

# Centinel

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NO. 1.

## The Pulpit.

"We need an earnest ministry, but we must have a devotedly placed one as an intensely earnest one. No ministry will be really effective, whatever may be its intelligence, which is not a ministry of strong faith, true spirituality, and deep earnestness."

### THE CHURCH OF CHRIST.

AN INTRODUCTORY DISCOURSE TO A SERIES OF SERMONS ON ROMANISM, RECENTLY PREACHED BY REV. C. B. HENDRICKSON, PASTOR OF THE FIRST BAPTIST CHURCH, MEMPHIS.

IV. THE PERSECUTION OF THE CHURCH. By this we mean, that the Church of Christ, according to its original model, was to be preserved through all ages; not to become corrupt, like the Papal Hierarchy, or the Mother of Harlots; and then to be reformed and purified.

Says our Lord, "Upon this Rock will I build my church, and the gates of hell shall not prevail against it." In this declaration we have a pledge and promise of the perpetuity of the church. It was to remain pure, spiritual, and scriptural, notwithstanding the most malignant and relentless opposition. "The gates of hell shall not prevail against it." Now is it a matter of fact that the church of Christ has been preserved according to the original model? Has it never been corrupted, crushed, and destroyed by "the gates of hell"? We answer it has not. Like the bush in the midst of flames, it has remained unconsumed.—Like Noah's Ark it has survived a deluge of corruption and desolation, and remains as beautiful and strong as when first launched by its Great Builder.

Before we proceed to give the proofs of this, we wish to make a remark that should make a deep impression on your minds.—It should never be forgotten.—It is this: the church of Christ was never to persecute in any form, but was to suffer persecution, and to remain in a state of depression and obscurity for many centuries.

Daniel prophesied, that "the people of God should be given into the hands" of their enemies, who were symbolized by the Little Horn that should rise after the Roman Empire was divided into ten kingdoms. All interpreters of any note, view this "Little Horn" as denoting the Papacy or the Roman Catholic Hierarchy. Daniel says, that this Horn "shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." His persecuting power shall continue, "until a time, times and the dividing of times," that is 1260 years. John in the Apocalypse says, "the two witnesses (a symbol of the true worshippers of God) shall prophesy or teach clothed, in sackcloth, a thousand two hundred and three-score days," or 1260 years. Again he says, "Power was given unto the Beast (the persecuting anti-Christian establishments symbolized by Daniel's "Little Horn") to continue 42 months," or 1260 years. Rev. 13: 5. "The woman (a symbol of the true church) fled into the wilderness a thousand two hundred and three score days," or 1260 years. 12: 6. "And the Holy City (another symbol of the church) shall tread under foot forty and two months," or 1260 years. Here are five distinct prophecies of the persecution and oppression of the church for 1260 years, or during the whole independent existence of an arrogant, cruel and persecuting power. Have these prophecies been fulfilled, in the history of the church and of the anti-christian oppressor? What are the facts of history? If these prophecies have been fulfilled, it is evident, that we cannot find the oppressed and persecuted church in the numerous existing modern denominations; for their history is but short, and does not agree with the prophetic characteristics. The oldest among them, cannot claim an existence prior to the days of Luther, some 300 years ago.

During the Pagan Roman Emperors, previous to the professed conversion of Constantine, the church of Christ was exposed to terrible persecutions, but remained comparatively pure. According to all reliable church histories, the churches at that time were composed of baptized believers, they were all independent of each other, and had but one order in the ministry. Says Mosheim, "All the churches of these primitive times, until near the end of the second century, were independent bodies, none of them subject to the jurisdiction of any other. Each church was a little independent republic, governed by its own laws." Says Gibbon in his Decline and Fall of the Roman Empire, "Every society formed within itself a separate and independent assembly, and each state, maintained a mutual as

well as friendly intercourse of letters and deputations, the christian world was not yet connected by any supreme authority or legislative assembly."

