

The Tennessee Baptist

DEVOTED TO THE ADVOCACY & DEFENCE OF BAPTIST PRINCIPLES, & 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.

VO. XIII TWO DOLLARS IN ADVANCE.
TWO AT THE END OF THE YEAR.

NASHVILLE, TENNESSEE, SATURDAY, AUGUST 29, 1857.

NO. 51.

On Ornamental and Costly Attire.
THE following writer, written by the celebrated Judson more than twenty years ago, is eminently worthy of the attention of the female members of our churches. May they read it prayerfully as in view of the errors of Christ, proposing in all honesty the question: "Lord, what wilt thou have me to do?" —J. M. P.

To the Female members of Christian Churches of the United States of America:

Dear Sisters in Christ,—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it sufficient apology for the sentiments of this letter, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those, whom of all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national oneness, professors of the same holy religion, fellow pilgrims to the same happy world.—Please, then, enduring me, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the Gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display (I say you will bear with me) which has in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame, has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters dressed and adorned in that manner, which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not naturally considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported and perhaps opposed, by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect.—Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and ear ornaments, before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the Mission House, stepped in the midst of the street to array them anew.

In the meantime, I was called to visit the Karen, a wild people, several days journey to the north of Mainland. Little did I expect there to encounter the same enemy, in those "wild, horrid and dark with overshadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen lady, I counted between twelve and fifteen necklaces of all colors, axes and materials. Three was the average. Brass beads above the ankles, neat braids of black hair below the knees; rings of all sorts on the fingers; bracelets on the wrists and arms; long instruments of some metal, perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulder; tastefully constructed bags, enclosing the hair, and suspended from the back part of the head; not to speak of the ornamental parts of their clothing, constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation which precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary, in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Timothy, ii, 9, and read these words of the inspired apostle: "I will also that woman adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's Supper to one of the baptized, in this attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from him. Again, I considered that the question concerned not the Karen only, but the whole Christian world; that its decision would involve a train of unknown consequences, that a single step would lead me into a long and perilous way. I considered Mainland and the other nations; I considered the state of the public mind at home. But "what is that to thee? follow thou me," was the consoling answer.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace, (she was but one,) and then with an air of modest dejection, that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, "I love Christ more than this." The news began to spread. The Christian women made but little hesitation—A few others opposed, but the work went on.

At length, the evil which I most dreaded came upon me. Some of the Karen men had gone to Mainland, and seen what I wish they had not—And one day, when we were discussing the subject of ornaments, one of the Christians came forward, and declared that at Mainland, he had actually seen one of the great female teachers wearing a string of gold beads around her neck!

Lay down this paper, dear sister, and sympathize a moment with your fallen missionary. Was it not a hard task? However, though cast down, I was not dismayed; I endeavored to sustain the worthies as well as I could, and when I left those parts, the female converts were generally speaking, arrayed in modest apparel.

On arriving at Mainland, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did, was to crawl out to the base of the platform of the gold necklace. To be. I related my adventures, and described my grief. With what ease and truth too, could that poor man, notwithstanding this necklace, I drove home plainly that most aristocratic wives and professors, in our native land. This machine in the eye of man I leave; it was given me when I was a child, by a dear mother, whom I expect to see again, (another hard case,) and she will never cease to part with it as long as I live.

