having been your own grand object, much depends on your forming an alliance with a person who is not only virtuous and sober, but of the same character in this respect as yourself. The conjugal relation is the most intimate and endearing in nature; but what happiness is to be expected in this connection, where the party has a task for the refined pleasures of piety and devotion, and the other has a total aversion to them? 'Be ye not,' says the Apostle, 'ungodly yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what concord hath Christ with Helan!' Or what hath that belief with an infidel?"

"There is indeed a wide difference, in some respects, between an infidel and a nominal believer of Christianity, but not as makes any diversity of application in this rule. In both, both are indeed, in character, both are enemies of God; in distinguishing both are children of wrath; and to be saved both need absolute regeneration. The chief difference is, one openly rejects the truth, the other secretly; or rather, both openly reject it, but one agrees to it, ought to be received, the other affirms that it ought not. One really disbelieves God's word, the other believes it, but continues to disobey it. And this is the mighty difference which makes one a suitable companion, and not the other. Where is the advantage of a convinced Philistines, over an unenlightened Galilie?"

"Jeremy Taylor, in giving the rules of marriage, says: 'In Christ at Ecclesiastes—that marriage begins all, and there is great need it should be so, with a deep sense of the deities of religion. A person who should not marry any one who is not also pious. It is not desirable to be united to an individual even of a different denomination, and who, as a point of conscience, attends her own place of worship. It is no pleasure on a Sabbath morning to separate, and go, one to one place of worship, and the other to another. The most difficult task that a truly couple can take is, to be the house of God in company, and when, in reference to the high thrones of redemption, and the invisible realities of eternity, they take sweet counsel together. No one would willingly lose this. But to walk separately in a still more important and dreadful sense! To part at the point where the two roads to eternity branch off, the one to Helan, the other to hell; and for the believer to travel to glory, with the dreadful consciousness that the other party is journeying to perdition! This is indeed dreadful, and is of itself sufficient to occasion no small diminution of conjugal felicity. If, however, the comfort of the parties only were concerned, it would be a matter of less consequence; but it is a matter of conscience and an affair in which we have no option. 'She is to be the house of God in company, and when, in reference to the high thrones of redemption, and the invisible realities of eternity, they take sweet counsel together. No one would willingly lose this. But to walk separately in a still more important and dreadful sense! 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## THE TENNESSEE BAPTIST.

## TRUTH AGAINST THE WORLD

Editorial Ink Drops.

**INTEGRATION DECLINED**—The nature of our enemies forced the possibility of our compliance with the request of the Church in Courtland, Ala., to be with them at the opening of their new Meeting House, on the first Sabbath in September. We appreciate the kindness of the Church in extending to us the invitation, and assure our brethren in Courtland, that it would afford us much pleasure to be with them. We shall never forget the last day we passed in C. We pray for the prosperity of that Church.

**Saints Cause**—We visited this rising little village on the third Sabbath, and preached Sabbath morning and evening. It is known as the present seat of the Male High School, and the prospective College of West Tennessee. Brother D. H. Seiph, graduate of Union University, is at the head of the Institution, and is giving universal satisfaction. Brother Seiph, though he does not trouble himself to show his own trumpet, as a President we wot of, yet he is a man of sterling worth—a sound Baptist, who is not afraid to know it; a student, and a young man in the confidence and esteem of our denomination as a minister and teacher. The school last year numbered between fifty and sixty, and a large increase is expected at the opening of the new term on—the first Monday in September.

Early in the fall, the new building will be ready for the school. It is a large, commodious structure, containing a large Chapel and eleven other rooms, situated upon an elevated campus, just at the north of the village, and would the patrons of the Institution but add another story, it would be unquestionably the finest structure for educational purposes in the District. If they ever see their school a College, they will ever regret the want of the story. The cost would be inconsiderable.

Saints are in the centre of the finest portion of West Tennessee, can afford cheap board, and is free from many baneful influences which corrupt the morals of our youth in our large towns and cities. Would they could procure the passage of a specific law from the next Legislature, banning all intoxicating liquors, at least five miles from the village corporation.

