NASHVILLE, TENNESSEE, SATURDAY, AUGUST 5, 1854.

he seventy disciples sent fort 1 to pub ish his truth, among even the twelve apostle He who had quickened them, and called them to his work of announcing salvation to the pen itent, could never submit to a rival to the ho mage which he claims as supremely and alone his due. As "Lord of the dead and the living," and King especially in Zion, it could not comport with the relations of his redeemed subjects to him, that among them there should he created conventional or other distinctions. of which he is not the author. To allow of this, would go, m so far as the experiment should extend, to dim the lustre of his crown. by at once withholding from supreme devotion. and by creating myidious, antitiona, and wrong feelbigs among the chosen teachers of his religion. Accordingly it has been found to the same degree that Christismity has been made to patronize prelicy, it has disowned its Author, and become false to its mission. It may still at the Vatican, in the College of Cardinals, in Archbishops and Bishops, Deans and Priests, sit in the temple of God, representing that it is God, but it is essentially "Anti-Christ." A trumpet voice speaks to us spirit of concern and kindness has prompted

Our Lord Jesus admonishes his disciples of ult rob him of his practical suprema He instructed them not to allow of the mist, while all they were br

at this point from every page of eclemastical

unioch—were practically mindful of supplied. Their confidence is equal to their with We look through the Acts of the Aposties, and the epistles of the same in vam. to find so much as the trace of any actual distinctions in the ministry. Paul and Barnabas not only labored together as brethren, but in the case of John and Mark disputed as equals. One had no power to command, or overawe the other, and so they parted. Paul, in matters pertaining to the circumcision, withstood Peter to the face because he was to be blamed On the other hand, we hear the latter commanding the emittles of the former, and speak ing of him as "our beloved brother Paul."-James styles himself "a servant of Jesus Christ." It is enough for John that he is "that disciple whom Jesus loved." Paul as the "spritual father" of Timothy and Phile mon, and even Onesimus knows them all alike tes his "own" beloved sons in the Gospel. Respecting another much his junior in years, and his inferior in falents, we hear him saying, "Whether any do mquire or Titus, he is my partner and fellow-helper coocerning you. The numerous salutations with which the episties close, speak a similar language. They car affectionate attention to Tychicus, Arch ippus, Aristarchus, Rosphras, and others, as

But what, the reader may inquire, is the bearing of all this discourse. Much every stake: even your own soul, your own precious way. But if there be any naw or false asnumption in the ground we have gone over. et us, before going further, review it. If we have currectly drawn from the teachings of Christianity, and have rightly interpeted the le, is most carefully affixed to the nar

anity as if they were set apart to pre-

deratiod too frequently to be obtained in the use of doubtful expedients, may well direct attention to this as a subject of no small practical moment. We observed that an almost unknown Western College conferred the doctorate in divinity, at its last Commencement, on five men. Any approximation to this ratio must include, sooner or later, a large proportion of the ministry. Then, the common, eager use of the une, when obtained, makes it at once distinctive and invidious, - far more so among munisters than among lawyers, or other professional men. No cue speaks of Dr John C. Calboun, Dr. John Qumcy Adams, Dr. Daniel Webster or Dr. Lewis Cass, distinguished as those civilians stand sinong the living and the dead, though each had been more than once honored with the doctorate of laws. Why should unwarranted custom cause the ministry of Christ to he thus wheedled with? They permit their glory to be tarnished, when they allow any other distinction to ecupse that which He conferred, when He "counted them faithful," calling them to his work, and to be sharers in his honor at last. What has been said in the foregoing, the

Shall it have an echo? The above is from the Watchman and Re flector. We echo it with all our hearts, and air exposure to the inroads of an ambition hope that every religious paper will unite in eming the distinction alfuded to.-Edi-

> PULPIT ILLUSTRATIONS. Original and Selected. Br Tax Entrop.

or the hurtful, but the healthful—they ear not that they will be unsumplied or mis-

dance entire. So should it be with the children of God. They are wholy dependent upon him. He loves and cares for them. Their confidence n his love and goodness should be perfect. If they want, let them open their mouth widegive it Lord to thy needy children, but give what, and as much as, thou seest will be good for us, and withhold what will be hurtful though it may be pleasant to our taste.

glory, immortality with himself hereafter. Open thy mouth wide, and trust God with

The Priceless Diamond.

There is no gein or jewel, or richest pearl. in all the universe, of such priceless value as the soul. Worlds could not buy it-worlds could not redeem it if once lost. Such a priceless diamond you carry about with you every day in your bosom, amid the dangers of earth. and where the numerous and invisible foes are seeking to rob you of it. Do not delay to place it in the hands of the Almighty Saviour, who only can preserve and keep it safely till the final day. Think, O think, how much is at

Suppose this world were a globe of gold and each star m yonder firmament, a jewel of the first order, and the moon a diamond, and the sun literally a crown of all-created glory; one soul, in value, would out-weigh them all. est loss to understand the character of real Hero is a man standing on board of a vessel at sea, holding his band over the side of the essel; he is sporting with a jewel worth a indred thousand dollars, and which, too, is all his fortune. Playing with his jewel, he throws it up and catches it—throws it up and catches it. A friend noticing the brilliancy of is first disciples. The degree of D. D., for the jewel, warns him of the danger of losin. and tell him that if it alips through hi 1913, il goes down to the bottom of the

Behold, he prayel. Yes, he bends him self in suppliant form and pours out his non before the great Jehovah on high. How his jestic the scene! Man communing with Hip-who holds the earth in his right hand. What

It is conversing with God. But does that thy cries, says 'I am that I am.".

Yes, God, the author of all good, is ever ready to hear the complaints of those who supplicate him. Hath not the potter power over his own workmanshing

How can the Creator of man be ignorant of his many wants? But I hear the scentic and scorner saying, who is God that I should bow before him? Can, or must I, the consummation of risdem, condescend to such abiect humiliation? Mistaken and detailed mortall of what can you boast? What might compared with Omnipotence? The meanest villian defes all your power: even the insect that crawls upon the very dust besets you. Ephemeral like, to day thou livest, but ah! to-morrow thou art dead. In the hour of final diswould be not give? The "hard-earnings" of will not do it.

An aching head, worn out constitution, and teach man that he is of "few days, and full of "damning infants upon our principles, that is trouble." Then, why oppose thyself against me will not baptize them," said he, "because thy Creator?

its impress upon the world. But why should nien pray? Because, being dependent upon the Creator, they should acknowledge it. Man is finite, but when God speaks the earth trems

ly up in its mother's face, and by its very her may the infant of God be able to cry with nuch wisdom and learning, but with real christian submission he looks up to heaven, eming to say, "My God; thou knowest?"es. I thank the Lord that it is so. Prayer is the Christian's strength.

Daniel found it. when the envy of men was excited and exerted against him. He bowed imself before his God, as the great oak bows pefore the rushing winds, and in spirit said 'Thy will be done." The lion lost his ferocitv. his enemies were confounded, and the great and for Peter, burst the fetters of iron, opened He may not bestow wealth or rank, health or each church beor ease, but if it is poverty, sickness and pain, the prison doors and sent him to "preach Christ ing the true and Apostotic munistry and church he will give grace and consolation here and and him crucified." But, "what," says the of the New Testament, etc., as Baptists we infidel. "has these things to do with us?" Sir. should you not heed "these things," if they be true? "The mighty hand of time," says he, "has produced a great change." Even so. but man himself remains the same. He is requirements rest upon him now that did centuries ago. But some persons think rather evening" before their Lord. "What is man" that he "can withstand God?"

What the length and strength of his arm. compared with that which extends around the

But see! the learned man, the "towering" genius, the perfect statesman; in a word, the great man't in simple speech, holding converse with his God.

How transcendently sublime the scenel-What, than this, tells more powerfully that he s created in "His own image?" It is then and here the intellect is most unfolded and displayed. True greatness is seen in that man nly whose supplications go up as a "memorial" before Jehovah's throne. And thus while the sceptic; in contempt, says: "Rehold, he prays," good angels on scraphic wings prolong the simple strains, and in one grand shout exclaim, "Behold, he prays."

W. D. C. G.

Communications.

Bishop Freeman in Huntaville, Texas.

BROTHER GRAVES:-The above gentle of the Episcopal Society, passed through place the first of June on his "Parochalties" as it is called. Privilege was grain to the Rev. Mr. Pealan to "Baileon" proach in the Prosbyterian meeting hour abbath night; but afterwards the ap was changed until 11 -o clock as Mr. F. had scene si the Sere transnoted now how do

some children to baptize, or either to ate. After all Mr. P's kindness and co Mr. Freeman refused to let him (Mr. P.) into his own pulpit with him, and would no even so much as go into the house until the Rev. Mr. P. left or retired from it. The son assumed as the writer was informed. that he did not consider the ministry of Presbyteriana, Methodists and Bantists as minis ters, etc.; hut that he did the Catholic Priests as lawful ministers. (Query, would the mother acknowledge the apostate son?)

Mr. Freeman took for a text, "Suffer little children to come unto me." &c. He admitted that the Saviour did not baptize those children solution what would the wicked and sinful man But afterwards labored to prove infant bapgive for one moment's time? Or, rather what usin from the passage, and not only that, but that it was repeneration; and the burden of his a whole life would freely be tendered, if that discourse walkindirectly if not directly to prove could stay the "hand of death." But no, it that there was no salvation out of the Episcopal Society, or the "pails of the church" as it is called:

troubled and grieved heart, all combine to Mr. Freeman charged the Baptists with they cannot repent and believe." Mr. F. made Which is the weaker, that man who bows this charge either designedly or ignorantly. himself before "Our Father" in prayer, or he In either case I hold nim responsible to take who is so ignorant as not to read clearly the it back or to make it good when he returns wondrous works of God, as emblazoned upon next Spring, or sooner, if a kind Providence the face of creation? Yes, the celestial and permits. For I pronounce it a clauder, and terrestrial world unite in proclaiming their or as such it must be met by the author. Here gin. I rejoice that the hand of God has left I would ask Mr. F. if the gospel is addressed to unconscious babies or to those capable o repenting and believing? Or are they saved through the atomement of the Blessed Saviou or by the application of a lew drops of water in the free? Please answer Mr. Freeman; it

