

TERMS—\$2 00 per annum, in advance, in all cases.

No names of new subscribers will be received, unless accompanied by the money.

All letters on business, or intended for publication, should be addressed "Tennessee Baptist," Nashville, Tenn., post paid.

No letters taken from the Post Office, unless the Postman has been pre-paid.

Persons sending us the subscription price of five new subscribers, shall receive the sixth copy gratis for one year.

Persons desiring their paper to be transferred from one Post office to another, should invariably give the name of the old office. It is an important duty to be informed of the old Post-office address as the new, to avoid mistakes.

Back Numbers current in the States where issued, will be taken at par.

Advertisements will be taken at a limited extent that are not incongruous with a religious paper.

Advertisements for Schools are charged for like any other.

That the Tennessee Baptist over the Lexington, Tenn. and Depository of the Southern Baptist Convention, on Union Street, two doors from the Bank of Tennessee.

These Lexington Certificates Once More.

We have concluded to publish our last copy delivered in the Lexington Debates, simply so much certifying has transpired, touching one point embraced in it.

It is nearly over and passed as we delivered it, having been written out before delivery.

It was put into the compositor's hands a few days after the debate, to be published at the request of Mr. Collier. We left, however, immediately for the Memphis debate, and it was delivered until our return, which was not until the 1st of November.

While we thought it would fail to interest, as long time having elapsed.

Since the appearance of the forty-two copies, (three copies from this day will be omitted hence,) we have examined it from a man of deferred articles for examination touching Mr. C.'s denunciation of the immersion of Christ. Mark, we do not bring this forward to bear upon Mr. C.,—it has not done making the admission.

—or do we yet think he can be induced to deny it, but we produce it to offset these famous certifiers. These who were present during that discussion know that Mr. C. did make the admission we charge upon him, and those who were present the last day heard us charge the admission upon Mr. C. in our speeches, at the close of the debate, when the crowded audience was in the act of departing, calling upon the ladies to witness that Mr. C. had made the admission, a thing those testifiers know to be false, if they were present during the last discussion. To satisfy ourselves, we do not know the certifiers, personally, (save it may be a passing introduction to some few,) we do hereby call upon Mr. Jesse Taylor and E. W. Henry, to answer these questions: Were you, at any one time, present at the Lexington debate during all of the last days discussion? Did you, or did you not, hear us charge the admission upon Mr. C. in our speech preceding our charge upon him? Did you, or did you not, charge the admission upon Mr. C. before we concluded our speech—and in the body of the speech? Will these gentlemen favor us with a reply?

The public must form its own opinion of these certifiers—we will express all who were not there, all the time, and heard the whole debate. That the speech we give upon our outside, is, in substance, in its every sentiment, and almost every word, our veritable closing speech, we are willing to be qualified before any court.

Most Certainly So, Dr. E.

Dr. Elliott of the Western Christian, i. e. Methodist, Advocates, in addressing his readers says:

"It will be expected, however, on all hands, that both we and our correspondents will sustain both the doctrines, discipline, and usage of the Methodist Episcopal Church." We must not, as a matter of conscience, email those in our editorial course. Nay, we are bound to defend them from the assaults of others. Much less can we allow correspondents to attack our church in its own organ. Those who purpose to do this can not have the use of our columns; to aid them. This paper is not for the defense of the church, and not for its subversion, or even its injury.

It is certainly expected of him, by his readers who put him in the editors chair, that he will sustain the doctrine, discipline, or usage of Methodism, he is bound, he says to defend them, at all hazards, every point, great and small, as he will be disgraced and ruined. He is in the hand of a ferocious master, the Bishop.

Did we not show this to be the case a few weeks since, and now here is an honest fellow, who, in making his bow, awkwardly confesses the truth.

We are glad it was the rule doubtless imposed upon him by his masters, that they were to allow no articles to appear in the paper from Methodists or others, that would mention the propriety of or would justify any usage or practice of the church. Such a thing as freedom of the press is not known in Methodism. Free investigation is as abhorred by the clerical despots that rule Methodism as by the Pontiff at Rome.

Read the above. No Methodist in all Methodism can be allowed to publish an article in the paper unless he writes to defend Methodism, unless he agrees with the editor. Here is the Popery of Protestantism with its mask off! Look at it! Where is the liberty of discussion and expression?