The Baptists who compose the Church are, with hardly an exception, thorough Baptists—not afraid of the principles of the martyrs ages. The children of Baptists will not be taught to undervalue and hate the religion of their fathers in this school.

One fact is worthy of remark here. At the baptism of brother Seiph, brother Seiph made a few remarks at the water side, among which was this: "That baptism, naturally and primarily, means to dip or immerse, as the most learned of Pedobaptist scholars in the world admit;" and, he, "in no way meaneth dipping else." Upon this Mr. Warren, (C. P.) who has devoted himself almost solely to preaching against Baptists whether he can get a hearing, is called into the place; and at the request of his people, the Baptists give him up their houses to preach down their own teachings in three hours' time, and yet his brethren and co-scholars of Spring Creek threaten to withdraw their patronage from the Baptist school, if brother Seiph shall dare to answer Mr. Warren, or openly, in his own pulpit, teach Baptist sentiments! Look at it! Brother Seiph is pastor of the church in the village, and Principal of the school, and Pedobaptists have the temerity to threaten the withdrawal of their patronage from a school in their own village, and thus to the detriment of their influence crush out, if brother Seiph shall preach as a Baptist minister, is bound to preach, if he hopes to please His God! Is not this showing the manner of spirit they are!

Brother Seiph is not moved by these threats, but firmly says, I shall discharge my duty as a Baptist preacher, if every Pedobaptist scholar is taken from the school—Pedobaptist patronage cannot, he says, nor shall Pedobaptist threats, intimidate me.

We are anxious to hear the result of this modern persecution. Brother Seiph is said, "The seed of the master has ever been the seed of the church," and he who receives four-fold the number of scholars that he loses by this sectarian persecution. God will make the wrath of men to praise Him, and the residue of it he will restrain.

Tim Mr. Henry Warren is circumambulating the country, preaching upon baptism and making statements and taking positions, that prove him either a very ignorant or a very bad man. We base this upon the notes taken of his discourse he preached at Hope Hill. We object to no man's preaching upon baptism, but let his first sermon himself and then let him keep truth on his side. He is an ignorant man who will intentionally take advantage of the ignorance of the people, and when confronted, refuse, as he does, to meet a Baptist in discussion of his propositions, and reckless statements. Brother Neal gave out an appointment to preach upon baptism at Hope Hill, on the fourth Sabbath. Brother Neal, although a rotundist, is abundantly able to meet Mr. W. upon the issue between us. We are more and more pleased with brother N. the more we see of him. We think our ministers in West Tennessee, are too distant towards him, having allowed themselves to be prejudiced by the reports that Methodists have put into circulation since he took over Mr. Wesley. Nevertheless, we are willing he should have a probation. Tim will prove all those things true or false, and prove whether brother N. is gold or dross.

**Jackson**—We leave this place for Lookout Mountain, having filled all our appointments in the District. We saw but a few days of relaxation and a short "cruise" and then back to busy life again.

If we are not disappointed in receiving our new type in time, we shall be able to give our readers a beautiful paper as is issued in the Union—We have ordered the finest font of type for the paper throughout that is made in New York.

Jackson is a pretty place—rather it can be said. There is hardly a yard fence, front or back, that is to stand, least in the lower part of the town. With a little enterprise on the part of the citizens, Jackson would grow up, and double its present population in a short time. The Rail road is within a few rods of the depot, where it will rest for a season. The State Colts go in Jackson has gone down, as far as progress alone goes in the vacant walls.

Brother Jones as beloved by his Church, and is drawing good congregations. We have heard him but twice, and both these efforts would do credit to any minister excepting any pulpit in town or city, as would his Class Lecture on Wednesday night, as well as his fine series of lectures on the Sabbath.

The action of these Secretaries is of no more force than that of the Corresponding Secretary of the Bible Board would be, in case we should think the Southern Baptist Convention had committed an error in relation to Bible distribution.

If the Convention, for example, should instruct the Board to circulate the Beynes Scriptures instead of the Common Version. The Secretary may think it would be wrong, impossible, or unconstitutional; he might say that the Convention did not mean to have done what it resolved should be done, but what would it avail. What the Convention did not mean to have done what it resolved should be done, we shall see.