After the accession of Constantine to the Empire, the scene rapidly changed, and corruptions multiplied to a fearful extent. The rights of God were usurped, abuses triumphed, and the way was prepared for the full development of Daniel's "Little Horn" and John's persecuting "Beast" and blood-stained "Mother of Harlots." But while the work of corruption was going forward, preparatory to the full development of an organized ecclesiastical power, great numbers of churches "contended for the faith once delivered to the saints," and kept the ordinances as they had received them from the apostles. These pure apostolic churches frequently took their names from some influential leader, or from the county in which they were located.

The Novatians received their name from novation about the year 251. Novatian was ordained pastor or bishop of a church in Rome. His people held no fellowship, with the leading, but corrupt party in the city. His example was followed by great numbers, and churches of the New Testament order were planted all over the empire. They continued a long time under their first name, but afterwards took names from the places in which they sought refuge.

The Donatists in Africa held principles similar to the Novatians. They held that none but true believers were to be admitted to the church; they contended also for purity of discipline; for the independence of each church; and they rebaptized all converts from the apostate churches.

The Paulicians were known in the East as the opponents of the Great Hierarchy, and probably spring from the Novatians and Donatists, who sought shelter from persecution, in Asia.

Their churches were formed after the original New Testament model. They became very numerous, and embraced in their communions, hundreds of thousands of professed christians. They suffered the most intolerable persecutions. But as they fled from country to country, they planted churches everywhere. They spread all over Italy, France, Germany, and Lombardy. They were called in different places by different names, such as, Paterines, Cathari, Bulgarians, and Publicani. But whatever were their names, their principles were the same, and their persecutions were the same.

We find the same people in the Albigenes of France, and the Waldenses of Savoy and Piedmont. Their numbers were vast and their increase so rapid, as to bid defiance to the exterminating fury of the Papal church and civil governments. Their denial of infant baptism, and opposition to the arrogant claims of the Roman Church, exasperated their enemies, and brought down upon them the most terrific tempests of persecution. The ingenuity of Hell was exhausted in the invention of instruments of torture; but they stood as firm in their principles, as the rock of the ocean, dashed by its waves, and beaten by its storms.—Nothing could move them. They counted not their lives dear unto them, so that they might finish their course with joy.

If we turn to Germany, Bohemia, Holland, the Netherlands, and other continental States we shall find vast numbers of the same people. And we may say the same in reference to the islands of Great Britain. Everywhere they hold fast to the Bible and every where they are "given into the hands" of their enemies.

These people were known to Luther and other Reformers as Anabaptists, because they rebaptized those who had been baptized in infancy. But is it not surprising that Luther should have been as hostile to the Anabaptists as to the Romanists? Yet such was the fact. His mind was so thoroughly Romanized, that while he saw and lamented the corruptions of the church, yet he looked there for the divinely authorized ordinances and ministry. It was a corrupt church, but still the church of Christ. His great object was to reform abuses, to purge away the dross, to reclaim the Harlot, and to clothe her with the garments of righteousness. But his eyes were so dim, that he failed to see, "the woman in the wilderness," "the Holy City trodden under foot," by the very church that he was aiming to reform. No; he raised his stalwart arm and directed his sturdy blows, upon that persecuted "woman," "the Lamb's Bride." In his mistaken zeal, he overlooked the high christian character of those people, and identified them with the insurrectionary peasants of Susbia; though there was no more affinity between the two classes, than there is between the Baptists and Mormons of the present day.

Mosheim, speaking of the German Ana-

baptists, says, "The true origin of this sect is [not] hidden in the depths of antiquity." Before the rise of Luther and Calvin, they lay cooealed, in almost all countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, and Hussites, had maintained, namely:—"That the kingdom of Christ, or the visible church which he established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors."—Vol. II. p. 128.

Cardinal Hossius, President of the Council of Trent, speaking of the Anabaptists, says, "There have been for these twelve hundred years past, that have been more grievously punished, or that have more cheerfully undergone the most cruel sorts of punishment than these people." This was written about the year 1525. Twelve hundred years carries us back to the days of Constantine.

Once more. Dr. Ypeig, Professor of Theology in the University of Groningen, and the Rev. J. J. Dermont, Chaplain to the King of Netherlands, in their account of the origin of the Dutch Baptists, make the following statement:

"The Baptists may be considered as the only christian community that have stood since the days of the apostles, and a christian society have preserved pure the doctrines of the gospel through all ages."

