

Tennessee Baptist

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Communications.

To the Churches of the Muscle Shoals Association.

Dear Brethren:—So soon as I could,

after my appointment, I entered upon the

discharge of my duty as your Agent and

Missionary. I have thought it best to spend

the winter amongst the valley churches,

where my services as a minister are least

needed. This will afford me an opportunity,

during the spring, summer and autumn,

of visiting that portion of the field

where I may co-operate with other ministers

in protracted meetings to a much greater

advantage. If divine providence should

favor me, I shall attempt to visit every

church within our bounds during the present

year.

Thus far the brethren and sisters have

exhibited great liberality. The first individual

whom I approached was our excellent

widow Sister Cockburn, of Tusculum

church. She observed to me that during

the past year the Lord had blessed her

family with good health, and that the soil

had yielded for her a very abundant crop,

and in return she felt disposed to do more

for the missionary cause than heretofore.

You can place my name at the head of the

list for fifty dollars. I at once determined

to open a page in my book for subscriptions

of this size, and upon that page may be

found the name, not only of this sister, but

likewise the familiar names of Amos Jar-

man and Thomas Ashford, brethren whose

liberal and missionary spirit have long

been known and appreciated by the

churches of this country. Upon another

page of my book may be found the well

known names of John Alexander, J. N. Owen,

F. C. Owen and John N. Walker, having

each one subscribed twenty dollars per

annum. Many others have I obtained

for ten dollars. Still a greater number for

five dollars; others for smaller amounts. I

intend to endeavor to obtain a certain num-

ber of names for the various sums men-

tioned above, and judging from the past, I

feel confident that I shall equal our most

sanguine expectations. That is, should

there be a corresponding liberality shown

by the churches which I have not yet visit-

ed, I must and will raise a very handsome

amount for missionary purposes during the

present year.

My object brethren in sending out this

short address to you is to let you know

where I am, what I am doing, and what

are my prospects as your agent. I trust

you will be satisfied with my course thus

far, and that you will be encouraged to

come up nobly to the help of the Lord,

to the help of the Lord against the mighty.

I will visit you all as soon as I can. Be

ready if you please to give us liberal pledges.

As this is emphatically your own work, I

need not urge you to the discharge of your

duty. As the plan upon which I am op-

erating as your agent and missionary, is

one of your own devising, I need not urge

you to adopt it, and to give it your counte-

nance; for this you will surely do. With

the Tennessee Baptist

Do Presbyterians disclaim the doctrine

of a union of Church and State? If so—

When and where have they so disclaimed?

I open the Encyclopedia of Religious

Knowledge, (English) and read as follows:—

"The first Presbyterian place of worship

that was built was at Wadsworth in Surry,

where also they formed a Presbytery.—

Other Presbyteries were then rapidly con-

stituted in most of the counties in England,

and in a short time, the number of the

Presbyteries is said to have amounted to

a hundred thousand. In the time of Crom-

well they held the famous Westminster

Assembly, consisting of a hundred and

fifty ministers, of whom, however, seven

were Independents. They now hoped that

Presbyterianism would be made the estab-

lished religion of England by an act of

Parliament, but a law was enacted, grant-

ing free toleration to every one to think,

and worship as he pleased, which proved a

great eye sore to the Presbyterians, who

had expected to see their opponents, espe-

cially the Independents, completely crush-

ed." I have made this quotation for the

purpose of showing that at the time they

held the famous Westminster Assembly,

(during the Protectorate of Cromwell, in

1654) they were very zealous in trying to

get their system of religion established by

act of Parliament in England. But if any

one should say that the above is the lan-

guage of religious bigotry, let him read

William's American History, page 298, for

confirmation on the subject.

Presbyterians had the ascendancy in

Switzerland in 1659, and published an

edict exceedingly severe against the An-

abaptist, (see Benedict, page 116.) Quer-

ry. Were they free communists in those

days? Presbyterianism is known as the

established religion of Scotland. But let

us take a glance at the rise and progress of

Presbyterianism in America. First we

will let Dr. Miller of Princeton Theological

Seminary speak for them, in an article

prepared by him expressly for the En-

cyclopedia of Religious Knowledge. He

says, "So far as is known, the first Presby-

terian church that was organized, and fur-

nished with a place of worship in the Amer-

ican Colonies, was in the city of Philadel-

phia; this took place about the year 1703."

But did they come here as the advocates of

perfect religious liberty? Did they come

here to repudiate the doctrine of a union

of Church and State? We will let Dr.

Miller answer, he says, "In 1729 the whole

body adopted the Westminster Confession

of Faith and Catechisms as the standards

of the Church." Yes sir, they adopted the

very confession of faith which was drawn

up by Presbyterians in the days of Crom-

well, when they hoped their religion would

be established by law, in England. But a

change has come over the spirit of their

dream, for Dr. Miller says, "At the meet-

ing of the Synod of New York and Phila-

delphia in May 1785, finding the indepen-

what a struggle! It takes ten Doctors

three years to agree on 'expunging' some

objectionable sentiments from three chap-

ters. After this expunging process, was

completed, in 1788, twelve years after the

Declaration of American Independence, they

have presented their present Confes-

sion of Faith. And is it not the first Pres-

byterian Confession of Faith in the known

world, that does not recognize the doctrine

of a union of Church and State? and of

the civil magistrate to interfere in the affairs

of the church? Do you know of the exist-

ence of one? Does any of your numerous

correspondents or exchanges know of one?

And while upon this subject, let me enquire

if you have in your possession the old

Westminster Confession of Faith? If so,

will you be so kind as to favor us with a

few extracts from those chapters which have

been subjected to the 'expurgation' process,

that we may have a view of Presbyterian-

ism as it was. Yours truly,

W. NEWTON.

Somerville, Ga., Dec. 29, 1853.

MACON, GA., Dec. 19, 1853.

DEAR BRETHREN:—My last was dated at

the thriving little city of Chattanooga,—

From this you will see that I am now in the

heart of Georgia. The first place of any

consequence after leaving Chattanooga, on

the Railroad, is Ringold, which expects to

be the county seat of the new county lately

set off in that region.

