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NO. 17:

VOL. XI.

NASHVILLE, TENNESSEE, SATURDAY, DECEMBER 23, 1854.

Desiring to Rnow the Whole Cruth, and Daring to Oppose ang Error--- Christ is un Indae I R Gianes Chitae

For the Tennemen Baptist. Joining the Church. What Church ought a believer to join! Prin

ciples involved in the question. NUMBER FIVE.

(CONCLUDED.)

3. The true Churches of Christ are demoinflicted of many," that is, according to Me-

Knight, "by the greater number." Churches constituted upon the gospel platform owe no allegiance to any Assembly, Conference, or Association. They acknowledge New Testament. They are not legislative bodies, but exclusive sovereignties. They are responsible to Christ for the performance of a specified duty. That responsibility they cannot transfer by delegation to others. They have no right to merge their individuality into a higher organization. It is Scriptural and proper that such churches associate for purposes of mutual conference, advice, and cooperation; but such associations have no legislative or judicial power.

10. The true churches of Christ have only two classes of officers, that is, pastors and deacons; and these are chosen by the people. It appears that the primitive churches had but two charge of the spiritual interests of the church; secondly, deacons, who had the management ployed in sending the gospel to the nations of of the temporalities. The pastor, (which was but another name for elder, or bishop) was chosen by the people. This seems to be made clear by Acts 14: 23, "And when he had ordained him elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." This ordination was evidently by the election of the people. In the sixth chapter of the Acts of the Apostles, we have an account of the election of the first deacons. This election was unquestionably made by the members of the churches be defective in the essential materials It is said in substance they were chosen by "the whole multitude of the dis

ciples." one grade in the christian ministry. There are throughout the whole body. If others than no "superiors" among the ministers of Jesus | baptized believers may become members of a Christ. No such officers as Presiding Elders, church, then it will cease to be a spiritual body, Prelates, or Archbishops can be found in the and to that extent becomes like unto the king-New Testament. The Scriptural titles of doms of this world. If unthinking babes may Christ's ministers, Elder, and Bi-hop, (or pas- | become members of a church, then it will cease tor,) are used synonymously for the same of- to become self-governed and independent. If fice. All who fill this office are required to a religious body, composed of others than possess the same qualifications, and to perform | baptized believers, may be recognized as a the same duties; and are equal in grade and proper christian church, then will the Bible be honor. They have no right to appoint any higher order in the ministry, or to submit to it, when appointed or assumed by others.

So far from giving any authority for such distinctions in the ministry. Christ most peremptorily prohibits it. "Be not ye called Rabbi, for one is your master, even Christ, and all ve are brethren."

12 The true churches of Christ exercisediscipline by the voice of the membership. Christ taught his disciples in regard to the case of a personal offender who would not be reconciled to his aggrieved brother, "tell it to the church, and if he hear not the church, let him be unto thee as a heathen man, and a publican." Matt. 28: 17. Paul writing unto the church of God, which is at Corinth, "to them that are sanctified in Christ Jesus, called to be saints," requires them most positively to "put away from among yourselves that wicked person.' 1 Cor. 5: 13. To the church at Thessalonica the same Apostle writes, "Now we command you brethren in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly." The incestuous person at Corinth was first expelled, then restored to fellowship by the same church.

See 1 Cor. 5: 1-5, and 2 Cor. 2: 8, 6-8. 13. The true churches of Jesus Christ "con tinue stedfastly in the Apostles' doctrine." It is of the highest importance that a man's doctrines be right, otherwise his actions will be wrong. How strongly does the Apostle admonish the churches against false teachers? What anathemas did Paul pronounce upon them that "preach another gospel?" With what earnestness does he exhort Timothy to "speak the things which become sound doctrine?" Again he says, "I beseech you brethren to mark them which cause divisions and offences, contrary to the doctrine which you have learned, and avoid them." Therefore, let no true believer enter any fold that holds false doctrine. If so, he will give the whole weight of his influence against the doctrine of Christ. Rather let him "buy the truth and sell it not."

The true churches of modern times base their claims to evangelical character upon their identity in doctrine and practice with the primitive churches. They continue in those doctrines, unswerved by public opinion or human prejudice. "To the law and to the testimony" is their final appeal in all matters of faith and

14. The true churches of Jesus Christ are actively engaged in sending the gospel to the nations of the earth. The spirit of Christ was a missionary spirit; and they that "have not his spirit, are none of his.". His churches are the mediums through which this spirit manifests itself to the world, actuating all his ministers

people. To bear the gospel to all nations of the earth, is the great mission of the churches of Jesus Christ; and in this distinctive and glorious work they have been engaged from the days of the Apostles down to the present

I have thus stated some of the principles involved in a right decision of the question of church relation. If these principles be foundcratic and independent bodies. Members are ed in divine truth and right reason, no honest admitted to their fellowship by popular vote, believer can trample them under foot. Prinnpon a personal examination as to spiritual ciple lies at the foundation of character; and fitness. "Him that is weak in the faith, re- character lives forever. To him who is deterceive ye, but not to doubtful disputations."- mined to do right, and is willing to meet the All questions upon the exclusion of unworthy consequences of his actions in eternity, it ought members, the internal arrangement, and gov- not to be a matter of indifference what church ernment of the primitive churches were de- he joins. No. It has been truly said, "Such to edify and comfort your hearts, being knit cided by the voice of the people. "Sufficient a spirit is a conspiracy against the throne of together in love; and to lead you on to that to such a man is this punishment which was truth, and is the first step towards the complete light and perfection which would honor and abandonment of right sentiments." I have are built upon the foundation of the Apostles and Christ .- that they are spiritual organizations altogether antagonistic to the kingdoms no master but Christ, no code of laws but the Qf this world,—that they are composed of visicie professors who have put on Christ by baptism.-that they keep the ordinances as they were delivered,-that they exalt the pure word of God as the standard in all things pertaining to christian faith and duty,-that they are constituted upon the voluntary principle,that they maintain liberty of conscience in all matters of duty to God,-that they are willing to suffer persecution and reproach for Christ's dependent bodies,-that they have only two classes of officers, that is, pastors and deacons, and these are chosen by the people,—that they have only one grade in the ministry.-that they exercise discipline by the voice of the kinds of officers;-first, a pastor, who had people,-that they hold stedfast by the Apostle's doctrine, -and that they are actively em-

> the earth. With these principles for a touch-stone and a test, let all the christian denominations be brought up and tried. The first thing that strikes us in the examination, is the fact that the most important of the principles above mentioned, that which involves the essential character of the materials has been discarded by all the christians denominations except the churches called in our day baptist. I allude to the element of believer's baptism. If of construction, they forfeit all claim to divine authority, and all pledge of stability and holi-

ness. A defect in the constituent materials of 11. The true churches of Christ have only a church, will entail weakness and decay repudiated as the standard of faith, and the whole fabric will rest upon the sands of tra-

This is not a question of mere water baptism. Very far from it. In maintaining the distinguishing feature of believer's baptism, we at the same time maintain other great fundamental principles, such as the pure Bible, the only infallible standard of faith, -the Apostolic model of church government,-the uncorrupted ordinances of the gospel,-the true spirituality of the kingdom of Christ,-and unqualified obedience to God. as a test of christian character. Surely, if "believer's baptism" cannot be a matter of indifference. if all these fundamental elements follow in its

If this principle be sustained by the word of God, and that beyond all doubt, (as we contend is the case,) then the honest enquirer after the path of duty need not hesitate one moment. The way is so plain "that he that runneth may read." To join any religious society that renounces and discards these principles, will be an insult to truth, and treason to a pure christianity. He that joins any pedopaptist denomination, will give the whole weight of his influence to one of the most direful evils that ever fell upon the christian world. No matter how great the piety, the zeal, the learning, or the talent with which Pedobaptism has allied itself, it is evil still, and only evil. The above elements of power do but augment that evil. This fact makes it more obligatory upon the lovers of Jesus to discountenance it by their example. By such alliance with error, all attemps to de good will be vitiated and nullified. Yea, the evil may greatly overbalance the good. Nor will the mischief in that case cease with life, but will swell on, like a dark tide after death. Then let the believer who is seeking after the true churches of Christ withhold all countenance from those religious societies which falsify the doctrines of the gospel and pervert its ordi-

In conclusion, if the believers, for whose benefit these articles have been written, really love the Saviour, and desire to do his will; i they would promote their own happiness, enhance the best interests of mankind, and magify the glory of Christ, let them join those churches which hold and practice the above enumerated principles. Then the whole weight of their influence will be given to "the truth as it is in Jesus," and to the advancement of his kingdom in the earth.

Helena, Arkansas. UNIVERSITY IN CREGOR.—A University has ercised dominion over the church, are usurpers been organized at Tualitic, Oregon, under the over the place and office of Christ, are against name of the Pacific University. The President is Elder S. H. March, oldest son of the late Prof. March, of the Vermont University. and his people. They are the vehicles by Mr. E. D. Shattuck is professor of ancient

Circular Letter.

BROTHER GRAVES:—The following is a copy of a circular letter written by Jesse Mercer, and for which you made enquiry in your issue of November 11th. Be assured of its correctness, as copied from the History of the Georgia Baptist Association:

"The Elders and brethren of the Georgis Association, to the brethren they represent-BELOVED IN CHRIST: - From our earliest con-

nection we have studiously selected for the subjects of our addresses to you, those doc times and duties schich seemed the best suited to confirm and increase your faith in Christ: commend the cause in which you have emstated that the true churches of Jesus Christ Darked, and reflect the highest praise and glory of God who has called you into his marvellous light. But while you have endeavored to keep yourselves unmixed with, and unspotted from the world as a chaste virgin to Christ, you have excited some unpleasantness among the religions denominations around you, because you have not found it consistent to admit them and their administrations as orderly and valid We therefore propose as the subject of this letter, the reasons, briefly, which lead us to deem I'edobaptist administrations though in the prop er mode, invalid. That this subject may be sake,—that they are purely democratic and insitions, whose legitimate inferences will, we trust, bring into, though a concise, yet suffici-

ently clear view, the reasons in question. 1. The Apostolic church continued through all ages to the end of the world, is the only true gospel church.

The truth of this proposition is not only frequently intimated, but strongly affirmed by the prophets. They speak of a glorious state of religious affairs to take place on the coming of the Messiah, which, they say, shall continue or endure as the sun or days of heaven Psalms 89: 29, 36, 37. Shall never be cut off. Isa. 55: 14. And shall stand forever. Dan. 2: 44. Chris: affirms nothing shall prevail against his church, no, not the gates of hell. Matt. 14: 18. But John puts this point beyond all contradiction in his prophetic hisuninterrupted succession from the Apostolic brethren, while you hold fast the form of your

2. Of this church, ('hrist is the only head and true source of all ecclesiostical authority. Although the Scriptures are illumined by this truth, yet it may not be impertinent to cite few passages in point. To me, says Christ, s authority given. John 5: 22-27. And knowing the love of power, and the strong propensity to rule, in the human heart, he frequently and emphatically declares himself to his Apostles to be their only Lord and Master Matt. 23: 8, 10. The Apostles concur in ascribing this honor to him; and transmit it to all after ages of the church. Acts 2: 36: Eph. 1: 22, and 5: 23; Col. 2: 10. But the commission of the Apostles, the matter, manner and majesty of which are enough to make a saint triumph, an angel rejoice, and a devil tremble, caps the whole. Matt. 28: 18, 19.

3. Gospel ministers are servants in the church are all exual, and have no power to lord it over the heritage of their Lord.

By the example of a little child in the midst. and the exercise of dominion over the Gentiles by their princes, our Lord teaches humility, and denies to his Apostles the exercise of lordship over his churcli. Matt. 18: 2, 6-20, 25, 46. He calls them brethren, and directs that they should not be called masters, but servants. Matt. 22: 8. 11. The Acts and Epistles of the Apostles show their observance of their Lord's commands. Here we see them the Messengers and Servants of the churches, which proves the power to be in the churches and not in them. Acts 6: 5; 15: 4; 22: 2. Cor. 8: 23. Phil. 2: 25. 2 Cor. 4: 5. Timothy is instructed how to behave himself in the church, which is the pillar and ground of the truth; but if the power had been constituted in him, the advice should have been given the church, that she might have known how to behave herself in the presence of her bishop. 1 Tim. 3: 15, compared with Matt. 18: 17.

4. All things are to be done in faith according

the gospel pattern. Faith is made capital in the Scriptures, and

From these propositions thus established, we draw the following inferences, as clear and certain truths:

1. That all churches and ministers. therefore cannot be acknowledged as such.

2. That all, who have been ordained to the and call of the church, by popes, councils, &c., are the creatures of those who constituted church, and therefore have no right to administer for them.

3. That those who have set aside the discipline of the gospel, and given law to and exhim, and therefore may not be accepted in their offices.

4. That they, who administer contrary to

administer for God, since without the gospel faith he has nothing to minister, and without their own he accepts no service; therefore the administrations of such are unwarrantable im-

positions any way. Our reasons, therefore, for rejecting baptism by immersion when administered by Pedobaptist ministers, are:

1. That they are connected with church clearly out of the apostolic succession, and therefore clearly out of the apostolic commis-

2. That they have derived them authority by ordination, from the bishops of Rome, or from individuals who have taken it on themselves to give it.