Here we rest our case. The case is made out. The church of Christ has been persecuted, trodden under foot for more than twelve centuries, by Anti-Christian Hierarchies, but not destroyed. "The woman in the wilderness" never perished.—Untried by the arm of power and unseparated by the promises of the world, she has been faithful to her Lord, and has maintained His truth in its original purity.—Centuries before Luther, Zuingli, Calvin, and Wesley were born, she contended against the usurpations of the rights of God, and inscribed upon her banner, "One Faith, one Immersion, one Lord." She was as different then as she is now from all human societies, however great their pretensions, or however sincere their religious customs.

Her history, to the present hour, has been one of suffering, calumny, misrepresentation, and blood, and will be so, with rare exceptions, till the Lord Jesus Christ shall be revealed in flaming fire to take vengeance on all her enemies. He will vindicate her claims, honor her fidelity, and crown her as his chosen Bride, in the presence of the intelligent universe. We honor the piety, intelligence, and zeal of other denominations, while we lament their many errors in their inscriptural and human organizations; but faithfulness to historical truth requires us to say, that the church of Christ has for 1800 years, maintained its original form, simplicity, and spirituality—the same to-day that it was at Jerusalem, Antioch, and Ephesus.

In tracing out this brief history of churches of "the same faith and order," we have seen that persecution has been their common lot, but they in turn have never persecuted. We should not, therefore, be surprised if the world hates us. It is the inheritance left us by our fathers; or rather it is the allotment of providence. Where civil power can be employed against us, we shall feel it; where this cannot be done, the pulpit, press, and every agency will malign our character, ridicule our ordinances, misrepresent our doctrines, and abuse our piety.

Let us, however, remain "steadfast, unmovable, always abounding in the work of the Lord," and we shall be protected by his power, and vindicated by his judgments.

[TO BE CONTINUED.]

Manufacturing Establishments are being brought into successful operation by the enterprise of our citizens. Capital, once driven out of the city to find investment in other markets, or dealt out at twenty per cent. by unprincipled Shylocks, now finds a remunerating level in Productive Labor—thus giving to capital its proper field and to the laboring man the reward of his toil.

The Nashville Manufacturing Company, together with the smaller establishments carried on by private enterprise, are in a flourishing condition, and are unable to fill the large orders for work in this and the adjoining States. The work turned out by these establishments is as good, if not superior, to the work done in the more Northern cities, and is done at as cheap rates.

### New Testimony for Baptists.

In the year 1842, an ancient manuscript was found in an Armenian convent on Mt. Athos, Turkey, by Minoles Mins, of Thessalonica, a Greek scholar of celebrity, employed at the time by M. Villemain to search for ancient books and manuscripts. After lying for some time unnoticed, the manuscript was at length edited by M. Emanuel Miller, of Paris, and by him offered for publication to the University press of Oxford, England. M. Miller supposed the MSS. the long lost work of Origen (254) on the "Heresies." It was printed at Oxford in 1851.

Charles Christian Josias Bunsen, an eminent German scholar, for many years a resident in London, as the Prussian Ambassador at the Court of St. James, has shown in a work published last year, and entitled "Hippolytus and his Age," that this treatise on the "Heresies," was written, not by Origen, but by Hippolytus, bishop of Portus, at the mouth of the Tiber, in Italy, and a pupil of Irenaeus. It was composed about A. D. 225; and exhibits the state of Christianity at that period.

The MSS. forms the basis of Chevalier Bunsen's work; a book which has been re-published in America, and has made its appearance in Germany, on the continent of Europe. Making use of the treatise of Hippolytus, together with the genuine ancient canons, constitutions, and church liturgies, composed before the time of that bishop, Bunsen has made up from them an account of the doctrines and usages of the church in the beginning of the third century after Christ.

The conclusion which he comes to respecting Baptism and the Lord's Supper, and the relation between these two rites, correspond almost wholly with the views held by the Baptists. Of course, he makes immersion alone baptism; and though himself a Pedobaptist and an advocate of Pedobaptism, he declares that infant baptism was unknown in the church in the century succeeding the age of the Apostles. He traces its origin to the baptism of children (not infants,) practiced at an early period, certainly as early as the age of Tertullian (220,) by the church of Alexandria in Egypt.

