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VOL. X.

NASHVILLE, TENNESSEE, SATURDAY, JUNE 10, 1854.

tious duty to Christ and men. Kibboots.

Controbersy.

BROTHER GRAVES .- In your issue of March 4th, I notice a communication over the signature of W. H. Wilcox, containing a stricture upon the following sentence in my Report upon Ministerial Education, recently appearing in the Baptist: "No ministry less than an educated ministry, can teach the doctrines of the cross." Were Bro. Wilcox alone in his fears respecting the orthodoxy of the above truth, I should content myself with the explanation, you have afforded him, as all sufficient. But he is not alone. Others construe my remark as he has done, and deduce from it the alarming conclusion that, no minister, unless educated, can preach the gospel. Such an inference I regard as entirely unwarrantable, and I certainly entertained no such conception at the time I wrote it. I believe that many portions of the truth, as it is in Jesus, may be comprehended by an uneducated mind, and that to preach the gospel in the common acceptation of the term, lies within the compass of men of ordinary talent. To tell the truth, only requires moral honesty and little mental cultivation, and it is not difficult for men of little learning not only to tell the truth, but so muchsaved. This, I consider, to be the primary dence. end of the ministry, and this may be secured hy a ministry uneducated Never would I breathe a sentiment, or write a line, which remotely might discourage young men or old strumental in the conversion of many, of the men, from enlisting, with a whole soul, in the noble work of preaching the gospel. We have already quite too few, to render our numbers less Would to God, that within our churches, might arise an inextinguishable zeal to select our vouth and bid them God's speed in preparing for and assuming the arduous duties of God's embassadors to men. My heart and hand should be freely given, and not to such only, but to any whom the church might deem capable of executing the sacred office. To him, in whose heart the Spirit of infinite good has whispered the mission of mercy to men, cordially, indeed, would I say, Go. There is a moral grandeur in the ministry, which borrows none of its splendor from cultivated genins. but exists alone in an unreserved consecranon of heart and life to its severe labors The possession of this excellency is alike the common heritage of all good ministers of Jesus. Would there were more to realize-more to ac-

ing, as I do, between the simple announcement try. The field is ample, already white for the it can do no harm, and a large majority of the of the fact, that Jesus Christ came into the harvest, and the laborers are few. Repine not christian world practice it. If I did err it was world to save sinners, and the duties of faith at your deficincies, for these are common to not a matter of much consequence, and I was in him and repentance toward God, and the us all, but if you lack wisdom in the discharge administration of church ordinances, which of the great duties of a Watchman, remember are easy of apprehension and easier of execution; and that class of moral or spiritual truths not;" and in the conflict you may wage with deduced from the writings of the New Testa- the powers of sin and death, you shall have ment, and which form, when embodied, the our best wishes and fervent prayers. system of our Divinity, from which the Pastor is to feed the flock of God, enriching their understanding and their hearts, until they have risen to the stature of men and women in Christ Jesus, I most devoutly believe that an education, and that of the most extensive kind, is indispensable to a successful and to a truthful teaching of the doctrines of the cross.

By doctrines of the cross, I mean something more than the moral sentiment, with which , every great truth of the Bible is irradiated; or those texts so often chosen, as suitable themes for merely topical remarks. I mean those weighty principles, the Apostles under the impulse of inspiration, derived from the single and simple fact, that Jesus Christ died for us. To them was given the key with which to disclose the mysteries of the cross. It is the sight of the cross which thrills the inquirer with an ecstasy of joy; but it is the riches of the cross, those immortal, unchanging principles, which have issued from the cross, at the potent touch of the inspired penmen that ravish, to this day, with delight; the veteran in faith-the toiling Israel of our Redeemer. To preach these truths requires an education, or, in its stead, a genius. more than commonly gifted by nature. A Pastor, true to his great mission of instructing his flock, must be educated. I say, to instruct, he must be educat-

It is not my purpose to vindicate my views upon Ministerial Education, in this communication. I will say, however, that the opinions expressed in that Report are rapidly becoming the common sentiment of the Baptist Church. Nothing more surely attests it, than the uprearing of Institutions of learning all over our land, under the auspices of our denomination. Perhaps it is not extravagant to say, that all our Theological Institutions are founded upon the principles embraced within that obnoxions

That Report, I will assure Bro. Wilcox, was not adopted by the Cold Water Baptist Association. Hence the Association stands committed to none of its principles, although i found many warm friends among the delegates

and congregation.

Bro. Wilcox thinks that, if "no ministry less than an educated ministry, can teach the doctrines of the cross," be true, and Baptists generally hold this truth, that it is virtually saying, to all uneducated Baptist ministers, "you exmot teach the doctrmes of the cross." Of

the best of reasons they cannot. But this is not a vice. Neither is it so serious a charge as Bro. W. might imagine. If to teach the doctrines of the cross he all that the minister or pastor contemplates, an uneducated ministry can do it, it removes forever the necessity f an education beyond the ordinary standard of ministerial acquirement. Besides all that an educated ministry may do, beyond this standard is superfluous, a work really of supererogation; and if performed from any principle of self-emolument, or eclat, it is sinful. But in the ministry anything is superfluous. beyond the duties of pastor. If an education creates other duties, and opens other fields for intellectual display, self elation must be the primary motive, and hence it is sin. The bare assumption that the uneducated pastor is competent for the Church of Christ, renders any other ministry unnecessary; besides our Schools and Colleges are criminal, in consuming the time of students in obtaining only an outward embellishment, without creating any substantial merit, and this is sin. For time is too precious to be squandered in trifles.

To say that uneducated ministers cannot teach the doctrines of the cross, is not to say, they cannot do good. This should be our motto. To do good, was the mission of the man of Calvary. This every individual may do, in

become of that class of Baptist ministers who are not educated, and yet who have been inpast and present day, if the sentiment above should be adopted." Unquestionably, if equaly pious, they would remain still eminently useful. Some field of action would open to the display of their moral qualities. Besides. the time is distant, when churches, whatever may be their private opinion of ministerial qualifications, will surrender their piety and zeal for learning, or prove ungrateful to one who has been their spiritual father and friend. lucid pages of Holy Writ I resolved to re Though such ingratitude, I am sorry to say, fresh my mind with the old arguments against often marks the annals of modern churches. the Baptists, and if psossible to find new argu t should be remembered, however, that a min ister may be instrumental in the conversion of converted by the labors of unregenerated men, and who have often proved notoriously wicked. Bro. Wilcox need have no fears, that Bap-

Him who "giveth liberally and upbraideth

ISAAC S. PARKER.

The Olio. DEATS. Unward steals the life of man As the sunshine from the wall, From the wall into the sky,

e but sunbeams lifted higher .- Longfe PROOFS OF IMMOSTALITY. embrance we have of things past, our foresight of what is to nents by which those minds have advanced arts and sciencesm entirely personned, and out of all doubt, that a nature which

has in itself a fund of so many excellent things, cannot possibly

THE SPIRIT OF PHITANTEROP A sense of an earnest will a help the lowly living. And a terrible heart-thrill, If you have no power of-giving An arm to sid the weak. A friendly hand to the friendless. But whose echo is endless, The World is wide, these things are small. They may be nothing, but they are all .- Milne FISE CLOTHES. The person whose clothes are extremely fine, I am too ap

to consider as not being possessed of any superiority of fortune, but resembling those Indians who are found to wear all the gold they have in the world in a lob at the nose.—Goldsmith. LIFE. See how, beneath the moonberm s smile. You little billow heaves its breast. And foams and sparkles for awhile, And, murmuring, then subsides to rest.

Thus man, the sport of bliss and care, Rises on Time's eventful sea; And, having swelled a moment there. Thus melts into eternity.

medy. The judicious application of industry, prudence and tem

FRIGRINGS OF GOOD DEEDS More aweet than odors caught by him who sails, Near spicy shores of Araby the blest; A thousand times more exquisitely sweet, The freight of hely feeling which we meet, From fields where good men walk, or bowers wherein they res

UNCLE SAM'S FARMING OPERATIONS .- Th ast census showed that Uncle Sam is a thrifty farmer. The value of the crops of the United States for 1850 were as follows: Weat. \$143.-000,000; Indian Corn, \$391,200,000; Hay. \$190,275,000; Oats, \$70,840,000; Potatoes, \$73.125.000: Cotton, \$129,000,000; the whole crop being \$1,752,583,042. The animals

course it m saying that very thing, if the premine be true, as Bro. W. supposes, and what
clase could be said? That uneducated minisclase could be said to the Tennessee, leif dead in the
minutes were read and received, and a copy
of the land, who are opposed to the land, who are oppo else could be said? That uneducated mimspresching m Lynn, Massachusetts. This anbetween my onscience and God. The weight
once delivered unto the saints.

Yours in christian bot

A Tour Through Methodism. CHAPTER III.

Acquaintance with the Baptists-examination of their doctrine-Unsettled opinions-full in future involvements. It was possible with all vestigation of the subject-progress of my the lights brought to bear upon the subject, to change of mind-final decision and baptism. escape the conclusion that the immersion of a In pursuance of the purpose indicated in the believer in the name of the Trinity, was the close of the last communication, I shall endea-vor to lead the reader along the several steps of my departure from Methodism. During a few months relaxation from regular ministerial ing called to preach the gospel, it was my labors, which the shattered state of my health duty, both by precept and example to teach endered necessary. I was thrown in contact the whole truth, and to perpetuate the sacred with the Baptists; a people I had been accus- ordinance, as it was delivered by my Lord and tomed to despise. Through courtesy I was Master. But here arose another difficulty. permitted occasionally to occupy their pulpit. The only churches that held the above views n the course of social intercourse, their pe- and practices, I had been taught to dispise. culiar views were protruded upon my unwilling | And although in the progress of this investiattention. Every modest banter for discussion gation I had discovered other things that did not commend themselves to my approbation, politely evaded, more through a fear of injuring the feelings of weak believers, than yet with all her faults I love the Methodist from any doubt as to my ability to vanquish Church still. But the subject of baptism was every oponent with perfect case. Occasional, a mountain so great, I could neither remove y however, I peeped into baptist books which it, nor climb over it. But a still greater diffi-I found upon the mantles of my friends, more culty to be encountered in leaving the church from curriosity than anything else. I did not was the reproach, and false imputation which dream of finding anything there that would I knew would be heaped upon my head. I for a moment shake my faith in the principles knew my motives would be impuned, and my I had so tenaciously and obstinately defended. character subjected to the crucible of persecuof it, as is necessary a man should know, to be the peculiar sphere allotted him by Provi- But as it was, I found arguments that bid defiance to all the power of my logic, and put to as the only inheritance which my honored blush my former practices. I then prosecuted parents had given me, and which I valued the investigation as a matter of serious and above every other consideration under the sun. To sacrifice the love and esteem of former solemn importance. Every step threw new friends was exceedingly afflicting, and to enlight upon my mind. When driven to the Scripcounter the pity and scalding satire of the matures, I felt that the great weight of evidence licious was almost intolerable, to human enduwas in favor of immersian. But all my love of independence and pride of consistency rose I felt the force of the Saviour's words. up in utter abhorance of the thought that I any man will come to me, and hate not his should doubt for a moment the correctness of father, and mother, and wife, and children, and my former views. Therefore, I turned to look brethren, and sisters, yea, and his own life for something to prop up my sinking founda also, he cannot be my disciple." The denuntion. As usual, when cofounded by the plain ciation of Jehovah against those that "add to. teachings of divine truth, glowing upon the or take from his word," never fell with such awful force upon my mind before. I felt it to

ments, by which to lull the secret whispers of conscience, and to silence those tormenting opthousands, and yet be incapable of teaching ponents, the Baptists. My tottering mind was the doctrines of the cross. Many have been too far gone to find any relief from low sar casm. or ridicule. It demanded clear and substantial proof, and that from the Bible .-Upon the face of that divine Record, the printist churches will afford encouragement only ciples of immersion seemed engraved with "an to the educated. Where the church sees merit iron pen and lead in the rock," and illumined she will approve. Our churches are indepen- by the brightness of the sun beam. Infant As readily as I admit the right to any, upon

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As readily as I admit the right to any, upon As readily as I admit the right to any, upon whom may rest the urgency of the Saviour's may not. All will prefer the man most humthat book, and the farfetched arguments for church and comprunicated to them my our future. He said that he wished to live in wanted protracted meetings. Appointed one whom may rest the urgency of the Saviour's may not. An win prefer the man most number that book, and the farietched arguments for church, and communicated to them my pur litture. He said that he wished to live in wanted protracted meetings. Appointed one taken to the communicated to them my pur litture, and communicated to them my pur litture, and communicated to them my pur litture. He said that he wished to live in wanted protracted meetings. Appointed one lits use, seemed all enveloped in a thick fog, so commission to his Apostles, to go preach, what one most devoit, who is ever an inquirer after its use, seemed all enveloped in a thick fog, so pose, to the great astonishment of the conterever may be the nature of their mental quality truth, and from his own heart tells the story much so, I could not feel comfortable in sprink pose, to the great astonishment of the contered and the pose, t fications, providing with them is "to will and of a Saviour's passion, in simple, unvarnished ling of children. There were two considerafications, providing with them is "to will and of a Saviour's passion, in simple, unvariansed ling of children. There were two considerations from which I drew partial comfort. First learning of the Unriches attend.

