# Temessee 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 TRUTHS AND DARING TO OPPOSE ANY REBOR. CHRIST IS MY JUDGE .- J. R. GRAVES.

TWO BOLLARS IN ABVANCE. OL. XIV.

PASHVILLE, TENNESSEE, SATURDAY, SEPTEMBER 12, 1857.

# Che Bulpit.

## THE SINNER'S REFUGE.

the man-slaver thould have any trial before a judge; are safe. the man was dead, and if he who killed him was not out to death it was reconed among some tribes to be legitimate to kill bis father, or indeed any relative Get within the borders; lay hold of the bem of ras put to death, as a resenge for the man who was

who was not guilty; for as soon as one man, strank any other means, he shal to the city of refuge. He is ethren a the ministry, to be like hand-posts in he was seeme and safe. Now, I wish to use this custom of the Jews as

metaphor and type, a salle on a Seration of men through Jesus Christi hefare, that shall give you and an explanation, and then 7 exhortation. I. WE SHALL ATTEMPT AN METLANATION OF THIS

would li was not pravided for the wilful murderer ; if he fied there, he must be dragged out of it, cident, when one man had dam snother, without whet he desires to do, he strikes a companion of his homicide, then the rate acting there was perfectly poor man with horror in his face; he is a guiltless the true of Christ, is not in man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When men that are innecent, but a city provided for men that are innecent, but a city provided for men his heart, and he fails down deau: 10u see the fiv! There is not a hearer of mine here that would delay an hour to fly to Christ, if he did but know how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When man; but, oh! what misery he feels when he sees how fearful is his condition out of Christ. When he sees had a christ of the condition out of Christ. When he sees had a christ of the condition out of Christ. that are milly—not for men who have accidently dread, desolation! Yes, some of us have felt some hear his voice," and we say, "To-day, Lord, to-day, transpersed, but for men who have winning game thing akin to is, ——III not allude to use winning akin to is, ——III not allude to use winning akin to is, ——III not allude to use when the same the world to save wherefore; but who can describe the horror of a is no pauxing then; it is on, on, on, for our very life, not those who have by mistake an error communities man as occurs on a companies of the solids of his solids I should against God, and know it; you that want to

the family, to awenge his blood, if possible, there heart palpitates with fear? He has a little start on to your good works, ye may practise your bapand then; to go after the murderer, or the man who upon the road. He just sees the other, with the sand your confirmation, and your church-going, sensed death accidently, and put him to death face, no and fiery, reahing out of the field, with the land your chapel-going; ye may be all that is good at once; and if I could not do that, it would be my business, and that of my father, and, inneed, or lies through the streets! He does not Poor soul! remember Christ Jesus in the order veluge every make of the family, to hunt and pursue that wan, until God should deliver him into our hands, even stop to hid good-bye to his wire, not have also his wounds his agothat we snight put him to death. Emean not that children: not our banks, our man and his order him to death. But it was children: not our banks of the city of salvation. But if we resaure came his action of the city of salvation. But if we lt is ear duty now, but it would have been unter the relative calls his father, and bie other triends. and gates and walls of the city of salvation. But if we did lewish dispensation. It was allowed by the they all rush after him. Now, there is a troop on trust not in these, without a doubt, trust where we Jewish law, that those who were of the kith and kin I the read; the man is still flying a-head, no rest for may, our hopes shall be as a broken reed, and we we said the type of this, then, for the signer, in the law of God. Signer, the law of God. Signer, the law of God is the blood arenges against you; you have wilfully transgressed, joss have killed God's commandments, you have ed them under foot; the law is the avenger of blood, that is, after you, and it overtake you; though it reach you not in this life, yet in the world to come, the awager of blood, the Moses, the law shall

refuge, in order that one of them might be at a conut distance from any part of the country. Now, re are not six Christs; there is but one; but then re. "The word is night ty, not because of the boits or bars of the city, but

in related to him to make the revenge for him upon the man reach the cetaide of the cay, the subaros, in related to him to the subaros, get within the walls, but the suburbs themselves

Christ's garment, and then art secure. regard to the distance of these cities from the habibetween the two clams, which never could be tation of men in Judea. It is said, that wherever method except by blood. Now, when God gave bohiscide might occur, any man might get a city of is he has done in all things; There are two things ing hold of Christ, to be our all in all, that is re-

polygasav; the gractice of marrying many wives had river was bridged; and far as possible, the road was polygonia ; the principle or marrying many wires had become so established; that though God abhored the thing Hisself, yet by allowed and persoitted it tw his the man who fied might find an easy passage to the wait, when there was a city of refuge provided? people, the Jews; because he foresaw they would in-city. Once a year the elders of the city went along. No; such folly was reserved for such as you are; critably have breaken the commandanent even if he the roads to keep them in order, so that nothing. had made a command that they shall have but one might occur, through the breaking down of bridges, of the human race, to be the most glittering jewel wife. It was even as with this matter of blood or the stepping up of the highway, to impede the rengence. It was so deeply sested in the mind. flight of any one, and cause him to be overtaken that Ged, justed of refusing to the Jews what they and killed. And wherever there were bye-reads and regarded as the privilege of taking vengeance, passed a commandate at which rendered it impossible almost that a man aband be killed, unless he were really a sourcerar; for he appointed six cities, at ed to reach the city. And there were two people convenient distances, as that when one man killed always kept on the road; so that in case the avenger nex-medley and committed homseidd; of blood should overtake a man, they might come dee to one of these cities; and in the way and socreat the avenger to stay his hand until the man had reached the city, lest haply inno ent blood should be shed, without a fair trial, and He must have a fair trial; but even if he were found as the avenger about he proved guilty of marder; innocent be much stay within the city, into which for the risk, of course, was noon the bead of the arenger, if he put one to death that did not deserve bad killed his neighbor had said that; suppose he to die. Now, beloved, I think this is a picture of had sat still, and folded his arms, and said, "There kill him; he was therefore to suffer perpetual bundance of the law; it is no obeying this, that, and the other; you say. If you thought there was no city of rethe rights of blood, and how fearful a thing it is to road so hard, that no self-rightcous man can ever shrick, and cry, and groan. There is a kind of desput a man to death in any way. And, we see that tread it; but it is a road so easy, that every sinner, pair that some people have, which is sham despair. This prevented the life way and a large state of the life way and the life of the life way and the life of the life way. they should be mistaken, God has set me and

> fage, refuge?" Sinner, that is the way; walk thou as great and worse, if you sit still, and say, "He yourselves that will be lost; if you perish, you per-Stration of men thereta and he thou sared.
>
> I think I have thus given the explanation. Christ. is the city of refuge, who preserves all those that it will not cure him, as the man who takes the dirk, fee to him for mercy; he does that because he is and stabs himself to the heart. You have no right,

uttermost them that come unto God by him. IL WE HAVE AS EXHORTATION TO GIVE. You must allow me to picture a scene. You

y transgressed, mal that can assist their swiftness, they will take it.

ats, you have
the avenger of
wings that I might fly !" See how he spurns the
earth beneath his feet! What to him the green fields on either hand; what the brooks; he stops not is good; though you have revolted and rebelled, he truths, as to maintain our poor, with goper dies even so much as to wet his mouth. The scorching him; but it is still on, on, on! He casts aside one garment after another; still he rushes on the law; and let us tell you a few things exacerning poor stags pursued by the hounds; he knows they this city. You will remember there was six cities of are eager for his blood, and that if they do but once overtake him it will be a word, a blow how he speeds his way! Now, do you see him ! city is rising into sight; he can see the towers of the city of refuge : his weary feet almost refuse to carry ther, in thy mouth, in thy heart; if thou will con-him farther; the veins are standing out on his brow less with thy mouth the Lord Jesus; and believe in like whipcords; the blood spirts from his nostrils tibe heart, then shall be saved." The city of re- he is straining to the atmost, as he rushes on, and ness of death, this night to fly to Christ. faster he would go if he were master of mor strength. The pursuers are after him-they have almost resched him; but see, and rejoice! He has ing high-priest; after which be might go free, just got to the estakirts of the city; there is the line touched by the avenger of blood at of demarcation; he leave it, and falls senseless to ag the time of his rejourn there, he the ground; and they dare not slay him. The knife is in their hand, and the stones too, to stone him is safe, he is secure; his running has just been fast

ecough; he has just managed to leap into the king-dom of life, and avoid death, the averager of blood is after thee! Oh! that God would give thee grace that their couldst have sense of thy danger to night? their wouldet not then stop a solitary instant without fring to Christ. Then wouldst any, over while sitting in thy pew, Let me wouldst any, over while sitting in thy pew, Let me wouldst any, over while sitting in thy pew, Let me wouldst any, over while sitting in thy pew, Let me wouldst any, over while sitting in thy pew, Let me will not now shed abroad his love in my heart, yet

ment was the only thing which made the city of re- then would give neither sleep to thine eyes, nor this is my one reserve; no slumber to my eyes will TRIALS AND SUFFERINGS fuge secure. Now, beloved, Jesus Christ is the slumber techine oyelids, till thou hadst in Christ I afford till Christ shall bolk on see, and seal my ditusely appointed way of astration; whoseverre amongst us shall make haste from our sins, and fly to be a case is all the rest, there is a young man thou will do no, left to thy own free will. I can do the who is guilt; the pursue the road, we shall, without there who is guilt; the proofs of his guilt lie at his no more for thee thanthis, I must weep for thee in the course of the limit to be a case is all the rest, there is a young man thou will do no, left to thy own free will. I can do the who is guilt; the proofs of his guilt lie at his no more for thee thanthis, I must weep for thee in doubt, find security; the course of the law shall not feet to-night. Ie knows himself to be a great trans-touch as. Satan shall not harm us, vengeance shall gressor; he hasfoully offended against God's law, the ox led to the slaugher is more wise than thou; not reach us, for the divine appointment, strenger Young man, young man, certainly, as you are guilty, than gates of iron or heast, shieldeth every one of us the avenger of bood is after you! Oh! he is a horwho have " fled in refuge to the hope set before as rid thing, the avager-God's flery law; did you ever see it? It spaketh words of fisme; it hath clock, like the mufflet dum, should be the must be made Hetery, the planting of the most This city of refere, I must have you note, too, had eyes like lamps of ire. If you could once see the round it suburbs of a very great extent. Two thou- law of God, and man the dread keenness of its horcan't ages it was always the custom with the Orien-sand cubits were allowed for grazing hand for the riols sword, you might, as you sat in your pew, alt, when a man was naurdered or alain by chance-cattle of the priests, and a thousand cubits within quiver to death itself a horror at your doom. Sin-neller, for the assect relative his bair or any per-these for fields and vineyards. Now, no somer did ner, bethink thee, if the avenger get hold of thee, quirer to death itself a horror at your doom. Sinuer, bethink thee, if the avenger get bold of thee,
is will not be temporal teath merely; it will be death
there? Alas! for thee, that thou should go thy
nemally. Sinner, remember, if the law doth get its
hand on thee thou and deeped and the law doth get its the man reach the octaide of the chy, the subarbs, it will not be temporal touth merely; it will be death hand on thee, thou art danned; and does thou know what damnation means? Say, canst thou tell what dances round about the name, singeing itself for a The revenge of blood would hunt his victim for forty do but touch the hem of Christ's garments, ye shall are the billows of eternal wath; and what the worm while, and then at last panging to its death. Such to make the billows of eternal verify and then at make panging to be used town the hem of Christ's garments, ye shall are the billows of eternal verify and then at make panging to be used town the hem of Christ's garments, ye shall are the billows of eternal verify; and what the worm while, and then at make panging to be used town the hem of Christ's garments, ye shall are the billows of eternal verify; and what the worm while, and then at make panging to be used town the hem of Christ's garments, ye shall are the billows of eternal verify; and what the worm while, and then at make panging to be used. The part was not able to reach be made whole; if ye do but lay hold of him with that never dies; what the like of fire, what the pit art thon! Toung woman, with the butterly-cloth-be made whole; if ye do but lay hold of him with that never dies; what the like of fire, what the pit art thon! Toung woman, with the butterly-cloth-be made whole; if ye do but lay hold of him with that never dies; what the like of fire, what the pit art thon! Toung woman, with the butterly-cloth-be made whole; if ye do but lay hold of him with that never dies; what the like of fire, what the pit art thon! Toung woman, with the butterly-cloth-be made whole; if ye do but lay hold of him with that never dies; what the like of fire, what the worm while, and then at material panging the latterly cloth-be made whole; if ye do but lay hold of him with the theory of the latterly cloth-be made whole; if ye do but lay hold of him with the theory of the latterly cloth-be made whole; if ye do but lay hold of him with the latterly cloth-be made whole; if ye do but lay hold of him with the worm while, and then at material panging the latterly cloth-be made whole; if ye do but lay hold of him with the latterly cloth-be made whole; if ye do but lay hold of him with the latterly cloth-be made whole; if ye do but lay hold of him with the latterly cloth-be made whole; if ye do but lay hold of him with the latterly cloth-be made whole; if ye do but lay hol that he sught she heat. It was not increased with as a grain or mustard seed, with including that he sught she heat. It was not increased that is searcely a believing, but is troly a believing, you dreadful these things are. Strely, if thou couldst, stroy thee! Toung man, light and frothy in thy man, thou wouldst be up on thy feet, and off for life, conversation, gay in thy life, thou art dancing to eternal life. Thou wouldst belike the man in Bun- hell; thou art singing thy way to damnation, and and ran away; and when his seighbors ran after that ye should be spinning your own winding sheets; him, he cried, "Eternal life, eternal life!" O, stolid that ye should everyday by your sins be building him, he cried, "Eternal life, eternal life!" O, stolid that ye anomal even and by your managers ions ye stupidity—O, sottish ignorance—O, werse than bruand rest content. The drunkard quaffeth still his hard to pile the fagiots for your own elernal burn bowl; he knoweth not that in its degs there lieth ing. Oh! that ye vere wise, that ye understoo law unto the Jews, he found all this deep-rooted refuge within half a day. And, verily beloved, it is wrath. The swearer still indulgeth it his biasphemy; towards the system of the vengeance of blood no great distance to the breast of Christ; it is but a he knoweth not that one day his outh should return the nearest relative; and God acted was: in this, simple renunciation of our own powers, and a laythe fat, and drink the sweet, and live merrily and Oh, God! how terrife! these lips dase not venture mentioned in Scriptures which I do sot believe God quired, in order to our being found in the city of reresultance in excriptions which, finding they were deepsented, be did not furbid to the Jews. One was are told that they were strictly preserved. Every

so foolishly! Would you suppose that the man, af-

law will seize you, and then wrath, eternal wrath, of blood is after him! Suppose, now, I take another or anything of that sort, because there is no city of refuse for me." Why, suppose that poor man who d-shout road is no city of refuge for me." You do not mean what fage for you, I know what you would do; you would soolish would be be, who would sit still, because he you act as though it loncerned you not, whom the way, to point poor sinners to Jesus; and we defined there was no entrance for him into the city, should concern the mest; it is my business, but it is sire ever to have on our lips, the cry "Refuge, read let the avenger slay him! But your folly is just far more yours. Sir if ye be lost, remember, it is

the divinely appointed Sarior, able to save unto the sir. to let your despair triumph over the promise of calleth on the name of the Lord shall be saved." If fully, but who never wan sinners. A member o God. He hath said it, and he means it: "whosoever he has shown you your guilt, depend upon it, there my church said to me he, "I heard such a one how terrible is judgment, how swiftly would they and I never had a warning from the man's lips the malice or forethought, and had only committed to the heart, and he falls down dead! You see the fiv! There is not a hearer of mine here that would whole nine years." Ah! by God, my God, let this man as occur, and companies fall at his feet? Words and I beseech you, men brethren, you, who have has swn communitients, and have gone asses, or ne soons upon him, he assestains be delivered from the wrath to come, I beseech you, their own from will, their own perversity leading that he is really dead. What next! Do you not see I he him that liveth and was dead, fice to Christ; out him? In a moment he flies out of the field where I take this exhortation, take heed, it is Christ you nee him? In a moment he flies out of the field where I take this exhortation, take heed, it is Christ you nee in the surger of the flight: In a moment he flies out of the field where I take this exhortation, take heed, it is Christ you nee in the surger of the flight: In a moment he flies out of the field where I take this exhortation, take heed, it is Christ you nee in the flies out of the field where I take this exhortation, take heed, it is Christ you nee in the flies out of the field where I take this exhortation, take heed, it is Christ you nee in the flies out of the field where I take this exhortation, take heed, it is Christ you nee in the flies out of the flies in the initial to; for if the man who had their his heighbor, had he fled to another city, it would have been of no avail; had he fled to a city that was not an ordained city refuge, he might have speed on with all the impeturation. If, for instance, my benefit had he fled to another city, it would have been of no avail; had he fled to a city that was not an ordained city refuge, he might have speed on with all the impeturation. If, for instance, my benefit he has many sailes before him, six long hours fled to another city, it would have been of no avail; had he fled to a city that was not an ordained city refuge, he might have speed on with all the impeturation. It for instance, my benefit had he fled to another city, it would have been of no avail; had he fled to another city, it would have been of no avail; had he fled to another city, it would have been of no avail; had he fled to another city, it would have been of no avail; had he fled to another city, it would have been of no avail; had he fled to another city, it would have been of no avail; had he fled to another city, it would have been of no avail; had he fled to another city, it would have been of no avail; had he fled to another city, it would have been of no avail; had he fled to another city, it would have been of no avail; had he fled to another city, it would have been of no avail;

I may have one here who is just awakened, just that we must suffer with Jerns Chris before we can led to see his sin, as if it were a murder. 2 ampse reign with him? Do we consider the field as a least beneath his feet; it seems that God has sent me to ceitful appearance, and death as the stances to ha the one man it particular. Man, God has shown you your guilt; he sent me to-night to tell you that Do we relish the eternal truths it presents us with ? there is a refuge for you: though you are guilty, he Are we as careful to nourish our one with will have mercy on those that repent; and trust in Do we accustem ourselves to see all hines in the the negrits of his Son. And now he has bidden me light of faith? Do we correct all out judgements ed assent and consent to the same; and unless, say to you, "Fly, fly, fly in God's name I say to by it? Alas! the greater part of Con mans think the first time he preaches any lecture, or seryou, fly to Christ. He has bidden me warn you to and not like mere heathens. If we judy (as we just mon he shall openly read the Common Prayer, uight against delays; he has hidden me remind you ly may) of their faith by their pract, we must and declare his assent to it; and shall, on the that death surprises men when least they expect it; he has bidden me to warn you that the avenger will not spare, neither will his eye pily. His sword was forged for vengeance, and vengeance it will have.