Farther on, there is a little place on the

road called Tunnel Hill. And then comes

the flourishing town of Dalton, this place

contains a population of about fifteen hun-

dred. It is said to be rapidly increasing in

wealth and population. To the eye of a

stranger it presents a singular mingling of

youth and age; some of the buildings being

apparently old, dilapidated and forsaken,

while others are in vigorous process of

erection. One very striking and beautiful

if finished, standing in the very

heart of the village, seems to have been

begun and almost completed by some

one who had not counted the cost, and after

the walls were up and the roof was on, was

obliged to leave it to the mercy of the ele-

ments, without doors or windows to protect

it from the weather, or render it a habit-

able dwelling. It is said to have been built

for a Hotel, and there are those who hope

it will be purchased by our Baptist brethren

and converted into a Female Seminary—

"so mote it be."

The Baptists here have a large church

edifice, but it is yet unfinished, and indeed

not fit for service except in very pleasant

weather. Brother Selvidge, the Pastor,

hopes to have it completed in another year.

Brother Selvidge is the same who had the

debate with Rev. Mr. Milnor, some notice

of which was reported in your paper. So

far as I can learn here, it resulted in a Wa-

terloo defeat to the cause of pedoism.—

At Spring Place, some twelve miles from

Dalton, we have a very influential and in-

teresting church. They intend shortly to

essary to be able to present the testimony

of spirits against spirits, to be able to fight

the devil with fire, yet I am very suspi-

cious of these spirits, as of the others, lest

they be but a different phase of the same

evil, and thus, gradually, to entrap and lead astray

the minds of those who cannot but be disgusted

with the open and wide-mouthed infidelity

of the Andrew Jackson Davis school of

Tennessee Baptist

NASHVILLE, TENN.
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Advertisements will be taken at a limited rate, but they are not incongruous with a religious newspaper.

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Office of the Tennessee Baptist, over the Baptist Book Store and Depository of the Southern Baptist Board, on Union Street, two doors from the Bank of Tennessee.

CHAS. S. SHAWLAND.

THE SCRIPTURES, No. 9.

IS CIRCUMCISION A TYPE?

It may be asked, "Of what particular advantage is it to understand the subject of these articles—what if we are not able to distinguish between types, symbols and figures, since the types have been all abolished—what is the practical utility of these articles?" We answer much, everywhere, if we would be able to defend the doctrines and practices of the churches of Christ from the inroads and desolations of error. For example, is every Baptist prepared to answer the question at the head of this article, with the clearness of demonstration? Can any one without a distinct understanding of the nature of Scriptural types? It is known that the whole strength of the argument for Infant Baptism rests upon the assumed fact that circumcision was designed by God to be a type of Christian Baptism; Chalmers frankly confesses this, "It [the doctrine that baptism is the anti-type of circumcision] contains the main strength of the scriptural argument for Infant Baptism." Dr. Wood confesses that it is the only scriptural warrant and so many others. Now if we can easily and irresistibly prove that circumcision is not a scriptural type at all—the claim that it was a type of baptism falls, and with it "the main strength"—the only claimed scriptural warrant for Infant Baptism—Will not this be something gained? And can we do this without understanding the exact nature and design of scriptural types?

Before discussing the question we have proposed, let us define a few terms that we will necessarily be compelled to employ.

SEAL, TOKEN OR SIGN, METAPHOR. A Seal is that which confirms; makes stable, any act of confirmation, hence, that which effectually seals or makes fast a compact is denominated a seal.

A token or sign is a visible mark, either as a pledge, for the fulfillment of a promise, or in memory of something, or for a mark by which to distinguish.

It will be seen at once that a type is neither a seal nor a token, since the latter are not appointed as substitutes for an anti-type, to be superseded by it, but they are to remain so long as the compact or promise to which they are affixed. The seal must be in force during the time specified in the compact or covenant. A token must remain until the promise of which it is a pledge, is fulfilled, &c.

METAPHOR. Is the name of a rhetorical figure and is of very common occurrence in the Bible. It is a change of names, as when one thing is put for another closely connected as the sign for the thing signified, as the token for the covenant, or as baptism for regeneration; or that which contains for that which it contains: as, house for the family, or city for the inhabitants; e. g. he drank three glasses at breakfast and four bottles at dinner.

A **COVENANT** is a compact between two parties ratified by a seal; or a solemn promise to a party, confirmed by a seal or token in security. A covenant is in force until the time specified in the compact expires, and if no time is specified it is always in force until revoked, and the seal or token must remain unchanged while the covenant is in force. Nothing can be introduced by either party into the compact after the seal has been affixed, for it would be forgery, and what is added after the seal is without force.

The first question we now present is this: Is the sign of circumcision the token of a covenant, or seal, or type, and therefore, superseded by some rite in the Christian Church?

To be clearly understood by the humblest of our readers, we state it in other words. Was the sign of circumcision, like the sacrifices and the priesthood, under the law, representing things and types in the Christian dispensation, and to be abolished upon the introduction of Christianity, to give place to the anti-type, or was circumcision the token of a covenant between God and Abraham and his natural seed, and to be in force and unchanged until the promise in the covenant was fulfilled?

Let us present a third example of a covenant, and then compare this covenant with the covenant between God and Abraham.

God said, "This [the bow] is the token of the covenant, which I make between me and you, and every living creature that is with you, for perpetual generations; I do not say bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen. 9:12. The promise was that "the waters shall no more become a flood to destroy all flesh." Can there be any doubt that the bow is a token, to remain so long as Noah's seed inhabits the earth—Can the token be changed until the promise is revoked? It cannot be while man or beast inhabit the earth, for it is between an unchangeable God and all flesh. Is not circumcision a token of the same identical character?

Isaiah's answer.—It was a token of specific promise made to Abraham and several times repeated. It is first found alone, unassociated with any other promise, in Gen. 15:14-17. "And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever.—And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee." It was again repeated in Genesis 15:5, 6, 18. It was again repeated in Gen. 17:2-16. At this time when Abram was ninety-nine years old, God gave him the token of the promise, or ratified the covenant with the token, pledge of circumcision, in these words, "This is my covenant, [i. e. the token of the covenant by metonymy], which ye shall keep, between me and you, and thy seed after you; every man child among you shall be circumcised. And ye shall circumcise the flesh of your fore skin; and it shall be a token of the covenant between me and you."

Can there be any doubt touching the character of the rite? Is it not as evidently the token of a specific covenant, as is the bow in the cloud? No sophistry can evade it. We say it was the token of three and only three specific promises. 1st. That Abram, then childless, should have an uncounted posterity, and 2d. That his natural seed should inherit the literal land of Canaan, and 3d. That the Lord would be the God of his seed.

