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STIRRING INTEREST

AND LINCOLS.

PUBLISHED BY

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These articles whether so intended or not, are hood of benevolent organizations, which are

Desiring to Rnow the Whole Cruth, and Daring to Oppose any Erfer--- Christ is my Judge. 3. R. Graves, Editor.

VOL. X.

NASHVILLE, TENNESSEE, SATURDAY, JUNE 3, 1854.

difference in this case is surely shameful, if not

The society is national in its character:

its designs specific; having no other nation in

tenance, and sympathy with the whole sister-

We appeal to you, brethren, for aid in this

NO. 39

## Our Pulpit.

IS NOT THE NECESSITY OF REPENTANCE URGENT?

The plan of salvation which the gospel re veals is so arranged that no impenitent smner can be forgiven. Gnilt remains uncanceled till the heart is broken with sorrow. Transgression is not blotted out before it is sinceredoned till the sinner wishes to be separated But he smiled at their fears, and floated on. from them as far as the east is from the west.

not imply that repentance is a meritorious ex-God in his wisdom has made repentance indispensable to salvation. Were we allowed to salvation consists chiefly in deliverance from sin: and that there cannot be a rational salvation from sin without repentance. Unless there be a hatred of sin and a sorrow for sin. no one can be effectually saved from sin. Who can be saved from that which he loves and cherishes? And then too if sinners were pardoned without repentance how would their perse verance in holiness be secured? There would be no appreciation of holy objects. There would be no relish for such objects. There would be no death to sin, and it would be mor ally certain that the pardoned would continue to live therein. The interests of holiness would be without a guarantee for their preservation. When God forgives, the sinner hates the sins that are forgiven-hates them before and after they are forgiven. Hence it is morally certain that those who are pardoned will not continue to live in sin. But enough of this philosophiz-

Jesus says, "Except ye repent ye shall all likewise perish."

Please observe the comprehensive little word with frightful apprehension! How painfully his knees, with his Bible before him, praying, will the wrath-smitten soul be convinced that "O Lord, be merciful to me, a sinner." it is a fearful thing to fall into the hands of the living God!-and that he is a consuming fire! Not of the evil spirit to be sure. How will

"O wretched state of deep despair, To see my God remove; And fix my doleful station where I must not taste his love!"

Impenitent sinner! I could lay down my pen and weep over you.

"Because there is wrath, beware lest he take thee away with his stroke; for then a great

ransom will not deliver thee." Without repentance there is no escape from

this wrath. Is not the necessity of repentance this sense, extinguishes the fires of divine and keep me in the way of duty." wrath. Nor is this all: repentance is the first mate equality with themselves. They look on the minister is he." heaven as the final abode of the repenting It was once said to a minister of Christ, soul. But what shall I say of heaven? Who can describe the brightness of its glories? Listen to those sweet songs, those melodious hallelurahs. De they not indicate the sublimest joy? The most exalted transport? Sinner! if you repent you may join in those songs, and joy a blissful companionship with all holy be- living realities."

ings. You may see God and be like him. Impenitent sinner! Does not heaven possess superlative attractions? Would you not go to that bright world and enjoy its glory? gia, commencing on Thursday before the secare over, be imparadised in the bosom of God? the Western Association are respectfully invi- in point of real importance, the Indian Mission If so, you must repent. No impenitent soul ted to send up their Ministers and Deacons. goes to heaven. Repentance, therefore, is im- As it is important that there should be a de- the churches are stingy or indifferent to a work peratively necessary as the bliss of heaven is pository of Bible and denominational books of such magnitude, but simply because its his--regards it as a thing of indifference whether upon. his soul is saved or lost-looks upon it as a sort of debateable question whether it is bet-

God or hopless exile from him. tence you say that the necessity of repentance ally to avoid contact with the interests of the is by no means urgent ... You say this practi- "Georgia Baptist Sunday School Convention," cally every day. I entreat you say it no long- which will hold its annual session at Griffiin,

### PULPIT ILLUSTRATIONS.

Original and Selected .- By THE EDITOR.

#### It is Pleasant Floating.

Several years since, three students of a col lege in M-, placed themselves, one pleasant, sunny day, upon the surface of a beautiful river, and floated downward toward a waterfall some distance below. At length two of them made for the shore, and to their alarm found that the current was much stronger than they had supposed. They immediately hailed abhorred and deplored. Sine are not part the other, and urged him to seek the shore.— It was pleasant floating, and he seemed to enjoy it much. Soon several more were gather-This peculiarity of the plan of salvation does ed on the bank of the river, and being alarmercise. By no means. It only indicates that ed for him in that stream, they cried earnestly, "Make for the shore. sir, or you will go over." But he still floated on, laughing at their fears. philosophize on this point it might be said that Soon, however, he saw his danger, and exerted his energies to gain the shore. But it was too late! The current was now so strong, that he cried in agony for help, but no help could reach him. His mind was filled with anguish: and, just as he reached the fearful precipice. he threw himself up, with arms extended, gave an unearthly shriek, then was plunged into the boiling abyss below.

How striking an illustration is here furnish ed of the conduct and final ruin of thousands of immortals who are floating on the stream of life toward the place of despair. They are warned, with tears, of their danger, by alarmed and faithful friends. But still they float on, mocking the fears of those who love them most, till, when too late, they see their danger. Oh! the agony of the moment when they see just beneath them the gulf of eternal ruin!

"Stop, poor sinner, stop and think. Betore you further go; Lest you sport upon the brink Of everlasting wo."

### The Dead Tree.

A few years ago, during a revival of reli "all." Jews and Gentiles are in danger of gion in one of the county towns of New Eng perishing. All must perish except they repent. land, the wife of an infidel farmer became And what is it to perish? Ah, how incompe- deeply interested in her spiritual welfare. He tent I am to give an adequate answer to this opposed and reviled her. On a Sabbath mornquestion! There is but one Being who fully ing she urged him to accompany her to church. comprehends its awful import. To perish is "No," he replied, in a spirit of defiance-"I to be cast into hell and endure for ever its ex- am going to the wood-lot, to cut wood." The craciating torments. It is to feel the gnaw- wife, with a saddened heart, went alone to the ings of the worm that "dieth not," and the church. The husband, with an augry spirit, fierceness of the fires that are never "quench- yoked his oxen, took his axe, and went to the ed." It is to be "punished with everlasting woods. Wishing to leave the young and thrifdestruction from the Lord and from the glory ty trees to grow and increase, he looked about of his power." It is to suffer, with the keen- to find some dead tree to cut down. He soon found one, and placing his axe at its roots he This wrath is now termed "wrath to come." said. "This is dead and fit for nothing but to It will come on the finally impenitent. It will be burned." Instantly an unseen monitor come at death and after death. It will come whispered in his ear, "And what are you but at the judgment and after the judgment. When a dead tree, fit for nothing but to be burned?" millions of ages shall have rolled away it will It was a barbed arrow, which pierced his heart. still be wrath to come. It will ever be wrath He could not extract it. He struck a few to come. O how the terrified imagination of blows upon the tree, and then in remorse and the lost sinner will anticipate its coming! How anguish hastened home. His wife returned will every new development of it be looked for from church to find him in their chamber upon

> Was not this the work of the Holy Spirit? those account for it who deny the Spirit's induence imtil after the sinner is baptized? Man with his philosophy may attempt to account for these things. We prefer simply and believingly to repeat the declaration of God:-The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit."

THE MINISTER'S MIGHT IN Gon .- Philip urgent? It is just as urgent as the avoidance | Henry thus wrote upon a studying day: of Almighty wrath is desirable -as urgent as forget when, I began, explicitly and expressly, ance is followed by the pardon of sin, and, in drove accordingly. Lord, forgive my omission,

Another old divine observes: "If God drop step the sinner takes in the way that leads to not down his assistance, we write with a pen heaven. Angels rejoice over one sinner that that hath no ink. If any in the world need repents. They anticipate such a sinner's ulti- walk dependently upon God more than others,

> whose labors had been abundantly successful, "Sir, if you did not plow in your closet, you would not reap in your pulpit."

swell the rapture of those hallelujahs. You may pondent, the other day, who inquired if you

### Minister's and Deacon's Meeting.

Will be held at Bethel, Heard county, Geor-Would you not, when the scenes of mortal life ond Lord's day in August. The churches of joys of Paradise are desirable. He who congest the propriety of the churches sending up siders it a matter of immaterial moment con-funds to lay the foundation of such depository ROBT. FLEMING. JAMES DAVIS.

P. S. The above alteration has been made ter to spend eternal ages in the presence of to suit the convenience of the church at Bethel and to avoid conflicting with a general meeting Thoughtless sinner! By living in impeni- on the second Lord's day in July; but especiof Georgia generally are interested.

calculated to disparage to some extent the now blessing the people of the 19th century. schools which are now in progress, in the boundary referred to. That, the Baptist in East Tennessee, at least, have no Institution around which cluster all the facilities that could be will not let the present opportunity to the desired, we do not deny, yet the writer is unwilling that Cæsar should treat Baptist schools n East Tennessee as unworthy the patronage of Baptists. Cæsar seems to think that few have shown less signs of penitence for the neglect of education than the Baptists. But we would have him know that they have not, only repented, in some sections of East Tennessee, but have "brought forth fruits, meets worthy of repentance" And he olso seems to his own, from the Scriptures, that he disdainthink that there is no Baptist school (in said ed, and disregarded the opinions of men, and bounds) at which a young man contemplating the ministry can obtain an education. At Mossy Creek such receive their tuition gratis. At which place the Baptist have a fine brick building nearly completed and an endowment fund of several thousand dollars, and an active and energetic agent in the field soliciting further funds (who will prove to the peoplo that it is no waste of funds to contribute them to a Seminary) to increase its facilities. Mossy Creek also has a well, selected Apparatus. The number of Students for the present Collegiate year, (which is the first) is one hundred and eight, six of whom are preparing for the Gospel ministry. The above Institution has also an active board of Trustees, twenty-

Reply to Casar.

25th of March and 8th of April. I see too ar-

ticles from the pen of Cæsar, addressed "To

the Baptist of East Tennessee and South wes-

tern Virginia," to which I wish to reply .-

BROTHER GRAVES:-In your paper of the

one in number. But Cresar would insist that it "is a little concern." Not only is this a small concern but Clinton and Fall-Branch are small concerns. Why Casar? Because they are not Colleges. "Would not a rose smell as sweet by any other name?" Why mention reformer? the Jonesborough Female Institute and not

forever.

sociation. Is it because it too, is a "small concern?"

A wiser, than Cæsar, hath said, "despise not the day of small things." You should remember Casar that you yourself, was once small. And perhaps Clinton, Fall-Branch and Mossy Creek, like you will out of our light. Let it be distinctly understood, that we have no objections to a College in East Tennessee, or South-western Virginia, We would say, in all good faith, to Cæsar, that in stead of uniting the Baptists, of East Tennessee, in an effor for a College; you are sowing the seeds of discord. We hope Casar. in his future articles will be a little more careful, lest we have to render unto Cæsar the things that are Cæsars. DAVID. April 15, 1854.

Appeal to the Friends of Indian Missions in Virginia.

DEAR BRETHREN: - At no period in the history of our country has there been greater promise of the certain triumphs of the gospel science, and civilization, have been attended lie." No controversy here—we admit it, and with almost unparalleled success. The good seed of the gospel which has, through many But if Christ has not commissioned him, where years of toil and sacrifice, been sowed by our is his authority for preaching in his name? indefatigable and faithful missionaries, is now age, have been attended with greater results

in the work of conversion and salvation. Truthe damustion of the soul is awful. Repent- to crave help from God, and the chariot wheel ly, the Indians seem to be "a people made ready" for the gospel. Though once a numerous and powerful people, but now "scattered and peeled and trodden under foot," the Indians in North Americaincluding all the British, Russian, and Mexican provinces, still number nearly or quite 6,-000,000 souls. Including those in Central and South America, the numbers will not fall far short of 20,000,000. Just think of the millions of this noble race, who have already "per ished for lack of knowledge" on the very borders, and in immediate contact with christian-LAND OF THE LIVING .- Said one to an aged ity and civilization, and ask yourselves if you friend: "I had a letter from a distant corres- are willing that the remaining millions "shall all likewise perish" in the midst of the most share that joy and have your soul thrilled with were in the land of the living." "No." re- prosperous and enlightened nation upon the that transport. You may wear an immortal plied the saint-like, venerable man: "but I am earth. To preserve, elevate, and christianize crown and stand up before the throne in all the going there. This world is alone the world of this noble race—once the only lords of the soil beauty of sanctified excellence. You may en- shadows, and the eternal is the only one of in this vast and greatest of all countries in the world-is the sole object of the American Indian Mission Association. From its very infancy the society has had to struggle for existence; and its friends often ready to despairnot because the object of its mission had no claims upon the religious public-not because, was inferior to all other missions-not because

## Communications.

#### Agitation-the Evils, and Marks of a Selfconstituted Minister.

view but the Indians. It is the rival of no other good cause, but seeks co-of eration, counsurprising, than, that any truth should be withheld from public view, and especially those truths connected with the subject before us .-In the failure of every method heretofore devised to reach and move the moral nature of man, christianity suggests the only alternative, tion. Truth must succeed, although the prison, the sword and torch can never enforce it. So these, the history of her course, proves con-

controversy the only ordeal by which the gened. Charity, for man, would be criminal if it

These reflections have been suggested by cb truding upon public notice, a subject; which many of your readers may have observed in previous numbers of your paper. Yet the ed, nor any the less deserving because my

There is and possibly ever has been, among the genuine ministry of the church, a class which I shall denominate self-created; -beings, not receiving existence as a kind of lusus noturae,-the merest playthings of irresistible chance; but, beings self originated, self-constituted, with a titular dignity, borrowed from the office, into which they have intruded and whose only commendation lies in "that strange spell, a name.' I am not mistaken in their existence; for its evidence forms a part of the imperishable Past, and constitutes a respectable page in the observations of the

Such a ministry, in the nature of things, can

Besides to a ministry self-made may be attributed many of the errors, sweeping devas-"Christians" or "Disciples." It is a shame all sense of obligation to God, as the source of and disgrace for them to think of discarding every genuine call, they are at liberty to stuassume as many such names as they choose, gar ear, rather than to the alarm and final re and yet they cannot live; for they have not turn of lost sinners. Their theology is purely

In this age of controversy nothing is more in a final, but triumphant recourses to agita. clusively she has never appealed. It has renained for error to test the virtue of these terrific agents, in acquiring the supremacy she holds over the consciences of mankind. While. it is the mission of Truth, to multiply her votaries by the slow and silent, yet effective manner, in which she gons the ear of human belief, yet every step of her progress leaves ndubitable evidence of her active and aggresive nature. Like the Angel of the Apoca-

vpse, flying in the midst of Heaven with the erlasting Gospel to preach. Truth conveys the blessings of life and immortality only while upon extended wing: Quiet, in the field of norals, becomes the nursery of errors. It is sometimes been asserted; but, it is true, that not true, that, agitation creates error, as, has t brings that error to the surface, and exposes ts hideous dimensions while arrayed in contrast with the unequalled proportions of Truth. I am not boastful, when I say, that the most conclusive argument to my mind that the Baptist church is built upon, the Rock of Ages, is that controversy never hurts her; but the more searching the process through which she is borne, or alarming the shock she receives, the the more unique and beautiful does she appear, as she issues from the turbulent elements beneath. Neither, is it a want of charity to assert, that every sect beside, forces the illegetimacy of its origin, by its repugnance to

uineness of any sect or party can be determin cloaked his errors; it would be a stab fatal to bellite's bare assertion? The Word of God his happiness hereafter, although administered by the hand of kindness.