And he has bidden me to exhort you by the terrors of the law, by the day of judgment, by the wrath to come, by the uncertainty of life, and by the near-

But, on! bow nuch more earnest is our cry, when night come on; but, lo! the blood avenger is habind. Already he has slain thousands ! Let the shricks of draw his blood; but they dare not touch him. He ready the avenger has does wonders of wrath; let are to be of the number of thine elect, and we know the hawlings of Gebenna startle you; let the tor-Risser, that picture I have given thee is a picture of thysielf, in all but the man's guilklessness, for thou art a guilky man. Oh! if thou didst but know that the averager of blood is after thee 1 Oh! that God

the sweep that goeth two accordingly advertised at ten and the sweep that goeth two accordingly advertised at ten and the sweep that goeth two accordingly advertised at ten and thou art. Alms! for the, my hearer, that thy pulse affices cents, but it has already grewn into a volume of thou art. Alms! for the, my hearer, that thy pulse affices cents, but it has already grewn into a volume of thou art. Alms! that younger is a think that the think that the second partials a discussion of the most important period of American a discussion of the most important period of American accordingly advertised at ten. thou shouldst fold thise arms in plansurs, when the knife is at thy heart. Alas! alas! for thee, that thou

promenading the road to destruction. Alas! alas! should be digging your own grave, and this, that we would jonsider your latter end. (th) my hearers, the wrath to come, the wrath to come!

in the wrath to come? Yes, yes, there are some of vou. who, if you were now to drop dead in your rous, must be damed. Ah! ye know it; ye dare not den it; I see you know, as you hang down your heads, you seem to say it is true; I hang down your heads, you seem to say it is true; I the saints? were her white robes ever dyed the saints? were her white robes ever dyed the saints? were driven to a greater distance from the saints? were her white robes ever dyed the saints? you, who, if you wee now to drop dead in your have no Christ to that to, no robe of righteonaness to wear, no heaven b hope for! My hearer, give me thine hand; never did father plead with son Oh! you will not fly to Christ, you will stop where plead with thee. why wouldn't mon me mun, when the private assemblies with the was strengthened with the consciences of Christian men, by and for their frequenting the private assemblies cording to his glarious power. hell is burning in the race: Why will ye die, o, the sword or the stake, the prison, or starva- of their ministers, they were fixed and impriswho wastes his time, and carelessly loiters, when the preach to them, and settled in the plantations.

city of refage is before him, and when the avenger death to them," and sot "a zavour of life unto life!" And must I, must I, belp to make their hell more i sment, or an assembly or conference, is its intolerable? Must be so? Must the people who head and supreme ruler and dictator? intolerable 1 Stust to so 1 Must the people and These are questions which it becomes all in the pulpits under the opprobrious names of new listen to an like the people of Chorain and Bethsaida, have a like the people of Chorain and repeated all Christian men to de Schismatics and Fanatics; they were exposed ple of Sodom? Ahi yes, the Lord bath said it, and cide. least they be found, at last, arrayed un- in the playhouse and insulted by the mob, in we believe it! Oh! se that are left to your own der human leaders, in opposition to the au- somuch that they were colliged to lay ande free will, to choose the way to hell, as all men do when left alone let as eyes run down with tears for ye, because you will not weep for yourself.

ant, blessed, secure, you shall be the righteness and the blood of Christ wh shelters sim

SHORT SERMORS

OF THE SCANCESERS OF THE PAITH.

faith on the earth?" Luke xviils. If he should

now come, would be find it in us ?s What fruits of

faith have we to show? Do we look upon this life only as a short passage to a better 1. Do we believe

piness? Bo we live by faith? Does; mirante us

wonders of God's kingdom, we must be bounded

and to be born gain we must die; this is be world cannot consent to. Let the world the

believe, "and to taste thy heave...

conform his life to what thou teachest

pise and consure and condemn the juth as a pise and consure and condemn the juth as a pise. as for us, 0 Lord, thou hast commands a

that no person can be of that number who des not

VERY SHORT SERMONS.

TE ASS CURIST'S-I COR. 3 113.

Dear Savier, we are thine
By everlasting bands;
Our hearts, our sools we too
Entirely to thy bands.

1. Then are ye not your own.
2. Then is Christ entitled to your service.

Then is Christ entitled to your a.

Then has he a right to dispose of

Then will he take care of you.

of your souls than ye do for yourselves? My God | weight upon all those denominations which did | encouraged and rewarded. It is impossible. what you would do; you would of your souts than you do not your sentent and remarked. The is impossibly a sentent upon all those denominations which is share despair, which is share despair. will never have mercy on me." He is as much a part of the warmed you; I could not port of, the Episcopal Church, thereby to enrable diseases ending in death; great dissuicide who refuses the medicine, because he thinks bear to have the blood spon my bead which some, even of those who like bound doctrine, I fear, will have at the last day of acount. I tremble for some cy, in any land. I know, that preach Got's Gospel, in some sense preach; a sound doctrineman he is called. I heard and given ap to the avenger after a fair trial, and that man in the near, the has been an ox-good in his hand, to use it in some part the avenger of death was to kill him, and so have taken an ox-good in his hand, to use it in some part the time. I could curse, I could swear, I could swear, I could curse, I could curse, I could swear, I could curse, I could swear, I could curse, I could swear, I could curse, I could curse, I could swear, I could curse, I could curse,

world hiss me; let me wee the coat that sparkleth, The following is the oath required : and the cap that garnishes a fool. Let earth condemn me, and let the fools)f the universe spurn me but free me from the bled of my bearers! By God's grace, again I registe the vow, God helping me; the only thing I seek a this world is to be faithful to my hearers' soul. If you are damned, is not for want of preaching , nor for want of earnwith gray heads, merchant and tradesneys, servants, Use of the Church of England, together with respect to the worth and modesty of some of he had done, said and felt nothing before heavfathers, mothers, children, I here warned you this tabe you are in danger of bet, and as God liveth, before whom I stand, you wilke there soon, unless you fee from the wrath to com. Remember, none and come you to see your danger, and toly to Christ, he will cons.

"The penalty for neglecting or refusing to make this declaration is deprivation, ipso focto, of all his spiritual promotions." "It is father enacted, that no person shall

have mercy upon you ever, and he avenger of blood shall never find you out. No, lot even when the red lightenings shall be flashing from the hand of God in the day of judgment. hat city of refuge shall shelter you, and in the heat of Jesus, triumph-ant blessed seems, you shall secrate and administer the hely sacrament of the Lord's Supper, before he be ordained ing, upon these foundations, of blood and mur priest by Episcopal ordination, on pain of conclude they have no faith at all.

II. Let us fear, lest the kingdom of ad should first lecture day of every month afterward, bebe taken from us: and given to others we may bear fore lecture or sermon, read the Common Page better fruits. That "kingdom of God" is a breign or and service, under pain of being disabled

"The several laws and statues In of God appears as a dream to him. To how the relation to the said book, and no other.

1661, and went into destine August 24th following ....

The Oldest Bastist Church in America not the

J. B. GRAYES, EDITOR. PRICE 40 UTA. (When this History was undertaken the Editor did not

for a year or a day leagued with the state confirming clergy cruel perseentors; for which that he was strengthened with all might, action and banishment? Can that be considered oned, till many familes left their native coun-

teachings and his Churches.

That Act of Uniformity was entitled: "An Act for the Uniformity of Public rayers, and administration of Sacraments cons in the Church of England."

"I. A. B., do declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the book entitled The Book of Common Prayer, and Administration of Sacraments, and other Rites and the form and manner of making, ordaining, and consecrating of bishops, priests, and dea-

be capable of any benefice, or presume to conforfeiting for every offence one hundred pounds. "No form or order of common prayer shall be used in any church, chapel, or other place of public worship, or in either of the universities, than is here prescribed and appointed. "None shall be received as lecturers, or be permitted to preach, or read any sermon or lecture in any church or chapel, unless he be approved and licensed by the archbishop hishon, and shall rand the Thirty-nine Articles of Kengion, -ith " declaration of his unfeignbetter truits. That "kingdom of toot be kreight or and service, under pain of being distribution ing m us, and governing all our thought. Happy to preach; and if he preach while so discibled, he, who has eyes to see this kingdom. The windom of the suffer three month's imprisonment for every blood cannot discern it. The windom of animal man is wilfully blind to it. The inward cerations

made for uniformity of prayer, &c., shall be in force for confirming the present Book of Common Prayer, and shall be applied for punshing all offences contrary to said laws, with

approvided of it,"

This bill was passed by the Parlian

Though many dissenting ministers compar For Beligious Liberty in New England. mised their principles for the pres water of their lives and the gustemmet of their lives and the gustemmet of their Beast, and upon the 24th of August, that me tal St. Bartholomew day, were cast forth, forth medical manufactures and the cases homeless and houseless, pursued by the bribed and hears as away arrowating to the perform

try, had not been made for their sur sums of money for some years, till that chari- These efforts are as truly our own. God in O Lord, which art, and was, and shall be, because they mass | ty was diverted into another channel; but, great mercy, rewards us for the largest than for they have shed the blood of Saints and I was diverted into another channel; but, nevertheless, "many hundreds of them," se- They are as truly effects of God's again, as ets and thus han given income in drink; for they are nevertheless, "many hundreds or them," no.

And I be belied smoke a substantial and he cording to Mr. Baxter, "with their wives and the creation is such. Observe the order of the first best before him, and he caseth all the nower of the first best before him, and caseth the earth and there shiel shell therein, to worship the first best, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested. And he had power for the less, whose deadly wound was bested the less, that the image of the less is the less in the creation is such that the creation is such to the creation is such that the creation is such to the creation is such that the creation is such to the creation is such that the creation is su to give life unto the image of the heast, that the image of the it would have been called a maintenance of does not say, I will wait smill I see and feel best should both speak, and cause that as many as would not white or faction. Many of the ministers has schism or faction. Many of the ministers, be- the breathing of the Spirit of Christ, I will ing afraid to lay down their ministry the be inactive and suppose until I am be so they had been ordained to it, preached to such longer. No, I will zone and confidently do

"The Presbyterian ministers, though men o gravity and far advanced m years, were rallied thority of Christ, and for the subversion of his their habits and walk in disguise. Such mag-teachings and his Churches. The Act of Uniformity fell with crushing the penal laws with severity. Informers were The King instigated by his Bishops and families, by uncomfortable separations, disper-Parliament, was determined at all hasards to sions, unsettlements, and removes; diagraces force all the subjects of his realm into uni- reproaches, imprisonments, chargeable jourformity in faith, and into union with, and sup- nevs, expenses in law, tedious sickness, and in ally or supporter of monarchy, than episcopa- lies, and their doleful effects upon them.-Their congregations had enough to do, besides a small maintenance, to help them out of prisons, or maintain them there. Though they were is frugal as possible, they could hardly year to maintain a family, so that a piece of feeh has not come to one of their tables in six weeks' time; their allowance could acarcely afford them bread and cheese. Une went to plough six days and preached on the Lord's day. Another was forced to cut tobacce for a livelihood. The zealous instices of the peace knew the calamities upon some of the hearers, Commonies of the Church, according to the because the poverty of the preachers. Out of When Jesus cried nos the cross, It is firshed, the Psalter or Psalms of David, pointed as them, says my anthor, I forbear their names. har are to be song or said in Churches; and IJpon these foundations, and with these triumphs, was the present constitution of the shall have done, said and thought nothing that Church of England restored. I shall make will be worthy of eternal life. Our sins were no farther remarks upon it, but leave it to the

censure of the reader." But none suffered more severely than the English Baptists. The limits of this narative Cumpings. will not allow the sad tale of their unpitted

sufferings to be told. With Neal, Baptists may well unite in say der, was the constitution of the present Episcopal Church builded! Can Episcopalians expeet that Baptists will ever entertain fellowship for their organization, while its history as so well known, and the bitter memory of thos days remain ?

We ask again here, with renewed eraphasis WAS THE CHURCH OF CHEET AVER A PERSE CTING CHERCH! WAS IT EVER DELINERY WITH THE BLOOD

HE SAINTS? With these remarks, introductory, the folowing Narrative of sufferings and triumphs, amid which the first Baptist Church and Churches in this Republic were founded, will be better understood.

most cruel runishment of all in ordinary use is that of making the cross upon the ground performed through the length and breadth of the eloquent preacher, "you are willing to go to half as gentlemen of candor." It is said that a distinguished lawyer in this city was led by this pointed rebuke to renounce the learner must leave a trace along the must leave a trace with the tongue, I have seen this personce must leave a trace along the entire surrace, so that the cross is clearly visible. The natural "A true printed copy of the said book is to be provided in every parish Church, chapel, that lacerated, and made one mann as more, the provided in every parish Church, chapel, the true i begins to be red with blood; but college, and hall, at the cost and charge of the the cross must be completed. The blood flows copiously; but there is no rity, no respite; Bartholonurs, on main of forfeiting three and long before the task completed the mass pounds a month for so long anguity shall be erable sufferer presents an appearance calculated to arouse the indignation of every tor not altogether brutalized by fanaticista. Memoirs of an ex-Capuchin, by Giroma Volge, received the royal signature the 19th May, a converted priest, page 46.] It will be re-

The following few lines from the pen of the

informers and base minions of the head of the mee of date? To such we regist The miles Church, with fines and imprisonments. Says be styling the if was were a men and the says

part of these unhappy sufferers, who with their carry active. How God works in us, we have families, must have perished, if private collections in Lordon, and divers places in the control of the collection of th This, lowever, we do know, that God worth Bishop Burnet says, "they cast themselves on and that we work also. The case the providence of God and the charity of connection between the two providence of God and pious Mr. Thomas as we just stated. We are to put to the charity of connection between the two parts of the charity of connection between the two parts of the charity of connection between the two parts of the charity of connection between the two parts of the charity of connection between the two parts of the charity of connection between the two parts of the charity of connection between the two parts of the charity of connection between the two parts of the charity of connection between the two parts of the charity of connection between the two parts of the charity of connection between the two parts of the charity of connection between the two parts of the charity of connection between the charity of charity of connection between the charity of charity o Gouge, late of St. Sepulchres, was their advoine joundation of the present Church of cate, who, with two or three of his brethren, required; but at the same form England laid in persecution and the blood made frequent application to several worthy every such set is spiritual and acceptable and of the Saints.

as would hear them, in fields and private house every act which is commanded endeaver the es, till they were apprehended and cast into interance of overy good word the perfects. scarlet in the blood of martyrs, and herself the Church, and resolved to shide by their lief that Christ does strengthen. This is bekings, princes or with States? Was she ever at the government, and called the bishops and his might. When Paul thus spoke, he felt

# I MUST ATTEND THE PRAYER MEET-

L Because the greatest and best of all my friends has appeanted it as the place where I may have an interview with Him.

2 Because I cannot think of the place of greater honor safety for the time than that pray 8. Because my attendance on that prayer. neeting was included in the vows I took upon me when I pledged myself to be a servant or

4. Because my absence wall be notired with saoness by the faithful sames, and may dishearten them.

fort Satan in the prospect of success in his next assault upon me. 6. Because imperitent sinners and backsli-

ders will comfort themselves over my neglect. and follow my bad example

7. Because my faithful attendance is one of the links in that cham of influence which I need to bind me fast and firm to my divine

Therefore I must go to the prayer-meeting. wish to go. I shall be happy in going. I cannot be denied. No matter who fails, it must not, it shall not be me.

CHRIST OUR RIGHTEOUSNESS. Jesus suffered, kaving dane rating worthy of death. We shall be givened, naving done nothing worthy of life. Chur sins were min upon him, therefore he fell; his righteousness will be laid upon us, therefore we shall rise. en or earth that deserved death; and when me shall be acquitted at the judgment-seat, we en, not in him; his righteousness is on, not in us. As he was made on for us and in our

SHEPHERDS AND THEIR SHEEP. On the lofty central chain of Lebanon, Mr.

stead, so we are made righteensness by him.-

Porter passed the "Fountain of the Opening of the Knapsnek." It is a favorite resort of shepherde, where they collect their flocks at noon; and opening their scrips in which they carry their dinner, sit down and cart. The sock seem oftentimes so packed together, that son wonder if the shepherds will be the to separate each his own. But when the repast s over, each rises, calls to his own flock, shop and goots, and they forthwith separate themselves from the throng, and go after him. What four texts does this illustrative passage rented you of?