There were two considerations of the Children into the ministration of the Children into the fellow of the Christian aburch. In a few line the country, so that he could go out on Appointed one at Sister Carters, including

> Being laid aside from public labors, by protracted indisposition, my investigations of the subject of baptism were continued with intense interest I saw that immersion was a mode of baptism about which all christians agreed. therefore the safest. The evidences in support of immersion as the scriptural form of baptism, to feel established in my former principles,

found in the company of a great, numerous,

ment with which the subject is propped up by us down, but instead of injuring us they are shall be in the full enjoyment of those glories tor, J. P. Richardson. Pedo baptist authors, yet when brought to the doing themselves great harm—we feel that we of which I now have but a faint conception," Appointed one at Poplar Union, including test of the Scriptures, it was found to rest upon presumption, tradition, and human expedi- fear. ency. Through the fabric towered in imposing grandeur, and still challenged my admira- mer commenced a meeting at Oak Grove, of the Jackson Bible Society, composed of tion and regard, it did not seem to stand upon which lasted six days and resulted in the con-Presbyterians, Methodist and Episcopalians, ond Sabbath in September. Elders Sparkan, the Bible. My position was unsafe and un- version of seventeen precious soals, and soon The meeting was held with the Presbyterian

of that course was so glaring, that it was soon time. slaughtered are worth \$183,000,000 per annum.

It is stated by the word of God, would be the oldest Baptist Church in America. It was constituted in 1638. Its first Partor, Dr.

John Clarke, was imprisoned in 1651 for Revision of Clarke, was imprisoned in 1651 for Revision of Clarke. That we regard the church of I heard nothing touch a single line of letter of the Old Bible.

Rescited, That we regard the church of Christ as composed of believers in Christ, who have need is the propagation of our principles, and when our principles are well known, we have nothing does that prove? that he was not a Baptist? By the first over the land, who are opposed to this Entermitted by the granted and characterized by the principles of church our principles are well known, we have nothing does that prove? that he was not a Baptist? By to fear, but I will not trespass on your patience any further. May the Lord bless you, and over the land, who are opposed to this Entermitted and reserved and reserved and reserved and reserved and reserved and reserved.

Rescited, That we regard the church of Christ as composed of believers in Christ, who have been baptized in water, organized upon does that prove? that he was not a Baptist? By be does that prove? that he was not a Baptist? By be for the first or th

and close study of the Bible, with such help as Communications. I could command to work it out alone. I tried to weigh all the arguments pro and con, looked at the subject in all its present bearings and

facts as I know them to have existed. One JACKSON, May 16, 1854. BROTHER GRAVES:--In connection with with Elder D. T. Russell, of Missouri, you called upon me through the Tennessee Baptist, to give a statement of facts, relative to the closng scenes of the life of the much lamented Joshua T. Russell, who died in this City, some far as I know them, without stopping to aninadvert, upon the efforts which were put forth here to impress the public, with the belief that he was not satisfied at the time of his death, with his connection, with the Baptist church. I have been personally, and I may say intimately, acquainted with Brother Russell, ever peated conversations, on the subject of his revious change of sentiments, in Religion and specially relative to the course which led him to leave the Presbyterians, and join the Baptist; and he always said the same thing, "that from a serious and prayerful examination, of the subject," he came to the deliberate conclusion, that nothing was Baptism but immersion; and that, as an honest and conscientious man, he determined to obey the commandments of Jesus Christ, as far as he could learn and understand them; therefore he was immersed. He told me that the study of Carson on Baptism; had been mainly instrumental in his conversion to the Baptist Faith. I heard the College located at that place; "that he 24th days of April, 1854. wished to do something for it," for said he "I Appointed Elder W. Stanfield, Modera spent thirty years of my life in teaching my and J. P. Richardson, Clerk. children Presbyterianism, and I have made Ascertained the names of the delegates Presbyterians of them all, and I have no hope the several churches: now that any of them will ever become Baptists, Indian Creek church-Wm. Stanfield but said he I have grand children, and I want Z. Cypret. to make Baptists of some of them,"-you were | Salem-D. H. Davis, D. Brown, L. be a great sin to be ashamed of Christ,—that in Clinton at that time, and may have been D. Kilburn, P. Kilburn and A. Goliher. lought to bear all these reproaches, as a part present at the time, and heard the remarks.— Bethel-P. C. Sparkman and D. Nowle, of the cross of Christ; and to "count all things He has made similar remarks recently in pri- Zion-G. E. Huchely. but lost, for the excellency of the knowledge of vate. Brother Russell was Pastor, of the Beech Grove—Thomas Frazier Christ Jesus my Lord." With these views Baptist Church in Yazoo City, up to the close Mt. Gilead—J. P. Richardson. of the last year. I think he preached his Brethren Wheelock and Carter were invited uazards and at every sacrifice, and to trust last sermon there, on New-year's day. He was to take seats and participate with us. that God who had laid the obligation upon me. in very bad health, and told me that his Phy-

ence of brethren. I was received, and the take the care of two or more Baptist Churches attend.

lowship of the Christian church. In a few Friday, preach Saturday and Sabbath, and rethe first Sabbath in August. Elders Spark weeks a Presbytery was called, and I was turn home on Monday. I know these to have man, Davis and Richardson to attend. publicly and regularly set apart to the work of been his plans, for he spoke of them to me Appointed one at Bethel, including the third In my next, will be found a notice of the persecution that followed this act of conscienfew weeks before his death. On the very day Pastor, J. C. Sparkman, before he expired, he attended service at the Appointed one at Zion, including the second Baptist Church. It was a communion meet- Sabbath in August. Elders Stanfield, Davis, ing, and he assisted in distributing the em- Richardson and Sparkman to attend. Dear Brother Graves:—I send you a short blems. I had been speaking in my sermon on Appointed one at Indian Creek, including account of the state of religion in this part of hope, and when he rose to pour the wine, he the fifth Sabbath in July. Elders Sparkman, Missouri. The Calvanistic Baptists had pretty alluded briefly to the discourse, and spoke Davis and Richardson to attend with their Passeemed increasingly clear, and forcible. As much the sway in this vicinity, previous to in an unusually animated manner, of the bright tor, Wm. Stanfield. to infant baptism, notwithstanding my desire October last, since that time they have been views which were opened up to the eye of faith, Appointed one at Beech Grove, including

are in the Lord's hands and have nothing to and while he thus spake his countenance seem- the fourth Sabbath in August Elders Sparked to wear an unearthly brightness. On the man, Stanfield and Evins to attend with heir Last fall Brother Jeremiah and Henry Fare evening of the same day, there was a meeting Pastor J. P. Richardson. after constituted a church with eighteen mem- | Church. The Baptists were not invited to at- | Pastor, D. H. Davis. This state of mind was studiously concealed bers, since the constitution we have enjoyed end the meeting. I had service in my own Queries presented by Elder Davis are from all people whatever, for several reasons, the Pastoral labors of our much beloved Bro. church. I understood, however, that Brother To seek the advice of Methodist friends was Jeremiah Farmer. His appointments are well Russell was invited (as an individual) to at- to be discussed on Monday. useless. I could but anticipate their advice, attended and his preaching generally well reand had all their strong arguments in my pos- ceived. During the progress of the protracted to make some remarks. He spoke but a short church communion. Elder Davis on the ubsession. To apply to the Baptists seemed im meeting, an Infidel made his boast that a cer time, (as I learned from those who were preproper and hopeless for the same reason. Be. tain young man was two intelligent to be sent) and at the close of his remarks, sunk proper and nopeless for the same religions. Be and fought under religions influence, but notwith back upon his seat, with an apoplectic fit, and to do so. Elder Evins to write and choose his dure for one moment the self-mortification and standing this, the Spirit of God found its way never spoke afterwards, he was carried to his own subject. Elder Stanfield on Home Misregret, of having it known that I had ever to his heart the next day, and he came forward son's house, where he expired the next day. wavered in my attachment to the doctrines and for prayer, and on the last night of the meet- between two and three o'clock. I was present usages of the Methodist Church. For as yet | ing he was permitted to rejoice in hope of a | and witnessed the closing scene, in connection I had not entertained the thought of leaving blessed immortality beyond the grave, and with his son and wife. His son-in-law the I had not entertained the thought of leaving blessed immortality beyond the grave, and with his son and wife. His son-in-law the A large and respectable congregation was the pales of the church which had watched after rejoicing for some time, he mounted a Editor of the Presbyterian paper, in Jackson, addressed on the Sabbath by Brother Whee over my spiritual infancy, in whose service I bench and exhorted the ungodly and sinners to whom reference has been made in the Preshad spent so many happy days, around whose to prepare to meet God, with such fervency byterian Herald, was not with Brother Russell had spen so many mappy days, around whose or property and zeal that many were heard to say that he in his last hours. He was in Yazoo City and ment, after being organized in due form the

and proudest hopes were connected with the rangements to commence the study of Medi- As to the speech which Brother Russell Methodist Episcopal Church. The thought of cine, but immediately after attaching himself made before the Bible Society-I can say but tearing away from relations, from scores of to the church he felt it to be his duty to turn li tle as I did not hear it. But I understood co-laborers in the ministry, who of all men I his attention to a different calling, he immedi- from those who were present that he incidenloved the most; from hundreds of beloved ately commenced the study of the Hebrew lan- tally alluded to the Revision enterprise, and brethren and sisters, who had fed me in pover- guage. At our last meeting he was regularly said that he was opposed to touching or alterty and nursed me in affliction, was like tearing licenced to preach the Gospel, and on Sabbath ing one word of the Old Family Bible. He the heart strings. I wept as a child and drove night he commenced by delivering his first said that there were now millions around the the thought from my mind. But the difficulty sermon: he is eighteen years old and bids fair throne of God, singing the Song of Moses and of my position was not so easy to be banished. to become a useful man. Our prayer is that the Lamb, that had been saved by the blessed for brethren to go with, or suffer their children It first occurred to my mind, that the question he may be a useful man, and that the Lord influences of this book he paused a moment, under their control, to attend night plays or of my own bapism might be settled, by being may continue to put it into the hearts of young and then said, "I have done." These were dances? immersed and remaining in the Methodist men to do likewise. Our little church granted his last words. He sunk back speechless, and immersed and remaining in the Methodist men to do likewise. Our little church granted his last words. He sunk back speechless, and violating God's word. We are commanded to canta it ends of the same spoke no more. As to his "pouring forth his raise our children in the fear, nurture and adcantage in the fear in the fear, nurture and adcantage in the fear in withering denunciations upon those who would monition of the Lord.
touch a single line or letter of the Old Bible? Resided, That we regard the church of banished. Te conceal my convitions, and go I am happy to inform you that our denomitouch a single line or letter of the Old Bible"

thing is certain; Brother Russell retained his full connection with the Baptist Church up to the day of his death. He administered the Lord's supper to the members of the Bapust Church in Jackson, the day before he died .-He lived a Baptist, and died as he had lived. a What secret intention ne may have had, relaweeks since. This I will do with pleasure so not. He had never expressed any such intentive to going back to the Presbyterians, I know tion to any Baptist so far as I can learn, and I am sure no one would ever have suspected him of having any such mtention, by his actions. Brother Russell was an independent J. E. Marrs, delegates. and conscientious man, and it is but reasonable to suppose that if he had any intention of gosince I came to this State, which is about two have made the fact known to the Baptist Church, of which he was a member. It matters not, however, what may have been his intention, as he had lived and died a Baptist, I think it would have been creditable alike to the heads and hearts of all, if they had embalined his memory in their hearts, and said nothing about what he would have done had he lived longer. We can only judge of what he would have done, by what he has done .-It was wrong to say anything about any intention upon his part, of again changing his religious views, when he no longer lived to vindicate himself. D. E. Burns. him say in the presence of hundreds, in the Minutes of the Minister's and Deacon's town of Clinton, during the meeting of the meeting in the bounds of the Indian Creek Baptist State Convention, in November, 1852, Association, held with the Salem church, Law-

Meeting of Ministers and Deacons

when speaking on the subject of endowing the rence county, Tennessee, on the 22d, 23d and

science was quieted, and great peace filled the survey at all, for a time, until he had regained his Wm. Stanfield, J. P. Richardson, P. C. Spark sicians, had advised him not to speak much, if ished busines for Monday morning; committee,

several times, shortly before he died. He had Sabbath m August. Elders Davis, Wheelock, also filled my pulpit during my absence, but a Stanfield and Richardson to attend with their and Central Associations. Brethren Pullism

venting their venom at the United Baptists, and then remarked in a subdued tone of voice the fourth Sabbath in September. Etilers notwithstanding the imposing array of argu- and using every means in their power to put "it won't be long, it won't be long, before I Sparkman and Evins to attend with their Jas-

Appointed one at Salem, including the ec-Richardson and Maberry to attend with heir

ceived for arrangement by the committee and

Appointed Elder Sparkman to write on ject of prayer meetings. Elder Richa, Ison on the subject of ministers faithfully preaching | Mount Olive church, situated on the road leadthe whole Gospel and the evils of neglecting sions, and Z. Cypret on the subject of "church members attending their church meetings," and all to be read at our next annual meeting.

Adjourned until Monday morning 9 o'clock. lock, on the subject of Revision, and followed Drotter Sparkman. Met Monday morning according to adjourn- ... The Tennessee Baptist."

Few things in this world trouble people more than poverty, or the fear of poverty; and imleed it is a sore affliction; but like all other the fear of poverty; and imleed it is a sore affliction; but like all other the fear of poverty; and imleed it is a sore affliction; but like all other the fear of poverty; and imleed it is a sore affliction; but like all other the fear of poverty; and imleed it is a sore affliction; but like all other the fear of poverty; and imleed it is a sore affliction; but like all other the fear of poverty; and imleed it is a sore affliction; but like all other the fear of poverty; and imleed it is a sore affliction; but like all other the fear of Brother Rossell were intered.

It was a thought too insolute reported the following query tolerable to be borne. All my happiest days of a Missouri College, and had made his arthe committee discharged: Query first, What are the characteristics of

the true church of Christ? Query second, What are the qualifications of a Pastor of the church of Christ? Query third, What is the duty of Pastors usual statement of the strength and condition to their churches, and what is the duty of of the several churches from the letters re churches to their Pastors?