Let the reader turn to the promises as distinctly specified by God when he ratified them by the pledge of circumcision, and see if he can find anything more than we have stated. Here then we have the covenant of circumcision in full, all embraced in it, and "signed, sealed and delivered" to Abram. Nothing can be added to it, good or bad, for it is sealed by the token. (See Gal. 3:15.) If God has other blessings or cursings for his seed they must be sought in other compacts or covenants than this. We are therefore prepared to maintain of grace, nor the "covenant confirmed before of God in [concerning] Christ."—The promise concerning Christ was the covenant he confirmed with an oath, not by a token, and after the ratification of this covenant, see Gen. 22:16. The two covenants are separate and distinct. To prove this we refer to Acts 2:30. "Therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne," &c. Zechariah referred to the promise concerning Christ to the covenant confirmed by the oath, (Gen. 22), not to the promise sealed by circumcision, see Luke 1:73; so Paul in Hebrews 6:13-18, and again in Gal. 3:16, 17.

Now where can we find the least intimation that the promise concerning Christ was embraced in the covenant of circumcision, or sealed by that fleshly rite? If the reader can, we would be thankful for the passage. The covenant of which circumcision was the token, was an everlasting covenant, and never was designed to be abrogated until the end of time. We have only to refer to the positive declarations of God to prove this. Gen. 17:13, "And my covenant shall be in your flesh for an everlasting covenant." It must of necessity be so, since the promise is to secure to the seed of Abraham the land of Canaan for an everlasting inheritance, the covenant must continue during the whole time the provisions of the compact are stipulated to be secure? If the covenant with Noah was an everlasting covenant, then is this covenant made with Abraham an everlasting one, both securing temporal blessings only, and these while time endures. If the covenant is a perpetual one, then is the seal or token of it unchangeable, and never to be superseded by anything else. God said the token should be in their flesh for an everlasting covenant, and this is certainly conclusive. And will not God fulfill his promises?

The Jews knew our understand and still understand that the covenant of circumcision secures to them the land of Palestine for an ultimate and perpetual possession, and have perpetually persecuted the tokens.

The most skeptical are forced to admit this, and this token, (and the promise of God above it, that he will be their God,) has kept them a distinct people during a dispersion among all nations for eighteen hundred years. Though they have been a people, robbed and persecuted, hated and despised by all subjected to every conceivable hardship and suffering, frequently not allowed association or worship, though they may have egregiously sinned and broken the laws of God, still have they most sacredly perpetuated this token, which secures to them the inheritance promised to Abraham. Though it is to day a desolate waste, a wilderness of barren rocks, and thorns and briars, despised of the nations,

yet it has attractions for them.—It is their fatherland—the graves of Abraham and Isaac and Jacob are there—and there David and Solomon reigned, but above all there was the temple of their God. While a bye-word and a reproach and a hissing among a nation, the voices of their prophets are their only consolation and hope. Oh, Israel! have not forsaken thee forever, for thy sins have I forgiven thee, "nevertheless I will remember my covenant with thee in the days of thy youth, and will establish unto thee an everlasting covenant." "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink of the wine thereof; they shall also make gardens, and eat of the fruit of them. And I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

This has never been fulfilled, and do you say it never will! Is it not an ungracious reflection upon a covenant keeping God, even to doubt the fulfillment of this promise? Is it not down right scepticism to deny it? We are not alone in thus interpreting the plain teachings of God's Word. The Jews in one voice declare this to be the character and design of the token of circumcision. Christian writers among Baptists and Pedo-Baptists have been forced to take the same ground.

Freely, the converted Jewish Rabbi says, "Circumcision, which is the seal and sign of the Jew, of his right and title to the land of promise, is as faithfully practiced by the Jews as a nation at this time, as at any former period." Essay page 84. Again, "Neither do I deny what the covenant of circumcision is still in force. But with whom? Not with the believing or unbelieving Gentiles, but with the natural descendants of Abraham."

Pedo-Baptists universally agree that the covenant of which circumcision is the token is of perpetual duration, while they erroneously claim that it has been enlarged, so as to embrace the Gentiles, its conditions and its seal having been changed, which makes it a different covenant with other seeds, other promises and for other ends. Certainly an "unalterable" covenant cannot admit of change, and certainly not of such changes as detract the very promises of the original compact.

No repeal of the law of circumcision can be shown in the New Testament. John did not revoke it, but baptized those who were circumcised—nor did he instruct those whom he had baptized not to circumcise their children. Christ did not repeal or change it. Peter on the day of Pentecost commanded the believing Jews, though circumcised to be immersed, nor did he command them to cease circumcising their children. At the famous council of the Apostles and Elders at Jerusalem to settle this very question, whether the Gentiles should be circumcised, they decided in the negative, not because the law of circumcision was repealed, nor because it should and would have said so, but because it did not belong to the Gentiles, and those converts were Gentiles. But we can prove a negative in this case. It is admitted that the law of circumcision had been repealed by Christ and baptism had taken the place of it, that a Jew who had been immersed ought not and would not have been circumcised. Now we can produce a case where a Jew was circumcised after he had been baptized, which is conclusive proof that the law of circumcision is not repealed, but still binding upon the Jews, and would be none the less so were they all converted. We refer to the case of Timothy, see Acts 16:1-3. Paul circumcised him subsequent to his conversion and baptism, because his mother was a Jewess. Now Titus being a Gentile, Paul absolutely refused to have him circumcised and assigned this for the reason. What must we conclude, but that the Gentiles have no part in the covenant of circumcision, and that it is binding upon the Jews even though they become Christians. Our limits only allow us to glance at the subject. If our positions are denied we feel prepared to defend them by the Word of God.

CONCLUSIONS.

1st. If the covenant of circumcision is an everlasting one it is still in force and must be until the end of time.

2d. If it is unalterable, then, we say, it must, and will continue unchanged in all its parts; if so, its token is still the same, a mark on the flesh, and it is still binding upon those to whom it was made, the natural seed of Abraham, and must be to the end of time.

3d. That Gentiles are not interested in the covenant of circumcision, it secures no provision for them, either as heathen or Christians, but belongs to the Jews exclusively.

4th. That the covenant of circumcision is a wholly different covenant from the law; or covenant of works, made with the fathers when the Lord took them by the hand to lead them out of Egypt. Paul says they were four hundred and thirty years apart.