Present. A ministry self-created can claim no higher distinction, than mere adventurers in an enterprise of morals, although they lay claims to the spiritual dignity of their office. As reformers we are willing to accord to them a full measure of praise, and believe that, by example and precept, they have instrumentally lessened the aggregate of human guilt and often assuaged the violence of human suffering. And this they might have done uninvested and unincumbered with the office of the

labor only, for the present. Absolved from every official obligation to God, they cannot feel or appreciate the duty of acting with spe cial reference to the spiritual interest of their fellow man; the reason is obvious. The responsibilities upon a genuine minister are so baptized; there is no other way of getting into great, that nothing but the urgency of the spirit could ever induce a man to assume them, merely to subserve some purpose. The first; and most essential, of his duties is purely spiritual, relating to the awakening and conthought of the necessity of supreme affection for the Saviour, the task of moralizing upon such subjects is reluctantly encountered.

Such a ministry feel but little. The disas ters of the Church (for religion has her sorrows) never awaken the sympathies of a soul into which the Divinity of the Bible, has never | Elder Geo. W. Carmichael. the privilege of the Bible ministry; while the former in the absence of all moral connection with their profession would suffer Zion to become wreck in consummating some personal

tation over the Heritage of God. Devoid of dy more the caprices of man than the Bible and accommodate their teachings to the vul speculative and often, nothing better than the fugitive creations of a distempered brain.-Their connection with the ministry, is often, transient, because, they frame their own commission and may relinquish it again. Their chance of some fanciad impression, conjured ago.

#### amid the exciting scenes of certain modern rewals. They choose to wear the inagain of their office, as the better passport to incession

the heart moreover to be ranked with the vir- as pointment made, a ministers' and deacons' tuous and the only real benefactors of the hin meeting was held at New Hope Church, twelve man family. There is a power in association, miles west of this place, on Saturday before wheather intimate or nominal, that invites the fifth Sabbath in April last. Elder R. Jones elements of it, with a personal respect unknown of the Helena Charch; presched an introduc-

self, as the fortunate Night who has acquired Churches in Eastern Arkansas, and indirectly M. Hence a self-created ministry, quite too beneficial to the people generally, that a Minoften, becomes the victims of a perverted taste, isters' and Deacons' meeting be organized at

Impertinence always engenders it: An un- this time and place. natural pretension is always the precursor to Resolved, That the Chairman appoint a company sickly and unseemly airs, worn to delude the mittee of three ministers and two deacons to ignorant and to impart a factitions worth to report at once a Constitution and Rules of Dehan who really possesses no merit.

The empty title of Reverend, if it does not Whereupon the Chairman appointed Elders mantle the folies, yet furnishes the pledges of R. Jones, P. S. G. Watson and W. S. Wright, to the astonished spectator the entire list of severally considered and adopted: virtues-commodities, which, with many go ARTICLE 1. This organization shall be known to such traffic. In it is honesty; for who Eastern Arkansas." whould distrust it in a Reverend? There, too, 2. All Baptist ministers and deacons in good is truth; for a Reverend, cannot lie; and yet, standing in their own churches may become often, the wearing of a Reverend, with the members of this body by enrolling their names tale and acts many a Reverend lie. Then, he | 3. The object of this meeting shall be to must be good, and yet how often is his heart form a more intimate acquaintance with each an alien to grace. He must be intelligent; other, and also to increase in knowledge, piety and yet learning will never expire at his and usefulness. not imbibe the spirit of his Master, from the pointed. nursery of the cross? And is not his soul em- | 5. There shall be a Moderator and Clerk

more sordid. The love of gain is inwoven in-successors are elected. to the texture of his moral being, and money 6. At every meeting some brother shall be pours a more healthful unction upon his soul, appointed to deliver an introductory sermon at than Heaven could impart by a shower o the next. grace. The pertunacity with which he pursues 7. By a majority requesting it, any brother

mand he often makes upon churches, before written address, on some text or subject, namhe consents to become their Pastor, and sus- ed for the evening meeting, which shall be the pends his lute in silence, because indigence or property of the society, and free and candid avarice refuses to satisfy his demands.

Does it not moreover indicate a cheerful and to matter or manner. getfullness is often the return he makes to and pass resolutions upon any subject friendship, while a stern and forbidding man- 9. Any member may be dropped from this virtue most, when fartherest away. So "dis- mended at any regular meeting, two-thirds of tance lend enchantment to the views." and the members present concurring. good, and the adage grows current again, "all society at any regular meeting, by personal

is not gold that shines." sumptuous, consequence most disastrous.— this body. unbidden, however, kind may be the motive, sired to enroll their names. Elders P. S. G. which none but the most reckless or stupid | land, and S. P. Doherty; Peacons H. H. Hop created ministry, or, when the ministry shall | Crairy, Sr. be entered by men who scorn the impressions occupation. The church must have her min- Righter as Clerk. istry; but like herself that ministry must be of God. The candidate for this office, should be urged to its unmistakable labors, by a love the next meeting be by ballot, whereupon W. which the chillness of the grave could not par- T. Wright was duly chosen. alize; a zeal, akin to his, of whom it was sung a patience and a consecration of toil that shall meeting on the subject of "Missions." sever every earthly tie, and which shall furnish the brightest evidence he can offer that appointed to submit a written essay on the ISAAC S. PARKER.

## Como, Miss. March 3, 1854.

### Ordination.

the Gospel Ministry, by a Presbytery consest version of sinners, and ever after to the culti- ing of Elders R. H. Taliaferro, Geo. W. Carvation of a deep-toned and heart affecting pi- michael, and Wm. Chastain, on Sunday, 14th fore this body on "the Divinity of our Section of a deep-toned and heart affecting piwho have been immersed, and the immersed ety. By a man, who loves the spiritual but May, 1854, at the Baptist Church in New viour."

Order of Ordination. 1. Presentation of the candidate by the Dea-

cons of the Church. 2. A relation of Christian experience and impressions to the work of the ministry. 3. Examination upon Bible doctrines, hy

4. Prayer and laying on of hands by the 5. Charge and presentation of Bible, by Elder Wm. Chastain.

6. Benediction, by the candidate. 7. Right hand of church fello ship to the andidate, by the Presbytery and Church. 8. Ordination sermon, by Elder R. H. Talinferro, from 2 l'imothy, 4th chapter: 1, 2, 3.

4 and 5 verses. and overses.

The Church at New Market has preseding every Sabbath. Elder Geo. W. Carmichael is pastor, and occupies two Sabbaths-Elder W. H. Cooper the others in each month.

By order of the Church. GEO. W. CARMICHARL. Mod. Attest: Ggo. D. Noaris, Clerk.

Prof. Agassiz, in a recent lecture fefore the Lowell Institute, in Boston, states

### Ministers' and Deacons', Meeting.

HELENA. May 13th, 1854. aponsible and incrative statinous. It gladdens BRO. J. R. GRAVES:-In accordance with an elsewhere. They learn by fond exteriores, that a charm lingers around the applicative of Reverend, so decidedly current at the present day and such is, its bewitchings, that the happy possessor scruples not to designate himself as the formatic Nicht of the Helena Charca, presched an introduction of the Helena Charca, presched and presched an introduction of

corum for the body.

sucess to him who wears it. A budget of a Deacons Jno. C. McCray, S. Hall, the commitmothey treasure, which, when opened, displays | tee, who submitted the following, which were

far, in effecting those lucky exchanges incident as the "Ministers' and Deacons' Meeting of

death. He must be competent, and yet his 4. This body shall meet on the Friday bewhole life is but a tissue of needless errors .- | fore every fifth Sabbath, at 11 o'clock, A. M., Besides it speaks his benevolence: for, does he at such place as shall have been previously ap-

bathed with all the fragrance of Heaven's good chosen at every meeting, by a majority of the will to man? Yet no man in his passions is members present, who shall serve until their

his temporal vocation is exemplified in the de- so disposed, shall prepare ei her an oral or criticism shall be allowed thereon, whether as

social temper? Yet often beneath the exteri- 8. This society shall have no authority over or of a Reverend, is the heartrof a charl, for- any other body whatever, but may recommend

ner multiplies his friends around him "beauti- society at any regular meeting, when thought who soon learn in his example to appreciete 10. This Constitution may be altered or a-

the wonder passes that he is so repulsively | 11. Any member may withdraw from this

application, by consent of the men bers The right to enter the manistry without a | On motion of Elder Watson, "the Rules of

divine sanction, does not exist. Independent Order" of the Mt. Vernon Association of Arkof its impropriety, it must entail upon the pre- ansas, as far as applicable, were adopted by Men may play with their equals; but to enter Ministers and deacons present were then de

into the holiest of all engagements, is a game, Watson, Reuben Jones, W. T. Wright, - Holwill attempt. May the day never come when kins, Jno. C. McCrairy, Jno. Gilbert, Spencer our churches shall be at the meroy of a self Hall, W. Williams, W. R. Righter, Hugh Mc-The society next proceeded to an election

of the Holy Spirit and deny a special designa- under the Constitution, whereupon Spencer tion by that Spirit to so sacred and holy an Hall was chosen as Moderator, and Wm. R. On motion of Elder Watson it was

Resolved. That the election of speaker for

On motion of Elder Watson, Elder Holland "the zeal of thine house hath eaten me up:" | was appointed to preach a sermon at our next On motion of Elder Watson, S. Hall was

the commission upon which he acts is divine. "Duty of Deacons," to be read at the next meeting. On motion of Elder Watson, Elder Doherty to submit a written essay on the "best method"

of conducting protracting meetings," to be William H. Cooper, A. M., was ordained to submitted the next meeting. On motion of Elder Watson, Elder R. Januar to deliver a sermon at some suitable time be-

On motion of Elder Doherty, Elder Watson

to submit a written essay to this body on the "Call to the Ministry." On motion of Elder Jones, the following query was submitted for consideration and free discussion at the next meeting: "Is it right and expedient for the Church to transact business

with open doors?" On motion of Elder Holland, a committee To feel with and for the Church of Jesus is Presbytery. Prayer by Eld. R. H. Taliaferro. consisting of Eiders Jones, Watson and Wright, was appointed to submit queries at the next

for future discussion. On motion of Elder Watson, the Clerk was ordered to procure a suitable Record book for

the use of this meeting It was ordered that a copy of the minutes of this meeting be prepared and forwarded by the clerk to J. R Graves, Editor of the Tennes ce'd Baptist, for publication.

Ordered that the meeting now adjourn to meet next at Libert; (hurch. SPESCER-HALL, Mode

Ww. R. RIGHTER Clerk" London extends over an area of seven-

te eight thousand and twenty-nine acres, or one hundred and twenty-two square miles and the number of the inhabitants, rapidly inhis belief that the human race existed on creasing, was two million three hundred and call is one of convenience or profit, or, per- the globe a hundred and fifty thousand profit sixty-two thousand two hundred and there trong the day of the last and by post of the said

lacinimu sur en exem et ales sus comminue

ance is argent.

10 francis with a systematic of W.P.

1st smithlightee to seasting, say to find the said given a re-

bearify "neither had they received his mark . Western or Parille Relived

are not sustained, but permitted to suffer, we

will urge others to go. Every American Chriser. Act in accordance with the truth of the on the Friday before the second Lord's day in than must feel that the Indian, and the Indian case, and the truth is, the necessity of repent- July next, a convention in which the Baptists missionary, have special claims upon him. Nor can the philanthropic statesman and citi-Rosses Frances. Paster. | sen feel that he is free from such claims. In- tiasally

gloriously attractive. It is as important as the within the bounds of the Association, we sugbeen generally and urgently laid before them. We have now reached a crisis, relieved of the siders his salvation an object of trivial interest at Newnan, or such place as may be agreed present embarrassment, and the missionaries once more assured that they are cared for by their brethreu in the States, and the score of brethren and sisters now urging us to send them also to reap in this ripe harvest are gratified, and we shall set down the final triumphant success of the gospel among the red men as certain. But while those already in the field

THOS. H. COMPERE. Camden, Ark., March 10, 1854.

And yet Baptists-some Baptists-are so charita ble that they can teach the world this falsehood, by acknowledging their claims and calling them "Chris-

good cause, in the confident belief that you, who are ready to every good word and work, Indians pass .- Relig Her. 8. I. Hay. Cor. Sec. Ind Mission Is this Current Campbellism? Not long since, I attended a Campbellite

neeting near where I reside, and heard two of the Reverend gentlemen declaim -and declaim it was. Mr. Wade told us that, 14 "No man had the right to form opinions

looked upon them as damnable heresies.' He must have thought that he was inspired and had an equal right with the bostles; or else he did not care how he abused and condemned himself; for he gave us his views upon several passages of Scripture. He told us that, where John said to those who came unto his baptism: "Bring forth therefore fruits meet for repentance," that John did not mean evidence of a change of heart, and faith in a Saviour; but, that they had been kind, and benevolent, had fed the poor, watched over the sick, and done many charitable and good deeds. He gave us his opinion upon many passagesand yet the opinions of men are damanable here-

Mr. Salley told us that, "It was made the business of the Apostles to set up the kingdom of Christ." Daniel says, "And in the days of these kings shall the God (not Apostles) of heaven set up a kingdom." Now, which are we to believe, Daniel or this

He said again, "That the Apostles commence Fall Branch under the care of the same Ased preaching repentance on the day of Pentecost." After the Saviour had given command Mark says, "And they (the Apostles) went out and preached that men should repent."-

He said also, "that Christ never had b

and they were the twelve Apostles." We are informed in Holy Writ that, at one time Christ commissioned and sent forth seventy. In the subject is a fruitful one, by no means exhaustexcept it is attempted to be built up at the exren, after the imposition of hands, were forth by the Holy Ghost. Think you the Saviour had nothing to do in this? Paul was an Apostle, it is true, but not one of the twelve, and he claimed to be an embassador for Christ. Without a commission his claims would be worthless. In short, the above assertion saps the whole gospel dispensation; for if it be true, Christ at present has no ministers, for no one has the right to preach in his name, without a commission from Him, consequently there are now no gospel ministers. In 2 Cor. 5: 20, Paul says, "We are embassadors for Christ." Are not the Scriptures intended as much for us as for the Apostolic hearers? He said, "that among the Indian race than now. The efforts he was no commissioned minister or embassaheretofore made to instruct them in letters, arts, dor for Christ, and if he said he was he would

commend him for telling the truth so frankly.

Let him show his commission, that we may yielding an abundant harvest. But few, if in- know whose minister he is; Mr. Campbell's, deed, any of the mission enterprizes of the though, we suppose. Your acknowlegment will shut you out from the ministry of Christ, and brand you as an imposter. Dispute it, if you dare. But again, he said, after a long ministry. harrangue about how we got into the house, "that there was one little word that told how we got into Christ, and that little word was bapism; that baptism translates us out of the kingdom of darkness into the kingdom of light; that baptism alone brings us into Christ; that Christ only by baptism." He said, and very orrectly, too, that no one could be saved out f Christ. Now, he believes that nothing but mmersion is baptism. Put the above together, and if true, none can be saved but those Christ, the immersion must be reversed to get us out, which is impossible. We must come out the same way we went in. Now all know. that Campbellites believe in falling from grace;

but the above doctrine is an eternal seal to sal-Besides, it is the rankest Baptismal Regen ration doctrine that can be set forth. If the above is sound Campbellism, down goes the system before any intelligent tribunal. No one but the most consummate ignoramus could be made believe it to be good Bible doctrine. Campbellism sits upon a crumbling throne, that must and will fall, and be numbered with the things that were. The whole fraternity are aware of this. Hence we find them trying to shift their name. All they do now to done under some fictitious name-such as, the name of their denominational Father, for a name that has no meaning, but teaches a falsehood\* when applied to them. They may sour enough to live, and the people are be-coming wise enough to detect all such frauds.

IF VERY SPECIAL NOTICE. \_\_\_\_\_

WANTED AT THIS OFFICE, a boy of stead habits, not under 12 or 14 years of

Brother John C. Dun is hereby anthorused to act as agent for this paper in the States of La miana and Texas.

chlemata the blessing of this revival?