PLATE PREACHING. Dr. John M. Mason, while preaching on the

text, "What shall it profit a man." etc., referring to the apologies given by the impenitor for refusing to accept the gift of eternal life, ON THE PLOOR WITH THE TORGUE. - "Perhaps the mentioned the common plea," We do not want to profess Christianty, because many dishenor the profesion; we do not want to be hypo-crites; we are candid men." "And so," by this pointed rebuke to renounce the hypocrisy of unbelief for a sincere faith in the San

THE HUMBLE HOMB.

Are you not suspensed to find how indepen dent of money, pears of conscience is, and have much happiness can be represented into the hum-blest home? A contain will not hold be hally furniture and sure; mansion, but if God be tiere, a cotta heid armuch happiness as might stock a pal-



#### A LIVING EPISTLE.

It is related by the celebrated historian Herodotus! that Histans, the Milesian, being de tained a prisoner by Darius, and all correspon dence interdicted, he shaved a man's head wrote a dispatch upon it. and kept the man out of night till his hair was grown. The living letter was then sent, and the person to whom he was addressed, upon shaving the messenger's head, found the news there in-

May not Paul have had thre, or some other instance of this sort in his mind when he remed this: "Ye are our epistle tritten in our hearts, known and read of all men; manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of

We are professed Christians, but have we deed been written upon by the Spirit of the living God? Are we what we profess to be? The world is reading us as though we were covered all over with legible letters known nilies, to our children, our servants? with whom we trade? Let us think of this soleun fact. I am an epistle of Jesus Christ, read daily, hourly, by all who see me! How do

A Whole Family in Heaven. A whole family in heaven! Who can proture or describe the everlasting joy? No one is abdaughter, is away. In the world below they were the morning of the resurrection they ascend to-gether. Before the throne they bow together in united adoration. On the banks of the riv-1847, is written, the force of what we have er of life they walk hand in hand, and as a family they have commenced a career of glory posing undercurrents, that have had to be met which shall be everlasting. There is hereafter known even to but few, but should be known to be no separation in that family; no one is to lie down on a bed of pain; no one to wander in temptation; no one to sink into the arms of falness of others may be appeared. Never in heaven is that family to move we leave to the not far future. alsoe in the slow procession, elad in the habiliments of wee, to consign one of its members to the tomb. God grant that, in his infinite mercy, your family may thus be united.—

Boader, are you a Christian parent, father or mother? Have yem a reasonable hope that large amount of all the realized profits arising all your children will meet you in heaven ?- from its publication. And up to this time we Are they all the friends of the Savior? If so, have done this. It the paper has made more happy parent! God be praised. Are your ser- than we have expended, that surplus is still in wants all hopefully converted! What are the hands of subscribers. you doing to make a Savior known to them? We are satisfied that there is a very great Do you read the Brile to them, and teach them misapprehension on the minds of most persons If not he even the most mafaithful of them.

probably, that chibi may be lost -an heir of York Independent when it had 25,000 subscri perdition-a dweller in everlasting burnings! How can you rest-how can you enjoy yourselven! How can you plunge into the world and buy and sell, and accumulate riches for your children, and yet know that those children are nearer bell each night than when the sun rose upon them? If a mother, how can you set them an example of worldly mindedmen, and following fashion, convince them how anxious you are for them to be fashionable, admised and respected by men, and yet show no concern for their immortal souls, or in what esjingtime they are held by the God of heaven? Christian parents, think of it. Are you not chally litting your children down to ruinspelling these towards the fiames by your uninfluence? Are you not between them and your minister-his sermons, warning prayers and exhortations? So long as you rvince no more concern for them, will his presching affect them? Can you expect it?-Would it not be almost a miracle if it should? Our eye has just fellen upon av article in an findel, iniversalist paper, and we confess to the force of its blasphemous succring-read it, and God grant it may had a thousand christian

# wrath of men be made to praise God.

"We Dont Think Much About it." "A country lady, on a visit to the city, spen several days very pleasantly with an intelligent orthodox family, and on the Sabbath account panied them to church. One morning after wards, at breakfast, she accested them seddenly

parents, who read this, to the throne of grace

for their impenitent children, and thus the

Doctor, you appear to be a very happy " Certainly, I am' said he, in some confa-

"And you," said the lady, addressing the

wife 'a very happy woman.
"Yes,' she replied, 'I have every reason be happy: with emphasis on the words, that you toer

both very, vent happy, and I could not under

"Why not? Why not? said they both a breath, with great surprise. And herestport 'truly happy,' and know 'no possible reason why they should not be. "But [why should you doubt that we were happy "Because," said she seriously, I could not

looked greatly perplexed. "If I had such a faith as yours, I abould be miserable.

"O! is that all,' said they greatly relieved.

"is that all, Pho! Pho! We don't think

The breakfast was resumed, and the subjeet dropped. These were thoughtful, educated and religious persons, and the lady expected to as certain the never my such freedom of menners in Universities congregation. It was a strange revelation, to one who had not beird p

sleep very constortably is church on the Sabbath very thanderings of damastica, anding to the creek to which they suribed, like and their children are

With this issue we enter upon a new vol-XIV of this paper, and the 11th of our What Methodist or Pedobaptist paper in the tist Editor,-(not man) save the veteran Sands. subscribers all told)—the size of the paper in- ed cases. significant, and its indebtedness crushing. We rience in printing. In the face of such ob- published in this Union will do this? stacles we have, year after year, struggled and have sought openly and secretly, publicly and eral intelligence. clandestinely, to circumscribe our influence and erush down this enterprize; but God has given leled success. The prayers of thousands of tisement. devout men and women have for these long years and its editor. We bless God for this. These sentences, we are aware, cannot be appreciated

We greet our readers at the beginning of this volume with a new dress. (save the head ing, which has not yet arrived.) -as a proof of our willingness to expend, for the improvement of the paper and means with which to print, a

mesapprenension on the minds of most persons to the profits of a religious paper. Many our accountability. Look imagine that their editors and publishers are part of your family.— getting rich, and do not need what they owe.
The publication of a secular paper having a large circulation, with a heavy advertising and But if you have a son or a daughter an. job patronage, is profitable, if economically condemy to Christ, an alien from God, O, bow desired. But not so with a religious paper at larly. Why did he not tell the plain truth, puny." Nor do I consider this the place painful the thought. Low writing the reflection. \$2.00 per annum. Consider within a fraction its. The editor for the New bers, declared that it did not pay its expenses. It is certain that there is not a Baptist paper in the South that is making anything, and it is more certain that we are giving far more read-

ing matter for \$200 than any one of them. We say this to influence, if possible, thuse who owe us to pay us up at once,-we will es teem it a great favor, and it would aid us immensely just now-and to prompt our friends to continue their kind endeavors to sustain and greatly increase its circulation as in years

THE POSITION OF THE TENNESSEE BAPTIST ron 1857-8.—The faith and practice advocated by this paper, are well known to all. Believing them to be Scriptural and consistent, and held by our Baptist ancestors in the days of martyrdem, we give corself unreservedly and uncompromisingly to their maintenance, and to oppose, by all proper means, whatever is opposed to them. If we must stand alone, have made assertions that you cannot provewe will stand by them.

FREE DISCUSSION-AN OPEN PAPER -Free liseussion has ever characterized this paper.-We wish our patrons to become a thinking, investigating, and intelligent class of readers. to receive nothing on trust, to believe nothing because some great man, some D. D., or even their friend, the Editor, says so. If the question is to be determined by the Scriptures, we wish them to search the Scriptures and judge each for himself: if the question is to be decided by logic, we wish to encourage them to reason. We are, therefore, willing for both sides of all questions, involving the faith, practice, or prosperity of the denomination, to be beard-when the courtesies of the press are observed. No editor is bound to insert a dis-

courteous article. We invite the " Anti-Land Marker " as well as the "Land Marker," the Anti-Missionary as well as the Missionary, the Arminian as well as the "Idvocate of Salvation by grace, to use our columns-let it still be a bloodless battle-ground of manly, christian warfare. Wi fear nothing. Ours is the motto of the Welsh Baptists: "TRUTH AGAINST THE WORLD."-That which stands the test of the word of God. or a true philosophy, we will receive, come from

what source it may. We invite Pedobaptists as well as others, to our columns. We oppose the Episcopacy as a (See our letter Introductory to this discussion.) phase of antichrist, and yet we invite any Bishop of Southern Methodism to attempt its six mouths or six years, I confidently expect Wn don't think defence in our columns, or any respectable and to show that each of the above four assertions responsible Methodist gentleman in the South is utterly without foundation. If I succeed, Can we do more ! Then, be it known to all those who read this discussion—and I still say men that we will, during the ensuing twelve that more will, than have yet read your discusmonths, surrender two columns each week, to sion with Mr. Campbell, since that was not church, after a ferrible sermon, surprised her the Tennesses Conference or to the General published in a paper, as this will be will be greatly. She says the people were very Conference of the Church South, if either will satisfied that you were either ignorant of hisappoint a man to defend Methodism against tory, or designedly made assertions that you

> Mr. Campbell to our columns, (which he once public. It is no pleasure for us to make this challenged us to do, and finding we would, with- exposure; but when truth is assailed by falsi- the Apostes organized according to it. they drew!) We invite and urge Mr. Rice to use fications of history, we have no choice." our columns. This we are, now writing, is in THE SPECIALITIES OF YOUR ARTICLE. I now es only; and it will be satisfactorily proved to

charge of manufacturing history in order to written-before the 13th of June-from your and Bantists in the 12th century.

the Union. We set up our Ebenezer here, and and his will be whom we regard in error—we I wrote to you privately, as to a christian geninscribe it with gratitude and thanksgiving. will allow him to be heard in defence to a real tleman. Had I not a right to expect a reply, Truly, "Hitherto hath the Lord helped us." sonable extent; but of this we must be allowed whether you saw fit to notice my proposition. We accepted this trust and entered upon its to judge. Impostors and excluded church mem or to pass it in silence? I appeal this quesduties "in weakness, in fear and in much bers alone, cannot be allowed to reply to a tion to the religious press. 1) 3.5 % trembling." The list was small, (only, 1006 church action, as a rule—there may be excep- | You say that I now achowledge, that have not seen vonr paper. Certainly I do. If

were without presses, type, or the least expe- a public journalist, can we do? What paper lished my first letter to you, why will you not

Do not all see that it is impossible for such las I have requested you to do by letter wiled on, and God has signally blessed us and a paper to be of evil influence; for, to check | These three little notices of gours have appearance thousands of friends enthusiastically stood by its first tendency to evil each good man in the ed since I informed the public, that, if you us, and aided by advance payments and seenring land, who can wield a pen, has a "break in had taken any notice of my proposition I had new subscribers. From a full heart we can his own hand" to arrest and counteract the inot seen it. Will you favor me with that no truly say, "What shall we render unto God wrong teaching. But, such a journal must be tice, even at this late date? for all his benefits?" It is true we have had an incalculable blessing to truth and morality. (2.) I am still of the opinion that more peoenemies, many and powerful, bitter and ma- deserves well of all good men, promotes read- ple are reading this discussion than read your licious foes without, and a few still more cruel ing. thinking. ultivates, and develops the Lexington Debate, and I jude of the interest ones in our "own household" of faith-who writing talents of the South, and diffuses nen- from the number of extra opies taken. Our lissue this week will be full 15,000: allowing five readers to a paper we have 75,000

CIRCULATION.

The paper is enjoying a generous circulation, readers. What an opportunity I have offered us great deliverance, and we feel that none but some twelve thousand, but with a determined you to lay the proof of your assertions before an Almighty arm could have preserved us. We effort on the part of its hosts of friends, it can so many persons! Why do you refuse, and are compelled to believe that the enemies of be carried to twenty thousand, at least, fifteen that, too, when you are morally bound to do it? this paper, and of the principles it advocates. thousand, before the close of the year. There (3.) I may have presented arguments that would have long since ruined us, had not the is one Baptist paper in the North, in advance are old-old as are those still relied upon Lord been on our side. We do not believe of us and we think the North has quite long establish the doctrine of the Divinity of Christ that we are the least fanatical when we say enough enjoyed the honor. Let the South or justification by faith, but they are not this, for we have the evidence that there are have it a little while. The Publishers now therefore, "state"-but that I have produced many devoted praying brothren who believe make the most liberal offer for new subscribers, I one that is repudiated by the unjority of Bar this. And herein is the secret of its unparal- we have ever been able to make. See adver- tist writers, I do not believe. But support

The principal object in making this sacrifice who denies that John's baptism was a christian gone up to the throne of Grace for this paper is to induce each Baptist Minister of the South baptism, or that the twelve disciples at Epho to form an estimate of the character of the sus were re-baptised at the time of Paul's visit Editor of the Tennessee Baptist, and the tone does this circumsance excuse you from a re by many of our new new readers, but when the and influence of the paper, by a personal ac- ply? I have presented arguments to prov united in faith and love, and peace and joy. In history of the establishment of this paper, from quaintance of one year with its columns. Hun-1 my position, that I do not think that you of dreds of good Baptist Ministers, and members, they can answer. I challenge you to the trial said will be seen. There are many very things, are to-day believing the reports put in circu- for I have other proofs that I teed an excuse secret depressing influences and powerful oplation by Methodists Cambpellites, and the vio- for bringing forward. lent enemies of the principles we strenuously advocate in the Tennessee Baptist. The paper to treat your arguments from the covenant of by all, that the sacrifices and the toiling faith- this year will be unusually interesting, but to i circumcision, to sustain infant sprinkling, it falness of others may be appreciated. This Ministers especially this feature:

ONE HUNDRED AND FIFTY SERMONS, Of the character of those on the first page f the present No., will appear this year, circumcision affords no ground or infant ban-These will be worth one cent each, and if they are worth anything, then there is the paper.

We confidently rely upon the kindness of and discuss and disprove your guments fairly our friends to accomplish this year the object as a Christian man should; and do I ask to for which we have long and dilligently la-

## W. L. RICE'S NOTICE-NO. III.

TEXASSEE BAPTIST.-The editor of this heard you debate with J. L. Valler " that you aper, who abounds in controversy with both entist and Pedobaptists, in beginning the great discussion to which we have referred informs his readers, that although his proposition had been so long before the public, no hardly to the wall, as you proc to me you are notice had been taken of it by us. He now at this time, when called upon to prove your acknowledges, that he had not received our

Ref. Mr. Graves is spreading himself. reat miscussion, he says, is "eliciting, perhaps, more interest, with more people, than the | blot us out as a religious people; and you have Lexington debate." (2) Indeed he is quite arraigned, me by name, at thebar of your paper. apprehensive, that unless we are so conscientious as to lay before our readers his interminable repetitions of stale arguments, (some of them repudiated by some of the ablest Raptists) a great many people will conclude. that nce fear their influence on the minds of the diet Orchard, and others. Now, the sim brethren! (3) The use of "great swelling words" no modern discovery and yet a very dangerous thing; but windy words are neither useful nor dangerous.(4)— St. Louis Presbyterian, August 6.

# Reply No. III.

I will publish your articles in my paper to the Mr. Rice-Dear Sir: But little need be extent of two columns reekly. said in reply to the above, of August 6th (1.) You evidently are laboring to manufacture ian Editor and a Prestyterian Doctor of D some plausible pretext to excuse yourself from vinity, and remain as her, an uncomfortable position. I am charitable enough to grant that you still have an active conscience. I am more and more convinced that you are fearful, if not conscious, that you that you know the facts of history are agains ufacture of histor, without the shadow you, and that these facts you are satisfied will of authority and directly in the face of be brought to light by this discussion. Let me history,"-and alled upon to vindicate say to you. Mr. Rice, trent me as you may, 1 shall go through with the investigations. statements that you refuse to make good, place these Leters before the eye of Presalthough I proposed to give your proof to my

readers 1. Dr. Wall, whose testimony has never been successfully controverted, [thus you endorse Wall's statement and become responsities, for sixmonths, for \$1 00, and for ble for it ] declares that during the first 400 years of the Christian era, he could find no society of men, nor even an individual among Christians, who denied the lawfulness of infant

2. That during the next 700 years, there is | Baptist if the entire current year, for not so much as one man to be found that op | \$1.00 in alvance, or three new treelve posed the doctrine, or even advocated the delay | months, I six new six months subscriof the haptism of infants.

3. There were in the fifth century. far as we can ascertain from history, no Churches or Bishops, or inferior Clergy, holding Baptist principles.

4. That the Donatists were not Baprists, not one of them of course, but Pedobaptists. Now, if life is continued, whether it takes our attended answer of it, as exour attended answer of this character of the rest of the sayself, which demanded this discussion at my executive democracy, and not a government Now, Mr. Rice, I am prepared to do what We repudiate Campbellism as specious in- half "Let him (you Mr. Rice) if he can fidelity, and we have savited and shall mvite vindicate his claims to the confidence of the

dur columns. This we are, now writing, is in the behavior of the self-defence called, out by mane in his saper, (Sept. 4th, 1857) re-assert what l'asserted June and Christians, that all the Churches of in John 3: 4. 5. means us visible church. to vindicate ourself and Baptists from the 13th. I have, as yet seen no line, printed or the first century were Baptist Churches.

per and it has been now three months! I article in your Confession of Faith, viz: editorial labor. We are now the oldest Bap- land, will make the some offer to us? And, took any notice of my article, had I not a stituted in his Church only two sacraments, finally, if any man's character, position, teach- right to expect you would send me the paper Baptism and the Lord's Supper." Baptism is of the Religious Herald, in the South, if not in ing or unfacence, is questioned in this paper, containing it? Is not this customary? But a sucrement of the New Testament ordained by in the visible church, is the new birth—a Jesus Christ." Pages 120, 286.