Let Methodists read the burning language of the late Bishop Doane, in his Declaration of Rights, when he has his eyes on the fettered, censored press in the sole hands of the clergy, calling upon the people to support it, but refusing them the privilege of freely speaking their thoughts or discussing the polity of their society or the conduct of their rulers. Read it!

"ART. XVI. Any government that does not allow the people to meet, deliberate, and decide upon matters that concern the masses, is evidently oppressive. For those who are not the representatives of the people, to make laws for them, and then to deny them the freedom of candid inquiry and honest animadversion, is a measure as irrational as it is unjust. The maxim which assumes that the ministry have a right to rule and dictate exclusively, in the great concerns of religion, is the fruitful source of implicit faith, which tame and without inquiry receives instruction at the hands of men, as authoritative and final—implicitly receiving 'for doctrines the commandments of men, and perverting the commandments of God.'" When the ministry judge and determine for the people, without their legitimate concurrence, as matters of right, casuistry becomes a question of policy, instead of resulting from conscience and principle. A government which assumes to govern the right to inquire, remonstrate, and demand without justice—which from its structure and operation is calculated to darken the understanding and mislead the judgment—and thus compel obedience to its measures, in the great interests of right and justice, is essentially unjust, and ought not to be submitted to.

"ART. XVII. Whenever the members of a church resign the right of suffrage, and of discussing freely and fearlessly the conduct of their rulers, whether it be done by direct secession, or indirectly by attaching themselves to, and continuing within the pale of a church, where such a system of policy obtains, they renounce to a fearful extent one of the first principles of the Protestant religion, and bring dishonor upon its name. Whenever spiritual rulers attempt to check a perfectly free communication of thoughts and feelings among the people,—when the lips and pens of the laity are interdicted, without their oversight and license;—when they attempt to repress honest convictions and free inquiry;—when their disapprobation is shown to all who do not support them, and their displeasure incurred by the diffusion of intelligence among the people, not calculated to increase their power and reputation; then it becomes the duty of the people to decline their oversight, as men unworthy to rule the church of God. The rock on which the church has split for ages, is that the sovereign power to regulate all ecclesiastical matters (not decided by the Scriptures, and which of right belongs to a Christian community, as such) has, by a most mischievous and unscriptural policy, misnamed expediency, been transferred to the hands of a few ministers, who have been, in part, the patricians of the church."

If this is nature, if Methodist editors are allowed to let their readers see both sides—and if Mr. McF. and the Methodist Conference still endorses Mr. Chapman, let him at least admit the Memphis debate to appear in the columns of his paper, according to the written agreement between the committee that it should. Let the world take notice if it does!

Pass it round, "The Liberty and freedom of the Conference press. The Bishop's press."

UNION UNIVERSITY.

The Annual Examination of this school commenced upon the 6th, and continued until the 15th, when the regular commencement exercises took place in the Baptist church.

We were present and examined several classes: in Greek and Latin, and one in Mathematics, and can testify to the proficiency of the students. So far as we witnessed the examination, the classes would challenge equal honor with those of the same grade in any College, east or west.

No College was ever more fortunate in its Professors than our University. They are all popular and fill their several chairs with marked ability, and what is best of all, they are laborious teachers—working.

Whole number of students this year 169.

There were four graduated, Bachelor, Selah, Cooper, Harris and Williams, and what is remarkable, they are now all annually free speakers. Judging from them, we should decide that Education received great attention in the Societies.

Fine critical powers are indispensable in this age to succeed at the Bar or in the Pulpit. The tragedy and stiffness of the north can chill and stagnate the warm blood of the South. It is too metaphysical, without soul or passion. We are strongly opposed to reading our young ministers to the North to study Theology.

Two of the graduates are licentiate, and we shall expect to hear from them in a few years. They would do honor to-day to any pulpit in the South.

The two literary societies opened their elegant rooms on Thursday night, and gave to the graduates a most splendid supper, at which, there were present not far short of six hundred persons. It was a most orderly, nicely arranged, and happily conducted affair. Not a thing transpired that could cause a regret.

The action at the annual meeting of the Board of Trustees was a meeting of great interest, and plans were adopted, which if energetically carried forward, and are warmly approved by our denomination will render Union University many fold more

efficient as an instrumentality for education and especially ministerial, teaching both literary and Theological, and thus to meet the great want of our denomination. The Trustees are temporarily embarrassed for means to meet the salaries of the Professors, owing to two circumstances: 1. It is found that at least three-fourths of the endowment fund is made up of scholarships of \$500, which entitle the holder to receive it off back in tuition. A large number of students now in the University are bond scholars, and often three or four are exhausting the same bond. Until these scholarships are exhausted, the tuition fees will be but limited. 2. The endowment fund is but partially collected, owing to the severity of the times the last three years, and the reluctance of subscribers to liquidate, and the Trustees cannot avail themselves of the interest with which to pay salaries.