The conclusions of Bunsen respecting baptism and its subjects, based upon ancient and reliable authorities, are, as a whole, admitted to be true by Dr. Kitto, and other eminent Biblical critics of England, by Biblical scholars in America, and by the whole body of German theological critics and philologists. Besides asserting the correctness of their distinctive doctrines, Mr. Bunsen makes honorable mention of the Baptists in his "Hippolytus." Referring to their position in England, and especially in the United States, he states what he considers a fact, that they are the only evangelical community making rapid progress, and that they will always progress wherever religious life is powerfully developing itself. This is an admission from a Pedobaptist, which we know how to value; and which we commend to the consideration of other evangelical communities.

### HIPPOLYTUS AND HIS TEACHINGS.

We spoke of the work of Chevalier Bunsen, "Hippolytus and his Age," not long since, as one of interest to theological readers, and especially to Baptists. The views given by the book in regard to ordinances are decidedly favorable to our views of New Testament teaching. Episcopacy, as understood in modern times, finds no countenance from the work. The arguments urged in favor of baptismal regeneration, the celibacy of the clergy, Pedobaptism, the refusal of the cup to the laity, will be essentially weakened by the publication of this recovered treatise.

We give the following quotations from the work, partly in Bunsen's words and partly from the early canons and constitutions, which he believes to be genuine, and the products of the time between the apostles age and Hippolytus.

It will be seen that the authority of Bunsen and that of the canons quoted, be they what they may, are on the side of our views, both of baptism and communion and the relation between the two.

Referring to the internal antagonisms of the Reformed Church, and having alluded to the way in which they announced the general acceptance of the creeds of the councils, Bunsen says: "The Reformation accepted in a similar way Pedobaptism, although its leaders were more or less aware that it was neither scriptural nor apostolic."—Vol. 2; p. 105.

Having spoken at length of the systems of the Reformed churches respecting the

Lord's Supper, he thus continues: "What shall we say of the rest of its sacramental doctrine? The theories respecting Pedobaptism, according to any of these systems would be perfectly unintelligible to the ancient churches, and cannot be brought into harmony with their consciousness and monuments except by fiction and conventionalities. But these fictions and conventionalities are also required by our own age, and it cannot be denied that, on the whole, they prove inefficacious and insufficient, and do not satisfy the public conscience. Those who deny the fact show as much ignorance of the real state of the world as of the nature of true Christianity."—Vol. 2, pp. 108, 109.

"We in our days, (230,) never defended the baptism of children—which in my time had only begun to be practiced in some regions—unless it were as an exception and an innovation. Baptism of infants we did not know. \* \* \* How can I say that sprinkling with water, followed perhaps by imposition of hands, without Christian examination and solemn pledge before the Christian congregation is baptism?"—Apology of Hippolytus, Vol. 4, pp. 78-80.

The following is from the "Church and House Book" of the ancient church, given after the authority of the ancient Coptic canons, on baptism: "Let him who receiveth baptism" say, "I believe thus," (after a repetition of the creed.) The administrator shall then lay his hand on the head of him that receiveth baptism, "dipping him three times."—Vol. 3, p. 21.

The eucharist was administered to the baptized according to this formula after baptism, not before.

Order of baptism from the sermons of Cyril, preached at Jerusalem (according to Bunsen) about 350 and 360: "Then you (addressing the church members) were conducted to the font of the holy baptism, and every one of you was asked whether he believed in the name of the Father, Son, and Holy Ghost. And you made the wholesome confession of faith, and were three times immersed into the water."—Vol. 3, p. 30.

Vol. 3, p. 62.—The catechumens, or hearers, were dismissed with blessing.—The believers were retained for the communion service, which was for them alone.

Vol. 3, p. 71.—Regulation of service, from the seventh book of the Greek Constitutions:

Section 3.—"Let no one eat of these things (the Eucharist), that is not initiated; but those only who have been baptized into the death of our Lord."