#### Wall on Immersion

Same ere of Charleston, have rendered them-

is speaking of the most arcient rites of baptism. Spravity of the heart. Their general and ordinary way, was to 2. Read in connection those portions of Scrippapting by mimersion, or dipping the person ture which treat of the same subject. show a dialike of the profane scoffs which not absolutely neccessary to the essence of bap- impossibility of justification by the "works of tiam and another to go about to represent it as the law" are not exactly parallel, but illustraridicalous and foolish or as shameful and indeby which our blessed Savior and for certain

### A Sad Bersavement

By this mornings mail, (May 29,) wacre--the rent and torn and Incerated heart-the the sacred pages should say. This requirement. warid mass dark and cheerless—these, these 'be baptized,' is as evidently intended for me ses the ingredients in that cup of sorrow that as if I were called by name, and directed to go All-wise Providence sees fit for some of us into the bantismal waters. I will therefore

Most deeply do we sympathise with our The baptised disciple, in reading the inspir

"Hare bring your wounded heart, Here tell your anguish, Earth hath no serrow, That beaven cannot heal."

Fister Hendrickson died of Cholera, after suffering with great patience and without a marmar for iwenty-four hours. She conversed rationally up to her last moment; expressing her parfect confidence in Christ as her Savior,

driekson. She was lovely in her life. All will bear testim my that she lived a consistant christian. She was a woman of great excelleace and worth in all the relations of life. Few l'astors are blessed with such a co-laborer Her whole was enlisted in the cause of her Redeamer. She made an early profession h year, and left two children to taste

and the church, and the ions mourn her loss. She is m the lame of

EXADING THE SCRIPTURES.

down from neaven. The words were considered so precious as to deserve a conspicuous inserintien, in golden letters, on a magnificent Malines, and tressured it up in their memorise, because they supposed it came down from ा स्टांड का स्टांड स्टांड स

niums which has coms down from God -from herve. The divinity of its origin is stamped toon it. It carries with it, wherever circulatterminy of enquire.

The Bible is God's book to man. There is no beak like it. The truth which it contains is more precious "than gold, yes than much

Peul's luttiment, or rather the Holy Spirit's vised, stimony through Paul, is, that the Holy vain.

sacred writings have something to to with the salvation of the soul, they are important ineed. Also how few appreciate them proper-

ly! There is among many professed christians lamentable ignorance of the word of God.that deep spirituality of mind which is essential to a profitable perusal of the sacred volthe impression made upon their minds is altogether superficial.

If I can do so, without being charged with presumption, I wish to give some directions or reading the Script

1. Read them without any pre-conceived opinions as to what they ought to teach. This it is difficult to do, and it will never be done without a strennous effort. Many persons read the Union Universarry. A most precious meet. Bible determined to place a Calvinistic coning if in progress at this time in the Baptist struction on its teachings, while others are pre-Charish in Murfreesboro. There have been disposed to an Armenian interpretation. Some some twenty professions, mostly among the read it with impressions favorable to the divinstadents of the University—a few members of ity of Christ and the expiatory nature of his the E-male Institute. Eleven have been bap- sufferings-others with Sociaian views and parmad. Three of the Senior clasr who graduate tialities. Some read it, established in the docthat there is no justification before baptism .-Some read it with the belief that immersion alone is the baptism of the Scriptures-others Teg Doctors of Divinity, connected with the are resolved that the claims of pouring and

selved infamons by their attempts to deter there should be an honest willingness for God Christians from obeying one of the commands to say just what he pleases. And as he has of Christ, by telling them that if they do so in spoken in his word, the only question is, What James' version) "he that desireth the office or argument, or truth, or God's Spirit conflict the manner prescribed in the New Testament, has he said? This question should be asked of a bishop, desireth a good work" Thus we with the interests of Methodism, or the requithey will be guilty of indecent conduct. For with the docility indicated by the remarkable their benefit, and the benefit of those who many words, "Speak, Lord; for thy servant heareth." be misled by them, we copy for publication in If the Scriptures were read in this way, how the Tennessee Baptist, the remarks of Dr. W. soon would the religious world be united! At Wall. This gentleman received the derges of present there is so much prejudice—such a D. D. for the satisfaction a book of his, offered disposition to make the Bible teach what its to his friends. This book is entitled, "The readers, with their various pre-conceived no-History of Infant Baptism." No one can ac- tions, wish it to teach—that the many religious even D1. Wall of being prejudiced in favor of denominations contend for different doctrines the Baptists, since he wrote his book for the and practices with as much earnestness and special purpose of destroying their influence, bitterness as if they had different Bibles. Alas, On the 2d Volume of the Fourth London Edi- that the understanding is so often darkened tism, page 297. Dr. Wall thus writes. He through the blindness—that is to say the de-

whether it were an infant or grown man or - This is highly important. It includes some clear by an mfinite number of passages that as thing more than a comparison of parallel pasone elunot but pity the weak endeavors of sages an exercise both interesting and prosuch Paro Baptists as would maintain the neg- fitable. Passages which cannot be called parstive of it, so, also we ought to disown and allel often contribute to the illustration of one another. Take for example those Scriptures some people give to the English Anti-pedo-haptist merely for their use of dipping. It is one thing to maintain that that circumstance is faith in Jesus Christ. Those which teach the

Epistle to the Hebrews ought to be read, by was the most usual and ordinary way by which the secret christians did receive their baptism."

"May they [the young deacons] so well behave themselves in this inferior office, that they may be found worthy to be called [not by God, but by the Bishop] into the higher So much for Dr. Wall. We hope that our ly compared with whatever others have said Baptist papers will keep this thing before the on the same subject. It will be surprising to

people." until the authors of the foul aspersion those who have never made the experiment the government of them, are very willing for the shall be ashamed of the miserable plea. To how much knowledge of the Holy Scriptures them to be ambitious, because they will be may be acquired in this way. 3. The Bible should be read with a self-application.

er. Mark the means by which a Methodist cervan the painful mitelligence of the death of In its perusal the imperitent sinner ought to preacher can hope for advancement in rank -Elear Hendrickson, wife of our Brother C. R. Sty, 'These commands, to repent and believe Elevation is alone in the gift of the superior Headrickson, Pastor of the First Baptist church the gospel, are addressed to me personally—to clergy. They confer it only upon their favorin Mamphra. The loss of a loved companion, me as certainly as if the sun shone upon no ites. The aspirant must labor to gain the sumone but those who have experienced can re- other sinner. Their limding obligation on me perior good will of the Presiding Elder and he sheet name size can sympathize with the soul- is not abated in the least by the fact that they can only do this by his zeal for Methodism and the most extreme subservency to his wishes.

there is a fair field and the list open for flattery, obey it with the promptest alacrity.'

phaned ones. To that God we commend him by the influences of earth and the powers of

Let the renders of the Bible remember that m it God speaks to them. Then will they apply to themselves its holy teachings. levotional exercise.

reading the Scriptureans a devotional exercise. And this is eminently true of the multitudes who can read the word of God only as they have it translated. Their reading must of all the influences brought to bear upon them, course employ the intellect, but it ought to exercise the heart rather. The intellect, I had and reckless advocates of the peculiar and oba and hever dishonored it. She was almost said, should be discarded except as the heart, and a devont perusal of its pages is ne-

5. The summy of the Scriptures should be accompanied by medication. If reading may be compared to eating, med itation is analogous to digestion. In a sound physical constitution digestion always follows eating, and in a sound spiritual constitution meditation on divine truth accompanies the temple. Millions in all probability read that reading of that truth. Said David, "O how

Numerous and diversified are the topics meditation furnished by the Bible. They are and observe. The Discipline may possess new fea. isfinibily important, attractive, sublime, glo- tures new laws after the next Conference far more anscriptural than the present, yet he must yow obe them enough, and more than enough, to emsid, the credentials of its insparation. It courts ploy all its powers; while the devoutest heart
this inspection of friends, and challenges the will be supplied with smritual aliment to nourish and sustain the most exalted devotion.

Christianal having read the word of God, meditate on i study it. At first you may change their principles, and dector their conseignces find it difficult—soon it will become an easy in eight and forty hours, to conform to the new law,

LETTER TO BISHOP SOULE, NO. 21.

THE TRAVELING PREACHER

Dans Sin: He has now entered freely up. | cipline agrees with or is opposed to the teachon his ministerial career. He has at least a lings of God's Word, to hesitate, or to execute praisworthy ambition-it may be a purely its laws weak-handed or faint-heartedly, would and labor for it, for the Apostle says (in King son and judgment to open shame, should light, see that the Stierup is the first step of ascent sitions of his Chief ministers to whom is comto an Episcopal throne!

termined to be the Judge of the Quarterly well devised. Court before he had completed his Freshman vear in his Mountain Cove, or Piney wood

If one reaches the Deaconship with his obtuseness unpenetrated with such an idea, the Bishop is very careful to enter it in the ordination service. a clause of which reads thus ministeries in thy church"

Their chief ministers to whom is committed proportionably zcalous, obedient and subserof vent to their most arbitrary and despotic wish-

fawning, and man worship.

There is not one only seeking for good circuits, or town or metropolitan stations, or a Cabinet appointment. There are scores of aspirants, hence what rivalship, what canvassing. But another feature in Methodism. Preachconserved brother, surely the hand of God hath ed volume, should express himself thus: 'It is ers are allowed and encouraged to be inform tenched him. But he knows too well the only now incumbent on me to do all things whatsources of consolation—there is balm in Gilead soever Jesus my Lard has commanded.' I keeps his ears open and invites evil, as well there is a Father who will care for his or- will do what he tells me to do though opposed as good reports. Indeed it is a part of his business to be a general scandal monger.understand the pulling, and working against, and checking each other in every way imaginable on the part of the rivals. What depre-4. The reading of the Scriptures should be a ciation, insinuations and misrepresentation of ten. of each other. What tales and reports This is very difficult, perhaps at times im- get to the Elder's ears. Each known aspirant possible to translators, revisors, critics, com- is under the strictest surveillance of all others. mentators, &c. With them the intellect is so Many a one's popularity is blighted with the intently occupied as to leave the heart compar- Presiding Elder, and he can discover no trace provision allowed the preacher. He is also aland frequently speaking of soon being with atively namoved. Those who have read the of his enemy. What histories of "defeated lowed to watch and inform upon the mem-Bible critically in the original languages know efforts to reach the Presiding Eldership, bers ! § what I mem. I do not depreciate their critic Circuit riders might write. What wrongs and cisms, but they ought to have stated times for injuries received. What partiality and favor-

iteism without merit could be revealed! Now I think it can be clearly shown that oppose contrary to reason or revelation. His of his children. seal for his society must eat him up. By patience in so doing he fixes the eve of his clerical superiors upon him. It will not do for him with a family of five children.

A Methodist preacher vowest to execute every point, great and small in the Discipline. The blind and unprincipled subservency implied in this can I love the law! It is my meditation all the body be imagined when it is remembered that the Discipline is subject to quadrennial changes. When of knew what he may be binding himself to, endorse dies them, and so execute them, whatever they to exclusion this year. The present Conference, now in session will doubtless abolish the abolition featives of the Discipline, and the ten thousand preschers must That periods than gold, yes than much find it difficult—soon it will become an easy in eight and forty nours, to conform to the new law, for should they execute the old one after the new one to suaded to read the Bible, as I have now aditable to execute the Holy Spirit's vised, this article will not have been written in excluded patrodey for refusing to execute 11. Such are the survey consciences required in Methodist pres-

the boy; sum and se see s pretty handsome to besitate about the propriety or scripturality of the measures he is advised to pursue, to support. If he is stationed in town or city he would be allowed much more. The support question whether anything enjoined in the disreceived by the Bishops is from \$1,500 to

before his eyes. They are pointed out to him sult his conscience. Suppose his Presiding say without feeling very bad and he is urged to canvass for their attain. Elder denied that immersion is even warrented ume. They read hastily, thoughtlessly, and ment. He becomes tired of Mountain cove, by the Scriptures; suppose he pronounces i and Piney-wood circuits—the Ministerial Col- indecent, and dis asting, as all of your editors leges of the Conference-he covets one of the and most of your preachers do, and dissuade its many rich neighborhood Circuits, this first, use in his diocease, would it do for him, a cirthen a town station, where there is better so- cuit rider to admit publicly or privately that for their Church papers, and to place them in ciety, more fashion and now then he longs to immersion is scriptural baptism at all, or to imbecome a metropolitan star. Having tasted merse a person requesting it however conscienof a little authority over the laity and been tiously he may have believed it a Bible baptism besubject to the rigorous rule of his superior of fore? Would he cultivate the good will of his El. ficers, he thirsts for power—the idol of the hu- der, should be oppose his judgment and wishes? man heart. He looks upon the Presiding El- Hishopes of elevation would be blighted at once. dership with a longing eye. He has learned But why should he trouble himself about right the characteristics that render a preacher pop. or wrong, or to enquire what is scriptural or quent before the Society, and exclude him is ular with the Circuit Judge, and his reverence not in church practices? Has he not repeatthe Bishop, he prostitutes himself to the work, edly pledged and sworn to observe every part subject to trial, unless he pays. Look at it in wings the prize, and enjoys a scat in the Bish- great and small in the Discipline? What use the light of a circulating medium, the itinerancy ops cabinet. But his ambition is not satisfied has a Methodist preacher for a conscience any is one of surprising efficiency. For it is not in July are among the converts. Who can trine of justification by faith—others confident while there is a goal unwon. The exercise of how, or judgment of his own? Has he not only made their solemn duty to sell their books, power, and the incense of flattery, that power vowed before God, to hear no mind or will of I ways secure, are gratifying to the pride of his own, was anything and "to reverently made their necuniary interest to do so. The the human heart. The Bishops are getting obey" and "follow with glad mind and will," old, and must die some day. Some Presiding and "submit himself to the godly judgements" Methodist Society, Lee of Richmond, and sprinkling shall not be disregarded, &c. &c. 1 Elders will be elected to wield their Sceptres, of his Clerical Masters? He must "go it Now instead of these pre-conceived opinions, and why may not he as well be Bishop as any blind" shut his eyes, deafen his ears, stifle his other man? exactly-why may he not desire conscience, harden his heart and put his rea-

> mitted the government over him!!"! I regard such a system of Eclesiastical polstation, and rank and power, as not only man practice of Methodist preachers, when the in- its Societies in the United State. Methodist ifestly unscriptural but eminently pernicious terest of Methodism were suffering from the circuit riders are every where, sent to follow the and corrupting, fostering as it does the rankest light and progress of truth in any given town tide of emigration into every new country, anambition in the ministry, and the cultivating or community? It is easy to be accounted for. of all those ways and means by which alone It is the corrupting system that the peculiar success depends not upon the will of the mem- which Methodism works its ministers that pers. Every man who can sell a few dollars more deprayed in heart than other men. Thus What young minister of common ambition, we have seen that a system that more comor self respect, if you please, would not desire pletely subordinates its ministers to the perfect o gain the rank of a Presiding Eldor? I and irresponsible dictation and domination of doubt if there was ever one who had not de- the Episcopacy and its Cabinet, could not be

But while he surrenders to be ruled, he is College—if not before he had graduated an turn, under the eye of his overseers—and a bers belong? very important consideration in the shape of a necuniary provision for life, or good behavior. 1. He is allowed the use of the keys of Mr Wesley's kingdom which he can open to whom. and shut against whomsoever he pleases-i.e. "May they [the young deacons] so well he can receive into or exclude from the society him with great importance in the eyes of the members. It is a fearful prerogative.

pastor of the portion of Society committed your fellow bishops belong—whether to the the end of a thousand years. to him. It is incumbent upon him to inquire how every soul prospers, not only how each person observes the outward rules, but how he grows in the knowledge and love of God \* and freely inform the preacher. His influence with him is very great. It becomes the memfor something. The Classleaders not only examine and confess their classes weekly, but they have charge of the "love feasts" and

decide who may or may not be admitted. 3. Stewards are virtually under the control of the preacher. He is allowed to nominate Court. If they prove unacceptable he can easily procure their dismission by that body since the majority of it consists of his fellow preachers-and they will assist him in this to be assisted in like cases in return, and of classleaders, who must do the will of their preacher, or be dismissed. The duty of the steward is to collect the expenses, and decide upon the

The Methodist itinerant preacher has secured to him a comfortable support for life. While he preaches, he receives a better salery than the majority of the ministers of other denomiall this ambition, all these efforts for elevation. nations, from his circuits or stations, and when tend to make these aspirants the more blind health or old age, he receives a life annuity from the proceeds of the book fund.

noxious features of the Dsicipline and to have Methodist preschers have made a pretty means of reaching the heart. There should no mind, will, or conscience of their own, but general impression upon the people, that they be an excitement of the pious feelings and af-fections of the soul. The Bible speaks to the the Presiding Elder are the favored ones. He objection to preachers being paid, and well paid, understand your polity so as not to mirepre-blindy to the work of Methodism to swell its numbers, and blindly to do the will of them that support of preacher, or to make the impression that he receives only 8100, and if married the tions is pleasing to his chief ministers he must same for his wife, and a few dollars for each may regard me, will you if a child of God,

Suppose you turn to page 169-167 and foot up the probable allowance made to a preacher far from you.

