

## The Pulpit

Our readers will find in this department, during the present year, a new and interesting series of articles, written by some of the most eminent ministers of the Gospel.

### Victory over Death and the Grave Through Jesus.

BY J. K. PERDUE.

Oh, death, where is thy sting? Oh, grave, where is thy victory? The sting of death is sin, and the strength of the grave is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

When the sinner, amid the roar of cannon and the clang of arms, sees his thoughts on ultimate victory over him, he is inspired with animation and courage. He is content to submit to present inconveniences, privations, and labor, for the sake of future triumph. This triumph he enjoys in anticipation while on the field of battle, expecting to enjoy it in reality when the tolls of his warfare are over. There is an analogy between the soldier's life and the life of the Christian. Indeed, the Christian is represented as a soldier in the army of Immanuel, the Captain of salvation, and is exhorted in his martial capacity to endure hardships as a good soldier of Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

It has the victory over the pole multitudes inhabiting the dark empire. How unnumbered the millions in his custody! How complete his triumph—how perfect his victory! What appalling losses flow through his vast domain! With a voice he summons his whippers to stir up the dead, the feeblest present against the dominion of the grave, and the part of those under that dominion—a fact fully proving the completeness of the grave's triumph. Effectually to humiliate and disgrace the dead, the grave permits crawling worms to devour them. And these worms make no discrimination. They luxuriate in the flesh of the most exalted monarch and in that of the most abject beggar. They distinguish not between the bodies of philosophers and peasants—the rich and the poor, the wise and the ignorant, the bond and the free. They claim as their heritage all that is mortal of man. Alas! Not only has the grave the victory over the dead, but worms have it also. Now, the question arises, can death be deprived of its sting? Can the grave be dispossessed of its occupants? Is there a propriety in the language of the text, O death, where is thy sting? O grave, where is thy victory? This leads us to consider—

II. THAT GOD GIVES HIS PEOPLE THE VICTORY.—But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

As the sting of death is sin, it is manifest that sin is the cause of death. As the strength of the grave is the law, it is manifest that the law is the cause of the grave. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

was to be the mother of Jesus? God, who had been for four thousand years preparing the way for the coming of Christ, never ceased to decree the taxation of his whole empire: Joseph and Mary go to Bethlehem to be enrolled, and there the Savior is born.

His names are significant. He is Emmanuel, God with us. He is Christ, the Messiah, the Anointed. He is Jesus, because he saves. Yes, he is Jesus, Savior. He came to seek and to save.

Whom does he save? Not all. In the sense of sufficiency, and of adaptation, and of free offer, he is the Savior of all; and also in the sense that all men receive important benefits through him, and all who are saved are all saved by him. But efficiently and as to the fact, he is the Savior only of those who believe. True, infants dying in infancy are saved by him, though incapable of believing; but as they need a change of heart, and are "renewed by the Holy Ghost, and so united to Christ, even they should not be excluded from the general statement, that only believers in Christ are saved by Christ, for they do not always remain infants: their song in heaven is the song of the redeemed, and the moment they enter heaven they may know far more than the most intelligent among men here on earth. Jesus saves his people—those who believe; he saves those who were given him by the Father, who were chosen in him before the foundation of the world, who in time are called by his grace, renewed by his Spirit, united to him by faith, clothed with his righteousness, and cleansed and sanctified and fitted for heaven.

From what does he save his people? Not from punishment merely, but from their sins. Sin is a transgression of the law, and it pollutes as well as condemns. Salvation is deliverance from sin, and hence from the curse of the law; it begins here and ends in heaven. Grace is glory in the bud, as glory is grace in the flower, and its full maturity and perfection.

But how does Jesus save? Not by his example merely, nor by his instructions merely, nor yet by the moral influence of his death. He did not simply save as a martyr; martyrs have died in truth, but Jesus expired in agony, exclaiming, "My God! my God! why hast thou forsaken me?" And why all this? Ah! our sins were laid on him; he was made a curse for us; he bore infinite wrath; he died as a sacrifice for us; as the substitute of sinners. His blood was shed for the remission of sins, and it was the blood of a sacrifice—of a lamb without spot. He died to save us, as a satisfaction to divine justice. Thus he saves by his death. He died to save. He laid down his life for the sheep; and each one of his people can say with Paul, "He loved me, and gave himself for me."