We shall remember our letters to Mr. Kire as soon as we reach home. We regret to have a week at least before we close the history of the first century. This is the most important question that ever engaged us, and we hope that our paper will find fifty or sixty thousand readers who will follow it to the conclusion. It will be a most interesting examination into the history of Christian Churches of the first four centuries that has heretofore been written. We think that a stronger light can be thrown upon this period, since Origen wrote his history of the period. We shall receive the manuscript of his more recent reading.

The Tennessee Baptist is everywhere growing in favor with the people.

## The Appearing of Christ.

**THE** Scriptures plainly teach that Jesus Christ has come in the flesh—he died on Calvary—was buried in the sepulchre of Joseph—rose in triumph therefrom—and ascended to heaven. And the same Scriptures teach as plainly that he will come again—the second time without an intermission. He came first to offer himself a sacrifice for sin—he will come the second time, not as a sacrifice, but to consummate the salvation of his followers. This he will do by raising up the dead saints from their graves, and giving them bodies incorruptible and immortal as his own. So far as the saints living at his coming will be concerned, he will perfect their salvation by "changing" them—causing them to undergo a change equivalent to death and a resurrection. Then follows, the dead and the living, will be caught up together to meet him in the air, and so shall they ever be with him.

The appearing of Christ is the most important and glorious event enveloped in the mysterious future. It is evident, too, that modern evil betrays us of its defects by failing to direct attention to this event. The churches are not living in expectation of it. In this respect they differ from the apostolic churches. It seems to have been characteristic of believers in primitive times that they looked for the coming of their Lord. Paul teaches that while Christians live " soberly, righteously and godly in this present world," they are to look for that blessed hope and the glorious appearing of Jesus Christ, our great God and Savior."

The object of their blessed hope—a hope which now makes them happy—will be fully realized at the appearing of Christ. Hence the connection of the "blessed hope" with his "glorious appearing." To look for this hope is to anticipate the accomplishment of its object, while the anticipation is created and sustained by the promises relative to the Savior's coming.

The apostle Paul likewise teaches that "to them that look for the Savior shall appear the second time," &c. Here it is supposed that there are some who look for him. Who are they? Christians, of course. They expect his return from heaven. They are looking for it.

The same apostle refers to the day when the Lord will judge us. Judge will crown all that love his appearing." To expect the appearing of Christ is one thing—to it is another. A sinner may expect the Savior's appearing—only a saint can live it. The reason is obvious. To love the appearing of Christ implies love to him because Christians love him they love his appearance—they love the day when he will come in power and great glory. They want above all things to see him, and his appearance will of necessity involve his personal visibility. They will see him as he is—not as he was—the weeping infant in the manger, the broken-hearted man of sorrows in Gethsemane, the murdered son of Calvary, the pale occupant of Joseph's tomb—but as he is, the Lord of glory, the object of heaven's adoration, his countenance as the sun shining in the greatness of his strength, while on his head are many crowns indicative of his extensive conquests and numerous victories.

This beloved papa, having referred to the fact that the Savior will come, exclaims, with rapturous desire, "Even so, come Lord Jesus!" The Redeemer's coming seems to be wondrous many Christians an object of dread. This ought not so to be. Should children fear when their long absent father returns? Should the wife be alarmed when the husband returns? Should the bride, the Lamb's wife, exult that the bridegroom will come, and that the marriage will be celebrated in the presence of all the hosts of heaven?

It is Christians lived in expectation of the Savior's coming. If they loved his appearing, what a happy thought it would have on them: Now little would they think of the world! How contemptible would its honors, riches and pleasure appear! All its glories would fade away, even as the light of the glow-worm is utterly extinguished by the effulgence of the meridian sun.

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## The Church's Witness.

No. 20.—If you will publish in the "Baptist," the following beautifully beautiful lines, which I copy from a well-known paper, you will confer a special favor on many of the little ones at home:

C. S. P.

"I long to lie, dear mother,  
On the cool and fragrant grass,  
With the calm blue sky above my head,  
And the shadowy clouds that pass.  
And I want the bright, bright sunshing,  
All around; my heart;  
Then close my eyes and God will think  
Your little boy is dead."