5th. That the covenant of circumcision is a wholly different article from the covenant of grace, of which the blood of Christ was the seal. They have not a feature in common—as seals—as light and darkness—the promise of Christ is not even mentioned in the covenant of circumcision, but was the subject of a separate and special covenant with Abraham, after the trial of his faith; and God sealed the covenant with an oath.

6th. We are forced to conclude that every Jew to-day was converted to Christ, it would be still his duty to be circumcised.

7th. That God has promised and will perform, to plant the seed of Israel and the covenant of Jacob in their own land, never to be pulled up.

8th. That the token of circumcision is in

no sense a scriptural type, either of Christian baptism nor yet of the work of the Holy Spirit upon the heart; for it was the subject-matter of neither the one nor the other, nor superseded by them, for it is still in force and must be until the end of time.

9th. Thus falls every shadow of the claim that baptism comes in the room of circumcision, and with it falls the main strength of the scriptural argument and the only claimed scriptural warrant of Infant Baptism vanishes.

"Like the building fabric of a vessel, leaving not a rock behind."

Names—Explanation.

It is a principle with us to call things by their proper names—and many think hard of us on this account—Campbellites, especially.

In speaking of Mr. Campbell's religious system, we call it "Campbellism," but with no invidious meaning, more than Mr. Campbell would attach to Methodists, or Presbyterians, or English Baptists, when he designates them by Wesleyans, Calvinists, or "Fullerites." (See Mill. Harb. vol. i.)

Indeed Mr. Campbell gives the world the liberty to designate his followers by one of the three names he places at the head of his creed in the Encyclopedia of Religious Knowledge. He says: "Disciples of Christ, (sometimes called 'Campbellites' or 'Reformers')." Does he, do his followers object to being called Reformers? No more can they object to being called Campbellites, Mr. Campbell being authority. He does not once say they should be called, or that they wish to be called "Christians," but simply "Disciples of Christ."

We call them Campbellites, that the world may know for a certainty to whom we refer. Should we say Christians, or the "Disciples of Christ," believers and teach-ers, the world would understand us to say that all Christians so believe and teach—it would produce confusion, since, if Mr. C.'s followers are Christians, they are not the only ones. We say, with a writer in the Christian Times, "If there were a name not generally approved by the body to which it is applied, the use of which would imply nothing disrespectful to Baptists, and indeed other denominations, and which would be generally understood," we would gladly Mr. Campbell and his disciples by the use of it, but not until then. When we speak of Campbellites, no one is in doubt whom we intend—we do not to imply disrespect upon our own denomination, or others, and we use a name by which the sect will be known to posterity.

Bro. Helm, the Corresponding Secretary of the Indian Miss. Ass., is also pastor of the East Baptist Church in Louisville, Ky. He is doing a great work in that city. Since he took charge of the church, some months since, sixty have been added, fifty since the first day of January. God be praised!

Bro. Remington, the present Secretary of the Revision Association, has accepted the pastoring of a Baptist Church in the city! Truly the Louisville brethren have a grand "snack" of making pastors out of Secretaries!

Bro. R. is, we expect, an able minister. He is the author of those famous little works, "Reasons for Becoming a Baptist," and "On Communion." He is favorably known by them throughout the South. We welcome him to the South as a preacher. There is work enough for him to do. While we love him and appreciate him as a man and a brother, we regret his appointment to the Secretaryship of the Bible Revision Association.

That Board was understood to be a Board for the South, and if so, it should be under the direction of those identified with the South. By calling a Northern man, even Bro. Cone himself, it looks as if the Board thought we had no men at the South or West, who had talents, or could be trusted to fill the office. We might as well move the Board to New York at once, and save the salary of the Secretary—\$600, at least, besides the office expenses. Bro. R. receives only \$600, as he receives a salary for preaching; but can he preach to a Baptist Church and respect the principles of the Association? Are the Campbellites willing to aid in paying the salary of a Baptist preacher with the money they contribute to Revision? We confess, and frankly, too, that the policy of the Revision Association Board is past our comprehension.

A KIND WORD—AND A STRONG WORD.—The following is an extract from a private letter, written by a friend in the ever honored "Old North State."

"For the sentiments of no man in that State have a higher regard. The warmth of his language must be attributed to his earnestness in urging us on in the work of reforming. His conclusion is the severest thing we have seen yet on the wearers of the semi-lunar suffices."

Your remarks concerning the D. D.'s meet my hearty approbation. Thank heaven for one straight-forward, uncompromising, old-fashioned, apostolic Baptist. Truly, my dear brother, you are set for a "sign in Israel." May God strengthen your hands. Go on—go on if they may slay you, but from your blood shall arise a nobler race of Christian warriors, that shall accomplish more for the cause of Christ, than did the host that sprang from the teeth of the mythological monster. Baptists of late are running wild after the follies, of which Presbyterians are becoming heartily tired and disgusted. May you be enabled to bring us back to the good old Apostolic Baptist platform. Unmistakingly I have aimed, and freely do I confess it, I remember with deep regret, the importance of certain persons for degrees from colleges, with whom I have been connected—I have listened with much care to their plans. I am forgotten."

QUERIES.

Should we answer all the queries sent us, we should fill our paper. We therefore notice those which involve the important doctrines and practices of the Churches. We do not claim that our word is oracular; our opinion is only the opinion of a single individual, from which any brother can dissent just as far as he can find ground to dissent from.

Bro. T. J. Heslin, of Texas, wishes us to answer the following, simply for a comparison of views:

"1. Where was the first visible Church under the Gospel sent?"

Ans.—It was unquestionably seen when the Lord ate the last Supper with his Disciples. It was seen again when Matthias was elected, and acted as a church then. It was in existence before the day of Pentecost, for there is no intimation that an organization took place then—the descent of the Spirit did not constitute the brethren into a Church. The converts upon that day were added to the Church—a body existing prior to that day.

John prepared the first materials, a people for the Lord, whom Jesus received, and instructed, and constructed into a Church. It was a part, and a very important part, of his mission to set up a kingdom, and whether he did it the first, or the second, or the last year of his ministry, is of no moment—we know he finished the work given him to do before he ascended.

"2. What is a proper definition of a Christian Church? What are the Official Duties?"

We define it to be a body of voluntarily associated believers, organized according to the pattern of the Church at Jerusalem. It is an association of professed believers in Christ, having the organization, and holding the doctrines as taught by Christ and his Apostles.