Now, reader, remember, 1. You are a sinner. You know it and feel it. 2. You need salvation. You must perish without it. 3. None but Christ can save. There is no other name given. 4. To be saved by Christ you must come to him. 5. Do not come, believe, and be saved. There are encouragements. Christ is for you if you want him. He invites you to come to him, and there is danger in delay. Flee to Christ now.

With ardent real his cause maintain, Who will not let his toil in vain; For while we labor for the Lord, His grace insures a large reward.

Should a converted Polygamist be admitted to baptism and church membership and suffered to retain all his wives? If I reject the decisions and teachings of great men, and take the word of God for my guide on this, as well as other subjects, I cannot answer the above inquiry, in any other way than in the negative. The Church of Christ should not receive a Polygamist into her fellowship, because such an act would be in direct opposition to the principles which God has established, touching marriage and the married life. A Church in Central Africa, or in Burma, or in America, cannot remain innocent and at the same time encourage or fellowship any custom which God has condemned and set aside.

Let the husband render unto the wife his love, as love himself, loved also the wife unto the husband. In the beginning God commanded to people the world with one man and one woman, and in the course of time a great multitude sprang from this pair, and as they increased in numbers they increased in wickedness, until God, on account of their wickedness, destroyed them from the face of the earth, save eight souls.—After the flood God commanded to re-people the world upon his original plan and design—by the dual relation of the sexes. Neah and his wife, Shem and his wife, Ham and his wife, and Japheth and his wife—had all eight souls, four men and four women. In this God condemned Polygamy, and the polygamist (Polygamy and mixed marriages were among the abominations of the antediluvian), and re-established the original law of matrimony, and selected a man who, had but one wife to be the father of the new world. If Polygamy had been agreeable to God's will, and in unison with the regulations and laws of matrimony, he certainly would have selected at least one Polygamist for re-peopleing the world, but instead of this he destroyed every Polygamist from the earth, not suffering one of the tribe from which Polygamy sprung to exist in the world to the present day.

The Church of Christ should not receive a Polygamist into her fellowship, whether in Africa, Burma, or in America, or in any other nation, because the man that has more than one wife is living in adultery; and he is not fit for the Kingdom of God, and if such an individual is not fit for heaven, he is not fit for the Church. No person should be received into the Church, or suffered to remain in it, who is guilty of a crime, or of crimes which would exclude him from heaven.

But is it true that if a man has more than one wife at the same time, he is living in adultery? The Savior, addressing the Pharisees in reference to the laws of marriage, says: "Whoever shall put away his wife, except it be for fornication, and marryeth another, committeth adultery; and whosoever marryeth her which is put away, doth commit adultery."—Matt. xix. 9. If a man puts away his wife for any cause, except fornication, she is still his wife and he is her husband, and will remain so as long as he is her husband, and according to the law of God the man cannot marry another woman, neither can the woman marry another man. They must remain unmarried. 1 Cor. 7. The adultery which is mentioned in the passage of Scripture under consideration does not consist in putting away his wife, and then the wife being put away, but in the man marrying another woman while his wife is living. In having more than one wife at a time.—Then, if a man unites in marriage with a woman, and afterwards marries another woman, he is an adulterer, whether he puts away the first or retains her. The laws and customs of nations, and the decisions of men cannot make it otherwise.

The Church should not recognize and encourage Polygamy by receiving a polygamist into her fellowship, because it is a provision for the lust and desires of the flesh, and it is forbidden in the word of God; for it is written, "Make no provision for the flesh, to fulfill the lusts thereof." Rom. xiii. 14. If it is wrong to make such provisions, then it is evidently wrong for a Church to encourage any one in such a sin by receiving him into the Church.