3. One other feature, and it is a most soul cheering one, at least one-eighth of all students are preparing for the ministry, and their tuition is gratis. Thus we see that nearly seven-eighths of the students are yearly little or no fees to meet the salaries of the Professors, we may say in fact no fees, since to support them the Board has been compelled to borrow of the endowment fund, the bonds collected on these scholarships to be repaid out of tuition when these scholarships shall have been exhausted. A course pursued by Cumberland University at Lebanon, and other similarly endowed schools.

The large number of young ministers receiving gratuitous instruction is at present a great grat upon the resources of the University. We do not say this because we would wish one less, so we are, we trust, profoundly grateful to God to see this number, (about twenty,) and we hope the number will shortly be doubled, and the trustees look to the prospect of this meeting to double the present number of beneficiaries. But we do say it to show our denunciation that the present endowment fund must be materially increased, to meet the expenses of ministerial education. Two plans presented.

1. By direct subscription to the amount of \$20,000, the interest of which will sustain forty beneficiaries.

2. Or to secure the relinquishment of forty scholarships in favor of beneficiaries. The latter course prevailed, and was embraced in the report. This will be equivalent to \$1200 per annum, which will be amply sufficient, and be a relief to the University to this amount.

It was also passed by the Board to create, and as soon as possible, endow a Chair of Systematic Theology and Ecclesiastical History, to be connected with the University. Also, to secure large Theological and Historical Libraries. Provisions will be made to supply the instruction pertaining to the other Theological chairs, so that a complete course of Theological training can be enjoyed at Union University in connection with the literary course, and the beneficiary can graduate in both departments at the same time.

This may be looked upon as a Reformation, and a very important one it is, and one most devoutly to be wished. The churches cannot wait, so great is the want of ministers, until their beneficiaries have spent the time now required to complete a literary and Theological education: say one year in the preparatory, four in the literary course, and three at a Theological school, in all eight years. The plan adopted by the Board shortens this time three years, and sends the beneficiary forth better prepared for active life and his high vocation than the old plan. The Report and Circular will be given to our readers shortly, and it is hoped that every Association in the State will express by resolution their views with regard to the creation of this chair, and the proposed Theological course connected with the literary. The Board designed to secure these advantages to the present beneficiaries, and in all those who may enter the University this year.

Bro. Matt. Hillman, yielding to the solicitations of the brethren in East Tennessee, goes to Knoxville. Great efforts are being made by the church in Murfreesboro' to retain him. He is greatly and generally beloved. They feel that his departure will be a great loss, and one not easily repaired. Knoxville is rapidly becoming a point of great importance in the State. We have a large and finely finished house of worship there, and but a small church. No one can wield the influence in Knoxville and East Tennessee that Bro. H. can. He is universally known and beloved there, it being the place of his nativity. Loh indeed are we to have him leave Middle Tennessee, but mountains and streams divide us now, it is all the same vineyard. He goes to a point offering to him a sphere of still wider influence.

AN ACCEPTABLE PRESENT.—Mr. Blaid, a gentleman resident in Wilson county, sent us the other day a large box of the most magnificent honey we ever saw, white as snow, thick bodied by the northern blast. Will he accept our thanks and warmest wishes for his happiness in this world and that which is to come.

MINUTES WANTED.—For the new Baptist Register, to be published by the American Baptist Publication Society, 118 Arch st., Philadelphia. Minutes of the following Associations in Tennessee are wanted: Duck River, Zion, Liberty, Mount Olivet, and Mount Zion.

We hope the clerks will send them forth with.

Obedience to parents has a present reward, as well as future good. How many would be saved from wasting war and perilous journeys, if they regarded the fifth commandment.

Death-Bed Repentances.

It has been many years since we had any faith in death-bed repentances, as those who have attended upon our revival preaching can testify.

It is a doctrine to oppose, which will get one a great many enemies, because so many have had friends whose only hope was gained in a dying hour.