Query fourth, What are the duties of Dea-Query fifth, Is it according to the Gospel was the only religion tolerated by law in Texas.

I have thus given you a brief statement of Minutes of the first Amual Meeting of Bu-

NO. 40.

Bulan, Tenn., October 15, 1853. In pursuance of a resolution of Bulah church inviting neighboring churches to meet for the purpose of forming a new Association, a number of delegates met-at Bulah-on Saturday before the third Lord's day in October. Elder consistent member of the Baptist Church.— Wagster was called to the chair, and Brother George White appointed .Clerk pro tem. The introductory sermon was preached by Elder James H. Hall. A call being made, the following churches came forward by their dele-

Hickman-L. D. Stephens, P. S. Jones and

New Concord-P. L. Dargan. Reelfoot-A. W. Howord and John Mosier. Medical Spring-John Rogers and Jarris

Mount Olive-Marcus Glover, Jesse Glover

Walnut Grove.-W. H. Glisson. Thomas Worthington, and James Worthington. -Macedoma-Elder Joseph Taylor, J. M. Mo-

Neely and W. McNeely. Sycamore Chapel-Elijah Hawkins and A

Bulah-J. W. Williams and W. A. Cham-Republican-D. H. Whipple.

Pleasant Hill-Elder J. H. Hall.

Articles of agreement having been proposed as the basis of the organization of the new Association, they were unanimously adopted. It was not deemed necessary to publish them n these minutes.

and adopted: Resolved, That this Association be called Bulah Association.

The following resolution was then offered

A resolution being offered and adopted, the Association proceeded to the election of a Moderator and Clerk. Elder J. li. Hail was chosen Moderator and F. White Clerk.

Ministers from other Associations were then invited to sit with us. Elders George White, Wagster and Taylor

were appointed a committee to adopt rules of J. W. Williams, Marcus Glover and Jarris

Jones were appointed a committee, with the Moderator and Clerk, arrange the business

The Association then adjourned to Monday,

MONDAY, October 17.

Committee on business for Monday reported

rules, which were on motion severally adopted. It is not thought necessary to publish them in

A resolution was adopted to open corres pondence with West Union, Western District. and Hawkins were appointed messengers to West Union. Brethren F. White and J. W.

Williams to write a letter to the same. Brethren Wagster and F. White, messengers to Western District Association, and to write letter to same. Breshren Whipple and Williams were appointed messengers to Central Association and write letter to same.

A resolution was then adopted to appoint a missionary to ride within the bounds of the Association for the ensuing year, and Elder Warster was appointed.

On motion, it was agreed to open correspondence with Western District Convention, and also to appoint a missionary board to correspond and act in concert with Western District

Conventien. Brethren F. White, J. H. Hall, D. H. Whipple. Marcus Glover and E. Hawkins, were named for the missionary and corresponding

On motion, the Association agreed to meet annually, on Friday before the second Sathath in October. It was then on motion determined that this

Association will hold its next meeting with ing from Troy, Tennessee, to Hickman, Ky. Brother Wagster was appointed to preach the introductory sermon with Brother Hall his alternate.

Brother F. White, Treasurer, reported \$7 25 in the Treasury. The following resolution was then offered

and carried: Resolved. That our minutes be published in

The minutes having been read and ado, ted, a motion was made to adjourn, and after prayer by Brother Wagster the Association adjourned J. H. HALL, Moderator. F. WHITE, Clerk.

N. B. It was found impossible to give the usual statement of the strength and condition reived.

Some eighteen years ago Romanism Now it has 30 churches, 25 priests, 6 literary institutions, and an estimated population of Answer. Resolved, That we believe it is 30,000; while Protestantism, which eighteen cants, i. e., 12,000 Methodists, 8000 Bantists 6000 Presbyterians, 1000 Episcopalians, and about 30,000 adherents among the population.

DEATH IN THE PULPIT .- Elder John Berry Meachum, pastor of the First Colored Baptist Church in St. Louis, attanted on Eleventh street, at the head of Greene, fell dead in the

The Tennessee Baptist.

NASHVILLE, TENN. SATURDAY, JUNE 10, 1854.

WANTED AT THIS OFFICE, & boy of s'andy habits, not under 12 or 14 years of age. A. Campbell's May "Hotice" of J. R. Graves

NUMBER THREE.

It requires no ordinary degree of Christian sheekuses and self-government, on the part of and the as misrepresented and alandered as L serie som it painful to expose the malignity of its the myself to be, by any one professing to be a man of Christian truth and candor, to notice the recklessness of truth, and the malignity of Fryself and brotherhood, from week to week, in the Tennessee Baptist. Scarce a number erres to sur office that is not, in some tellers or paragraph, surcharged with venom sun Blackmed touching my views and teachings, so if its editor were plenarily inspired with the spirit of slander and detraction. I am glad to santhat no other editor in the staff of the Ban tist brotherhood sympathises with him, so far seems large exchanges indicate. He so outrages truth and decorum, that I begin to apprehand that even the Tennessee Baptists themunives will not long relish his unsavory bills of fare. I am already apprised of the fact, that at least among the Bible Union friends his infinence is nothing.

Long accustomed to opposition, the mer fest of opposition is to me quite a supportable Miction. But to bear misrepresentations and perversions so grass, so palpable, and so ma beiogs as those exhibited in some of his we-kly suce such as that of 25th March, and antebedently to that date-requires no ordinary degree of patience and forbearance. Did he give to his readers my defences, as my manreaders, I could not feel so outraged as I now do. He is either the most stupid, or the most rackless of truth, of any sectarian editor known e me in the United States.

- Ha has, indeed, a certain Mr. James M Hert, who is farnishing a series of articles on "Campbellism in Tron le," now arrived at his ply only belongs to me, and, of course, to what you No. 6, but which I have not read, except a few paragraphs of the last of them, now lying be fore me, which I presume to be a tissue o falsehoods from beginning to end.

The gospel faith never had such defenders. If they loved the truth, they would speak the bruth; but such perversions, no man that ever pred the truth could wilfully utter. Satan moved the Inspired Word when he was tempt. ing Christ. But Mr. James M. Hart does not quite equal Satan, either in quoting my words him even were be to try to tell the truth." There is not another for those of the Gospel Book. But there is a man in all the west, who appears so reckless of all the proprieties of christian truth and christian civilization." "To say that righteens Judge, who will set all these matters he mitrepresented my views, and teaching the control of supererogation.

I challenge investigation. I challenge Mr. will give him line for line, and word for word, secturis office known to me," &c. on my pages. If my views are of so much | And yet Mr. Campbell challenges such a man, importance to his readers, it will give them a seven months, to discuss with him!! for and satisfactory opportunity of hearing both sides what I have to say, as well as the math." From some of them that they do not. They conspicuous kna-e" "a weak or wicked knave" condemn his course as alike ungentlemanly and unchristian. If Mr. Graves uncerely behaves his own statements, methinks he would to senvince and convert my readers from the error which he thinks so sonl-ruinous. I tenown shility to sustain his positions. If he does says: not accent this proposal, it seems to me he will say this: A large proportion of our wisest and most pious men fear very like pronouncing judgment against agree, that he has done more mischief to the Baptist church than himself. "He that doeth truth cometh to the any man who has appeared on this continent. Is not this ger

Not one reader of the Harbinger, I presume to say, believes his allegata against me. He will then have an opportunity of being heard, and of saving some of them from the error of their way. We have readers of the Harbinger amongst the Baptist of Tennessee, as ex cellent men as in the denomination. Though none of them has said to me one word upon his allegata, I presume to say, that not one of them will endorse for Mr. Graves. They are increasing, too, and will increase, despite o: his allegations. They know that he is misrepresenting my position, and they cannot respect him. As truthful and honorable men, they cannot but condemn his recklessness of truth. They nangle with our brethren in Tennessee. and they will sympathize with them, despite of all Mr. Graves can do to pervert their minds by his false statements and unwarrantable con-

Every one who knows any thing of my course as an editor, knows that I have never disgulard my views of men or principles.-Hondreds of the best preachers, most devoted to attribute your present weakness to either or both and conscientious men, have heard me or read | these causes. my writings, and know that he is, intentionally or otherwise, a slanderer and falsifier of our position, views and teachings. I fear my God. I henor my Saviour, and will not surrender at single truth of Christianity to any living man or set of men. I am equally assured that I can sastain every position that I have assumed against the assaults of as many Tennessee Baptists, of Mr. Graves' calibre and school, as he can find to endorse for him, in East or in West Tennessee. If he doubts it, and has confidence in himself or his positions, let him his confidence on my pages and on his own, and let his readers and mine judge for iven. If he dare not assume the deby his silence or by his public declaration, or forth Lold his pesse.

AUTERTISEMENT. Graves, most greatly preverts and misr of teachings, and that I have proposed to Reply to Mr. A. Campbell's May Notice. TMBER THREE.

DEAR Siz:-It becomes my painful duty to reply pleaning hope that a ven months' indulgence in such language and abuse would affice to exhaust your rage, out it assumes a more violent and malignantty peas the heat of summer increases. Yourcase has become danwrous. The lencet, ice application to a shaved head, and leeches, alone can prevent re apm into a state of fa al coma. I confess myseu astonished at the peculiar haracter of your graicles. You have become a wonder nto many. You seem intent upon self destruction. I say it is painful for ma to read such a production from a professed christian-painful for me to re pub lish it to be read by uncounted thousands more than spirit and the contradictions of its letter.

"O saninae tre in calestibus animis!" But I am actonished at the character of attack you calumny and detraction, exhibited towards have chosen. This is the seventh menth since you have commenced noticing myself and paper, and du ring all this period have you produced an argument. or the shadow of one. - have you even pretended to frame one for the support of those features of your ystem to which I have objected? Not the first one But during the past seven months, whenever you have notized me, it has been to heap upon mo the most scurritious abuse and Billingsgate. You charge me with misrepresentation, fabrication, and knaveryindeed, you have omitted no epithet that is unbecom ing a christian man to use.

Is this what you call discussion. Have you ever read the rules of honorable debate, given by Fedge? One would think you never heard of them. Why, Mr. Campbell have you not, within the past seven months, copied into your paper, at least one of my umerous articles of which you complain. and auswered it in the spirit the world has a right to expect christian gentleman and scholar would do? If I have attacked, it has been your system rather than yearself. If I have preferred charges, it has not been without submitting proofs sufficient, in my opinion and in the opinion of thousands or intelligent me to sustain them. If my objections to Campbellish gave you reasonable offence, why, sir, have you no -hown me, your read-rs, and the world, the incon daviveness of those objections, and the inadequacy of the fifty-one proofs I have submitted?! You strange to say, have not even noticed the first one of them, but during this period have poured upon me ver has always been to give both sides to my the most offensive personal abuse of a character tha should put to shame the most shameless politica on cts of our Union. You have dishonored yourself disappointed your friends, and disgusted "the re-t of nankind." I wish you to review some of your chaste nd christian language, and let its coarseness sham you into "Reformation." I protest that I am not re sponsible for a discussion of this cha acter To re

> Mr. Campbell's Language Towards the Tennessee Baptist.

"A distinguished braggart," "but certainly he is a dwarf grammar and logic," [an I von condescend to discuss with an a dwarf!!] "his gasconade; ""I have known a few men in m life who made thems-lves simpletons; in attempting to act s ors: of hich, I know no one more conspicuous or meritor

and a certain Mr. Graves of Nashville notoriety. "He has put into my wouth so many broken sentences renom and fulst hood tanching my views, as if its editor from "Outrages truth and decoram;" "misrepresentations and per versions so gross, so palpable, and so malicious," &c. "He Graves to give me a hearing in his paper. I either the most stayid, or the most reckless of truth, of any

no respect for a mank ar wicked known, though he should tell

what he has to say. I exchange with the most. The above will juffice for specimens of the lan respectable Baptist journals, all whose editors guage of the body of the notices you have written I regard as gentlemen, as well as good ortho- and published against me for the past seven months. dox Baptista. I do not think that any one of famy and calumny could you invent? "A malicious What more could you say? What other terms of in them sympathizes with Mr. Graves or with his fabricator," "surcharged with venom," "plenarily in course. Indeed, I have private assurances spired with the spirit of slander and detraction '-"a

Now, the above vituperative and conicsedly libel lous language, I assure you, does not move a feeling in my bosom towards you, save commiseration and forgiveness, for I know that you will in a few days ardently desire my readers to hear his object be compelled to meet the charges before the Judge of time. As a philanthropist, he should cordially | ail the earth; and I further know, that I am not the desire such an opportunity. He would desire only man you have made the subject of your unequalled powers of calumny. It is decided to be a distinguishing trait in your character to asperse the character of those who disagree with you. The ven der kim that opportunity. We shall thus crabte Dr. Hooper, of North Carolina, in writing to a test his smeerity, and his confidence in his young friend through the Biblical Recorder, Dec. 7,

"As to the chuseier and doings of Alex. Campbell, I must

light, but he that doeth not truth cometh not man" Especially when you hear what their unanimous condemto the light, lest his deeds should be made manmatter is founded on-mamely, 1. A bitter vituperative splice,
poured out upon same of the most excellent men of the church merror; but I have no respect for a weak or wicked knave, though he should tell the truth. considerable sprinking of which is perceptible in the 'Aldress to the two Eliones.' 3. The teaching that a speculative, nistorleal faith, is all that is necessary to baptism, and that any man faith; the consequence of which has been the introduction in wering of the standar I of religion. 4. The magnifying of bap-"My dear young friend, when I see on the face of a man's eveeriority-I say at once, You are not under the teachings of all as his trate; and I am prepared to doubt his orthodoxy. as well as his piety, insamuch as my Bible teaches me that God re distoth the proud, and giveth grace to the humble."