Lust and desires of the flesh is the very foundation of Polygamy. It is not the fulfilling any law touching matrimony, and there is no necessity for it, and never was. God declared in the beginning, and after the flood, by his acts, that there was no necessity for a man to have a plurality of wives, and I am sure there never will be a time when it will cease to be the legitimate fruit of the lust of the flesh.

Polygamy is not of God, but of man—an institution of man. It originated in the mind of Lamech, a murderer and the descendant of Cain, a murderer, and one of the most corrupt families that ever lived on the earth. We are taught by the pen of inspiration that the fountain is corrupt the stream will be corrupt also. God esteemed Polygamy as such when he destroyed the polygamists by the waters of the flood, not leaving one to represent Lamech and his pernicious institution.

The Church cannot receive an individual into her fellowship while he is yielding obedience to an institution of man, which God has condemned. It is not as scriptural, and as great a display of common sense to receive an idolator into the Church, and suffer him to retain his idols and idol worship, as it is to receive a polygamist into the Church and suffer him to retain his wives? The idolator has set aside the law of God that teaches him to worship the one true and living God—the polygamist has set aside the law of God that teaches him to have but one wife at the same time. Why, then, receive the polygamist and reject the idolator? If the Church in Central Africa should receive a polygamist and suffer him to retain all his wives, to be consistent she must receive the worshiper of idols and suffer him to retain his idols, and idol worship.

Polygamy conflicts with the immutable principles of right. It is true that R. Fuller has asserted in one of his letters to Wayland, that the reverse of this is true, but as he has not adduced any proof in support of his sentiment, I feel under no obligation, nor have I any inclination to adopt his or any other man's sentiment, or sentiments, which have no proof to sustain them. Speaking of Polygamy and divorce he says: "They do not conflict with the immutable principles of right and wrong, but only with the relations designed at first by God to exist between the sexes." If we admit

the argument, the conclusion necessarily follows, that it is not a sin for a man to set aside and nullify the designs of God. The established principles, and the purposes or designs of God are immutable, and are founded in truth and righteousness. They could not be otherwise, and emanate from God who is perfect and unchangeable. It is written in the Scriptures: "The counsel of the Lord standeth forever, the thoughts of his heart to all generations." Ps. xxxiii. 11. "I esteem all thy precepts concerning all things to be right." Ps. cxix. 128. "The ways of the Lord are right, and the just shall walk in them." Hosea xiv. 9.

Here we are taught that the counsel and the thoughts of God are immutable, and that all his precepts, concerning all things, are right. Then the principle or law which God established in the beginning, that a man should have but one wife at a time, is right, and if right, a violation of it is a sin. Polygamy violates the original law of God, and sets up another law in opposition to it, for the government of marriage and the married life—a law that originated in the corrupt imaginations of man, declaring that instead of one wife, as God has established, a man may have a plurality of wives.

Strict obedience to the precepts of God gives peace, and health, and long life, and understanding. "Let thy heart keep my commandments, far length of days, and long life, and peace shall they add to thee." Pr. iii. 1, 2. "For they are life unto those that find them, and health to all their flesh." Pr. iv. 22.

While the principles which God has established are building up the obedient, physically, mentally, and spiritually, for they being the promise of the life that now is and of that which is to come, and filling the soul with noble and glorious sentiments, polygamy is destroying its devotees physically, mentally, and spiritually, and fills the mind with degraded and vicious sentiments, and thus disqualifies him for the service of God. He cannot grow in grace and in the knowledge of the Lord Jesus Christ.

It is a fact which I suppose no physiologist will call in question, nor any other man that has considered the subject in its true light, that an unrestrained sexual indulgence, as is the case with the polygamist with his three, five, or ten wives, will very soon undermine and destroy the health, and paralyze the energies of the man, and produce imbecility of mind, and his days, like the days of the wicked, will be shortened. Instead of health, and energy of body and mind, and an elevated character, we have stupidity and ignorance yielding obedience to carnal appetites; and the unavoidable result is, a race of feeble, inefficient, and ignorant beings, governed by selfish motives. It cannot be otherwise when polygamy is adopted and practiced.