> Him and resigns his all into with other Poptsh errors, you are in a free tank upon its mother's knee country and have the legal right to do so, and you by law, or to treat you as your fore-fall es did tue Baptists in Virginia before th revolution of 1776." when they whipped imprisoned and cruelly afflicted them in vari ours ways, for up other crime than for oppos ing the above errors. But at the same time irayou, nor no other man living can be al lowed to make such a groundless charge agains the Baptists and not be called to an account for it before an enlightened public. As for what you said about the ministry of

the Baptists, Methodist and Presbyterians, all that I have to say is, our friends must take care of themselves, and this I presume they ling proclaimed, "henceforth let none speak are as able to do as you are to take care o against the God of Daniel." The prayers of, the Episcopal Society. But as far as the ministry of the Baptists and the Baptist church behold ourselves as far above the Episcopal So- for me to visit you all at your regular meet. ciety as the Siff is in brightness above the ings, but it is my intention to visit all that I dimest star that decks the firmament. Notwithstanding Mr. 15 exalted opinion of the last minutes, and also a letter, to inform me child of one of England's most abandoned when and where your next annual meetings morally depraved, and mentally blind: he goeth | Kings, Henry VIII. He is the "ground and | will be held, and should I not be present, baye forth." and is cut down as grass. The same pillar of your faith"—Christ and the inspired the subject of Indian Missions noticed in your Apostles that of the Baptists. If you wish minutes and a collection taken up for that obthis matter tested by the Bible and the impar- ject. There is no cause now before the people superciliously of those who bow "morning and tial page of history we will have a "friendly which have stronger claims on the christian talk on the subject through the religious press; the philanthropist, the American patriot, than Providing you will first settle what you mean that of Indian Missions, and in all congregaby "the church," and to which of the three tions there are strong friends of the poor Inparties you belong, whether to the Pusevite, dian, who will rejoice to have an opportunity the high or the low church party. Hease le to make a donation. Only give them a chance

wish to write, is one that is novel to me, and I wish your views if you think the subject worthy your attention. There has been of late some men passing through our country exhibiting a great many pictures, called scripre-scenes and other things, and requesting the use of our church houses. Now the question is, is it right for us as Baptists, to countenance such things, and aid them by giving them liberty to exhibit in our houses of worship. For my own part I am opposed to it, but some of our Baptist brethren advocate it. I am glad to say I have not heard of their getting the liberty to show in any Baptist church, though they have in some others that that advocate such things would be careful read the conglures, they would find that our

do not understand the Cavlour in this passage to condenin the idea of buying in the ordinary transactions of life, but it was the desecration of the house of Gred to these things for which it rever was intended. But the premise is not granted, for we argue that the thing is imnot granted, for we argue that the thing is im-moral in its fundameter, for as it can only be exhibited at night said its novelty drawing together all classes of the wicked and profine, it is all a most to corrupt the morals. Tithout any hope of real improvement, but again we

and if united it is calculated to make impress of sectarian; are becoming less willing to sions on the minds of the young and unsus pecting that may be hard to erudicate by truin would advise our brethren to read in conas recorded by Matthew, Mark and Luke, the dealings of God with his people Israel when they departed from the Lord and used the house of God for other purposes, read the 7th chapter of Jeremiah, and especially the 30th verse, "For the children of Judah have done evil in my sight, saith the Lord, they have set their abominations in the house which is called by my name to pollute it." Read also in 2d Kings 21: where Manasseh with their abominations built altars in the house of God, and dealt with familiar spirits and enchantments. which provoked the Lord to anger. I suppose about such enchantments as these men do to degerve the people. We see that the subversion of the house of God is spoken of in connection with all the other aborcinations committed by the children of Israel. I think would be well for us as churches, to take the admonition the Lord gave to Israel, to remember what he did in Shiloah, where he first recorded his name, there the children of Israe took the ark of God from its place and carried it into the camp, which displeased the Lord, and He delivered them into the hand of their enemies, and there fell of Israel that day thir y thousand footmen, and the ark of God was taken. This seemed to be a great punishment for what would seem to be a small offence-Then may wo not reasonably fear if we turn the house of Cod into a meatre or show room that we will incur the displeasure of our Heav

I am too tenacious I would like to be right-DAVIS.

REMARKS.—When we are called upon to ledicate a house to the worship of God, we dedicate it so it cannot be converted into a show room or a templa of Baal for another valid as baptism. On the contrary, the Bap-God to be worshiped or another gaspet faith or practice as Campbellism. Romanism. &c., to be preached in it We dedicate it to the sole worship of the only true God. Those churches who intend to use their meeting louses for show rooms and theatres, and for another purpose than to be preached in it ought not to dedicate them to God—it would dobablists. They can no more invite Pedobe a mockery and a sin.

For the Tennessee Bantist BROTHER GRAVES:-Will you please publish n vour excellent and widely circulated paper

the following: To Moderators and Clerks of all the Bantist Associations in Mississippi, Louisiana and Alabama greeting, dear brethren, it is impossible can, and wish you to send me a copy of your us hear from you. Yours respectfully, to contribute. Let the moderator state briefly J. W. D. Cheare. Pastor the claims of the Indian and appoint one man Huntsville, Texas. Balling bunden to go round and take donations for that object. For the Tourses Babilet. BROTHER GRAYES:—The subject on which I such resolutions as the following be passed wish to write, is one that is novel to me, and also by your Associations: Resolved, That the cause of Indian Missio

has strong claims upon all christians and philanthropists of our beloved country, and it is the duty of all to contribute something for that cause immediately: Resolved. That we earnestly recommend to

all the churches of our denomination, to have the subject presented to their congregation and a collection then up once a year for Indian Missions, also that they subscribe for twentyfive copies of the Indian Advocate, to be sent o the church for general distribution, &c. all on you for it. I shall set out the first of tember en route to convention, and shall as many of the Associations on my way

BEGINER GRAVES:-Notwithstanding its enlargement, your paper maintains its interest; and although Pedobantists raise their dismal howl, and Dr. Campbell has burely vet found out where it is published, and now and then a tender hearted or fender-footed Baptist will ter of surprise to find the Baptist appropriate out, "Too much controvers,"—"too much so nearly in numbers the other denominations of the controvers of the controver cry out, "Too much controversy"—"ma much controversy?" yet I am rejused to think that the circulation of the "Tonnessee Baptist" is increasing. Those Baptists who reed it, are encouraged to more boldness in avowing the distinctive principles of our faith; are less haed seviarinn; are becoming less willing to fraternize with Pedebaptists, and are manifesting and main taining more of those marked peculiarities which govern us in our practice. When I say "less willing to fraternize with Redobaptists. I do not mean that we accord loss honesty of purpose, less sincerity of heart, of the business and walk out. or less christian feeling, but less willing to accord church fellowship, and less afraid to avow our sentiments. There is in the very nature of the principles which we profess, a power which excludeabigotry sectarianism, or persecution The Baptists as form as they hold to the simple, but sublime, principles of the religion of our Lord and Saviour Jesus Christ, can never be a persecuting people. Men of the world and the Spirit, he cannot enter into the bing will confidently affirm that, religion has by her persecutions, shed more blood than war; but I think they are a little mistaken. It is not reli gion, but the want of it, which has given rise to so much persecution; and the farther any sect recedes from Bible truth and Bible ground,

(intensected, La Pluty 3, 1854.

christian and church fellowship. According to a rule in Baptist churches, would congruously read: "That which is born when one applies for admission, if, upon a re- of the flesh is flesh, and that which is born of lation of his christian experience, he be found the Spirit is Spirit," and that which is born of qualified, he is received into the church by a the water is water. vote on all the members of that articular Now, L would ask, is Scriptural bactism of church. In a church extends her che tian (el-) water, or is it in water? Not of water, but is lowship. This is before baptism. After bap- it. For this, and many other good reasons, I tism. The member receives church fellowship; | conclude that the ordinance of laptism in wa for, although, we are willing, upon his christian ter is not contained in this passage; nay it relation, to recognize him as one of God's peo- not so much as mentioned in the whole to any of the privileges of God's house. All

generally invite all Protestant christians to the Lord's table, because they concede that immersion, sprinkling and pouring, are equally tists contend and maintain from the Scriptures. that the immersion of a believer upon a profession of fault in Jesus Christ, is alone baptism: and those who are not thus immersed. are not baptized. Hence Baptists have scruples of conscience, and unless glaringly inconsistent, cannot accord church fellowship to Pebaptists to the Lord's table than they can invite one of their own members, who has been received by a vote, but not yet baptized; because they occupy the same position. Although Baptists, as a denomination, in one of their fundamental truths differs so widely from all others, yet many individual good men, have desire to keep this distinctive principle in the back ground, and are seen to lean towards Pedobantists; some even to accept Pedobaptist invitations to commune others invite Pedobaptist ministers into their pulpits-carra on union meetings, &c; and treat them in every respect (except, perhaps, in communion) as if Redobaptists were as much in the right as Baptists; or if there was really no difference. Now this is both inconsistent and wrong. Pe dobaptists are right in their religious views. principles and practices, or they are wrong -If right, then are the religious views, principles and practices of the Baptists wrong If wrong, then it is wrong for Baptists to fellow ship them just as if they were right. And that both cannot be right, must be self-evident to any reflecting mind. Because it is impossible to draw two practices from the same prin ciple, truin or command, which practices are dismatiscally appoints a secondariably incomes sistems, and both be right. It is heaven-dar ing presumption for man to say it is optional with him how he chooses to obey the commands of God But if the Baolists are wrong, throw open their church doors, and Come one, come all, come weker thon,

-All thing in Christ are ready now

And all. saint or sinner, adult and babe, a entitled to membership in the Church of Christ For "the promise is to you and your children." Many think sectarianism" a great bugbear. and some men, whose universal souls love universal salvation, travel up and down the Either send on your money collected to the stage of life and like the servant in search ard at Louisville, or inform me by letter or of the lost child, they may me changes on the Mississippi, and I will word, and manufacture all treir sermons out ball set out the first of of the horrors and blighting influences of sec-

lady in the community if the insist er than lose a member. How long before the world opens its even to an and how long before Baptists see position, and have manliness tain their true dignity? In looking over the last consul, it i

The world knows that the Bantista have id rule in receiving memberchildren, acekers—all who even trois are common seeling of friendliness to religion, or a faint denire to go to heaven. And yet they do not increase in numbers, as one would naturally suppose. And I can account for it only on one ground: That they take in men whose hearts are unchanged-leave the door open and in a month or so, these men grow weary

For the Tempesee Baptis The New Birth and Bantlam,

In the May number of the "Christian Repository," there seems to be an exposition of the passage, "Except a man be born of water dom of God."

This expositor imagines that in this passer are contained two births, one of water and the other of the Spirit: of the water first, of course. as in the passage it is placed first, (indeed forsooth, he finds the Saviour to be wrong in so far do they recede from religion; the more the order in which he has placed them,) and of the world they mix up in their practices and that that water is the water of haptism, which; ceremonies, the less do they possess the spirit added to the two mentioned in the 6th veof Christ. There are two kinds of fellowship, would be three births, the three partaking of the elements and nature of the parents;

Born of water and of the Spirit erthodox denominations stand upon the same true reading in the official, as ground that baptism is the door into the tors concede, by italicising the second church. Baptism is essential to obedience as then born of water and the Spirit the well as to church fellowship. Pedobaptists lative and joining the water and liping making it correspond with verses 6th and 8th "born of the Spirit," without the mention of water, which clearly convinces me-that the water of life is herein meant, as "in him." (and not surrounding him as in hanti-mail would.) and as in 2 Cor. 3: 6, 11 sthe Sour that giveth life," which every one that believeth & shall receive.

But we will come up boldly and scriptural ly to the subject for a while, by inquita whether or not the ordinance of baptism i once called a birth, in the whole Bible 161 is then it may be meant here: but if not the it cannot be meant here. This is the test and take the position that it is not; and shall we call it what Christ has not especially when his inspired Apostle has said it is "bring bu ried?—would not such temerity be an unblush ing and hazardous assumption? Yes, enough to make an angel blush and veil his face with his holy wing.