3. That they hold a higher rank in the

churches than the Apostles did, are not acountable to, and of consequence not triable by, the church, but are amenable only to or among themselves. 4. That they all, as we think, administer contrary to the pattern of the gospel, and some,

when occasion requires, will act contrary to their own professed faith. Now as we know of none implicated in this case, but are in some or all of the above, defects, either of which we deem sufficient to disqualify for meet gosnel administration, therefore we hold their adninistrations invalid. But if it should be said that the Apostolic

succession cannot be ascertained, and then it as clear as our epistolary limits will admit, we is proper to act without it, we say that the loss of the succession can never prove it futile, nor justify any one out of it. The Pedobaptists. by their own histories, admit they are not of it; but we do not, and shall think ourselves enshown. And should any think authority derived from the Mother of Harlots, sufficient to qualify to administer a gospel ordinance, they will be so charitable as not to condemn us for preferring that derived from Christ. And should any still more absurdly plead that ordination, received from an individual, is sufficient, we leave them to show what is the use of ordination, and why it exists. If any think an administration will suffice which has no pattern in the gospel; they will suffer us to act according to the divine order with impunity. And if it should be said that faith in the subject is all that is necessary, we beg leave to rofession, be ready to unite with those whom you differ, as far as the principles of truth will justify. And while you firmly oppose that shadowy union, so often urged, be instant in prayer and exert yourselves to bring State without destruction? about that which is in beart, and after godli-

> A. MARSHALL, Moderator, JESSE MERCER, Clerk."

Amen and Amen.

For the Tennessee Baptist

BRO. GRAVES:-It has been my custom, as passed along through life, to observe careully circumstances and events. In so doing, have as it were picked up much that I can thy writer extends. Several weeks since, your writer was in at

tendance upon a meeting, the object of which three of the Presbytors invited were present. One of them preached, after which they proceeded to organize themselves into a Presbytery, by choosing one of their number chairman, and a disinterested lay brother present, Secretary. Now I do not say there is anything criminal in this, but it is common, at least, for body to select one of their own members as Secretary. They then proceeded to call for names of the bearers. When three certifi cates of baptism appeared-were read as letters-treated in every way as such, recognis ing the individua's as full church members. when in reality they never had been members ers in the Tennessee Baptist, "Anti-Local" of any church. Was this right? Are certifi- not excepted, and Bro. Hillsman's reserved cates of baptism equal to letters of dismission? Or should they not have remained with considerable. And could we prevail on our their certificates until the church was organized and fully empowered to judge of their Watchman; its pages would be greatly enrichthe want of it equals unbelief. The house of qualifications for church membership. Next, Israel is often complained of for the lack of it; the Presbytery proceeded to read the abstract But to the point in question. the Apostles are admonished to have it, and of faith of the Association in whose bounds upbraided for their unbelief. Deut. 32: 22. they were being constituted, requiring them You were told that the writer either offered the by examination through a magneting glass, Mark 11: 22; 16: 14. The Apostles and Paul to adopt it as their own, and every one to vote resolution or was the second to it, and the Tendeclares without it it is impossible to please for it or withdraw from the constitution. Was nessee Association passed it, and appointed ted. This is Tennessee grown wool—and God, and that he that doubts of what he does this right? Was it not a stretch of ministerial Brothers Moses, Walker and Smith to issue a is damned in doing it, because he acts without power and authority? Where is the scriptu- prospectus, which they did, and not Bro. Hillsfaith. 1 Cor. 4: 13. Heb. 11: 6. Romans ral authority, precedent or example for any man. If, then, any body is to be hung for church? Would it not be far more preferable see, or General Association, or all together .originated since the Apostles, and not succest their own abstract of faith, if indeed it is absively to them, are not in gospel order, and solutely necessary for a church to have an ab- Tenne-see who will take the new paper, who during the interval between morning and even-

they not in many instances regarded as equal- paper that they will take. them, and not the servants of Christ, or his ly sacred with the word of God, if not more

> some of your able writers on the subject .: Yours, WILLING TO LEARN.

POPULATION OF JERUSALEN .- The presen

A Reply to Anti-Local Baptist.

BROTHER GRAVES:-You will confer a favor

non your friend by giving him space in your excellent paper, to correct some misrepresentations, and also to answer some objections nrged against the new enterprise-a paper in East Tennessee. Bro. "Anti-Local Baptist" has questioned the propriety of such an enteridea, or the eyes that saw the necessity of another paper in Tennessee. If this brother was at the Tennessee Association he knows who introduced it into the Association. If not there. why does he tell us what Bro. Berry said? If some person told him what Bro. Berry said, why did not his informant tell him who introduced the measure before the Association, and that the whole Association was in favor of ing tour through Union Association, Pickens was presented to the Association.

matter for his own paper." other he says 'he don't recol'ect seeing any thing from his pen." Such logic is too wonhimself; for he is a man of great intellectual Deyond all contradiction in his prophetic his-tory of the church, in which, though he admits require it where the scriptures do, that is every powers; he can see a war now between the loudness of a man of twenty-five years of age. British troops and fleet engaged in the war, of various outward modifications, maintains an where. But we must close: we beseech you, For North Carolina has three papers, and they are in a war with each other. Tennessee have two, of course they will devour each other. For if three could not live in peace in one State, how can two live in one

> Will the brother tell us which it was, the paness. Which the Lord hasten in its season. pers produced the war or the war the papers? The war produced the papers, no doubt, in order to carry the war through. But this state of things does not exist in Tennessee. We are of one mind and speak the same thing on the most of subjects. Then we believe the doctrine advocated by Bro. Graves. Will Bro. Graves change his sentiments in order to have a conflict with Bro. Hillsman? We think not. Will Bro. Hillsman, who has ever been the profit by in future life. And yet almost every friend of Bro. Graves and the Tennes-ee Bapday transacts something new. Something that tist, change to get a war with his old friend? my note-book furnishes no notes for-some. Surely not. There is no probability of a war thing unprecedented among the affairs of men between the two papers; at least, no necessity and even unauthorized by God himself, at least for any such thing. But there is need for a so far as the knowledge of your very unwor. paper in East Tenne see, through which to ad-

> cocate our cause. But "Anti Local Baptist" would have us believe that all who advocatee the new paper was the constitution of a church. Two out of were enemies to the Tennessee Baptist. If ac tions be allowed to speak, we would venture to say that some who are in favor of the new paper have done as much for the Tennessee Baptist, and have paid up as well as "Anti-Local" has. Then, when this brother wishes to be dictator for East Tennessee Baptists, let him make the necessary distinction between those who pay and those who do not. Anti Local says, what will be gained by the new letters of dismission-to read and note the paper scheme? Will we have more reading

matter and better writers, &c? We answer yes; if we take both papers, w will have more reading matter, of course. If we take both papers, we will have all the writ-"matter," too. Then you see the gain will be good brother to write some for the Baptist ed by his fine logic and towering eloquence.-

Who introduced this new paper scheme?such proceedure in the organization of a this mischief, hang the writer, or the Tennes-

population of Jerusalem is probably not far tist? Some have tried this, but owing to the her own voice—'Oh, dear, I spoke at in meet, simple satidote known, you may be the meet from 30,000; of these the Jews are variously consideration that so few persons read the pa- ing!' said she—'There, I spoke cut again— of daving many a fellow creature from an unper in comparison with the number who ought 'O, dear me, I keep a talking all the time." time! time!

to have read those articles, they lid not produce the effect that they would have done if more had read them in East Tennessee.

Again, if we wish our benevolent institutions to prosper in East Tennessee, we must have a paper to stir up Baptists, to get them to engage in works of benevolence. All that is necessary for East Tennessee Baptists is, to prove to them the importance of the work, and prise, and wishes to know who originated the have the means and the spirit to the work. Then let us rally to the work, at show that we can and will work, and do wor. And that we will work up a good paper in Jast Tennessec. Will you into us in the great work, Bro. Anti-Local Baptist? If so, you shall have your reward.

BROTHER GRAVES:-Having completed a fivthe measure? If facts had been stated, the county, Ala., as agent of the B man of Domesinnocent would not have been implicated, and uc Missions of the Southern Bay ist Convenguilty go free. The writer either offered the tion, permit me to "jot" my impressions by resolution or was second to it, and thereby it the way. With an abundance of churches and a full supply of ministers, there are but few, The Tennessee Association unanimously a. if any, Associations in a better condition than dopted the resolution. Also the General As- the Union Association. But that usprimutive sociation of East Tennessee passed, (as the unapostolic Localism, which is peruliar to the writer is told,) a resolution purporting the Baptist denomination and which has paralysed same. But the General and Tennessee Asso- half our energies, has laid its ine lorable hand ciations combined could not understand what upon many of the most capab. Uninisters of would be necessary for East Tennessee Bap- this body, and bound them HAND and FOOT and tists to do, as well as Anti-Local Baptist; and cast them, some into farms, others into merhe, as it seems, wished to dicinte for the East chandise, school houses, clerk's offices, and Tennessee Baptists. This good brother, in or- almost forbids them to speak in the name of der to implicate Bro. Hillsman, says: "But Jesus, and quite hinders them from GOING, and does not our proposed Editor. Bro. Hillsman, as they "go. to preach." Oh! LOCALISM, thy stand among the Stated Contributors to the days are numbered! The churches will soon titled to the claim, until the reverse be clearly Tennessee Baptist?" Again he says, "He bid thee to loose these and let them go. We certainly would be allowed his proportionable had the pleasure of meeting our venerable old space, and yet we do not recollect seeing any Bro. Stewart, (or Uncle Charley, as he is fathing from his pen, although from present de- miliarly called.) Bro. Stewart has passed his velopments we suppose he is reserving his three score years, has been preaching in Pickens county between thirty and forly years (35 He is certainly a great writer. In one sen- or 6,) is a tather in the gospel to hany in that tence he declares one thing, and in another he county, preached the first Baptisq sermon; orcontradicts it. In one sentence he tells us that ganized the first Baptist Church; paptized the "Hillsman is a stated contributor." and in an. first person, and married the first couple in Pickens county. In a word, fit in labors, first in marriages, and first in the affections of derful for me. But our brother understands his people; and yet he walks with the quickness of a youth; speaks with the carness and And I venture can ride and preach more than will be, says the Liverpool Times 8,435,099 many of those little tallow-faced to. 6 men of pounds, or about \$42,000,000 for the current modern growth. May God bless him and his

amiab'e family with many peaceful days. Creek,) Bro. Charles Bain, a promising young brother, licensed and recommended him to the training of Professor Henry Talbird, of Howand College.

amining, Bro. Willis Burns offering the prayer | Council met again and raised the license to and Bro. Charles Stewart giving the CHARGE \$3000. and presenting the BIBLE.

In my agency I have met with go Brs. cold shoulders, but not in the Union. Every brother met us -every sister greeted us with christian salutations. Houses, churches, hearts and PURSES were thrown open with a profusion which christian men and women only know how to do. Pastors and deacons co-operating with the agent in Domestic Missions, not from a conventional necessity, but with a heerfulness that showed the proof of their low and of our

This Association employed Bro. Fillis Burns, f next year, with liberal terms, Those labors pray (rod will bless.

We enjoyed, during our stay in Tuscaloosa, he hospitalities of Dr. Mauby and his affable family. The Doctor's health is not good, and I fear the mental fire has turnel upon the physical fuel, and will burn and onsume the total care of Elder P. H. Mell, has closed an rame. The world needs the light of that interesting series of meetings on Sunday last. mind. His thoughts and words certainly have Brother Mell informs us that he baptized five more breadth and length and dept and height on Sabbath. Others profess to have a hope in than ordinary men; and if he were to ride and Christ, some of whom are expected to make a preach and rest and write, it might not only improve his health, but would ever idently improve the condition of the South.

JESSE A. COLLINS, Agent. Cropwell, St. Clair county, Ala. Tuscalocsa, Ala, Nov. 22, 1854.

TENNESSEE WOOL .- We were shown resterday, at the store of our fellow townsman, . B. MILLER, a specimen of the tool which gained for MARY R. COCKERELL, ca this State, the gold medal at the World's Fail It is only others may do what Ms. Cockerell, has done a Cincinnati paper, and which remmda many, to their very great profit. - Mem. Enquirer. it says of a trial in the Albany courts some very

Speaking Out in Meeting .- We find the

ollowing funny thing in an exchange paper:-"Those who have spoken in public, can to require them to read, believe and practice Do not have Mordical hung on the gallows scarcely judge of the consternation of an old God's holy word, and then, when a church which Haman erected. But is there any ne- lady who spoke out in church. It was formerly competent to act, let them choose or make cessity for the new paper? We answer, yes; the custom in country towns, for bose who could not be prevailed upon to take the Ten- ing service. On this occasion she had taken I am as far from being a Campbellite as hessee Baptist. If, then, we wish the Baptists some milk in a pitcher for the children; and in work of the ministry without the knowledge you are, but I must think there is too much to be intelligent in East Tennesses, they must the most interesting part of the worship, a dog, ry Gazette, alluding to the numerous cases of stress laid upon "Articles of Faith." Are read. If we wish them to read, let us have a who had followed them into the pew, thrust death from socidental poisoning, adds: his head into the pitcher. Whether, his head Again, if Bro. Anti-Local Baptist had been was too large, or the pitcher too small, is not a cottage in this country that does not contain assailed as some ministers have been in East our province to determine; but having regaled an invaluable, certain, and immediate remedy With these remarks and interrogatories I Tennessee, who were the only means of de- himself, the pitcher still obstinately netained its for such events; nothing more than a desert am done until I hear from you, first, and then fence, and that through some, position, and he was discovered macking out, spoonful of made mustard, mixed in a tumbler or Railroad journal, he would not have so many objections to our having a paper in East and the milk streaming in every direction on acts as an instantaneous emetic, is always Tennessee. But is may be asked, can we not his head and shoulders. 'Get our you pup!' ready, and may be used with safety in any make a defence through the Tennessee Bap- says the old lady. Frightened at second of case where one is required. By making this

The Departed.