Polygamy leads to the degradation of the female sex, and the neglect of children. Where this institution is adopted the females are regarded as mere servants, and are treated as such. This conflicts with the word of God in reference to the duties of the husband to his wife, and the duties of parents to train their children in the nurture and admonition of the Lord.

It is urged that polygamy does not conflict with the will of God, because many of the good and great men of old had many wives; and when the Spirit of God records the history of these men, he utters not a word of condemnation against them for their acts. If this is proof that polygamy is right, then according to the same process of reasoning, incest and drunkenness are right. After Lot fled from the ruins of Sodom, and took up his abode in the mountains, with his two daughters, he became drunk and committed incest, and when the pen of inspiration gives the history of Lot and his acts, it does not condemn him for these crimes. Peter speaks of Lot in the highest terms, calling him a righteous man, (2 Pet. ii. 7.) without any condemnation of him for his drunkenness and incest.

In the history of Judah, one of the sons of Jacob, we learn, committed incest with Tamar, his daughter-in-law, (Gen. xxxviii) but the Spirit of God in recording this history says nothing in condemnation of Judah's acts. But because the Spirit of God in giving a faithful history of Lot and of Judah, is no proof that such crimes are right; and because the Spirit of God, in giving a faithful history of David, and Solomon and others, did not condemn them for having a plurality of wives, is no proof that polygamy is right. It must be a very weak cause that requires such proof to sustain it.

Of the proceedings of the 15th annual Session of the Ministers and Deacons' Meeting of the Baptist Association, which was held with the Church at Pleasant Hill, Robertson County, Tennessee, commencing Friday before the 5th Lord's day in May, 1858.

The following Ministers and Deacons were present, viz: Ministers, O. H. Morrow, Thos. West, J. M. Bennett, Jno. Mallory, M. W. Holland, W. H. Davis, W. S. Baldry, W. D. Baldwin, Jas. Lamb, W. W. Gardner, G. W. Featherston, J. J. Bisher, L. J. Crutcher, Robt. Williams, Deacons S. Borthink, D. Borthink, Thos. Manning, W. A. Willis, G. B. Babb, W. Jones, W. Berry, J. M. Hampton.

Elder Jas. Lamb preached the introductory sermon, after which the assembling was organized by electing Elder O. H. Morrow, Moderator, and N. B. Whitfield, Secretary.

Elder Steele and George accepted invitations to seats. Elder Lamb's sermon was criticised by Elds. Williams, Gardner, Bennett, Holland, Crutcher, Mallory, George, Steele, and Morrow, and upon motion the sermon and criticisms were passed.

The Moderator appointed the following committees, viz: On divine service, Elder Featherston, Dea. W. Jones, and Bro. J. Wear. On Themes, Elds. Williams, Bennett, Baldry, and Baldwin. On Delinquencies, Elds. Butler, Crutcher, and Gardner.

Elder Williams read an essay upon the subject, "Cause of, and remedy for the prevailing ministerial destitution," which was briefly discussed by Elds. Lamb, Gardner, Crutcher and Bennett, and passed. Upon motion Elder W. was requested to furnish a copy of his essay for publication in the Western Recorder and Tennessee Baptist.

The Committee on divine service reported Elder Crutcher to preach to-morrow, 11 o'clock A. M. Adjourned to 9 o'clock A. M. to-morrow.