Baptists believe that the New Testament teaches that a Christian Church must be—

1. Composed of professed believers only, who have been

2. Immersed upon a profession of a Scriptural faith, and by a Scripturally authorized administrator—i. e. who is a regular officer in a Scripturally constituted Church.

3. That all the members have an equal voice in the reception and rejection of members, the election of officers, and in the discipline of the Church.

4. That each Church is the highest court of appeals—its decisions being final, and that it is consequently independent of all other similar bodies. Its officers are, 1. Pastors, or Elders, or Overseers, whose duty it is to preach the word, and to rule the Church as executors of the laws of Christ, and by being examples unto their brethren, and 2. Deacons, whose duty it is to take charge of the temporalities of the Church, and to take care of the widows and orphans, which they do not do.

"3. How many ordinances has the Christian Church, and are they to be administered out of it, or always in it?"

Every Christian Church has two ordinances—Immersion, according to the laws of Christ, and the Lord's Supper, each of which is commemorative, and it embraces the promise of a future event.

While baptism is a living representation and commemoration of the burial and resurrection of Christ, in which the subject professes his faith and his ground of justification; it also contains a promise to every believer that Christ will ultimately raise his body from the grave in the likeness of his resurrection. The Supper commemorates the love, as evidenced by the sufferings and death of the Saviour, while it is a pledge to his Church that he will come again—revisit this earth in the same body with which he left it, and drink the cup with them in the kingdom given to him by his Father. "In a word, it is the pledge of his temporal reign with his saints on earth."

These ordinances being to the Church, and cannot rightly be administered out of it, any more than a law of this government can be administered out of its jurisdiction.

Baptism occupies a position in the Church analogous to the oath of citizenship in our civil government. The foreigner must have been a citizen or resident for a certain time, as evidence of the sincerity of his profession. He must declare his intention. He must take the oath of allegiance to the Constitution. This last act entitles him to all the rights and immunities of a citizen. Will any one say that the naturalization law is not in this government? Must not the officer who administers the oath be a citizen of this government, and a qualified officer in it? Can he administer the oath out of it? Christian fellowship is the first step to secure this the applicant gives himself, by a relation of his evidences of justification, to the Church. If Christian fellowship is in the possession of that Church, and the Church decides to administer to him the next law in order, the ordinance of baptism, his oath of perpetual allegiance to the government of Christ. He is now a qualified member, entitled to all the rights and immunities, and bound to all the duties involved in Church relationship. It is solecism and absurd to say that the ordinance of the Church can be administered out of it. If the officer is in it, the act is in it, and when administered, binds the recipient to obey all its laws, and entitles him to enjoy all its blessings.

The Supper is often administered out of the Church, i. e. eaten by individuals not in Church capacity, as with sick, or dying persons. This is highly improper and a violation of Romanism. The Church must come together, as such, to eat the Supper, and it is proper for a minister to administer it, and administer it properly, and to administer it to the sick, and to the dying, and to the dead.

Not unless specially authorized by the Church, to go forth and to teach, and baptize as a missionary, where there are no

constituted churches. Then such cases would be very limited, for so soon as we had gathered two or three, he should constitute them into a local church, and he could no longer baptize members into it without the assent of the body.

Two are sufficient to constitute a Church. There is wisdom in this. A Christian husband and wife in a new country, or a missionary and his wife can constitute a Church in their own house," as did some New Testament Christians.

It is worthy of notice that Christ sent out his Disciples two by two, and the Apostles went forth two by two, and we should send forth our missionaries into destitute regions, and then there would be no trouble about this question. If a missionary or minister is not near a Church, let him do as Peter did in Cornelius' case, take a few judicious brethren to consult with—

Those ministers who arrogate to themselves more authority and wisdom than an Apostle ought to be prayed for. They are lovers of clerical power, and they know that this one assumption of theirs, places the church under the feet of the ministry, for they must receive those whom they baptize or perish, and these ministers could easily baptize their own parishans into the Church. It opens at once a flood gate of corruption upon the Churches.

We should suspect something wrong when the parties are unwilling to be governed by the voice of the Church. There is no necessity in this land, where churches are within a day's ride of each other, for the occurrence of a case like this. A truly converted man would wish to go where God's people are, and receive their fellowship and be introduced into citizenship in Christ's visible Church, and not to do it privately or in the dark. Baptism is designed to be a confession and profession of Christ before men. Church acts can only be done by Church authority.

Both the subject and the minister would be liable to be imposed upon in the case supposed.

"5. Are infants naturally depraved?"

They are, and under the curse of the law. But Christ satisfied that law for them and for us, and redeemed us from under its curse—so those who die before committing actual transgression are saved, being washed in his blood. David in describing his own, has described the state of every child of Adam:

"Behold I was shapen in iniquity and in sin, did my mother conceive me."

Depraved nature can only produce depraved nature. The stream must be like its fountain, the tree like its root. The viper can only produce a viper, and its young, though innocent and harmless, only need time to evince their venomous disposition. The race of Adam is a viperous generation.

Bro. Heslin's other queries are involved in these.

Sound Reasoning!

The following is from the "Christian Age," urging Mr. Ferguson, since he is no longer a Campbellite, to have the Christian honesty to withdraw from the Society, and unite with the sect with which he affiliates in sentiment; also urging the Campbellite Society to withdraw from him:

"That Mr. Ferguson has a right, so far as mere rights between men are concerned, under our civil institutions, to preach Unitarianism, infidelity or downright Atheism, we freely admit. But that he should stand among the Disciples of Christ, in full fellowship and identified with them, in church, in name, and in character, and have their name, their influence, and their trust consent, aiding and abetting him in this work of desolation, destruction and death, is one of the most farcical, shameful and silly dreams that ever entered into the cranium of a deluded mortal. How could we more successfully repudiate all we have ever taught, subvert the very basis of the great Gospel principle, pervert every moral influence, and naturalize the whole force or power of the Gospel of our salvation, than by winking at him, who shall have the temerity to stand in our midst, and declare in our faces, that the 'sermones and verba' of Almighty God—the consuming fire, which shall devour the adversaries—all the terrible thunders of Jehovah against the corrupt, the rebellious and disobedient, amount to nothing but a little remorse of conscience?"