The word of God does not call baptism any kind of birth under the whole heaven; neither "born of the Spirit." "born of God." Thorn again," "born of incorruptible seed," nor born of water;" and yet there are those who have the temerity (divine authority to the contrary notwithstanding) to say and write that John 30 and 5th means water baptism, as well as being born of the Spirit, while God has written by his inspired Apostle Paul, Il.
4, and Col. 2: 12. that it is a burish this is absurdity in the sublime. Baptism is not so much as mentioned, or alluded to, in the pas age previous or context: nor can we consis ently deduce the ordinance from this passage. or from the whole subject—what congruity is there between a birth and a burial—the he beginning of life and the off Our Saviour is in this discourse with Nicoda mus, exclusively inculcating the indisnecessity of the new birth, or of heine again," born of the Spirit, as he defines it verse 8th, as a thing invisible; such is not the ordinance of baptism, but the end is not ret; a man must possess strange power ison, who can assimilate the administration the ordinance in its legitimate and only per' mode to a birth he must metan the administrator into, and the ri Jordan or any sintable place where there

cy thou art a jewell" About as much similarity here as exists tween baptism and circumcision. that my own powers of comparison are not Her culean enough to group such an identity.

If birth and burial are not the poles apart. they are at least a life-time apart. Bapti eas never designed to save us, but it is an acordinance, and a very important one, ned upon all who believe on the Lord Jehist upon all who are "born of the Se HUGH QUIN

P. Since receiving the May in

New Berner. This is now the name ald Cuter or Whites creek church, Ten miles from the City. The brethren have lately erect .. ed a house of worship, giving up the old Union House. During the past ten days, Bro Bayless together with Bro. It. Williams and Wright from Ky, have assisted the pastor Bro. Baldwin in a serris of meetings. Up to last Saturday 19 or 20 had been received, and the meeting was increasing in interest. W would be happy to report a similar increase to all our churches in middle Tennessee, for they have been doing far too little for the past few

SOUTHERN BOOK CONCERS. The citizens of Washville have made the present of a lot, 90 by our reet, right in the heart of the city, noon which they design erecting at once the Book Concern buildings. The whole will, on comtion, he presented by the citizens of the plesion, he presented by the chizens of he bit of Nashville to the Methodist Episcopal Church, South, and be a gift worth not leas

We have maile dilligent enquiry and can Learn no such fact. Our citizens have reasoned thus about the Concern: If it is so rich as Michodists say it is, (\$500,000,) it does not publican democrats, as the same priestly fea-

"Is that the way God Paints."

It was the evening of the Sabhath. The sun had just descended below the horizon, and

h was approaching, and a young lady was no at the window admiring the gorgeous maset, heedless of a tiny brother by her side. mil he exclaimed. "O. how Beautiful, beautiful it is; sister, to that the way God paints." ane idea was not new, that all the colors are

contained in every beam of light, but it was newly dressed. It was divested of its philophic robes, and beautifully vested in innocent and childlike drapery-God PAISTS WITH RAYS or monr. Every color, simple and compound. with all their modifications, variously combined and arranged, which adorn and beautify visithe creation are pencilings of an infinitely skilful band, drawn in rays of light, poured forth from the sun, the centre of our system.

Ours is a heautiful world still, though sin has madly blurred it-skilfully arranged as it was and richly adorned by the hand of the great architect. They only who have found their way to that bright and sinless world, of which God himself is the light? the sun in the centre, shedding forth his beams of empyreme light upon all the holy beings and holy things in heaven, are able fully to appreciate, carnatisfactorily to respond to the question of our little friend, "Is that the way God paints?" W. C. B.

What Romanists mean by Liberty of Conscience

It has been often asserted, that liberty of conscience was first enjoyed in Maryland, and the minister in charge has the right to say how that as the charter securing it was granted to the Discipline shall be construed. The Disa distinguished Romanist, therefore, Roman Catholies are m favor of religious liberty, &c. The recent letter of Brother Fuller to Archhishop Hughes shows clearly that Rhode Island and not Maryland, first granted liberty of conscience m religious matters. I give Bro. the Maryling charter as

"Blasphemy against God, denying our Sa ior Jesus Christ to be the son of God, or denymg the Holy Trmity, or the Godhead of wof the three persons, &c., was to be punished with death and confiscation of lands and goods to the Lord Proprietary. (2) Persons using any remosciaful words or speeches conthing the Blessed Virgin Mary, Mother of our Savior, or the Holy Apostes or Evangelists, or any of them, for the first offence to forfing to the Lord Proprietary; or, ment, to be publicly whipped, of his Lier. General. For the second ofto forfeit fill sterling, or in default of nt, to be publicly and severely whipped the third offence to forfeit land and goods, and be forever banished out of the Province." And this is what Romanists mean by liberty

was to lie i

from their Societies whomsoever they ple and the Discipline grants them the power. Data Siz - I have frequently declared that

non ing to my understanding of your Ducipline, it virtually gave your minuters oreme power over the Societies, empowers relude from them, whomsoever they pleased For this opinion I have been prunounced a alsifier of your polity, and a misrepresenter of your Discipline, and a slanderer of Method ism. Now. Sir. I have collected sufficient anthority. I think, to clear myself of these charges and I herewith submit it to your decision. It The come we love so well, a triumph my proofs and authorities are insufficient to enstain me, I appeal to you as a professed christian teacher and father, to show me their promise to retract at once my expressed option. But if I sustain myself—if my opinion is correct, you need not take the trouble to write-your silence will be an all-sufficient con-

> I will state my charges definitely. You hold and teach that the theys of the ingdom of heaven' were into the nances of the Methodist cleary and so the Church of Rome teaches.

That thus empowered, your ministers can receive into, and exclude from the Church whomsoever they please, allowing the laity, by right, no voice in the matter whatever.

If this be so, every one will admit it is conferring upon Methodist ministers the most dangerous powers. It makes each preacher the absolute Pope. during his short reign, over the societies in his circuit. He can open, and no man, not all the members of the society protesting, can shut—and he can shut the door, though against virtue, piety, and worth, and all the membership cannot open! Is not such absolute priestly power as this repugnant le every christian heart, as it is opposed to every teaching of the Saviour or Apostles? Ought it not to be as heartily abhorred, frowned upon, and repudiated by American citizens-re ment their alms, and if not, it is not worthy of ture is in the Roman Catholic Church? Cer tainly, if true. But is it not true?

I propose to prove it, 1. By the Discipline 2. By an Episcopal decision. 3. By the dec larations of your most accredited writers.

1. The Discipline proceeds upon the ground his mellow rays were thrown back unon a flee- that the supreme governing power of the Socy cloud, which hung in reefs and folds along ciety is in the hands of the ministry." In the the western sky, and tinged it with golden direction for the EECEPTION OF MEMBERS, it features. mies, so rich and varigated that a pious mind gives no one but the preacher in charge any as in the Heavenly Temple, which our class-leader, but it does not say that the preach. if the examination is satisfactory to every meniber of the Society that the minister shall receive him. Not a word of it. It is left with the preacher in charge to decide whether the applicant shall be received or not. If from another church, his answers must be satisfactory to the preacher alone. I submit the whole chapter on the reception of members:

Of the Reception of Members into the Church. Ques. How shall we prevent improper "perions from insinuating themselves into the

Ans. 1. Let none be admitted on trial, ex cept they are well recommended by one you snow, or until they have met twice or thrice 2. Read the rules to them the first time they

3. Let none be received into the Church, until

hey are recommended by a leader with whom they have met at least six months on trial, and have minister in charge, before the Church, give satisfactory assurances, both of the correctness of a member in good atanding in any other orthodox Church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received at once into full fellowship.

No candid man will deny that this is a fair construction of the chapter, and even the uncandid must admit that this construction could be put upon it by the preacher. But I shall prove it by the decision of Bishop Capers, that cipline plamly vests the power to receive members in the hands of the minister. consequently to shut the door against whom he will-It also virtually invests him with the power to exclude from the Society an obn

I submit the whole statute touching the trial f accused members: Ques, 2. Low shall an accused member ! rought to trial?

As: 1. Before the society of which he is a member, or a select number of them, in the presence of a pisnop, elder, neacon, or preacher, in the following manner: Let the accused and accuser be brought face to face; but if this cannot be done, let the next best evidence be procured. If the accused person be found guilty by the decision of a majority of the members before whom he is brought to trial, and the crime be such as is erg easly forbidden by the word of God, sufficient to exclude person from the kingdom of grace and plory. let the minister or preacher who has the charge of the circuit expel him. If the accused per-son evade a trial, by absenting himself, after sufficient notice given him, and the circum-

my excluded person, m any of the abovemenuoned instances, that justice has not been done, he shall be allowed an appeal to the next quarterly meeting conference: except such as absent themselves from trial, after sufficient notice is given thera: and the majority of the travelling and local preachers, exhauters, alex-ards, and leaders present, shall finally deter-

Under the above statute I claim that any member, however innocent he may be of any immorality, or however pious and conscientious should he be obnerious to the preacher, can be excluded by the unreasonable and danger-

ous powers committed to him.

Suppose A. is the obnoxious member. It minister can bring him to trial upon the p that he has neglected some duty enjoined the discipline—because have conscientious. jections to attending hand or class meetings he may arraign him for conduct he consider improper—the preacher may ret the membe aye, insult him, until he loses the command of his temper, and thus cause him to use improof words, and then he can indict him for "in dulging a sinfal temper, or words."

The member may conscientiously object some of the features in the Discipline the abolition feature of the notorious 9th see tion, or against band or class-meetings, or a gainst the close communion feature, (see page 96.) Or he may refuse to have his children sprinkled, because his preacher can show him no authority in God's Word, (yet the Discipline requires it,) or he may object to giving the Supper to impenitent unbaptized persons as Methodists do-or he may regard the practice and doctrine of denying baptism to a young convert for six months as unwarranted, or the seekership feature of the society as pernicious, or he cannot conscientiously teach and propagate the doctrine of "falling from grace," . e. the possibility of the ultimate apostacy and damnation of a genuine child of God-s doctrine subversive of the whole economy of edemption through Christ-dishonoring to Christ, and pernicious, and that continually; we say the preacher can arraign him upon som count, for we do not believe that there is one intelligent christian man in the Methodist Societies who can endorse, teach, and applaud every feature of the Discipline. We never conversed with a Methodist ten minutes concerning it, who did not repudiate many of its

Well, A. is brought to trial. Now, every the innocentry contemplate it as imaging voice in the matter. It allows the applicant lawyer, and every one who has enflered in law, forth to carefully expectants, the drapery of those to be recommended to the preacher by the will tell you that the verdict depends on the jury. The lawyer will tell you It provides for the examination of the appli-cant before the Society, but it does not say that the accuse a shall be tried either before the sothe accuss a shall be tried either before the society, or a select anuber, but who is to decide Methodists have always professed to believe whether he shall be trought before the society that the Head of the Church still gives us my, pp. 113, 114, 117 or the select number? The prosecutor. If he pasters at d teachers. Some pretenders have decides that he shall be tried before a "Se-believe that the primitive churches were not lect" jury, who has the power to select the jury, or to decide of how many it shall consist? The prosecuting preacher?! Can he not select his own tools and dependants, the Class lead: ers to do his work? Certainly. Can not the preacher employ what witnesses he pleases? Does the Discipline allow the accused the right to object to, or disqualify any witness, or juror? It does not. It is with the preachor to say who shall testify and who set upon the jury. Both, witnesses and the jury may be the defendants most implacable enemies!! But may the preacher remain with his jury while they make up their judgement? The discipline is silent, he doubtless will feel that it is his been baptized; and shall on examination by the duty to do so, since it is his prerogative alone to construe the law, the select number might not know on what law or evidence to render their faith and their willingness to observe and not know on what law or evidence to render that some portions of the church may be grad-keep the rules of the Church. Nevertheless, if judgement. When the judgement is rendered ually sliding into a compromise, which would who is to award the punishment? The preacher! Comment is unnecessary!! Who would

> power iniquitous powers, to prosecute him?! It is urged that the condemned can appeal to the quarterly court? Certainly he may.offend their masters, and thus lose their layor and offices, at the same time! The preachers, have things their own way in the quarterly aver objections may be made to it by the fasconfernces, a poor layman would stand no tidious of constructions.