My answer to all your calumninations is, I pray hod to forgive you, to create within you a n w heart, and to renew witne you a right spirit, that you may not be cast away from his presence

An Excuse for Mr. Campbell's Course. I suppose while I forgive, I ought to excuse and extend the broad mantle of charity over the multi

tude of your offer ces.

You confess that you feel "outraged," and evidence these passions a man is usually carried beyond him elf; he loses, as you evidently have, the reins of self government. And then these reins become weakened by infirmities and broken by age. I am disposed

There are setural assertions in your previous "no-tices" which I shall notice more fully in future re That your orthodoxy was never desied.
 That your system takes men out of the hands of

2. I hat your system takes men out of the hands of a the priest.

3. That you are an orthodox as A. Pollor Robert Hall, A. Curson, and go fully will are in their views of matrication, segmentation, she.

4. That you object not to the doctrines of orthodox denominations, but to their dispensation of the coapel—only to their mode of preaching and teaching

Bertastens.-In my first roply, I denied Mr. Campbell's declaration that I believed, in common with other Beptiste, or had ever heard of a Saptist believing, that sinners are regenerated before they believe or exercise faith, as the heathen who saver heard of the true God or Jesus Christ, might be requestrated. Mr. C. may make a handle of this. owing to the amig gaity of the term "Lalleve" or "faith," through, the teaching of Sociations and Armenians. As Mr. C. understands the term faith as belief of the gospel-L a, the bare besent to the facts at the gauged—or consent to the teachings of the laspined Scrip-ture—I do dear, but minimals that the sinner must exercise all Mr. C. understands by "hellar" or "fatth," before he can be the subject of swappellent in the first another him to see a hean-fy in Christ, he key hold upon Christ—the unitee him to or a

and repeat purfect tonat in him, and this work much be done by the Boty wildt.

Ar this is Mr. A. Faller's view of justifying diffs; Mr. C. of course, trill not bliven, much his affirms, that he goes fully with Mr. Puller, Bell; and Garron.

Then, air, you are evidently a sadly disappointed the least opposition.

The ambition of your life has been to become an acknowledged Reformer-to be a second Luther-be. a p nr effusion in your May issue. I indulged the the acknowledged head and leader of the whole christien world, and receive the fragrant incense of its homage. You doubtles looked forward from the oak tree under which you preached your first reformed ermon, to see your new-horn sect by this time-"instar montis!

ad filling the whole earth. You revelled in all the surgeons fantasies of an opium dream, and intoxicas d your sobcrest followers with the wine of your hal inations-the building up of your Reformation of he ruin of all denominations! But alas! how have your dreams been realized? I will allow an abler pen than mine to sketch your pr gress by the ruin has been an eye witness, from the begiining, in a State that has been the scene of your most signal tri imphs, Dr. John L. Waller, editor of the Western Recorder, and Christian Benository:

"Which of the denorminations are weaker now than wh nation. Let us look to Kentucky for the answer. In this State you have achieved your greatest work. Here you must int for the poblest monuments of your labors—the finest at urest specimens of your reformation. No where class did you make such inroals upon our churches. But have you conque ins! Have you even weakened us? No, sir, the deplet appily peased, almost forgotten, and wholly unfelt, our grow in every respect, has even unprecedented. Our numbers are a most three-fold what they were when your reformation com menced, and bearing a much greater proportion to the popula-tion of the State. Our Churches have become more active and more efficient in spreading the gospel at home and abroad. Another what is true of us in Kentucky, is true everywhere. Our borders have been greatly enlarged—extending over the whole earth The same may be said, too, of other denominations. Not one o them has been diminisued in the least by your labors for their estruction. Their roots are as firm, and their branches as wide others without disturbing their prosperity in the least-like : water-spront amid a forest of nobie oaks. However respectable persons work unwhere unless you can show that you are fung down the other denominations, all your beasting about ef-ecting the union of Christians, are mere words of empty sound. gnifying nothing. If other denominations are not only as rong, but stronger since your reformation than before, in forming a new-party you have promoted division and not union; you have engendered strife and not Christian affection. However arlent your hopes and honest your intentions, you have not at ained that which you sought after. Instead of sounding the rumpet of peace, you have blown the shrill clarion of discord instead of balm to heal the wounds of Zion, you have stabbed and lacerated her but the more Your papers, your pulpit exhibitions, in a word, all that you have said and done, have no sen in accordance with that mack and gentle spirit which must provide at the blissful consummation of union among the disci plus of Christ; but on the contrary, and have 'crised havoc, and bil slip the dogs of war;' and the don't of discord has stalked al associations have been rent in twate, and the holiest and rest ties of Christian brotherhood have been rulely and ruth leady sundered in your rampant career of union. You have This much of your history, then, snows conclusively the

nistaken your vocation. You are in a state of moral sizen, and ave been revelling in the luxuries of a very pleasant dream. "Your growth was too rapid in the beginning to be healthy dready you seem to have attained your stature. You were be in a storm, and rocked by an earthquake. You sprang up like mushroom. Novelty sent you her exchantments, and the love hen crowds attended upon your ministry, and hung entrance ests were achieved. Then, wherever you went, the wail or stroved Christian peace was beard. The devolution of churchand associations attended upon your footsteps. Very many o the Buntists fiel to you in the whimsical conceit that they wer cel Babylou. Your success was woulderful—to you imparting the greatest delight, and to many, the greatest alarm and sorr But, sir, these haleyion days of your reformation have passe hose eager and anxious crowds that once presed to your as you once so anthus isstically exhibited to the admiring vision of the multitude, has lost the charm and been shorn of the splendor obtain a member from another denomination, and he, most gen erally, such as can well be spared. In short, you are not son increasing so rapilly as in the beginning, if increasing at all.

In this respect, you are far outstri, ped by several other denor ranks and joining other denominations. You are, in many places, torn by intestine feuds. Even among yourselves, your union is nore in name than in fact, more in theory than in practics, and nore in profession than in feeling. Under your broad-banners

To you, as you talk of union, a sneering world points the deri sive finger of scorn, and says: 'Physician, heal thyseif' —do you seek to pull the motes out of your neighbors eyes, when beho there are thorns in your own eyes! "Your plat of union by making other Christians reformers ever be made. You ask us to stondon truths that we love and seem vital to christianity, and embrace errors that we lost je as perosed to the plainest teachings of the H Ly Scriptures Besides, we are engaged in a greet work. We are endeavoring to onaries are Liboriog to spread the gospel among the heather nds. And our labors have been owned and greatly bleesed of the Lord. Would you have us to shandon th with you in a chimerical crusade against you know not what?— In vain, then, can you hope successfully to execute your plan of them to love one another. You must couse to revile, and labo persuade them. Love is the golden chain which must ulti stely bind Christians together. Without this, the mighties essions are but as sounding brass and a tinkling cymbol." I cannot refrain from adding here his closing re

all sorts of doctrines, by almost all sorts of men, are proclaimed

narks, touching the hypocrisy of your communion although it may be considered a digression: "One of your brethren has recently allined, with exulting pride, to the fact that you are willing to commune at the Lord' table with the Baptists and others, as an evidence of your dispo-cition to unite with all Christians. But, my dear sir, this is mere ad captandum ruleus. It is calculated only to lead cap ve silly women and children. What signifies drawing near t one another with our mouths, and honoring one another with ou il; s, when our hearts are filled with hosti its are moved in compassion for human folly and frailty, surely ingels weep over the scene when individuals, after sitting a crethren at the Luri's table, arise to strife and contention. It ocking God. It is playing the hypocrite. You have waged in y the san of reformation. We have been the objects of vo ost virulent and vindictive assaults. If what you have said s be true, then, as honest christians, you ought not to wish u sait at the Lord's table with you: and if it be not true, the you have no right to expect us to avail ourselves of your invita-

tion, and to commune with our alunderers. So, turning it eithe way, and you should blush at your affected kindness and regard." Such, sir, was the true state of your Reformation ix years ago, and it is far worse to-day. Several of its strongest churches and ablest preachers have gone ento open infidelity, and disorganization and divi sion are everywhere more rite. Its vitality is exhaust ed, its energies decayed. It is fete-Ichabod is writ-

And what have you gained for all your labors? You aim d at a name to live after you, and you have gained it! You aspired to be regarded as a Reform er, and you have won the appellation; and with it the character of modern sublimated reformers, a descrip that you are also exraged Under the influence of tion o which you have given in one of your own Parbingers. Allow me to call your attention to it: "His whole life is marked by the most monstrons inconsists cies. The claim of infallibility for the Pope arouses his moderadful ire; but exact conformity to his ideas of right, he de ands, under pain of the most withering anathomas. Sectaria ism he abominates: but in furiously denouncing every man who selongs, he exhibits its most revolling features. The truth he adversary. Carnal weapons he deprecates; but the malignity

> aside: but, with a 'tongue set on fire of hell,' scathes and de If you doubt its correctness, turn back and read onr articles for the past seven months, upon the edior of the Tennessee Baptist, and the leading Bap ties namers in the Union and the names of the holy dead you have attempted to blacken!!

oding rancor en the spirit of an opponent. The sword he lays

Mr. Cempbell, you are possessed of common sen for so youthful a hand as that of the editor of the ennessee Baptist to lift the govering and expose the formation, puts you out of temper, harrasses you beyond measure, outrages you. is more than your naure and old age can endure. I confess it is provokag and you are-considering that you are ealy a man and passing into your second childheod-almost ex

Charges against Baptist Editors Noticed. Waiving all further notice of your language towards syself, since by the first principles of common law, I must be held innocent until my guilt is proved—in noemt af your charges until my games process—in noemt af your charges until you praye them. I proceed to notice what you say of Baptist Editors two editors, as all retiseast editors should be as "above suspicion" of b-longing to the come who these with me, so far as your large exchanges indi-

cat—that you do not think that any one of then But I must desist from this sort of negative proof. nan, sorely mortified, vexed, fretted, and impatient sympathise with me or my course, and that you have my limits forbid it, or I could "box the c PRIVATE AMUSANCES from SOME OF THEM that they do It is all sufficient to name the remaining leading panot but that they condemn ny course as alike ungen | pers "The True Union, The Christian Chronicle o lemauly and unchristian.

You mean, of course, that they regard Campbell | Baptis', The Christian Secretary, Conn., The South ism as orthodox or evangelical—that they do not Western Eapti-t," ant. Campbeilite to the immost co a pro e of my opposition to Campbelliam, and ut ,-not a name of them among your some' To no terly condemn the severity of my treatment of it- such honor do they aspire They stab no man privile that you have private and positive assurance from | I do not know of but one editor in the South West some of them to this effect. This is the impression | whose feelings towards me would prompt him to de your language is designed to make.

n proof of my confidence in their don minational unlevolence of one or two. oterrity and christian honor, I must be allowed to egard the above assertions aportyphal-to be classed | aye, bring them forth to the light of day, as you with a former occlaration of yours, "Wy real, genu ne orthodoxy was never questioned on any of the vital If the correspondence was of such a character as to cinciples of christian faith.' &c. Who are those mys' that have given you 'priva'e issurances,' and thus condemn the editor of the

en casee Baptist? 1. The author of the above pirture of Campbell sm, the present star Editor of the Western Recorder annot belong to that unenvied 'some.' No, sir, you rould not intimate such a slander, would you? How would such "privite assurances," from him, contrast with his public, published scathing and withering xpositious and denunciations of your Reformation. hat tand out upon almost every page of the "We-t orn Review" and that made that work so acceptable o the Baptist ministry of the South West. I have be sure compared your system to "a kingdom of water without the Holy Spirit" and he, more approriately, I admit, to a simple "water spout," wee extract bove. Your sect springing up among other denomi atious like a water spout, not a tree at all, among a prost of poble oaks - an inimitable illustration! 2. The Fditors of the Western Watchman and New Fork Recorder certainly cannot belong to the honor thle 'some' who give you private assurances and de-

f these editors, (whom you now say you regard as espectable and 'honorable,') in your issue of Februa "I only except three men in all my horizon. They are the Rev. Mr. Crowell, Editor of the St. Louis Watchman, (the third nuch against light, that I would not enhance their condemna ion by sending them a copy if I had a million at my command.

nounce a trother editor in secret to an enemy intent

ipon the ruin of his character What did you say

iclu expressed: "There is not another man [save J R Graves] in all the West not even the St. Louis Watchman, who appears to be so reck-less of all the proprieties of christian truth and christian civilition." Rarbinger for April

What is your private opinion of Mr. Crowell, pub

And yet to-day you say you regard this St Loui Vatchman a respectable journal, and Mr. Crowell a sentleman! But you may say the New York Recorder has changed editors Very well how do you still re

"These are the little or the great oracles, as any o think of them, which are transformed lato Western Watchmen, [Mr. Crowell] and Eastern Recorders, [Mr. Cutting) and who oppose every effort to shed light upon the Book of Life beyond their own contracted vision. So cowardly, two. dize their standing with their party, by the insertion of such with us on the merits of the ir and our positions on these most again, but they dare not consent to allow their readers to real matter b tween us. The reputation of one of une such article as this lest perchance, they should see the akeines, of the sand on which they stand "- Harbinger for

You say this and declare that these cowards edit espectable papers and pronounce them perfect 'gen emen' IN THE SAME ISSUE" I think our readers will excuse Mr. Crowell from selonging to the 'some.' He is an ope and avowed propert of Campbellism in every shape or form. But you affirm that o eduor in your knowledge smpathizes with me in in avowed opposition to

our system, or with my course-the severity of my pro-ition to you You say you exchange with the o-t respectable Bapunt journal-, &c. Wels, sir, let us look into them. The New York able journals, and you regard its edt or, therefore, a gentl man.' What does Mr Cutting not Mr. Ander on, whom you excepted, say of your system? It in editorial upon my controversy with the "Chris an Age" some two mouths since, the Recorder re-

marks: "It is impossible to forget that Campbilliam subverts every hing which is fundamental in evangelical faith and apos olic order, and that it has been for the third of a century, the schisms. We have no sympathy with it, no fellowship for it." "Let not our name, therefore, be used as indicating by o silence, or in any other way, the least pos-itle sympath, wit Campbellism itself, or with those who look upon it as a harm less heresy."