The departed! the departed! They visit us in dreams, And they glide above our memories Lake shadows over streams-But where the cheerful light of home In constant lustre burn, The departed—the departed—

The good, the brave, the beautifut! How dreamless is their sleep, Where rolls the dirge-like music Of the ever-tossing deep-Pale Winter's robes have spread Above their narrow palaces, In the cities of the dead!

Can never more return!

I look around and feel the awa Of one who walks alone-An ong the wrecks of former days, In mournful ruin strown. l start to hear the stirring sounds Among the cypress trees; For the voice of the departed Is borne noon the breeze.

That solemn voice—it mincles with Each free and careless strafn: I scarce can think earth's minstrelsy Will cheer my heart again. The melody of summer's waves. The thrilling notes of birds, Can never be so dear to me.

I sometimes dream their pleasant smile Still on me swiftly fall; Their tones of love I faintly hea My name in sadness call. I know that they are happy With their angel plumage on; But my heart is very desolate To think that they are gone.

The departed! the departed They visit us in dreams, And they glide above our memories Like shadows over stre sme-But where the cheerful lights of home In constant lustre burn. The departed—the departed— Can never more return!

He that witholdeth corn, the people shal curse him; but blessing shall be upon the head f him that selleth it.

THE COST OF WAR -The expense of the year. It adds, "the war will soon prove to be as great an exhauster as faminc. The people We examined, while at his church, (Big required £8,000,000 in 1758, which threatened to exhaust our banks."

HAND TIMES FOR TOPERS .- The town couneil of Marion, Ala., fixed tec license for retai-On the third Sabbath in November, we ex- ling liquor at \$1500 per annum, thinking that amined at South Carolina Church, (Bro. D. this would prevent all applications. An enter-Duncan, Pastor,) Bro. G. M. Lisle, and or- prising individual was, however, about to open dained him to go and preach-the writer ex- a shop, even at this high figure, when the

> FERTILITY OF THE SOIL OF JUNEA -The soil of Palestine is still, in many places, of remarkable fertility, Quince trees are often seen, having on them as many as 400 quinces of large size, and vines with not less than 100 bunches of grapes, many of the bunches three feet long, and grapes three and a quarter inches in circumference, Indian corn eleven feet high, and watermelons of 20, 30 and 40 pounds weight

MISSIONARIES TO CENTRAL APRICA.—Bro. A. D. Philips of Mississippi, late a student of Mercer University, has been appointed a mis-(my companion,) to ride as Missisnary a part sionary to Central Africa, by the Richmond Board. We learn from the Herald that Bro. S. Y. Tremble, of Union University, Tenn. has received a similar appointment. - Index.

> RELIGIOUS SUMMARY.—The Baptist church at Antioch, Oglethorpe county, under the pas-

Advice of Themistocles -An Athenian. who was hesitating whether to give his daughter in marriage to a man of worth with a small fortune, or to a rich man who had no other ecommendation, went to consult Themistocles on the subject. "I would bestow my daughter," said Themistocles, "upon a man without money, rather than upon money without a

ATTENTION, WIFE BIBERES .- The Canada Christian Advocate cites the attention of wine and beer bibbers to an item which it copies from since, touching a certain brewery in that city: A gentleman in giving in his testimony before one of our courts, stated that hullock's blood was in almost universal use among the wine merchants of Cincinnati, and especially when they wished to make sweet wine. A daily paper also remarks that it is a fact that our brewers use rotten meats to improve the quality of their

A correspondent of the London Libra-"I venture to affirm that there is scarce even

The Cennessee Bentist.

NASHVILLE TENS. SATURDAY DROEMBER 23, 1854,

be at trains, to the Aller. Address, Tennesses Wi-enever Subscribers, or Agents, or Postmeters, write to us. sending one subscribers, or changing the post office paidress of an uld u.z., or to discontinue the paper. He sure to state the Post-

Other Important Pedobaptist Admissions.

It is one of the distinctive principles of Ba tists that all christian churches should be composed of baptized believers only, and such cannot receive infants to baptism and mem-

Baptists affirm that infant baptism is an evil that would destroy the visibility and spiritu ality of the churches of Christ, since it oblite rates the line between them had the world.-Baytists have also contended that baptism is a "door" or an initiatory-rite into the christian church. The following frank admission we Harris, one of the first scholars in the Pedo baptist ranks in England. It is published b Gould & Lincoln, Boston, and a work we most cordially recommend to every one, and minis ters especially:

the tendency of this principle in the world is mission, otherwise there is no guorantee that the successful operation. "That the soul be withworld will not modify and absorb the church. out knowledge is not good." rather there is the strongest probability that the principle of assimilation will operate to the tri church

Previous to its formation, therefore, this was the mandate that rang through Judea. "Repent ye for the kingdom of heaven is at for to be enrolled under this new form of gov- hoping against hope, for the accomplishme and intent on its purity he not only echoed the be forn again he can not enter into the kingdom of God." He commanded his disciples ange and the remission of sins in his name. cabalil, obeyed the call to repentance and accepted were to collect and admit by the door of visithe word of God. bantism into the Christian shurch."-Dr Julin Harris in the "Great Teacher.

Could any Baptist say more? If Mr. Harris tist Society is a Christian church !!

Rebert Robinson, he throws in this passage:

doctring as the more scriptural."

or the Tennesses Bartist.

BECTHEE GRAVES -- Among the welcome sitors found in my box, No. 10, last week, Lat. I did not subscribe for it, though I have | soul?" laugraince had a desire to read it regularly, but like many of my brethren who spend all that warm heart who had it sent to me, and

We have just closed a meeting of twelve days with the Noix Creek Church in this Countyr I had the privilege of leading thirty-eight illing conserts down into the beautiful stream (Noix Creek) and buried them with Christ in Empires. Among the number was one from the called Christian Church, who mourned with the sexious for several days, when she professed faith in Christ; also, three Method ists. This is the third annual revival this thurch has enjoyed.

One interesting scene I would not omit to devoted mater who came over from the Presbyterians four years ago,) under twelve years of age, gave an interesting relation of her conviction and conversion .- Being very small to her age, she was assisted by brother to a uest, upon which she stood and gave her hand to some kundred and fifty or two handred members. Many tears were shed by the congregation, when I led her down into the wa-

JAMES F. SIGHT. Boulding Green, Pike Co., Mo. Dec. 1, '54, . 6. The posteriou and the intrast of the spirit

approach perfection the more useful do their ing. This is sound doctrine. messors become. Every christian is under

the strongest poligations to be as useful as pessible. His usefulness should be commenenrate with the possibilities of usefulness. He He is deeply criminal if he becomes like salt which has lost its savor. As christians should aim to be useful servants of God, my object. at present is to point out some of the requisites to christian usefulness.

1. An intimate acquaintance with the word of God. Ignorance is not the matter of devo non. God is not accustomed to sanctify ignocopy from the "Great Teacher," by Rev. John rance. The Bible is the store house of knowledge. It is the source whence we derive religious instruction. There we learn the will of God. How likely shall we be to act in opposition to that will if we do not know it! -We doctrines" unless we are well acquainted with the word of God. Intelligent piety is one of to hasten its moral decomposition; whereas in the first requisites to christian usefulness. If the church it is intended to renovate and re- this is true, we are at no loss in understanding store the meral health, and thus render the why so many members of the churches are so church the salt of the earth. But to secure inefficient. They do comparatively nothing this end it is evident that the memoers of the They are only partially acquainted with the ferent from the rest of the world. And this features it may possess, is not conjoined with radical change must take place prior to their ad- intelligence. Ignorance is in the way of its

2. Zeal for the glory of God. This sacred emotion should animate every christian heart. sumph of the world, and the destruction of the It should put all the machinery of the soul in motion. It must be zeal for the divine glory. Zeal for any other object will contaminate our performances; for it will preclude purity of motive. This zeal must be ardent, so as hand." Peculiar elements were wanted to be undiminished by difficulties and obstacles constitute this new society, subjects were called It must be untiring, so as to hold on its way, ernment, and repentance-transmutation, a of its object. The christian will never do much change of mind, was the indispensable condi- in the cause of God without zeal. He will tion of enrolment. Its divine founder followed, faint and tire unless a sacred enthusiasm imparts impulsive influences. These influences same call, but inscribed over its great entrance must be steady. The christian who acts ungale the memorable sentence, "Except a man der them will probably be regarded by the world as beside himself. Auspicious to the interests of Zion will be the day when the to go through the world proclaiming repent- world shall consider christians deranged on account of their absorbing solicitude for the hautizing them, (baptizing that is, such as, being glory of God. The apostles and first christions were looked upon by their enemies as the effer of faraigeness;) these specimens of re- bereft of reason. Zeal should be according to generated humanity, already selected by the knowledge; and it will be according to knowl-Dwine Hand and haptized with the Spirit, they edge if there is an intimate acquaintance with

3. Lone to immortal souls. How are chriscians to be instrumental in the salvation of the house was filled to overflowing, and very souls unless they labor to effect this object, many could not find seats and had to return. is right, as we believe he is, then no Pedobap- and what but love to souls will elicit effort?-This view of the matter suggests one of the The celebrated Coleridge, in the article on causes of the uselessness of a great many pro- ministry in this State, one of them a member Bapusm whis "Aids to Reflection," denies al- fessors of religion. They have nothing like for this church, and the other two of San Josa critically examine the Holy Scriptures, to asthe the examples of howehold baptisms an adequate love for immortal sours. Hence Church, and several other brethren have been at showing precedents for infant baptism, and the general defectiveness of family religion.repudiates the alleged analogy between infant How many heads of families show a criminal beptism and circumcision. In his Literary indifference to the salvation of children and will be sustained, yet we will have to make a Remaiss, the 5th volume of Harper's Edition servants! They have no family altars. They of his Complete Works, in a note in which he have no morning and evening sacrifices! Why i- expressing surprise at language used by is this? Their family religion is defective because their love of souls is defective. And "When the Baptist says, 'I attribute no they can let their impenitent neighbors go unsaving importance to Baptism, no loss of di- warned into eternity. No christian can make seif obliged to obey Christ scrapulously, and. as the salvation of sinners is concerned, who ly circulated here. believing that he did not command Infant does not fervently love their souls. Love to Haptism, but on the contrary Baptism under immortal souls is a most important element of conditions incompatible with infancy, (faith christian usefulness. Look at those ministers and sepentance is therefore I cannot with in whose preaching has been most successful in nccease, because I cannot in faith, baptize an bringing sinners to the knowledge of the truth infant at all, or an adult other than by immer- Have they not been most distinguished for

sion;"-I honor the man, and incline to his their love of souls? And so of private members of the churches. Christian, if you would be useful in "saving souls from death." cherish for them some of that love which brought the Saviour down from heaven; and often ponder the question-"What is a man profited it was your valuable paper, the Tennessee Baps he gain the whole world and lose his own 4. A willingness to do good in little things.