Discipline, so as to decree, how and by whom an nor Episcopalian Church, Methodism. he accused shall be tried?

I submit an episcopal decision. lowing interogatory was proposed to Bishop Capers during the last Conferance, held in Trenton, Teanessee. "Has the preacher in Bithop Capers-"He has the right."

Every man at all acquainted with commo aw will say that this decision virtually makes each preacher in charge a supreme and absolute ruler, aye despot if you please. The power to construe law is equal and equivelent 16." He also contends for the poster this same power in the elegy of the pro-

What more does the Popish dergy con for, to support their latty and anti-chri retensions to rule the church of God? - Is not this passage the very one they rely upon? Do they not put the very same construction upon 111 If Methodists are right thelUatholics are qually so. If the Romish clergy impose upon the lasty and subjugate were to their au-thority by the false construction of this passage. o do the Methodist clergy also. Cathol assively allow their clergy to exercise supreme ule over the church, so do the members of Methodist societies! If imposition is practiced in the one case, it is equally so in the other. But again Dr. H. says;

"Thus we have been able to trace the suthink to the Apatles from the Avestles to the Abattes from the Avestles to the History. Freshyters or Elders, but no mether. All attempts to prove that it belongs in whole or in part to the laity, utterly fail." Le not this con lusive? - Will not this satisfy ou and al Me hodists, that I have not mis-

represented their polity, when I have declared that you and your clergy claim to exercise and do exercise the supreme governing power of the church, the laity having no part or lot mithe matter, any more than the blind, priest ridden Catholic? What greater power, Mr. Soule. does or can the Pope of Rome exercise than the supreme power. He claims that the supreme power to rule the church was committed to Pope Peter and through him to Pope Pio Nino, while you claim that it was commited to Bishop Peter, who was also an Elder, and through a succession of Bishops and Ellers to you and your Elders. What more have you to claim, but that these to whom you and your inmisters refuse to open the door of the church, and those against him you close , are shut out of heaven 10 invest your hurch with all the powers and terrors of the church of Rome, and you and your brother Bishops and ministers, with all the impious rerogatives of the man of sin and Son Perdition 911

In the name of an offended God and insult ed Saviour-by all the terrors of the doom of anti-Christ and false teachers. I beg. I entreat. of you, in all affection and earnestness, think pon these things. Are you not opposing a rival, a human society to the Kingdom of Christ, and are you not perverting his laws and the teachings of his word to deceive and nisiesd into it the unreflecting multitude, who suppose any organization called a church is as egitimate and scriptural as any other?

But I have still other proof and of the high-est possible authority. It is that of the Editor exempted from this misfortune. But still we have much cause of thankfulness to fod, in the bestowment of so many pastors and teach ers whose faithfulness, gifts and success. assure us of their divine call to the ministry. To these we accord the scriptural authority of admitting to the ordinances of the Lord's house such as believe through their word."

We know notains of the right of the society to admit members into church fellowskip; and he Methodist preacher who concedes this right. BETRIYS HIS TRUST, and should be held amena. le for his delinquency to his brethren. We Lee speaks of the contrary doctrine as a mat ter which is not questionable; and hence we have inferred that he, at least, practiced upon this opinion when he was a traveling preacher and, as he has done so with impunity, if he has done so at all, we have been led to fear so alter the relation between pastor and people as to subvert our whole economy.

"It will not be understood that we object to

give a sixpence for his character, or life if the the pastor's consulting with the society, or civel law allowed his enemy, clothed with such such of the members as he may deem best qualified to advise him, or give him informaon with regard to the probable sincerity of the applicant for membership. On the contra-ry, the pastor is bound to do this; but it must But of whom is that court composed? Of the never be put to vote, either in the society or creatures of preachers, of class-leaders, stew. elsewhere. Having made the proper inquiriards and exhorters! It would be natural for didate to flee the wrath to come, and save his preachers to aid each other in ridding their so soul, he must admit him on probation; and at cieties of members obnoxious to them—mem- the expiration of the probationary term, is he bers who are obstacles to their tyrany, and have a good report from the leader, and if it certainly the class leaders would not willingly shall appear that he has continued to evidence

chance for justice, if the preacher had decreed this question elsewhere, or however it may his ruin.

It is urged that the prescher in charge is it is certain that the right of the society to adnot authorized to construe the language of the mit and safet church members, is not Wesley. have no such practice, neither any of the churches, acting under our Disci

The admission and exputsion of church members by a vote of the society, is as absurd in theory, as it would be ruinous in practice. In view of the above proofs I submit the charge a right to say how the discipline should question to you and to the most prejudiced members of your Societies; have I misrepresented your polity? Do not your ministers claim to possess the theys of the kingdom of Heaven that were committed to Peter?-And is not this key power a dangerous prero gaire to assume and to use?

Let the continuous puning one of your

which he must surrender every natural and

encus; that may have been summaned to testion against him; but must, submit to be lead as sheep, to the slaughter, dumb as a lamb, be

Were the annals of their trials but pul what gross injustice, what crust wrongs, what wanten and irremediable injuries, would be brought to light! How many innecent and devoted christians have been sacrificed to the save or revenge of those appointed by the dentiles to rule over him. I appeal to you in the behalf of the instenable rights of the 500, 000 of your members that you repeal this inquisitorial feature from the statute book of J. R. GRAVES.

Extracts from Methodist Books

"But if the reformers [Protestant Metho dista] insist upon changing the rule which n class because there is no positive Scriptorsk command for it they must also give up infant baptism. and the administration of the communion to females, for there is no such commandment for either the one or the other. The and asked for the way of life, and a few Sond's Economy of Metheodism, p. 52. "If we can credit Mr. Wesley's declarations,

was never intended that the Methodists should be an ecclesiastical establishment, headad by an episcopal hierarchy, consisting of an ing upon the Zion of God, indefinite number of incumbents, all possess ing the same powers and ruling the same diocese. The model for such a state of things is not to be met with in the whole range of Church history, except when four individuals at the same time claimed by divine right the chair of Popedom in the Roman see. If the reader is startled alike in their nature and progress will be compared by the human mind, and classed accord-

"But Mr. Wesley seems not to have con emplated an episcopacy in any shape. It is o be sure, asserted, in the preface to our Book is it that we can learn nothing about it?"

"But until such document or warrant from Ir. Wesley be produced, I. as an individual ine, in relation to this particular."
"Thus the reader will perceive that our

thers' soted a palpably inconsistent part in the were ready to obey his commands in malle belonging to church government Defease of our Fathers," p. 123. "Mernopists believe, generally, that

particular form of ecclesiastical polity is of divine prescription, and that, therefor of governing the church is left to its own dis cretion and the exigencies of time and place." Stevens' Church Polity, p. 9.

"The continuance of the war, of the Revoof the leading ones were known to be from of political hatred and persecution; so much so. that it was with extreme difficulty the preach-Methodist Episcopal Church, pp. 52, 53.

"The power of receiving members into the vissible Church. Against this right as pertaining to the ministry, it is urged that the society of which a man is to be made a member, should have the right to say whether he should become one of themselves or not. I do not now enquire whether this view is reasonable, but only whether it is in accordance with the constitution-the charter. I think it is not. * * * * But are the laity entirely excluded from a participation in this important work?

I think they are effectually so, as it regards any authoritative control in the premises .-They may be lawfully admitted to advisory cooperation in the matter, but the strict right seems to be vested in the ministry."-Henkle's Analysis, pp. 47, 48.

"Is it proper for a preacher to give a general invitation in the congregation to 'members good standing in other churches' to come to Lord's supper? No; for the most unworthy persons are apt to think themselves in good standing. * * * The rule in that case is as follows and it ought to be strictly adhered to: 'Let no person who is not a member of our church be admitted to the communion without examination, and some token given, by an elder or descon. No person shall be admitted to the Lond's supper smoog us who is guilty of any practice for which we would exclude a

There is a Town I know prery pretty Pown, where thousands dwell. Some rich, O thou in me poor, all hastening down the stream of on of whom are upprepared to die and account to God.

The are several christian Temples in that Town, occupied by bodies of professed christian, belonging to several different denomination, belonging to several different denomination, belonging to several different denomination, belong the several different denomination of the bleeding live? Or amazing, both lave of him who died to one! Law and fown, occupied by bodies of professed christending on his flock and hoping, e're long, to much a such ed, and night after night the pious met. trengthen each others hearts and hands, and to offer solemn printer to God. Repeated in-terviews and repeated mutual, fervent prayers. terviews and repeated mutual, fervent prayers, soon began to warm up many hearts with fervid love to God and man, and with a new born seal, they pressed to the mercy seat, with earnest, andent, emplications for a gracies out
pouring of the Divine Spirit; that God's work
might be revived among them and my studes
of singer tayed. Some of the Pasters ere
sheered with the prospect, and with unusual seal Preached, exhorted and urged upon guilty, repentance towards God and mith to-

wards our Lord Jesus Christ. Memy sinners were seen to weep-a number howed in prayer professed to have found it. Hope seemed to perch upon the gospel standard, and the pious were animated and cheered with the expetation that a bright and glorious day was break-