But is it not a dangerous doctrine to preach, to teach the sinner that in his death gasps he can say, "Lord have mercy," and all will be well? It is a strong delusion, and thousand and tens of thousands, trusting to a last sickness, through this kind of preaching are forever lost. We came across the following from the memoir of Dr. Chalmers, with which we most fully agree:

"Practising upon one occasion from Heb. 5: 13, Dr. Chalmers dwelt upon the hopelessness of a death-bed repentance, but added how there is recorded in the Bible one instance of repentance even then, that none might despair, though only one, that none might presume. He declared that he had never met with one instance of a decisive evidence of a saving change in a malefactor's cell, and out of many hundred, he could quote exceedingly few in the chamber of a last and fatal disease."

A GRAND MISTAKE.—The following is flying around among the anti-revision papers, and is smacked with great gusto. Put it down as false, which feature it bears upon its face. Were it true the names would not be known. If it is so, it is more than we know, and we have evidence to be satisfied it is untrue.

"REVISION.—The New York Recorder, speaking of the measures of the Bible Union to procure a revised version, says: "While at the West, we learned through the medium of a very worthy member of a Campbellite church, what we had heard hinted before, that the Gospel of Luke and the Acts of the Apostles had been assigned for translation or revision to Rev. A. Campbell and Dr. Shannon."

TALKING WITH SCRIPTURES.—It is of the greatest importance that we should resist the temptation, frequently so strong, of intermingling a familiar, facetious, or irrelevant idea to a scriptural usage, a scriptural expression, a scripture text, or a scripture name. Nor should we hold ourselves guiltless, though we may have been misled by mere negligence, or want of reflection. Every person of good taste will avoid reading a parody of a beautiful poem, because the recollection of the degraded likeness will always obtrude itself upon our memories when we wish to derive pleasure from the contemplation of the elegance of the original. But how much more urgent is the duty by which we are bound to keep the pages of the Bible clear of any impression tending to diminish the blessing of habitual respect and reverence towards our Maker's law.—Palgrave.

THE SCRIPTURES, with many, have become simply a Sabbath text-book, from which is derived some fortuitous passage or verse that enters but very slightly into the subsequent remarks of the speaker. A great reliance is placed upon the immediate inspiration of the Spirit, or a fecundity of expression, by which it is hoped to invest the most barren of ideas. What the advantages arising to a congregation under a ministry of this nature are, I am not at liberty to suggest. It may be the responsibility of the office is not felt, and hence no adequate exertion is made to sustain it. It may be that other motives have prompted to the ministry, than such as compelled the Apostles to exclaim, "no is sufficient for these things?" It may be that a mental inaptitude to study exists, and we calculate too much upon fruit from the barren fig tree. What may be the cause of this inattention to the Scriptures, is of little interest to the Church. We know its prevalence is impairing her energies, crippling her strength, and diminishing her resources of usefulness. A Church nourished upon such scanty supplies, is of necessity, a meagre Church. Her field of activity is contracted—her revenues of happiness are small. The light she reflects is of the feeblest nature; her vitality rapidly ebbs, and her progress resembles that of the invalid to his grave.

There is a class of ministers enlisted in the more arduous labor of compiling here and there a passage upon which to base some favorite scheme or dogma, irrespective of the general truth it inculcates in the context. To them the Bible is an armory, from which they are at liberty to select such weapons as they may manage with happiest effect. "The one idea" happens to be of their own conception, and every power is exerted, and every phrase imparted to Scripture truth, that can serve the purpose of its defence. "We admit the Scriptures enable the man of God to be perfect, and in his hands becomes a potent engine in determining and expelling errors. But no greater mistake can be indulged than the belief that this exclusive province is one of undivided warfare—that he only is best and greatest whose characteristic piety is devotion to debate. We know the gospel arrays itself against the errors as well as vices of human life, and that he whose heart is embathed in its spirit, or mind impressed with its profound and noble truths, must occupy a corresponding position. But it must subvert the aim, the divinity, of the Scriptures, to make them the parent of conceit, or the scape-goat of every whim.

My object, if I am a genuine minister of Christ, must be the comprehension of the scheme of Christianity entire. Its nature, its influences, its power, must form the burden of my study. It is this alone that constitutes the hope of man, not a frag-

Communications.

For the Tennessee Baptist. MINISTRY. HERRANDO, Miss., July 25, 1852.

BROTHER GRAVES: That upon which the ministry is based, which constitutes the key-stone of pulpit excellence, is the sacred Scriptures. Its sublime and immutable truths, inwoven, as they are, with the advancement or decay of society, are the legitimate elements of ministerial character.