Allowed for binnelf and wife. " three children over 7. " two under 7, " House rent, Furniture. Table expenses, say Traveling expenses.

Besides all this provision is made for all hi \*Dis. p. 50. +Dis. p 138.

Dis. p. 138. this p. 134. the are aware that this is denied, but we will at | See Dis. p. 72

6Dis. p. 168. PLet the reader insert those of his own family one year, if he thinks \$300, is too much.

2 000. Surely Methodist preachers should be the last to complain. With such a support, They do not study it. They do not possess selfish one. There are glittering prizes placed black-mark him at once. He must not con- and his old age snugly provided for, he can

"No foot of land do I posses No cottage in this wilderness.' Methodist Ministers are required by the Discipline to act as Colporteurs to sell the books of the "Book Concern." Also to act as agents every family, if possible in their own circuits. This accounts for the immense sale, and wide spread circulation of Methodist books, and the tremendous subscription list of their papers.-They can collect every cent of the accounts due from their ministers or members, since the ministers are empowered to arraign the delinhe is able and wont pay, and the minister is and gain patronage for the papers; but it is nett profits of the Book Concern and of their church papers, goes into the fund, which is used to pay up any deficiency in their saleries, and to support them when superannuated .-Unless their books are sold and the papers patronized they would not only, not receive that part of their salaries, which their circuits or stations fail to raise, but would have no fund to support them when superannuated. It is the most efficient scheme of colportage in operation upon the face of the whole earth, ity, offering, an ascending scale of ministerial of this sprin and blind recklessness in the and to it Methodism owes the rapid spread of

ticipating the movements of any other denomsettlements, and territories. THE PREACHER'S CHURCH.

If I understand the Discipline-the preachers are not connected with the same "Church"

to which the laity belong. They are two diswhile the preachers are up in the Annual Conferences. No travelling preacher belongs to name is not put upon the class paper nor is he subject to the rules of the local Classes, or Sounmake them at his sovereign pleasure, with- characters and conduct are annually examin-Societies, or the members Church, or to the travelling preachers Church, or whether you ed for the witness of Jesus and for the word of Bishops have a Church of your own—the God, and (those) who had not worshipped the Bishops Church, or as privileged characters. belong to no Church. I am unable to learn. I know you can be disciplined by General bers to keep on good terms with their leaders, | Conference alone, and I suppose that persons or they will very likely be called to account must belong to the jurisdiction or government until the thousand years were finished. This that can discipline him.

I would respectfully ask you, Bishop Soule. if the apostles, and ministers and bishops of shall be priests of God and of Christ, and the New Testament Churches were not mem- shall reign with him a thousand years." Rev. bers of the same body that the brethren were. See Acts 1: 13. 16. Were not the twelve apos-None but those who have toiled in the lists can his stewards, for election by the Quarterly tles members of the Church at Jerusalem with Mary and the 120 Disciples, and the same body sand years before the resurrection of the wickand the Angels of the Seven Churches of Asia, our views boldly deny that this is a literal res- years. So with the resurrection of the rightmembers of those local bodies? Why then are urrection, and assert that it is to be understood eous and wicked. They are sometimes groupyou not a member of the Society in Franklin. and why are not your ministers members of the societies? Again. Were not each of the of the religious principles of the martyrs. above Churches, in and of itself a complete church? Did it take two or five or all the Seven Churches of Asia to make one Church, as it does all the Methodist Societies in the figurative, in which the figure cannot be speciwhole South, to make the Methodist Episcopal fied. When this can be done, the name of the Church South?

Is one of your local Societies a complete City a complete Church? Is the so called Methodist Church in Frankliu, within a short distance of your house, a church? If so are you a member of it? If not in what local body is your membership? I ask for information not through a purient curiosity. I wish to ity. I seek information of you, the highest source of authority in Methodism. If I am wrong, however humble and unworthy, you deny me light, and allow me to go on in error. misleading and causing others to sin? Be it Yours de.,

J. R. GRAVES. Dr. McFerrin, Editor of the Methodist Advocate of this city, while absent at Conferfore in her usual health. His letter in the last aphor in the passage. paper tells with what crushing weight the blow fell upon him. We have drank for long, long quainted with the laws of figures, we present living saints will be, in all probability, the first years the cup he is now tasting, and thought, the matter in another view. as doubtless he has thought, had death but come in any other form-but 'tis God who disoccasional distresses" as sickness &c., &c. Poses. We tender him our warmest sympathy who are "dead in trespasses and sins." The Now add his marriage fees, and presents to in his distress, and pray God's blessing upon his motherless children.

empt to show it in the Letter on the "Rights of the M. Peck, He is now engaged on the moral and religious History of the Valley of the MisThe Design of Christ's Second Coming. NUMBER FOUR

millennium, and not at its close, as some suppose, we are now prepared to enquire what tion of the wicked, is absurd. It will not bear objects will be accomplished by his coming? \_\_ examination. On this subject we have no speculations to offer, no theories to advance. We wish to ascertain what God has revealed; nothing more, religious principles of the martyrs, at the comnothing less. We do not approach this quesbetter acquainted with those "revealed things already said. It is not a resurrection of printhat belong to us and to our children." And ciples, but of persons who had been beheaded God has revealed enough to excite our wonder for their fidelity to truth, and who had noble and awaken our gratitude: for he has placed withstood all the power of the Beast to subbefore us a splendid panoramic view of "things | due them to himself." Active, voluntary agents

that shall shortly come to pass." These things | are never used as symbols to represent prings aught and fixed the gaze of Adam, and Enoch, ples either good or bad. It is contrary to the and Moses, and Daniel, and John, and all the laws of symbolization. No exception to this prophets, and it is our privilege too to gaze up- law can be found in the Scriptures. The whole on the same, and to make them ours by be- passage evidently denotes a literal resurrection coming one with Him in whom they all centre, of the saints, a thousand years before that of and upon whom they all depend. The first coming of Christ was an epoch in can arrive at any other conclusion.

the history of the universe; it was the birthday of redemption; for then God-man, sunk tioned in the 12th and 13th verses. "And I in humiliation, agony, and death, but in that saw the dead small and great stand before God. awful birth-three millions on millions gained a And the sea gave up the dead which were in life that shall never end. The first advent it, and death and hell delivered up the dead saw the Sun of Righteousness in eclipse; the which were in them, and they were judged, second will see Him in full orbed, undimed, every man according to his works." unveiled, eternal splendor. Then he was both are "the rest of the dead which lived not again the Priest and the sacrifice, crushed, bleeding, until the thousand years were finished." This dying beneath the awful justice of Heaven; resurrection of the wicked ends in the second hereafter he shall appear a crowned King, death. That this is a literal resurrection of trampling his enemies beneath his feet, shat- the dead none will deny, though it is just as tering to pieces all the nations of the earth, easy to prove that this is figurative, as the calling home to their own land the long lost first. and wandering tribes of Israel, disturbing the sleep of the millions who have pillowed their heads on his arm, transfiguring the thousands who shall be blooking for his glorious appearination, and pre-ocupying the ground with ing," renovating the heavens and the earth, these ambitious ends can be attained when influences and inniquitous appliances under their peculiar views, their books and their pa- sweeping sin and death from God's footstool, sitting down upon "the throne of his father bership, but is in the arbitrary gift of clerical forces them into such ungodly measures, and worth of books or get a subscriber to their David," in company with his glorified saints, superiors, and where thrift only follows fawn- not because they themselves are naturally church papers is useful to the Conference and and swaying his sceptre over his vast dominis generally used. If he is not fit to operate ions recovered from the grasp, and tyranny, -Paradise Restored!-Redemption finished!-

in old communities he is sent to the frontier and pollution of hell. Glorious consummation Heaven and Earth mingling their harmonies I close this letter with a respectful inquiry. together, and swelling their anthem peals in Which is the Methodist Church? The Societies, honor of Him who is the King of kings and to which the laity and local preachers belong, Lord of lords!! No wonder, the lecloved disciallowed irresponsible authority and rule, in re- or the Annual Conferences to which the mem- ple rapturously exclaimed, "Even so, come Lord Jesus." And the wonder now is that myriad voices on earth do not echo back the the to the Phillippians Paul expresses an earnapostle's exclamation, and shout from land and sea. "Even so, come Lord Jesus." Let us now tinct bodies. The laity are down in the society, proceed to examine these events in their proper order, so far as it is possible to do so. 1. The holy dead will be raised and the liv-

he rules, whomsoever he wills | This clothes any Society over which he has charge, his ing saints transformed at the coming of Christ. The Apostle Paul says, "the Lord himself shall descend from heaven, with the voice of subject to the rules of the local Classes, or Soler it is a fearful prerogative.

2. He is allowed the absolute control over one class of officers or servants at least, and one class of officers or servants at least, and the virtual control of another.

subject to the rules of the local Classes, or Soler in dead in Christ shall rise first. For if we be dead in Christ shall rise first. For if we be lieve that Jesus died, and rose again, even so them also who sleep in Jesus will God bring might attain unto the resurrection of the dead." the virtual control of another.

ERS CHURCH—the Annual Conference.— them also who sleep in Jesus will God bring with him." 1 Thess. 4: 14—16. "For the with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church. To with him with him." 1 Thess. 4: 14—16. "For the creatures of None but preachers compose this Church." 1 The church compose this church compose this church compose the compose this church compose the compose this church compose the compose the compose the compose this church compose the compose the compose the compose the compose the compose the compose th the preacher in charge. He can make and this they are alone ameanable. By this their trumpet shall sound, and the dead in Christ resurrection of the saints, previous to that of shall be raised incorruptible, and we shall be the wicked, we see how appropriate and forcichanged." 1 Cor. 15: 52. "As in Adam all ble was the language of the apostle. In view out being required to give a reason to any one. ed and by this body alone can they be excludie, even so in Christ shall all be made alive. of the blessedness and holiness of those who It is enough that they prove anacceptable to ed, though he is allowed an appeal to the Su- But every man in his own order, or band; Christ im. This is the highest office to which a preme Court, the General Conference. Is not lay member can aspire. He is virtually the lay member can aspire. He is virtually the this so? To which body, you yorself, and that are not Christ's, as shown elsewhere, at sacrificed so much, to attain that resurrection. im. This is the highest office to which a preme Court, the General Conference. Is not the first fruits; afterward they that are Christ's have a part in the first resurrection, it is not

"I saw the souls of them that were beheadbeast, neither his image, neither had received his mark on their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead (the un holv dead) lived not again (were not raised is the first resurrection. Blessed and holy is he all "that have done good." that hath part in the first resurrection; on such the second death hath no power; but they

20: 4. 5. 6. As this passage asserts with great clearness. the fact of the resurrection of the saints a thouto which the three thousand were added? ed, it has met severe treatment from the hands group events together in a general view, while Answer this. Were not the bishops or pastors of the advocates of a promiscuous resurrection they are actually separated from each other of the churches of Antioch, Ephesus, Corinth, at the coming of Christ. Those who reject by intervals of hundreds and thousands of figuratively, denoting either a spiritual resurrection of those dead in sin, or a resurrection

be figurative must contain figures, one or more sive view; in the other we have the details. of some kind: and no language can be called figure can be given, and the principle on which it is used can be determined; and then the lithe is unable to preach by reason of failing Church? Is the McKindree Society in this cral expression equivalent to it, may easily be substituted for it.

Now if the passage before us is to be undercan be specified. Where is the figure? What | ed, in a moment, in the twinkling of an eye at is it? Is it a simile, or a metaphor, or a hy- the last trump." 1 Cor. 15: 51. "Then we pocatastasis, or an allegory, or a type, or any who are alive and remain shall be caught up figure known to Rhetoricians? We say to the objector, specify the figure, and we yield the point. Till this be done, we shall deny that the Lord." 1 Thess. 4: 17. the passage contains a figure. Is it alleged | The glorification of the saints will take place that the supposed figure is a metaphor? This before the judgment and destruction of the does not remove the difficulty. It only carries wicked on the earth; for they will, in some way it farther back. Admitting that the supposed figure is a metaphor, when the apostle says, God shall come, and all the saints with him." "This" (the living of the dead saints, v. 4.) Zech. 14: 5. "The coming of our Lord Jesus, "is the first resurrection," he means this is Christ with all his saints." 1 Thess. 3: 13. like the first resurrection. But if the object Behold, the Lord cometh with ten thousands of which the affirmation is made, only resem- (myriads) of his saints, to execute judgments bles the first resurrection, then there must necessarily be a first resurrection: the very thing ence, received the painful tidings of the death denied by the advocates of a promiscuous resof his wife, whom he left but a few days be- urrection. Enough of this. There is no met-

For the sake of readers who are not ac-

notes a moral or spiritual resurrection of those idea is, that at the epoch to which the passage the Messiah shall subdue every enemy, and refers, there will be a great revival of religion, extend his righteous sceptre over the regenerand vast multitudes will be raised from the ated earth and all its vast population. Isaiah Our readers are requested to notice the death of sin, and made new creatures in Christ IX: 6, 7; XI: 1—9. call for Minutes of Associations, by Elder J. Jesus. This cannot be the meaning of the passage. Those who have a part in the first resurrection, were such as had borne "witness

on these foreheads," nor "in their hands." Such language cannot be used with reference to the spiritually dead; it denotes a different Having shown that the Advent of Christ class of people, those who had faithfully serv. will take place at the commencement of the ed God, and suffered in his cause. The idea that the passage denotes a spiritnal resurrec-

It is more commonly asserted that the passage denotes a resurrection or revival of the mencement of the millennium. This is distion with a presumptions desire to pry into the proved by the fact that the passage is not fig. secrets of the Divine Mind; but to become urative; and we need not repeat what we have the wicked. No just and sober interpretation

The resurrection of the unholy dead is men-

We believe therefore that two resurrections are here taught! one of the saints, the other of the wicked; one at the commencement of the thousand years, the other at the close. This is the obvious meaning of the passage, and we believe the true meaning. And this conviction is strengthened from the consideration that neither the Saviour nor his apostles ever taught iny thing contrary to it, but much that is strikingly and clearly in harmony with it. We have already quoted one passage from

Paul, relating to the resurrection of all men in "their own order" or band; Christ the first fruits, afterwards, they that are Christ's at his coming; and they that are not Christ's, as shown by John, at the termination of the millennial period. In the 3d chapter of the Episest desire, to "attain unto the resurrection of the dead"-literally, the resurrection from amonast the dead. Why does Paul express this earnest desire; and what does this desire imply? If Paul held the doctrine of one general promiscuous resurrection of the righteons and the wicked, he could not avoid having a part in the resurrection whether he desired it But if on the other hand, there was to be a It was a glorious prize—a heavenly reward— God's precious boon to his suffering children. This is "the resurrection of the just" promised by the Saviour (Luke 14: 14) to those who are kind and considerate to the poor, afflicted. wretched: it is "the better resurrection." (Heb. 11: 35) which Patriarchs and Prophets sought; it is "the resurrection of life," bestowed upon

This view of the subject is in no way weakened or contradicted by those passages which declare in general terms, that there will be a resurrection both of the just and the unjust. without determining the order in which, and the time when they take place. There are in the Scriptures innumerable passages which ed together as though they took place at the same moment; again they are described as taking place at widely different intervals. In Now let it be remembered, that language to the one case we have a general, comprehen-There is no contradiction: no want of harmo-

We must now briefly glance at the transfiguration of the living saints.