Now if my reader entertains the notion that satan proceeds merely by chance in his work of ruin, without plan or purpose; then I must say, it happened that the arch old foe sent a Circus-troup to Town; just at this conjuncture. I opine that, though Satan is quite willing that his votaries should believe in the doctrine of at this, let him recollect that things that are chance, in reference to the Divine administration, he does not operate upon that plan himself. He aimed to call the multitude away from the house of God, to the circus; and this was done. Had the votries only of his satanic majesty been caught in his seductive toils: his fel designs might have been mainly failed: f Discipline; but the oldest preachers in the because, in that case, the church would have United States, with whom I have conversed remained unscathed, as the Tower of truth. and corresponded on this subject. never saw from which the artilery of the Word might the warrant. It has been called for by friends have poured its potent vollies, most effectually. and foes for the last thirty years, but it is not into the enemies ranks. But, alas, many who yet forthcommg. If such warrant exists, why professed allegiance to the Prince of peace, kissed the Demon's hand and followed in his lead they 'stood in the way of sinners' and occupied the seat of the scorner. They must, of necessity, continue to doubt the histori trailed the blood stained banner of the cross in cal probity of the preface to our Book of Discipe the dust of one of the high-places of sin; while Calvory wept and demons shouted a jubilee. Hell triumphed, the implous scorned the gor-pel and charged all professors with hypocri-sy; those who seemed to be penitual took inf-fuge, from impending wrath, behind those re-

to the word of life. The patience of the saint! was sorely tried, but still, trusting in God. they continued to meet, and pray, and home Their bruised hearts were slowly recovering from the former shock, and hope once more began to spread its golden pinions in the opening light, when, lo, 'it happened', as before lution,] rendered it peculiarly trying to most that the Father of lies sent a Daughter of the know not if this has ever happened; but Mr. of the Methodist preachers in America. Four Dame of Endor to Town; who opened there a temple of the Wizzard's god, and lighted up England, and some of them, contrary to the the fires of an infernal carnival upon the sable advice of Mr. Wesley, did not hesitate to avow and sulphurious altars of the Pit. Seeing that of this movement, succeeded in throwing 2,000 their attachment to the British cause. Not this essay of the fel-destroyer, entwined with withstanding the prudent reserve of others in chanahashium (serpents) and vocal with the relation to these matters, the whole body was groans of damned ghosts, bore such evident suspected of being in the interest of the British marks of infernal origin; it seemed impossible monarch, and were consequently the subjects that any should be deceived, upon whose hearts the light of truth had ever shone.-Who, therefore, would have thought that men ers could travel their circuits from appointment and women, professing allegiance to God, the to appointment."-Gorrie's History of the sovereign ruler of the universe, and fealty to Christ as their King, and who hoped for salvation through his atoning blood, with the 18th of Detoronomy and the New Testament open before them; could have been induced so to dishonor God, and so far renounce their faith and hope in Christ, and so to defile their bloodwashed robes, as to enter this thresh-hold of ernment, was expected, as diplomatic action is Hades and offer oblations to the Prince of to be left, during the war, in the hands of the Darkness? Who, I ask, could have supposed commander-m-chief. it possible?! Yet, rumor says that it happend so in the town to which I allude.

Vast numbers flocked to the habitation of a would-be Witch, to consult a 'Familiar spirit' about their fortune: resolved. if possible, to to know what God will not reveal of the future. Impatient of the Divine government, they seek the aid of Demons (real or pretended, it is immaterial) to overthrow it. Soon this difficulty suppressed. The soldiers it approunds to perdution—this vestibule of Hell complained of their treatment and fool was crowded with devotees, all anxious to pay their homage to the Prince of darkness, and tion by Admiral Plumridge's to lavish their offerings upon his infernal altars. Freely they sacrafice to Hell to gain and on the 30th May, and at Ulea 'fellowship with Devils,' and earn wages for death; and, sad to tell, rumor reports that some

of these were members of churches.

O, can it be that the blood washed members of the mystical body of Christ could thus wananly open his wounds a fresh, scorn his ble ing love, and expose him to the contempt of iers, and the malice of Demons? Can it be that the sanctified in heart—the lieirs of headid thus officiate with the spirits of the ate to the Prince of Devils! O, can it bell! How can such conduct in professors of re

WHO EVER KNEW IV. -

Lang, from Liverpool on Sai arrived at Halifax, Wednesday, July & ca ral is of the greatest importance.

The Vienna papers ennounced, on the 17th ult., that Prince Paskiewitsch had received orders from StaPetersburg to retire beyond thu Pruih, and thus to surrender to the Soltan

fully and pusilishimously defended. The Times affirms that m a short time there will not be one Russian soldier on the Western side of the river Pruth.

that "material guarantee" so arrogantly claim.

ed, so insultingly seized. so feebly, so unskill.

The Paris Moniteur announces that on the 13th of June the Turks made a tremendous sortie from Silistria, and attacked the Rossings with great fury. Gen. Schilders was dangerously wounded and had to be removed to Kalarasch. - It was thought that a body of troops had been dispatched form Schumis. It ap. pears that on the 13th the Russians aprung three mines before Silistria, without doing any damage to the walls. The Russian storming columns were prepared to mount the expected breach, but were attacked on three sides by the Turks. A fearful slaughter took place, and the Russians fled in terible disorder. The Russians were employed on the 14th and 15th in removing their dead. Three Russian generals were wounded, and all the Russian siege works were totally destroyed. The same day the garrison of Rustchuk went over to the island of Mokan and destroyed all the Russian works there.

Telegraphic dispatches from Vienna stries that a Convention has been concluded stantmople, between Austria and relative to the Danublan Principalities I principal conditions are that if Russia voluni rily retires, the Authan troops will enter the Danube, and of the Justian north

onfirmed. He was killed by a greater an assault which was gallantly repulsed. He refused 2,000,000 roubles offered to him by Prince Paskiewitsch. Immediately upon his death being known, Omar Pacha detached Saram Pacha with 30,000 men to manœuvre as if desirous to give battle, and under cover Turks into Silistria. From Greece we learn that, after the Turks

had been worsted at Kalamberca, they received reinforcements and totally defeated Hadp Patros. Kara Tassos, after obtaining two slight advantages, had also been defeated .-The Allied Ambassadors were negotiating an honorable submission for the insurgents, and there were hopes of an arrangement.

The attack upon Anapa, on the Circassian coast, was to be made by ships of the line as the guns of the steamers were not heavy enough to reach the Russian works. Lord Redcliffe had quite recovered. His recall from Constantinople, at the instance of the French Gov-

Circustia is all in arms, and would co-operate, it was said, in the attack on the Crimes. The camp of Schamyl is fortified by European officers, and was assuming the offensive.

A private telegraphic dispatch received by a Greek firm in London, states that a mulitary insurrection, sympathized with by the fleets. had taken place at Sevenipus, that was with leader, a Major, no deffected his escape.

The Finnish Gazetic comments the dead

the 1st June. The second support of Leopold, Odin and others. Ten thouse rels of tar were burnt, and several about our of the second men and marines were landed

tion on the 13th June, at 1

ficial station in our Church hereafter the laws of the State in which he lives will ad The immense Cotton Fictory in Lebamit of emancipation, and permit the liberated Tennessee, was burnt to the ground on slave to enjoy freedom.

swer to the question: "What shall he done for

regulation, it is true, has been disregarded in

numerous instances. Bishop Andrew, I think,

violated the spiral of Methodism in marrying

a slaveholder, thereby becoming, in one sense,

at least, possessed of clauses. He might have

married somebody else—that is, if he intend

them read on page 50 of the Discipline South the following: "And remember!—a Methodist

himself to "mind every point, great and small,

the Discipline 46 years after Congress abolish-

ticipation, passed a law, March 3d, 1807, pro-

1820, pronounced the slave trade piracy

Some of the members of the late Conference ought to have known these facts. If they had

Juggernaut of Methodism.

ed to shide by the Discipline At any rate I

day night last. Into the merits of the slavery question it not my nurpose to enter. It is enough to say THE ASSESSANT KORFOR OF THE INDEX .- We that from the origin of Methodism to May, sted some meeks more, as spenking o 1854, the various Editions of the Discipline in Prof. Mell, of the Mercer, that we were cred England and America have recognized slavery nformed that he sometimes edited the as an evil. Yes, the General Conference South lader, when replies to this paper were to be in St. Louis, in 1850, by retaining the forego en. We are now satisfied that our infor ing question and answer is the Linconne, said ants were mistaken, and we hereby cheer We declare that we are as much as ever conly withdraw the intimution.
We are plan to be assured that his brilliant vinced of the great evil of slavery." &c. Slavery was termed not only an avil, but in has never been tarnished with the defence great evil. This declaration was made in an Duncan's Von Robden.

Mrsuyes or Groners Conveyers - Thanks the entirpation of the evil of slavery?" Ex to Prot. Mell, the standing Clerk, for a copy turnation of slavery means the rooting out of of these minutes. As we have given a prefly lavery. The doctrine of Methodists hereto fore has been that slavery was to be rooted out, raport of the proceedings heretofore, we give only the statistics now. if practicable. Hence "no slaveholder was to No. al-Associations in Georgia, 61. be eligible to any official station," dic., pro vided emancipation could take place. This

No. of churches, 1,252, No. of members, 81,043. Baptised last year, 6,617. Total gain in the State, 3,431. Not of ordained ministers, 709.

No. of licentiales, 208. The number of missionary churches in Ga 770, having 577 prescners, and 34,884 mbers and 21,010 colored, total 65,inhating \$17,021 22 for missions at ament? to his name. I cannot see on what
abroad last year.

All this

elder or R. J. Arnold, near Eston, Respectfully.

E. L. FIXLDER, CIEFE protem. Board of Trustees.

Ordination.

Be the request of Mount Zion Church, Smith "County, Texas, a Presbytery was called on the 21st of June last, consisting of Brethren Pace and Lippard, and Bro. J. H. Whitmore was regularly set spart to the gospel ministry, by the imposition of hards and prayer. Bro. W is a sindent in Tyler University, and progressing rapidly in his literary and theological studies. He is a young man of promise, and is obtaining an education by his own inclustry. He deserves the encouragement and assistance of the brethren. He is expected to serve the Mt. Zion and Harmony Churches. May the ni bless his ministry, and grant many seals to his labors, and make him abundantly useful in the vineyard of our Lord and Master.

A CHURCH CORRESTOTED -On the 222 of is to be known as the Harmony Baptist Church. ad to become their pastor. The Lord wa-

gard to the comfort of their brethren, the have left country, driends all, to live and die in the midst of heathen. I may say also, that our rate of expenditure are smaller than those of any other missionary board I know. The more familiar I become with these operations, the better unified I are of their acriptural propriety and could the Raptest of the South see them as they are, and the tendencies which are already beginning to appear, I am sure they would vote to increase our missionaries and the means to sustain them a hundred fold. Nor would this interfere with a greatly eplarged expenditure on behalf of the home field or abridge a single real enformment of the means are objection to this course, provided was the mean to all properties and the seathers. The design of the substitute of the south was the largest of any denomic tional to the south. We feel provided it its shockes. It has an efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It is determined to modify the old system of collegiate and efficient corps at Instructors. It i

bers of our churches.

A thrill was sent through my whole frame. as I read the sentence in your letter, "We must make haste, and preschithe gospel to every nation, for a witness, if we would hasten the plorious appearing of our Lord and Saviour. That is a phrase I often use, we should hasten to send the tidings of God's love to the world, "ALL the world," "to every creature."

abridge a single real enjoyment of the mem-

I am convined that God has a great work o be effected through the instrumentality of Southern and South Western Baptists. If hey can be brought to cherish, in large measre, the missionary spirit, which is the spirit of Christ, and combine their energies, we can form no adequate conception of the extent of heir influence, in pulling down strong holds of aatt-christian error, and dispersing the larkness of heathenism. The Lord help in to understand and perform our duty to the praise of his own great name. I remain yours affectionately,

J. B. TAVLOR, Cor. Sec. F. M. B., S. B. C. Bord of Foreign Missign's of Souther Baptist Convention—China Mission.

Shanghai, ten missionaries and assistants.