but to wear it as a memorial of her! O ye Christian mothers, what a lesson you have before you! Can you, dear you, give injunctions to your daughters, directly contrary to apostolic command? But to the honor of my sister, it is recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof, that she loved Christ more than either mother. Her example united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission and all others must necessarily be sustained by continual supplies of missionaries, male and female, from the mother country. Your sister and daughter will continually come out, to take the place of those who are removed by death, and to occupy numberless stations still unoccupied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them, with the most pining curiosity, regarding them as the freshest representatives of the Christian religion, from that land where it flourishes in all its purity and glory. And when they see the gold and jewels pendant from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich variety of ornamental head dress, the mantles and the wimples and the crispings pun' (see Isaiah iii, 19-23) they will cast a resentful, contemptuous glance at their old teachers, and spring with fresh avidity, to re-purchase and resume their long neglected elegancies;—the cheering news will fly up the Dah-gang, the Lai-gang, and the Sal-wen,—the Karenesses will reload their necks, and ears and arms, and ankles;—and when after another year's absence I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity, enthroned in the centre of the assembly, more firmly than ever, girding defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or paying devoutly to your places of worship, do, by your example, spread the poison of vanity through all the rivers, and mountains, and wilds of this far-distant land; and, while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil.

If, on the other hand, you divest yourself of all mereitious ornaments, your sisters and daughters, who come hither, will be divested of course,—the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the pure church here will be pure also.

Dear Sisters,—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few to your candid and prayerful consideration.

I let you appear to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one person to the best advantage, and of excusing the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of these sentiments to acquire strength from indulgence? Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe, that He who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame as will preserve you from the evil threatened. The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dear friends. All who enter the strait and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be disengaged on that account—Christ has seldom honored the leaders of world-fasion, by appointing them leaders in his cause.

Fit it in your hearts, that in this warfare

"The Lord Jesus Christ expects every woman to do her duty."

There is probably not one in the humblest

parts of life, but would, on strict examination,

find some article, which might be dispensed with, for purposes of charity, and ought to be dispensed with, in compliance with the apostolic command—

Wait not, therefore, for the fashionable to set an example, but let every one listen not to the news from the next town, but let every individual go forward, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed, will be laid in the grave before it can even reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body—

When placed before that awful bar, in the presence of that being, whose eyes are as a flame of fire, and whose irrevocable fiat will fix you for ever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you then wish you had taken? Will you then wish, that in defiance of his authority, you had adorned your mortal bodies with gold and precious stones, and costly attire, cherishing self-love, vanity and pride? Or will you wish, that you had chosen a life of self-denial, renounced the world, taken up the cross daily and followed him? And as you will then wish you had done, DO NOW.

Dear Sisters, your affectionate brother in Christ,

A. J. BURNT.

Maulmain, Oct. 1851.

How the People Speak of SERMONS PREACHED YEARS AGO.—Men did not speak of a sermon as an intellectual effort, a splendid performance, a beautifully written discourse; but they said that their souls had been fed by it, they had derived food for many days, they had treasured up the truth for months, they had been delivered from the snare into which they were nearly fallen, they were quickened to new Christian effort. These remarks show the tendency of the class of preachers which seem now to be passing away.—Wycliffe.

How THEY SPEAK OF THEM NOW.—You hear a sermon from almost any pulpit, and hearken to the comments made on it afterwards, and you will find men, who do, and men who do not profess religion, criticize it in the very same terms. The language, the plan, the delivery, the imagery, are the matters of conversation; the religion of it is equally acceptable to both parties.—Wycliffe.

Pure Joy.

We love the consecrated spot, Where Jesus meets his little flock.

We love the Holy place of prayer, And all the joys that circle there.

We love the blessed throne of grace, Where we may seek the Savior's face;

We love in peace our friends to meet, Low bending at the mercy seat;

We love to flee from earthly woes, And catch the heavenly tide that flows.

From Christ our brother-hearted friend, Who loves us even to the end.

We love, while strangers here on earth, To taste these joys of heavenly birth,

But deeper joys we'll share at last,

When death's long pilgrimage is past.