We approve of this reasoning. If Mr. Ferguson possesses common honesty, he will publicly withdraw all connection with Mr. Campbell's Society, and if Mr. C.'s Societies are true to themselves, they will as publicly cut him off.

We have a singular language with reference to divers persons, in sundry places, who have embraced Mr. Campbell's doctrines, and who advocate them, and yet continue their connection with Baptist Churches. They hang like so many mill-stones round the necks of Baptists, and we have said, and still say, if they are honest men, they will withdraw, and the Churches to which they belong, if consistent and true to Baptist principles and discipline, will cut them off. The position of such members is farcical, hypocritical, immoral, and shameful in the highest degree. Men of high and honorable Christian principles would scorn to occupy such a position, and men of high and honorable principles, in or out of the Church, cannot respect them. If they are indeed Baptists, let them, raise up their Campbellites, let them go and join Mr. Campbell's Society.

His conversion—on this was. He said when he joined the church, that he believed, from what he had read in the Nashville Methodist Advocate, that Bro. Pendleton was a true man, without doubt, but he thought he would read as "Three Disciples," to see how many lies would be detected. Before he got through he was convinced that he was himself in error, and that he wanted now to follow Christ. He came up out of the water singing. This is an argument in favor of circulating the documents, and for putting our books into the hands of Pendletons and Campbellites. Consider them!

PENDLETON'S THREE REASONS.—On 7/23/94.—We learn that a Methodist minister in Kentucky, of good reputation for candor and piety, was baptized by Bro. Woodward in Logan County, on the 23rd of December.

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A LARGE DONATION.—The donation of \$610,000 made to Union College, N. Y., a few days ago by Rev. Dr. Nutt, consisted of money, securities and property. It is to form a perpetual fund, the income to be used for the endowment of professors, purchase of books, scientific apparatus, &c. His proposal to create nine professorships at \$1,000 each per annum, and six endowments at \$200 each. The sum of \$200,000 for a Cemetery and pleasure grounds, and \$45,000 for nine prize fellowships for graduates.

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Friends of the Bible to You I Appeal!

Arise, put on your strength, and give yourselves to the great and glorious work of giving the Bible to the World.

Thousands are leading every week on their shores, from other lands, without the Holy Book of God. These are scattered through every State, and Territory of the Union, and, by their desolation, call upon us to give them the Book Divine.

Every State and Territory in the South should have a Bible organization, and every lover of the Bible should contribute his prayers and financial gifts to enable the Society of his State to send out gospelers to every town and hamlet; in it, with Bibles for the destitute. The perpetuity of our happy government, the salvation of souls, and the coming reign of Messiah demands this at the hands of American Baptists.

Hitherto our Board of Foreign Missions have been unable to do much towards circulating the Scriptures in the fields occupied by their missionaries, but the revolution in China has opened a door before us of immeasurable extent, and thousands are flocking to their missionaries, begging for the Word of Life. The voice of these suppliants has been transmitted across the wide waters, and the Foreign Board has sent up the call to your Bible Board—Two THOUSAND DOLLARS FOR BIBLE DISTRIBUTION IN CHINA. Your Board responds—it must be done—Baptists of the South rally to this worthy work—send the means to your Board in Nashville, that it may be able to supply your missionaries in China with Bibles for its perishing millions.

From the dark and benighted shores of Africa, also, the wail of sin-stricken humanity is heard, and your Foreign Board asks for Five THOUSAND DOLLARS to meet the pressing demand Africa is reaching out her hands unto God—O men of God, fill those extended hands with the Word of God—the Bread of Life. Haste, haste—end up from all quarters, your offerings of love and pity—means to satisfy these hungry and perishing millions with the Bread and Water of Life.

WM. C. BUCK,

Cor. Sec. B. B. S. B. C.

Nashville, Jan. 31, 1894.

"THE MARY SHARP"—This College will open on the coming Monday, with an increased patronage, without doubt. Elder Joseph R. Manton, late Principal of the Nashville Female Institute has been elected to the chair of Mathematics. Mrs. Manton, who has recently occupied by Mrs. Marks. Prof. Marks has been compelled to resign his professorship owing to the declining health of Mrs. M. No man has won a more enviable reputation as a Mathematician and teacher than Prof. Marks during his connection with that school. The Trustees accepted his resignation with unfeigned regret.

They congratulate themselves, however, in having secured the services of Eld. Manton, a truly accomplished scholar and known and respected as a teacher in this State. Those points in other States, whose clergies, as at W. may be assumed that every attention, and the most watchful care will be given to them by Mrs.

Rate of Baptists to the Population in the Southern States.

In Delaware, 1 to 280	
Maryland, 1 to 273	
Virginia, 1 to 16	
North Carolina, 1 to 33	
South Carolina, 1 to 16	
Georgia, 1 to 15	
Florida, 1 to 20	
Mississippi, 1 to 24	
Louisiana, 1 to 134	
Texas, 1 to 99	
Arkansas, 1 to 68	
Tennessee, 1 to 27	
Kentucky, 1 to 16	
Missouri, 1 to 32	

The ratio to the whole population in the South, 1 to 24. In the whole Union, 1 to 32.

According to the census of 1850, there were 435,685 Baptists in the Southern States, and 131,083 in the seven South-Western States, and 715,737 in the Union.

In the year 1782, there were only fifty-six churches. Fifty-two ministers and 3,000 members. Well may we say "what hath God wrought!"

Our University, has at present largely over two hundred students, and they are still coming in. We suppose there is no college in the South having so large a number of students as Union University, and never was a college favored with a President so universally popular.

President Eaton has been elected to the chair of Mathematics in the Nashville University, but he has no occasion to descend to accept this appointment. Should he do so, we fear, he will do an irreparable injury to our educational interests in Tennessee.

A LIBERAL GIFT.—Mrs. M. D. Dyer sent us a few days since \$50, to be applied by the Tennessee Baptist Association. We shall appropriate it as follows: To the Foreign Board \$10, Domestic Missions in this State and the South-west \$20, to the Bible Board \$10, to the Indian Mission Board \$10.

Sister D. belongs to a Missionary Church. She takes the Tennessee Baptist.

"SLEDGE ON COMMUNION"—The second edition of this admirable sermon has at last made its appearance, and it is a beauty. The entire first edition was spoiled by a mistake in making up the form, which was not discovered until all worked off. But the superior appearance of this will more than repay for the delay—and truth never grows old.