The statesman, if his claim to the appellation be just, studies himself upon the constitution of his country, and reads and meditates, and imbibes at its fountain head a spirit which stimulates the energies of his undying patriotism. The civilian makes the statute book his bosom associate, and may safely calculate the strength of his reputation, by his familiarity with law.—The physician is never entranced with the life of his fellow, who is not supposed thoroughly to have examined the powers and structure of the human body, the nature of diseases, and their various remedies.

Neither is a minister entitled to the honors of his office, or confidence of those he would presume to teach, who does not make the Scriptures his daily, or even hourly meditation. For what the constitution is to the statesman, the statute book to the civilian, or nature to the physician, is the Bible to the minister.

It is not my wish to eulogize the Bible, for it has inscribed already its ten thousand eulogies in the hearts of the humble aspirants after truth, and who, like the noble Dervana, have "searched the Scriptures, to see if these things are so."

It is a sad reflection, that in many portions of the Church, the ministry are strangely defective in biblical acquirements, with a knowledge quite inefficient to form the basis of even a moderate system of Christian ethics. Hence it is not unfrequently we meet with brethren who have no decided views of Christian doctrine, and are easily diverted from their position by the representation of any novel but ingenious error. For them to give a reason of the hope they entertain, or doctrines they endorse, is entirely beyond the limits of their ability; or, if they make the attempt, the peculiar dissonance of semi-Scripture, excite either the sentiment of pity or the sneer of ridicule. To such all is possible, probable, or not at all. The truth is, they have not made the Bible their study. They are not familiar with its text, and their feeble endeavors to defend, only discover how truth the gospel is compelled to suffer. Truth is truth; but in the hand of an idiot, for all practical advantages, it becomes a lie. Truth, to be spoken, must be known—to be appreciated, must be studied. It becomes the prominent trait in human character, only when it is incorporated into his mental and spiritual structure. It is available only when we enunciate it among our intellectual treasures.

The Scriptures, with many, have become simply a Sabbath text-book, from which is derived some fortuitous passage or verse that enters but very slightly into the subsequent remarks of the speaker. A great reliance is placed upon the immediate inspiration of the Spirit, or a fecundity of expression, by which it is hoped to invest the most barren of ideas. What the advantages arising to a congregation under a ministry of this nature are, I am not at liberty to suggest. It may be the responsibility of the office is not felt, and hence no adequate exertion is made to sustain it. It may be that other motives have prompted to the ministry, than such as compelled the Apostles to exclaim, "no is sufficient for these things?" It may be that a mental inaptitude to study exists, and we calculate too much upon fruit from the barren fig tree. What may be the cause of this inattention to the Scriptures, is of little interest to the Church. We know its prevalence is impairing her energies, crippling her strength, and diminishing her resources of usefulness. A Church nourished upon such scanty supplies, is of necessity, a meagre Church. Her field of activity is contracted—her revenues of happiness are small. The light she reflects is of the feeblest nature; her vitality rapidly ebbs, and her progress resembles that of the invalid to his grave.

There is a class of ministers enlisted in the more arduous labor of compiling here and there a passage upon which to base some favorite scheme or dogma, irrespective of the general truth it inculcates in the context. To them the Bible is an armory, from which they are at liberty to select such weapons as they may manage with happiest effect. "The one idea" happens to be of their own conception, and every power is exerted, and every phrase imparted to Scripture truth, that can serve the purpose of its defence. "We admit the Scriptures enable the man of God to be perfect, and in his hands becomes a potent engine in determining and expelling errors. But no greater mistake can be indulged than the belief that this exclusive province is one of undivided warfare—that he only is best and greatest whose characteristic piety is devotion to debate. We know the gospel arrays itself against the errors as well as vices of human life, and that he whose heart is embathed in its spirit, or mind impressed with its profound and noble truths, must occupy a corresponding position. But it must subvert the aim, the divinity, of the Scriptures, to make them the parent of conceit, or the scape-goat of every whim.

My object, if I am a genuine minister of Christ, must be the comprehension of the scheme of Christianity entire. Its nature, its influences, its power, must form the burden of my study. It is this alone that constitutes the hope of man, not a frag-

ment, no individual truth detached from the general scope, so thought exclusive of the general chain. How insignificant his choice who contents himself with the mere domain of religious controversy! Whose soul is absorbed in the prodigious labor of defence, when the darling of his care reposes in undisturbed security!