This is an essential requisite to usefulness .their time in the ministry, have not been able Some persons would overturn a mountain if to pay for it. I do not know from whence it they could; for it would attract attention-but came, but suspect some good brother, or may they would not care to perform an act which be. some good sister, for I know one good sis- would be unnoticed. They covet notoriety and ter who had you send it to one of our minis- laudation. Some church members give large- laity. May the Lord give us all the grace courteously, respectfully, and gentlemanly, as ters. Now permit me to return my thanks to ly to objects of benevolence who never hand that will keep us humble and make us faithful worseld it not be well for some brother or sister parents appear very religious in the house of of each church to see that their pastor was God; but they fail to exemplify the excellences turnished with the "Baptist?" I think so. It of religion in the family circle. Some masnight be the means of domg great good. O, ters make eloquent missionary speeches in our have not yet been printed, but as soon as they how I wild like to see the Baptist and the annual convocations who would think it a great are, I will send you a copy. Western Watchman side by side in every fam- condescension to go into their "kitchens" and read to their servants the word of God. They loud upon our ministering brethren in the Atare not willing to do good in little things. Let lantic States to come over to the help of the it be considered that very few persons can oc- Lord against the mighty on these Pacific shores. cupy prominent positions. Very few can do This is an inviting field to work for the Lord. good on a conspicuous theater. If the great Cannot some of you, brethren, come? Those mass of christians would be useful, they must of you that may be almost idle where you are, be willing to do good in little things. And because of the great number of ministers in they may even do more in this way than any your bounds. In some places you hardly have other, as the dew of heaven in the silence of room to work where you are; but here is room,

than Niagara with its mighty thunderings. 5. Uniformity and constant perseverance in souls in this State, and not more than twenty mention. A little girl, (the danghter of a our efforts to do good. Some christians do very ministers in the Baptist cause, probably not well at times. They are periodically faithful, that many who are faithful to their calling.-Their zeal for the glory of God and their love There are many large towns and cities withof souls are periodically excited. But they out a Baptist minister within reach of them. relax their efforts. There should be no relaxation. It is as much our duty to serve God at ly and prayerfully. Must these people live one time as another. We are required to be without a minister to instruct them about the "always abounding in the work of the Lord." way of salvation? Men of the world do not understand periodical religion. When we exemplify it we lessen our in the hearts of thy servants to come to this By answering the question you will oblige. influence over them. They see the propriety great destitution. May the Lord space your life long to defend of Paul's declaration: "It is good always to g. Dear brother, pray for the cause of Zion in be sealously affected in a good thing." A this part of the vineyard of our God. uniform cutilimity in our efforts to do good is require to christian efficiency.

and significant such on the line of the

of grager. All effort is unavailing without Who Shall Decide when Doctors Disagree? The Siviour terms his disciples "the salt of this have ever men of prayer. All faithful by the number and magnitude of the wonders are the salt of the wonders and salt of the nthity of salt. We apply it to tarious sub- ministers have been praying men. Prayer it has brought with it—wonders in the physistances, and they are not only preserved from establishes an alkance between the weakness cal, intellectual and moral world. Among the putrefaction, but rendered palatable. Its ope- of the creature and the omnipotence of the ration therefore is salutary. There is an ansil- Creator. "Prayer moves the hand that moves from Peters, D. D. Now Absalom has written ogy between the influence of salt in the nature. The world." Christian, if you would be useral world, and the influence of christians, in ful gray much—pray and faint not—pray withthe moral world. The influence of salt is out ceasing. Prayer has accomplished wonphysical—the influence of christians is moral ders. The effectual, fervent prayer of a if he reads much of it:)

The efficacy of sait depends on its quality righteous man avails much. Labor as ciliWhen it loses its savor it is good for nothing gently to do good as if every thing depended known in the Scriptures." The usefulness of christians arises from their on your own efforts; and then pray to God for moral qualities. The nearer these qualities success as carnestly as if you had done noth-

California Correspondence.

BROTHER GRAVES:-I wish to give to the readers of your widely circulated paper some of the incidents of our Church in this city, since my last communication to you; also to mention some things in reference to the cause of Christ in our State at large.

I mentioned in a former communication to you about the loss of the Baptist Church in this place, and the disadvantages under which our brethren labored, and also gave a short and Epistles of St. Paul, by Rev. W. J. Conoutline about our new Church edifice, and its nybeare and Rev. J. S. Howson," both minisdedication.

Elder Lewis Shuck came here, as you know, as Missionary to the Chinese, just as Elder hall be "carried about with divers and strange O. C. Wheeler resigned his pastoral charge to go to the Atlantic States to labor for the cause of God in behalf of California.

The Church had made a call on several brethren in the Eastern States to remove here and make their home among us. While we Shuck to the pastoral supply of the Church. church must possess a character essentially dif- holy Scriptures. Their piety, whatever other He accepted the call until the brethren could come from the East, &c. His labors have been wonderfully blessed among us for the short time he has been here. When he took charge of the church we had no regular place of meeting, no church edifice, no Sabbath schools—brethren and sisters cold and disheartened; but we have now a new era of things, a good house, large congregations, brethren and sisters warm and zealous, much encouraged, a good Sabbath school, and the est of all, many are anxiously enquiring the way to the Saviour. A goodly number already have found him precious to their souls. and have come out on the Lord's side, and taken the oath of allegiance to the King in Scribner's edition, vol. 2, p. 169. Zion, and we expect soon many more. About thirty additions have been made to our number since he commenced his labors amongst us, by letter and baptism-eight of this number by baptism, and more that have found the Saviour precious to their souls, soon expect But this is not all.

to join the family that is on their march to Heaven. Bro. Shuck has also continued his efforts anengst the Chinese, and has now purchased a lot at an eligible point in this city to build a Chinese Chapel, which he will soon commence. and ere long will have a stately place to preach a series of six lectures on China and the Chi an Acceptional, almost a monstrous case." iese. The lectures have been well attended

icensed to preach the gospel. Our newly started Bantist naper, we hope. struggle at first on that subject. May God enable us to be more awakened to our duty in this enterprise, that will be so beneficial to our

denomination in this State. vine power to Infant Baptism; but I think my- any rational calculation on usefulness, so far an agent or two in California, it might be wide-

We have had a very interesting meeting going on for several days in this city, and will continue several days longer. We hope that

great good will result from it. We had an enquiring meeting this evening, at the hour appointed. There were many at-Saviour. This was the first meeting of the kind that I have ever heard of in California. My dear brother. I can assure you that a revival of religion in this country is a rare

great anxiety. There are many of our brethren in this State that have done like Peter, followed the Lord afar off, and like him denied the Saviour, and as orthodox. brought reproach upon themselves and the enabled to win many souls to Christ.

I sent you a copy of our Associational minutes last June. Our Conventional minutes

The interests of our denomination calls aits influence does infinitely more for the world yes, room for all that will work in the cause of our Master. There are upwards of 300.000

Come, brethren, weigh this subject careful

Oh Lord, help in this time of need; put it Yours, in gospel bouds,

DANIEL KING. Sacramento City, Cal., Oct. 29, 1854.

ministers have been praying men. Prayer it has brought with it-wonders in the physigle remark from any one.

*Sprinkling the only Mode of Baptism made known in the Scriptures." On page 118, he makes the following statement: "Baptism by immersion, then, sprangup in

the midst of other changes, which had no warrant in Scripture, and some of which were monstrous corruptions of the original institutions of Christianity."

I'do not wonder that Bro. Graves dislikes the title guilty of such outrageous lying. Dr. Peters is a Congregationist—a New England teacher of the people. Let us hear what two of his Pedobaptist friends in England say, respecting the primitive mode of baptism.

In a work recently re-published by CaScribner, from the English edition, entitled "Life ters of the Episcopal Church, we find the following. See Vol. 1, page 439:

"It is needless to add, that Daptism was (unless in exceptional cases,) administered by immersion, the convert being plunged beneath the surface of the water, to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a were waiting their answer, we called Brother subject of regret that the general discontinuance of this original form of baptism (though perhaps necessary in our Northern climates,) has rendered obscure to popular apprehension some very important passages of Scripture." The same authors in a note respecting the th verse of Romans, 6th chapter, say:

> "This passage cannot be understood unless be borne in mind that the primitive baptism as by immersion."

They translate the fourth verse thus: "Wit lim therefore we were buried by the baptism wherein we shared His death (when we sank beneath the waters; and were raised from under them) that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life."-Now, then, whose testimony shall we re

eive, that of Absalom Peters, D. D., or that of Convbeare and Howson? Shall we listen to the New England Con-

regationalist, or to the English Episcopalians? In the July number of the London Quarerly Review, page 27, of Leonard Scott's re-

print, we have the following statement: "There can be no question that the original form of baptism-the very meaning of the word -was complete immersion in the deep baptismal waters; and that for at least four centuries any regularly to them. Bro. S. has just finished other form was either unknown, or regarded as

BROTHER CAMPBELL:-We are exhorted by Since I wrote you last, there have been three an Apostle, to contend "Earnestly for the faith brethren ordained to the work of the gospel once delivered unto the saints." In doing this, Christians should be very careful, and certain what that faith is, of which the Apostle spake. The Flint River Association has been busily engaged, for the last two or three years, in the enactment of laws, and the infliction of penalties, to enforce a due and faithful observance of human manufactured faith and practice in that body; overstepping and setting at defiance, the authority of the Scriptures, I see several that speak in the highest terms | their own organization or constitution and deof the Tennessee Baptist. I think if you had corum, as well the published opinions of many distinguished Baptist ministers, whose orthodistinguished Baptist ministers, whose orthogonal animated by the same spirit and laboring to heart is now full in remembrance of these sindow what the ford has commanded.—J. F. River Association. That body has passed un- gether for one end." It is certain that there constitutional laws, which have been wholly disregarded in some instances, and rigidly en- do not intend to begin it. forced in others. Together with many other acts and things, detrimental to the rights of individuals and churches, composing that body. tended who were anxiously inquiring for the These things I charge on the Association, and you as her advocate. I challenge you to meet | mountains. The paper and a College are not me in a public discussion on these charges, at necessarily connected, and I think the friends by both minister and brethren are but two sel- Doctor of Livingy. such time and place, as will suit your convenience. I pledge myself to use, on my part, in thing, and that which our souls have longed the discussion, nothing as authority but the and their influence to the "Watchman" by any for, yea, some of us have prayed for, with Scriptures, your constitution, decorum and minutes of that body: commencing at White Water and ending at Indian Creek; with the liberty of quoting any authority which you admit | Baptist College in East Tennessee. our paper

I hereby pledge myself to conduct the de cause of God. But there are some that are bate throughout upon the strictest principles of faithful to their trust, both in the ministry and honor and fair dealing; that I will treat you throughout the State. a christian and a minister of the gospel. Apto a neighbor the unostentatious Tract. Some servants in our stewardship, that we may be point your time and place, and arrange the preliminaries, and if fair and equal, I will reto attend I claim the victory, and you will be apt to hear from me through the columns of a could entertain the sentiment that "the spirit

your friend and well wisher. I am driven to this course from a sense of the printed documents of the Flint River As- instrumental in bringing "disgrace" upon the sociation.

Very respectfully yours, &c, G. GRICE.

Griffin, Ga., Oct. 10, 1854.

BATESVILLE, ARK., Sept. 15, 1854. Mr. EDITOR:—Has it ever been charged upo John Milton, the poet, that he was a materialdence to be found, in his writings, to prove it. Yours respectfully,

with materialism be called upon to submit his of it, the Baptist host of East Tennessee will proof—a passage from his writings that teach- shout "Amen!" es it, and then it will be time to defend, ... In conclusion, allow me to express the hope

The Baptist Watchman We insert the following article from the pen of Bro. Moses, arthough we think it wholly uncalled for, so far as his peply is intended for our editor, for candidly we cam see Hothing in Bro. Grave's remarks that should elicit a sin-

We know not what else he could have said and spoken candidly. We almost fear that Bro. Moses is slightly afflicted with that defective vision referred to by "Anti-local." for surely he has fluttered without being even aimed at by Bro. G. And as for "Anti-local," we leave him with his ' L'abiquity' to answer for himself MR. EDITOR:-My attention has been called

to your paper of the 11th inst., containing two articles in reference to the proposed publication of the "Bantist Watchman" in Knoxville; and although I am not one of the "Stated Contributors" to the columns of the "Baptist," a special contribution. The reason why such a claim belongs par

ticularly to me will be obvious upon the statement that I am not only the author of the prospectus which you and your correspondent have thought proper to assail, but am, and for several years have been, an earnest advocate of the object of which it is the design of that prospectus to aid in the accomplishment.

It does not enter into my purpose or desire to use harsh or unbecoming language towards any man-and especially my brethren-members of the denomination with which I have long been connected, and which from my childhood I have been taught to respect and esteem but I must be permitted to say that the articles referred to seem to be uncandid and disingenuous. Of the actual motive which prompted them, it is not for me to judge: but it is my privilege to comment on the tone and bearing. and to take issue with them where they take issue with fact.

In the first sentence of your editorial, you speak of the prospectus of the "Watchman' as one "issued by Brother Hillsman." How it was possible for you to reach such a conclusion it is difficult to conceive. The only signatures attached to the prospectus are those of Bros. Walker and Smith and myself, (the committee appointed by the Tennessee Association to prepare and publish it,) and Bro Hillsman neither saw it nor new its contents until it came from the hands of the printer. Surely, Bro. H. must first have lost a large share of that characteristic modesty for which his acquaintances have always given him credit, before he could have used or caused another to use such language as is embraced in the following extract:

"The paper will be under the editorial supervision of Rev. M. Hillsman; and we are confident that a sufficient quaranty is thus afforded that its management will be character ized by ability, zeal and a christian spirit."