"It is impossible for us to accept them as prehodox in an iense of the toord Now, I must think you saw this editorial in the Recorder, and also in my paper into which it wa copied, and in the face of it how could you write My real, genuine o thodoxy was never questioned to , or, as in the article under review, "I um glad t see that no other editor in the staff of the Baptiprotherhood sympathizes with him." "I do not think that one of them sympathizes with Mr Graves or hi

What have I ever said severer than the above de varation of the New York Recorder? Out of pity, will not further press this-it is too palpable-tosame: table-too deplorable Will you allow me to say that your rage blinds you, or that your memory

wretched in the extreme? Brother Cutting is denied the honor(!) of belong ng to this 'sous' who privily denounce us to Mr. (3 The Watchman and Reflector of Boston, and Biblical Recorder of North Carolina, will please take the staud together.

You are considered both honorable gentlemen, and very respectable by Mr. C. You lie under suspicion on common with all Baptist editors, of giving Mr. Camp vell "private assurances," of "aid and comfort," and ne publicly asserts, that nothing has appeared i your papers, so far as he has seen, to warrant h.m in clieving that you approve of the opposition of the Cennessee Baptist to Campbellism. Please testily .v e copy an editorial that appeared in a late numbe of the tormer paper, as it will answer for both. It i as follows:

"CAMPBELLISM IN THE SOUTH .- The North Carolina Biblical Recorder remarks that it has received several letters in reference to the course and doctrines of Dr. Walsh, who has settlen one of the eastern counties, and publishes a monthly calle the Christian Friend. These bretar, n nave called upon us to warn the Baptist against receiving Dr. Walsh as a minister intended their pulpits, or to tuele chaistian confidence. They represent him as being plaus hie and in enious, but a real follower in to fact be known in his public discourses is thought doubtful. We should taink it would be sufficient for our brethren, adds the Recorder, to learn that a preacher was a Campbellite, whether he avowed it or not, to put them upon their guard. They wil cedily call to mind in the history of the past the many fire brands and bones of contention which Campbell and his followers have cast into the Baptist church, and low often they have abused the courtesy of Baptists who have too incantiously admitted them to their pulpits. Wrangling and strife, contention and bitterness have uniformly followed their labors when preach ing among Baptists. We have only to call to mind the scourge which the Baptist churches of Virginia in former years un went by the preaching of Campbellian, to be reminded of the danger. The voice of warning is still in the recollection of many, as it fell from the lips of such venerable ministers a Kerr, Semple and Broadens, who are now resting from their la bors, as well as the declarations of Jeter, Taylor, Ryland, and a nost of others who still live to oppose this great heresy. If we look to the West we find such ministers as Buck and Walle Crowell and Graves, sounding to their tens of thousands of read ers through the great Western valley, the same warning agains the instalicas and pois-ning doctrines of Campbellism. And shell we, my brethren of Carolina, witness the appreach of the same foe to the Baptists, the greatest that the Baptists have aver ibilities-you see and keenly f el these things, and himsel in the unsuspecting confidence of our brethren without faithful watchmen, and the blood of our brothren will be required at our hands. May God save his people in North Ca from such a visitation. My H. protect the Esptists from the inrocas of a doctrine, which like a gangrone unrestrained, would

soon destroy the very vitals of Christianity itself." "The foregoing is a testimonial as to what Campbellism is and how it works in North Carelina. Its operations as a ars-TEM WHICE CONTAINS THE SENINAL PRINCIPLES OF PUBLICAL ARE EVERYWHERE MECESSARILY THE BANK."-Wetchman GRO The article of Dr. Hooper quoted in the former

Union to survive? part of this letter, copied by you, is from the Biblica Recorder, and approved by its editor I imagine the

Philadelphia, The Religious Herald, The Southern tounce me in such language to you. But I insis-Now sir, in b-half of our Editorial fracernity, and that all ought not to suffer from the malignity and

Now, sir, I challenge you to produce those name lave the "private assurances" they have given you justify you in publishing the sentiments of it, it will also justify you in pub ishing the names of the au hors also Bri. g the cowords- the covert assassinof character, forth to the light, sir, and an indiguan' denomination will spit upon them

Elder J. M. Hurt. Your sight appears almost as defective as you mory You have written two-thirds of Mr. Huit same correctly, while not one-third of what depend ip in your memory can be trusted. I hat you should wice write his name "Hart" with his name printed

capitals before your eyes, bespeaks a singular oliquity of taste, or a very defection rision. You own that you have not read even one of h welve articles upon Campbellism, and only a few paragraphs in his sixth number, and yet you have the conscience to say, "I presume [them] to be tissue of falsehoods from beginning to end!!" Again. "Mr. James M. Hart does not quite equat Satan rither in quoting my words, or those of the Good Book " and "such perversions, no man that ever loved the truth could wilfully utter!" All this you can say with the onfession upon your lips that you have read only a few paragraphs in his six h article! Why LaGrange. Madison has sent out two mission sir, your readers and the world can see that it mat ters not to you whether you read your adversary's articles or not you can delib rately pronounce them ton; of your State, found here the devoted and tis ue of falsehoods, and the author a liar, if not quite equal to Satan! Who will respect your word hereafter?

the paragraphs you read that changed, one shade, the him to China. And here was educated the use of a passage. Iu one place the term "chris tian" is printed for ' di ciples," save that, I challenge you to find one, save those of the press I hope you will remember this, your moral honesty is connected with this attack upon Mr Hurt.

You are hereby informed, that unless you retract cussion between us closes, you will be held res. on sible to Mr. Hurt for charges. He will discuss your iquid theology with you, provided you will endorse yourself, and I vouch for his ability as will the intryou; if you doubt it, please read his twelve numbers on the contradictions of your teachings

I conclude my notice of your Ma, article-of a'l tesign to slander You have made this a serious deried your assertions in self defence-I have used no exceptionable language towards you, save what readers are my witnesses

urpose-your own moral salvation- pay no attenton to the points and contradictions I have fix of pon you in my replies-mase no attempt to refleve ourself by argument or proof from the meximent he objusth of contradictions and absurdition that incloved by all his people shich you have blisday naity plung d yourself t werwhelm me -but excite your wanting powers at o arl the most burning Philippies against me for the months to come: and, in ti + meantime, give your comit iential leaders the wink for all Compbellite Bap concessee Baptist-to stop their papers who have at, and having can-ed a- great disadection as possiie, call upon them to break our ranks and come out eave Baptist churches, and join your societies, or m societies where you have none, then, sir, raishe jubilant shout at Betnany, and let your prociain a ccho it all over the South, Mr Campbell has de ated the editor of the Tennessee Baptist!! He wn brethren give it up! He nas ruined the whol aprist denomination! Baptists a e all leaving and joining Mr. Campbeli!! Why, sir, how this ... uid take! What a tremeudous capitai it is now i our p wer to make out of a signal defeat. Lik ampson you might accomplish more og your death nan you would by living! Do it, sir. or your name and cause will be disgr.

indeed, I know not but this may be the masterly cheme you have laid, and these mad articles but part of the programme! Every thing seems to wear tuis appearance. If so, I as profoundly respect your act and strategy as I lightly esteem your unquainany timid souls;

"There is just now a great shiking in the valley of dry bones. nd not many years, permaps, NOT MANY MONARS, may pussual, before some STRANGE EVENT will mappen." Now, sir, I pledge you all the assistance in my

power, consist at with honor, to aid you i. bringing al this about. I will vote you a triumph, a c own vrite you a hero-only rid our churches of these our allies, and our worst enemies-those who hang ke haden mill stones upon our churches Do it. ound with songs of rejoicings like that described by John. Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ or the accusers of our brothren are cast out from a nong us, who accused them day and night. I await the issue of these "not many mouths" with leasurable antic pations.

I am still. J R GRAVES. EDITOR OF TENNESSEE B. Prist.

month to another, "whence issues the Tennessee Bap tist," and send your Harbinger to the wrong office, less that "clerk" is at home.

who were converted to Campbellian by your debate with Dr. ADVERTISENENT. a Editor, A. Campbell has for the past seven months used the ost anbecoming Linguage in speaking of me, charging me with knavery. &c., and of other things too numerous to mention, and

uced, while I have putlished all of his unkind notices of my-If Wr. C. will publish this cont, and sand his hill to this office shall be promptly paid. J. B. G. THE NEBRASKA' BILL, has at last parsed both houses of Congress Will ot Congress now

vet has not so much as made one specification or allowed you to

Georgia Correspondence. No. 3.

There is Brother Jesse Campbell, sitting or ne right of the pulpit. He with the white cravat, large high forehead, sanguine com plexion and large dark eyes. He is one who from his first entrance upon the work of the ministry when he was a mere boy up to the present time has always given himself exclu ively to the work of the gospel and has at ways lived of the gospel. He has reared 'aree family and doubtless has suffered many privations, but with the true spirit of a minis ter of Christ, he has never turned aside from his proper work, and the Master has always supplied his wants But few have had hi strong will and earnest faith. Most of those who had no income from other sources, have taken schools, or engaged in some other secu har employment, and given but a portion

their time and faculties to the work of the Lord. You may see among thus here to-day Lawyers and Doctors and Merchants and Teachers and Farmers and Mechanics, and but a few comparatively, who are solely and exclusively, body, soul and soirit, given up the ministry. Whose fault is it? I wish you would favor us with an article upon this subject. Even the young men; who have bee ducated as beneficiaries on our University lunds, have many of them engaged in teach ing rather than preaching. Teaching is among us a most honorable bu

siness, and we are proud of our schools, espcially of our Female Colleges at Madison, and aries already to the Hea hen. One to China the other to Yoriba. Brother G. W. Bur earnest and faithful teacher, Miss Bennett whose praise is yet in the mouths of all wh You cannot say that you found a misquotation in knew her, and persuaded her to accompany talented and beautiful Miss Davis, of Greens horo, who had from early girlhood, given her self in heart to be a Missionary of the Cross and went with that most noble christian hero Brother Bowen, to the pestilential plains of the your assertious respecting him, that when this distinterior of Africa. Bold hearts and loving hearts like theirs, beat in many other bosoms and when the liberality of the churches shall have opened the way, and men can be found to stry of West Cennessee. (except those few who write risk their lives in foreign lands for Christ you private assurances.) as abundantly able to meet treorgia will furnish the loveliest of her daugh ters to go with them. The poincer of the highest order of female education, in our State ourcharges I demand specification and proof You is Brother Milton E. Bacon, of LaGrange. must prove meguilty or you prove yourself guilty of That is he who sits so quietly in the corner both slander and falsehood of falsehood with the wonder. His stony massive frame, high Na poleonic forehead, prominent heavy chin, and hangs upon the issue of this discussion. Your ve intense black eye indicate a man of no ordin racity now stand, impeached before the world. ary capacity and mental power. His concep-Though you have set me a bad example, I have sought tions are large, and his will strong. He is one establishment at LaGrange has turned out ma

to shun it, I have not villified or traduced you, or of the oldest and most successful teachers in flooded you with epithets or denunciations. I have any part of the country. And his magnificent I have been compelled to use in self-sefense. Your ny of the most accomplished scholars, chiefly from South and West Georgia, and the South In conclusion let me advise you I see but one ern portion of Alabama. There are however possible way or escape open to you. I understand, at his school representatives from Tennessee you to intimate that you have hundreds of faithful and various other States. But I must bring dhes in Baptist churches to se editors who write ou private assurances, and those friends of our these sketches to a close. I cannot speak of ho advi-e you not to notice us, because of our self all, or of all who deserve some notice, as much conceit—here and there a ministerial hypocrite, atias | as those whom I have already mentioned.— Campbellite Baptist" minister-n w is your time to There is Brother Charles Irving, for instance; so quiet, yet so busy. A man who does an immense labor so unobtrusively, that few are conscious of his doing anything. He is the paster of the Church at Madison, and greatly

That tal back haired, thin visage, but fin o iking man is Brother Tharp of Perry. H. is a strong and pointed speaker, and though s tail is neither awkward nor ungraceful H. ists to complain of the severity of the editor of the will probably one day stand among the first of ministers of Georgia, if he does not grow too

> There are a number of young men, of grea promise; but I must pass nem by. I canno ven speak of Brother Jo Polhil, though h has probably, bap ized as many prople as anman of his age in the Sate, and de erves no ice, even more than some whom I have poin ed out I wish Brother Wm T. Brant were here. I would like to introduce you nim. He is, though, yet hardly in his prim one of the great men of our convention W are all graved to learn that he intends to r move to Philadelphia. He will no where had those who admire him more, or love him bet ter than his brethren in Georgia.