THE TENNESSEE BAPTIST HAVING THE DESIRED EFFECT.—Brother J. P. Hill, writing from Arkansas, says: "Brother Graves:—There are many Baptists now, as I was two years ago, and there are some of my neighbors, brethren in the same predicament, and I have come to the conclusion that I was in error—O, how I may think as they choose. I once thought that it was an injury to the cause, for Religious Papers to be at war with each other, that they ought to be mild and calm in the Bible doctrine of the ultimate salvation, and comparing it with the Word of God. I have been converted. Your paper has made a better Baptist of me."

In conclusion, as God has given you the talent, and providence placed you in the station you now occupy, go on, in the good old way—but don't trail sprinkling baptism, for ever perfecting them that are sanctified, and every one that ever was, I now over will be willing to meet any advocate of the final apostasy of believers, and use only these two chapters, the strongholds of Methodists, though they be. Brother P. may yet consent to enlarge his book and make a permanent publication of it. We commend it to the notice of the Southern Baptist Association.

Will Bro. Coleman give us the name of that Methodist minister and the conference to which he belongs, who re-baptized Mr. T.?

Editor Wm. C. Buck resigned the Secretaryship of the Southern Bible Board the present week, to take charge of the church in Columbus, Mississippi. The situation of his half-orphaned family is his sole reason for the change. He says, "the Board can get another Secretary, but his little ones cannot get another father." His loss is most sincerely regretted, not only by every member of the Board, but by the large circle of warm friends that his many and christian virtues have bound to him in this city. His correspondents will address him at Columbus, Miss., after the 15th of February.

The lower portions of our city have been inundated during the past week. There has been a great deal of suffering among the poor. Two men have been drowned in attempting to pass from the Gallatin turnpike to Edgefield upon horseback. Water falling slowly. Weather warm as April.

The Iowa Reporter says, the immigration into that state, this year, is immense. The prairies of Illinois are lined with cattle and wagons, passing on for that prosperous State. The addition to the immigration from September first to December first, from immigration alone, is computed at 50,000.

Our readers will see that the war having died away in Tennessee, Baptists have conquered a peace, but have not with great violence in Arkansas and Texas.

The defenses of Judge Coleman and Prof. Rogers are the specimens of Western logic. We hope our readers will read them.

By the Rev. L. A. Spurgeon, of Cleveland, Tennessee, on the 24th January, 1854, Mr. W. Rogers, formerly of New Orleans, and now of New Orleans, was baptized in the Baptist church in London, Canada West, a few Sabbaths since.

MASSACHUSETTS N. Y.—We have received the catalogue for 1854. There are at present two professors and ten students in the Theological Department; a president eight professors and 120 students in the College Department, and 78 Academic students, total 208.

MARRIED.—By the Rev. L. A. Spurgeon, of Cleveland, Tennessee, on the 24th January, 1854, Mr. W. Rogers, formerly of New Orleans, and now of New Orleans, was baptized in the Baptist church in London, Canada West, a few Sabbaths since.

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"I want no Priest but Jesus."

THE IRISH PRISONER'S DYING SONG.

In the towns, the villages, on the mountain side, and across the wild moor, the truth of God is waited, as it were, on the breeze; and free salvation through the crucified Saviour, cheers the heart of many a sorrow-stricken son and daughter of Erin. "I want no Priest but Jesus!" is often the cry of the dying peasant, who, a few years or even months before, considered the anointing of the Romish confessor indispensable to salvation, and a sure passport to eternal glory.—*London Irish Society Report, 1850.*

"I want no priest but Jesus
To save my sin sick soul;
I want no hand but Jesus
Put forth to make me whole.
The priest may fill and cheat the way,
But cannot light the dying day."

"I want the love of Jesus
Enriched within my soul,
Now that my footstep presses
The Jordan's waters cold.
No thought so sweet, no grace so free,
As Jesus died—and died for me!"

"I see the hand of Jesus
Holding the lamp of light;
I see the smile of Jesus,
Like moonshine in the night. (He.
Could priest have power, could ought but
Make the dark path way bright for me?"

"Oh! had we known of Jesus
When wand'ring dark and lone,
Lest of old night and darkness,
And round our ears a hush;
It may be these words of love,
To draw us from our sin above!"

Dear Him, think of Jesus,
How He hath led us on,
And how He bore the cross for us,
When bleeding on the tree,
Long years of coldness, years of blood,
Have never quenched that welling flood.

Come then O blessed Jesus,
With all thy glorious power,
Make us sons and daughters,
Rejoice that happy hour,
When thou the Isles, the sea shall be,
No priest but Jesus—none but He!

For the Tennessee Baptist.
New Hope, Logan County, Ky.,
December 31st, 1853.

The Christmas holidays are about closing, and to many of us it has been a time of refreshing. We have enjoyed the glorious privilege of meeting at the house of God from day to day, and have been much gratified, to find that many youths of our community have profited these privileges to the trifling amusements so peculiar to the youth at such a time.

But what has rendered it more interesting is, that we have been favored with a visit from Brother Eaton of Union University, and we would do justice to our feelings, if we were not to say, that we have fully renewed our anticipations, in forming an acquaintance with this distinguished brother; his visit to our church will, I doubt not, be long remembered by those with whom he associated. We listened with interest to his thrilling discourses, and to our delight, we not only mingled with him in public, but also in private. He has many more talents, and we hope that the seed sown by him may bring forth much fruit to the glory of God. And he has not a word to say of his arduous labors, in forming the youthful mind; and when we know of no one better qualified for the work, and followed by the good wishes and devout prayers of many pious hearts, that his usefulness may long be continued in this world.

T. W. FELLS

For the Tennessee Baptist.

BROTHER EDITOR:

Some time since you gave an account of a baptismal frolic. I will give you one of which I was an eye-witness.

In the summer and fall of 1851, there was a protracted prayer-meeting held at Chestnut Grove, near here, on union principles, Methodists and Baptists. There were several professions, some joined the Baptists and some the Methodists—of the latter, some were the children of Baptists, (as is usual where the whole truth is not declared,) who could go all the rest of Methodism but sprinkling.