The saints who shall be living at the advent of Christ, will be instantaneously changed and made immortal, and with the raised saints shall reign with Christ in his kingdom. "We stood figuratively, the figure which it contains shall not all sleep, but we shall all be changtogether with them in the clouds, to meet the Lord in the air: and so shall we ever be with

take part in the transactions. "The Lord my upon all, and to convince all that are ungodly among them, of all their ungodly deeds which ? they have committed." Jude 14, 15 verses. "Do ye not know that the saints shall judge the world?" 1 Cor. 6: 2. The resurrection of the holy dead and the transformation of the act of the Saviour when he comes in the clouds It is sometimes alleged that the passage de- of heaven, with power and great glory. This sublime act of power and sovereignty will signalize the dawn of that happy period in which

Sr. Louis.—The people of St. Louis have assisppi, but cannot work without tools, and of Jesus," they had been beheaded for their just voted to tax themselves to the amount of needs a copy of the Minutes of every Associa: testimony; they had refused "to worship the \$1,200,000 for the purpose of completing her beast;" "neither had they received his mark | Western or Pacific Raylroad.

VOL. X The Tennesse

NASHVILLE

SATURDAY, JU Elder J M Pendleton, Bowling Elder T. G. Keen, Mobile, Al Marion. ' Marion, Ala Elder T. W. Tolert, Yantey Dr. J. S. Wheeler, Murfret al. Elder R. Jones, Helena, Arkan G. G. Baggerly, Tyler, Texas

HISTORICAL COURSE Elier S Adlum, Newport, Rich Letters on business, to receive I me addressed to the Editor Addr

Iver F. Thompson, Esq., Grus James H. Tucker, Los Crus

Elder D. King, Sacramento.

RAVES & MARKS, Publishers Elder Obediah Doc address is, "Logansport, De

The Louisiana Stat meet in Shreveport the third Sabbath in July next.

CHATANOOGA.-This place ly we learn from Brother church is steadily increasing additions on the --- inst crowd to witness the baptis of the new dress, and move subscribers be added to the t ces his good wishes by a go such demonstrated wishes. Our weekly receipts of n

truly gratifying and encour expect many of those Mr. "Tennessee Campbellite Ba ing in their names. The iro tee hot-their Janus faces exposed, and too or three of ped their papers" while hund ing for the very reason they sition to Campbellism. The nessee and the South West, a (for we have a goodly list in States. ) have not the least i C. or his improved water sci christians without the agend

Campbellites can be without the Spirit, but Christi Campbell slanders them wh that they endorse his new-fand

Mobile Correspon

MR. EDITOR:-Perhaps no has advanced more steadily v years than this. The resider ready numbers about twent and increasing. It was fear demic of last fall would give a temporary check; but such i been shown to be groundle if has in every department give unprecedented lowness of the vented shipments in the earlis son, the trade with the int surpassed that of any previo-I understand, the aggregate large as usual. This, as you third exporting city in the " from this port five hundred cotton annually. The trade i fined to that of cotton, as 11 only produce sent by the riv the Bay of Mobile. This sta be materially altered, by the finished at an early day. By next, cars will be running Winchester, Mississippi-a dis and by the summer of 1856, will be completed. In two yell unforeseen cause should preve the Ohio will be within 20 ho This road of course will give trade here-buying produce of countries, which hitherto have for transportation to Mobile. connect with the "lilinois Cd so that in a few years the tr to New York, will be made in It can readily be seen how ! rapidly increase the popula fresh life to every departmen the exception of occasional in the land can show a mon mortality. This is a very de country for several miles in f and at a distance of 7 mile shell road, a very pleasant numbers from the city resid mer. This place has always ed for its salubriousness, been considered safe from the

rage in the city. The religious character of I think, as elevated as that of equal size, in the South. Protestants, there are three gations, three Presbyterian, one Baptist Church in suce and preliminary arrangemen formation of another. A written to for the new Churc ed in a few days, and a hour ready paid for-favorably if its occupancy. This will be with, and with the aid of, There are also two African one of them very large, encl place of worship. A meeting was recently he

Protestant congregations in purpose of urging on the men, the importance of form tion," somewhat similar to the ciations of Baltimore, New Yo &c. Most of the ministers made addresses suited to organization has since been "Mobile Young Mens' Uti and I think promises great Such "institutions" are

to the interests of communit managed. They form a proto a considerable extent, for er, who for the first time insi ternal roof and removed from kind and faithful parents, an temptations peculiar to city !

. We send a copy of this paper

asserted that the pasction or revival of the he martyrs, at the comemnum. This is disthe passage is not fig. ot repeat what we have a resurrection of protwho had been beheaded E, and who had nobly of the Beast to sub-Active, voluntary agents is to represent princi-It is contrary to the No exception to this

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e saints will take place d destruction of the her will, in some way ons. "The Lord my he saints with him." ng of our Lord Jesus 1 Thess. 3: 13. with ten thousand n execute judgment all that are nugocily

imgodly deeds which Jude 14, 15 verses. saints shall judge The resurrection transformation of the I probability, the first s comes in the clouds great glory. This Laovereignty will sigapp , period in which n every enemy, and in a over the regenter-

of St. Long have ves to the amount of of completing her

11

population. p Issiah

The Tennessee Baptist

NASHVILLE, TENN.

SATURDAY, JUNE 3, 1854. STATED CONTRIBCTORS. Elder J. M. Pendleton, Bowling Giren, Kr. Elder T. G. Keen. Mobile, Alabama. Marion," Marinn, Ala. Elder T. W. Tobey, Yanceyville, North Carolina Dr. J. S. Wheeler, Marfreesboro, North Carolina Elder R. Joses, Helena, Arkaneas. G. Beggerly, Tyler, Taxas. Ivey F. Thompson, Esq., Greensburg, La. James H. Turker, Los Cruses, New Mexico.

Letters on business, to receive prompt attention, should not saidressed to the Editor. Address Tennessee Baptist. of HAVES & MARKS, Publishers.

Elder D. King, Sacramento, California.

Historical Coursesponder.

Elder S. Adlam, Newport. Rhode Island.

Elder Obediah Dodson's Post Office address is, "Logansport, De Soto Parish, Lou-

The Louisiana State Convention will meet in Shreveport the third Sabbath in July next.

CHATANOOGA.—This place is growing rapidly we learn from Brother E. Strode, that his church is steadily increasing. He reports five additions on the - instant-an immense crowd to witness the baptism. He approves of the new dress, and moves that 20,000 new subscribers be added to the old list, and evidences his good wishes by a good deed. We like such demonstrated wishes.

Our weekly receipts of new subscribers are truly gratifying and encouraging. We don't expect many of those Mr. Campbell styles. "Tennessee Campbellite Baptists," are sending in their names. The iron is getting a little tee hot-their Janus faces are too nakedly exposed, and too or three of them have "stopped their papers" while hundreds are subscribing for the very reason they quit-our appcsition to Campbellism. The Baptists of Tennessee and the South West, aye and South too (for we have a goodly list in all the Southern States,) have not the least sympathy for Mr. C. or his improved water scheme for making christians without the agency of the Holy

Campbellites can be made by water without the Spirit, but Christians never. Mr. Campbell slanders them when he intimates that they endorse his new-fangled reformation.

Mabile Correspondence.

May 14th, 1854. MR. EDITOR:-Perhaps no city in the South has advanced more steadily within the last five years than this. The resident population already numbers about twenty-five thousand, and increasing. It was feared that the epidemic of last fall would give to its prosperity a temporary check; but such apprehension has been shown to be groundless. The business has in every department given its wonted signs of rigar and life. And had it not been for the unprecedented lowness of the river, which prevented shipments in the earlier part of the search, the prediction of the resolutions passed by the vented shipments in the earlier part of the search of the trade with the interior would have the trade with the properties of the search of the Romish intimacy with the great head of the Romish that does not have the doctrine of grace call on the trade with the great head of the Romish church, have done much to give him that extraordinary prominence he now holds. Those who falsely pretend to descovers and extraordinary prominence he now holds. Those traordinary prominence he now holds. Those who falsely pretend to descovers and look for "a good time; coming."

GEORGIA.

[GEORGIA: [In the trade with the great head of the Romish the unit time; but we are improving in these which two the the traordinary prominence he now holds. Those traordinary prominence he now holds. Those who falsely pretend to descovers and extraordinary prominence he now holds. Those traordinary prominence he now holds. Those who falsely predict descovers and extraordinary prominence he now holds. Those traordinary prominence he now holds. Those who falsely predict the substitute of the substitu the interior would have Romish clergy would accomplish but little.surpassed that of any previous year; as it is, The gorgeousness of their service, the grandeur I understand, the aggregate sales will be as of their church buildings, the glittering parade large as usual. This, as you are aware, is the of embroidered vestments, and the material third exporting city in the "Union"—sending splendors of their entire ritual—these give to from this port five hundred thousand bales of their performances all their attractiveness and cotton annually. The trade is essentially con- efficiency. Human nature in its blindness has fined to that of cotton, as this is almost the always been fond of anything suited to dazzle only produce sent by the river emptying into the eye and enthral the senses. And the wonthe Bay of Mobile. This state of things will der is not that so many throng the Romish be materially altered, by the construction of Temple, but that every man who is not a spirthe "Mobile and Ohio Railroad, which will be itual christian, does not embrace its faith. finished at an early day. By the 4th of July This is the wonder. And we may expect that next, cars will be running from this city to such a system of superstitious "Mummeries," Winchester, Mississippi—a distance of 77 miles; will have a deep hold on the hearts of unconand by the summer of 1856, the entire road verted men, and that nothing but God's truth will be completed. In two years, unless some wielded by God's spirit will ever so enlighten unforeseen cause should prevent, the banks of and spiritualize the heart as to keep it free the Ohio will be within 20 hours of this city. from such corrupting influences. This road of course will give a new phase to Many of our citizens are making arrangetrade here-buying produce of all kinds, from ments to leave shortly for the summer. There countries, which hitherto have had no facilities is no apprehension of unusual sickness, espefor transportation to Mobile. This road will cially among those who passed the last fall connect with the "Illinois Central Railroad;" here, but there seems to be a strong desire with so that in a few years the travel from Mobile many to spend the summer elsewhere. I think to New York, will be made in about 72 hours. we shall escape the fever this year, if, for no It can readily be seen how such facilities will other reason, than for the want of material.rapidly increase the population, and impart Few will remain who did not pass through the fresh life to every department of trade. With last epidemic and were acclimated. It is a the exception of occasional epidemics no city in the land can show a more favorable bill of few other diseases, there is no second attack. mortality. This is a very delightful section of

rage in the city. The religious character of the community is, I think, as elevated as that of any other city of equal size, in the South. At present among riviesiants, there are three Episcopal congregations, three Presbyterian, three Methodistone Baptist Church in successful operation, and preliminary arrangements made for the formation of another. A minister has been watten to for the new Church, who is expected in a few days, and a house of worship already paid for-favorably situated, ready for its occupancy. This will be done in harmony with, and with the aid of, the present Church. There are also two African Baptist Churches, one of them very large, each having its own place of worship.

country for several miles in the rear of the city;

and at a distance of 7 miles connected by a

shell road, a very pleasant village, in which

aumbers from the city reside during the sum-

mer. This place has always been distinguish-

ed for its salubriousness, and until last fall,

been considered safe from the epidemics which

cious Sovereign who will do all things well.

may be taken as a fair specimen of the liber-

A meeting was recently held, of the various rutestant congregations in the city, for the Pupose of urging on the attention of young men, the importance of forming an "Associaion," somewhat similar to the Christian Assotations of Baltimore, New York, New Orleans, Most of the mmisters were present, and hade addresses suited to the occasion. An organisation has since been formed, called the "Yobile Young Mens' Union Association,"

and I think promises great good.\* Such "institutions" are of vast importance the interests of community, if judiciously nanged. They form a proper social circle, to a considerable extent, for the young stranger, who for the first time may have left the paternal mof and removed from the restraints of kind and faithful parents, and exposed to the Georgia Correspondence.

men form a most important and interesting

class of society. Their strength is immense,

either for good or evil. When Cataline at. That old man resting with both hands on manly in his manners, and the longer you are tempted to overthrow the liberties of Rome, he commenced by corrupting the minds of the the top of a rough hickory stick is father Per associated with him, the higher estimate you young men of the city. In this he showed a ryman- He is verging upon ninety years of form of his capacity. If he were not so dekeen discernment, for if he could secure their age, and is the oldest preacher in the State.— cidedly conservative, so much afraid of stepping aid, he was at once in possession of a power He has performed an immense amount of mis- out in front and taking the lead, instead of in his family, competent to teach all the English branches, nor in his family all the english all the English branches, nor in his family all the english that could not be easily resisted. Here then sionary labor, has traveled more miles and is a powerful element which should always preached more sermons than any man in the file, he might become a great man, and a very the state of the stat ministry; even now though his "natural force useful one. movement in our municipal or national affairs. without witnessing the immense power, and still. He had when in his prime, an active, with fair complexion, and light hair, but dark generally for good, of this class of our citizens. When our nation is engaged in war, who is it that does the executive part—the hard fighting? Our young men. When our dwellings are wrapped in flames, who is it that man's the hose carriage and the engine—scales the tot- square-built man sitting on the left of the devoted to his work. If intense application ermg walls, and daringly grapples with the devouring element? The young men. When a raging and deadly epidemic sweeps through our cities, carrying hundreds of our population to the grave, who are seen going from house to house, waiting around the couch of the sick and dying, and exposing themselves to danger for the relief of the common suffering? The young men. There is an eminent fitness then, men as the Elder Brantly, Mercer, Sherwood, ly be stimulated to cultivate his powers to the in the formation of such voluntary associations Posey and Jack Sumphin. He has also pub- utmost. But his slender chest and nervous as may give a greater mutual protection, and lished a history of the sainted Posey and a constitution expose him to danger from too create a stronger mutual sympathy, and throw work on the baptism of John, containing not a close study or too intense excitement. His around each other a broader shield of moral particle of Von Rohdenism, moreover, he is amiable and devoted wife is the daughter of support. It is not claimed for this society that well known in certain circles as the author of the late Hon. Kerr Boyce, the milionaire of it has power to make a religious out of an irresome excellent fugative pieces, over the signa. Charleston. ligious man-or a christian out of an infidel; but that there are many temporal and moral ends which it is adapted to secure. The fact is, all the "societies" on earth, formed by human might, and all the expedients devised by human genius, cannot radically reform the character and make it pure. They may change a man from one degree of external morality to Mallery has written a number of original and Bio. J. Harris, that venerable looking man. another, but the direction is wholly horizontal. It is not till God, the great Messiah of the universe, passes over a man that he is raised from earth and drawn towards beaven. But if we can throw restraints around the young man, and introduce him on his arrival in the city to a circle of friends, where the social elements of his nature may be properly developed and cultivated, there is certainly a vast amount of good effected. I sincerely wish that kindred thought and deep soul-stirring emotion, yet so ing. if they do no more. associations may be formed in every large community, and every facility afforded for the social and moral improvement of the young Archbishop Hughes has lately visited our