Vol. 3, p. 180.—Bunsen says: "Pedobaptism, in the more modern sense, meaning thereby baptism of new-born infants, with the vicarious promises of parents or other sponsors, was utterly unknown to the early church, not only down to the end of the second, but indeed to the middle of the third century. We shall show in a subsequent page, how towards the close of the second century, this practice originated in the baptism of children of a more advanced age."

"The catechumen \* \* might be admitted to hear the word of God and the sermon; at the conclusion of which, after solemn prayer and the blessing, he was dismissed before the worship of the believers \* \* commenced. Nothing can be more natural; for the celebration of the Lord's Supper was the solemn act of the believers, and implied reception into the Christian community of which it was intended to be the sacred symbol.

"No one can take part in the solemn ceremony of a close society except one who has been received into it. To have allowed it would have been a contradiction in terms."—Vol. 3, p. 184.

The "Confession was three times repeated, being uttered before each of the three immersions, and generally addressed to the neophyte in the shape of a question, to be answered in the affirmative with the words 'I believe.'"—Vol. 3, p. 190.

"After this, the persons baptized were \* \* conducted into the church; \* \* After this, (uttering a salutation to the congregation,) they partook of the Lord's Supper."—Vol. 3, pp. 190, 191.

"Was it, (baptism) a sort of magical conversion of the curse into a blessing, effected now, in the case of an infant, by the act of sprinkling? Was it a forgiveness of sins not intended to be brought back to the recollection of the parents or sponsors who were present, but to be applied to the infant himself?"

"The ancient church knew no more than do the Gospels and the Apostles of such superstitious, which contains less spirituality than many of the instructions of the old world, and not much more than the

taurobolis and ericobolis, mysteries of the last stages of heathenism, purporting to purify the neophyte by the blood of victims. On the contrary, the bona authentic testimony, in all her ordinances, against this corruption and misunderstanding."—New York Recorder.

For the Tennessee Baptist. The Tract for the Times—No. 4.

This "Tract" after asserting, that "the Sword of Mahomet was less disastrous to pierce christianity" than "the Anti-creed Sword of Alexander Campbell," says that "the evident tendency, at least, in this section of the Baptist Church, is to run into Campbellism—to rally under the non-creed system." This is a very grave charge indeed—it makes the Baptists here worse than Mahometans, at least in their tendency. This, however, is but another of Mr. Sawyer's misrepresentations of the Baptists, endorsed by the Editors of the Presbyterian Witness.

It is true, however, that the Baptists do not attach as much importance to their declarations, as do the Presbyterians to their Confession of Faith. Ours are under the complete control of the churches, and may be revised without interfering with our identity or denominational character—the Bible being our creed, or only unalterable law. I know that Presbyterians and others claim the Bible too, but it is not their only unalterable law—their Confession of Faith cannot be changed in the least without interfering with their identity and the loss of denominational character. And hence it becomes necessary for them to make the Confession their standard, and use the Bible as an instrument, or witness, to establish its correctness! But there must be something wrong in the Confession in reality or effect—for if Presbyterianism is in accordance with the word of God, it could be maintained without the Confession. If it embodies the Scriptures, Presbyterianism could surely be identified and maintained by the word of God, without the Confession, for the Bible must be as good as itself, although it be embodied in a production of the most eminent divines the world has ever produced. But it cannot—to give up the Confession, or even to make the slightest change in it, is to wreck the vessel, and lose all the hours of Presbyterianism. So, as before said, there is something wrong, and that wrong, in my view, is suffering the veneration for uninspired men to place their opinions above the Scriptures, or to so trammel the mind as to prevent it recurring to the inspired text to form opinions without any bias; to take a stand upon the basis of the truth, independent of any human creed whatever. Which is not the case with Presbyterians; they feel, especially the New-School party, that the Confession of Faith is a yoke that does not rest so easily on the neck—this is clearly manifest from their labored efforts to explain it. If any human creed needs exposition, why not alter it, and let it stand in the words of the exposition, if the present membership concur in it, as the Baptists do in their Declaration of Faith, and not give such a sanctity to the views of uninspired men? Why not maintain, as do the Baptists, that the Kingdom of Christ, or the Church of the living God, is composed of the regenerate, is the pillar and ground of the truth; or that to her is committed the word of God, and by it, in her hand, every human production, whether creed or sermon, is to be tested, revised and received, or given up entirely as the case may be. But this Presbyterians cannot do; they cannot give up or alter their Confession of Faith, without ceasing to be Presbyterians, which proves that their existence depends in part, at least, on a human creed.