THE TENNESSEE BAPTIST

you can find, now and then, a Baptist write

But would you regard it as becauous in

the manner you do mine? The are stale, and

repudiated by some of the allest Pedobap-

Now, Sir, I promise to treat fou courteously

much, in asking you to do the aue by mine?

4. Shall I retort and say, hat the truth

your closing remarks has beenfelt by all who

as well as any man know the se of wind, and

windy words-but I will not blude to a weak

ping." Nor do I consider this the place for

nomination in the estimation of the world, and

and condemned me for having published and

endorsed historical statements, which you as-

sert are manufactured and alse, though they

are advanced and endorsed by such as Bene

you are unwilling for yer readers to see my

articles, I will make you another proposition

Now. I wait for a roly worthy of a Christ

Charged, in common with Bap-

tists, by Mr. Rice with the "literal man-

hausted. lew subscribers for one year

Mhisters of all denominations.

not subscrices, can have the Tennessee

LETTES TO N. L. RICE.-NO. VI.

Question-WERE THERE BAPTISTS IN THE

to the Ascension of Christ.

A. D., 30-33

shall dieuss two important questions.

FIRST SENTERY ?- Continued Second Pe-

riod uler examination from the Baptism

N. L Rice-Dear Sir : In this letter

lst. Can we find any sentence or sentimen

in the eachings of our Savior during his en-

tire mistry of three years, or in his recorded

acts, those of his disciples, to warrant the

practice of Infant Baptism? on the other

handle not the teachings of Christ positively

21. Do not the principles inculcated, and

founded Haptist Churches, and Baptist Church

forbil the baptism of anconacious babes?

having the reference over others,

Respectfully yours.

Rome estra parers are land.

f other denominations.

ness ron sometimes manifes when pre-

unwarrantable assertions above

have read your debate with M. Campbell, of

tism, and so of all your other seitions?

If Baptism is an ordinance of the New Testament, we must look into the New Testament alone for its action, and to ascertain who man. Jew or Gentile Our Lord could not count of us effort to preach from a manuscript are entitled to it. If infant-baptism was make Meodenius an exception. This truth instituted by Christ, then to the teachings and was to emorace all men, and every mair is in ministry of Christ, must we look for its inst cluded in it. See Notes. We appeal to our readers, What more, as you did reply to my proposition before I pub- tution, and all the laws that govern it, and will The children of Nicoslemus them, could be send me the No. of your paper containing it, robability that it is not true, that it is not afficured . The

> From this, then, we see how vitally import ant în determining the ordinances and ractices of the Churches of the first century he period we have under review.

Allowing the Harmony of Doddrilge and the Chronology of Jacobus, we trace the history

of the Lord's teachings and minitry. I I would notice in the firstblace, that the public proclamation of Jesus vas the same as that of John. He called uson men to re pent and believe the gospel, and we are bound o conclude that he admitter none but those who obeyed his requsition p his haptism, and unto the society of his disiples who now composed the nucleus of his thurch. He did not tell them to bring their aildren and servants with them-not a word shout either-and here s one of the places where we have a right to expect it, and therefore according to Bishop Taylor, we have a right to suspect that the rite of infant baptism is not of Christ's appoint

2. But in the Swior's discourse with Nice demus. John 3, 4,5, he clearly and unmista kably stated the inegriable qualifications for membership in his earthly Kingdom, and the qualifications to fit one for it The Savier re-

"Except a nan (a generic term, meaning any one | be born again | margin from above] be cannot see the Kingdom of Heaven " The Kongdom of Harry - What he

tists, as Prof. Stuart, who says the covenant of from what is usual elsewhere in the New Tes-

> DR. GEO. CAMPBELL To these predictions [Daniel 2: 44. 7 , 18. 14. Michael 4: 7.1 there is a manifest reference in the litthe Kingdon of God or Kingdom of Heaven or simply the Kingdom given in the New Tes

would obtain with the Messiah. Bannes. "It means, therefore, the state of specitral reign began in the Church on earth. and completed in Henry n.

Now, how must we interpret the phrase, " see the Kingdom. Ac., according to these highest Pedobaptist authorities?

the reign of God, though it were commenced. Though the kingdom of the saints on the earth were already established, the unreceperated would not discern it, because it is a spirinul. not a wordly kingdom, and capable of being ton

not otherwise than spiritually discerned." "Unless a man be enlightened by the Spirit. or born anew, not to the light of this world. ple question is, will you stempt to prove your but to that of the heavenly, be cannot discern assertions? If not, I shall disprove them, and either the signs of the Messiah, or the nature will you attempt to defeal your positions? If of his government."

BARNES. " " He count ser. To see here, is put evidently for enjoying, or he cannot be fitted for it, and partake of it.

". The Kingian of God. Either in this world, or in that which is to come, or Heaven. See Note Matt. iii. 2. The meaning is that the kingdom which Jesus was about to set up, day. - Southern Boptist. was so pure and holy that it was indispensable that every man should experience this change or he could not partake of its blessings J wont - See - Experience, attain to,

have any experimental sense of it." We are certainly authorized to affirm, then that the Savior taught that no one, young or old. Jew or bentile, is able or qualified to see to understand; attain to, or enjoy the earthly

my claim to the confidence of the public vet denied a Paring before those in the have commenced; and if I live long enough, I hearing of whos assailed, (the readers of kingdom he came to set up, except he be bern shall refute your statements if I can and show Mr. Rice's pape) I use the only means again, or from above. Can unconscious infants that the only Churches of the first century left me-this pipere-arnestly entreating the surregenerated children and servants of were Baptist Churches. Now, these are your its patrons tomake a special effort to pious parents, see, attain to, or enjoy it? This one declaration of Christ should be sufbyterians everwhere, as well as christians ficient of itself to settle this question with all candid inquirers. But, to place this vital mat-To aid in ie widest possible circulater forever beyond the possibility of being mistion of these etters, subscriptions will be understood by Nicodemus, who may have had children, and all parents who have them, the three month at 50 cents, and all the back Savior adds: numbers suplied gratis until they are ex-

"Verily, verily, I say unto thee, except man be born of water and of the Spirit, h cannot enter into the kingdom of God "That which is horn of the flesh, is tlesh

and that which is born of the Spirit, is spirit." What are we to understand by this?

DR. GEO. CAMPBELL. And as the kingdom itself would remain unknown to him, h could not share in the blessings enjoyed by the subjects of it. This last clause appears to be the import of that expression, verse 5. 'Hecannot enter into the kingdom of God." See

BABNES. " Count enter into. This is the way, the appropriate way, of entering into the kingdom of the Messiah here and hereafter. He cannot enter into the true church here or the world to come, except in connection with a change of heart, and by the proper expression of that change in the ordinances appointed by the Savior."

JACOBUS. "It is in the nature of things. impossible for a man, unrenewed, to enter Christ's kingdom. Instead of being new born in the Jewish sense, by entering into the

you affirmed Mr. Campbell failed to do, in the by Presbyiers:

you affirmed Mr. Campbell failed to do, in the
If so, the model He gave was a Bap. Lexington Debate, "find a law for excluding tist and not a Presbyterian Church; and if the children of believers from the visible church."

1. You admit, in common with your own commendations, that the "Kingdom of God" \* Quoted from Booth P. E. Page 153.

that the qualifications in each particular, and in all one ivable cases, whether young or old, Joy, Gentile, for either seeing, or inndertaying the nature of enjoying or entering unge of heart Jorones says, for in an same hand force when read as when mobine." Iquote your own writer, " Except a man READING SERBONS. Elder I P. liester min

This soleme declaration includes every

into institutions of Moses. In deing this I have been exceptions to it, nor any other man but follow the rule given by Bishop Taylor | children. The law is universal, and is ex "If that which is conitted in the discourse for head it is continued, and none can be od criment and material to the enquiry, then it is a sel good mitted without nullifying the law itself! Children in a few years grow up to be men to we my tagers before I could find my idea. The free and women. The conclusion is therefore inevitable. The

mregenerate, whether young or old, cannot, acording to this express law of Christ, enter the and uncompanied visible church of Christ. I submit it in the syllogistic form. The unregenerate in heart, whether young or

old, are positively and expressly forbidden by Christ to be taken into his visible church .-John 3: 4, 5 Barnes, Jacobus, Dr. George Campbell, &c., &c

But the unconscious and non believing child of bolivers, are unregenerate in heart. Proof's Presbyterian Confession of Faith, page

Therefore, Christ positively and explicitly forbids the reception of the unconscious and non-believing children of believers into his risible church

If then the teachings of Unrise can be understood -if the most eminent Pedobaptist commentators can be relied upon, and if logic can demonstrate anything, then, Mr. Rice, bave I found you a law in John 5: 4, 5 that excludes the unregenerate children of both believers and unbelievers, from the visible to mourn over a nebased and ruined child. Thousand church of Christ. Will you say that this argument is too old and stale, or too new and fresh, to be noticed?

prohibitions.

(COSTINUED IN MEST PAPER.) LITERARY.

SOUTHERN BAPTIST QUARTERLY REVIEW .- J. agreed by Pedobaptist commentators that this R. Graves, J. M. Pendleton, N. M. Crawford, OLSHAUSES. "It does not essentially differ | Editors. This work is Quarterly, each issue, one hundred and sixty pages; making a volume of six hundred and forty royal octavo pages each that cause under Mr. Spurgeon's leadership. Seyear. Subscription price, 82,000 a year, in ad- and the Duchess of Argyle, have been in frequent

It has won the reputation of being the ablest Quarterly in the Union. The best writers in the South contribute to its pages. It is in ittament to the religious constitution which self a Tugorocical Library No minister or reading Baptist should be without it. Iteexceedingly low terms, place it within the reach tractions of London Society. things which the Messiah was to set up-his of all. Any minister sending three new subscribers for the Review, will receive his conv gratis. Specimen numbers sent if desired.

SOUTHERN BAPTIST REVIEW .- April-July. 1857. The Review has the seeds of a viconous life in it. This is a number of more than DR. GEO CAMBERLE. "The import, there usual interest, and compares well with any re- generally became excited over the work. He may fore, in my apprehension, is this. The man exert issue of the same class. Its contents fol. swered that there was not the least danger of

> Philosophy of Religion: W. C. Buck. Review of Campbellism: Wm Jones, Eng.

Review of African Missions: J. M. Pendle The Baptism of Jesus in its Fulfillment Righteousness: W. C. Buck. The Communion of Saints: Prof. J. L. Rev

Our Lord's Great Prophecy: J. R. Graves Book Notices. Laterary Intelligence -Eld. Shours of Reigious Herald

There is a decided character about this Renew, especially in its denominational features, which will commend it to many. Its literary complexion is improving, and some of its articles are from the ablest Baptist writers of the

JUST THE THING FOR YOUR CHILDREN -Tender Grass for Little Lambs" - "THE THEOREN'S MONTHLY BOOK."-A Southern publication, beautifully illustrated. Edited by Unde Robin and Aunt Alice, with special reference to its moral and intellectual influence upon the young mind.



WHAT DO YOUR CHILDREN REAR.-Parents We have been grieved in our social and pastoral visits, to find the children of intelligent and pious families, devouring with eager appetites the worthless fictions of the day, which under the name of moral stories, are considered entertaining and harmless. It is imposse tion, Money well appropriated - President ble to secure a vigorous frame for a child who lives only on sweetments, and has no appetite for the regular meal and substantial food, and it is equally impossible for a healthy imagination, and sound judgment, and power of orig- Christian ordinances, and delies in general. inal thought, to be nurtured on the weak intellectual diet for which the rising generation manifest such fondance

Thus writes Mr. Goodrich, the well-known "Peter Parley," who has done more than any acceptionism. other man for the youth of America. Have | - Docton Borr & Burrer Lucrumes on Trapentastes, and written down to their comprehension, and calculated to improve them mentally trated. It is only \$1 per year, and comes monthly. Forty pages filled with choice stories. improving reading, and userni to your child's mind and heart. Try it just one year, and

judge of its influence Will not every minister who reads this, recommend it to the families of his church and congregation? \* Specimen copies sent, if de-

Recourse Sangues - The practice of reading stacles to the eloquence of the pulpit. You income which is designed to be persuasive, can have the

in the South-Western Baptist the tollowing You would have been amused to see me reading a sermen with one thumb upon the manuscrip, and my even stealing a grance at the people and then re turning to the paper for fear I should lose the place; l occasionally made a gesture with one hand but h would not keep time with the reading, and in spice of me would come in a buile behind or a limb be fire the sentiment which it was intended to enforce Once two of the leaves attrered and compelled no wind also got among the sheets, and liked to have carried all my thoughts out of the pulpit This reading instead of preaching, notwithstanding all that can be sa'd in its favor is unwise, unnatural s

-Sernanta-An Arraica-This joung firm rhose moner as a great orator" is acknowledged. even by the Western Review, is about to appear in a new character. Sheidon, Blakeman & Cu., liave m. press a work from his pen, entitled "The Saint and -Some nuknown nerson has presented to rach of

the 100 students of the New York Enion Theologi-cal Seminary, a copy of Romaine on Paith Memoirs of Prof. Haldane and Brother, Exposition of the to the Romans and McGee's Expeditor Lectures. The whole expense to the donor after liberal deduction by the publishers, Messrs, Robert, Camer & Brother was about \$500.

1 Let him have his own way. 2. Allow him the free use of money. 3 Suffer him to rove where he pleases on the Sah

5. Call him to no account for me evenings.

6. Furnishthin with no stated employment. Pursue either of these ways, and you will expenence a most marvelous deliverance, or you will have ands have realized the sad result, and have gone mourning to the grave.

-JAMES EDMUNDS, Esq. :- 1 have received your letter, and I take great pleasure in saying that you But I will find you not one only, but many have my entire "symmathy and approval." May He, who is the way, the truth, and the life, bless you in

your noble enterprise. Yours truly,

J. S. Reybours. Columbia, S. C., June 29, 1857.

-Spreakes in Loupen - "It is very manifest that the fashion of turning Roman Catholic is going out among the aristocracy. The stream is acting in tawards Spurgeon, and it is said that the Duchess of Sutherland is on the eve of uniting herelf the attendance at his ministration."-London Times. But conversions are far less frequent.

-Setrosox.-The English correspondent of the Congregationalist, says "He is no longer criticised, and explained, and defended, and accounted for; and the like; he is become an accepted fact, and is his becoming to all uppearance, one of the regular at-

-THE WHEEL - Some weeks ago a friend of our applied to us for the "Iron Wheel." He said he had egun to read Brownlow, but could not process with it-it was too coarse-and desired new to see what Mr. Graves had said. We told him we would procure the "Iron Wheel" for ium if he would promise not to knock off the tire-that Methodisa a misfortube. A few days since he returned it will the Methodists could only read Brownlow through they would then desire to read Graves also, and be profited: but Burwhlow is so glaringly rulgar, that o person of refrement cantread it with plassure.-

-The Louisville\* bout to resign the p our of the Walnut street Baptist Church in that city, having seceived ut all to St. Louis

-A toop ANNEX-In enlichtened man mid once to an imporant Asiatic: "How do you know that there is a God ?" The Savage, pointing to the human footstens near him, replied; "How do voi know that men have passed this way?"

-Barrier Signara, -The two highest honors in the Senier Class at Yale College this year, sere aumreled to stadents who are Bantists.

-Pernavira -Jones, in his Beriew of Campbellism, quete- a writer in the Millennial Harbinger for 1831, who, speaking of the doctrine of total deall the pride, avarice, ambition, and leavment and all the other crimes which are committed in the land of orthodoxy : it is more deadly than the famp and stings of the aspir.

-BROXCRIAL APPROTIONS, W. M. Cornell, M. D. in the Congregationalist mentions the care of a care gyman who had been to-able I for some years with bronchial difficulty to exchanging woolen for cal-Ion stockings washing and rathing his tost daily, and getting them wer warmed before going to be at night. He save that 'nothing tends more readily o produce station and inflamation of the threat than damp feet " and that "the worst king of dangeness in the test arises from wearing wones stack ings when the feet naturally perspire."

The word of God is supposed to be accessible at the present time to at least (200 (000,000) of the lim man family. In the year 1800, it was necessible as a whole in only trenty six tongues, though parts of it had been primed in twents-four more.

-The Crambler of last week, publishes the following: "A correspondent of the Lexington (Ex.) are often strangely indifferent to the reading Observer, somes that at the late Commencement of of their children, and allow them to peruse in- | Georgetown College, Ky., Eld. Crawford, formerly of discriminately, whatever falls in their way. - Georgia, new of Mississippi, was elected one of its

-Organore Dox arion of sentleman who does not wish his name known, has given to Princeton Theological Semmary test thousand dollars the interest of which is to be appropriated in autaining poor vonny men during their course in As Institu-Is there no Baptist brother or slater with will remember our Universite?