city, and preached in the Cathedral to an immense congregation. There was great curiosity to see and hear a man whose name has That brother sitting near to him dressed in stood so conspicuous before the public for several years past. Perhaps no man in the nation wields a greater power than he. For this no doubt he is partly indebted to his mental force, and partly to accident. His position in the great metropolis of the country, and his intimacy with the great head of the Romish conviction that he is both a great man and a not the case-all his labor is voluntary. great preacher, you will differ widely from those who have heard him often. It has sometimes been said of him that when we see him willed. That he has a will of his own and would be restive under any sort of restraint. may easily be believed by any student of phis-

liant jet black eye. That young man with a memorandum book and pencil in his hand, is Brother Dagg, the Editor of the Christian Index. He is the son Baptist Memorial .- The February and of the President of Mercer University, and March numbers of this excellent dollar monthhas enjoyed all the educational advantages by has reached us. Thanks to Bro. Burrows. which Georgia could afford. From his early From its monthly records we compile the fol childhood he has been associated with men of lowing items, to show our denomination ina high order of intellect, and has grown up in crease during the first quarter of this year: the very nursery of Baptist sentiments. This, Received by baptism 11,869; new churches while it has made him a strong believer in the constituted 50; ministers ordained 49; minispeculiarity of the Yellow Fever that as in a peculiar doctrines of our church, has not made ters received from other denominations 9 .him a better defender of those doctrines, since These are only those reported through our never having wandered himself through the religious papers, not more than one half the There can be found as few cases of re-currence crooked and indirect bye-ways of unbelief he actual increase. What reason for encourageof yellow fever as of small pox. There is a does not know so well how to follow up the ment! possibility of mistake in determining a fever wanderings of others. The Index is Edited yellow fever, when the attack has been slight; with excellent taste, so far as its selections are i but this certain, and a person is generally reconcerned, and its editorials are characterized garded secure. But whether our city shall be sickly or healthy, it is under the care of a pre- as a general thing, with mildness and christian courtesy. Brother Dagg inherits from his father one of the kindest hearts that ever beat Our congregations are beginning to thin .-Our congregations are beginning to thin.—
In a few weeks we shall have our houses of in any breast, and happy would he be if there. Eider W. C. Buck is expected to deliver the were never an occasion for any stern rebuke, annual address, and Elder C. L. McCloud, than one fourth of the usual congregation in seems always to avoid it when duty will at all Elder D. E. Burns and Brethren J. N. Urner or bitter controversy. He loves it not-and the winter. This is one of the most serious permit. He is a man of peace, yet when hard obstructions in the way of successful preachobstructions in the way of successful preaching. When our houses are filled, there is the a heavy blow. The paper has been more pros- will be made for all who do attend. extraordinary press of business in the way perous under his management than it was for men are thinking of little else but the price of some time before he took control of it; but there cotton. When the business season is over, are many of the best and most earnest Baptists they mostly leave. And then many who are in our State who have grown weary of its tame-

short of fifteen hundred dollars. And this they prefer too much spirit to none at all. The Index is improving. Its issues for some objects deemed worthy. And yet we are la- hearty espousal and defence of some Baptist of souls which such a liberality would seem to for the day when we shall not have to depend indicate. May God arouse us from our apa- on a sister State for a weekly exponent of our thy and inspire us with an irrepressible anxie- views and defence of our practices. As for

the good, for we know your heartheright and SPECIAL NOTICES. THE GEORGIA BAPTIST CONVENTION-CONTINUED. You freah well. Bro. Dagg is eminently social and gentle-

is abated," he has considerable work in him That slender, deficately formed young man, vigorous mind, and an iron body capable of hazel eyes, who just now interrupted the order

\*\*Elementary Branches and Algebra. Address Elder L. M. Steed, enduring almost incredible exposure and fa- of business for a moment, to announce the artigue. The denomination expect soon to be rangements for preaching, is Bro. Tupper, the favored with his life and labors from the pen of paster of the Church in this place, (Washing-Brother Fleming of Newnan-that strong, ton.) He is a thoroughly educated man, and pulpit, with quite a clerical looking "white cra- does not ruin his health, he has the prospect vat." He is well known in our State as the of attaining to a position of great influence and Editor of that excellent collection of sermons, usefulness. Blessed with abundant wealth, the "Georgia Pulpit," a work which deserves with access to whatever sources of information a much wider circulation than it has yet at he may desire, with a small but educated and tained. It contains some perfect gems of ser- polished congregation, embracing perhaps as mons, by some of the best and greatest of the much wealth and intelligence as any congrepast generation of Georgia preachers. Such gation of its size in the State, he will natural-

ture of "Bar Samuel." Speaking of authors, Speaking of rich men, there are quite a numif you were present on Sunday evening you ber of these preachers who are most abundantmight have heard Brother Charles Mallery by supplied with the good things of this life. deliver the funeral discourse upon the life and Indeed, the majority of them are not dependcharacter of the late Billington M. Sanders, ent at all upon their salaries for a support. who was one of the best and most useful men Many of them live in splendid mansions, and which our state has ever produced. Brother have control of large plantations. There is See descriptive pumphlets, to be had gratis of the agents. very valuable works. That is he sitting on the with the snow-white head, who sits on the left right of the pulpit, with a thick shock of hair hand end of the front seat, is very wealthy, in which the dark shades of youth mingles and is said to be quite liberal. There is anabout equally with the white locks of age .- other brother sitting on the left of the pulpit He is very thin and looks very feeble, yet he who is rich, but is not liberal; and there is andid not seem much exhausted by his too hours other not far to his right, who, if he gives at sermon on the Sabbath. It is a pleasure to all, gives so privately that no one never knows gaze upon his meek and thoughtful face, so it. Most of them, however, are considered Miss A A Gillester, of Benton county, Tenn. earnest yet so mild, so indicative of intense liberal men, and many preach almost for noth-

calm so placid-so evidently, though in the The few who are entirely dependent on their world yet not of it. Ill health has obliged salaries for support, fare badly indeed. Ours him to retire, in a great degree, from the ac- is an expensive country to live in, in comparitive duties of the pulpit, but it is to be hoped son with yours; and the churches seem vet but he may long be spared to bless the world by half redeemed from anti-ism. Most of them humanity there were more of them like his Cherry Pectora his pious example and the products of his are content to have preaching once a month. and for this they are willing to pay from fifty to one hundred and fifty dollars a year. To an unclerical suit of plain blue cloth, is Vincent

Therefore Observe him all Hard and the continue of the con Thornton. Observe him well. He is one of the remarkable men of the convention. True he Batte that pay a pastor enough to sustain a

"What shall seperate us from the love of and published in this paper is worded so God?" or "Is salvation then of grace or of make the impression that Elder Chastain is works?" and if you don't go home with the supported by the Liberty Association which is

cer, of the death of Elder James M. WEBB, the out of the pulpit we are apt to think he never Baptist Church at Rutherfordton, North Carohighly esteemed pastor of the Mount Vernon that he should never come out. In the Conlina, on the 24th ult. His name is identified vention he is usually quite active, and some in that State. Elder B. E. Rollins succeeds him in the pastoral charge.

For the Tenuesere Baptist There will be a protracted meeting at Poplar iognomy who will observe the strong outlines Grove church, Gibson county, Tennessee, comof the lower part of the face, and the quick, mencing on Friday before the fifth Sabbath in restless sparkle of his very small and very bril. July. Brethren in the ministry are earnestly solicited to be with us on that occasion.

G. WRIGHT, Pastor. Ministers Retreat. May 20. '54.

CLINTON, MISS., May 17, 1854. BROTHER GRAVES:-You will please give notice that the annual meeting of the Ministerial Educational Society, will commence in this place on Thursday before the fourth Sabbath in June next, the 24d day of the month. The meeting on subjects appropriate to the occasion.

M. GRANDERRY, Rec. Sec.

For the Tennessee Baptist. BROTHER GRAVES:-It appears from the doing business here, and connected with our ness, and what they call weakness. They say minutes of the Bethel Association, which met congregations, do not really consider this as that in a Baptist paper they love to see Baptist, in Clarksville, Tennessee, in September last, their home; and this prevents that social in- matter. The editor is set for the defence of that Pedo-baptist ministers were invited to tercourse in our christian churches which might | the faith, and they want to see him not merely seats in that body. I would like to know exist, if all felt themselves permanently resid- making a pass now and then, in self-defence, whether the invitation recognized them as ing here. They have come to live here a few but giving earnest and hearty cuts and thrusts ministers of the church of Christ. If the months in the year, and after securing a com- at the very heart of the adversary. They want brethren of Bethel Association consider Pedopetency to retire altogether. And yet with him to carry the war into Africa: and as he baptist societies christian churches—that is, all these drawbacks, Mobile is a delightful will not do this, they have subscribed for the organized according to the gospel—they cerplace in which to live and labor. No city of Tennessee Baptist. Not that they approve al- tainly need to be instructed by some "Aquila equal size in the South is more ready to respond together of your course either; for they say and Priscilla" I have heard it suggested that to calls of benevolence, and gives more freely you are too quarrelsome, too watchful for op- the mover of the invitation wished to be popto objects worthy of support. The Baptist portunities to find fault and condemn. Not ular with Pedo-baptists, and that the messenchurch from the 1st of November until June bigoted, perhaps, but ultra sectarian. They gers, taken by surprise, did not oppose the next, will have given to Missions alone little had rather you were less pugnacious, but still motion, though now, when the matter is named to them, they at once see the impropriety of the whole thing. The beauty of the affair ality of the community generally in support of months past have exhibited more life, and more was, that a Pedo-baptist preacher accepted the invitation whom a Baptist minister present had mentably deficient in that zeal for the salvation doctrines. We hope it will go on, and we look charged with falsehood in quoting from "Calvin on baptism," aye, and had proved it too. Please, Brother Graves, give us your views of

thy and inspire us with an irrepressible anxiety in the conversion of the impenitent.

The send a copy of this paper to their table.—En.

Affectionately yours,

Kappa.

We send a copy of this paper to their table.—En.

Kappa.

The conversion of the impenitent.

Affectionately yours,

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115 The following letter from the celebrated Dr. JAMES C AYER, gives the honest side of the Nontrum question. Since the public will use these remedies we wish for the sake of suffering

ons:
The law requiring that the composition shall be published,
every medicine sold in the State, cannot work to the injury remarkable men of the convention. True he dont look much like a preacher, or a very great man, yet if you want to hear one of the greatest sermons on the doctrine of grace call on the doctrine so the time base cannot work to be enoughted and the grace provers and the

M P Smith, paid to 6th May, 1855

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P Finney,

Peter Ainslee, Mrs M D Flowe Z Smith,

B Collins, Wm Mc Allister,

T Lockhart

Thos H Smith

E G Tullos, Jos A Young

las P Rogers, S H Wood,

Herod Fondren, Biram Fondren, J P Hampton, W W McCorry,

B J Ethridge

Hen O Dickson,

Noel Johnson,

Richard Curd

saac Wharton,

J L Eberhart, C W Moore, T S Sherman,

Joel Matthew

esse Gauit

Thos Lowe, J W Martin, Jr.

John Smith, Stephen Ballard, Jas I Harris, A M Estes,

Wm Wrenn.

Jno W Barnett, W J Streety,

Josiah Harper,

Asa Cox, Levi Kills brew,

J O McKay, Nicholas Smith, John J Calicott,

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Jer Dailey. H Carmichael,

Chas Womble, J T Bledsoe,

A Cheney, H E T Nolen,

Mrs L Thompso Wm A Mobob,

C Shaub, David H Witt,

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W M Owen, J R Graham.

A G Prewett,

J P Bishop, E J Pardin,

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27th Sept , 1.54

14th May, ... 9th April, 1855.

25th May, 2 21st June, 1853 5th May, 1855

27th " " " 1fth Oct., 1854.

6th May, 1855.

1st " 1854. 26th Feb , 1855.

4th Sept., 1854. 27th May, 1855, 16th Aug., 1854 14th Jan., 1855.

Sib May,

22nd June,

27th May.

23rd April, 6th March, 23rd April,

27th

leth Sept .

23rd April,

29th " 1854 27th May, 1855

8th Nov. 1854. 14th June. 1855. 14th May. " 22nd Jan., " 6th May. " 23d April 1854.

19th Mar . 1855

97th . . . .

14th Feb.

bth May,

16th Aug., 1854.

23d Oct. 7 20di ' 1854.

4th Sept., 1854.

18th 3rd Jane, 1855. 8th Jan., "

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May 6

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COLD WATER BAPTIST FEMALE SEMINARY. Chalahoma, Marshall County, Miss.

THE Annual Examination on the Coll Viet r Baptar Female I S mosary will commence on Tues art. the 20th of June and continue to far age The patrons and friends of cumanator generally are mostled to att to I Concert by the course father on Friday on the Adams to like C R. Hendrickson, of Mempins A Fit so to the Graduating Chas by the Pression of JUST PUBLISHED.

C. R. Hendrickson, of Mempins A. F., S. Liffe IN JUDEA; or, Gilmpses of the First Chris. The next Session will commence on Monday, the 4th September of The next Session will commence on Monday, the 4th September of Manager, Br Maria F Richards.

NEW WORK of transcendent centure—the fit counterpart of will assign a supervision of our present Francisca, the Tennessa in our official encacity, feet warming the Tennessa in our official encacity, feet warming the Tennessa in our official encacity.

Hamilton

NWe, the Trustees, in our official exactly, feel warranted to yeak in the most hatternee trains of the facilital excharge of the responsible data so the Principalsin. We are fortunate in 2 sessing a Principal to guite the affairs of the Instructure, in 2 sessing a Principal to guite the affairs of the Instructure, and a restantly or support mathematical, incommend to Associated of the analysis of support mathematical products of the support of the policy of the product of the support of And there is no kind of beauty which is not united at this pure and lasemating volume which developes with a perfection inther to unapprophed, the spirit of Christiantis in the practical world, and broke down the notification between the processing a Principal, on the Principality. We are tarminate in Consecuted imagination here that the practical world, and broke down the notified well of partition between the consecuted imagination here finds its legitimate sphere, and plying just enough mochinery to dip the bucket in the pure frequency of authentic history and inspired truth. Just issued by the American Bajtist Puolication Society, and May 20, 1854-11.

May 20, 1854-11 Si kness is here alm at miknown. During the three years of its progressive advantement almost ministerious, leadth has been empired to its immates. All who wish to place their camebo-ters and wards here next season, are requised to attend the co-amination, and witness for themselves the realisations of since we now affirm, so as to make arranging size, as the property distincts the conclusion that for home will be follow. As B.—The Board of Visitors appointed by La. Assemblies, are earnestly requisited to attend we should be plusted to see these members of the Joseff of Trustmade the attention, as the size of the see these members of the Joseff of Trustmade the size of the see being described in a time of will have a sould have W. WOOTEN, Prost of Beart It It SANDER . Sec . STLWART & ON EV.

that Street, a few doors below Church since, went under mentally opposite Lanier & Bro . Manufacturers of Copper, T.n and Sheet from Wires. KEEP containtly on hand all kinds of Improved COOKING STONES, also, Stoves or various kinds, surface Parint, Hall, Fluted, Box, seven and ten plate Since. Also, improved exchange for Wares, &c.
P. S. -We hope our old customers will remember us in their

(ANCERS CAN BE CURED. F KNOW this is demonstor payarchus generally. They have

CHALLENGE TO ANY MEDICAL SCHOOL Let are Modical school in the United States sense me a patient afflicted wine what the saction of said School shall pronounce in he a genture Camer, and I will promise to cure that very Camer, provided the Family of said school will agree to give he a certificate affiniting the cure, if cured did signed by them, and saided with the creat seas of their context, and they said not be to give the certificate for twelve are justeen months at the third case has been becaused or.

The Faculty of any Medical College, or any responsible Purveigner, the context of There are cases which I except in the above Challenge 1. Cancer in the worth or threat.