You express the belief that it is not expected by Bro. Hillsman that you will approve of the prospectus. Of his expectation on that point I have no information, but I know of no good reason why you and every other true Baptist should not hail its appearance with joy. If as men of large experience and sound judg sustained, and if, as no one ought to suffer himself to doubt, the "Watchman" shall prove a faithful sentinel upon the walls of our Zion, then we expect every friend of truth to take

in his later of love. The hope that the movement "omens no ill feeling towards" you, may, I think, with propriety remain undispelled. It is exceedingly and all present, so holy, glorious, and full o. latmersions. Let me, my friend, ask you, questionable whether the thought ever entered the overflowing of the truly regenerated heart. has not the Ford Jesus Christ commanded you, the mind of an East Tennessee Baptist that that it seemed to have no precedent—and it you personalty, to be baptised? Have you done there would be any necessity or occasion for continued so for the balance of the meeting. it? Did you mother do it for you? Will that strife between your paper and the "Watch- The wife was made to rejoice with the hus- do? My friend, neglect no longer so easy a man," until your correspondent and yourself band, the husband with the wife. The father duty. Are you a minister, honor the Lord's made the suggestion; and we cannot even now and mother with their child—and brothers and command, and the Lord will honor you. Go see why the step we propose to take should prevent us from being "united in one army. can be no strife without a beginning; and we work was done; the church was happy, and

Whether, as you suggest, "East Tennesses can better support a separate College than a separate paper," or not, is a question that has not yet been much agitated on this side of the of Union University may be assured that they need not be deterred from giving their names apprehension that it will, for the present at least, advocate the establishment of a rival institution. When the time shall be ripe for a will of course announce the fact, and we shall then look for substantial aid from our Murfreesboro friends, and the friends of education

Your correspondent is more than "anti-lo cal." He is, in my opinion, endowed with ubiguity, and can be in his East Tennessee home and the city of Nashville at one and the spond by a prompt attendance. If you refuse same time. No true East Tennessee Baptist, (I mean no one who lives in East Tennessee,) newspaper. Your early and prompt attention that is getting up this new measure, must urge to this subject is most respectfully solicited, by the necessity of opposition, and will plunge us into strife and disgrace." The Baptists of this section of the State do not believe that the duty to myself as a Baptist, and to Teman brethren who have for years seen and urged Church to which I belong; as I honestly and the propriety of establishing a denominational membered by the cool and deliberate act of well the prudence and christian temper of Bro. thority to be found in the word of God; or in that any paper under his control will ever be cause to which he is so devotedly attached, or the church to whose principles he has render-"anti-local" brother cannot know Bro. Hillsman as he is known by the Baptists of East Tennessee, for they would at any time rise up as one man in vindication of the general corat the earnest solicitation of those in whose

that you will not, as in the case of the prospectus, call this article Bro. Hillsman's — Neither he nor any one else but myself will. know what it contains until it shall have passed from my handsinto yours. Trusting, therefore, that you will regard me slone as responsible, I am very truly, your brother,..

Knoxville, Nov. 27, 1854.

For the Tennessee Baptist BROTHER GRAVES:- I' have been requested to communicate to you the issue of a series of meetings, held first in Livingston, seven miles South-east of this place, and followed up with one held by the Mound Bluff Baptist Church

Church, and Rev. J. T. Freeman, pastor of the Mound Bluff Church, commenced in Livingston on the fifth Lord's day in October ult .. and continued preaching morning and evening some fourteen days. At the close, Brother D. D. so greatly, when he finds men bearing think I have a right to claim space therein for Thomas immersed seventeen—there were thought to have been some twenty conversions. Three or four have since joined the Methodist, (one of their docal preachers gave me this information,) who have had an organized society there for several years. The Eaptist build a fine church house. The subscription here twelve wars." list was headed by a gentleman planter with five hundred dollars. They have already near ly enough pledged. Three of our churches the Farmer & I Planter says: When I lived being present with their pastors, it was con among the Coctaw Indians, I held a consultacluded to give the candidates choice of either tion with one of their principal chiefs respecting church, into the fellowship of which, when the successive stages of their progress in the baptised, they should belong, they presenting arts and virtues of civilized life, and among themselves to those churches for full member other things, he informed me at their first start ship after baptism, which several has already they fell into a mistake—they only sent their done in our church, the others will attach boys to school. They became intelligent men, themselves to New Hope and Canton, our but they makied unclucated and uncivilized churches being the nearest and most conven- wives; and the result was, that the children ient to Livingston, and the trio having mem, were all like Le mother; and soon the father bers living in and about Livingston. The ef- lost his intest in both wife and children. forts of the brethren in the pulpit was evangelical in its fullest and highest sense-for only one class of our children, we would choose which they were well qualified, and proved the girls; for when they become mothers' they more effectual than any of the most sanguine could have expected. But who can make calculations for the Lord, when both ministers and brethren "come up to the help of the Lord against the mighty." The Methodist circuit rider kindly tendered the use of their house of worship for the occasion-which is a very neat and comfortable house.

MOUND BLUFF .- Two days previous to the close of the meeting at Livingston, the meeting with our church commenced, and continued welve days. Rev. J. F. Williams had been equested to aid our pastor, and arrived on hat day, accompanied by the Rev. Joseph Morris. On the fourth day Rev. B. F. Thomas came to his aid, who had also been invitedon the day after Rev. Peter Crawford arrived -two days afterwards the latter and Rev. J. Morris left. The regular preaching devolved principally on the others during the meeting. On the second day of the meeting, our membership was aroused, awakened by the heartsearching efforts of the ministers, and came ejoicing to our pastor, requesting him and the other ministers to pray for—some for their the ordinance of Immersion, and I have been unconverted companions, children, brothers astonished that they so neglect the positive and sisters and neighbors. Oh, this was a commands of one they profess to love and scene which reached heaven—and I have no honor. Only let any minister or member of our brother bythe hand and bid him God speed doubt caused angels to rejoice, and the Holy a Pedobapte church put the question seriously, Spirit come down in might and power. I have earnestly, and furthfully, in a common-sense attended many blessed meetings of the chil- short way, nad they will be astonished as much dren of this kind, but this appeared to me, as I am. Painaps some of your readers are not sisters met as they never had met before and sin no more. "children of the heavenly King." On, my How easy to come to open communion, only ners-and I then felt content, as though my built up again in her most holiest placesthis I had prayed for and sought after-but there were many of my friends yet unconverted, and it soon went out after them. The vour columns to make an humble request to anxious seat of prayer was soon full-and oh, the proper atthorities. Without any covering such fervency and wrestling in prayer to God it is my most ardent wish and desire to be a

om heard.

My reasons and claims to such a distinction Results.—During the meeting many were are in brief at follows: who had lived for a long time out of the dis- of your novides who have never been to Jericho. charge of their duty to their Saviour, but be- I am near to fifty. came so humbled at last as to claim baptism the world, by being burried beneath the yield- of a call, such as D. D's are subject to. An' ng waters, and to rise again to newness of urgent call, a loud call, a profitable call; not as life. in humble imitation of the glorious death, Aaron, he was no D. D.

dinance; they know that they have been bap- ally, I hope will be so. tised-no doubts ever remain after one has been dipped-ro-all agree this is baptism,

The baptism took place on Sabbath mornng, about 11 o'clock, at the river, (Big Black.) A large and very respectable audience present under any considerations to be a LL. D. our pastor immersed sixteen—three were not prepared, and stand over until our next conscientiously believe that church has been paper here, are actuated by any such spirit or meeting. The congregation then returned to unjustly and unlawfully dealt with, and dis can be led to any such ends. They know too the church house, and partook of refreshments brought on the ground for the purpose, the Association, and without any lawful au- Hillsman to allow them to harbor the thought and as soon as they assembled in the house, were addressed by Brother Freeman, who delivered a lecture to the newly made members and Stiteler are to edit the paper, and arrangeparticularly, and to the older church members ments have been made to have it printed by ed such noble and unbought service. My bers, extended the right hand of church fel- altogether is favor of a Texas paper, if it can also, five, who were baptised at Livingston, ist? I have never seen the charge, if it has of his purposes. In this matter, without be-Christ more fully and publicly, after converjudgment he has confidence, consented to as- and being instructed more fully in the apostolsion. They professed faith in the Lord Jesus, sume the labors of the position assigned him, ic doctrines, went down into the water and \$5000 of Baptist funds—what confidence can way rejoicing and praising the Lord to whom be all the glory given.

WILLIAM JORDAN DESCON. Vernon, Miss., Nov. 25, 1854.

From our dwn forms, and darken all, But when hey leave us, all the shade Is round or own sad footsters made. Rev. B. F. Thomas, pastor of the Canton And Ary are origin and clear The sad alone are Liest! While they are here clouds near the da-And bitter suow falls pip their May: But when the time is done.

BUNTAN A THE QUARER. - John Bunyan hile in Bederd jail, was called upon by a lunker desir us of making a convert of him. Friend John, I have come to thee with a message from the Lord, and after having searched has no meeting-house nor any organized church for thee in at the prisons in England, I am there as yet—but will have one now, as the glad that I have found thee out at last" are additional strength brought in during this the Lord has sent you," returned Bunyan, meeting has so much strengthened the breth- wou need rent have taken so much pains to ren living in its vicinity, as to enable them to find me out, for the Lord knows I have been

The light and heat of H. aven's own sun

L: office their land of rest.

The Dead.

The dad alone are creat?

The soil is ne of dewless deanh

The case alone are fair!

While heartnly plants abide on earth,

But white Mey die; a morning shower

Comes down and makes their memories fow.

While they are with us, strange lines play

Before our pres, and chase away God's light but let them pale and die,

While they are here, long shadows fall

And swell the stores of memory-

There is no envy there.

The dead alone are dear.

EUCCATE SUR DAUGHTERS —A writer in "And now "says he, " if we could educate

would educate their sons "-Er.

Suffering in Nebrasha. - A gentleman recently returned from the far West informs us that there is already much suffering among the Nebraska enligrants for the necessaries of life; and that the loming winter threatens to prove fatal to a large portion of the settlers. Without houses to live in-without markets (if they had money) to supply them food, and with no fish and very little came, the roor emigrants who have gone in there under the lead of artislavery fanctics must hurry home or die for want of food. In most cases these poor squat-ters have no money enough to pay their way back to their contentable New England homes, which they are now sadly sighing. Will ur Abolition philanthropists, who have been instrumental in getting up this exodus, provide some maraculous manner to save their deluded victims from starvation? V I Micror

Some QUESTIONS TO PEDOBAPTISTS .- I have often though of the sinful neglect of Presby-

m he New York Recorder An Ephorary Degree Wanted

MESSES. EDITORS:-Will you admit me to

onverted and joined the church, with several First, I and of about the proper age. None

Second, it would doubtless open many inof the church, willing to put on Christ before viting doors to a call, that is, to the right kind

burial and reserrection of on-blessed Redeem-er. They have now no troubles of conscience an iota. Or y think of it, what a bland and about their non-performance of this Holy Or- beautiful titl, Dr. Stimson, of Clinton. Re-

Fourth, a last, though not least, it would make up for all my personal deficiencies in except a few who have to assume desperate literature and theology, and I have no doubt grounds in order to qualm an upbraiding con- the church i might serve would be contented from the fact that their pastor was a Doctor.

Yours as ever, H. K. STIMSON. P. S. I hereby give notice, I cannot consent H. K. S.

THE TEXAS BAPTIST .- We have just received a prospectus for a paper of the above title. to be published in Anderson, Texas, under the supervision of the Board of the Baptist State Convention. We understand Brethren Bains

and congregation. And, with all the mem. the secular ress of that place. Well. we are lowship to them. It was truly an impressive be gotten u in such a manner as will insure scene. God grant that we may yet witness success, but we doubt the possibility of success many such happy meetings. We received, under the present circumstances. Had some brethren unconnected with this Western diffirectness of his views and the uniform honesty and one by letter, making an addition of twen- culty, and who have not taken part in the embeen made. although there is substantial eviling an active promoter of the scheme, he has, were amongst the new converts, and put on Texas, commenced the enterprise, they might succeed. But with the present difficultyhaving failed or refused to account for at least Ars. Let the man who charges Milton against the selection, or doubts that, in view were baptised in the name of the Trinity—be reposed in that Board by the denomination of the water, and went on their nutil this difficulty is settled? A failure, until this difficulty is settled? A failure, brethren, is therefore mevitable. Let this dif-X. ficulty first be settled, or let some one else purlish the paper. . G. G. B.

VOL. X1

The Tenness NASHVILL SATURDAY, DECE

> STATED COR Elder J. M. Pendleton, Box. Eller T. G. E-n, Mobile, J. Elder T. W. Tobey, Tames Dr J S. Wheeler, Murfr Elder R Jones, Helena, At Ivey F Thompson Lat. G Elder D. King, Sacramente, Matt. Hillsman, Encrylle, Wite, Berwnsvill RISTORICAL COL Flder S Adlam, Newport.

17 Persons writing to 1 confer a great favor by Ofnce Address: also th for whom they write.

measantly at the Exami Sharp Colle re. We four and la !v as usual with the in matters of science. with the Mathematical c than formerly, yet it passe sume, very good satisfacti attachment to this school to water its doings with We have the Trustee promptly daing their p heir worthy President, his life to su sain a School in their midst. The n mence on the first day

BROTHER GRAVES:-La ed a Methodict brother a profession of his faith mersion.) from the has preacher. Hal we not Methodist preachers to col hantize for us! Please

1. According to all th and authors of note in this is unbaptized, for they say no baptism 2 According to the ad

ers, on both sides, that me In rause Methodist Societie Churches, since they are rsons. Baptists, Catholi admit where there is no l can te, no church. No member, if the chil joined believe that the !

composed of baptized per · lether must confess they increfore this member was by an unbantized administ it io a body that is no more sideration of a Church of Temperance, Tract or b In admitting such, the dists, to be valid, we open!

Societies to be gospei chur That church, by this not from the fellowship of pieus Baptists in the Sor tized persons.