Then Christ will send an angel  
To take me up to Him,  
He will have me slow and steadily  
Through the other dim;  
He will gently, gently lay me  
Close by the Savior's side,  
And when I'm sure that I'm in heaven  
My eyes'll open wide.

And I'll look among the angels,  
Who stand around the throne,  
Till I find my sister Mary,  
For I know she must be one;  
And when I see her, mother,  
We will go away alone,  
So I'll tell her how we've mourned for her  
All the while she's been gone.

Oh! I shall be delighted  
To hear her speak again,  
Though I know she'll not return to us—  
To see her world to be rain;  
So I'll put my arms around her,  
And look into her eyes,  
And remember all I say to her.  
And all her sweet replies.

And then I'll ask the angel  
To take me back to you,  
He will bear me slow and steadily,  
Down through the other blue,  
And you'll only think, dear mother,  
That I've been out to play,  
And have gone to sleep, beneath the trees.  
This sultry summer day.

For the Tennessee Baptist.

## African Correspondence.

M. EDITOR.—I closed my last communication with some account of the manner of binding, etc. The design of this letter will be to make some remarks on the manners and customs, knowledge and intelligence of the Yoruba people.

Slaveholding seems to be a natural attendant on the African race. It is a very prominent institution in this country, and serves as the basis of those distinctions which pervade all society. There are here the bond and the free, the rich and the poor, the great and the small, mingling together; not as one would suppose, irrespective of classes or distinctions, but under the restraint of those conventional rules which grow and flourish in civilized society. They not only still glisten in the cold, so the rules of genuine etiquette vindicate their honor even in rage.

The manners of this people are of Eastern origin, and bear strongly the marks of patriarchal government and simplicity. Every governor is absolute master in his own house, and receives from all his inferiors such tokens of respect as befit his position. The chief of a town or city is lord over all, receiving prostrates obediency from all his subjects. And every subordinate officer receives similar marks of respect, even down to the humblest grades of service.

Females salute their superiors bending forward on their knees; and their equals very frequently, by throwing their right arm across the breast, in a stooping attitude. Males frequently salute their superiors in object presentation, and their equals by sometimes graciously bending the body, at times by stooping, and occasionally by a mere touch of the hand. This last mode is very common among the Mohammedans.

The Yorubas are remarkable for their great number of salutators. They have a word in their language, which, by its combination with some other word, may be used as a salutation, *cum huius*. The word is "kei," perhaps a contraction for "wei eka," may, or yet, not die. If I salute a man in the morning, I say, *O ka*—a two, from *En Oba*. And so nearly every occasion, this word may be used as a salutation. Nothing is more common than this mode of salutation ringing in your ears from morning till night.

Social refinement is such as might be expected from plain, honest, unpolished nature. Marked attention is paid to superiority rather than to age; and hospitality, free as it is, is in proportion to the scanty means of the rulers of the country. There are some tokens of respect almost invariably shown in the higher class, and especially to welcome strangers. On entering a house, immediately after your salutation etc., a man of course is thrown down, which you are to sit reclining and during your interview, as a social guest in days of old, you are offered a kou pot, in token of respect. On leaving, you are followed to the door of the compound, and receive a good evening, and such salutation as is suitable to the occasion. It is rather burdensome for a Yoruba to sit erect any length of time, as they are accustomed from childhood to recline on mats on the ground. Stools are used only by certain classes of professionals.

The avocations of the people, and their mode of life, impress the whole population with these habits that render them a little singular and strange. They have but little disposition for the frugal art, and make provision but for a few days; only, there by rendering daily work an absolute necessity for the mere wants of life, of which, however, there is no lack. This state of things, in a heavy population, keeps the mass of the people continually in motion, with all the marks of a laborious and industrious people.