1 Cancer in the worth or threat.
2 Where located where it cannot be reached by two permeters
3 Where the patient is affirted with another decree of a complectation of discusse. I have had patients sent me in the lest slarges of consumption. The Cancer was circle but the true constitute below. simplion killed.

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

5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases brought here. I do not process to rejuvenate old age, or to raise the deal, but to ture (cancers under ordinary granulations).

Yet I have someword by treated partners to the some second of the some second o Yet I have ancessfully treated parties than 10 to 80 years on Ho I send no medicines out of my office, not shall I treat my cases in future except those who put themselves under my personal treatment, and consent to remain with my until pronounced curve or discharged by me.

ounced circle or discharged by no.

EFFERNCLS.

Dr. Bevel, M. D. McLoumersville, T. a.n.

Dr. J. M. Fort, M. D. Malsouri, Curred

Dr. Du ther, M. D. Leadington, Kr.

Dr. Dillard, M. D. Leadington, Kr.

Warner Spinole, Freedrick Dr. P.

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Dr. Sael S. M. D. Leadington, Mississippi,

Dr. Dillard, M. D., Chinago, Hilmin,

Pr. terson Tanner, Athens, Ala

J. H. Eaton, L. L. D., Martreschoro, Tenn.

J. H. Graves, Nash tile, Tenn.

Col. John McGree, Ballon, Courrin.

R. W. Murfreesbore, Tenn., May 13, 1854 - H. W. JANUARY

No. 45

This is to certify that I have been amounted with a Camer for the Lot fifteen years on my comes and under lip. Attendate these made to remove the date of the to remove the chance, but indict to a first a sure. I was induced by my friends to make most be under the realment of Dr. B. W January, or Mutriceleuro, Neum. Dr. J. her was considered the disease, and the cavity out of which the cancer can know, it may be made up. I would enter for the benefit of Eroman who are afflicted with cancer, that Dr. January is not decine is officered trum all other modelines that J have us described any pain whom applied to the cancered Loria. I lear for my mode to morrow in Lincoln county. Tenn.

ELIZABETH ROLEMAN Witness: ELIZABETH HOLEMAN Murfreesbore, Tenn., March 18th. 1854. No 46
This is to certify that I have been affected with a cancer on my now for the last four years. Hearing of the successful Dr. R.

ny none for the last four years. Hearing of the sures as of Dr. R. V. January, in the treatment of that this san, I went to Munrowship, Tenn., and thated none-H under the treatment of Dr. Janes, T. He has removed the unexact and I hope a curs is effected in menicunes does not rive any pain, when applied to the cantred feath. During my stay in Murire searc, I had no oppositive of witnessing a great many rowarkank curse performed pr. J.—some of the cases were extreely hopeless once. I do july to Dr. January, and they may arpect a meetly curs. In p. J. the poor will find a friend.

Tullahoma, Tenn., April 6th, 1854. No. 47.

This is to cardiar that a Cancer made its appearance on the much membrane of my upper lip, which grew out in a condeal form. I came to Murire-entro, Tenn. and places moself under the treatment of Dr. R. W January. In ten daya Dr. J. removed the tumor with his meditimes without the least pain. With a grateful heart to God, I feel that I am cured of that most feurial disease called cancer. I leave for my home in Clarkswide, Tenn., on the evening train.

ALFRED SIMPSON Murfreesoero, Tenn., April 8th, 1854. No 48.

This is to certify that Dr. January removed from the inside of my some, heated for up the mostril, a hard, concerous tamen, without the slightest pain. The application of his medicine we shoulding and agreeable. The place is now healed in and perfectly will.

MES. E. J. COLLINE March 27, 1854.

No. 49.

Thus is to ormly that 8 years ago, there sypeared a cancer on my right circk near the nose. Several efforts have been made to remove the disease, but without effect. Eavan weeks aso. I placed investig onder the treatment of Dr. R. W. January, of all pripasahoro, Tenn. Dr. J. has removed the disease, aso a care is effected. The medicine did not give me any usin, when spirited in the camered field. Parties my dry in Murireseduro. I had an opportunity of without my did not give my first to Tenuesses. I feel it my duty to say to all who are shinted with causer, to a wall themselves as soon as possible of Dr. J. services, if they wish a speedy cure. I leave to-morrow morning for my home in North Carolina, Murphy, Chorokes custy. Murfreesboro, March 27th, 1854.

For the bounds of those with inch delicited with Cascer, T can with great safety recommendations to call and see Dr. January, which tracks the Dr. is treatment, to these have been sured-some hop-less cases, A great-stanty others, who came desponding are recovering every fast, and to his appearance will soon be well. I would further state, for the branch of those who lasts home to be plr. I, should be an thirty game, in affirm will be made to be plr. I, should be an thirty game, in affirm will be made to be plr. I, should be an integrant was played as me present times.

James 19 — Inc.

Temperance.

## Aew Issues.

A Common Sophistry Exposed. BY DAVID BRIDESTHRALL.

"IT MASES SO DIFFERENCE WHAT WE BE-

LIEVE, IF WE ARE ONLY SINCERE. " Is it not highly probable, that he who endorses this common saying, has subscribed and incontestible proofs that rational action is said:to a religious belief defective in truth? The founded upon belief. Belief is the spring of dectrines of the Gospel constitute a perfect system; it is complete; nothing may be added to it or taken from it. Between these error with regard to the true character of Christ, he will be led at once and naturally Divinity of Christ, he cannot perceive how a satisfaction has been made adequate to the demands of a divine law; he rejects, therefore, the Atonement. Having rejected the Atone- lieves his idolatry is right. To this truth he bethought himself, laid the bread aside, mont, he cannot perceive how men guilty and depravel can be saved, he hence repudiates the doctrine of human guilt and depravity. Having done this, he cannot understand why man, in the possession of an unbeclouded intellect and pure moral feelings, cannot direct at all. given us a Revelation. Thus surely another—thus does one misconception imply

But is it not also probable, that he who endorses this common saying, is conscious that fections. The affections are awakened to that a rich neighbor; but before three weeks were Maine law enacted and executed in this counhis religious belief is defective? What else is in which it is believed excellence exists. It is at an end, he died broken down by grief and implied by the circumstances under which this not necessary that it be really known that excessive toil. And now his saying is most frequently uttered? You ap- superior amiableness, wisdom and goodness sorrow had thrown upon a bed of sickness proach your christiau friend, a good man but exist, it is necessary only that that be believ- was with her four children suffering the bit evilently in error, and insist upon the aban- ed. For if he believed that pre-eminent truth terest poverty. He, the eldest, had resolved donment of his error and the reception of exists in an object, the affections will be as to seek for assistance, and had gone from the tru h which you proffer to him. You truly and effectually quickened and fastened village to village, then had struck into the expose and refule his error, show the fallacy upon that object as if it were really known, highway, and at last, having begged everyof every plea which he makesfor it, the insuf- The occasional unhappy affiances which occur where in vain, had come to Dantzic. ciency of every consideration offered to sustain in society, where the affections have been it, and prove to him that his position is utterly excited by an erroneous belief, which the delenceless, his ground wholly untenable, and sternness of subsequent knowledge and exthen kindly and in the spirit of the Gospel you perience has sadly corrected, furnish painful ur re upon him the reception of the truth. He demonstration that belief, without knowledge, oters his objection and you meet it; he makes has power to reach and affect the inmost his argument and you answer it; he summonses | chambers of the heart. If, therefore, belief before you his strong reasons and you refute occupies such pre-eminence, holds such sway, than. And when he has left no plea which that it directs rational action, determines moral has not already been proved futile, when at decisions, and controls the affections; if belief length he has distinctly no pretext for not re- has power to affect the intellect, the conscience ceiving and acknowledging the truth, to what and the heart; if belief is a principle so predoes he ultimately appeal, what is his last dominant and all-ruling, that all external acrefuge, his dernier resort? "It makes no tion, internal emotion, and moral convictions difference what we believe, if we are only are subservient to it, and receive their character ancere." And what to him is this common from it,—what an insult it is to reason, common to an erroneous tenei? And what is an apology no difference what we believe?" tions offered by him, if it be not an acknowledge ment that he is conscious of defect in his re-

ligious belief? . This saying, though generally applied to a single doctrine, whatever one may be the subject of consideration for the moment, admate not, however, of such limitation. If it be true of one doctrine, it is true of all. If we may believe as we please on one subject, we may believe as we please on all. And if I may believe as I please with respect to the tischings of the Gospel, since I cannot claim superior prerogatives to my brethren, all have the same privilege. Then all may believe, if the saying be true, as they please on all religinus subjects, and "it makes no difference. May I believe as I please, and does it make no diffarence? I will believe there is no God, and rob the world of a Maker; that there is no Holy Spirit, and rob the world of a Reprover; that there is no Christ, and rob the world of a Redeemer; "and it makes no difference!" I will believe that the doctrine of a Providence in human events is a fancy, and leave the world and all its affairs to the shifting and blindness of chance; that the doctrine of the soul's immortality is a whim, and make the future world an empty dreamless nothing; that there will be no resurrection, and write upon the grave stones of your departed kindred that "death is an eternal sleep;" "and it makes no difference !" Whence it would follow, that we might as well be 'Atheists as Christians; and "it makes no difference." It is not asserted that those who adopt this saying are skeptics or skeptically inclined; but if their saying be true, then undeniably they may as well be ; for "it makes no difference." This erroneous sensiment, therefore, received by many who are believers, and proclaimed by many who are Christian ministers, is directly at war with funndation of all piety. For what we ask, alms. is religion without truth as its basis? That principles, may be enthusiam, blind devotion, the glow of natural feeling, as any thing else not spring from a correct view of some aspect entered. of Gospel truth, is not piety; it is fancy. To treat truth then with indifference, as a thing of no importance, is to make light of the very , foundation of piety, and in solemn mockery to answer, and he scarcely looked up from his trifle wuh all true religion; and he who essays work. to do it, assumes a fearful responsibility.

All rational action is founded upon belief. In all the transactions and pursuits of men, the engagements and enterprizes of life, belief is the foundation of every act. If a purpose is prosecuted, a work undertaken, or an object accomplished, it is because something is believed; and that which is believed, let it be what it may is the motive from which the effort proceeds. With idiots and maniacs it may be otherwise; but to a rational mind belief is motive; and it is not in man to act without motive. What prompts the lawyer, the merthe chant and the physician to the strifes, and still more with the boy's innocent, handsome toils, and shocks of manly pursuit in their respective professions, if it be not the belief that, m either the good which they will accomplish for society, or the reputation and pecuntary profit which they will secure to themselves,

with the multitude busy in the din and hurry morsel of any kind of food. of varied pursuit, if it be not the belief that

every voluntary act. Belief also controls the decisions of conscience. A man's conscience always and in- back the other half to me.' doctrines, there is the most intimate relation; variably speaks the language of his faith; the they exist in harmony and are illustrative of one is a transcript of the other. They exist in away. each other. So that correct views of one harmony, and are never found in opposition. prominent doctrine, facilitate the acquisition of What faith pronounces right conscience apcorrect views of others; while error upon one proves, and, on the other hand, what faith nrominent doctrine opens the way for error declares wrong conscience condemns. The upon others. If one have correct conceptions true Catholic believes it right to worship the

of the Atonement, it is not I robable that he Virgin; and in doing so his conscience apwill be in error with regard to the Depravity of proves, while his conscience would condemn the heart, the influence of the Spirit, or the him, if he should do otherwise. The Maperseverance of believers; and if one fall into hommedan believes it right to practice the precepts of the Koran; in thus doing his conscience pronounces the sentence of approval, into numerous other errors. If one deny the and if be did otherwise, he would feel condemned. And the Pagan, while bowed before his idol, feels, no doubt, as much complacency as the truest worshipper of God; for he bethere is not in our race a solitary exception.

stages of human progress, and all gradations of social organization, wherever religious sentiments, conceptions of right and wrong, pre- affected piety. He inquired after his family vail, there will it be found, that the language and home, and learned from his simple narahimself; he, therefore, denies that God has, of conscience strictly accords with the sentiments of belief. As various and conflicting four miles distant from Dantzic, where he does error on one doctrine lead to error on and defective as are the religious opinions of owned a small house and farm; but his house mankind, the decisions of conscience are ex- had been burnt to the ground, and much sickactly as various and conflicting and defective.

Belief, we further remark, controls the af-

## The Hamily.

The Blest Ones at Home.

The melody of "Old Folks at Home," has become very popular, but the words are not so meritorious A late number of Zion's Herald contains the follow ing new version:

Away on the banks of life a bright river, Far, far away—
There will my heart be turning ever.
There's where the mest ones stay: All through this vals of aln and sorrow, Saily I roam. Still longing for the dawn of the morrow. And for the blest once at home

Everywhere I roum, O brothers, how the heart grows weary, Highing for the blest ones at home Through all earth's sunny scenes I wandered

In youth's gay morn; How many precious hours I've squandered. How many mercies scornet; When areking sin's delusive pleasure, Wretched was I: But now my heart has found a treasure There with the blest ones on high. All without is dark, &c.

One hour there is forever bringing Memories of love;
'Twaswiten my sighs were changed to singing, Of the blest ones above, When shall I see my Saviour reigning When will be hushed my heart's complaining There with the blest ones at home All till then is dark and dreary.

> Longing for the blest ones at home The Honest Beggar Boy.

O brothers, how my heart grows weary,

FROM THE GERMAN.

A poor boy about ten years ago, entered the ware-hose ef a rich merchant, Samuel Richter,

'You will get nothing here,' grumbled the which is not faineded upon correct religious man, without raising his head from his book -be off." Weeping bitterly, the boy glided towards

but true religion. That emotion which does the door, at the moment that Herr Richter he found in his native village a considerable 'What is the matter here?' he asked, turning to the book-keeper.

> In the meanwhile, Harr Richter glanced to: ward the boy, and remarked that, when close to the door, he picked up something from the

'A worthless beggar boy,' was the man's

ground.
'Ha, my little lad, what is that you picked up?' he cried.

The weeping boy turned and showed him eedle. And what will you do with it? asked the he was taken as a partner by his benefactor.

'My jacket has holes in it,' was the answer I will sew up the big ones." Herr Richter was pleased with the reply and

face. .... But are you not ashamed,' he said in a kind though serious tone, 'you are so young and the care of Providence seemed especially to

hearty—to beg? Can you not work? 'Ah, my dear sir,' replied the boy, 'I do not married the daughter of his benefactor. they will resp their reward? What impels know how; and I am too little yet to thresh or erty, of honest industry, and of misfortune. the husbandrian to the cultivation of his soil. fell wood. My father died three weeks ago, "Mark the perfect man, and behold the upand the sowing of his seed, if it he not the be limit my poor mother and little brothers have lief, that from the blessings of benificent Prop. eaten nothing these two (ays. Then I ran out right; for the end of that man is posse.")

idence in the sunshine and shower, his fields in anguish and begged for bread. But alas, will be crowned with the abundance of harvest? a single peasant will gave me yesterday a Why are the streets of your cities thronged piece of bread; since then I have not eaten a

It is quite customary for beggars by trade thus objects will be accomplished upon which to contrive tales like this; and this hardens their hearts are set? Wherever the foot-prints many a heart against the claims of genuine of man, the productions of hand-craft, or the want. But this time the merchant trusted the monuments of human ingenuity, are found boy's honest face. He thurst his hand into throughout the world, there may be ocular his pocket, drew forth a piece of money and

> 'There is a half a dollar; go to the baker's and with half the money buy bread for yourself, your mother, and your brothers; but bring

The boy took the money and ran joyfully

Well,' said the surly book-keeper, 'he will laugh in his sleeve and never come back

s he spoke he beheld the boy returning quickly, with a large loaf of black bread in one hand; and some money in the other. There, good sir, he cried, almost breath-

less; 'there is the rest of the money.' Then, being very hungry, he begged once for a knife to cut off a piece of the bread. The book-keeper reached him in silence his

pocket knife. The lad cut off a slice in great haste, and was about to take a bite of it. But suddenly and folded his arms, rehearsed a silent prayer; Through all nations and all countries, in all then he fell to his meal with a hearty appe

> The merchant was moved by the boy's unness in his family had compelled him to sell his farm. He had then hired himself out to

The merchant's heart was touched. He had but one child, and the boy appeared to him as a draft at sight, which Providence had drawn upon him as a test of his gratitude. Listen, my son, he began; 'have you really

wish to learn?' Ob, yes; I have indeed,' cried the bov: have read the catechism already, and I should know a good deal more, but at home I had always my little brothers to carry, for my moth-

er was sick in bed." Her Richter immediately formed his resolu-'Well, then,' he said, 'if you are good and

honest and industrious, I will take care of you. You shall learn, have meat, and drink, saying thus uttered, but an excuse for adhering sense and philosophy, to say that "it makes and clothing, and in time earn something besides. Then you can support your mother

The boy's eyes flashed with joy. But in a moment he cast them to the ground again, and sadly said, 'My mother all the while has nothing to eat.'