Mr. N. Thomas, circuit-rider, came round and sprinkled all who preferred it—said over the form—and after dinner we all repaired to Pedlar River, a good many Baptists as well as Methodists being among the spectators. N. Williams went into an old mill, and came out attired in an old suit of clothes, with a brown surtout over all; and after running and sliding down the river, he at last found a suitable place, and then he took the two candidates, James K. and H. C. O., led them down into the water, joking and laughing himself, which was loudly doubled by the glee of members of the Methodist Society on the bank; among them the Rev. P. Woodruff, who was by no means the least joyful among the company. He immersed them in the name of the Father, Son and Holy Ghost. Comment is unnecessary.

You can use this, if you see cause.

Affectionately yours, in Christ,
V. J. VIGOR.

IN COURSE OF PREPARATION,
And will shortly be published, in one
decimo volume, and illustrated with
SUPERB ENGRAVINGS, A NEW MEMOIR OF
REV. ADONIRAM JUDSON, D. D.

By Mrs. Emily C. Judson.

This new Memoir will embrace all the material facts contained in the elaborate and complete works of Rev. Dr. Wayland, and it is not a course of preparation, with special notice to the rights of the Judson family, and to the friends of the cause, who, from perusal of other considerations, would prefer a memoir confined within a single volume.

Particulars as to price and time of issue, at an early day. PUBLISHED BY SAMUEL A. GOSWELL, No. 34 N. 3rd St.

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FURTHER NEWS PER ASIA.

New York, Jan. 31.

The allied fleets entered the Black Sea on the 23rd; except six ships which were left to guard Bosphorus. The fleet was supposed not to consider the present entry a declaration of war, but his ordered all his own fleet to return to Sebastopol.

On the sixth of January the Turks gained a brilliant victory on the Danube. They captured the Russians entrenched at Citala near Kalafat and put 2500 of the enemy to the sword. They also attacked 1800 Russians sent to relieve Citala, and after a sharp encounter compelled them to retreat.

The Russians are thus driven back from the position by which they expected to cross the Danube.

The Turkish force in the battle was 15,000 men and 15 guns. It is admitted that Omer has brilliantly outmaneuvered the Russian commander.

Gen. Guyon has gone to the army in Asia with full powers.

Turkish hopes in Asia are considerably heightened.

The Sultan's note is published approving the decision of the grand council to open negotiations on the footing proposed by the four Powers. Turkey is to send a Representative to the Conference in a neutral city.

It is confirmed that Persia has resumed negotiations with Britain, and will not at present attack the Turks.

The Princess of Spain died suddenly. Rumors are circulated on the Bourse that specific news has been received from St. Petersburg.

VIENNA. Tuesday.—Rumors of a fresh success of the Turkish army in Wallachia has alarmed Vienna to day.

It is rumored that the Emperor of Austria will leave for Warsaw this evening to have a conference with the Czar on the Eastern question.

It is rumored that the Russians' defeat at Kalafat is fully confirmed.

Special Notices.

Mississippi College.

Clinton, Mississippi, December 29, '53

At a meeting of the Trustees of Mississippi College, held in the college buildings in Clinton, December 1st, 1853, it was

1st. Resolved, That beneficiaries preparing for the christian ministry, shall hereafter receive tuition free of expense in Mississippi College.

2d. Resolved, That notice of the above resolution be given through the Baptist papers of the South West.

J. M. UZZA, Secretary.

A SCHOOL WANTED.

Trustees wishing to engage the services of a Teacher for the ensuing year, will address D. W. Holman, Fayetteville, Tennessee.

TEACHER WANTED.

To take charge of the Center Hill Academy—Address J. W. STAMPA, Olive Branch, De Soto County, Miss.

DR. MLANE'S

CELEBRATED VERMIFUGE AND LIVER PILLS.

A singular combination, but very effectual, as the following will show:

New York, Nov. 30, 1852.

Knowing, from experience, the valuable qualities of Dr. MLANE'S VERMIFUGE AND LIVER PILLS, I have for some time back considered it my duty, and made it my business, to make these articles known wherever I went among my friends.

A short time ago I became acquainted with the case of a young girl, who seemed to be troubled with worms and liver complaint at the same time, and had been suffering for some two months.

Through my persuasion she purchased one bottle of Dr. MLANE'S VERMIFUGE, and one box of Liver Pills, which she took according to directions.

The result was, she passed a large quantity of worms, and thinks that one box more of the Pills will restore her perfect health.

The cause and residence can be learned by calling on E. L. Theall, Druggist, corner of Rutgers and Monroe streets.

P. S. Dr. MLANE'S celebrated Vermifuge and Liver Pills can both be obtained at any of the respectable Drug Stores in the United States.

Purchasers will please be careful to ask for and take none but Dr. MLANE'S VERMIFUGE and Liver Pills. There are other Vermifuges and Pills now before the public, but all comparatively worthless.

The above valuable preparation may be purchased at the principal Drug Stores in Nashville and vicinity.

Foot 4

EXCHANGE AND BANK NOTE LIST,

COLLECTED WEEKLY FOR THE YEAR, PUBLISHED BY BANK OF NASHVILLE,

which pays interest on deposits, subject to eight checks, Dealers in Exchange and all kinds of Uncurrent Money.

BUYING AND SELLING RATES, BASED ON DOLLARS ABOVE FIFTY DOLLARS.

Bygone, Selling, Tennessee, payable at Nashville, 1/2 per 1 pre

"all others, 1/2 per 1 pre

Bank of East Tennessee, 1/2 per 1 pre

Bank of Knoxville, 1/2 per 1 pre

Bank of Nashville, 1/2 per 1 pre

Exchange Bank at Murfreesboro, 1/2 per 1 pre

Kentucky, all good Banks, 1/2 per 1 pre

Ohio, 1/2 per 1 pre

Indiana, 1/2 per 1 pre

Pennsylvania, all notes payable at Philadelphia, 1/2 per 1 pre

"all others in good standing, 1/2 per 1 pre

New York City Banks, 1/2 per 1 pre

"Country, 1/2 per 1 pre

Virginia, 1/2 per 1 pre

North Carolina, 1/2 per 1 pre

South Carolina, 1/2 per 1 pre

Georgia, 1/2 per 1 pre

Alabama Bank & Branches, 1/2 per 1 pre

Bank of Mobile, 1/2 per 1 pre

Southern Bank of Alabama, 1/2 per 1 pre

Louisiana, 1/2 per 1 pre

American Gold, 1/2 per 1 pre

Silver, Dollars and Half Dollars, 1/2 per 1 pre

"Dimes and Half Dimes, 1/2 per 1 pre

Exchange on New York, 1/2 per 1 pre

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