SATURDAY, 9 o'clock, A. M. During the morning exercises Elds. F. C. Plaster, L. M. Horn, Thos. Montgomery, and John Selph arrived and took seats, also Dea. E. Arnold. Eld. Bennett read an essay upon "The obstacles to the success of the gospel," the subject of which was discussed by Elds. Gardner, Williams, Lamb, Crutcher, Babb, and Morrow, and passed. Elder B. was requested by a vote of the meeting to have his essay published in the Western Recorder and Tennessee Baptist. The sermon was read to meet the ordinary duty of the parish. But the character of that performance was not an ordinary one. Those present felt its power. A repetition was called for again and again. It was printed. It ran through repeated editions. It reached England. In the University of St. Andrews, in Scotland, it was received with enthusiasm. In that school were many young men interested in sending the gospel to the heathen. One copy was obtained. It was read aloud to the classes. It was loaned and borrowed till it was lacinated into fragments. Among those young men to whom that sermon was read were Urquhart and Adam Duff, and in their subsequent lives that sermon was repeated. And to-day there is no single work that is so eloquent an exposition of its title—"The Moral Dignity of the Missionary Enterprise." If all the other works of Dr. Wayland should perish, this alone would hand his name down to coming generations.

et sympathies of the people. Voted the thanks of this body to the members of Pleasant Hill Church, and citizens of this vicinity for their kind hospitality. By order, etc. N. B. Whitfield, Secretary.

WEeping FOR THE DEAD. Weep ye not for the dead, neither lament them; for they sleep, and their souls are at rest. Weep not for him that dieth—For he sleeps and is at rest; And the couch whereon he lieth Is the green earth's richest breast; But weep for him who plucketh On a far land's hateful shore, Who wearily doth sigh, When ye see his face no more!

Weep not for him that dieth, For friends are round his bed, And many a young lip sigheth When they name the early dead; But weep for him that liveth Where none will know or care, When the green his dust best giveth Is the last sigh of despair.

Weep not for him that dieth, And the word from which is flesh, Is a world of misery; But weep for him that weareth The captive's galling chain: To the agony he breatheth Death were but little pain.

Weep not for him that dieth, For he has ceased from tears, And a voice to his faithful, Which he hath not heard for years; But weep for him who weepsch On that cold land's cruel shore—Blest, blest is he that sleepeth— Weep for the dead no more! —Hos. Mrs. Norton.

Dr. Wayland's Discomfite. The New York Times has the following reference to the memorial sermon on the missionary enterprise: The famed sermon of the Rev. Dr. F. Wayland, on the "Moral Dignity of the Missionary Enterprise," was originally preached by him when he was settled as pastor over the First Baptist Church in the city of Boston. The church then worshipped in the plain wooden building in Salem street, the same house that the Rev. Dr. Stillman preached in so long and with such success. At that time the character and position of the missionary cause had not that firm hold on the public mind that it now has—the season was warm—the time of delivery was in the evening—the audience was small. The sermon was commended to meet the ordinary duty of the parish. But the character of that performance was not an ordinary one. Those present felt its power. A repetition was called for again and again. It was printed. It ran through repeated editions. It reached England. In the University of St. Andrews, in Scotland, it was received with enthusiasm. In that school were many young men interested in sending the gospel to the heathen. One copy was obtained. It was read aloud to the classes. It was loaned and borrowed till it was lacinated into fragments. Among those young men to whom that sermon was read were Urquhart and Adam Duff, and in their subsequent lives that sermon was repeated. And to-day there is no single work that is so eloquent an exposition of its title—"The Moral Dignity of the Missionary Enterprise." If all the other works of Dr. Wayland should perish, this alone would hand his name down to coming generations.

"MORE HASTE LESS SPEED."—Rev. Dr. Dewey recently delivered a lecture in Baltimore, on "Slowness as a Law of Progress," in which he said some very just things. One of these was a fair hit at the impatience of delay, so common in our day, as manifested in the popular process of education: "He said the same speed was exhibited by children in the schools, and they were pressed beyond reason. It has become a rivalry between teachers, which could instruct the children the most rapidly, and they were 'put through' (that was the term) Virgil and Euclid; but he doubted if either Virgil or Euclid was put through them."

To say that he "doubted" was a very modest way of expressing the truth. Every one who has given attention to the object knows that, in this country, the cases of thorough learning are rare exceptions, while shallow learning and smattering are the general rule. The main point with teacher and pupils is to get on—no matter how, but only to get on. Even when the teacher is aware of the value of delay, not only as securing accuracy, but even as the best means to speed in the end, he is overruled by the urgency of adulated parents, who cannot see why their children should not be "put through" as many books as those of their neighbors are.—Christian Intelligencer.