What is th

master at the Ispine Mis not hear a ward from the neither by letter nor oth responding Socretary Cl n er sometime before, alth I have written at least plorit z. beseeding, entre meswer to some very imi connected with my agency time and again, but canner they have received i hundreds of names for some early last spring. ceived a number vet. 11 and agreen, sending the san ing an explanation, but n ter have I received, nor vocate since August and wr ng; and if it is l, v and wherein? I have o done the best I could de in the Indian Mission can be attended to bette cause must larguish : handered much in my the papers. It is a ne they would subscribe to information then they in thing, but the paper didthey did nothing. So it so it will be. I am not

> Liberty, Miss., Nov. 2 BEOTHER GRAVES -O. 'ast I left Nacogdoches, nia, with the intention of two in this State. Aft

thus. So I shall retire.

A. M'KE

journey I arrived at this September last, where I ment of enterprising in valley, smiling in verdu richest scenery in the wo of this part of California descendants of Mexicans ple from the various Stall tered over a very large! the vallies surrounded these vallies being capa immense population. A already begun to develo resources of this countr now surrounded with a comforts of life.

On my arrival in the had the unmingled ple that very night, into a had been already in prod der the direction of th principally by Baptists found myself at once in hearted christians, and the ly engaged in founding of the Son of God in this part of the Union. The verts as the result of this continued for several da vited by the ministering part in the religious exe with the opportmuty, w

arı great?

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morning shower

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long shedows fall

and darken all.

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"Haven's own sor-

UAKER John Bunyan.

was called upon by a

aking a convert of him

come to thee with a mes-

laffer having searched

isons in England, I am

thee out at last," "If

on." returned Bunyan.

taken so much pains to

ord knows I have been

GHTERS -A writer in

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Augsted and uncivilized

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e, " if we could iducate

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ble New England homes,

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o Penonaprists.-I have

sinful neglect of Presby-

mersion, and I have been

sey profess to love and

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minister or member of

out the question seriously, "

fully, in a common-sense

ill be astonished as much

me of your readers are not

me, my friend, ask you,

as Christ commanded you,

paptised? Have you done

do is for you? Will that

lect no longer so easy a

nister, honor the Lord's

and wili honor you. Go

to open communion, only

Y. Y. Chranicle.

-Will you admit me to

ke an humble request to

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at the proper age None

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H. K. STIMSON.

a notice, I cannot consent

r.—We have just receivpaper of the above title,

erson, Texas, urder the

pard of the Baptist State

derstand Brethreit Bains

H. K. S.

ions to be a LL. D.

personal deficiencies in

D. D.

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Degree Wanted

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The Tennessee Baptist.

NASHVILLE, TENN. SATURDAY, DECEMBER 23, 1854.

STATED CONTRIBUTORS. Elder J. M. Penilleton, Bowling Green, Ky.
Elder T. G. Kero, Mobile, Alabama.
Elder T. W. Tobey, Yanneyville, North Carolina. Dr. J. S. Wheeler, Mnrfreesboro, North Carolina. Eller B. Jones, Helens, Arkansas. James H. Tucker, Los Cruses, New Mexico. Eldar D. King, Sacramento, California. Hatt. Hillsman, Knoxeille, Tennossio. J. B. White, Berwinsville, Tenhessee. HISTORICAL CORRESPONDANT.

Persons writing to us on business would confer a great favor by giving their Post-Office Address; also that of each individual for whom they write.

We spent two days of last week very pleasantly at the Examination at the Mary Sharp College. We found President Graves and lady as usual with their classes well posted in matters of science. The course pursued with the Mathematical classes was less rigid than formerly, yet it passed off giving, we presume, very good sansfaction. We feel a strong attachment to this school, and shall continue to watch its doings with no common interest. We hope the Trustees of this School are

promptly doing their part toward sustaining their worthy President, while he is devoting his life to sustain a School of the highest grade in their midst. The next session will commence on the first day of January next.

BROTHER GRAVES:- Last Sunday we received a Methodist brother into our fellowship on God, except the Old Missions built by the a profession of his faith with his baptism (immersion.) from the hands of the Methodist preacher. Had we not as well, next get the Methodist preachers to come to our church and baptize for us? Please answer.

and authors of note in this day, that member is unbaptized, for they say that immersion is Sonora, about three hundred miles north of no baptism.

because Methodist Societies are not Christian Churches, since they are bodies of unbaptized persons. Baptists, Catholics and Protestants admit where there is no baptism there is, and can be, no church.

No member, if the church that member joined believes that the Methodist Societies are composed of baptized persons, and consequently they must confess they are no churchestherefore this member was not only immersed by an unbaptized administrator, but by and making his home in some part of Arkansas into a body that is no more entitled to the con- where he is entirely unacquainted, he being sideration of a Church of Christ than has a Temperance, Tract or Bible Society.

In admitting such, the baptisms of Methodists, to be valid, we openly acknowledge their fore, Societies to be gospel churches in good order! That church, by this act has cut herself off regret that we parted with Brother Boone, and from the fellowship of thousands of the most he has our prayers and best wishes for his prospious Eaptists in the South-West. They could | perity, happiness and usefulness wherever God not conscientiously eat the supper with unbap- in his providence may cast his lot. tized persons.

What is the Matter?

MR. EDITOR:-Can you tell me what is the matter at the INDIAN MISSION ROOMS? I cannot hear a word from them. I have not heard neither by letter nor otherwise since the Corresponding Secretary Chair has been changed. nor sometime before, although during that time I have written at least a score of letters, imploring, beseeching, entreating and begging an answer to some very important interogratories connected with my agency. I have sent money time and again, but cannot hear a word whether they have received it or not. I have sent hundreds of names for the Indian Advocateceived a number yet. I have written again and again, sending the same names again, seeking an explanation, but not a word, not a letter have I received, nor have I seen the Advocate since August last. Something must be wrong; and if it is I, why not let me know it, and wherein? I have obeyed instructions, and done the best I could dc. No one can succeed in the Indian Mission enterprise unless they can be attended to better by the Board. The cause must languish and die. I have been hindered much in my agency by the failure of the papers. It is a new subject to many, and they would subscribe for the paper to obtain information; then they intended to give something, but the paper did not come, therefore, they did nothing. So it has been often, and so it will be. I am not willing to be treated thus. So I shall retire.

A. M'KENZIE, Gen'l Agent. Liberty, Miss., Nov. 23, 1854.

BROTHER GRAVES:-On the 19th of April last I left Nacogdoches, in Texas, for California, with the intention of remaining a year or two in this State. After a long and tedious ourney I arrived at this place on the 15th of ment of enterprising inhabitants, located in a a true and faithful exponent of Baptist doctrine valley, smiling in verdure and beauty, the richest scenery in the world. The population of this part of California is composed of the descendants of Mexicans, of Indians, and people from the various States of the Union, scattered over a very large extent of country, in der of the church in conference assembled. the vallies surrounded by desert mountains, these vallies being capable of supporting an immense population. American enterprise has already begun to develope the great natural resources of this country, and the settlers are now surrounded with an exuberance of the

it the paper, and a rangede to have it printed by hat place. Well, we are On my arrival in the vicinity of this place I a Texas paper, if it can had the unmingled pleasure of entering, on a manner as will insure that very night, into a camp-meeting, which the possibility of success had been already in progress a few days, unprincipally by Baptists and Presbyterians. I of his doctrines by the Editor of the Tennescumstances. Had some with this Western diffinot taken part in the emfound myself at once in the midst of warmdenominational fends in hearted christians, and these not a few, activee enterprise, they might the present difficultyof the Son of God in this new and interesting of Mr. Campbell. part of the Union. There were several converts as the result of this camp-meeting, which continued for several days. Being kindly in-

sired, of recommending the unsearchable riches of Christ to the pioneers of American Institutions in this distant land. The place of this meeting is called the "Monte," and rear the little village of Lexington, about twelve miles distant from Los Angeles." In this interesting settlement there are three organized churches, small but increasing in numbers and influence, viz: one Methodist, one Cumberland Presbyte ian, and one Baptist Church, holding alternately their meetings in a school-house for want of meeting houses at the present time There is also an interesting Sunday School here patronized by the different churches; there are also two day schools well attended in this settlement. In fact the germs of moral and intellectual culture, that by divine grace distinguish us as a nation, are here already

The Baptist Church here is composed at present of twenty-five members; has been established less than a year, and is constantly increasing by valuable additions. The members are zealously engaged in the good work are truly in love with the cause, and uncompromising in their adherence to the glorious old landmarks of the Baptist creed. Bro Wm. Foreman, formerly of Illinois, more recently of Texas, is the pastor of this church who, in all the moral loveliness of the everlasting gospel, stands among this little godly band of believers and breaks unto them the bread of immortal life and hope. He has the confidence of his brethren and the whole community. The church has resolved to build a meeting house during the next summer, to cost \$3,000 or more, which they have the ability to do, and I make no doubt but they will accomplish it. This when completed, will be the first meeting house South of San Francisco in this State, erected and dedicated to the living priests of the Roman apostacy late in the las century, now crumbling into ruins in different

tions, are scattered and gone. May the Lord I. According to all the Methodist editors prosper this little band of true believers! In the morning I shall start for the town of this, where I expect to pass the rainy season 2. According to the admissions of all writ- and where I shall occasionally direct a comers, on both sides, that member is unbaptized, munication to you, with the intention of giving you the news of the moral state of this coun-

parts of this country; while the poor Indians

gathered together in multitudes at those differ-

ent missions and taught their sickly supersti-

try as I shall find it to exist. Yours in christian love, MOSES DAMRON. Les Angeles, Oct. 19, 1854.

Farmington Church, Tishomingo Co., Miss.

WHEREAS. Our beloved brother Thomas I Boone, has received a letter of dismission from this church, and left us for the purpose of a licensed minister and a worthy christian, in whom we repose the utmost confidence and who we delight to recommend as such; there-

Resolved, That it was with deep feelings of

him to the brethren wherever he may go, as a young minister of true christian piety and honcrable deportment, having the esteem and confidence of all good people where he is known Resolved, That in as much as many of the brethren in Arkansas have (through the columns of the "Tennessee Baptist,") strongly encouraged and solicited ministers to come to their aid, although we deplore his loss to us, vet we feel gratified in believing that if he meets with the proper encouragement he will prove a great blessing to the cause of Christ wherever he may locate.

Resolved, That the above preamble and resolutions be signed by the Moderator and Clerk some early last spring, but they have not re- of the church, and forwarded to the "Tennessee Baptist for publication.

Done by order of the church in conference. Saturday before the second Lord's day in No vember, 1354. A. H. BOOTH, Mop.

B. Benton, Clerk. At a regular meeting of the United Baptists, seld with Little Cedar Lick Church, Saturday, November 18, A. D. 1854, the following pre amble and resolutions were adopted:

WHEREAS. The editorial character of our nessee we think unjustly and in an improper spirit; as an evidence, therefore, approbating of the Apostles and for which Baptists have suffered martyrdom that the prosperity and

be built up and glorified: Resolved, That we heartily concur with the General Association of Middle Tennessee and North Alabama, at its last session held in Winchester, Tenn., in the adoption of the series of 23d April, 1855. resolutions endorsing the Tennessee Baptist as and principles, their expose and disapprobation of Mr. Campbell's wild Jesuitical heresies,

Resolved, That the above preamble and resolution be sent to Bro. J. R. Graves for publication in the Tennessee Baptist. Done by or WM. B. JENNINGS, Church Clerk.

DEAR BROTHER GRAVES:-The following are the resolutions of our General Association in reference to Campbellism. I introduced similar ones in the Tennessee Association, but have

not a copy: WHEREAS, The Rev. Alex. Campbell, m a recent number of the Mellennial Harbinger, bas stated that Baptists in Tennessee sympathize with him and disap prove of the exposure

Resolved, That we do not believe there is a single Baptist Minister in East Tennessee who ly engaged in founding the Spiritual Empire has any sympathy for the peculiar doctrines

of Mr. Campbell.

Resolved further, That we fully approve the faithful exposure of the absurd and dangerous doctrines of Mr. A. Campbell by Rev. J. R. Graves, and recommend the articles of Mr. vited by the ministering brethren to take a Graves to all who may wish to see Campbellpart in the religious exercises, I was blessed ism in its native character, unmasked. with the opportunity, which I had so long de- Knowille, Nov. 5, 1854.

Baptist General Association of Texas. TASHVILLE PRICES CURRENT PROSPECTUS

This body met with the Baptist Church in Tyler on the 10th ulto The introductory sermon was delivered by Elder Isaacs, of Titus County; after which the meeting was called sold within the week at auction, at 5@51/c for fair. o order. In the absence of the former Pres-

Committee on Home Missions-Elds, John-

on, Baggerly and Whitmore. Committee on Ways and Means-Elders aggerly and Isaacs, and Dr. E. Dotson. Committee on Education and Tyler University-Elders Bledsoe, Rowling, Morrow, and

Seo. Tucker, and Bro. Fanning. Committee on Temperance-Bros. English

Saturday morning.-Met pursuant to adournment. Prayer by Elder W. Melburn. Report on Business was received and adopt-

t 9 o'clock. Eld. J. H. Rowling offered pray-

Report on the Revision of the Constitution of the General Association being first order, was called for and read, and after some discussion, it was adopted by Articles. In the adoption of the new Constitution, the name of General Association of Texas is changed to Baptist Convention of Eastern Texas.