A. L. H.

for the Tennessee Baptist Thoughts for Baptists

MR. EDITOR:—It was the opinion of Gell, that the seven Apocalyptic churches, were types of the different phases of professed Christianity in all ages of the present dispensation, to indicate the dangers and disasters to which the people of God would be exposed, from the wife of Satan, and the doctrines of seducing spirits, from that time until the second coming of Christ. If this view be correct, then we are living under the Leodican age of the church. And O, sir, what a period is that! Let us hear what the Amen, the Faithful and True Witness, says to this church: "I know thy works, that thou art neither cold nor hot. I would thou were lukewarm, and neither cold nor hot. I will spit out of my mouth; because thou sayest, 'I am rich and increased with goods, and have need of nothing,' and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be clothed, and that the stings of death do not appear; and anoint thy eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous, therefore and unworthy be countenance or sympathy of Baptists everywhere. If there come any unto you, and bring not this doctrine, (the gospel as we understand and teach it,) receive him not into your house, neither bid him God speed: for he that biddeth God speed is partner of his evil deeds."

Christian sisters, believers in God, in Christ, in an eternal heaven and an eternal hell! Can you hesitate and ask what you shall do? Bedew those ornaments with the tears of contrition, consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not instant. Hasten, with all your might, if not to make reparation for the past, at least to prevent a continuation of the evil in future.

And for your guidance, allow me to suggest two fundamental principles, —the one based on 1 Tim. ii, 9; "all ornaments and costly dress; to be despised;" the other on the law of general benevolence, —the souls of such articles, and the savings resulting from the Plain Dress system to be devoted to purposes of charity. Some general rules in regard to dress, and some general object of charity may be easily ascertained, and free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions, you are conversant about small things. Great things depend on small; and in that case, things which appear small to short-sighted men, are great in the sight of God. Many there are, who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute, scrupulous, and severe. The enemy is well aware that we are accustomed to boast of this age, as one distinguished above all previous ages, for evangelical progressiveness, and the rapid diffusion of religious knowledge amongst the nations of the earth, and are owing enough to believe that we are in advance of the Apostolic age. We indulge in unmeasured self glorification over the supposed wonderful changes we are effecting in the condition of the world, by means of our Bible Societies, Missionary organizations, Sunday Schools, &c. &c. We print Bibles by the millions, and imagine we are diffusing the light of the knowledge of God with unparalleled rapidity, and felicitate ourselves, that we shall soon usher in a millennium of universal peace and holiness. When the majority of the Scriptures seem to us to be dead letters, we are apt to forget that the more ignorant of the Scriptures now, than they were five hundred years ago, when it was not an uncommon thing that a Christian could repeat the entire Bible from memory; when the very scarcity of copies of the Scriptures seemed to increase the zeal of God's people to study them with the more diligence —that, as some historian has remarked if every copy of the sacred writings in existence had been burned, there were numbers of Christian men living, who would have been able to produce from memory a perfectly correct copy of the Bible. It is doubtful now-days, whether our ministers can quote a passage of Scripture correctly, and as to the membership generally probably not more than one in five ever read the Scriptures at all.

For the New York Observer
Dr Leland to Dr Spring, on the Revision of the Bible.

WE have much pleasure in publishing the letter IV. of the Rev. Dr. Leland. He is a venerable clergyman, now of South Carolina, once of Massachusetts; he is a professor in the Theological Seminary, and has been Moderator of the General Assembly. What he says of the views of the Assembly on the Bible Society's work, we believe to be correct; and we think that the religious community ought to be put in possession of this aspect of the case.

To the Rev. Gardner Spring, D. D.

RAVENLAND AND DEAR BROTHERS.—Sitting in this venerable body, which you have so frequently honored by your presence and in which I have often taken sweet counsel with you I feel it my duty to address to you a brief note, through the Observer, expressive of my views and feelings, in reference to the hostile proceedings which have been attempted here against that Committee of Revision of the American Bible Society, c. t. which you are the chairman. I forbear to express my opinion as to the motives of those who have thus labored to bring about the adoption of the revised version of the Bible, to be used in our schools and colleges, and to elucidate the difficulties which have arisen in connection therewith. I have been trying to preach for some time, and I know that I, in my weak way, contend for the same faith that the first Baptist church was constituted upon, and the same faith and practice taught by the Savior and the Apostles. Whilst I admit that there has been a reformation going on amongst those Baptists called Missionary, in my knowledge, yet there is still great need for a still further reformation, for very many of them are not more than Methodists in faith, if indeed they have any; and who regard women purely as merchandise, and as one of the Presbyterians, and almost as slaves.