-LAX Incology -Laure views of theology uniformly superinduce a cool and phlosophical indifference to Baptism in all ways, the Lord's Supper, and - Vernous x .- Mr. Wheden, Editor of the Math-

the south as 'a German silver Methodisan," This e-appliment is carried by its freedom from modern

ANCE. The publication of these learned, eloquent, dren anything to read, anything smited to their and jestly refebrated Lactures on Transmance, I being pashed on rapidly. Mesars, Shelton, Blake-man & Ca, the publishers, evince the most enlightenalencry in everything respecting their part of and morally. The "Child a Monthly Book," the enterprise. The mechanical execution of the

Some clearymen have said that they regarded the chart of Bible texts which appears he the Appendiz, as worth meet than the price of the volume. Mr. Delevan's Letter to Governor King, which lus been highly extolled, as calculated to leave a profound insprussion in favor of the Beform will alappear in the Appendix. For further particular, see the unmissions without

tisement in another column.

THE BA

VOL

SASHVILLE SEP

The TENNESSEE SEE PROSPECTUS.

Develo Making in the TractHou at with duplicate in the and private letters-in South, and collect yet;

stricle in next-paper. Ministerial The number of Ministra

denominations this year, addresses, will appear Three or four have I seem last mouth-men of mb Edito: anl T NEXT WEEK, Rector

begin to appear Also. tors of the prestion of con in Geor gia. Bro. mon-Uncle Dayton & 1 est in Trov bla, with or Also, Orel gard's Traci What i Tr ming to "Sprink!

pri And Dictionary, to ! cut against sprinklu sagnification of the error disperse; as a liquid or -d of five separable par expectedly knocked do Boptism may well sprinkling or affusion never saw this in Web Does it not discover a it not one of the cum to faist such things. masses of the people. tional works? We leav not began to be done the nut

K., alias Eld the Board of the Sout in Charleston, has volu article, very much to be hard for him to ! temper by the pen. do with him, and this bim all, and leave him his God We have heard that houself, and awaiting

and he has we suppor u-ual-restraint- that wound, will beal, but main Our experim parently mild and bevere language in a of the most bitter snil enchristian leaguage can give the ratio of Sunday Sch

The Concord A sion, directed its Mi & Sundat School C. He Tenname sur General Association Saturday before the the undersigned in signed them, call at to meet at Nashri October the day General Association erengalt and deliler promoting the Sun triends of Sunday teed. The invitati ern States. Let ! What say you,

> B Lednute pil sun Consentien. 3 M P W ж. А. W шт≡

the papers, if you

The Southorn I This beautiful in the "nicest sty typed, to meet this It will be beau tion of Paster Je and prepared with vious Register. THE GREAT AS VECT STATISTICS

Fouth for 1856. most valuable I The Statistics very imperfect. 15 mm in the S To ALL MINE Minister in the copies for sale! readily sell 20 Our Assessed

large orders at ASSISTATIONS. Franklin Fork. Western, Suck Bro. Growell KENNEY. Franklin Mid Union, Such River, South

tucky S. B., G. B., Washin GEORGIA .. Toccoal, Uni tahoochie. TEXAS.-I SOUTH CAN Fork.

MINSUNEIPP NORTH GA Roan Mount TENNESSE Lebanosi, Un With thes for 1856. to these im 150 Sermo \$1, or

Every Br are known per and the the next No

the of reading Vie Brestest oh-. So disemune well noted that or P. Penter gives e following ac-

Det a sunnuscript see me reading a munuscript, and mpie, and then rewid lose the pince; one hand, but it ng aud in sulle id or a little bamended to emore my likes. The me liked to have the pulpit. This otwithstanding all inwiw, ununtural.

is acknowledged, in at to supear in a The Sains and

mented to each of Cnice Theologi-Faith, Memoire Hannsision at lehe felice's Expandent the donor, after a Mesers, Robert

money. o pleases on the Sala

kal companion his evenings. I employment. am, you will experince, at Lost still pass ninet child. Thous-

bree received von a in saying that you aproval. May He. h life, bless you m J. S. REYSOLDS. 9. 1857.

Catholic is going out ! ream is setting in tothat the Duchess of uniting bernelf Con m's leadership. She nebern in frequent London Times

respondent of the rno lenger enticises, no of the regular at-

the egy a triend of ours: luct." He saul he had at could not proceed, hum if he would prome tir that Methodists the work. He least danger of such f of Methodism.

For Methodism.

Hrownley through, I Graves also, and he glaringly vulgar, that mi ir with pleasure.-

o hat Eld, Everts is our of the Walant letty having received a

enlightened man said : "How do you know pointing to the repiled: "How do you i tro leghest honors in lege this year, were Beptiste.

I Beriew of Campbel-Millennial Harbinger for doctrme of "total der so this is worse than ion and levelness, and are summitted in the m - dewife then the fames

... W. M. Cornell, M. D., tions the cure of a clertitled for some years, with meine weelen fer estrabbing his fest daily. med larger groung to bed thing sents more readily nametica of the threat the smet kind of dampo Tenning toolen stock ly perspire."

pposed to be accessible i den and the of the hu Mill il was accessible to magnes, though parts of T-MET HOUSE. week publishes the fol-

of the Leximaton (Ky.) Eld. Considercument of was rigeted upon of its

-A gratients who does ribeared follow, the inof come with inside for or siliter who will re-

se views of theology uni-Lauf's Supper, and dities in general.

eion. Rilitor of the Methailer lietherism." This

In Lucrenes or Tangell

their learned, alaquest Mesons. Shelikas, Kakerespecting their part of neries of my value ed in our country; while are unequalled by

in the price of the volu Severage Kittle which has ententated to have a more of the Referent will also tes the publishers:

THE BAPTIST.

CASHVILLE, SEPTEMBER 12, 1857

The Tannessex Barrist FOR \$1 00. PROSPECTUS.

Developments. Making in the TractHouse-Secretaries charged with displicity in their published circularand private letters in order to deceive the with, and collect yet other thousands! See mucle in next paper.

Ministerial Changes. The number of Minis of received from other becommations this very, with their names and addresses, will appear in our next issue -Three or four have twen received during the bet month-men ut ability.

Editor isl Telegrams.

begin to appear. Also, N. M. Crawford's hispry of the que stion of Pedo Baptist immer gon in Geor ria. Bre Keep's excellent er mon-Uncle Dayton's answer to Edwin Earnet m Troe him with other interesting matter. Men. Orel mart's Tract addressed to Spurgeon

What is This?

" wing to " Sprinkle" in Webster's I'm Bud Dictionary, be make an English areugest against sprinkling persons from the very esquiferation of the term itself," to scatter; to figures; as a liquid or dry substance compreret of fine separable particles." &c., we were unexpectedly knocked down with this statement. "Baptism may well moust be performed by sprinkling or afficion of water-Aglife." We particular, while others are silent from some never saw this in Webster's Dictionary before. Does it not discover a Pedobaptist hand ! Is it not one of the ennuing arts of Pedobartist to faist such things, deemed proofs by the masses of the people, into our school and nasional works? We leave this here, but we have from the Tennessee Baptist, condemn him as a not been to be done with it - then counts in contentious man. Some men talk loudly of not begun to be done with it,- green wourds in the pot.

K. alias Fld. Kendrick, member of the Board of the Southern Publication Society, m Charleston, has volunteered a very abusive m Charleston, has volunteered a very abusive | v and gives me opportunity of self-defence article, very tauch to his own injury. It would but I hold, in utter abhorance and contempt be hard for him to berray a more unlovely temper by the pen. We have had nothing to do with him, and shall not have. We forgiv him all, and leave him with his conscience and

We have heard that he has long been loading hisaself, and awaiting an opportunity to shoot; and he has, we suppose-in the absence of the usual restraiats-sint himself. We hope the wound will heat, but a sel war will ever re- I felt that there were these who seemed disapparently mild and meck men, who, are ever mere language is others, are invariably men am the friend of the Tennessee Baptist. of the most bitter spirits, and who use the most underistian language when they write ' Who can give the retronde of it?

Sunday School Convention.

The Concord Association, at its recent -sion, directed its Moderator and Clerk to call | I have been reading "Theodosia, rolume se Sunday School Convention, to meet in con-He Tennessee and North Alabaum. As the General Association will meet in Nashville, on work-perfectly logical and emmently scrip-Saturday before the 4th Sunday in October, tural. I have purchased several for circulasigned them, call a Sunday School Convention. promoting the Sunday Senoot enterprize. The friends of Sunday Schools are invited to atand. The invitation embraces all the Southera States. Let there be a full meeting. What see rise prethren ' Respond through the papers, if you choose, but be sure to give a response by your personal presence, in the Convention.

J. M. PENDLETON, Moderator. We A. WHITSEIT, Clerk.

The Southern Bartist Register for 1858. This beautiful work is now being gutten up to the "meest style of the art," and stereotyped, to meet the expected demand.

It will be beautifully illustrated—the Baptism of Pastor Johnson adorns the title pageand prepared with greater care than any previous Register.

THE GREAT AND DESIRABLE PRATURE, TER-FRIT STATISTICS of the Baptist denomination South for 1856, is what will make this L most valuable Register ever offered. The Statistics of the Northern Register are

very imperfect, being incorrect by some 10 or 15,000 in the South To all Mixisters - Will not each Baptist

Minister in the South order from 10 to 100 copies for sale in his field each Minister can readily sell 20, and many, 100 copies. Oce Asser Will do well to forward

Associations Still Wayens in Messores-Franklin Fork, North Cape, Giradeau. North Western, Sack River, and Zion, Will me Bro. Criwell help us to these?

Kanadari. Barning Spring, Campbell Co. Franklin, Middle District, Nolen S. B., Point Umon, South Concord, South Cumberland River, South Fork of Kentucky, South Ken tucky S. D., South Umon, Tates Creek, Union G. B., Washington.

Georgia .- Muckales, Sharp's Mountain Torcoah, Union, United Baptist, United Chat-

abouchie.
Taxas.—Ensiern, Sabine.
Secta Canolina .—Barurell, Brown's Creek

Missespri.—Billera. NORTH CLEOLISA.—Cape Fest, Hiwase Reen Mountain. TENNESSEE. Beulah, Freedom, Jeffers Lebanon, Union With these, we will have perfect statistics

for 1856. Will not Beptist Editors belp us to these immediately? HELP NOW.

180 Sermons and a \$2 Religious Paper for (I, or Threejnew Subscribers! Every Baptist Minister in the South, not

scriber, can secure the above for only \$1. We send this paper to all whose names are known to us. We ask them to see the paand the offer made, and if they wish to questions; but, in the end, I venture the pre-cribe, to do so by refere more, so as to get diction, if such a statement be a prediction, per and the offer name, and if they wish to

NEWS PROM THE FIELD!

WORDS PROM PRINTES Brother A.B. Miller reports thirtyght eccessions to the Church in Cloverport, in. prophets and kings waited for, but died with out the sight. tucky, as the resort of special efforts, seal weeks since.

1 sister writes from South Carultus : must here inform you, that I feel ence number than in 1855. Somewhere, too, in you

Baptist, brought his wife to see me for the mi could tell, quite as well as the Bishop could time; she had been a methodist, years been what preacher would suit them, and how long he married her; I found that she was intell he should continue their pastor. Only iet a that Theodosia had been the means of confirming metric a great revolution, ing her with regard to immersion, and that she was to be baptized the third Sabbath in June.

Brother Holmes, President of the Central ill, probably, hear from me again when I get

fastitute, Georgia, thus writes. He must par-fusefitute, Georgia, thus writes. He must par-tough the work. NEXT WERK, Rector Journeon's article will his kind words. They are to our spirit, like the dew of Hermon.

"The Baptist is as welcome as eter. It is a valued and valuable weekly visitor; I find that my knowledge increases as I read that paper carefully, I mean Bible knowledge, historical knowledge, the knowledge of human nature. the knowledge of my own heart. I do not discover that unchristian spirit, in the editorials. which some pretend to urge against the paper itself. I have noticed carefully, and satisfied onorable disposition to be fair and just which. I am sorry to say. I do not see induged towards the paper and its editors. In addition to this. I am reminded in every issue, that the Tennessee Baptist is the unflinching, uncompromising, faithful defender of the Truth n general, and of my own denomination in cause which may be justifiable in their own eves; perhaps from a time-serving policy of which they should be ashamed. The Baptist never fails to steak, and always speaks, in my judg ment, plainly, fearlessly and kindly. If I had never heard of brother Graves, I could not, living peace and deprecating strife and confusion, but secret and cover attempts to injure. or contemptible silence from fear of being in-

the man who croaks about peace and good or der, and stabs me in the dark. Why is it that Baptists are so much give to the hateful practice of finding something objectionable in their brethren so soon as one begins to acquire importance and distinction in selfishness? Generally speaking we are dis-posed to hide the faults of those we love, and o make all allowances for them. But I will not trouble you further with my reflections. Our experience teaches us that those posed to perseente you, and I wished you to know that I have no sympathy with them. While the Tenuessee Baptist continues to b ing up their voices in horror at harsh and the friend of Truth, and of Bentist truth.

peace. I know the man that attacks me bold-

Yours in Christian affection. This is from the author of "Baptists th only Thorough Reformers," a capital book .-He is the successful pastor of a Baptist Church

in the city of New York. was not aware that it was out, until can it in the store of Sheldon & Co. I have Northern papers. I think it is an excellent the undersigned in performing the duty as tion among my people. I immersed a young people them call a Sunday School Convention lady, the first Lord's day of this month, of more than ordinary intelligence and piety, who to meet at Nashville on Friday the 25d of was converted to Baptist sentiments from the October, the day before the meeting of the Presbyterians by reading Theodosia, robuse General Association. The object will be to first," and she says others, she thinks, will consult and deliberate on the best methods of follow her from the same church. I immersed six, all of whom had been sprinkled in infancy. ad three of whom had been converted among Pedobaptists. I wish that Baptists at the North would read and circulated more extenively such works as you have lately issued on lethodism and Pedobaptism. As Baptists we have it in our power, if we were united in our action, to exterminate Pedobaptism from our country during the present generation.— But, alas! it is not wonderful that supmeness on this subject is so prevalent, when vital piy is at so low an ebb in most of our Churchand the doctrines of grace are almost in noted in our pulpits. The faith once dair, ered to the saints finds few willing to "contersi for it, and people join Baptist Churches. in two many instances from experiency, rather We are still enjoying the presence of the Lord at the North Church, and than prine ple. ouis are constantly converted in our midst.-Our congregation has grown from the smallest to one of the largest in the city, so that it is evident, that preaching the truth without fear

or favor, does not drive away these who love it. I think necessity will compel many of our preachers and Churches to change their course, and preach more guspel, and less poli-ries, less of "bleeding Kansas," and more of the bleeding Lamb -less of morality, and pulse of regeneration-less of works and more of But I wast close. So write soon. should be glad to bear from you often.

Yours in the truth. Jour Q. ADIMS. Mr. Editor :- I have just cheed an inter-esting meeting at Forest hill, three talks below fortionsville; the meeting resulted in the bap large orders at an early day, to secure the first tism of twenty-two precious souls. Broth-E. G. Ship was with use two days. I expect to haptize again next Lord's day.
Yours in Christ.

Here is a letter from our executed and ven-itiation was based upon a falsehood, desires erable brother Wait, the President of the Ox-the baptism which Christ commanded to be WW. G. TURNER. ford Female College, North Carolina, and if it given to believers. will give the sentiments of the letter more weight, we add a Doctor of Divinity.

Mr. Entros :- Duly the first No. of the Southern Baptist Review has come to hand. have just heard the second have in Orford.

If so, I shall hope to see it within a few days.

I will thank you to send it now to Forestrills. Wake County, North Carolina," Oxford. I am now at my old home, at this College, my wife and I living with our and dren, instead of keeping house, as formerly, in our own dwelling. Can't you supply our brother, J. J. James. Raleigh, with a good stock of your books? Theodosia, second volume, particular barly wasting, Stace Truman, Cld Landmark I have an unperfect copy of this last work.

Little Iron Wheel, &c. I have just begun to read the Great Iron Wheel, a second time.-Several of our ministerial brethren, say the work contains a great deal of truth, but it is too harsh, and two severe. But all do not talk so I tell my brethren, that for one harsh and unkind I tell my brethren, that for one harshand unkind camession, I will show them a half dozen kind and respectful ones. I have mover said much about the block, but I was satisfied when I find read it, that it would produce great and having results. Thousands of Methodists are daily thinking of the statements in the Wheel.

It requires some time to operate on large bodies of human beings. They must turn over the matter, and ask, and have answered, a thousand

that the Great Iron Wheel, like every other

large wheel, when once fairly put in motion, will more with a tremendous power. If I live only a few years longer, I expect to see what prophets and kines waited for harding will meet a substitute of the atlantic as the ioint compiler with the first components or confederations.

TO INCREASE THE CIRCULATION to the Ediaburg Review, of late years, but is better known as the guttor of the religious novel, is better known as the guttor of the religious novel, we may suppose that he has authorized certain components or confederations authorized certain components or confederations.

To INCREASE THE CIRCULATION we can believe, we may suppose that he has authorized certain components or confederations authorized certain components or confederations.

out the sight.

See the effect produced lately in the North Carolina Meth. Episcopal Conference. In 1856, nearly two thousand less added to their own region. I saw it stated, that a large body says from some of the good results of my including Theodosia.