At this instant, as if sent by Providence. an inhabitant of the boy's native village entered Herr Richter's house. This man confirmed the lad's story, and willingly consented to carry the mother tidings of her son Gottleib, and food, and a small sum of money from the merchant. At the same time, Herr Richter directed his book-keeper to write a letter to the pas tor of the village, commending the widow to his care, with an additional sum enclosed to the poor family, and promising further assis-

tance. As soon as this was done, Herr Richter furnished the boy with decent clothes, and at noon led him to his wife, whom he accurately informed of little Gottleib's story, and of the plans which he had formed for him. The good woman readily promised her best assistance in the matter, and she faithfully kept her word. During the next four years Gottleib atiended the schools of the great commercial city; then

his faithful foster-father took him into his counting room to educate him for business. Here, as well as there, at the writing-desk retained its native innocence. Of his weekly at this undeniable fact: allowance, he sent the half regularly to his mother, until she died, after having survived two of his brothers. She had passed the last years of her life, not in wealth, it is true, but

by the aid of the noble Richter and of her faithful son, in a condition above want. After the death of his dearly beloved mother, there was no dear friend left to Gottleib in to him, he became an active, zealous merchant. He began by applying the superfluity of his allowance, which he could now dispose of at his pleasure, to a trade in Hamburgh quills .-When by care and prudence he had gained hundred and twenty dollars, it happened that quantity of hemp and flax which was verry good, and still to be had at a reasonable price e asked his foster father to advance him two hundred dollars; which he did with great readiness; and the business prospered so well that, in the third year of his clerkship, Gottleib had already acquired the sum of five hundred dolnow trafficked in linen goods; and the two com-

thousand dollars richer. This happened during the customary five years of clerkship, at the end of that period, years more, with industry; skill, and fidelity; then he took the place of the book-keeper, who died about this time. Three years after with a third part of the profits.

Soon an insiduous disease cast Herr Richter on a bed of sickness, and kept him for two years confined to his conch. Gottleib, redoubling his exertions, became the soul of the whole business. Herr Richter closed his eyes in death in the sixty-sixth year of his age. In the year 1828, ten years after, the house of Gottleib Bern owned three large ships, and watch over the interest of their owner.

It is but & few years since this child of poy-

d away in peace from this world. ast if if

"Intemperance consists in the inthing, or ANY USE of a had thing."

Origin of the "Maine Law."

The credit of originating the "Maine Law," if any credit attaches itself thereto, has been generally attributed to Neal Dow, while in reality, it was first suggested by General Jack-

In 1834, when General Jackson was President, it was found unprincipled, mercenary men, inflicted great injury upon the Indian tribes, by selling them ardent spirits. They were made drunk, and then cheated, mal-treated and wronged every way. The old General saw the game the rumsellers were playing upon his "red children," and his indignation was roused. In the year 1834, Congress passed a law "for the protection of the Indian tribes." This law had all the stringency of the most radical and prohibitory laws of the present time. The United States officers were directed to seize and destroy, without judge or jury, all intoxicating liquors introduced for sale into the Indian country. The officers discharged their duty fearfessly and faithfully. Those who suffered by the operation of the law were indignant, but they had no redress.

The constitutionality and justice of the lew class designated by the couplet-

"No man e'er felt the halter draw, With good opinion of the law."

The men did not demand remuneration for he liquor taken from them in the Indian territory. This law sanctioned by General Jackson, and executed under his orders, was an-

proved of by enlightened statesmen. Its eneficent influences were marked and acknowledged. So far as I know, this was the first try. The liquor intended for the Indians was eized and destroyed. Here is the principle of all prohibitory laws passed or in contemplation. General Jackson did not only approve, but rightly executed the law which so many rail at as onessive, unjust, and tyrannical. With as oppressive, unjust and tyrannical. With as oppressive, unjust and tyrannical. With him it was absolute prohibition; but temperance that fadeth not away. Well may the Apocal pite writer say

#### medicinal, mechanic and artistic purposes. Is the Maine Law Constitutional?

The reader will find the opinion of all the judges of the Supreme Court of the United She leaves behind a husband, one con, and six daught re-States on the several points of this law, in the fifth volume of Howard's Reports of the de isions in United States Courts, page 504. Chief Justice Taney said:

"If any State deems the retail and internal and calculated to produce idleness, vice and debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the trafic, or from prolibiting it altogether, if it thinks proper."

"Every State, therefore, may regulate its own internal traffic according to its own judyment, and upon its own views of the interest and well-being of its chizens." (5 Howard 573,)

Mr. Justice McLean said: health or morals of the community, a State may, in the exercise of that great and comprehensive police power which lies at the foundation of its prosperity, prohibit the sale of it." (5 Howard, 592.)

And in regard to the destruction of proper-

ty, he said: "The acknowledged police power of a State xtends often to the destruction of property. nuisance may be abated. Every thing prejudical to the health or morals of a city may be removed. Merchandise from a port where a contagious disease prevails, being liable to communicate disease, may be excluded; and in extreme cases it may be thrown into the

Mr. Justice Catron said: "I admit, as inevitable, that if the State has the power of restraint by licenses to any extent, it has the discretionary power to judge of its limit, and may go the length of prohibiting it altogether, if such be its policy."-Maine Liquor Law Advocate.

"No RIGHT TO INTERFERE."-So says the as well as on the school-bench, the ripening | liquor-seller when we demand protection from youth displayed himself, not only by his natu- the consequences of his poison traffic. He ral capacity, but by the faithful industry with assumes that we are impertinent intermedlers which he exercised it. With all this, his heart with what does not concern us. Is it so? Look

The liquor dealers, in addition to the pois onous qualities of pure intoxicating drinks, now universally add other poisons to the poison of alcohol, to increase their maddening qualities, at a less cost to themselves. Now is it right to allow men to continue a traffic so destructive? The drinkers, in a great majori-Christianity itself, and strikes at the very in Dantzic, and asked the book-keeper for the world except his benefactor. Out of love ty of cases, are not aware of the horrid char acter of the drinks sold to them. They are imposed upon. Should they not be protected? Suppose the bakers, should, to make money, add some deadly drug in making bred-would they, for a single hour, be upheld in their trade? Could they say, "what right have you to make a law to say what people shall seil or eat?" If they did, it would justly be regarded as an aggravation of their wickedness.

THE NAIL HIT ON THE HEAD,-Human law has no direct power to control a diseased ap-Without giving up his trade in flax, he petite. We may punish the retailer for selling and imprison the drunkard for getting drunk; but as soon as the victim is released from his confinement, the retailer kindles the appetite anew. We have tried this method of reform for more than two centuries, and yet we are not at all advanced beyond the starting place, probably are behind it. Now we have found, and imprison the drunkard for getting drunk; bined made him, in a couple of years, about a but as soon as the victim is released from his Gottleib continued to serve his benefactor five for more than two centuries, and yet we are probably are behind it. Now we have found. that though we cannot knock a human passion on the head, yet we can knock whisky barrels on the head, and thus balk the passion and save its victims

The friends of Temperance, then, I say, have achieved a position entirely new. The "Maine Law" is as great a discovery in morals as steam was in physics.—Horace Mann.

The Chinese insurgents show no more respect for the worship of images by Romanists than by Budhists. Statues of the Virgin and Saints share the same fate with all other objects of idolatry. This may bring then mto collision with France, should they succeed in lousting the Manchus.

## @bitnaries

1. Will it not be as well to leave out those things which are the same in all or nearly all cases?

2. Who is it that is Interested in these him, aside from the notice, than they can learn from it The only ones who read the accounts are those who do not need them

Died, in Sevier County, Tenn., November 6th, 1854, Ina Car Catlette, and was early the subject of converting grace. At a rotracted meeting held at Providence meeting-house, Jefferson ounty, Tenn., under the labors of J. H. Cowen, G. Whaleu, and J. Brooks, in connection with the pastor, J. Russell, he became powerfully awakened to a sense of his lost condition, and before the meeting closed made a profession of religion. The ensible, but all at once he rose like a volcano and testified that God through Christ had pardoned his sins. He professed religion in August, 1852, and was baptized into the fellowship of Providence Church, with thirteen others, by the pastor, Elder Russell. He continued an orderly member of the church unanctuary long. Disease of a complicated character seized l little frame, and he is gone to reap his reward. When he was laken sick, he told his parents that his disease was of such a nature that he would have to die, but was prepared for the solmn hour. During his sickness he was much delighted to hear his brethren and sisters. and neighbors sing the songs of Zion his brethren and staters, and neighbors sing in the subject of a future state—he had many sensons of rejoicing. It has been remarked of the Redeemer's cause on earth was seldom if ev thiristians not to forget to pray for sinners, and to tell them that they should have his prayers while he lived; he seemed much concerned for his converted friends, and took occasion to exhort them to obey the gospel, and that religion was a fortune, and ired his friends to prepare to meet him where sickness and so were never called in question, except by that row, pain and death, will be felt and feared no more. There in his bed when he had become very weak, that is worthy of netice. He admonished him not to put off his return to Go4, but to close in with the offers of mercy, and not to put off repentance until a death best; for, said he, if I had of put off my repeutance until now, it would have been a bal chance, pained delay, but to prepare to meet her God—and said that his disco-lation was fast approaching, and to tell her that she should have his prayer, and when he was deprived of the power of speech, God is still in death; that little body that visited the semetuar Is gone to increase the pale nations under ground; him who w hoped to have unde a pillar in the church of Got, is like th

tender flower, soon cut down.

He has left a father and mother, brothers and sisters, and t church to feel his loss, and although they often shed the sym-pathizing tear, yet not as those that have no hope. How please ily haptized. Our loss is his everlasting gain; he has exchanged men agree to the sale of ardent spirits for forth suith the Spirit, that they may rest from their theorems their works do follow them."

FRANCIS KINNARD, wife of David T Kinnard, ended her earth v career at her residence in Noxubee county. Miss., March 23 She leaves behind a husband, one can, and streaght it, mourn their heavy loss. May the field of all Grace sistain theo in their bereasement. Sister kinnard joined the Baptist Church in Green county, Ala, sometime in the full of 1834. She liven a devoted christian, although she had many besomeuts in life. by all who kin wher, and those who knew her lest have reaso for a well-grounded hope, that she died in the triumphs of faith truffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice and place cannot be filled—as a mother, can it be filled? For never debauchery, I see nothing in the Constitution A worst to her precious drughters. May the Got of all Grac

Martha Ann Klunard. Makrua Ann, ellest daughter of David T and Francis Kiu

She was a kin land beneved out daughter. She was dearly beled by all her school-mates and all who knew her. She professed toith in her Saviour during a protracted meeting hall with the Prairie Grove Church, by the Reptists, in October, 1852 She "If the foreign article be injurious to the never united with the church, but was very desirous, while of her death-best, to have the church called in and be haptired -She had many doubts of her acceptance with her Saviour with-

out being immersed, until a few hours before her departure, sh

n Hot Spring county, Arkansas, Saturday before the second ord's day in March, 1854, the following proceedings were had Whereas, it has pleased Almighty God to remove our much steemed brother, B. J. Sanroup, from time to eternity-while we would submit with the spirit of resignation to this dispensaion, we feel that the church on earth has sustained a loss m

asily repaired.

Resolved, That we deeply sympathize with his relatives and friends, yet we rejoice that our sorrow is not without the most lively hope of future happiness, being fully satisfied that our loss is his fullnits gain.

Bro. B. J. Sanford was born in Washington County, Georgia,

BETHEL HIGH SCHOOL.

Bro. B. J. Sanford was born in Washington County, Georgia, in the 221 May, 1808. Abner Sanford, his father, then moved is Sampter county, where he lived till his marriage with Murtia lika Ward, in December, 1832. In the sammer of 1833, he because the subject of converting grace, and in 1842 was ordained deacon in Amagee Church, Tippah county. Miss. He therefore the History of the Spring county, Ark., where he lived till the day full deach, which book place on the 14th of February, 1854.

Bro. Sanford died in the triumphs of a living faith, and his sequence of the Institution, embracing ten months will commerce on the first MNNDAY in October next. The spacious buildings will then be completed, which standard and well furmshed. The main building is eightly feet by dry, and four stories high. Every thing will be done to rende the place attractive and homelike.

The discipline will be prompt yet parental, and the course of the standard of the place attractive and homelike.

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The discipline will be prompt yet prompt yet parental, and the course of the first MNNDAY in October next.

The spacious buildings will then be completed, which standard on the surface and lawn of sixteen acres. The rooms are miple and well furmshed. The main building is eightly feet by dry, and four stories high. Every thing will be done to rende the place attractive and homelike.

The discipline will be prompt yet parental, and the course of the place and well furmshed. The main building is eightly feet by dry, and four stories high. Every thing will be pound to the place attractive and homelike.

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The disci on the 221 May, 1808. Abner Sanford, his father, then move to Sumpter county, where he lived till his marriage with Martha Eliza Ward, in December, 1832. In the summer of 1838, he beame the subject of converting grace, and in 1842 was ordained a deacon in Amagee Church, Tippah county, Miss. He then Bro. Santord died in the triumphs of a living faith, and his spirit has taken its dight into eternal glory, where he will give everlasting praise to Father, Son, and Holy Ghost.

B. F. Wilson. At a regular meeting of the LaPayette Literary Sobiety of th LaGrange College. April 29th, 1854, the sad intelligence of the death of our friend and fellow-member, E. F. Wilson, was comnunicated, whereupon the undersigned were appointed to page this last tribute of respect to his memory.

Since the allicting dispensation of an inscrutable, yet all-wise Providence, has removed from our midst one whom we esteemed is a fellow-member, whom we cherished as a friend, whom we believe the strict discharge of duty, and whom we would nulate for his eminent morality, and in whose death his socie-, his fellow-students, his class, his teachers, his friends, and he College, respectively, feel a deep loss.

Resolved, That, though we are sensible of a deep loss in the

sudden death of our friend, yet it was the dealing of Him who Resolved, That we tender our condolence to the bereaved nother, sisters and brothers of the deceased with the hope that He that tempereth the wind to the shorn lamb' will temper this affliction to their minds.

Resolved, That we, in token of our memory and appreciation

Resolved, That we send a copy of these resolutions to the pr ent and relatives of the deceased, and to the Tuscumbia pape and also to the Tennessee Baptist.

JOHN T. JOINER. LaGrange College, Ala., April 29, 1854.

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B. J. Sanford.

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VOL. X.

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The possession of this ca common heritage of all Would there were more! quire it. As readily as I admit whom may rest the urg commission to his Apost! ever may be the nature fications, providing with to do of his good pleas ing, as I do, between the of the fact, that Jesus world to save sinners, I in him and repentance administration of chur are easy of apprehension tion; and that class of me deduced from the writing ment, and which form, system of our Divinity, tor is to feed the flock of understanding and their risen to the stature of me Jesus, I most devoutly

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