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We have our Sunday Schools too, and boast of the rapid progress we are making in training up the young in the nurture and admonition of the Lord. As Irving once said, "In these modern times you boast and glory, and yet think yourselves to be in a high and noble condition, because you have your Sabbath Schools, and British Schools, and all kinds of schools for teaching youth." I tell you to be said, "that philanthropic and great as they are they are the *enigma of your disgrace*, for they show that your land is not a land where parents teach their children at home, they show that there is a want of parental instruction, and though they be blessed things—these Sabbath Schools—there are indications of something wrong; for if we all taught our children, there would be no need of strangers to say to our children, 'know the Lord.'

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We boast of the grandeur of our Foreign Mission organization, and point to the pitiful sum of twenty-five or thirty thousand dollars, and some fifty or a hundred missionaries, to show the zeal of five hundred thousand Baptists for the glory of God! When a few poor men, persecuted, hounded down and exiled, went every where preaching the word, without a cent of support from a Missionary Board, and in a few years made known the gospel to every creature under heaven!

We boast too, of our Temperance Societies, and other so-called benevolent institutions; and in some instances make use of them to reform the churches to our Baptists of drunkenness, putting aside the various and contradictory ones which came from different quarters, some saying, "Lo, here, and others, Lo, there!"

When I saw your work, entitled "Ten days in search of the Church," a gleam of pleasure was shot through my mind. I sat down, and with diligent study compared your characteristics of the true church with the teachings of the New Testament. Being satisfied that all was right, I went also, like Theodosia, in search of the church.

At last I found a company of brethren and sisters, congering together in a log cabin near a spring not far from the waters of Deep Creek. Here was an organization, having the identical characteristics which you had described, and I had found to be in accordance with the Scriptures.

With throbbing heart I came before them, and rehearsed my experience of Grace. They extend ed to me the hand of Christian fellowship, and it covered me as a candidate for baptism. On the following day I was buried in baptism, in the likeness of the Savior's death, by their pastor. Need I say that I had the answer of a good conscience? As I came up from the water, tears of joy gushed from my eyes. A feeling of sweet peace came over my soul, such as I had never before felt. That was the happiest moment of my life. No mariner, who has been for months tossed upon the billows of the raging ocean, as his shattered bark enters the quiet and well protected haven, could have had higher feelings of exultation than I did. The trees even seemed to look gayer, and the stars to shine brighter than before. I seemed to breathe a new and more delightful atmosphere.

Thus I continued for months. No lowering cloud this gloom over my pathway until I read the letter of Dr. Fiske, and your strictures upon it as a fulfillment of my ardent wishes. And notwithstanding all that has been urged, as to the danger of trusting a voluntary association, and as to the importance of limiting your Society to the simple work of printing and selling Bibles, and as to the necessity of restraining you from acting as editors of the sacred volume—it is my settled conviction that this important work of emanation and judicious choice, could hardly be committed to safer or abler hands.

The only regret which I feel in examining your pamphlet, explaining your alterations, arises from a full conviction that you had not gone much farther and made many more corrections which are really required. It is my settled belief, that the time

THE TENNESSEE BAPTIST.

TRUTH AGAINST THE WORLD

EDITORIAL TELEGRAMS.

To COMPROMISES GENERALLY.—We trust keep your indulgence, for a week or two. We have examined over two hundred letters and communications in our "pile" before us, from Africa, and England, California and Oregon, and every place in the Union. We find that fact to be true in all that if the "no" comes within five or six months, that it will be because we have received their letter. It is then that renders us so difficult for us to have hours, even to attend an Association.

—Pray Hours from Africa. —We are in receipt of letters from Revs. Casen and Trimble, Ujiji, Africa. They will appear in our earliest issues.