A NEST OF Vipers.—When you hear any one use profane language, you will not wring him if you conclude that this is only one of the nest of vipers which he carries in his heart; and although this is the only case that now lives, yet each in his turn is master of the poor wretch who is giving his life-blood to feed them.



South-Western Publishing House. BOOKS NOT ON COMMISSION—OUR REVIEWS...

VALUABLE TRACTS JUST ISSUED. THE BAPTIST CHURCH...

NEW BOOKS FOR MINISTERS. BIBLICAL COMMENTARY ON THE NEW TESTAMENT...

THE HOLY FLOCK. By J. W. Alexander, D.D. Heinous Conversation. By the Rev. Rufus W. Clark, D.D.

ACKNOWLEDGMENT OF PAYMENTS. The following are subscribers who have paid to the 15th of June, 1897...

TO THE HOLDERS OF EXCHANGE BANK NOTES. The following are subscribers who have paid to the 15th of June, 1897...

TEACHERS AND LECTURERS. The following are subscribers who have paid to the 15th of June, 1897...

A MONTHLY MAGAZINE FOR THE PEOPLE. The following are subscribers who have paid to the 15th of June, 1897...

THE BOARD OF TRUSTEES OF OLD TENNESSEE BAPTIST CHURCH. The following are subscribers who have paid to the 15th of June, 1897...

DISPENSIA, HEADACHE, AND INDIGESTION. The following are subscribers who have paid to the 15th of June, 1897...

R. M. THRASHER & A. L. HAY. The following are subscribers who have paid to the 15th of June, 1897...

ROBERTSON, BROWN & CO. The following are subscribers who have paid to the 15th of June, 1897...

LOOKOUT MOUNTAIN. On a recent visit to Lookout Mountain, we took occasion to pass around to see what the prospects were for the accommodation of the pleasure-seeking portion of our Southern folk...

LOOKOUT HOTEL. owned and kept by Messrs. Mitchell & Co. (who are by the way gentlemen that we can recommend without hesitation as deserving the favors and patronage of the pleasure-seeking).

LOOKOUT HOTEL. owned and kept by Messrs. Mitchell & Co. (who are by the way gentlemen that we can recommend without hesitation as deserving the favors and patronage of the pleasure-seeking).

LOOKOUT HOTEL. owned and kept by Messrs. Mitchell & Co. (who are by the way gentlemen that we can recommend without hesitation as deserving the favors and patronage of the pleasure-seeking).

News from the Field. AND WORDS FROM FRIENDS. (The contents of the letter printed, unless stated otherwise.)

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Shelbyville. A Misionary Baptist. The Little Iron Wheel. By J. E. Owen. The Faithful Center. By N. S. Crowder.

Family

Dear Theo.—You doubtless remember, that during our last interview I gave to you my opinion that your Ten Days' Travel had been a success...

This could be done and would sometimes perhaps be necessary, especially if the Association should appropriate more funds than could be supplied at the time...

It is a fact that the public mind is becoming more and more enlightened, and that the people are beginning to see the error of their ways...

It is a fact that the public mind is becoming more and more enlightened, and that the people are beginning to see the error of their ways...

It is a fact that the public mind is becoming more and more enlightened, and that the people are beginning to see the error of their ways...

It is a fact that the public mind is becoming more and more enlightened, and that the people are beginning to see the error of their ways...

Obituaries

Mrs. Sally Walker. Departed this life on the 20th of December, 1857, at the residence of her husband, Elder G. Walker...

Mrs. Harriet Hampton. Departed this life, Saturday morning April 17th, 1858, in Floyd County, Ga. Mrs. Harriet Hampton, consort of David Hampton, Esq., in the 40th year of her age...

Elder James W. Carter. Departed this life at his residence in Dyer County, Tenn., March 15th, 1858, Elder J. W. Carter. He was born Feb. 6, 1817; was married to Ann Jane Hart, July 6, 1836...