Brethren who study the Bible for no other purpose, are not sad cannot be partners with their Church of simple and unassuming piety. In time they contract an arrogance of manner, and a stiff and unyielding air, that repel rather than invite the presence of the less displayful disciple of the Lamb.—In some instances they assume a goodness they never possessed, and claim prerogatives to which they are not entitled. They enter the pulpit with a haughty spirit, often eager current to their spleen against some obnoxious brother, or their offensive audience—furnish their anathemas against the obliquities of the Church—prate of their labors wasted on the desert air, and suggest the intolerant stupidity they fail to interest.

Is this the imitation of the patient, painstaking and laborious Saviour? This the copy they have received in the mild and indefinable Paul? Alas! We are fearful that some incurable passion pervades their conduct, lies at the bottom of their ministerial character, and colors more or less all their moral actions.

I wish it understood that there is a controversy of which I approve. I only censure the course which appropriates the Bible to no other purpose, and fosters the character to which we have already adverted. Any motive below the acquirement of a complete view of Christian doctrine, and its position demands a knowledge of the entire gospel. His Church expects it. How can he feed the flock of God, untaught in the sacred mysteries of his holy word? The world expect it. For them the ministry was ordained, the pulpit was built, and if their feet in vice and error be ever arrested, it must be by the voice of the sacred Scriptures.

The Bible minister is God's special instrument in the accomplishment of his purpose. Upon such he rears his Church. By them he leads his people into green pastures and beside still waters—he qualifies his children for the difficulties their faith must encounter, and their patience overcome. Yet we would not invest the ministry with unnecessary powers. We would delight to see them planted upon the Bible, unwavering in their devotion to its sublime principles, and unwearied in their pursuit of its inimitable wealth. We wish to see them no mushrooms of mid-night existence, so pigmies in intellectual culture, and no deserters of precarious and reluctant growth. The Bible christian, the Bible minister, and the Bible church, form a summit, a tower of strength, covered with immortal verdure, luxuriant and ever glorious.

ALEPH. For the Tennessee Baptist. GOLDSVILLE, Ala., June 30, 1852.

BROTHER GRAVES: A few miles hence, at the base of the Talladega mountains, will be found a little band of backwoods Baptists, who, feeling and deploring the moral degradation of the great mass of the human family, which example and habit has brought them into, by the use and abuse of alcoholic drinks; and especially the blighting influence it has wielded upon the Church of the living God, by which ministers of the sanctuary of the Lord (not a few) have fallen from their high and holy vocation, and have become lifeless members of a living body, and consequently their lights are extinguished, their usefulness destroyed, and "the unprofitable servant is cast into outer darkness, where there is weeping and wailing, and gnashing of teeth." Mat. 25: 30. Deacons also have here and there followed in the wake, and the lady have fallen upon the right hand and upon the left, until benefactors have become willing sacrifices "upon the demonic altar of the God of Mammon," who once professed to be "reformed," not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1: 18, 19.—And instead of fulfilling the high destiny of "Kings and Priests unto God and his Father," Rev. 1: 6. Alas, they are the willing slaves of a worse than Egyptian taskmaster, who claims their purse and time, as contributors to his offerings, and as votaries at his shrine, who, by his Bacchanalian potations, detresses reason, blunts all the finer feelings of the soul, stifles conscience, sows the seeds of discord in families, neighborhoods and Churches, influences and stirs up all the brute passions of our nature, sharpens the knife of the assassin, prepares victims for the gallows, and their souls for hell, clothes the widow in weeds of woe and want, and brands her offspring with infamy as the bane of evil society, and the curse of nations; and yet, "Oh, tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice—lest the daughters of the uncircumcised triumph." Ed. Sam. 1: 20. That there are ministers and members still pleading for liberty (albeit so called) of "sacrificing to their nets, and burning incense to their drugs," Habakuk 1: 16—for the liberty of "scattering firebrands, arrows and death," and yet say, "I am in sport, it is a harmless thing;" until I fear the indignation of the Lord shall be poured out upon them, as in days of old, when he commanded his Prophet to "take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink of it; therefore shall they say unto thee, thus saith the Lord of hosts, the God of Israel, drink ye, and be drunken and swoon, and fall and rise no more." Jeremiah 25: 15-27.