Take the Convention altogether as it si

before us, it is a remarkable body of men .d assertion. Ir member now, that o ly last March, What a variety! White haired old men, tot ou uttered these ominous words, that startled so tering upon the very verge of the grave.-Grev-haired elderly men declining with easy dignity into the evening of life. Strong, car nest, active men full of the energy of vigorou manhood. Modest and retiring young men who not long since were alarmed at the sound of their own voices, when they first heard them in public. Pert and conceited young men (not many such) who fancy they are wiser than and believe me. sir, you will hear our churches re their fa hers. Some wear that "white cravat" which has been the innocent subject of so much abuse. Some wear fashionable neckties Some plain black stocks. Some have their collars turned down. Some wear them standing. Some wear whiskers. Some are smooth faces. Some are dressed in cloth and some in jeans. Some in black, some in blue or grey or any other unclerical color; but ad D'Published in Nashville, Tenn mit all this variety, there is one expression P. S.—As I am aware that your menory is shorn which is common to them all. It is that of and treacherous, you may not remember from one self relying independence. There is no fawning -ycophancy. No crouching at the great mans stool. They have not been accustomed to 'obey their reverend Fathers in God." Every * Might it not be well to get a book and keep a record of all the man is used to think for himself, and say what names of those who leave the Baptists to join you, for a trophy he thinks, and the habit of independent thought your successors, as you inform as that you have one for those and freedom of speech has made its mark up-

on the m. n. There is another thing which is common t all, and that is a spirit of mutual concession, and forbearance. A readiness to fall in at once and uncomplainingly with the will of the majority so soon as it can be certainly ascersee a solitary article I have written with the proof I have add tained. This also is the natural result of con stant training in the school of Baptist democ racy. In all the churches the majority is and always must be supreme, and the result is that while the Baptists are the most self willed and independent thinkers, and speakers, they are the most ready to acquiesce in constitutional petition the New England clirgy to permit the orthority, and the most conscienciously law

abiding people on the Globe. Bro. Adlam it will be seen will shortly Perhaps I ought not to close without some commence his historical seres, embracing by actice of our distinguished visitors from other ed and composed from Von Rohden, is meant for the most invaluable and ateresting portion States. Texas mas represented by Brother we suppose. Perhaps it is an expurgated ediof American Baptist Histor ever published. Hillyer Alabama by Brother Walker, the tal- tion of that History that is in press.

lented and er freetic secretary, of the Marion Board, who wade a very interesting and impressive app .l in behalf of the domestic mission cause, and by Brother Henderson the editor of the South Western Baptist, who is said to be a zerv able preacher, as well as a good editor. South Carolina was represented by Brother Hill, the agent of the Domestic Mission Board. . Florida by Brother Fuller, who spent several days in our place before the Convention assembled, and gained the affecnons of all with whom he came in contact. Your State was represented by Brother Day. on, who has been acting as agent of the Bible ommittee in the Eastern portion of Georgia, for a few months and who we are hapy to earn proposes to return and make his pernament abode, somewhere among us though I lo not know where. And last though not least, Virginia was represented by three brethen of the Board of Foreign Missions. I suppose they are so well known that I hardly need describe them Brother Taylor is a mild and quiet looking man, with small blue ves deeply set in his head, a pleasant low oice (too low to be heard in a house of any z-) with a me-k and trustful expression of onn'enance. A stranger would take him for good man. But never for a great one. He wins upon you however by acquaintance and when you code to know him well, you feel hat if he is, it a great man, in the ordmary neaning of that term, he is at least competent o the faithful performance of the duties of his

reamess that is in goodness. Brother Jeer, is very tall and has an impoeng, commaching figure. He looks like reat men whether he be so in fact or not .-His forehead i high, and his head finely deeloped. His eye rather dull pale blue. He ever ready and prompt to speak, and very kindly, at various times during the convention, nade valuable suggestions which were highly sppreciated, and thankfully received. His oice is quite peculiar but not disagreeable. hough pitched to a very high key. He preachd one of the best if not the last sermon which was delivered during the meeting. Brother Howell is known to you all. We had never een him before in Georgia, and few suspected hat, that great brawny, broad shouldered, red aced, wide mouthed, long nosed, blue eyed man to be the veritable author of the "Evils," and other works that bear his name, till he was pointed out to them. True we could see hat this same broad shouldered brother had omething quite remarkable and characteristic bout him. We would never have mistaken him for a common man. We felt instinctively as soon as we looked into his smiling goodhumored, affable face that he was somebody, and somebody worth knowing something about: but we never suspected him to be Doctor Howll, till somebody introduced us to him. He is one of the most sociable and unpretending f great men. It must be a great disappointo his friends in your State that he has determined, (for as we understood him to sav) to remain in "Virginia's Capital," notwithsanding the rumors that are in circulation to the effect hat he is going to return to Nashville.

station and rally great, in the noblest kind of

But I must stop—for the present, therefore, I bid you adieu. When I have anything more worth writing, perhaps you may hear again GEORGIA.

Cumberland Presbyterian Assembly.

This body commenced its session in Memthis, on the 16th of May. There are about ne hundred and twenty-five delegates in atendance, and any number of visitors. The proceedings thus far have been characterized y harmony and good feeling. Much of the ime has been occupied on the question of rering the confession of faith, in order to make t harmonia with the teaching of ministers and the bearf of the church. Much has been said on bus sides. Some charge the confeson with kivinism; others defend it from the harge, as main an that it occupies middle r and, been Calvinism and Arminianism. O the ole it has been a vigorous Theoloical debis In the whole debate there was the or meditu ion to the Scriptures. There as nothing said about making the contession the trachings of ministers, hary ail. We think however, that there is considerable discrepancy. At least we heard mamy things from different speak rs, that we have never yet found in the Bible, and never expect to. For example, the Rev. Mr. Bryan, of Pittsburg, stated in a sermon, that, "the church s composed of believers and their children." We should like to see the chapter and verse. The interests of Education, Missions, and Pubication, received due attention. The various pulpits of the city, with two or three excepions, were filled on Sabbath by members of the Assembly. We have formed many per-

pleased with our gnests. Examination.

sonal acquaintances, and have been highly

The anniversary of the Yalabusha Baptist Female lustitute will occur on the 26th, 27th, 28th and 29.h of June.

On the ight of the 25th, the Annual Sermon before the "Young Ladie's Massionary Society" will be preached by Elder Wm. C. Buck of Slumbus. Monda, night will be devoted to Calisthenic

exercises, the reading of compositions and dis-On Tuesday night a concert of music will be given of the young ladies of the Institute, under the direction of Prof. Corbes.

The anniversary address will I delivered

by Elder G. H. Martin on Wednesday night On Thursday night there will be a grand Musical Festival. The Flower Queen or Coronation of the Rose-a Cantata, with fortyfive different performers. The Festival is prepared expressly for the purpose of procuring additional apparatus for the use of the Institute, an admittance fee of fifty cents will therefore be required. Any contributions our friends may see fit to make to this object during the anniversary week, will be gratefully received

L. ALDRIDGE, Prez. of B. of Trus.

We see some exchange paper announ ces that Prof. W. C. Duncan of New Orleans, has prepared one volume of his Baptust History. A History of John the Baptist, translatVOL. X The Tennes NASHVILLI

SATURDAY, J Brother John C ized to act as agent for of Louisians and Texas,

THE CHOLERA -The ports of the prevalence of have been circulated thr "bucksters" who wish of market wagons for a but little Cholera here at present. We have take from the reports of the E shall, the number of it in our City Cemetary whole vicitity and up t there have been only to its first appearance!

There is not the least city except for anti temp The Muririesba that Bro. B Furgerson, four of his servants by cl Bru. Hendricks if day after he last wrote,

of cholera, and his your

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friends, here, as he will i every where, in this bour The dwelling bot ledge, of Brownsville W

gret to learn was dest We shall have ducing our venerable Co-

to our readers next wee We have comme to all subscribers in arres three to seven years. spond within one mont their accounts may exped of an agent, to whom credit price \$2 50, per to save our friends the If any find mistakes in will please write us in brethren, we have wait and now let us have a chi have earned the money and we now need it. W.

along and we will be ver Ma. Campbell's Pro number of the Harbinges and not one word with Mr. C , nor the promise he mean? What will be vield the field?

Mr. McFerrin in lished an anomymous score or two of one hur to Baptista. It is so vile ! (a Mr Newton of Mi.) name to it. yet Mr. Mr. clean enough for his sh if he will defend the he answer?

ELDER J. S. REYNOL been received in Rich noldson of North Caroli the steamer City of GI been out about seventy Nothing has been heat that our brother has th

Erami The pupils, of the B at Monbon, will be exa 29.b of this month 29th, Mrss P. T. Leigh which will be followed young I dies of the CLARKE Esq. The invite i to attend.

Western Recorder The Senior Elucr of

tices "a new Fort of ion of the English Ser "As a matter of cn a new sort of objection cated to us after the lett Nashville. It wal ther who has imbibed very short time, all il a moment, in the twil raculously converted, taliv of the new birt that the dead saints graves, and the livin that all sinners will be and that Christ will rebuild Jerusalem, fruitful field, and reig ple on earth during This brother, we say hence said that he ion; but he could nee ing new wine in the would then learn in own divine lips, and, the Bible at all, and

our language, as he English would be the Of course, there objection, if you adr ing these premisesdangerous tendency and melancholy inch past-we intend to ture occasion. We simple remark, that the Valley will be this fanaticism-a fi ly scourged the chn tion of our country, the evil effects of which recovering."*

Will our respected Recorder, permit us on the above? We and hope he will re It is understood tends to turn his Millennarianism, and conclusions, by pen. He will do it tried, and have sign reason why anothe

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L. ALDEIDGE,

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Pres. of E. of Trus.

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Examination

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The Tennessee Baptist

NASHVILLE, TENN. SATURDAY, JUNE 10, 1854.

Brother John C. Dunn is hereby authorised to act as agent for this paper in the States of Louisiana and Texas.

THE CHOLERA -The most exaggerated reports of the prevalence of Cholera in the City, have been circulated through the country by "hucksters" who wish to purchase the contents of market wagons for a song. There has been but little Cholera here at any time, and less at present. We have taken pains to ascertain from the reports of the Sexton and City Marshall, the number of interments from cholera, in our City Cemetary from the city and the whole vicinity and up to this writing (June 6) there have been only twenty-three, all told since its first appearance!

There is not the least danger in visiting our city except for anti temperance enbjects.

The Muriresboro Telegraph reports that Bro. B. Furgerson, near that place, lost four of his servants by cholers.

Bro. Hendrickson informs us that, the day after he last wrote, his wife's mother died of cholers, and his youngest child was not expected to live through the day. Bro. H. has the warmest sympathy of a large circle of friends, here, as he will have of his brethren every where, in this better trial.

The dwelling house of Bro J. M. Rut ledge, of Brownsville West Tennessee, we re-Fret to learn was destroyed by fire last week

to our readers next week.

We have commenced sending out bills to all subscribers in arrears, as many are from three to seven years. Those who do not respond within one month after they receive their accounts may expect to receive the call of an agent, to whom they will pay the old credit price \$2 50. per annum. We say this to save our friends the extra fifty cents.

If any find mistakes in their accounts they will please write us immediately. Come. brethren, we have waited long and patiently and now let us have a cheerful settlement. We have earned the money-waited long for it and we now need it. Wont you send it right along and we will be very much obliged.

number of the Harbinger has just reached us, and not one word with reference to us, from all sinners at the coming of Christ. They be exist, there cannot be evangelical sincerity.— 7. The last requisite of availing prayer vield the field?

Mr. McFerrin in his last issue re-nublished an anomymous pamphlet containing a score or two of one hundred dollar premiums to Bantists. It is so vile a thing that its author, (a Mr. Newton of ML) was ashamed to put his name to it, yet Mr. McFerrin, regards it just name to it, yet Mr. Mc he answer?

ELDER J. S. REYNOLD-ON.-Information has will treat his objections with respect. been received in Richmond that Elder Revbeen out about seventy days from Liverpool. fanaticism which so severely scourged the the blessings sought in prayer.

Examination.

The pupils, of the Baptist Female Institute 29th of this month On the evening of the 29th, Miss P. T. LEIGH will give a concert. which will be followed by an address to the young I dies of the Institute, from JAMES CLARKE Esq. The public are R specually invited to attend. R. B. BURLESON,

Principal. Western Recorder on Millernarianism.