The order of business was suspended for orrespondence to be received; and a letter vas read from Soda Lake Association, and information received from other parts of the State, indicating a desire that we have a Gen- on or tefore the middle of January, 1865; eral Meeting in Convention in May next, to commence on Friday before the second Sabbath, and upon which the following resolution vas offered:

Resolved. That when this Convention adourns, it adjourns to meet again on Friday efore the second Sabbath in May next, in the Baptist Church in Tyler, at 11 o'clock, A.M. Report on Finance was received and adoptContaining the most attractive and entertaining reading for the

Missionaries' Report was received, and orders were passed upon the Treasurer for the rectished monthly. Terms, \$2.00 per annum.

These wishing to spend one or two months profitable to them. amount due each according to the time of services reported. On motion the remainder of the reports, and

all other business was referred to the May

adjourned meeting in May next, with increased zeal, and we trust for the furtherance of the truly greteful. cause of Christ. G. G. B.

A Roman Catholic editor in Europe, commenting on a Report of their Missions in the West, says:

"We must make haste; the moments are precious. America may one day become the center of civilization; and shall truth or error establish there its empire? If the Protestants are before hand with us, it will be difficult to destroy their influence .- " Our Country," p.

ACKOWLEDGEMENT OF PAYMENTS.

Elder T G Sellers, Mrs Lucy Breamer, J H Bowen ames Window, Thomas Vann, Mason Smith, E D Edwards, Mary R Fort, James B McCall, J P Smith. W C Baldy, John Pope, J J Willis, John T Metcalf paid to 9th Lee, 1855; John Stewart, W S Young to oth Nov. '51, J H Mitchell to 26th Feb, '56; A Bracken to 16th Dec. John E Rountree to 23d Dec, Jos J Turner to Hib Cct, A G Hudson to 20th Nov, 8 S Taylor to 23d July, 1-55 J B Rogers to 1st Jan, '56; Wirt L Rogers, Miss E Wallace, A D Bright, to 16th Dec, A F Crenshaw to 13th Nov, Mrs J Doniphaw to 16th Dec, 1855; Andrew Shankle to 13th March, 54; J A Warren, J D Aycock, Benj Summers, H Banta, distinguished brother, J. R. Graves, Editor of JA Warren, JD Aycock, Benj Summers, H Banta, the "Tennessee Baptist," has been assailed and R Bush to 16.h Dec, 35; IS Cheatham to 21st March, condemned by a few brethren in Middle Ten- A Campbell to 8th Jan, 56; M s John Bollins to 14th Nov. 4; Robert Clark to 19th March, '55; J Whitta ker, jr, to 1st Jan, 56; Revel Birdwell to 21st Oct, M Butler to 19th March, 1855; W M McCauley to 1st his course, and of our fairness to Baptist prin- March, 31; J M C Lisenby, B.J Maxey to 13th Oct, ciples, learned from the word of God, for which D Stovall to 15th July, J Lyon, A M Sherreff, D W Ash, Baptists alone have contended since the days Robi Kineade, J A Grisham to 16th Dec, 1*55; B Lax to 1st Jan. 59; J E Teague to 21st Feb, 54; B T Duvall. Thos J Reynolds to 29th Oct. X F Berry to 11th
Dec. Joseph Webb to 13th March. 55: Thos Webb to
13th March, 51: A Wood to 23d Dec. W D Ferguson

Note that I work to be supposed fully worthy of their encombance. You are advishappiness of Christ's church on earth should 13th March, 51: A Wood to 23d Dec, W D Ferguson to 19th Nov. 1855; J M Rogers to 7th Sept, M G Woods, and mark their beneficial eff ets. J B Ellards to 21st July, John Tillery to 28th May, '55; John Smith to 31st Aug. '53; W A Wharton, D W Myres, E H Meacham to 23d Dec, D R Anthony to to 23d April, B W Seago to 23d Dec, Lemuel Moore to

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Lecture VIII—Duties of Principals to Clerks and Apprentices.

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order. In the absence of the ent, Elder Geo. Tucker was called to the hair, and the delegates from the several Jhurches and Associations presented their credentials, and their names were enrolled.

An election was then held for officers for the next year, which resulted in the election of Elder Geo. Tucker President, and the re-election of Wm. Davenport Secretary. After a do Old Gev meant a value of the secretary and the secretary tion of Wm. Davenport Secretary. After a few very able and appropriate remarks, the President took his seat, and the following committees were appointed:

Committee on Business—Bro. C. Bacon and Elders J. Ragberry, and J. Morrow.

Committee on Preaching—Elder G. G. Baggerly, Dr. E. Dotson, G. W. Clinton, J. C. Moore, and E. T. Braughton.

Committee to Revise the Constitution of the General Association—Elders J. S. Bledsoe, J. H. Rowling, Geo. Tucker, G. G. Baggerly, and Bro. C. Bacon.

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SESSIONS AND VACATIONS SESSIONS AND VACATIONS

There is but one session in a year, in the I stitude, and that of any months, commenting always also it the art in October in the plane daughters will be at home with their parents dirring he had and unhealthy mon the of Jule. A has, and september, while the winter months, the guident second of study will be spent at actual The rest desiron will commente on WEDNESDAY, the fourth day of October. It is of great importance to ruthe to be presented the opening of the a scient.

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of papils, notalitistancing their these application to atmoy, was also the subsect of remark.

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with the creat was of their College, and the shall not be rounded to true the creat date for twelver eights a months at the case has been treaten to.

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Letters. The

ed to account for at least ids what confidence can ard by the denomination s settled? A failure, inevitable. Let his difer let some one elke pub-G. G. B.

THE TENNESSEE BAPTIST

Communications.

BROKHER GRATER: -By referring to No. 44. Volume X, of the "Baptist," your readers will see a letter addressed to Elder P. and R. to which the following is a reply. I submit the reply of Bro. French classical scholar -in order that Baptists may perceive the intolerable absurdities and inconsistencies consequent upon erroneous principles. Evidently Elder French neither lays down first principles. nor answers my arguments. Here is his re-

COVERGEON, INDIANA, June 1, 1854. Enne E. Visisa: Dear Sir:-Yours of April 25, came to hand in due time, addressed to Elder Riley and myself, begging leave to place your strictures upon the principles contained in a letter addressed to Bro. Dawson, formerly of Charleston, Ill. There is no apology necessary on your part for addressing a friendly epistle to one of your strange brethren in a distant land; he is engaged in the same common cause. We have the privilege of enquiring into each other's doctrine and practice on all things pertaining to the Kingdom of Jesus Christ. If you did not assure me that you were sound on all the benevolen operations of the day, as carried out by our beloved denomination, I would consider it worse than nonsense to exchange thoughts with your for the anti-mission Baptists are worse than no christianity. I say of them that they are joined to their idols, "let them alone." But being persuaded better things of youthings that accompany salvation; I hope that you may be profited by a friendly exchange of thoughts, as well as myself.

I have taken the ground that a unity bantism is sufficient, as there is one Lord, and one faith, there is no necessity of but one baptism. Then a true, happy believer is immersed in the name of the Father, Son and Holy Spirit, by a supposed proper administrator, he or she has fulfilled the divine command. The people in this country who re-baptize are antision Baptists, Mormons, Swedenborgareans, Adventists or Soul-Sleepers, and in some places Campbellites. You will therefore excuse mu for looking so suspiciously upon your practice when you see that I quickly classed you with these superstitious fanatics. The command is to the Preacher to go into all the world and teach or preach the gospel, then to baptize the believer. God also commands the believer to be haptised. If he goes to a supposed proper officer and submits to a proper act at his hand in good faith, he is to all intents baptised, and he is in the Kingdom of Christ. If the disqualifications of the administrator vitiated the baptism, then the good book would read, "he that believeth, and is baptised by a proper administrator, shall be saved." "Repent, and be baptised every one of you by an ordained minister." "And they were baptised by a proper administrator, both men and women." "As many of us as were baptized into Jesus Christ by a proper administrator were baptized into his death." This God has not supplied, neither should we. Again, should your posi-tion be correct, four things would be necessary not. It sometimes happens, furthermore, that neither should we. Again, should your posifor the qualification of the minister, or the by submitting to a thing which cannot be one properly baptized himself; 3. That he be doctrine. Then when ever he proves himself to be an impostor in any of these qualifications (as many do up this way.) we ought in order to maintain the order of the house, and to carry ont your principles, to set some two or three ministers to hunting their converts up, persuading them that they are all out of the kingdom yet, and must be re-baptized in order to enter it; this being so, a person would always be in gread about the validity of his baptism, until the news came announcing the triumphant this very responsible duty, to look into all these qualifications, resting on the candidate, it becomes very dutiful whether you and I converts to venture to go forward at all. On happy an effect on Bro. V. and his church, I the same hyrothesis, God would require of ersry illegiumate child to go back and be born | brother such advice. into this world in wedlock. But we know that cies, neither can we believe that the guit and disqualifications of the preacher can vitiate

God bas made it the duty of the Church to burden bound upon him. maintain the order of his nouse, and not those who propose to come into her. We who are tonahore should see to it, that no one is enfler. on to yo forth, and preach and administer the ordinances, until me gain the authorized evi. of monstrosities, I transmitted to Ebt. French denou that they are sent of tied, and set apart | the following secording to the New Testament. When we Mostow, Pata Co., Trees Oct. 20, 144. find ourselves deserved by an impostor, the Lord requires of us that we should inflict pure ention of June 1st is in receipt. I have read whenent on him due to nie crime, and not to it with astonishment. I marvel that a classivisit the candidate with the punishment; of a - cal theologian, a: Bro. Dawson informed me gain going into the water and being baptized. You are, can so far ansconceive Gospel truth, If a couple are married by a supposed proper as you evidently have done in all I have seen and legal solemniser, and they bring up chil- from your pen. dren, and afterwards the solemnizer should | I nitempt no answer to your letter. Indeed gain, for he has decided that if Bro. Dawson and circumstances—not in first principles and hearing of the progress of His glorious wor had not been re-baptized, and Elders Riley and fair deductions! How can one argue with you? among the good people of Madison county. French had ardained him to the work of the I cannot locate vou! preaction, but on the permassion of a Baptist preacher, be was convinced of the inconsistency of his course, he determined to dissolve his relations with the Methodiat Society, and come hume to the Baptista, which he did. This man afterwards became a raccessful preacher of this Gapti, and is now in the State of Iowa, happined many. If Bro. E. Viangs happined many are many to the State, his better instructed in Divine things. Besides, and were received as lively members must be difficulties into which you seek to myolve on the mose of the most of the framework. It was not our privilege to be present upon this deeply interesting occasion, but we are rejuiced to learn from andoubted authority that not less than seventeen or eighteen highly eather to be supposed from the strength paths and the probability of the strength of our merest "babes in Christ" here, by such a tissue of mystification. Every Baptist here is better instructed in Divine things. Besides, and were received as lively members must be visible church of Christ.

Let na rejoice and give God the glory for the strength of the most interesting to the present upon this deeply interesting occasion, but we are rejoiced to learn from andoubted authority that not suppositions and eircumstances! Its no nee, brook the western Courty have reached authority that not be supposed from the strength of our merest "babes in Christ" here, by such a tissue of mystification. Every Baptist here is better instructed in Divine things. Besides, and were received as lively members must be visible church of Christ.

Let na rejoice and give God the glory for the strength of the supposed for the most supposed for the supposed we have a supposed for the supposed fo

some of our Eastern Baptists through that country, he must be consistent and tell them that Roger Williams was baptized by one of baptized nor ordained, and of course all the baptisms descending from him are illegal, and you my Yankee brethren must all descend into the water and be re baptized as a punishment on poor old Roger Williams for not spending his fortune in going to England, and there receiving baptism from the Welch Baptists who can trace their baptism up to the Apostle Paul. Surely you must see the inconsistency of the course from its utter impossibility, and we must all perceive that any proper subject, by being buried with Christ by baptism answers the conditions of this command of God.