—Bro. K. is a sermon duly received—and will set the type soon.

—We find an article of 14 pages from Rev. J. D. Jones, of Atlanta. It was written by him on the 25th of June, was received at this office on the 24th of July, after our departure. We have not read it, but whatever it is, if respectful, it shall appear at an early date.

—Circulars received from E. W. Warren, Rev. J. Q. Adams, New York City. A thousand and more than the former, what you had? If so, send the same. The subject is under investigation.

—Rev. H. Hastings—B. H. Y. Crosby, can only be packed up in England. We will write to Bro. U.

—Rev. A. J. Butherford—We are aware that your associations are the prevailing opinions—it would be useless to recruit them without an argument in our favor. Do not let the Southern man what you had? If so, send the same.

—Rev. G. W. Bennett—He alone can do it.

—We are compelled to say to Bro. W. W. Chamberlain, and to other letters of invitation, that we cannot leave home for some weeks to come, and then only for a particular object—the endowment of the Theological Chapel of Union University. What Church will be first to write us to visit it for the object? Shall these twenty young ministers at our University receive theological instruction, as well as literary? Will not the Churches respond to that call?

Jas. Test, La.—We know nothing of such a book as the one you speak of. It is only a dream at the best.

To Bro. J. N. Briley, Ky.—We could not advise a Church to receive a member, bringing a letter from what Church he may, when he is known to have only a pedobaptist immersion. It is not for us, or for all the ministers in the world, to make special laws to relieve even good brethren, who knowingly received and who willingly left their informal baptism. It can be nothing, but a foolish pride, and a regard for their friends—merely fitful feelings—that can keep a Christian man from promptly rejecting his baptism so far as it is concerned. Your Church ought not to do wrong, because another has, nor ought it to sanction wrong, done in another Church by receiving its informal act.

—Bro. W. B. Jacobs, of Va., wishes to know if he can get the free Wheel bound in calf, for each one of his children. Certainly—how many will you have?

Editorial Ink Drops.

SUMMER NUMBER, Lock Our Pours, §
August 22, 1857.

—MICHEN does the stage leave for the Mountain, 12
"It was the earnest inquiry of many a brother traveler of nine months of the Crutchfield House, Chattanooga, on the morning of the 13th inst.—

"There is no stage," was the ploughman's reply.—"Ah, a lie,—when does the hack leave?"—"There is no particular back to leave."—"Is there no way to get to the Mountain?"—"You can engage our reynaces at the Livery Stable in town!"—Well, well, ate we left flat here, at the mercy of a Livery Stable man!" But this was all the information we could get at the bar. Just about the time the party began to look fidgety, and to prepare to go

and rickshaws, came whirling up with passengers down from the Mountain, and from them we learned that for \$1.00 each, and 50 cents for trunk, we could go back, which was accepted.

We reached the Lookout House in time for dinner. It was a winding way up—but the road was fine and ever and anon, through the opening of the forest, we caught grand views of the vale and plains below.

Cal. Whitman has erected a very fine establishment upon the Eastern brow overlooking the valley on the east, and town of Chattanooga. The temple from this Mountain is magnificient, not from one point only, but from an almost indefinite number.

We shall attempt no description here since we shortly expect the pleasure of laying before our readers, a series of pen drawings by a master hand.

Suffice it to say that Mr. Cameron, the judly celebrated landscape painter of Philadelphia, has established a studio upon the Lookout this season, and is transferring some of the many views to canvas.

Mr. Boyce of Augusta, Georgia, has purchased one at \$1,500, and we saw a second unfinished picture for the same gentleman, at \$600.