Last December, my only brother, a thorous published to the world that they thought they could say the Bishop could. ism of any others.

gent, and fond of reading. On her departure on such examples occur, and, like a flock of I made her a present of Theodosia, tirst vol theep, when a few imme over the fence, the rest une, and my brother an "Iron Wheel." Rewell follow. All will not come right; but, I cently Fread a letter from her, informing men pretty well convinced that we are just on

SANTEL WIT

Churches entitled to the Minutes Cucord Association, can be supplied by callingat this office.

THEODOSIA.

aterest the first volume of Theodosia, and esteem i to be an excellent back. I love it because it the assiduity and taithfulness with myself, that a spirit of forbearance and for-giveness, pervade the articles, accompanied by an which it searches out and exhibits the mind and teaching of the Holy Spirit as revealed to us in the precious word of life. But much as I have been editied and delighted by reading the first. I have been much more justructed and edited by perusing the second volume, not be cause of the greater importance of the subject of which it treats, but because of that much greater necessity of instruction on the great right authority, or by an incompetent admintopic. "What is the Church of Christ" what is the character, unture and design of the act, BUT BECAUSE FUND NOT FAITH IN that organization as taught in the Holy Scriptures which Jesus Christ, our Lord and only but as this of itself sets the baptism aside, we law-giver established on the earth, and by ex-Isoldon refer to them, and we would deny the clusive pre-eminence called it his Church | baptism of an infant to be vaid baptism, just as The subject is one of vast importance to us as promptly, though it had been administered by a Seeker a village on the Air Line Railroad, about hands of all the reading, independent think- adult unbeliever, which can affect the concluing, and exclusive truth-loving portion of Bap- sion, is, that the adult has professed to be a marks, and unvarying and unfading signs, by to the ordinance, nor the privileges it conferred. which He Church on this earth is to be known I is it not then null and void, as in the case of It is, in my humble judgment, the book for the I the infant, and for the same reason—the want times. Not only is the subject one of absorb- of pre-existing faith

at the present time, not only to point Christ and regard it as though it had not been periars of Pedebaptist organizations to the torned

ing much good, both to the believer and the

unbelierer Georgia, June 4th. 1857

For the Tennesses Rapile

· AN ESSAY. Mr. Entrop. The following Essay was prered to be read at the Ministers and Deacons' held at Mutfreesboro. Unfortunately, it was was thus conferred in unbelief. mislaid at the time, and I could only attempt to give an oral abstract of it. The interest which the brethren seemed to feel in the subject. leads me to believe that the original Essay may not be unwelcoper to the readers of the

makt a Church to grant haptism to a men ber who had been beartezen in varequerace should such a person give good evidence of a change of heart, reinequently to such lap tism, and desire to oben Christ as a between

This is a practical question, of great importance to the churches it is a question of official duty, upon the decision of which, any church is liable at any time, to be called to act. It takes for granted (what doubtless often

securs.) that some person has come before the church, related his experience of grace, or rather his supposed experience—has been received for baptism, actually baptized, and recived into fellowship with the church; but that all this occurred while he was not a believer in Christ, as he professed to be. He afterwards becomes a believer, and conscious that his in-

And now what is the duty of the Church in

ease as this? The man was haprized in unbelief. The fact to be ballized. Shall the Church say in line she regard that baptism as invaluant tural, and therefore well and void, and act in the case as though it had never occured?

serve, in case the church is satisfied that the not member was either self-deceived, or else a hypocrite, and was imposed upon her as a true believer, while he was yet in the gall of bittersess and bonds of iniquity, and utterly disqualified for baptism, in se much that if she had known the true facts, concerning the state of his heart, she would not have thought of giving him the ordinance. But if such an one shall have been baptized by a blunder of the Church shall she on discovering her mistake, repudiate the act and correct the error?

How shall the Church determine what her baptize. duty is in such a case as this?

THE TENNESSEE BAPTIST.

command of Christ. His command was to from among themselves, and call them minisbaptize beforers. There is no authority to ters, and that they though unhaptized, have been was the writer, who, classifying the dergymen baptize any others. Naymore, the command full authority from Christ to administer to to baptize believers, virtually, and by mar im. others, the ordinance which they will not replication, is a distinct prohibition of the bap- ceive for themselves. If so, then Pedobapust

the name of Christ, which Christ not only has not required, but has forbidden, can not be true christian baptism. No Church of Christ is not administered by those who are thus can so regad it. It is on this ground we rejees the baptism of infants. We say, Christ commanded believers to be baptized. He commanded no others. These infants were not be the administrator must be authorized by the lievers, and therefore there is no authority for line of Christ, in order to make the baptism their baptism. The act done without authority, is illegal and invalid. It is in fact no baptism. We therefore regard it is though it had never been administered. Why not on the same ground, reject the haptem of any other unbeliever and mound it as though it had never Mu Entroz I read with a great deal of been administered. This man was certainly no more a believer than an infant, and no more entitled to baptism.

It may be said that this is true, but yet the cases are not parallel.

a true Church of Christ, and the baptism was administered by a properly qualified minister of Christ, which is never the case in regard to an infant.

We grant all this, but soswer, that it is not because the infant was baptized seithout the had never been done astrator, that we are accustomed to repudiate CHRIST We might raise he other objections.

the witness of the truth, and if this second baptist minister, in a Dapisi Charle. The rolume of Theodosia could be placed in the only difference between the infant and the tists, what a mighty impetus, through God's believer, which the infant could not do. But blessing, would be given to the truth as it is Christ command was not to laptize professin Josus. Aye, sir, it has made my heart leap ors, but actual believers. The that believeth for joy, as I have scanned its pages and beheld I and is baptized." Such the Church supposed their brought to light and set in order before him to be A such she gave him baptism, me those eternal principles upon which the but she was deceived and imposed upon. He 400 readers. The wrought from book cases will con-Church of Christ stands, and the immutable was not abeliever, and consequently had no right pain 102,000 volumes. The cost of the room will be

ing interest, but it is presented in a clear, It may be said, however, that although forcible and logical manner, that reflects great | was not a believer, yet the Church having once credit upon its author, demonstrating his pa recognized him as one, and treated him accortient research into the great store-house of dingly, is bound to maintain to him the same divine truth. Such a book is greatly needed position. She can not repudiate her own act.

Church of Christ, where alone pure liberty in This is just equivalent to saying, that where Church government is to be found, but it will she has inadvertently gone wrong, she is never of like outrages. - Er. be servicable also to all who read it. in disc, to return and get right. Where she has com busing their minds with regard to what con mitted a blunder the is board forever to be

justify or excuse themselves, repudiate Chris on as a lover of her Lord, and afterwards distianity upon the grounds that christians widely covered that he was still the slave of sin, she differ concerning what the true church is. This was not to retain him, she had received him. book supplies the defenders of the truth with She was not only permitted but commanded 1855 with an average less of 1,000 men in each: a bost of mighty arguments against all such to rectify her mistake, by easting him out, and more than 200,000 soldiers are estimated to have perchjections, and I hope it may obtain a wide delivering him over to Satan, where he became fifty-five was thus one of the bleodiest years in ing much good, both to the believer and the same has a second to rectify her mistake, by casting him out, and more than 500,000 softiest are estimated to have perceived by disease and battle. Eighteen hundred and fifty-five was thus one of the bleodiest years in longed. Now if she must repudiate and distinguished by disease and battle. that he is no believer, must she not also reputiting growing trees, and injecting various colored is diate and disown the act by which he was made quids, for the purpose of making the fine variegaled a member

We argue thus the command to baptize iclievers, and none else, renders null and roid, shained by chemical action the baptism of any other but a believer, and the Church must so regard it from the moment

Let us now state the question in another form. (Jugit a Church to hold any one as a be beized? Certainly not.

right baptism? Certainly she must.

You has me, who was haptized in unbelief, grand right boptism according to the langer up in the Tombs on Teesday. The answer to this one-tion will depend.

sential to right baptism. 1 All Baptist Churches will agree, that it must have been an immersion, for this is expressel in the very word baptize. But every mmersion is not christian baptism. It must he an immersion performed as haptism, in partitly explored in Marion county, Mo. One galavowed obedience to the command of Christ, lerv he been traversed to the extent of two miles, and for the purpose which Christ intended .-But every immersion performed in good faith, in the name of Christ, and intended to be done ed. to the place at an early day. in obedience to his command, is not true christian baptism. If so Tae Ping Wang, the Chinesse rebel Emperor, and his friend who went with streining in it. It also says that tens of thou with him into the river, and immersed them. sands a fish in the stream below the distillery have selves in the name of Christ, after reading the gospel of Matthew, have in that act received true christian baptists. But we think most, if

not all Baptist Churches, will agree 2d. That the baptism sand be perform is out evident, not only to him, but to the or night administrator. That is by one Church. He is now a believer. He desires one whom Christ, who instituted the ordinance. has authorized to admirister it. They may it is enough, you are airmony out in a sent disagree as to whom Christ has authorized, but mone will contend that true and valid baptism n can be confered by an wacuthorized adminis trator We need not for our present purpose The question can only arise, you will ob- coquire who are thus authorized, or was are

We nest so far as our present discussion neerned, suppose that Christ authorized every one, converted or mocouverted, to administer his ordinance, and thus initiate men into his visible kingdom. If so, the veriest infidel in all the land may be a right administrator.

We may suppose that he authorized all one rerfed men, whether in the Church or out of only, while its resumes are expected by the eights. it; and if so, then each new convert, as soon millions. as he is changed, and before he has so much as called himself a christian, is authorized to N. J., fearful d'esing \$6.00 in best, if he kept

To the law and to the testumony. What those who have openly professed before the seed his outs. To the law and to the testimony. What would to be the followers of Christ; and if so, such the Scripture? Have we any precept or world to be the followers of Christ; and if so, then all professors of his religion, whether hap one of the Established or if there he no positive command, nor any liked themselves or unbaptized, may properly Church in English died recently. He was a continuous of the stable charges of th or if there be no positive commond, nor any

ministers can confer good and valid haptism.

say the schism in the Mormon Church has assumed a formidable character. The Gladdenires, or apostates from the faith, as enunciated by Brigham who are authorized; we will all agree that Young and his adherents, have of late wonderfully increased their numbers, and grown so tebellions, that the prophet is forced to environ himself with a immersion, and that administered by an an- and that so bitter are his enemies regainer him, that he is afraid to show himself in public. He has dethorixed administrator. We will all agree, that it is essential to a right baptism, that there serial the Tabernacie.

-RSv. Mr. Kallocu.-We bear that the Tre mout Temple is crowded every Sabbath to hear Mr. Kalloch Descon Converse, who lives at Jesuarea Plain and who is one of the wealthing men con nected with the Raptist denomination, feels it his duty to come in every Sabbath to the Temple Church and thus give his influence in favor of Mr Kalloch. He believes Mr. Kalloch an innocent man, This man was baptized by the authority of mitting men into Christ's kingdom, we must and thinks the fiery trial through which he has gons have been almost constantly occurring under is ministry, and quite a number have been added to the church. We believe he has not exchanged brought one in without their sanction, then, pulpits with any of the Boston ministers, since his as soon as this fact is known to us. we must trial at Cambridge .- Beston Bee. undo the work, and regard it as though it

Arms Etems.

qualified and authorized.

But however we may differ on the question,

should be a properly qualified subject, and no

Baptist will dispute that this subject must be a

believer. But this person whose case we are

considering, was not a believer. We say, there

fore, that he was no more haptized than he

tor had been unscriptural and wrong. In ad-

be governed by Christ's laws; and if in our

ignorance we have disregarded those laws and

would have been if the act or the administra-

COSTA Y DIABOND FORND IN ILLINOIS. -- Due the workmen angaged in boring an artesian well, in week, at a depth of about 110 feet. The diamond is of the size of an ordinary marble, and competent as Baptist. 60 tages. Price to cems. judges say it is worth at least \$2,000. Its lucky finder, a poor, honest Irishman named Michael Shehan, no doubt believe, he "was born to good

in the world, is nearly completed, in the British Museun. It is circular, 140 feet in diameter, and 140 feet in height. The tables will accommodate nearly

-Mory Last. -- A part of Sonora, the whole of Lower California, and the 'permanent right of way across the Tehuanteper isthmus, if not sororeignty over it, may possibly be offered by President Praymontert, in view of a round same ......

Another expansion of territory is contemplated the direction of Panama. The island of Tobago, in the bay of Panama, is to be acquired by tegratation with New Granada. The transfer of the sovereignty of that island to the United States, will no doubt be accepted by our government as sufficient indemnity for the outrage of which we compisin, and also a the security which we demand against the recurrence - The Postmaster General has recently decided

that born fide subscribers to weekly newsmitters can the Word Where any church had received the county in which the paper is published, even if county, provided it is the office at which they There were 73 toutes fought during the year

woods for cabinet-making and other purposes. By using liquids of various chemical properties, at different times were remarkably beautiful results are It is stared that a single hand, to-day.

spin as tapch cetton in Lowell in one hour, as Meeting of the Concord Association, recently J., becomes acquainted with the fact, that it would three thousand Hindoo hands, by whom botton cloth at one time was principally unsurfacared.

tounced in the Examiner of last week that Mrs member whom she knows has never been right- (unninghate had been arrested, for attempting to proluce a rales heir to the Burdell estate. Since If she has such a member, must she not ei- that time. Dr. Catlin, Mrs. Cunninghata's physician. Raptist. I have consequently presented it as ther exclude him or it once see that he has air in detail. Justice Davison has refused to admit Mr. Cunningham to half and the was to be looked

WHIPPING WHITE MEX .-- \ white Han consisted at Petersburg, Va. last week, of the larupon what is, according to the law of Christ, cent of a bog and sentenced to be unprisoned thirty-ne days, and to receive twenty lashes. The Expresisas he took his twenty lashes like a man, sithest a flinch though the blood tellowed the

Cavest Kenneky has lately been discovered and ter. wh a fell of six feet, nas been discovered running though it. I thorough exploration is design-

\_\_\_\_ Ver WHISKY. The Lebanon (Ohio) Star recordable death of four men from drinking which died. To tone of dead fish here been taken out a mill-racibeing literally cheked with them. --- trong Kentuckian, she had started free

L Louisier N. Y. not louis since was relibed at Baffalo d all his mores, and his bargage check he started then to walk the balance of his journey but his shee gate out, and he took his chance to work his tay on a freight train of the Erie Road. Here his he blew off and was lost, and at Hernellstending hierward, on hearty naked, but sery

-A CESS PLACE TO FIND & MAYAL -Three French chaists, after a series of interesting iments, has come to the conclusion that the ocean bolds dissolul two millions of tons of silver. They have also assertained the thet that silver exists in appreciable quantities in wood and blood, as well as -The Nional latellizencer estimates the sur-

plus likely tesecumulate in the National Treasury, by the terminion of the current fiscal year, at the enormous fighes of \$50,000,000. There is now surplus of twity millions, and the expenses of the current fiscal our are estimated at tifty millions -A Naw lattree Bask.-A grocce in Newark,

Or we may suppose that he authorized all

The only authority to baptice any one, is the of underlined professors, to chose certain men Rev. J. S. Howson, of the "Life and Epistles of St. omnand of Christ. His command was to from among themselves and call the command of the state of the complete and the command of the complete and the c of his own Church in regular species, at helivided the sporting species into "Nimrods, ramrods, and

-Mr. John R. Gongh, the well-known temps we lecturer to a sense dated the 22d of March If any then are haptized in unbelief, they Or we may believe that Christ gave the comare baptized not only without authority, but mand to baptize others only to such as had cord says .- The cause in this country is in a deagainst the authority by which alone any bap been themselves baptised. If there is in the pressed state; the Maine law is a dead letter everywhere; more liquor sold than 1 ever knew before

trusty guard of the mithful. The letters state that his house is guarded, night and day, by his friends,

BOOK COLUMN.

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NO BETTER BOOK CAN BE TAKEN

A STORY IN FIVE CHAPTERS. CHAPTER F

"Five kundred invitations I only think Armids and m little with tages new dresses is'nt it too bad?
"When does it take place?

"Ol in-morrow night; and such parties a Mrs. Wanden grees, you cant think; perfectly

splendid. She knows everybody." Then exchanged a presty, prognitized girl t her course, a visitor, one who, though her means were manted, felt disposed to make as much show as her more fortunate relatives. The room man which the lively girl had boun-

ded, helanged to a residence of old inshumed ns. In one corner of the confortable nonk built on purpose for the comfort of the aged, sat the sister of Mr. Calendar, whose white hair and stooping fire hold the age of seventy-two years. A white kerchief was folded placidly over her head, and the shining seedles with which she plied he ole-fashioner industry, gleamed form beneath lands that looked as if they might have even hard work in their day.

"What were you saying darling?" she asked looking up affectionately at her grandaughter. "Speaking of Mrs. Warden's pary," replied the girl in a sone slightly subdued. "Party! what do you do there, shild"

"O! see everybody, have a gand supper plenty of muse and singing; and enjoy one's self generally."

"I thenghi Mrs. Warden was, member the church?" said grad-mother quetly.". "Of course she is, one of our very best," re plied the young lady warmly. "And yet she gives these great parties?"

"Why, of comse she does; that harm Grandmother only nighed quiely, and quietly kait on

CHAPTER II. "Come to my chamber, Milly, and we'll talk it over," whispered Mary Calenser to her cons in, and thither they repaired.

Now con. I must have a new dress, and mails impatiently. "There's my missionary money, but I've already encruched mon that at him. Was he a poet? or what was he?" for that splended crinoline I were last Sunday, ia'nt it a beauty? Now, with shuch a crinci ne, one wents a real handsomedress, you know my bine thibet will do well enough to wear to church, but what shall I war to the party? I hav'nt absolutely anything?