Again, for the purpose of reducing it to the form of a syllogism, I affirm that we both agree upon, that God requires no moral imposknow that a man is properly qualified to ad- of we are glad. ing it. If there are so many in your countr? who so tenaciously adhere to re-baptism, it is | God and take courage. to be regretted that they did not all emigrate beliacs, Soul-Sleepers, and Swedenburgarean. the whole bounds of the church. and Dunkers, and Old Predestinarian Andmission Baptisss. I think had they done so. you, like me, would have become ashanied of

You seem to play with some latitude upon our advice to our distant enquiring friend D., dvi-ing him to submit to re-baptism, and gratify your superstition, provided the brethren were all right in every other respect. I have scanned it, and looked at it, from different points, and I must still say that it is good advice. A brother coming in your midst thus circumstanced, if you are a fare exponent of the balance of the brethren, would be hunted down pounced upon, and the recuted so that he could never do any good, nor enjoy any satisfaction, inless he could succeed in convincing you of your error. Now it is evident that he could he no less hantized by submitting to this requirement of the Church. All that could be insily said of it is, that it is a work or super erogation. Paul says that we should submit ourselves to every ordinance of man for Christ's

the practice ere this age of light.

baptism would be violated: 1. That he be wrong in itself, and throwing the responsibilisoundly converted; 2. That he be baptized by ty upon those requiring it, has the effect to convince and expand the mind leading into the regularly ords ned; 4. That he be sound in light. For instance, an old father in the gospel and a minister of our State, told me that a good old widow woman twenty-five years ago presented herself to join his church, having previously been baptized by the so called New Lights, he and the church both required that she should be re baptized. She protested. saying that she was satisfied with her former bantism, having received it in good faith, she for ng. could not feel it to be her duty to be re-baptized unless it might be to satisfy the church .-Yet they urged her forwart to it, and re-bapdeath of our, so cailed, spiritual father. With tized her. The minister affirmed to me after the occurrence that this glaring inconsistency worked a complete abandonment of the practice, both in himself and the church. If, therewould be able to personale any of our timerous fore, the re-baptien of Bro. D. should have as T. H. Bankston, and T. J. Hand, of Kemper

Finally, my dear brother, take this matter faith, and zenlous according to knowledge. His our kind father requires no such inconsistent under sincere and prayerful consuleration, and rememberance with the church and communimy prayer is, that you and I may at all times to will be long. But truth compels me to say manifest as much of the Spirit of Christ as that some of the Pedoes became offended bethe baptism of an innocent confiding convert. Bro. D. has, in this submitting to your heavy course he said that they could come to the Bap

Yours, in genter bonds,

Having received the top going full measure

lines larrant Farnes - Your community

prove to be an impostor, judges have decided I confess myself incompetent to the task If that the children are lawful heirs and the mar- you have submitted one self-evident proposiriage legal. But Elder Vining has laid down tion, or have legitimately deduced a solvary a position that would make the children ille- argument, I am incapable of perceiving it .gitimate and require the parents to marry a. You deal almost exclusively in suppositions

ministry, and he had unde and haptised many My arguments, it appears to me, you have converta before he came down to Texas, that studiously avoided. In both your letters, you brethren, J. D. Freeman and B. F. Thomas, he and all his spiritual children would have speak of the "Kingdom of Christ." I ask held a protracted meeting at Livingston-one barn illegitimate to the kingdom of Christ, and you what that Kingdom is, where located, by of the most desirable portions of Madison counought to be seat back into Sataa's kiardom to whom set up, and when? Who were the subbe re-admitted into the kingdom. I know of jeets of the Kingdom eighteen hundred years presence of the Great Head of the church in a brother who was baptized by a Methodist ago? who since, and what is their character? the conversion of sinners and the reclamation

ars, if they had been haptized by erroceous way of proceeding. Having begun this accession to our numbers. We have a light about and Baptist minister, and on in a wrong way, and so continued, you nos bundant reason in an especial manner to praise backs, or owner point made, are assembled to be seen the later of the second seeds and the later of th

your eyes and your heart to perceive the truth a good conscience to all earthly considerations. as "once delivered to the saints."

Come south and spend a summer among the sissippi. I think you would, by so doing, learn a profitable lesson. You would see consistency in Gospel order-union on legitimate principles-and Baptists "walking in the fear of God." May God bless and preserve you.

Your very humble fellow-servant,

Revival-Intelligence.

God does not invalidate baptism because of disqualifications of Divine power, and the church qualifications in the administrator. As to the qualifications in the administrator. As to the majority of the Baptist denomination acting in uniformity with us on this particular, I am very sure that I am not mistaken, at least so far as concerns the North, and I infer that such is also the practice in Kentneky and Virginia, for we have many emigrants from those Sintes, and I never had my practice called into question by any of them with one exception, and he (the objector) was a tenacious old of God. Quice a number found peace by be and he (the objector) was a tenacious old of God. Quice a number found peace by be brother, having belonged, in Vinginia to the thevior on his name. The meeting continued Anti-mission Baptists. He however submitted thir een days, and resuited in thirty additions to the custom when he found that it had been to the church, two by letter, and twenty-eight the practice of the church previous to his join by baptism. Some two or three others are expected to join the church. We feel to thank

Our church is situated in that portion of to the North rather than to Texas and Arkan- List Tennessee, where it is not troubled with sas, &c. &c. where they could have compared the fam of l'edoism-not one of that stripe, ciation convened five moles North of Vernon. South and the raise of war, the case of the stripe. the bractice with that of the Mormons, Camp- who can even any influence, can be found in on last Saturday, which was composed of the bracket with the bracket w

> Yours, in the hope of eternal life, A. Accep.

WM. HICKLE. i'eder rord, Geninger to . E. Teno.

For the Tennimes Baptist BROTHER GRAVES:-Some of the churches n this portion of the Lord's earthly vineyard have truly enjoyed a refreshing season from

his presence. The Mt. Pisgah Church, Henderson County. which had been in a lukewarm condition for vears, came together on Saturday before the fourth Sunday in August, for the purpose of holding a meeting of days. Bro. D. L Ware, the pastor, who has so completely won the confidence and esteem of his congregation, assisted by Brethren E. Washburn and - Morrison, and a part of the time by J. Whitley, who labored as true yoke fellows in the gospel, the church was greatly revived, and sinners seen weeping, and I can truly say, during my humble ministry of about forty years, I have not witnessed so great a revival, to the number much for our peace in the North, on one of present. The meeting continued sixteen days The church in October protracted the meeting

church by baptism. The Church of Christ at Union, during the two meetings, has been much revived, and Bro. Ware's labors has been blessed with that | Sarah D. Neal, was torn 25th April, 1799, in Farquer County church also, (which is of his charge.) About tism. To God be all the glory.

BROTHER GRAVES: - Believing that you and our numerous readers will be glad to hear that the work of the Lord is progressing I send you a short account of what he has done

on the third Sunday in October, I baptized tinued twelve days, Brethren W. P. Carter, county, Mississippi, assisting, Bro. Hand, shall never regret having given the enquiring who was our principal speaker, is a host in tist without sacrificing any principle or faith upon Baptism. I appeal to every intelligent and honest l'edo it it is not the truth. For do not the l'esto universally, with perhaps a few execution who are inconsistent enough not to elmit what a large and overwhelming majority admit, that is that immersion is a valid mote. and was so tracticed by the first churches and speciles. But enough. I hasten to give you the result of our meeting, which was the ad-

> Yours in gospel bonds. R. Y. RISBERT. Enterprise, Clark co., Miss., Nov. 15, 1864.

dition of thirty-six-twenty by baptism and

fifteen by letter Among the number, I had

the pleasure of bap'izing two of my own chil-

dren. To God be all the glory now and for-

DEAR BROTHER GRAVES:-I know that you will rejoice with me and the Israel of God in hearing of the progress of His glorious work Some two or three weeks after your departure from Canton, our beloved ministerial ty-which was remarkably blessed with the

and then following up his track re-haptising ficulties! I truly pity the Baptist cause at the tion of leading Baptists by unscrupulous Pres-

to hell by scores. Then again when he finds ister in all this section of country—thanks to spite of the invectives heaped upon Bro. The-God for it -that will receive the administra- mas for circulating the "Watchman" and Bro. tions of Pedobaptists or Campbellites. They Preeman for concurring in the just sentiments never have done it: and hence we have none of that publication, they were privileged to his deacons, neither having been previously of those perplexing difficulties of which you greet in holy fellowship some independent spirspeak so knowingly. May God Almighty open its who preferred the approbation of God and

> Take courage, my dear brother, in the good work to which you have been called, and as Baptists either in Tennessee, Georgia or Mis- an exalted standard bearer of the cross let the enemy behold in letters of living light and be stricken in terror as they read, "If God be for us, who can prevail against us?" Fraternally yours,

> > Madison co., Miss., Nov. 28, 1854.

PRATING TO SAINTS .- Adam Clarke thus comments on the account of the rich man callsibilities of the young convert; it is impossi- that was held by the Church at this place .- God of Abraham, and have found mercy; now ble for the young inexperienced convert to The Lord has done great things for us, where he dares not approach that God whom in his know that a man is properly qualified to added to added to added to added to added the second minister the ordinance of baptism; therefore.

At our regular church meeting there were a creature who has neither the power nor and the second the second the second the second that the second the second the second that the second the second the second that the second the second that the second that the second that the second the second that the seco

> antagonist. He is to humble as to confess CHAMBERS REPOSITORY OF INSTRUCTIVE AND A when he censures what you have not said, that he cannot confinte what you have said: and he is so kind as to furnish you with an opportunity of proving him a liar, as you may refer to THE PLUALITY OF WOOLDS IN DEAL OF THE PLUALITY OF WOOLDS.

La The Primarye Louisiana Banust Assertwelve churches, represented by Delegates; and I'm have that \$ because of confusion and doctrinal contradic- The Boltzman of 100 Wolf at the Boltzman on Monday morning the body dissolved, so a term of Experience Control of the body dissolved. it being her fourth sees on. R. M. S.

THE CHRISTIAN WORLD UNMARKED By Jon h. Lore A. M. Neutral Resident Bod stable. With a Life the Author. A. M. Neutral Resident Stable and D. M. Later of F. St. John & Elizabert, 16mo cloth, So.

. I il think on thee yet.

I il prae for thee nighti; ful life a sun has set There is an hour more bright, more b'est, When mortal cares are unamed to rest At that calm hour, when spirits blend, And friend, commin on holds, with friend-My thoughts, on fancy's penions, free.

Shall rove, MY LARLY PLIEND, to thee When stars are beauting in the sky, And night's dark shades are hovering nigh, My spirit, free from earth, shall rise,

And waft its meense to the skies, And Heaven shall lend a willing ear, And listen to my fervent prayer And still 'till life's last setting sun

Proclaims my earthly course is run, With every purest though, shall blend, And prayer to God, for thee, shall rice,

With every evening sacrifice

@bituaries

The salgect of this memoir was the laughter of James and Virginia, became a convert to the Christian religion in her 18th fifteen have been buried with Christ in bap- In July, 1820, she was unit-tim marriage to James C. Mulligan. ath whom sie 'we's in great harmony until the loth ultime then she died, in S attaville, Kentucky

christian devotion as i great piety.

Is may be assist her that the wis a christian indeed, an active, efficient christian. For her boson church in this place. For some time no im- knot areat 4. for some is there shall come a green usual religious interest seemed to be felt; but spot in memory exacte, on will live in the hearts of her exone willing convert, and on 27th October we state a shall the tear of ormer for the tear of oce on king commenced a protracted meeting, which con-

himself, a whole souled Baptist, sound in the Informat and very set saines makes on the morning of the grammation the lifth in the first of the that design But except weathers of a post 1 - by the special route.

Det a bermitegen at spragte the it. Monarget o with his person to the State where he configured to like a new Scient and orderly respice of the Supplet Charelitishis desire hand a feding rather, and a kind whileing anighter the was Do writer is not necessary of v.

In oil death, passage, bentume and distant, a wife a livest

hat their loss is nis intique gain lie is fone with earth's treatiles and enrouse. Death openin crept over her frace and the suprement all his earthly relationship, and dissingues ransoness spirit that it might rise to leaven and after He tenly fell selection Jesus "O teath where is thy sting of grave, where is thy retern Tuence be to God who stret

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this one, Bro. V. must re-haptine him, find yourself awallowed up in hextricable diffin, in view of the fierce and bitter persecution, ar, of "husbride fit is find that the first re-hapting in the circulation, ar, of "husbride fit is an following up his track re-hapting ficulties! I truly pity the Baptist cause at the tion of leading Baptists by unscrapaious Pres-There is not a man in the state of the state of the state of the local state of the local

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says which has baffed the shall of the most learned physician lent spanns, or courdisons, which would continue, with also internals, for the form of one or two months, with there is of them fits in a day, so bad, that her friends despaired of h coming out of them alire. But thanks to Dr Svale and Fills, by the scenare of God, I am able to inform you that, the use of your Boverrign Bain Pills, I am new able to perform the day work work where the construction of the contract of the contrac a good day's work, and have had no appearance of the disease since I have been taking your Fillst and I sincerely believ there is a balm in your Fills worthy of all praise, but an sort to say that some person has sent Counterfeit Fills into on neighborhood, to palm off on the credit of yours. I therefore would cartion the public against such, and take none but D. Somle's.

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VOL. XI

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pressions must those It has introduced dangerous idea, that : proxy; for the child it on its own faith, but If it is possible that derstood, still nothing Poperv is more unscri injurious in its tendend

Its tendency is to it Christ, and from rit faith in him, to trust forms. On this accoun the means of destroying other error that ever even than infidelity even infidelity, have la confined to certain pld thousands, age after a hopes for elernity upon reived in infancy. T conversion or regeneral cented then; and have

In this point of view "apressibly awful in the tism It has for many ! great means of delodis doing the same dreadful scale in most of the no of Europe, of Asia, and

we see the full effects among these people if practiced, and in those ing to check, as there during all its fruits, and are those fruits? The Ignorance and supersti unknown; worship red ceremonies and show. 1 tion of angels and saint and the priesthood for utter disregard of true rupt, and not a few d most degrading vices.

Among Procestants, and ed by those whose view rect, many of the terder are checked; but even d is done. For just in p cline to Popery. And must do so. What is the I cannot answer this quality the language of Dr. Ide Dr. Gill's Treatise on "It and Pillar of Popery." pery lies in the assuma