Such prices would not be paid for ordinary landscape paintings. The beauties of the Lookout, and its desirableness as a cooling and watering place, have not been conceived, save by a few who have thoroughly visited it. There are few places in the South, especially if in equal, for a summering place—a place so high, so cool, so romantic, and yet to be brought into notice, affording such fine chalybeate water. The place for the great Hotel of the South, for those seeking health, lies three or four miles back on the Mountain—full 300 feet higher than the present Hotel, overlooking the Western valley, and commanding four falling springs, two chalybeate, and two freestone, in a few feet of each other, and one of these is an almost ice cold fountain, of strong chalybeate water. A hotel here, large enough to accommodate some thirty boarders, and to house to build a hotel best adapted for health, and at the same time, cheap, durable, warm and beautiful. We believe he will accomplish his design, greatly to the attachment of brick makers, and skeptics generally.

At our request he gave us the directions for rock making, which will be worth the price of this paper for 100 years to every reader who has either houses or facets to build. Preserve it for future use:

REVERSE ROCKS FOR FENCE POSTS.—Make cheaply about 20 or 30 boxes sides up, with the stones of good size, and lay them two or three feet high, and in 18 inches wide.

But notwithstanding, all the sons and daughters, who became married, married into families North and South, of the highest respectability. Dr. Bass himself has always moral in the first society, Virginia, and everywhere else. Nay, few men have been so courted and admired, as he ever was. He is a man of the most scrupulous as to what they publish, and the American Tract Society will become an abolition institution. Such is our prediction. And most happy shall we be to see our expectation disappointed, for we repeat, it is to us a most painful spectacle to see an individual and a Christian brother, in order to point a moral. The act looks certainly more like malice than anything else, although we cannot believe it to have been prompted. We are glad, if only to point the rebuke which science must administer, to see the following letter contradicting and exposing the whole story.

Knoxville, E. Tenn., July 6, 57

His father, a man of great wealth in Virginia, when a young man, paid the passage of a beautiful Portuguese girl, on her landing in America—he became attached to her on account of her beauty and intelligence, and was married to her—and she was the mother of all his children.

This a son of course excited prejudices at that day, in Virginia. And many, and gross persecutions of the slaves were circulated for all the hundred years.

For Dr. Bass is sixty years of age, and was the youngest of twelve children.

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E. F. Price, Witness, Knoxville, Tenn.

once to our mind, and we shouted, "The Deluge! The Deluge!" The company assembled with ready— and the interest of the panorama was watched with no ordinary interest. Slowly rose the fog, until now only the tops of the highest hills peered above. We could imagine one of these, as the flood, crowded thick with men, women, and children, and savagous beasts, fleeing with fearful shrieks from the up-springing waters, or reading the air with wailings of despair, or being torn in pieces by the starving beasts, said their fierce and mad conflicts. With such thoughts in the mind, one could hardly see one of those hill-top after another disappear, without emotion of pain.

Now all one rest fog-came from the horizon to your feet, rolling its mimic and voiceless waves o'er a deluged world—and the eye instinctively sought for the ark!

Few eyes ever looked upon a scene like the one that now lay far below us. No painter could transfix it to the canvas. But we indeed stood upon earth's loftiest mountain top, could the rising of the flood-waters have been more like reality to us?

But the sun rose, higher and higher, and the fog rolled into clouds and mounted in the heavens, and then began to appear first the tops of the hills, then the ridge, the highlands, and the plains. The waters had subsided from off the face of the earth, and the earth looked forth to more than wondred, lowliness, and town and hamlet appeared. To these formed to enjoy nature's scenes, one such panorama as worth a visit to the "Lookout."

Such sowing and such evening presents one, beyond the skill of man to paint.

The lots for summer residences are selling at large prices, and we noticed several fine cottages that have been put up since our last visit—one in the Swiss style, that cost \$6,000.

We shall long remember the kindness of the proprietors of the House, and of Col. Whiteheads, who kindly guided us through the Rock Fields, and Rock City.