Uanion, two missionaries and assistants.

Libries Missionaries and assistants.

Monrovia, two missionaries and assistants, New Georgia, one missionary.

Foraben Mission, Central Africa.

Spring Creek Baptist Male Institute.

preacher is to mind every point, great and small, in the Methodist Discipline. The exclamation points are not mme. How a conscientious man, a man of principle, can pledge BROTHER GRAVES:-It is well known to your readers in this division of the State, that the in the Methodist Discipline" when the little Convention at its last session, held with the Book is subject to quadrennia revisions and church at this place, appointed a Board of hanges, defies the comprehension of all who Trustees for the "Spring Creek Baptist Malk We need the example of the "Judson" to aid in the their own thinking. These changes are not INSTITUTE," and also appointed a committee er ly immaterial some of them are funda to procure a charter for said Institute, a copy ental. But the preacher agrees to change of which I will forward to you in a few days. ith the Discipline! He does not know what This Board has just met, organized and held changes will be made; but he promises to its first meeting, a few particulars connected mind every noint, great and small, in the with the actions of which I wish by your per-Methodist Discipline!" O that the eyes of mission, to communicate through the columns Methodist preachers might be opened! Then of your most excellent paper to the Baptists of hey would see how they are sacrificing their West Tennrssee. The Board believing it necself-respect, dignity, independence, &c., to the essary to establish a boarding house to be under the control of the Trustees, that they may As to the statement of the "Columbus regulate the board of the Institution and not simes" and other papers that "the buying and permit it to go above seven dollars per month. selling of men, women, and children, with an has purchased a beautiful lot and improvements, which will be ready for the accommointention to enslave them." face pracipine, p. 24.) refers to the African slave-trade, it is simdation of some twenty-five students by the April last, a church was organized some ax ply absurd. If it referred originally to the opening of the next session, and is to be occupied by Brother John Bateman; by this means African slave-trade why retain the clause in they hope to be able to prevent that gradual increase in board which has marked the histoed the African slave-iraue: - Ine Constitution of the United States forbade the abolition of ry of other Institutions, and keep it just as low

this trade prior to 1808, but Congress, in an- as circumstances will permit. They also purchased a campus on which ibiting the fitting out of any vessels for the they intend erecting a large and commodious slave-trade after that date, and forbidding the building so soon as the funde can be procured importation of any slaves after January 1808. The site contains seven acres of land lying in under the penalty of important from five to ten years, a fine of \$20,000, and the foriture of the vessels employed therein. In Selph, under whose supervision the institution 1819. Congress declared that any person who has hitherto been so successfully conducted should import a slave, or purchase one so im. Principal of the Institution, and Elder John ported, should be punished with death, and Baleman assistant teacher. Under the direct tion of these two organiem, and with the divine blessing of Heaven, the Double feel confident that general satisfaction will be given and their efforts crowned with success.

The session has been divided into three

We have but one objection to this course, provided a suitable Professor can be found for each chair, my that of Natural Science, embracing agriculture, issuing of stock, and the curing of all manner of disparent acident to cattle, as horse distempers, spavins, wind ralls, fistula, poll evil, botts and murrain. We fear ha boys would give this Professor the oubriquet Doctor, and then the Nashvilla Journal would publish him as a "quack"—we have up objection for those boys intending to be farmers, learning to cure all the diseases incident to their stock, down to gaps in chickens, provided the chair can be guarded against quacks;" but our objection is a serious one Accord ng to the system set forth, a young men can obtain

the degree of A. M. and not know the alphabet of the Greek language. We are decidedly opposed to this possibility—it will tend to depreciate collegiate instruction—it will sink a College Diploma below par it will cast any reion upon the thoroughness of the whole course of fastruction—it will bring Colleges down to a level with Academies, or stavate academies mies to a level with Colleges in the public estimation, and Colleges will be the sufferers t will tend annually to lessen the number of Greek scholars in our land and churches, the language of all languages that should be atudied by every student is the original text of our New Testament. The idea of a young nal text of our New Testament. The idea of a young man, aporting a piece of highly ornamented sheep skin; covered with the name of a College Faculty and Board of Trustees; declaring mus to be a most brilliant and excellent scholar in all languages and arts, if his more ignorant father or mether or country preacher should ask him the meaning of a Greek preacher should ask him the meaning of a Greek term or phrase or verse in the precious Testament of Christ, he could not tell if it should cost him his beautiful mustache. We beg to be excused from signing the parabment of any such fellow. In behalf of that language honored by the Holy Spirit, by making it the medium of communication with man under the new coverage, we protest spainst this dishoner offered to it, and until convinced will eve

the some principal Prof. M. P. Jawarra. This School has obtained a very high reputation, and with its advancing years has advanced in its grade of Studies, and we Shople long before it gots grey it will lake the grant and a provide with the Mars. take its stand sute by side with the Mary Sharp which led the way, in school refem requiring a horough course of Classical and Mathematical in thorough course of Classical and Mathematical in-straction for a diploma. Let the revolution be com-plete, and sixty be found studying Latin at the regu-lar charge, and four or six French; instead of, as now, sixty studying French at an extra charge of \$30 per s-ssion, to auful little purpose. We wish the Judson abundant prosperity, we would have her still contime to shine as she ever has, the brightest star in our galaxy of female schools, (not but that we would sh all a hundred fold more prosperity,) but unless she does elevate her course and give the math ematics and the classics more promineuce, the Judson will soon sink to a second or third rate scho l great reform in Female Education. The public thas been humbugged long enough with its humdrum, piannoed, French, Italian and embroidered education at a fortune per annum, for a change to be brought about. The substantial should take the place of the finiacal and syllabub sort of education. The Judson has led the way heretofore, and let her be the last to

be found lagging behind, or in the opposition in this THE BAST ALABAMA FEMALE COLLEGE, TISKEGER LA -The second annual Catalogue is before us, and at its report we are astonished. It was, like Minery born full grown. The number of students for the year just closed, was 204. Henry H. Bacon, of whose horough and polished scholarship we have heard poken in the highest terms, is the President.

In the Catalogue, we cannot express our gratification, to find the following: 1 That a knowledge of Latin and Greek be consid-

red indispensible to graduates.

2. That Latin be pursued through the four years he College course, and the Greek through the Junio.

TESTAMENT indespensable to graduation. We are well pleased with the system of Notation for graduation ta scholar hip and deportment, and the Catalogue of Offences. The School is under most a scholar discipline, we doubt not: Tuition and per annum. Board.

ACROWLEDGEMENT OF PAYMENTS.

in either of the transfer of the little of the same loose. But we must see despise the unsufficient the same loose. But we must see despise the unsufficient the same loose. But we must see despise the unsufficient the presentation of the Letters. Will use such do yet with the publication of the Letters. Will use such absorber of the Tennessee Baptist take one, and get some friends to subscribe for one also?

It will be beight out in an attractive sight, and contain an angraying of the "Great Inva Wheel.". The subscription by

CAMP MEETING

There will be a Camp-meeting with the Mt. Lebanon Church,
in a Li miles west of Shelbyville, commencing on Friday pight
ness eding the third Sunday of the present month. We expect a must come. May the Lord send them 'in the fullness of the blessings of the gospel of Christ." ... E. D. STEPHERSON.

NOW IS THE TIME TO SUBSCRIBE FOR THE ENGLISH NEW VOLUMER of the Form REVIEWS and BLACKWOOD COM sence with North British for May, and the other Beviews an lisel wood for July. Trans. For the Review \$3 00—for two \$3 00—for three \$7 0

for four \$8 00 Black wood's \$7 60. Markwood's and the four Office in the United States, only 80 cents a year. Viz: 14 cent on each Beview, and 24 cen is a year on Blackwood, aug 6. INFORMATION WANTED.

The mime of the person who sent \$5 to this office from Caderets, Mississippi. The writers name was not signed to the letter.

Realist REPER Tennesses Baptist Office. PROTRACTED MEETING.

The McCartain Creek Church have appointed a Protrac leeting to commence Salurday before the 3rd Sabbath in Se or order of conference, Saturday before the 3rd Sabbath in Jan Thomas James, Clerk GIPEON WOODETER, Mod.

The correspondents of Elder D. R. Murphy, Lite of Frence Missouri, are requested henceforth to him at Bowlark, Gree bunty, Mo. . Box. Marphy is an agent for the Tennessee Daptist. CHANGE OF ADDRESS. dents of Elder E. B. Rakin, late of Lar.

Springs, Mixe., are inquested to address him henceforth at Cher ry Creek, Pontotoc County, Miss.

There will be a protracted meeting hald will the Church Cedir Grove, Wilson County, Tenn., commencing Saturday be-fore and are, laboath in August next. Ministering brethren are specially invited to attend A 186 - 1 - 113 MA

The West Toppesses Baptist Convention will hold its nex Tool a desire to attend. Ample provision will be made for their accommodation. We desire a full delegation from all the Dhurches. Delegates, &c , will please call at the store of H. & . Hicks, on the north-west corner of the rublic square, where Cannot Dr. Eston, and others, of Middle Tennessee, come? C. PEDEN.

JAS. C. SCTHERLIE, .. JOHN BOSE, WEL BOGERS,

iming the origin of, and classifying the worms generated in nan system. Scarcely any topic of medical elicited more acute observation and profound research; and yet ust be a lmitted, however, that, after all, a mode of expelling these worms, and purifying the body from their presence, is of more value than the wisest disquisitions as to the origin. The spelling agent has at length been found-Dr. M'Lanc's Vermifore is the much sought after specific, and has already superreded all other worm medicines, its efficacy being universally

Oelebrated Liver Pills, can now be had at all respectable Drng Purchasers will please be careful to ask for, and take

none but Dr. M'LIANE'S CELEBRATED VERNITUGE. All other Vermifuges, in comparison, are worthless. The above valuable preparation may be purchased at the principal Drug Stores in Nashville and vicinty.

Aug 5, 1854.

piled to STABLER'S ANODYNE CHERRY EXPECTORANT and DIARRHEA CORDIAL, by sixteen of the best spotheca-ies in Baltimore—zentlemen acquainted with the skilland care and Senior.

3. That no extra charge be made for these branches.
This College has boldly followed the example of the intrinale merits of these "good medicines." In Coughs, This College has boldly followed the example of the Mary Sharp at Winchester. Temp in making the charge of the Carry of the community. In those diseases namenon the community. In these diseases namenon the community. used in their preparation. Praise from such a source is proof of the intrinsic merits of these "good medicines." In Coughs, Colls, Asthma, Bronchitis, Croup, and Consumption is its la-

Prices of each, only 50 cents per bottle, or six bettles for \$2 50. Wholesule Druggists, Baltimore. W. F. GRAY,
J. P. DROWGOOLE, Wholesale Agents.

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Brewnsville Pennile College.