DEATH OF A RATTLESNAKE CURED IN FIVE MINUTES BY THE PAIN KILLER—READ THE FOLLOWING: St. Louis, Mo., August 25th, 1851. Messrs. Perry Davis & Son.—A merchant of Louisville, in this State, writes me that he was cured of a rattlesnake bite by your Pain Killer...

Francisco, Modeler of Fashion, Hats, Caps, and Ladies' Furs. No. 23 PUBLIC SQUARE, NASHVILLE, TENN. THE NEW STYLE FOR SPRING 1858. WE invite to-day our Spring Style Molesters Hat. FRANCISCO, Fashionable Tailor.

J. B. CRAIGHEAD, DEALER IN HARDWARE AND CUTLERY, NO. 23 PUBLIC SQUARE, NASHVILLE, TENN. To enable us to sell goods at the lowest prices, we have secured the services of a first-class mechanic...

J. T. MARTIN & CO., WHOLESALE GROCERS, (NO LIQUORS), CORNER BROAD AND MARKET STS., NASHVILLE, TENN. KENTUCKY BAPTIST BOOK CONCERN.—GEO. W. BARNETT & CO., Publishers, No. 101 N. 2nd St., Louisville, Ky.

P. W. MAXEY & CO., Dealers in TIN & PLANK, ROCK, COPPER, BRASS, IRON, LEAD, STEEL, AND ALL KINDS OF BUILDING MATERIALS. No. 101 N. 2nd St., Louisville, Ky.

Obituaries

Mrs. Sally Walker. Departed this life on the 20th of December, 1857, at the residence of her husband, Elder G. Walker...

Mrs. Harriet Hampton. Departed this life, Saturday morning April 17th, 1858, in Floyd County, Ga. Mrs. Harriet Hampton, consort of David Hampton, Esq., in the 40th year of her age...

Elder James W. Carter. Departed this life at his residence in Dyer County, Tenn., March 15th, 1858, Elder J. W. Carter. He was born Feb. 6, 1817; was married to Ann Jane Hart, July 6, 1836...

DEATH OF A RATTLESNAKE CURED IN FIVE MINUTES BY THE PAIN KILLER—READ THE FOLLOWING: St. Louis, Mo., August 25th, 1851. Messrs. Perry Davis & Son.—A merchant of Louisville, in this State, writes me that he was cured of a rattlesnake bite by your Pain Killer...

Francisco, Modeler of Fashion, Hats, Caps, and Ladies' Furs. No. 23 PUBLIC SQUARE, NASHVILLE, TENN. THE NEW STYLE FOR SPRING 1858. WE invite to-day our Spring Style Molesters Hat. FRANCISCO, Fashionable Tailor.

J. B. CRAIGHEAD, DEALER IN HARDWARE AND CUTLERY, NO. 23 PUBLIC SQUARE, NASHVILLE, TENN. To enable us to sell goods at the lowest prices, we have secured the services of a first-class mechanic...

J. T. MARTIN & CO., WHOLESALE GROCERS, (NO LIQUORS), CORNER BROAD AND MARKET STS., NASHVILLE, TENN. KENTUCKY BAPTIST BOOK CONCERN.—GEO. W. BARNETT & CO., Publishers, No. 101 N. 2nd St., Louisville, Ky.

P. W. MAXEY & CO., Dealers in TIN & PLANK, ROCK, COPPER, BRASS, IRON, LEAD, STEEL, AND ALL KINDS OF BUILDING MATERIALS. No. 101 N. 2nd St., Louisville, Ky.

THE NEW OWEN'S HOUSE—Formerly the residence of the late Gen. Owen, and now the residence of the late Gen. Owen's son, is situated on the corner of Second and Second Streets, Nashville, Tenn. It is a large and comfortable dwelling, and is now for sale by the late Gen. Owen's son...

DOEBHAEVE'S HOLLAND BITTERS. NOTICE.—Wherever you see this Bitters, it is a sign that you are in a healthy state of mind and body. It is a powerful medicine, and is now for sale by the late Gen. Owen's son...