WINCHESTER—ROCK MAKING.—MARY SWAFF COLLEGE.—The next week found us in Winchester, now becoming one of the prettiest towns in Middle Tennessee. Public buildings are being erected, and elegant private residences show its steady growth in wealth and refinement. The location, as the seat of a College, was selected for two important advantages. 1st, Health—and no spot in the South can successfully rival it in this respect. Seated high up on the Cumberland range, it is swept by the pure bracing air of the Cumberland mountains, which encircle it on one side like buttressing walls, and affording a scenery full of beauty and of elegance. 2d, Cheapness. The Rail Road has just passed through; still, board is very reasonable—from \$35 to \$100 the college year. Far better boarding facilities will be afforded the coming year, than ever before. The wings of the building will be added during the present session. Of course the character of the school, nothing need be said by us, its character is established, and those parents throughout the South who desire a thorough collegiate education for their children, are fast finding out this school. It now enjoys the patronage of ten different States, and Nashville is contributing each season a large number.

We have said the school is becoming well known abroad. Since we commenced writing this, our eye has fallen upon a No. of the Christian Index, published in Macon, Ga. It thus speaks of the school and the place:

MARY SWAFF COLLEGE AT WINCHESTER, Tenn.

"We have before us a Catalogue of the Institution from which we learn that it is designed to be a School of higher grade than others. Not merely a High School, but a College where young ladies may be taught the rudiments of Classical and Mathematical Education, or have generally been conferred by

by

the

to Christians, on the Distribution of Religious Tracts

CHRIST Jesus was on earth, went about doing good. Can any one claim the character of a disciple who does not imitate the example of his Master? Are we not, in this respect, peculiarly called on to have the same mind in us which was also in Christ Jesus? A spirit of native benevolence is one of the distinguishing features of Christianity. "Then shall less thy neighbor an thyself," is a precept enjoined by the authority, and illustrated and enforced by the example, of the Redeemer, with an energy which nothing but the blindness and sinfulness of human depravity could resist. When the Gospel has its full influence, it will forthwith cure all the perversity of the soul, and produce the most tender concern for the happiness of mankind.

This is the age of ingenuity. Many minds

devote, useful to individuals and to society, have been made since we first entered upon life, and took a part in human affairs! But is there an ob-

ject in which the ingenuity of the mind should be so abundantly employed as in searching for the best

way, amidst the various means of doing good to

the ends of men? Would it not be the most hu-

miliating disgrace of Christians, if the mechanic,

the manufacturer, the artist, and the philosopher,

were all entirely employed, with the utmost stretch

of thought, in finding out what may be useful to their

pursuer or to some, while the professed disci-

ples of Jesus neither employ their energies, nor

use the gifts of their souls, in their proper de-

partment—the cause of their blessed Master? Let

us not be exalted by any; but, if possible, let the

remain that "the children of this world are wise

in their generation than the children of light," be

as incomprehensible to us. Whatever may be said

on past grounds, let it now appear that we are

devoted as discerning every way of doing good to

the ends of men!—and that we are

resolved to employ all the means we can think of

as conducive to that end.

Among many others, none of which should be

neglected, there is one which merits peculiar notice,

and which we would earnestly recommend to the

earnest attention of the disciples of Jesus, as calcu-

lated to be of eminent and extensive benefit,

namely, the distribution of religious tracts.

To the subject many zealous followers of the

Redeemer, who are a blessing to the generation in

which they live, have never turned their thoughts

They may not at first perceive its great utility;

but when they have examined it maturely, they will

find that there results a method

of doing good which they never used, and which

they will always have the pleasure to employ.

The advantages which may be expected to re-

sult from the distribution of religious tracts, are

indeed so many and so great, that when duly

weighed, it is to be hoped they will have a power-

ful influence on the mind of every follower of Jesus,

and friend of man. The following will be readily

observed, and carry with them our recommen-

dations.

It is a method which is to do good. Are

there no thousands, and tens of thousands, new in

glory, whom first impressions of religion, as well

as their following improvement, were made by

reading? And is it not calculated to be of great

use? What is a religious tract, but a se

ries of divine truth in a printed form; a

book, larger or smaller in size as the case may be,

but cheap and adapted to make the reader wise

unto salvation?