I am aware, from their remarks, the question of what use human creeds will arise, and to which I reply none! Only to correct misrepresentations—this is all that Baptists ever claim for them—just as sermons are often preached; the only difference is that written documents can be more generally circulated, and exercise a more extensive influence. I know from our position, that it is said, that we occupy no tangible form, and if it be meant by this, that we do not subject ourselves to the criticisms that the advocates of human creeds as standards do. We admit it, but if it is meant that we like the Campbellites are without any defined position, we deny the charge; for we are ever ready to define our position on any point from the Bible, either by written or oral declarations, without the least equivocation, which they will not do, or if it is intended by that remark, that we are less united and harmonious than others, we deny it; for there is not a denomination in the world that is as united as the Baptists proper, although they acknowledge no human creed as a standard,

and we do not much more than the

nor admit any ecclesiastical council, Pope or Bishop to interfere with the independence of the churches. The Word of God is our banner, and the only standard. Those that adopt any other, do not easily fail to harmonize the parties, but place a yoke upon the neck of their disciples that is not easily borne. The condition of the New School branch of the Presbyterian church is conclusive proof of our position; for there are hundreds of them that do not subscribe to all that is contained in the Confession of Faith; they are Presbyterians for other reasons—perhaps they think they can honor themselves by being associated with that church, as they spare no pains to make the impression that they are by far the most respectable denomination. I remember well, when it was a common expression among the New School party, by both "Priest and people," that they adopted the Confession of Faith with the Exposition; and this elicited a remark from the Methodists that was felt—"that the New School party was not Presbyterian at all, because they were repudiating parts of the Confession of Faith; and for that impertinence they got the Great Iron Wheel rolled over them; and I have been somewhat inclined to think that it was rather bad treatment—that the New School Presbyterians were under obligations to the Methodists—that they owed them a debt of gratitude, inasmuch as they were driven back, by what they said, to the Confession of Faith, and saved them from final wreck—from losing all the honors of Presbyterianism—which would be no small matter, if we judge from the estimate they place upon their cause; however, I think the Methodists ought to take their troubles patiently, as they probably were benefited by it.

But to the point—the New School Presbyterians retain the Confession of Faith, as it is, not because they occur fully in all that it contains, but because they cannot alter it without the sacrifice of all their honors, and that would never do! No, never! What, not be a Presbyterian? Who could have the thought? I should at once lose all my distinction, and be as the common people!

And, as before intimated, the Presbyterians are under bondage to the Confession; the difference between them and the Baptists, so far as human creeds are concerned, is, the Baptists have theirs, they belong to, and they control them, but the Presbyterian creed has them, they belong to it, and are under its control. It says, "hitherto thou mayest come, but no further," and they are bound to obey, although the word of God and conscience direct otherwise.—The case is quite different with the Baptists; they could throw away their declarations, and then identify themselves and recognize themselves with the Bible, which could not be done by the Presbyterians—take away their Confession of Faith, and they never could find themselves. So Presbyterianism must remain just what it is, whatever may be the advances in Bible knowledge; not the slightest alteration can be made in the Confession of Faith, whatever may be the demand for it from increasing light. While the Baptist Churches may be like the pure fountains, have the means in themselves of throwing off all impurities of doctrine or practice, and spreading their influence till the kingdom under the whole Heaven shall be given to the saints of the Most High, and Presbyterianism is no more.

### DEFENSIO.

FAILURE OF INFIDELITY.—A western paper makes the following statement:—"Abner Kneeland and his associates went to Iowa with the fixed purpose to take possession of that State, and wholly exclude the Bible: They did all they could to enlist infidels in their enterprise, and labored with their might to bring all around them under the power of unbelief, but disappointment awaited them: Missionaries entered the field; and preached Christ and him crucified; every school-house became a chapel, and every valley vocal with songs of salvation; many of those who went thither, as infidels, were converted to God; and one of them devoted himself to the Christian ministry, and at present, scarcely any thing like avowed infidelity is to be found in the State."