This, my dear reader, is a heart-drenching picture to look upon, when we remember, that many who profess to know God, are engaged in it; and especially to those who are desiring to see the Zion of our God in that state of purity, and holiness of character, described by the hand and Harband of the Gauron, when he says, "Thou shalt all fair my love, there is no spot in thee." Canticles 4: 7.

Well may the minister "weep between the Porph and the Altar," and the child of God throughout all Christendom exclaim, in the language of the Prophet, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." Jeremiah 9: 1.

But we will now return to the *Sons of Joseph* and the backwoods Baptist.—Some three or four years past, a little Church was constituted, with the Rev. John Wood as pastor, upon regular Baptist principles or articles of faith, with the usual agreement to adopt, as a disciplinary article of the Church, (in substance,) the following preamble and resolution:

New, knowing the great distress produced in the Churches of Jesus Christ, and discerning upon the cause of God generally, by the *unprofitable servant*; and believing that the Scriptures and experience condemn the use of it, only as medicine; and that it is immoral and disorderly to use it in any other way, or to frequent shops or other places where it is vendible, for the purpose of using it as a beverage, or to take it an article of merchandise for common use: Therefore,

It is Resolved by this Church, That any member who may be guilty of either of the above violations, shall, on proof, be excommunicated, without a course of dealing had thereon.

On account of this disciplinary article, they have been refused admission into the Liberty Association. Yet they continue to grow and prosper, and I am constrained to say that some orderly, scripturally-minded people. I do not know on earth, save "Abraham's Church," and I am rejoiced to say that in emulation of the brethren at Bethesda, and as evidence of a higher state of moral feeling, the Baptist Church at Bethesda, (Randolph county, of which I am the humble pastor,) at their last conference, have adopted the above article, with the exception of the resolution, as cut off or exclude a member without a course of dealing.

Instead of which we have adopted the following resolution:

Resolved, That if any member of this Church shall be guilty of such immoral and disorderly conduct, it shall be deemed an offence against the Church, and the individual dealt with accordingly.

To my mind, the object of discipline, as laid down in the New Testament, is a majority of cases, is to reclaim an erring brother, either in faith or practice.

In support of which view, the following texts of Scripture appear to me to be most appropriate: Gal. 6: 1; Jude 22: 23; James 5: 19, 20. Yet, in the exercise of this disciplinary power, conferred by the Head of the Church upon his mystical body, for its own preservation and purity, I fear it is often wielded to the great injury of his holy cause, and to the lasting disgrace and reproach of the Church Militant on earth, either from a want of faithfulness in its members, or an assumption of power never delegated to them. In receiving acknowledgments from individuals who have been guilty of the most flagrant violations of Christian principles, and against which God has said, that "they which do such things shall not inherit the kingdom of God." Gal. 5: 19-22.

In conclusion, may I not hope, dear reader, that you will "examine yourself, whether ye be in the faith." 2 Cor. 13: 5. And that you will "Prove all things, hold fast that which is good." 1 Thes. 5: 21.—"as we are in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Eph. 4: 13. When our universal prayer and supplication shall succeed from countless millions of redeemed souls, "thy kingdom come, thy will be done in earth as it is in heaven."

I am, dear brethren, yours, in hope of eternal life,

"A RECHABAB." For the Tennessee Baptist. SPRING HILL, Miss., June 16, 1852.

BROTHER GRAVES: I recollect seeing sometime since some notice taken of a "Scriptural Guide to the Faithful Baptist," by Rev. Isaac Shoob. We some brother ask the Rev. Isaac Shoob for a *Scriptural Guide to Adult Baptists*. Both ought to be equally plain and equally obscure.

Very affectionately yours, JAMES S. NIXON.

For the Tennessee Baptist. CHATTANOOGA, Jan 1, 1852.

BROTHER GRAVES: By request of the brethren in this county, I drop you a line of information. The cause of Christ has long been dull in this county. There did not exist a Baptist Church in Dade county, until their Vandriere and myself commenced upon 12 members. We hope and expect that this number will be doubled ere long, until I fear the indignation of the Lord shall be poured out upon them, as in days of old, when he commanded his Prophet to "take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink of it; therefore shall they say unto thee, thus saith the Lord of hosts, the God of Israel, drink ye, and be drunken and swoon, and fall and rise no more." Jeremiah 25: 15-27.

What ought to be done to-day, do it to-morrow it may rain.

[Text continues on the right edge of the page, partially cut off]