It is an easy way of doing good. Every one has

the talent of talking in those he meets with,

especially to strangers, on subjects of religion.

Those who possess it cannot see what should hin-

der anybody from uttering about certain things

as easily as they do. But there are many pious

persons who find it extremely difficult to speak for

God, and for the salvation of their fellow-creatures.

None have difficulties which they cannot over-

come. They know not ought to warn sinners of

their danger, but how to do it they cannot tell.—

Here is a method by which it may be done with

ease. Classes a tract which you think is suited to

the person to whom you wish to speak! It is not

hard to say, "My friend, read that, and tell me

what you think of it." You have given him wise,

truthful, and serious counsel, which, accompanied

with your prayer, (and these should never be omitted when you give a tract,) may, by the blessing

of Heaven, be made useful to his soul. You may,

in consequence of this, afterward have an opportunity

of conversing with him on the subject. At

any rate, you have conveyed divine truth to his

mind.

It is a cheap way of diffusing the knowledge of

religion. The tracts may be had at a very reason-

able rate; and the person who will devote a small

sum annually for this purpose, may convey to many

hundreds of people, in the course of a year, the

knowledge of the way of salvation by a crucified

Redeemer. A cent, a half-cent, or at most a sum

which would furnish but a scanty relief to the bod-

y wants of the poor and destitute, will pur-

chase a religious tract plainly and affectingly

directing a sinner to the Lamb of God which tak-

eth away the sins of the world. None surely, will

grudge the labor, or complain that this is a dear

way of doing good to the souls of men. It will

be indeed difficult to say in what other way there

is a probability of so much good being done with

so small an outlay.

It is an easy way of doing good. When we speak to a neighbor or a stranger on divine things, he is apt

to consider us as assuming the place of a master,

and setting up for his superior in knowledge and

goodness. Pride instantly takes the alarm. He

seems to dictate to, or conceives it. His heart is staled against counsel, and an answer ex-
plains of disdain, in all the fruit of our labor.

But when a tract is put into his hands, the teacher

is not the giver of the book; but he is a third per-

son, absent monitor. It is read apart from him

who gave it. The idea of inferiority, which per-

haps was mortifying, is removed. There is not

anyone here called upon to labor in the cir-

culation of religious tracts, not only that we may

diffuse evangelical instruction, but also that we may

supersede those customizing publications,

which are spreading so much evil throughout the

country.

For the Tennessee Baptist.

God's blessing with it. When she comes to an inn, he puts a tract into the room of the waiter, the servant-maid, and the butler; the drives never fails to have two or three. If he walks about the town, he looks into the habitations of the poor and talks kindly to them, and gives the parents or the children one of his little books, with an affectionate wish that God may bless them. When he stops at a friend's house, he presents them to the children and servants. Besides these personal distributions, he sends parcels of tracts to ministers of his acquaintance, and other friends in the country, for them to distribute in a similar manner. When it is considered that a tract given by a friend recommends it to an attentive parent, and when by a stranger, excites curiosity to know what it contains, and that each of these tract may be read not only by the person who receives it, but by four or five more, who dispose of it, we have no doubt it would be far better for the tract.

Her servants then followed her; so that the head

of the house was to an inn, and the butler drives never fails to have two or three. If he walks about the town, he looks into the habitations of the poor and talks kindly to them, and gives the parents or the children one of his little books, with an affectionate wish that God may bless them. When he stops at a friend's house, he presents them to the children and servants. Besides these personal distributions, he sends parcels of tracts to ministers of his acquaintance, and other friends in the country, for them to distribute in a similar manner. When it is considered that a tract given by a friend recommends it to an attentive parent, and when by a stranger, excites curiosity to know what it contains, and that each of these tract may be read not only by the person who receives it, but by four or five more, who dispose of it, we have no doubt it would be far better for the tract.

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