PAUPERS IN MASSACHUSETTS.—Of the 27,737 State paupers in Massachusetts, more than 11,000 are foreigners, and nearly 10,000 are British subjects; more than 19,000 were made so by intemperance either of themselves or guardians. The number of pauper children under fourteen years of age, 3,028.

The citizens of Nashville raised between \$3,000 and \$4,000 last week towards the relief of the sufferers of New Orleans.

The Tennessee Baptist.

NASHVILLE, TENN. SATURDAY, Sept. 10, 1853.

TERMS—\$3 00 per annum, in advance...

Persons desiring their paper to be transferred...

Advertisements will be taken to a limited extent...

Office of the Tennessee Baptist over the Baptist Book Store...

Rev. J. M. D. Gales, of Readyville, Tenn., is our collecting agent...

VOLUME TENTH.

With this No. we enter upon a new Volume. One more editorial year has passed.

This editorial year has been one of unusual prosperity. For this, we have the hosts of our active friends to thank.

We feel conscious that ours is a peculiar list of patrons. We believe that there is not another one of its size in the world so desirable.

These have been—and are now—and will continue to be, the peculiar characteristics of the "Tennessee Baptist."

When it disclaims these features, may it cease to be a paper. We may have mistaken the true mission of a religious press—and we are repeatedly reminded by the assaults of sundry time-serving and politic papers that we have—but we appeal to the generation that is to succeed us—let one quarter of a century pass before our verdict is pronounced.

Only let our zeal for the truth be combined with charity for the persons of all who oppose it. This discrimination between our accountability for holding and defending the truth, and the accountability of every man only to God, and not to man, for his religious opinions, is the true secret by which we may "speak the truth in love," and defend it as to maintain peace and charity, even towards its assailants.

Such being our policy, it is our desire to make the "Baptist" as efficient and powerful an instrumentality as it possibly can be made. It is for this reason that we solicited the means that will enable us to greatly enlarge it, and to procure a "power press" upon which to work it, as well as to enable us to publish denominational books and tracts.

The Baptists of the South-west are yearly waking up to the importance of circulating these publications that set forth their distinctive principles. For the past five years, the increase of this paper has been 1000 per annum, while during the present, 2000 have already been added.

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

Advertisements will be taken to a limited extent that are not incongruous with a religious newspaper.

"The faithful watchman who beholds the list of Methodist papers in the West with amazement, and gives not the trumpet the certain sound, that the people may be alarmed."

THE NECESSITY AND IMPORTANCE OF CONTROVERSY. Aversion to controversy, when it is based upon a professed regard for the interests of religion, is founded upon misapprehension and mistake.

But while many, through misapprehension and mistake, are opposed to religious controversy, many, it is to be feared, are opposed to it, because they are indifferent to, or opposed to, the truth itself.

Another good time is to forward your arrears for last year, or if you have, to forward those two dollars for your paper in advance for 1854, as this Volume begins a new year.

Were these things so? Some one has sent us a book put forth by Mr. Paris, and published by the Protestant Methodist Book Concern, Baltimore, the title of which is "The Baptist Looking Glass," for which the sender will accept our thanks.

A RARE QUESTION FOR DISCUSSION.—From a private letter we learn that the preliminaries are in course of settlement for the discussion of the following question: DID PHILIP IMMERSE THE KENTON?

Additional and Valuable Testimonies. Hypolytus Bishop of Portus A. D. 180, 238.—Chevalier Bunsen.

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and in favor of a prohibitory law; which set his church in a rage against him. They are using him most shamefully, and doing all they can to drive him from them. I would not be at all surprised that they had excluded him before this is read by your patrons. If Bro. Butler is excluded, it will have been by an inquisition and upon the principles of the inquisition, as Bro. Butler was bold enough to charge them to their teeth, at the last meeting.