"Why not go to your father? "Not this week, indeed not this month; fo you see my allowance in gons long ago, he is giving in the Foreign Missions and the Bible Socreties, and all those things; dear me, how shall I contrive? I wish the charch didn' expect as neach of me," she exclaimed, pettishly; "I've made my five pounds two, and I dare not take the rest, unless I can make it ap right

your dress, and let the heathen go; will your father knew Pl

CHAPTEL BI

room. How baggard she was! how gaunt! Calender and her cussin entered.

"There Miss Cook, you must go to work and get me a dress done for to-morrow night," shall I do? where go?" mid Mary, throwing the handsome silk into the pale woman's lap.

"Olindeed, Mise Calader, I cannot, indeed," mid the drammaki !, with almost a voice of distress

"But you must-nobody fits me decently but year troubla"

"It me no use to ask use, Mass Calender, I am almost nick now with overwork."

"Then I shall withdray my custom; that's all," replied Mary Calender, lifting the eilk .-The pale lip quivered, and the pale checks no difference between the church and the flushed; "I cant afford to lose your custom, world. Miss Calender, and"-ale paused to call ap conrage if you would be so kind as to pay me for the two last dream, for I really need it I will strain every nerve to get your work done

by to-morrow night." Well. I think I can that is yes, I think I can, smeehow, now be sure and don't disappoint me, that's a good soul," and hurrying through the business of itting, the girls were soon gone.

Sinking down from mem exhaustion, the pale mornes held her aching brow a moment, then exclaimed hitterly, "And she's a church member-a cleak of hypocrity-a cloak of deception. But I remember," the continued, speak ing to herself, "when, a few years ago, she did seem like a Christian-very humble and gentle, add relf-daying ah me! the mit has lost ile serour now."

WEAPTER IT.

covered with florance !" "Oh! that's one of the lending church mem-

fashing, necklass, hulliants—why! I never pel, exhorting and praying for the family. David and William Cook, Baptist ministers. "Well, the fact is, it's well to be consperuous

in almost any way now a days. It shows only Miles Harper, John Liton, John Lane, Jerry ter. What is the use paying five follars for a much humility to dress very plainly, you see and Jacob Cavelry, were the Methodist Minister the privilege of being made a foolof when a of Christ, is all that omnipotence can bestow, —it's very like the humility of the great phi ters that visited the family during Mr. Leman can make just being a fool of himself for and all that a feeble creature can receive. In losspher, was very proud to think he nor's illness, but Fielder was the only minister five cents? If a glass of "Frenchrandy" or could tremple on the rich carpets of a friend. of all the above sent for specially by Mr. Le- genuine "Old Bourbon," contains by a tenth The fact is, people don't pat their religion on nor. All prayed for and exorted the family of a grain of arsenic, an eight d a grain of God hath joined together, no created power can with their dress. I'm sure I don't," replied to put their trust in God, all were cordially strychnine, and not to exceed a fishing's worth take assunder; he betroths thee, and it isthe lady, leading over her own costly appeared. Invited to visit the family as often as they of sugar and alchol, why in the same of com-

other, with cool semann; "but it seems to all preach, both before and after Mr. Lenor died, retailed at a dime a drink? List a downright that the company do and my m with reference at the family residence. Mr. Lenor's family, as swindle—an insufferable outraccupon the sortena I do not think I ever mw righer for an I know are Methodist in sentiment, but he ereign guzzlers of our nation! clathen, or more gay, in any hallroom; and na was a Baptist. He was a professor, believed that Now the practical effect of tiese incaption for hoops, their dimensions exceed helief. Christ had pardened his sins, and his last advertisements will be two-file. If those in-

How foolish you talk! I have it will not children should meet him in the Paradise above. in charging such exhorbitant prices for alcho-individual member prosper, and neglect a pes-

"Oh! I dare my you would find spots on the

"No," said the yeang man, while a shade of sadness stole over his brow, "Int you must remember that I have but lately become a Christian, and the whole scene seems out of place; but." he added, somewhat sorrowfully, "I suppoce by and by I, too, shall lose my enthusiasm, and become as devoted to these things as others are." "O! now you're running into extremes; d

you think we have all lost our religion?" "I should think so," replied the other,, "if I am often to such places; do you know, I can see no difference in them from the gay

amusements I attended befare I became a Christian? Five hundred invitations, a glittering crowd-and there, look out into that room, there dancing going on. Is this the way to save souls? Is it true that we believe them perishing- is it a mockery and delusion, and our whole life a lie?" "How strangely you talk " said his friend

biting her lip, which had grown paler. "Tell me," was the reply, "could you come here the week of your conversation, when God's sualight was steaming upon your heart. and you wished all the time to pray and praise

-could you?" "Perhaps not," faltered his friend, as bus

onscience stood at the portals of her soul. "Come we out from the world, and be we sep erate," exclaimed the young man, in deep sol emn tones. "I see men and women of the world here—and how are we leading them ?-O! my soul! enter not thou into their secret: anto their assembly, O mine henour, be thou ceive of. not united 923

"Whom do you refer to?" heked the lady, in tones that trembeld. "Those Christians whom Christ said- the

alt hath lost its savor; " his voice depended as he added-" and it is thenceforth good for nothing, but to be cast out and trodden under foot of men;' fearful denunciation! I must leave this place-good night."

CHAPTED Y. "Who was that stranger you were talking with ?" asked Mary Calender, moving towards how shalf I get one ?" she asied, biting her a lady acquaintance; "such gloom at throned upon his brow,' that I really dreaded to look

"A Christian," replied the other impressivly "Merer on me! how solemu!" laughed Ma ry; "was he the only Christian here?" "Mary Calender, I fear there are but too few here."

"Why, we are nearly all Church members "Alas! the greater our condemnation." "Why, this man has infected you; you'r s gloomy as he looked; you were gay enough in the first part of the evening."

"Was I? Perhaps I was But, Mary Calender, I've been thinking of the time I was converted-it was when you professed to be. Professed! Mary started; one ray of light hashed over her soul, and darkness followed. What had she done for God, while she had What had she done for trod, white she had ages of his, can, and forty garden and tring garden and garden and conscience, how paltry seemed her life! Even fourth proof, and Liquors such as Cognac either dark or pale, Holland and English Gin. Jamaca and St. Corix Rum. Monongahela, Bourbon. beart-sick as she thought. "I have been living Wines will be instantly produced. It requires longer a virtue, nay, it is a crime. Not to A pale seamstress at in a little ill-lighted half for heaven, half for my own pleasure and no skill, but an addition of good spirits say fifthe world!" The festive groups were changed how stooping! The door opened, and Mary to her. "I have believed," she thought, and there stopped; "God forgive me, I have not white warranted commine, as low as any other

Ah! yes, the salt had lost its savour: th world would have none of it; they laughed Raw Whisham. world would have none of it; they laughed Raw Whiskey may be Pr. F. sage and body and trampled it under their feet as something preparation be made smooth with but a trifling you place the broad seal of your disapprobathat had no merit-it was dead to them. They saw the Christian in crinoline, and rich, expensive robes; they saw the Christian profesyou, and I will give you something extra for sor take unfair advantage of his neighbor; they heard the Christian girl say foolish words and talk only of vanity; they saw he wealthy Christian, instead of doing Christ's bidding to feast the poor, feasting the rich, and outvieing their neighbors in vain show; they saw, in fact,

> Oh! wordly Christian, "if the ealt have lost its savour wherewith shall it be salted?" -solemn words-" it is fit for nothing but to be east out and trodden under foot of men."

(For the Transacre Bantist Mr. Epiron: In the Christian Advocate of tract" to transmute good sky-brewed ran wa-May 21st, I noticed on article over the signa. ter into the most delectable "French bandy. ture of Thomas Nixon, in which there is a Rum, Gin, Port, Madeira, Sherry, Hock Clacharge made against the Baptist of this community of inconsistency in their faith on Bap | quality, in quartities of forty gallons atd uptism. We desire you to copy that article and wards!" publish with this our correction, also the request through your paper that the Advocate do us the justice of publishing our refutation this "nice little business." We only regret of the unjust calumination and falschood made that his generous interest in the welfare of the by Mr. Nixon in his communication. All the persons present on that or about that period are not dead. I will now give the history of to "Keep dark" on the subject of his magical the case as related to me by Mrs. Bell, the "extracts." Why does he not come on like a "What it crowld very encomfortable, isn't oldest child of Rights. She was thirteen years man and tell us precisely how much ral mater. of age. She states that her father was con sugar, alchohol, logwood, alum, rocuss indifined eighteen weeks to his room and bed. Soon cus, arsenic, and strychnine it takes to make after his confinement he sent after Charles "French brandy" in quantities of "sety gal-Fielder, a Baptist Minister, to visit him, "Yes; hat leak at ber jewelry-braclets, up the afflicted with the promise of the Gosalso visited him several times. Thomas Nixon. "I think that is very apparent," said the could. Nixou made several appointments to mon sense should this delectable beverage be

he an irrelizione me the short made to immerse him—in his weak and the drug store. We shall alies all honest tothey all sum very still and uncomfortable feeble condition he deemed it inexpedient that pers hereafter to shop and buy Mark! there's a brother or sister absent from truemed up to the point of his heart was already washed clear by the blood possess at reasonable rates. A dime at the the house of God month after month, and and their waish pressed as if it were of Christ, and that Baptism in his then con- apothecary's will go further than a dollar at the where is this absent member? what is the a side where And, if I am not mustaken, dition could not be administered. Fielder hotel bar. Let then tall of Dr. Dark and get cause of this absence? does any one know?

for publication. Yours, respectfully, D. H. Quin.

Hickman, Pike County, Mississippi.

## TEMPERANCE.

that Strychnine, a deadly poison, was now ex- This reduces suicide to a science. tensively used in this country, in the manufacture of Whiskey, and that the "hog cholera" which of late has carried off thousands of hogs, of very dangerous secrets "The trade" will suf fed on still slops, was owing to their partaking fer "some" if small operators take to making as of this poison used for the purpose of increas- well as retailing. "Otlello's occupation" wil ing the quantity of loquor. At the same time, we stated our conviction, that a large portion "humbug" that has for years filled the pocket of the liquors sold throughout the land under of venders, and emtied both brains and pockthe name of French wines, Brandies, &c., are ets of consamers, will be at last explodedliterally home made articles, being compounds medicated rain water will "decline"-and we of whiskey, eide, sour beer &c., drugged with hope that the thirsty t broats of the nation will various chemical agents, among which are become so thoroughly disgusted with these arsome of the most deadly poisons known, as tificial beverages, one and all, as to come back well as of the most filthy articles we can con-

At the risk of being regarded as fanatical or having our articles unread or unheded, we cannot forbare to call the attention of our readers to the following business advertisements, with some pertinent serio-comical remarks from the editor of the Western Recorder., T. M.

TIO LIQUOR AND COMMISSION MER-L CHANTS. IMPOSTANT INFORMATION! The "New York and Paris Concentrated Liquor Importing Company," having established a depot in Louisville, beg to inform the liquor merchants of Kentucky and Indiana, that their celebrated Extract for making the finest French Brandies; Bourbon, Rye, Mo-nongahela, and other Whiskes; Schiedam Aromatic Schnapps; London Cordial, Old Tom. and other Gins; Jamaca, St. Croix, and other Rums, Port, Madeira, Sherry Malaga, Museat, Hock, Claret, Ginger, Catawaba, and othor Wines; Cordials and French Liquors of every variety can always be obtained in any quantity, put up in bottles, for flavoring forty gallors and upwards, of the finest quality, with full and simple directions for use.

These extracts are prepared from direct

can be fully depended upon for delicacy of fla-Da. DARK. I INGS, TO PRODUCE AT A MOMENTS NOTICE cational interest in its true light. This state EVERT DESIRED LIQUORS -The undersigned has lately made great improvements in this branch of business. The flavorings are put up in pack ages of five, ten, and forty gallons, and requires

chemical analysis of the various liquors, and

ty gallons to each gallon of the respective Fla-

voring.
The best Cognac Oil, green, yellow, and lived by faith; I have lost my blussing what importer charges for the respective quality. Exence of every Liquor, Extract of Cognne, one pound of which produces two hundred

The prince of Flavorings are extremely moderate, and directions in full supplied by DR. LEWIS FECCHTWANGER

The foregoing business-like announcement inice of the grape. Even this pleasant iluare ready with a bottle of their magical 'exret, Catawba, and other wines of the inest

Now we are inclined to give Dr. Dark due credit for enterprise in thus plainly adventising thirsty public did not prove to be still more communicative. Surely Dr. Dark has p right lons or upwards?" All these drugsare com-Now if men will drink such "imported brands, we are in favor of strict econemy a the mat-

thoughts and cares were that his companion and stitutions felicitously termed "hells" persist

minds. The whole of Nixou's story about bon," or young Bourbon-buy enough arsesun," replied the other, with some asperity; "I fainting and substituting sprinkling for bap-imagine you came here to find fault." fainting and substituting sprinkling for bap-tism is false, not a word of it is true. Again, cus, &c to make a quantity of "forty gallons Mr. Lenor never joined nor was a member of or upwards," and thus posson themselves in the the Methodist Society. This statement is con- most approved and scientific style. There will firmed by others of the family. I was myself be various advantages in this course aside from born and raised in less than a mile of him the econemy of the thing. Considering the and never before heard of the story in the Ad- bad effects of dram-drinking upon the health rocate. It is clearly untrue. With what physical and moral, of Louisville topers, we strange infatuation must C. H. Marshall have are suspicions that they have been drinking been possessed with to have published from more arsenic than is ruleable. If they take to his stand so incredulous a story. If true, does making brandy at home, they can of cours it change the Scriptures? Does it make season it to suit themselves. It strikes us that sprinkling baptism? The Society must have an ounce of arsenic ought to last longer than been in a straight, and must yet be in the man that drinks it. At any rate, if a man straight to picture up such unfeasible accounts is determined to poson himself by inches, it is quite proper that he should be able to fix his own rates of dying. By means of Dr. Dark's magical "extracts," and Dr. Feuchtwanger's "flavorings," this can with great facility be ac complished. By mixing his own poison, a man Not long since we gave warning of the fact, can, ad libitum kill himself in one year or ten.

Again, this public amouncement by thes Drs. will put retail liquer sellers in possession be entirely "gone." The French brandy to the neglected vintages that brim and sparkle in the fountains of mother earth.

#### TO THE RAPTIST OF WEST TEN NESSEE.

Mr. Epiron: I called your attention som time since to a circuar sent out by order of Board of Trustees a Centre Hill, stating that West Tennessee hac united with North Mis sissippi and Arkanas in locating a Male Col lege at that point. This statement I called in question, I refer the Board at Centre Hill to the minutes of your Convention and Asso. ciations, and I also comed therefrom your resolutions locating a Male College, (Manison COLLEGE) years before at Spring Creek. I suppose the statement had been inadvently made and needed only to be pointed out to b corrected. I ass unwilling to believe that son Board had intentionally misrepresented rour educational interest relative to a Male College. I supposed that the facts in the case had only to be stated and every correction would be made I have waited patiently until now and discover no inclination to make any correction whatever; nay, the statement s virtually reiterated in a "Catalogue" recent ly issued by the same Board. I am very sorry to see this indisposition to represent your edument ought to be and must be corrected There is no alternative left you but to act and act promptly. Hitherto you have been silest with impunity. It was gotton up after your anniversaries had all passed, and consu mated, published and republished to the world before the next meetings of your Convention speak out in language which cannot be mis understood is rirlually to commit yourselve to that Board. Are you prepared to be thus committed, and stand in such an inconsistent position before the world? If so you have only to remain silent and let your anniversaries pass without taking any action relative to this matter Will you remain silent, or will tion upon so much of that movement as respects West Tennessee by a public and united declaration of your will at your approving

Convention ? I am not attacking the S. B. College. are clip from the advertising columns of the the Baptist of North Mississippi can build up morning daily papers. These are certainly and sastain a good College, let them do it. If the "progressive" notices that have fallen up the College has created its own necessity let der our eye for many a day. Time was when them respond to that necessity But I think wines and brandies and "French liquors of et- it had policy to go abroad and intrude upon ery variety" were supposed, theoretically it the rights of other institutions (without being least, to have some distant relationship to the united) and try to crush the laudable efforts of brethern of other States, and try to rule sion seems destined to disappear. Another them into submission by treating them with "Richmond" is in the field—the "New York silent contempt, in order to make peace at Paris concentrated liquor company." They home-to break up "collisions" and sallay "harsh feelings" in West Tennessee. . . .

MARRIED FOREVER.

"And I will betroth thee unto me forever."-Hones 2 19. How wondrous and varied are the figures which Lous employs'to express the tenderness of his covenant love! My soul! thy Savior-God hish mareied thee! Wouldst thou know the hour of thy betrothment? Go back into the depths of a by-past eternity, before the world was, then and there thine espousals were contracted: "I have loved thee with an everlasting tove." Soon shall the bridal hour arrive, when thine absent Lord shall come to welcome his bride into his royal palace. "The Bridegroom tarrieth;" but see that thou dost not slumber and alrep! Surely there is much all around demanding the girded loins and the burning lamps. "At midnight!"-the hour when he is least expected—the ery may be, hera, a very benevolent sister, indeed; a very which he did once a week or oftener, where paratively inexpensive. We have so doubt shall be heard, "Behold the Bridegroom com he could be comforting, cheering and bnoying that enough of them for a bottle of the "fia. eth!" My soul, has this mystic union been est variety" of Champaigne can be prouved at formed between thee and thy Lord? Canst any apothecary's for not to exceed hif a dime. thou say, in humble assurance of thine affiance to him, "My beloved is mine, and I am his!" If so, great, unspeakably great, are the glories which await thee! Thy dowry, as the bride the prospect of those glorious nuptials, thou needest dread no pang of widowhood. What "forever!"-Faithful Promiser.