The Senior E liter of the Regorder thus notices "a new sort of objection" to the Revision of the English Scriptures.

a new sort of objection which was communicated to us after the meeting; but before we leit Nashville. It was made by a worthy bro ther who has imbibed the sentiment that, in a very short time, all the Jews will suddenly, in a moment, in the twinkling of an eye, be mi raculously converted, without the instrumen tality of the new birth, or faith, or repentance that the dead saints will be raised from their graves, and the living saints all be changed; that all sinners will be destroyed, Satan bound, and that Christ will descend with his angels, rehuild Jerusalem, make Judea once more a fruitful field, and reign in person with his people on earth during the millennial period.— This brother, we say, believed all this, and hence said that he was not opposed to Revision; but he could see no use in it; for, before the work could be done, we would all be drinkmg new wme m the New Jerusalem; that we our language, as he did not believe that the English would be the dialect of the renovation! Of course, there is no answering such an objection, if you admit the premises. Respectmg these premises—their emptiness and their dangerous tendency, as attested by a thousand melancholy incidents in the records of the past-we intend to write at large upon a future occasion. We pass them now with the simple remark, that we trust our churches in the Valley will be spared the desolations of this fanaticism—a fanaticism which so severely scourged the churches in the Eastern por-

tion of our country, a few years ago, and from the evil effects of which they are now but slowly on the above? We shall do it in all kindness, and hope he will receive it in the same spirit. It is understood that the Senior Editor, in-

tends to turn his attention to the subject of Millennarianism, and overthrow its premises and conclusions, by the touch of his powerful pen. He will do it, if he can! Others have word; and then blook for the glorious appearmade, especially by one so formidable on the Kingdom." And we hope moreover that field of theological debate. We wait he prom-

ordinary man, and will strike no ordinary blows. We merely actice him now, that we may set him right on one or two points, mentioned in the above extract. We suppose, though we may be mistaken, that he means to state the positions of Millennarisms on such questions as the conversion of the Jews, the earth, the resurection of the pious dead, the transformation of the living saints, the personal reign of Christ &c. If we are not mistaken as to his intention in the article before us, we rather misrepresentation of Millennarians.

timents, of "a worthy brother" at Nashville. but does he not mean to make that brother the representative of a class, known as Millennari-If not, we have nothing to say, and what is more, we can see no point in the article on which we are commenting. We are told that "a worthy brother has imbibed the sentiment that, in a very short time all the Jews will, suddenly, in a moment, in the twinkling of an eye, be miraculou-ly converted, without the instrumentality of the new birth, or faith, or repentance." Well, that is queer sentiment. We never heard it before That "worthy brother" must stand alone .-He certainly does not represent the sentiments of Millennarians. And we venture the asser-

n any volume on our shelves. Millennarians do believe that the Jews will be restored to their own land and converted to their long rejected Messiah. They believe this because God has declared it. But they do not believe that they will be con verted, "without the instrumentality of the new birth, or faith, or repentance." God has We shall have the pleasure of intro-ducing our venerable Co-Editor Wm. C. Buck, charge the sentiment upon Millennarians; and

no more. Millennarians believe that the Jews will be born again, that they will repent of their sins, that they will exercise faith in Christ, that they will be pardoned through the atonement of our Redeemer. This is the position of Millennarians. If the senior Editor wishes to disprove it, let him try. Again, "all sinners will be destroyed."-

and what does the worthy Editor of the Recorder mean? Does he mean to represent Millennarians as believing that all sinners will table prayer. MR. CAMPBELL'S PROMISES!!!—The June cannot defend the tenets of Millerism. Mil. closely aimed to a willingness to relinquish on the face of his anointed, and then look pro-Mr. C., nor the promise of one!!! What does lieve in the destruction of the anti-christian and How can we sincerely ask God to forgive sins which I shall mention is importantly. The Sahe mean? What will be his excuse? Does he apostate confederacies, both civil and ecclesidoms of the world, that shall submit to Jesus

tuture occasion," he must bear this in mind If he intends to "write at large" on Millerism, right and good; but he must not charge Millen. narians with Millerism. The Editor evidently confounds the two systems, but a man who in tends "to write at large" on any sut ject, should tirst make himself acquainted with it. Mil eri-m has some good points, so has Methodism. so has Campbellism, and so have other isms. Bible. But if tanaticism has sprung from "As a matter of curiosity, we will mention Gill, Robert Hail, Cummings, and many oth and thousands of others in this country are not fanatics. And no man acquainted with their writings on this subject, can justly accuse their prayers. should be more careful.

brother, "we trust our churches in the valley" when our brother of the Recorder, learns the Lord Jesus Christ. used onset, for the renowned champion is no difference between Millerism and Millenna-* H. brother in Nashville helds such we're, and jett, and "mightily convince" all his readers, of Christ is, "Whatsoever things ye desire, that heretofore, ne has been in error. H. when ye nray, balleys that we receive them.

Thoughts on Christian Duty, No. 4.

God has been, in all ages of the world, the hearer of prayer, and his people have ever been a praying people. From the days of righteous Abel until now his eyes have been over his has he said at any time to the seed of Jacob. "seek ye my face in vain." What an exalted privilege is prayer! It is an approach to God. must protest against his representation, or for man; for by prayer the weakness of the It is true he promises to represent the sen-

Prayer presupposes that God has something to bestow. On any other hypothesis it is an unmeaning exercise. Those therefore who believe that God has done all for man that he intends to do, must, to be consistent, deny the propriety of prayer. They certainly see no

The object contemplated in prayer is the reand ye shall receive." The Apostle James, however, said to certain persons in his day, "Ye ask and receive not because ye ask amiss." It is possible, therefore, for us to ask and receive not because we do not pray aright. This being the case, it becomes a question of great importance:

tion that such a sentiment cannot be found in WHAT ARE THE REQUISITES OF AVAILING PRAY any author, living or dead. At least it is not

1. I answer, a willingness to relinquish every sin. David said long since, "If I regard ini quity in my heart, the Lord will not hear me." In prayer we call upon a holy God who looks on sin with infinite abhorrence. How can such a God be approached acceptably by those who 'regard iniquity?' The 'prayer of the wicked' is of necessity 'an abomination to the we hope the Editor of the Recorder will do so sin, in some degree, as God does. As he hates by one spirit unto the Father." The Father it, we must hate it also. And our hatred of sin must induce a determination to abandon it. nius or the gospel economy tolerates the pre-All the paths of iniquity must be forsaken.-There must be a relinquishment of external name of Christ. The Saviour said to his dissins, and there must be no toleration of internal ciples, "Whatsoever ye shall ask the Father iniquities. There must be an uncompromis- in my name, he will give it you." How deing war, a war of extermination, waged against lightful the thought that Jesus is our Advocate sin in all its forms. David's language is in the court of heaven. He ever lives to make What does "a worthy brother" mean by this, worthy of repetition: "If I regard iniquity in intercession for us. The heart that throbbed my heart, the Lord will not hear me." A wil- and bled on the cross still feels for us, still lingness to relinquish sin is essential to accep- loves us. Let all our petitions be presented in

be destroyed from the face of the earth at the 2. A second requisite of availing prayer is his mediation, and God will graciously hear Second Advent of Christ? This is the view sincerity. We can never successfully draw and answer them. He will grant our requests, of Millerites, not of Millenarians. Will the near to the throne of grace, unless our peti- not for our own sake, but for the sake of the Editor observe this distinction hereafter? We tions proceed from sincere hearts. Sincerity is High Priest of our profession. He will look lennarians do not believe in the destruction of every sin. Where this willingness does not pitiously on us. astical. They have God's word for this; but looks at the outward appearance, God looks at portunate prayer in the following language not for the destruction of the entire race of the heart. Petitions may be presented at the "Which of you shall have a friend, and shall sinners. They believe that many nations will mercy-seat in language the most eloquent— go to him at midnight, and say unto him, survive the judgments that shall fall upon the they may be specimens of the richest rhetoric; Friend lend me three loaves; for a friend of anti-christian powers; and that they will be but what will they avail in the absence of sin mine in his journey is come to me and I have converted by millions, and constitute the king. cerity? Absolutely nothing. To all who of fer such petitions, it may be said, Te ask and door is now shut, and my children are with me If he does not like the position, Millennarians

and the Pharisees during the Saviour's ministry: "This people draw near to me with their mouth and honor me with their lips, but their tv accomplishes what considerations of friend-And in reference to the whole subject, he says, we trust our churches in the valley will be heart is far from me." Since rity is indispen ship cannot effect. "And," subjoins the Sanoldson of North Carolina, was a passenger in we trust our churches in the valley will be sale, and it includes a high appreciation of viour, "I say unto you, Ask, and it shall be Nothing has been heard of her, and we fear churches in the Eastern portion of our counthat our brother has thus ended a very useful try a few years ago, and from the evil effects a disposition to forgive injuries. We live in an God sometimes delays the bestowal of the bles of which they are now but slowly recovering." apostate world—we belong to an imperfect sings sought by his people, that he may put to The fanaticism which so severly scourged the race. This being the fact, it is not marvelous the test their sincerity and their faith. When,

churches in the Eastern portion of our coun. that we sometimes offend others, and that oth however, their requests are not immediately try," was not Millennarianism. When the ers sometimes trespass against us. When we granted, they should pray more earnestly. at Moulton, will be examined on the 28th and Editor "writes at large on this subject on a pray, if we would have God to hear us, we They should knock louder and louder at the must forgive those who have offended us. We door of mercy. Spiritual blessings alone are must indulge no malevolent feelings toward to be sought with importunity. Temporal any fellow creature. We may say this is very mercies are not to be sought thus. Affliction that God has forgiven us infinitely more than health, but it would be improper to pray with temper is a curse to its possessor. The Sa afflicted. With regard to spiritual favors we viour says, "If ye forgive not men their tres passes, neither will your Heavenly Father forbut their good points are held in common by give your trespasses." This is strong lan who recognize the supreme authority of the guage, but it is true. We are taught to pray, in 15 promotes our best interests and glorifies · Forgive us our trespasses as we forgive those some features of Millerism, Millennarians are who trespass against us." When we offer this say with Jacob, "I will not let thee go except no more responsible for it, than they are for petition, and do not exercise a forgiving spirit, thou biess me." lanaticism connected with any other. Will the we virtually imprecate the vengeance of Hea Editor remember this, when he "writes at ven on our own heads. We ask God to deal large upon a future occasion"? Such men with us as we deal with 6thers. We do not as Chalmers, Melvill, Bickerstith, McNeile, forgive others, and therefore, in effect, we ask God not to forgive us. How often does an unis just received, and I haste to reply by this ers of the old country are not fanatics; such forgiving disposition prevent a successful aperening's mail. You may announce (D. V.) men as Bishop Mcllvaine, Henshaw, and Drs. proach to the throne of grace! The unforgiv- the history you alluded to in your paper re Lord, Pond, Duffield, Ting, Winthrop, Inglis, ing injure themselves more than they do those cently, will shortly appear, correcting the misthey are unwilling to forgive. They make it take of the press, that it will be the first, and morally impossible for God to hear and answer not the last twenty-five or fifty years of the

them of fanaticism. Our "worthy brother" 4. Purity of motive is a fourth requisite of My address before the Historical Society availing prayer. By this I mean that the bles- will form a part of the history, with some en-Once more; we are told that "the worthy sings for which we pray should be sought for largements; but it will not do to begin with it. brother" at Nashville, "though not opposed to the proper reason. And the proper, the com- I have preliminary matter that will put the Revision, could see no use in it." Again we prehensive reason is, that God may be glorified address in a more interesting point of light. would then learn the will of the Lord from his own divine lips, and, of course, would not need say that "the worthy brother' does not repeded. When christians pray that they may grow Instead of begining directly with the history own divine lips, and, of course, would not need say that "the worthy brother' does not repeded." own divine lips, and, of course, would not need it in resent the views of Millennarians. They can in grace, they should desire progress in the di-"see use" in a revision of the Scriptures, and vine life far more on account of God's being view that most have of the early history of many of them, at least, are as warm advocates glorified in them than on account of any conof this great enterprize as the Editor of the siderations personal to themselves. Parents the substance of my published pamphlet. I Recorder. A distinguished Millennarian is should desire the salvation of their children, presume that you will not object to this, nor one of the Revisors employed by the Bible not merely that the solicitude growing out of to my treating some things fully that are not Union. He "sees use in it," there may be parcutal love may be gratified, but chiefly that so well understood. more for ought we know. The most favorable their salvation may promote the divine glory. Our revival still continues. It is the most notice of the enterprize, that has appeared in How many parental prayers are never heard precious season I have ever enjoyed. We any periodical, was written by the distinguish because they are so thoroughly imbued with sit together most emphatically in heavenly ed Editor of the Theological and Literary the spirit of selfishness. Many a minister places in Christ Jesus. The community are Journal, he "sees use in it." The enterprize prays to be useful, but does not, as he should surprised, they come among us and say it is is in perfect harmony with Millennarianism, do, look upon his usefulness as the means of the work of God. All is still, solemn, heavand when our generous Kentucky brother be- glorifying God. He is too anxious, it may be, enly. There is not the least attempt at ex-Recorder, permit us to make a remark or two he intends "to write at large," he will say the And now in conclusion, we must say that the best method of gaining the vantage-ground revival is, the spirit of prayer in the church while we dread the anarchy and rum of fana- among the conflicting religious denominations. and among the converts. Evening after eventicism, as much as our respected friend and There may be sectarius earnestness, and even ing we meet, and more than half the time is will become better acquainted with God's Holy the glory of God is comparatively uncared for, at the commencement of the meeting, to fol-

and ve shall have them." The Scriptures at- smee the commencement of the work, I have tach great importance to faith. When the "two suffered from a cold on my lungs, at times my blind men" went to Christ and entreated him voice being nearly inaudible, and yet I that their "eyes might be opened," he did not have been kept from the meetings but one at once exert his power in restoring their sight, evening, and with one exception, I have preachbut said, "Believe ye that I am able to do ed every sermon that has been delivered. this?" They said, "Yes Lord." He would I must mention also, that not one scolding destruction of impenitent sinners from the children, and his ears open to their cries. Nor not open their eyes until they expressed their prayer or scolding exhortation has from the confidence in his ability to give them sight.— beginning been heard. No one exhorts the vocal and Prane, and French. None need apply but those that Then he said, "According to your faith so be it church to come up to its duty; no one finds can come highly recommended. Address the subscriper, Sun JOHN E BROWN unto you." "Without faith it is impossible to fault with those that come not to the help of It is converse with him. It does great things please God." Nor is it strange that confidence the Lord. One prayer alone is heard, "O

> "God is not man that he should lie." "His prayers. They meet in the morning of the truth endureth to all generations." How in- Sabbath to implore a blessing on the pastor, finitely insulting, then, must it be to the God and the services of the day; nor has there been of the universe for his veracity to be question- a Sabbath but I have enjoyed peculiar assised! And it is questioned by all who do not tance; and I need it, for I have a large and repose confidence in his promises. It would increasing congregation of vigorous, thoughtbe most unreasonable to expect God, in fulfil- ful, enquiring minds, who listen with the utment of his promises, to answer the prayers most attention to the gospel of Christ. Last ception of blessings. Hence said Jesus, "Ask of those who doubt the truth of those prom- Lord's day morning, while I was unfolding the ises. To approach the throne of grace acceptably, we must draw near in "full assur | 5: 1, the word was applied with power to a ance of faith." How many prayers does the most intelligent and interesting young man, spirit of unbelief pollute and ruin.