These many domestic affairs are regulated: For the most part, the cooking is performed in the streets, both from necessity and convenience. Laborers, professionals, artisans, etc., are furnished with meals: the cooks, with the raw provisions, by the large class of people, the husbandry—the bone and sinew of the country. Cooking is generally performed in the open air, and under sheds, at all times and on all occasions, to suit the conveniences of all classes. The fingers are a substitute for knives and forks, and sometimes a leaf or an article of food, for plates, though the latter are very common. There are no regular meals—every one following the inclination of his own appetite. Most eating and eating is, however, at morning, noon, and night. Chairs, beds and tables are unknown. Mats are used for beds, and a common wrapper for covering.

The dress of the sexes may be described as follows: Female ordinary or laboring dress, is a large wrapper, girded around the body, falling to the knee. Frequently there is another wrapper thrown over the shoulders, thus affording a covering to the whole body. The dress for extraordinary occasions consists of an increase of clothes, wrappers and ties, so adjusted as to give beauty to the person. Sometimes the head also is bound with a cloth. The ornaments are metal and ivory, and the indestructible tattoo. Painting is rare. The males are more fond of dress than the females. Their ordinary, is a pair of breeches and a wrapper and cap. The superior dress varies more in taste than kind. The male is frequently undressed for the common wrapper, and with the exception of the large flowing or loose trousers, nothing to the ankles. Women's caps are worn principally on the head, and are made of various materials—silk, satin, and wooden cloths are preferred for those. The males are generally

better clad than the females. The poorer classes very seldom possess more than one or two suits of clothes, so coarse, rags and filth, are very frequently seen. Thus, however, among the laboring classes, should not be looked upon in too unfavorable a light, as with them it is a matter of economy.

The general knowledge and intelligence of the Yorubas are confined to such matters and things with which they are familiarized by their various occupations and intercourse. Observation and experience, in continual exercise among hundreds and thousands of active blessings, furnishes no little acquaintance with objects and things in general, even among the untutored barbarian. You will the better survey the extent of this knowledge as I name many of the professions in which they are no mean adepts: Weaving, dyeing, chalk making, oil making, (several kinds), coal making, blacksmiths, tailors, artists and saddlers, together with every thing necessary for conducting their professions and labor may be found. My sheet is full.

Affectionately yours,

W. H. CLARK.

Ogobosukwe, Oct. 7, 1856.

For the Tennessee Baptist.

"Divorce."

M. EDITOR.—I find an article in your paper of the 28th of February, with the above caption, signed by R. D. Brown, purporting to be a review of an article by "Amicus Inconnitus." I only wish to notice one position taken by B. He says: "I wish to prove that, by the laws of God, separation of man and wife, (except for a season, that they may give themselves to fasting and prayer, and come together again) for any cause except adultery, is wrong, and for the cause of adultery alone, God permits them to separate; but does not allow them, or either of them, to marry again till one or the other dies."

I understand B. to mean, that even where persons are divorced for the cause of adultery, the innocent party is not allowed to marry again. This is a strange doctrine to me. I will here state, that the only Scriptural grounds for divorce is adultery, but in my understanding of the Bible upon this subject, the innocent one may marry again.

First, then, what is meant by Christ, when He declares that the statute of heaven countenances divorce? Divorce means separation—a dissolving of the bands of matrimony. I understand that when they are divorced for adultery, that all the marriage vows are then null and void. And if after the person is divorced from the guilty one, they are no longer considered husband and wife—consequently it is not bound to each other—the innocent one may marry again according to the Bible, and not be guilty of adultery.

Your correspondent brings up many passages of Scripture, which he supposes proves that if the innocent party marries, he or she, as the case may be, commits adultery. He refers to Mat. 19: 9 where Christ says: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committed adultery: and who marries her which is put away, doth commit adultery." I understand the sense to be, that whosoever shall put away his wife, and marry another, except for the cause of fornication, commits adultery. For illustration, take the passage, "except ye repeat ye shall still perish." The sense seems to be, that whosoever shall put away his wife, except for the cause of fornication, causes her to commit adultery; and who marries her which is put away, doth commit adultery. For illustration, take the passage, "except ye repeat ye shall still perish." 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