"AM I'MY REOTHER'S KEEPER !" Yes, you are your brother's keeper. If you see cril coming on your brother, and do not raise the warning voice, and he errs from the truth, you suffer six on him, and on your soul rests the sin of omission. What! a church or L have som highs of early here this very never recommended such a thing, and by those "full instruction in the az of manufacturing" The church perjures herself! violate a solemn interested the thought never existed in their their favorite liquor smaller it be "old Bour-covenant vow! lives in open dischadience!

Poetry for the Million ! There was a man'te Tanbee band, An pear as Job's grey farbry; Yet, wann he'd anything on hand. He was a real markle.

One suncy cay, no came allwart H. Davion's Assessmen; and exist as wink our Yunkee though for this Pill be the where.

He gave his curpat-hee n jurk-"What men in longer worth"?" Then tenk the commerciar How Tark, And entired on Hinam Darrow,

Hix meaths he traveled in "the West," H. Dayten's bester a selling, and every step he tech. he guessed He saw his profits swalling.

For Bayton's beabs are all the go, and all the second buy them; The trath of this, if you would know You've, only just to try 'om.

There's one Professor Ingraham Writ"Prince of the House of David"—
The man that Son't speak well of it,
Hast be, post hope, depraved. "Hadelon Hamley" is its easte—
A tole intensity thrilling—
The sale on contant, and se greet,
"Tie hard the orders alling.

Another—for religious falk—
"Tie milied the "Heavoniy Taken".
A rich, rare treat—a treasure-book.
Of which all good is spaken And "Merry's Book of Puzzles"-ab

And, treth to est, the older folks

Our Tanker friend, la salting books Another meson barried, and then, his pockets full of rocks Came bean, and theme-get marrie

He hought a farer. He worked awhile, And got It fairty started, and shea, to make snother pile, On saother tramp departed. and then, upon his native group, Me quietly cost anchor. I man of Wil, a men of manse, A farmer, searchant, banker.

And hundreds more may do the same. Come, what's the ere of waitin!? The Sold is large, and fall of cyame... For shances—Galls, on Dayros!! I have sear 200 mea sagaged in selling backs for the an me of them are meking from Ton to Fifteen Handred Poller m year
There is room for at least 500 more to de se well. For
alleliges, with full particulars, address
H. DATION, Particulars,
Aug. S.-tf
Bu. 25. Awa Street, New York.

NANCERS CAN BE CURED. I know this is densed by physicians cenerally. They have treates with the kaife, and it always proves fainl. The most smit tentreass now confuse that the kaife is meety death to the first. The shysician who applies the knife to a cancer is no animted with the engrosses of the disease. They are the tentre of the create and printess specific the certain cure of this cread disease. These reflectes we used with the most superalleded success for the past fear, without THE LOSS OF ONE IN ONE HUNCHEDUCASES. here used with the most superalleled success for the past fear years, without THE LOSS OF ONE INONE HUNERED CASES!

What physician is Tennessee can say this of his treatment of the ferre or measles? Yet Medical Schools dray that see solitary case of Cancer was ever cared! Are they willing to be convinced? I offer the following.

Let my Medical School in the United States and me a patient afficient with what the Faculty of said School shall promounce to be a graxine Cancer and I will promise to care the ever Cancer provided the Faculty of said School will agree to give me a certificate odmitting the cure. I cared duly signed by them and earled with the grant seal of their College, and they shall not be resulted to give like certificate for twelve or electrons annults after the case has been tracifed; or.

The Faculty of any Medical College, or any responsible Faculty as an analysis of the confession cancer. And I will pessive in care interest to confession cancer and I will pessive in care in the simplest forms of disease.

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

v trial.
There are cases which I exceed in the above Challenge:
L. Cancer in the mouth or threat.
When hearted where it cannot be reached by my rea lies.

3. Where the patient is afficted with another disease or a com-lication of diseases. I have had patients sent me in the last tages of consumption. The Cancer was cured, but the Con-umption killed.

sken out.

5. The Cancer shyll met have been of so lone standing as '
are involved some vical part, as in some two or three case

his. I send no medicines out of my office, nor shall I treat at mass is fature except those who put themselves under my po-

mass is fature exceed those who put tarmers once it realment and consent to remain with ed cured or discharged by ma.

REFERENCES

D. Shord, M. D. McLemorravides from Dr. Filland, D. D. Lexington by Warner Smalle, Predictableur, United W. C. Book, Columbus, Viss.

Effect C. C. Book, Columbus, Viss. Pr. Savies, M. D., Chicago, Illinois, Tanner Atheus, Alabama, J. H. Eaton, L. L. D., Nurireenbero, J. R. Graves, Nashville, Ton.

Murfreedays Tran. Sept 6 1866

DOERHAVE'S HOLLAND BITTERS DISPERSIA. DISPERSOR HOUSING THE KIDNEYS LIVER OMPLAINT, WEAKNESS OF ANY KIND, FRYER & AGUE T. WELKNESS OF ACT and a pop i disordered STOMACE OR LIVER:
Discretion Acidity of the Stemach Culick Pains margenism. Acidity of the Stemach Culick Pains tine principles, after the manner of the celebrated stolland tre-sense. Researche. Because of this great success in most of the European States, its introduction into the United States was it rended more concentilly for those of our fatherhald scattered her and there over the face of the mighty country. Meeting wit great success among them. I now offers it is the American publi-hoosing that its truly wooderful medicinal virtues must be achieved.

hnowing that its truly wonderful medicinal virtues must be activated. It is particularly recommended to these persons whose constitutions may have been invaried by the continuous use of arden spirits or other forms of dissipation. Generally instantabeous in effect, it finds its may directly to the seat of life thrilling and antichesing evers nerve, raisining an the droughing spurit, and, it fact, infusing my health and vigor in the system TATTON.

The greet popularity of this delightful Aroma has induced many imitations, which the public shows guard spaints purchase. Beckere's Heliand bitters a fair trial. One bottle will convince you have fulfilled and these instantances.

BET Bold at \$1.00 per battle, or six bottles for \$5.00 by the Sole Proprietors.

BENJAMIN PAGE JR. & CO. Pitaburgh, Pa.
Sold in Nashville by EWING RROTHERS, Wholesale Agent:
Also by L. H. ROSCOE and JOHN J. REECH
EST-Sold by Druggists generally throughout the United State
and United.

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THE PSALMIST—A collection of Hymna adapted to the was of the Charches throughout the land, at prices according to size and binding, from 50 cents to \$5.00.

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WHE VOLKG REAPER—A beautiful Sabbeth School paper will distinct the second seed of the second seeds of the se JAMES S. DICKERSON, Denotitory Agent.

April 12, 32. 500 Arch Street, Philadelph

CHILDREN'S HYMN BOOK.

The Little Casket.

A CHOIGE strile Kynn Book, containing the property of the pear, is to be seen a property of tembers Baptist Publication Business, about the first of tember. It is designed for Sunday School scholars, and colored people as well; and the hymns are arranged will rive of being come litted to memory, and adapted to the seen arranged of the people of ages, and h to be storously on the "blood elements for the fallowing low rates, to ensure " "blood elements for possible. One deline for one hundred copies; twenty-first a possible. One follows for the partial a wattable. Charleston, d. C. Aug 16-41 Depository Agents, Cha-

THIRD VOLUME. Spurgeon's Sermona

FYRE third meter of firments, by Bov. C. W. Sparger
Living will one oppose for pablic pairmones, —
new propared to reserve orders for ... a short, with the
ned record string, which continue to sell with unabated Demands filled in the order in which they are r SMITH & WHILDEN.

Brownsvilla Female Collega THE peri senior will commune, on the His lay mol Study, Terms, &c., sent foul!

WM BHELTON, President TP YOU WISH YOUR NEIGHBORS TO AYER'S

THARTIC PILLS. SUGAR COATED) ARE MADE TO THE BLOOD AND CURE THE SICK PILIDS, FATHERS, MOTHERS, PHYSI-DIAMS, PHILANTHROPISTS, READ THEIR EFFECTS, AND JUDGE OF THEIR VIRTUES.

pon the Crit or leadache, Sick Healache, Faul Stomack. Ecoda cho, Sick Hebsacao, Fani Stamach.

Erresume, Fa. Lavi 1. 1835

J. O. Ayer, Sr., I have been repeatedly cares of the
harische say hely sold have, by a deaso or two of year
arrest so arises from a lovel released, which they
have 12 beans. If they will sure others as they do me, the
in worth knowles. Tourn, with remark.

ED. W PRESLE, Clerk of Steamer Clarica. LIOUS DISORDERS & LIVER COMPLAINTS. LIGUS DISORDERS & LIVER CORPLAINTS.

DEPARTMENT OF INTERNET, Washington, D. C., Zeb.T., Sp.

lit: I have used your pilled any general and in-situation
pe ever since you made them, and cannot beentale to any
ley are the best esthantile we employ. Their requirements on on the liver is quick and decided, consequently they are
on on the liver is quick and decided, consequently they are
on on the liver is quick and decided, consequently they are
on on the liver is quick and decided, consequently the large in
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hat it did not readily yield to them.

Traternelly years.

Phyrician of the Moreon Haspital.

DYSENTERY, RELAY, AND WORMS.

Pogr Office, Hartland, Mich., Hev 18, 1845.

Dr. Ayer: Your Pills are the perfection of vanisties. The have done my wife more good than I can bell you. She has seen sex saw passes away for months. Went off to be dered at great surpress, many, on a better. Ble then commented that great surpress, many may be the supplied of the sex of the surpress of t DYSENTERY, RELAI, AND WORMS.

INDIGESTION AND IMPURITY OF THE BLOOD INDIGESTION AND IMPURITY OF THE BLOOD.

From Rev J PHimes, Paster of Librar three h. Beston.

Dr. Ayer: Ihave used your Pills with extraordinary secon is my frame, and many those I am called to visit in distance. To regule have been of digestion and parily the new Boy hards very heat remedy I have ever known, and I can southinely removed them to my friends.

I on southinely removed them to my friends.

Dear Mr. I on using your Cathartte Pills in my practice, and find themse excellent purguive to cleame the system and parily the fountains of the blood.

LY DEED THE SCHOOL SCHOOL STREET FOR THE TEXT.

ERYSIPELAS, SCROFULA, KING'S EVIL, TE From a Bernarding Merchant of St. Louis, Ptb 4, 46. Prom a newarking mercanni et St. Lentis, Fib 4, 765.

Dr. Ayer: Tour Pills are the paragon of all that is great is medicine. They have cared my little daughter of ulcerous acres upon her hands and feet that had proved incurable for years. Harmother has been long grievously afflicted will blotchen and pimples on her skin and in her hilr. After our child was cred, she also tried your Pills, and they have cired child was cred, she also tried your Pills, and they have cired to the contract of of was cred, she also tried your Pills, and they have cred.

ARA MORGRIDGE.

RHEUMATISM, NEURALGIA, AND GOUT.

RHEUMATISM. NEURALGIA, AND GOUT.

From Rev. Dr. Hawkel, of the M. E. Church.

Proast Both, formanth, Ga., Jan 6, Vid.

House'd Br.: I should be sugrainful for the roller you will had summin a lf I did not re-most up some by you.

sold settled he wy limbs such rought to summainting neural roll settled he wy limbs such to chronic rheumatism. Notwith thanking I had the best physiciams, the disease grew worte an worde, until, by the advise of your excellent agent in Baltimore, Dr. Markenia, I tried your Pills. Their effects were allow, buttomre. By persevering in the use of them I am now anatically web.

more, Dr. Manhenie, I Press your random, but sure. By personning in the use of them I am now allow, but sure. By personning in the use of them I am now askiraly went.

REMAYE CRAMERS, Balon Ecupo, La. Dec E. Mi.

Dr. Ayer: I have bose entirely cured by your Pills of Shen mat's Gost—a sainful disease that had afficted maker search.

VINCENT SLIDBLL. VINCEST BUIDBLL.
For Dropey, Plethors or kindred complaints, requiring a are arrowd, they are an excellent remedy.

Per Contiveness or Constitution, and as a Dinner Pill, they
are acrecable and effectual.

The Spanse source, a natural, Inflammation, and even Decition, Continued Rindmess, have been cired by the attentive action of these Pills in market contain mercury, which, al-liest or the rips in milket contain mercury, which, al-though a walkable remedy in skilful hands, is dangeres to public put, from the sesseful consequences that frequently follow its insuallects are. These contain no mercury or min-veal cabatanes whenever.

DR. J. C. AYER & Co.. Practical and Analytical Chemists, Lowell. Massachusetts.

Wholesaled by
J. C. ATER & Co., Cincianati,
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W. W. ERRET & DENOVILLE, Eathville,
Belline by Su. G. EECOWN, Namville, and all
Hedrine everywhere.

1,000 MEN WANTED IMMEDIATELY!!! PLEASE READ THIS!!

\$25, \$50, \$75, \$100, \$125, \$150 per month WER above some have been and my countantly by my efficient Agenta, in selling THE PRINCE OF THE HOUSE OF DAVID. and other popular works published by us. I have ab-\$25 to \$150 Per Month.

There are many persons out of seminarment. Who had they had the courses to try, sould do well for the and do the public a great favor, by introducing my reallest books. I publish more but

GOOD AND SALEABLE WORKS: Persons out of supleyment, would de welt to Send for my Catalogue :

With terms to Aperts which will be sent, postage paid, on applicat an B DATTON, Publisher, BE Ann Street, Cor., Names, New York may 25, 167 \$300, \$600, \$900, \$1,800, \$1,500, \$1,800,

\$200 Worth of Books to be Given Away!! JUST PUBLISHED. MADELON HAWLEY;

THE JESUIT AND HIS VICTIM A REVELATION OF ROMANISM, by Wa. RALLS RIRESS. This is one of the most thrilling revelations ever published and one that will have an exactnous sale. Our arrangement are man in a will said jumn to supply at least 2,000 COPER. PERWEEK, and we hope thus to be able to meet the demen ."

The book sex takes mearly 250 pages, 12mo., with several fine
Restrations, and selfs at \$1, in cloth full guit back.

5.000 Agents wanted immediately, to engage in the sale of the above Book!! In the sale of the above Book!!

In addition to the meanl enumeries in agents, we shall premat the premis who sells the increet number of cosine of the above work houses the first day of Sphimber. 1882, with a Library of Cos Hundred Volumes of Standard Works, varies at Oos Hundred Bullars.

The person who sain the next largest number, with a Library of Fifty Volumes of Standard Works, valued at Fifty Dolans; and the person selling the third and fourth largest numbers, cash with a bibrary of Twenty-Five Volumes, valued at Twenty-Five Bullars. t Twenty-Pive Bollars.

Here is a rare opportunity for engeging in a business which it was a real with the change of mention a valuable Library. will pay well, with the chance of menting a valuable Library tree of charge.

For trues to Agenta (or a sample copy, if you wish it, in which ill must be enclosed,) address

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need,) nadrens H. DATTUH, Publisher, No 29 Ann Struct, N. Y

TRES endereigned having retired from the Drug and Cheminal cal business, respectfully tenders his thanks to the cities of Nashville, and the public generally, for the very tites of the properties toward apon the late firm of Karnan & Baim and absorfully recommends the members of the one firm the public as gentleman worthy of their sendence and patronage.

JAMES KERKAR.

RAINS & BROWN, AVING purchased the entire interest of James Kernai in the late firm of Kernan & Rains, will assume all the late step and readers a laconomic doe mid firm. They will contain the Farg and Medical Rasiness at the well known than the Rays and Medical Rasiness at the well known than No. 12, Public Square, where wholesale and retail dealers are

Botanico-Medical College.

THE Twelfth saunal Course of Lecture is this well so-tablish at Beformed Medical College will commence on tee Srst MONDAY of Revember next, and continue sixtees weeks. Ample building, well miscate Chemical and Philoso-phical apparatus, as extremive Anate when and Publicated Museum, and the long and maccounty experience of a full Corp to all Praincassan, will improve a Phanton. FACULTY. G. W. Mannet. M. B.-P.

L. D. Briss, tor, H. B.—Preef, of Theory 20. Crussian.
B. P. Civille, M. B.—Preef, of Chescistry and Medical Juris Hron Quis, N. D. Obstetrics and Diseases of Women at Philippen.

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T. C. Gayan, M. 3—Institutes and Practice of Surge

SHELDON, BLAKEMAN & CO. No. 115 Nation St., Non-York,

NATE in prom and will imm in a few days, from mirrari

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TRACT SOCIETY,

Voluntary Self-Supporting Calperteurs !! FWHER following denominational and religious To Weils following denominational and religious remer and improved issues. They will be found in
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The brother or eightr distributing the 6th largest among a show, shall receive a set of all the Treats distributing the second of the treats distributed in three times, beautifully bound in gift, with same, see.

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