THE DARKNESS GOES.—M. A. Townsend, writing from New Brighton, Pa., under date of June 28th, says: "A little boy, blind from birth, aged about four years, died in this city a few days ago with scarletina. About an hour before the little sufferer departed, he exclaimed: 'Pa, I see now, Darkness is all gone. Day is come.' His father inferred from this incident that he was better, and would probably recover. But an hour passed and he was with the angels."

Special Notices. H. G. SCOVEL, Druggist and Apothecary, North Side of the Public Square, 3 doors West of the Public Square.

TOON & RUTLAND, BOOKSELLERS AND STATIONERS, No. 44, Union Street, Nashville, Tenn. (Liberal Discount at Wholesale—For Cash.)

BAHAGE & CHURCH, Wholesale and Retail Dealers in Boots, Shoes, Trunks, Valises, Carpet Bags, &c.

THE TENNESSEE BAPTIST. For the Tennessee Baptist. SALM, DEKALB Co., Aug. 29, '53. BROTHER EDITOR:

THE NEW SINGING BOOK READY! A COMPLETE LIBRARY OF CHURCH MUSIC. Edited by WILLIAM B. HAYNES and GEORGE M. BROWN, assisted by THOS. HAYNES and T. B. MASON.

As revival intelligence is generally welcome news, I will give a short statement of our protracted meeting, which has just closed. At the commencement there was little prospect for a good meeting; but the church, together with the ministering brethren, became earnestly engaged at the throne of God's grace for success; and the result was some thirty professions of the religion of Christ, during the meeting, which was protracted eleven days and nights.

TERMPERANCE. REVIVAL SONGS—NO. 1. "MARTIN." Mary to the Saviour's tomb, Hated at the early dawn; Spiced with balm, and sweet perfume; But the Lord she loved had gone: For while the ling'ring mood, Filled with sorrow and surprise, Trembling while a chrysalis food, Issued from her weeping eyes.

UNION UNIVERSITY. The next term of this Institution will commence on the 19th of September next, August 27, 1853.

Valuable and Recent Publications. Memoir of Alfred Bennett, First Pastor of the Baptist Church, Home, New York, and Senior Agent of the American Baptist Missionary Union.

TOON & RUTLAND, 44 Union Street, Nashville, Tenn. VALUABLE BOOKS. ORDERS—ORDERS WANTED! Men and Women of the Eighteenth Century. The Ladies of the Covenant.

SCHOOL BOOKS. TOON & RUTLAND are prepared to furnish Country Merchants with all the Standard and Common School Books with any and every thing they may need in their line, at the lowest market prices.

HOWARD COLLEGE. Rev. H. TALBOT, D. D., President and Professor of Theology and Moral Science. A. B. GOODRICH, A. M., Professor of Mathematics.

MOSES FITE. For the Tennessee Baptist. BROTHER GRAVES: I am well pleased with your article on the neglect of the Scriptures. You have struck the great evil, the great sin of the age, through the heart. The Bible is a neglected book.

Rev. J. H. DeVotie. We are sorry to learn that this valuable brother has resigned his charge in Marion. He has for fourteen years past filled his station there with ability and success.—South West. Bap.

WORMS! WORMS! There is no disease so common among children, and yet none which so frequently baffles the skill of the physician as worms.

Valuable Works. Gould & Lincoln, No. 59, Washington Street, Boston. Chambers' Cyclopaedia of English Literature.

TO THE PUBLIC. THE undersigned tenders his services to his friends and the public generally for the treatment of all kinds of Ulcers, Cancers, Sore Eyes, Rheumatic Pains, Scrofula, White Swelling, Dropsy, &c.

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INQUIRER. I see from your paper that you are not afraid to expose error, whether among your own people or others, even the follies of the lately D. D.'s. A circumstance has occurred in this country of some worth of your notice.

Letters Received. A—R Averitt and remittance C Asher and remittance J Alsop and remittance B—J H Borum and remittance D J Brown and remittance C D Bray and remittance T S Butler and remittance J W Bell; you will have given the names and Post Office of the subscribers before we can ascertain whether they have been entered.

THE Excellent Woman. As described in the Book of Proverbs. With an introduction, by Rev. W. B. SRAZOR, D. D. containing 24 splendid illustrations. Third thousand.

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