UR next Collegate Few of this Institution will open on
the 18th of SEPTHERE were and continue till Thursday
efore the sit at July following.

Takins—Per Station of Porty Vocks.

For English Branchood implating Latin, 510, 515 and 530, ac-

ENIVERSITY OF NASHVILLE.

guiges.
AMES L-MEIGS, A. M. Professor of Mathematics and Natural Philosophy.

REV J B LINDSLEY, M. D. Professor of Chemistry and the P DE ZETALLOS, Tracesor of Modern banguager.

Tuition \$75 per annum Matriculation fee \$1.

THE LAW DEPARTMENT, Will also be opened on the first Wednesday of October next.
-FRANCIS B FOGG, Esc.
WILLIAM F COOPER, Esq. Professors. Fees for Lectures \$100 per annu

THE MEDICAL DEPARTMENT. Closed its first Session with INEStudents and 33 Graduates im second with 152 Students and 35 Graduates, and its third with 250 Students and 75 Graduates, and its third with 250 Students and 71 Graduates.

The Fourth Adminal Course of Lectures will commence on MONDAY the 30th of October next, and continue till the first of the ensuing March.

BOBERT M PORTER, M. D. Professor of General and Specia Anatomy.

BEBRIEN LINDSLEY, M D. Chemistry and Phyrmacy, am Dean of the Faculty.

K WINSTON, M. D. Materia Medica and Medical Jurispru dence.

H. BUCHANAN, M. D. Surgical and Pathylogical Anatomy
PHOMAS E JENNINGE, M. D., Institutes of Medicine and Clin ical Medicine.
W. K. BOWLING, M. D. Theory and Practice of Medicine.
JOHN M WATSON, M. D. Gistetrics and the Diseases of Wo men and Ohldren.
PAUL F EVE, M. D. Principles and Practice of Surgery.
WILLIAM T BRIGGS: M. D. Demonstrator of Anatomy. WILLIAM T BRIGGS: M. D. Demonstrator of Anatomy.

The Anatomical rooms will be opened for Students, on the first Monday of October.

A full Preliminary Course of Lectures, free to all students, will be given by the Professors, commencing on the first Monday of October.

will be given by the Professors, commencing on the first Monday of October.

A Clinic ne has been established, in connection with the University, at which operations are performed and cases measurabled for, and loctured night in presence of the Class.

A Arrangements have been made to accommodate all realients required a perations.

Amount of Fees for Lectures in this Department is \$105.—
Mathewall may see, (part once only,) \$5; Practical Anatomy, \$100 Graduation Fee, \$25.

Good nourd can be obtained for \$3.00 per week.
The Annual Annuancement rating a full account of the several Departments of the University may be had by applying to A. V. S. LINDELY,

July 22, 1854 latect

Market Street, a few doors below Church street, next side, nearly apposite Lander & Bro., Manufacturers of Copper, Tin and Sheet Iron Wares.

L'EEP contantly on hand all kinds of Improved COOKING A STONES; also, Sloves of various kinds, such as Parlor, Hall, Flute1, Box, seven and ten plate Stores. Also, improved Cool Stoves, of all kinds; Enameled and Plain Munite Grates.— Job Work solicited, and executed with neatness and despatch xchange for Wares, &c.

P. S.— We hope our old customers will remember us in their
Fab. 11-tr

CANCERS CAN BE CURED.

IENOW this is denied by physicians generally. They have a treated it with the knife, and it always proves fatal. The most eminent surgeous now confess that the radie is, prody death to the patient. The physician who spylics the knit to a cancer is not acquainted with the diagnosis of the disease.

The Vegetable Kingdom furnishes safe and painless election for the cartain cure of this dread disease. These renedies I have used with the most unparalleled success for the past four years, without the toss of own in use invented cases?

What physician in Trunessee-can say this of his treatment of the faver or measles? Yet Medical Schools deny that one solitary case of Cancer was ever cared! Are they willing to be convinced? I offer the following

CHALLENGE TO ANY MEDICAL SCHOOL!

CHALLENGE TO ANY MEDICAL SCHOOL!!

Let any Medical School in the United States send me a patient afflicted with what the Faculty of said School shall pronuonce to be a genuine Cancer, and I will promise to cure that very Cancer, provided the Faculty of said School will agree to give me a certificate admitting the cure, if cured, fully signed by them, and scaled with the great soal of their College, and they small not be required to give the certificate for twelve or eighteen months after the case has been treated; or,

The Faculty of any Medical College, or any responsible Physician, may send me ten cases of confessed Cancer, and I will promise to cure nine out of ten—quite as large a proportion as physicians cure of the simplest forms of disease.

I call upon the Medical School of Nashtille, e-pecially, to put my skill in the treatment of the Cancer to the most rigid but has been trigid but

my skill in the treatment of the Cancer to the most right but that trial.

There are cases which I except in the above Challenge:

I. Cancer in the meath or throat.

2. When located where it cannot be reached by my remedica.

3. Where the patient is afflicted with another disease, or a complication of diseases. I have had patients sent me in the last stages of communition. The Cancer was cured, but the Coasumption killed.

4. The patient shall not be so old and weakly, that there is not sufficient vitality left to produce granulation, after the cancer is taken out.

5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases brought here. I do not profess to rejuvenate old age, or to raise the dead, but to Cure Cancers under evidency eiremstances. Yet I have successfully treated patients from 0 to 80 years old.

ILT I send no menchess out of my office, nor shall I treat any cases in future except those who put themselves under my personal treatment and consent to remain with me until pronounced enred or discharged by me.

Dr. Hot d. M. D., McLemorer ilie, 1
Dr. J. M. Fort, M. D., Misseuri. Ge
Dr. Dudrey, M. M. Lexington, Ky.
Dr. Dillard, M. D., Lexington, Ky.
Warner Spindle, Fredericksburg, Va. Warner Spindle, Frederickasors, Fa Elder W. C. Enck. Columbus, Miss. Hoh. Jel Berry, Mississippi. Dr. Norlect, M. D., Port Brevel Teim. Dr. Danish M. D., Chicago, Missis. Cucroons, T., Attens, Ats. J. H. Baury, L. L. D. Marfreesbore, Tenn.

Murfreenboro, Tenn., July 29, 1864 .- tf

Cancer Cared Without Pais.

To rux Punite.—This is to certify that I have been afflicted with a cancer on the left cheek; which commenced growing eight years a not burner which time I was under the treatment of four different physicians. I remained hat one time in the city of Market bile three months, and was treated by a celebrated physiciane are most recruciating ratio. Whilst under the fourth physician. I was told two Mr. John Bangh, weithren or Butherstord County. Tours, that II whiled to be cared, he would advise me to go to Martrees woo, and there invalid under the treatment of Dr. Japany. He. Beach shall over have my thanks. Throe-weeks ago it arrived in the marting of Dr. Japany. The Bangh, weither have my thanks. Throe-weeks ago it arrived in the marting the latest the control of the beach bile result county. The national is also be called the more different to the control of the treatment of the beach bile result county. The pair of the treatment of t

BATS CAPS, CC., 40

HISTORICAL TEXT FOOL TOOK, RELSON & CD.,

An Historical Text Book and Atlas of Biblical G agraphy—By Lyman Coleman, with I beautifully salar Musi, comprising I Ancient and Modern Jerumians. I I World as known to the Hobrews. The Lumian of the rashing 4 Palestim under the Judges and Kings 5 Pal tine in the time of Christ; 6 Travels of our Sevicer; I To of the Anostic Paul. S2 60. A COMPLETE ANALYSIS OF THE DIELD

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The Elinburgh Ecview says of his writings "They a malle for clearness of discription, sweetness of the current and gratefulness of style." London Spectator—"His style has a parity and ele-temines one of Irving and Goldsmith."

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This is a personal marrative of a deeply interesting and tractive character, concerning one of the most remarkable in

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Jace 17. 1554.

A REMARKABLE BOOK! JUST HUBLISHED:

THE PLURALITY OF WORLDS; WITH 13 ISTAN By EDWARD HYCOROCC. B. D. President of Amheric College. 17. Bit has a Clement Flower of Amheric College. 17. Bit has a Clement Flower of Amheric College. 18. Bit has a Clement Flower of Amheric College. 18. Bit has a Clement of Amheric College. 18. Bit has a clement week of great allower, and A. que that cannot fall to arrest the attention of the world of science. Its author takes the boil ground of numerics the world because our own earth. A gentlaman whom we had not resident to phase much reliance, writes in reduct as the limit of the forest with the much remove the much reliance to the reliance of the reliance of the reliance to the reliance of the reliance to the reliance of the reliance of the reliance of the reliance in a state of the reliance of the reliance in a contract of the reliance in a reliance of the reliance in a cover as the results are unwelcome. I should think the whole conceptions of the reliance in a reliance of the reliance in a cover much the work much attract attention from actential mass; from the very bold and well-austainal attempt to get saids entirely he scientific assumptions of the age.

KOTICE. Press the Lease Livery General.

i. The author has addr not blue if in his Emer, as he is good sense of his reverse is heat appealing to the

ot echouse how they could do so dominant element of their organization to the predominant element. This sriges m the well known fact which secures an ina of condition, namely, that there are on than parents. How then can ithin the limits of the widest pos elabaptist society to be a church o an the tdult element into its composition?

The members of such a society say the in favor of believers' baptism. This is a mistake. It is transparent so-For let the aprinkled infant become a will and believe on Jesus Christ-the

er Barriss invist on the baptism of such rae, behold Pedobaptists wish the sprink of the unconscious mant to be received d of the haptism of the believer! Yet. my, they are in favor of the baptism of flow the sprinking of a babe to an errede the of an amountable agentr And they w, too that if their pan iples should amally prevail, the baptism of believers would tracished from the world. It would become olete thing a mere, would be only a welge of it.

on it wrong. They sprinkle on pour water refusing to do what Christ com-This femare applies to the greaf adoloptists. Some of them, it is re rather than lose valuable

Petabanta i fail to exemplify the precepts Wew Testament in reference to the subis mid the action of harrism, they have no and of Christ among them. They have her or zaffons, but they are not gospel ms. It will be said that there are made pions men among Pedobaptists. This hearingy conceded, but it proves nothing as to the evangelical nature or those organiza-There are good, pinus Juni in Masonic Bible Societies, Temperance Societies, and Colonization Societies; but Mason: Lodges, Temperance Societies and Col contestion Societies are not churches of Christ.

Nor an: Pedobaptist Societies. In this day of spurious liberality and false harity much is said about evergelical denominations and evengelical churches. What is an erangelical denomination? A denomination those faith and practice correspond with the met. What is an exangelical church? A h formed according to the New Testament miel. Pedobantist denominations, therefore, are not evangelical. Pedobaptist churches. as they are called, are not evangelical. There is supposed to be wonderful virtue in the eminsticut. It is used as a balin for many a wound, as a plaster for many a sore. Its application to a denomination is thought to bring that denomination at once within the pale of remonsibility and fellowship. It is used with an injurious latitude of meaning. It.

gives currency to many doctrines and practices hich deserve emphatic condemnation. "Kyangelical Alliances." so called, may, for mucht I know, have done some good; but there is danger lest they infuse greater vitality and terry int) the errors of those who enter int trinership. The religious nomenclature of the age requires serious revision. It is high time to call things by names expressive of their properties. The language of Ashdod should and be heard within the precincts of Zion. Nor ould the language of Zion be employed in my what belongs to Ashdod.

More, perhaps, is meant by "the form of nd words," than most persons imagine.

inisters are not in christian churches. hey any right to preach? That is to

id pever vibrated

"but she is the daughter of the great mil-He returned to the fields in scart in

attended him closely in his rambles.

"I am young," he continued to himself—
"would I could make myself worthy of her,"
and this thought, though it did not baniel the

stood, with paloitating heart, at the rich man's door ... His fruit was purchased as before and he received his money from the white his the fair being whom from the say her, he had dared to lov ly to him, and hade him call again

He did not torget the order. gain, but the season was advancing, and the fruit had become a scarcity. "I shall not be able to bring you say more,"

ne said one morning. "I am sorry, for it was a pleasure for me to call here; but we may meet ereafter2 The young heart that fluttered in the hosning of that young girl was touched at the musical though somewhat melancholy tone in which this was uttered, and she umidly replied that

she would remember him." "We shall meet again. Miss. when, I promse you, you shall not be ashamed to acknow edge the acquaintance of the poor strawberry

She thought the language singular, but they

Three years clansed - The tide of specula tion which was then swelling in our country had reached "the flood," and the man wealth with the beautiful daughter, rolled i his elegant carriage along Broadway, upon a fine bacoath morning, on their way to Trinity Church: Charlotte was Sjust furned to six ha pain baptism. They have im- teen," and the bright bud was just changing to the open rose. She was fair ondeed:

The service had ended—the magnificen carriage stood at the church door; the elegant ly caprisoned horses pawed the ground unea sily; a liveried footman held the door, and the wealthy merchant handed his lovely daughter to their societies. But the opposi- to the coach, amid the low obcisance of her gay.

A young, plainly dressed stranger, stands

quietly at the side of the church door, and her gaze for a moment is riveted on his fea-"Who can it be!" she remembers no she

cannot remember: The carriage rolls slowly towards the stately

mansion of the man of wealth; and he discovers an uncommon unquietness in his daughter s "My dear Charlotte, you are ill."

"No, father, no-I am very well."

They arrived at the door-the stranger was very slight, but respectful bow to the "heiress," and moves on.

A blush tinges that bright cheek; she recog-

Charlotte retired to her chamber; she was unhappy-but surely, "the stranger was nothing to her, or she to him." Time rolled on. It was the concest night of

the uncommon cold winter of '35, and the memorable 16th of December. A fire had broke out in the evening, in one of the principal streets of the business part of the great commercial metropolis. It rared violently. and at early morning on the succeeding day, creat portion of the city lay in ashes.

The millionaire was comparatively a beggar His merature was sacrified; his mansion disposed of his spiemum norses and carriages went into other hands, and even "Jessie." Charlotte's coal black lavorite, was doomed to pass from them under the hammer.

"Poor Jessie!" sighed her mistress: I hope she may fall into good hands But nobody wanted "Jessie," and she was finally purchased and thrown away upon

ranger.
"Who did you say was the purchaser?" in quired Charlotte of her father.
"A Mr. Manly: I think" said the father.

Another year had fled. Misfortune had fol lowed in rapid succession, and the revolution of '37 had finally reduced our man of wealth to bankruptcy. The following advertisement appeared in the papers that day:

"Will be sold at public auction, on Wednes day next, on the premises, the right of redemption to that beautiful cottage, with about half thrist, whence do their unninters derive their unhority to presch? In there any scriptural well stocked with fruits trees and shrubbery, situated on the south side of Staten Island a a church of Christ? And if Pedo- and mortgaged to John Jacob A. for the sum of ten thousand three lundred dollars, etc.-

ixamining the premise I more fully than he had yet an opportunity of doing. They awaited his whit

The door was orened by the once proprietor of the princely mansion i "That is my name, sir, and I have the honor of addressing."

"Mr. Manly, sir, now the owner of this o age. I have just received the deed from in attorney, and with your permission, shall be glad to examine the estate." Walk in, sir, you are mester here, and I

shall vacate as soon as your pleasure may recourse it. My daughter, ser," he continued as the stranger entered the parlor. "This is Mr. Manly, Charlotte, the purchaser of our little

"The person whom you once knew only as the poor strawberry boy," continued Manly, as he took her extended hand.

"My dear sir," said Manly, addressing the father. "I am the owner of the cottager | Sev en years ago I had the happiness to receive from this pur hand a few shillings in payment for fruit, which I carried to the door of the then affluent Mr. S., of L e square. I was but a boy, sir, and a poor boy, too; but poor as I was, wealthy as was this lady. I dared to love Since then I have traveled many leagues,

I have endured many hardships, with but a single object in view-that of making myself no niggard with me, sir; my endayors have career of prosperity, happiness and glory, been growned with success and I come here 12. Every Christian; who will regard to

abound in that fair-famed island.

Minister's and Deacon's Meeting

BROTER GRYES: - By an order of the Mini ters and Deacons meeting, that was organized on Saturday, before the 5th Lord's day in April, 1854, I sen'l you the portion of the minutes, that was ordered published, for publ lication in the Tennessee Baptist. After the meeting was properly organized, and

there. They alight; he extends a slight, a some other husiness attended to, the meeting and destroy their fellow creatures; their interproceeded to the following business: On motion, appointed the next meeting of this body to be held with the Salem Church. commencing at 11 o'clock, on Friday, before

> the 5th Lord's day, in July next. On motion, appointed Bro. A. J. Smith to H. Compere, atlernate.

On motion, called for queries,

By Bro. Compere, the following: 1. Are the titles of Rev., Right, D. D., L. L. D. or any other similar marks of distinction scriptural, when applied to Gospel Ministers? 2. Is it consistant, or expedient according o Bantist views of Scripture practice and Doctrine, for Baptist to invite Pedo-baptist minis ters into their pulpits to preach? 3. Is it right, or expedient to pass the Maine.

Liquor Law in Arkansas? 4. Is it right, consistant or scriptural, for baptists to receive baptism in any way adminis tered by a Pedo-baptist as valid?

By Brother Smith. 1. What is the duty of Ministers?
2. Is it right to call the church of Christin

1. Is feet washing an ordinance o write Essaies. Elder John Asson, Signes of the Times. Elder Tho. H. Compere, Final perseverance Elder A. J. Smith, Church Discipline. Elder N. H. Harges, On the propriety and impropriety of receiving testimony from the world in the church.

Deacon A. Mathews, Christian Meakness. Deacon J. W. Crisp, Christian forbearance. Descon H. H. Horn, Reciprocal duty be-Brother C. W. Butcher, (by his permission

rethren of our laith, and order of other Associations, are invited to attend our next meeting, and aid us in our deliberations.

whose property will be ex-nalities to which it is now unice of the incompetency o es of their agerts, produced by the use

Life and fire and marine insurance com in it whose risks will be reduced at least

8. Travelers and transporters by railroads and steamboats; whose lives and property w then be free from the hazards caused by the impidity or recklessness of engineers and switch-tenders under the influence of intoxicatng drinks.

9. Every tax-paying citizen; who will the be relieved from three-fourths of his present susessment to support courts, jails, penitentia ries and poor houses."

10. Every patriot, who will then see his country delivered from its direct curse; its productive labor increased one-fifth its capital augmented by the bundred of millions of dollars per any m, now consumed by the pas of toxicating drinks, and obove all, its moral characterelevated, and its liberties and ingered more by drankeness than by any thing

11. Every philanthropist, rejoice in him to see the victims of ram cloth ed and in their right minds beggared beston starving and wretched families restored to plenty and comfort; and the whole community worthy of your daughter. Fortune has been placed in an advanced position to rule a noble

been crowned with success, and I come nere to-day not to take possession of this loyely cottage alone, but to lay my fortune at the feet of worth and beauty, and to offer this fair being a heart which exists but for herself a unknown to the church hitherto.

by rich manufacturers, sellers and topers, in their congregations: What good, indeed, may not the true hearted minister of the gospet ex-pect from the suppression of this accursed

rame: 14. All, in fine, who are engaged in making or traficking in intericating drinks; who will then no longer murder, and otherwise ruin est will no longer bind them to iniquity, and blind them to its portuon and guilt; and i may be hoped that delivered-though against their wishes-from their delusions, their consciences will regain a portion of lost power and hence that they may yet repent of such preach the introductory sermon, and Bro. Tho stupendous wickedness, and at the eleventh hour, with the thief on the cross, obtain pordon from outraged Heaven

Scripture Wine not Modern Wine.

Friday evening, week before last, Rev. Dud ley A. Tyng, Episcopal clergyman of this city, lectured on the subject of Temperance, in the Malodeon Hall, before the Gincinnati Young Men's Temperance League. Mr. Tyng devo ted himself principally to the question of a comparrison between the wine of ancient times and the wine of modern times; and he showed as conclusively as anything could be showed that the two articles were not so much as forty second cousing to each other. "Words fre quently change in their meaning," said Mr Two or three centuries ago, the word fellow meant a sheep-stealer; but we could not, therefore, when we of this age can a man a right plever fellow, be understood as saving that he was a right amart sheep stealer. The word villain was once used to signify a hus-

in who are farmers. So with the word in a wind times, the wind was without times of alcohol, and could not, therefore, its the modern drugged wine, with its 25 0 per tent of alcohol, nor like even the and sparkling Catawba wines, with their till and sparkling Catawba wines, with their 1, 8, and 12 per cent of alcohol. In all of the nices of the grape when pressed out are too articles, which without vinous fermentation could not take place—namely, sugar and ginten; the former soluble, the latter insoluble. Now the gluten, if seperated from the grape pice, will prevent fermentation, and, of course the formation of alcohol, and it can be separated from the wine by repeated strainings of alcohol. The ancient wines were so filtered

shall be published as the most devoted to the interests, of the Redeemers Kingdon, by the largest donation? What church in Big Hatchie Association, shall be published as a model of liberality? What individual in the same Association? Where is Central Association where is the Church in her bounds, that is the most philanthropic, and will prove herself so by her works? Who is the private individual-that will do the quot for this good cause?-Associations aid us liberally? I appeal to Western District Association; brethren you by your agency have brought the Convention in our bounds. Will you not gloriously acquit yourselves by contributing out of the abundance that God hath given you? What church or private individual will contribute most liberally? We now close by appealing to Beulah Association. Brethren recollect that the Conention gave you an existence, and you now have a missionary in your bounds under the patronage of the Convention. These facts should prompt you to open Jour purses, send

Yours in Gaspel bonds

Obitnaries.

bout the close of the Effectiviting war to John Wood. In 1797, they removed, and settled in marrandure parties. Short-ly after marriage they united with the Baptist Church, of which they remained orderly members, until the Great Head of the Church your them to their home above.

She died in the full hope of a blest immortality; (having spent

thout seventy years of her life in the service of her blessed Master,) leaving 10 any chatters to moura her loss. All her children are recembers of the Baptist Church.

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