> > Christ. The Redeemer says of himself. "I text speaks. Christ. In this way they were removed, and to love, to introduce the sinners can approach God and live. By Jesus and all our aim is, to present them complete in her name mentioned; her residence, however, is 320 Fifth direct, and the refers to Mrs. Hardie, No. 3 Manhatin place.
> >
> > Christ both Jews and Gentiles have "access him. We feel that Christ is precious.
> >
> > P.S.—The above valuable preparation, also Dr. M. Lane!
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> > P.S.—The above valuable preparation, also Dr. M. Lane! is accessible only through the Son. The gesentation of no petition to God except in the his name, in humble and exclusive reliance on

According to this representation, importunigiven you: seek, and ye shall find; knock, and shall be opened unto you" I imagine that difficult. So it is. But we must remember may come upon us, and we may pray for we are required to forgive. An unforgiving importunity; for it may be better for us to be cannot be too importunate. They are of su perlative value, and their infinite worth justifies importunity. God in bestowing spiritual bles his own name. Every christian may therefore

NEWPORT, R. I., May 23, 1854. BROTHEE GRAVES:-Yours of the 15:h inst. history of our denomination in America.

paroxysms of sectarian agony in prayer, but spent in prayer. One evening I asked a few, and Heaven does not give ear. The thought low each other in prayer, when about forty pen. He will do it, it he can others have signally failed. But this is no ing of the Great God our Saviour Jesus Christ," is humiliating and appalling that purity of moprayed in close succession, occupying fifty reason why another attempt should not be and by him be received "into his everlasting tive does not always distinguish those who bow minutes. I was aware that the position of the whole time on their knees, and I struck up 5. A fifth requisite of availing prayer is a hymn, or probably they would have contin-

in the divine promises is essential to availing Lord, convert souls;" one exhortation alone is creature avails itself of the omnipotence of the prayer. Men are never more highly offended given, "Turn ye, turn ye, for why will ye die." than when their veracity is called in question. In the puipit I feel the effect of my people's doctrine of justification by faith, from Romans whose wife I baptized seven weeks ago, so that 6. A sixth requisite of availing prayer is before the sermon was closed he felt, in a high that our petitions be presented in the name of degree, the peace of which the Apostle in the

am the way, the truth, and the life: no man All the preaching being performed by mycometh unto the Father but by me." Sinless self, I know what is taught. The sum and beings can approach God without a Mediator substance of it is, Christ, Christ crucified, suppose our first parents in Eden, in drawing | Christ our wisdom, sanctification and redempnear to God, were not dependent on any me tion, Christ all and in all. Salvation through lowing statement in reference to this Vermifuge: diatorial arrangement. But as soon as they him, by grace, to all that will come, and all are sinned, the way of access to the Divine Throne was obstructed, and the obstructions were susceptible of removal only by the mediation of those who hear, to believe in Christ, to obey, Christ. In this way they were removed, and to love, to imitate him, to imbibe his spirit;

my post while the spirit is so manifestly with us. Your prayers I doubt not we shall enjoy. If the work (historical) should progress ather slowly you will excuse me, and render me what help you can by making the articles principal Drug Stores in Mashville and vicinity short. Still I will do what I can, and hope |=

you will not have reason to complain. I remain yours most fraternally,

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MARRIED.

SATLE to CATHERINE BROWN -- both of Platt County, Missouri On the 31st May, 1854, at Burnsville, Alabama, Eller R Dallas Counte. Ala

ACKOWLEDGEMENT OF PAYMENTS. M H Prewett, paid to 23rd Feb., 1855 Poth March, 16th May, 1st Sept, 1e54 20th April, 1855 21st May, 17th Jan, 1854 28th Feb, 1855 J C Park. M Cunningham, J T Houston, Jas Rambo. F & McCall. H S Linton. 27th May, 23th Feb. 23rd 7th May 22nd Nov , 1854 ordy Whitehead, 3rd June, 1855 6th May, " Wm Gains 13th May, 1855 3rd June, " James Vaughau, W Strauge, John Million, 2nd July, 28th May, Mrs F Hall, W C Townsend, J H Crouch, Sr., Daniel Wills, 4th Oct., 1854 in full.

3rd June, 1853
6th " " Ed Kelly, Joshua Madden, Nelson Kyle, J S Oliver. J L Brown, lith April, 3rd June, 1855. J Wyatt, W W Finley 16:h April, " Mary Bentley,

. . . . Robt Ellis. Wm Jenes, G W Jennings, 30th April, J Wo d, L J Sammons, A Brownlee, in full. 3rd June. . F Ferguson, John Dia!, 15th Oct . D Ennis, S Yarbrough, M P Ware, 28 h May, 3rd June, H A Chadwick. 30th April, J R Jennings, E W McMillan, 7th May, 20th March, " 26th Feb, " 15th Oct, " Jas E Power, W L Wynne, John Snarman, B F Sims,
John Herrington,
A M Smith,
J F Baskin,
S H Willis. 24th Sept. 1853. 21at May, 1855. 3rd June, 14th May, S Thomas, Wm G Hndson 8th July, 3rd June, 16th April, Thos Tolson, Joel H Williams, H L Cordell, W L Granger, fth May, 23rd April, 11th June, Terrel Jones, Jesse Franklin, 25th Aug, 1854. Martin Mason, Jesse Seale, M Hightower, Jan T Grimes, 13th De 11th June 1855 3rd ... 4th ... Wm Davis, Thos E Cleere, I F McGhee, 7th May. 3rd June, (H Guthrie. 37th Aug. 30th April, 6th May, 3rd June. J A Wilkins, M T Densou, Wm Halbert, N N Edge, S Floyd, J B Roby,

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D L Parker,
J B P Alexander,
Jap McDeniel,

23rd April, '56 3rd June, 55 6th May, Joseph Knight, G W Selvidge, John E Lloyd, 1st March, '56. 6th Nov., '51. 30th Oct. " J R l.yles.
W H Temple,
Jno R Brittain,
Daniel Nunnally, 6th Nov. " 3rd June, '55.
7th May, " 6tb . . . 9th April. D Brooks, Dorset White, E B Eakin. 6th Nov 21st Feb., 1853. Wm Lawley, J M Strickler, 16th April, "
15th July. "
7th Dec , 1854.
30th April, '55. O W Horner,
H O Smith,
W C Chandler,
F M Barker,
Thos M Falls,
Ed Womack,
Wm S Simmons,
D North fult. 15th Feb, " 24th April, '54. Geo W Allen, E E W hite, Z McCaleb, 2 nd June, 4th June, 1855. : 10th Coram & Grove, Francis Baber, Jas W G-bson.

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continue four days. The pairons and triemis or education generally are irrited to sittend.

Concert by the women times on Friday night. Address by Rev C. S. Hendrickson, of Mamphis. Address to the Grainating Chase by the Frequent.

The next Season will commence on Manday, the 4th September, under the supervision of our presont Frincipal, Rev Josann S. Hamilton.

We, the Trusteen, in our official capacity, feel warranted to speak in the most mattering terms of the faithful discharge of the responsible duties of the Frincipalship. We are untrasted in possessing a Frincipal, to guite the affeirs of the Lastitute, in your man leaded view rehelevable, ursuinly of massen ra, and a activity to impart instruction, surrounled by Assistants of the Individual Companity. We make studingly affirm find this Institution offers rare inducements to Parents and Grardless.

Sackas as is here almost unknown. During that three years of its progressive advancement almost unknown. During that itter years of its progressive advancement almost unknown. During that itters was one tempored by its immates. All who wish to place the runnification and witness for themselves the reslication of what we now affirm, no sa to make arrangements, since the trush-turned are carried progress of the Roard of Trustees living at a citation, are carriedly requested to attend. We should be placed to setted the setted of th

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KNOW this is denied by physicians generally. They has treated it with the guire, and it always proves sold. to the path-it. The physician who spires has a fact that is not acquainted with the diagnosis of the united.

The Vegetable Kingdom turniances can keep here specifies for the certain cure of this areas disease. These, can due I leave need with the most suparallical success for the past tent years, without the Loss of oak is one introduced. Such that paysiting in Teamerskee can say that one soft that paysiting in Teamerskee can say that one soft that paysiting it between the leave of meashes. Yet Mestad Schools cury that one softing case of Oancer was ever cured. Are they willing to be reservinced? I offer the following.

CHALLEMGE TO AM REDUCAL SCHOOL.

Let any Medical School in the United Sifter semi me a paller afficient with what the Faculty of said bemoof and productage as one a gentine Cancer, and I will promine to cure that we, Camerer, provided the Faculty of said beauth will agree to give use a conflicate admitting the cure, it cured, only adjusted to give use a conflicate admitting the cure, it cured, only adjusted to give use the care to the fortune of the cure of the cure to be retilicate for twelve or cigative in models as the tips one may been treated, or, and the foreign of the cure of th

ay kin in the measures of the same of the 4. The patient shall not be sould and weakly, that incress-Aren out.

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the test, but for the Concert Ender ordinary to tell nave automatic front is about the in the first and Dr. Boyd, M. D., McLis and points. Trun Dr. J. Al s. et. M. D., mins ur., eurol Dr. Du deg, M. D., take ur., eurol Dr. Dulder, M. D., La Lambon, A., Walter Schulder, Fr., chall Bry, V. Warner S. in de. Fr. Chas ur., V. Sher W. E. mus, C. mus us. Miss. Hou. Joi D. C., Miss, Mipp. Dr. Northeet, M. D., aftr Sayal, Tenn.

Dr. Northeet, M. D., 1871 Seyal, Tenn.
Dr. Sayl S, M. D., Mary, Joseph.
Dr. Dullara, M. Dr., Unitar, H. Harris, Dr. P., 1872, 11thous.
P. t. Fron Tanner, Ale gud Ain.
J. H. E. Long, D. L. B. Munreen area Tenn.
J. M. Uraves, A man-mire, 1870.
Out. John M. Cha., D Json, Usorgin.
P. M.

Murfreezboro, Tena., May 13. 1854.-U

This is to certify that I have been afflicted with a Camer for the last dithern parts on my 62. We am guar lip. After a land on more mains for remove the classes, cut afflict the efficient of the last distanced by my trickeds to place mys. I mader to the accession of the M. Jamary, of Murrerson by Time. By distance to a toric M. W. Jamary, of Murrerson by Time. By distance to a taken, is maryly breaked up. I would state to the canonical things who are afflicted with cancer, that Jr. Jamary a more activation and effect through all when needlesses that I have my instance, any pain when applied to the cancer of parts. I leave for my mome to-morrow in Lincoln county. Time.

Minteresboro, Tenn., March 18th, 1856.

Murirecabato, Teun., March 18th, 1886.

Ao 46.

Thus is to certify that I have been affiired with a cancer on my ness for the last four years. Hearing of the success of Dr. B. W. Jannary in the treatment of thatons are, I want to Murry exocoro, Tein., and placed supali under the irrent cent to Dr. B. nary. He has removed the diseases, and I hope a the is effected. His medicines does not give any pain, when applied to the cancered areh. During inwalty in Murirecasoro, I has an opportunity of witnessing a great many remarkade carca terror, elloy by the January, and they may dispect a masser, to apply to Dr. January, and they may dispect a messay cure. In Dr. J. the poor will und a triand.

Tullahoma, Tenn., April 6th, 1856. No. 47.

This is to certify thet a Cancer made its appearance on the amous membraness my upper lip, which grew out in a conical orm. I came to Marinerescore, Franc, and places much in a conical increasing the form of the preatment of Dr. R. W. January. In ten days Dr. J. remyed the timor with his muckiness eithout the least aid. With a grateful heart to God, I feel that I am cured at that make the fearful disease called cancer. I leave for my home in Clarksville, Tenn., on the avening train.

ALPHER STRUSTON. Hurfressboro, Tenn , April 8th, 1854. No 48.

This is to certify that Dr. January removed from the inside of my nosa, located tar up the matril, a hard, especious tamor, without the shightest pair. The application of his mentions we a contains and agreeable. The plane is now besied to us perfectly well.

MES. E. J. COLLIAN MARS. T. 1854.

No. 49.

This is to certify that 8 years are, there appeared a cancer on my right cheek near the meet. Several efforts have been made to remove the disease, but without affect. Severa weeks a. 0. 1 placed myself moier the treatment of Dr. B. W. Santart, of Murfraestoro, Tenn. Dr. J. has removed the disease, and a cure is affected. The medicine did not give ne any pair, when opplied to the cancered steah. During my stay in Murrre-a orn, I had no explorimity of witnessing that treatment of Dr. J. a. a. yi in cancer cases—as real having been smeed during my visit to rample the cancer, to avail the markets as soon as possible of Dr. J. e. a. vices, if they wish a meedy care. I have to marrow morning for my home in North Carulina, Murphy, Cheroke visit.).

Marfreezboro, March 27th, 1884. Murireesboro, March 27th, 1884.

Cancer Cured of 33 Years Standing. This is to a wife that there appeared as the lett side of my some, thirty-tippe years ago, a canour (pronounced by ailf rest physicians to a security and by some to be insurable. Every action of the control of the co

W. C. Duncan of New Orleans, one volume of his Baptiet Hismy of John the Baptist, translatfrom Von Robiteu, in meant Perhaps it is an expurgated edistory that is in prest;

WM. C BUCK. C R HENDRICKED

VOL. X.

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April

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Rew Issues.

A Common Sophistry Exposed. BY DAVID BRIDENTHRALL.

The deleterious effect of erroneous belief upon christian character is, I fear, in too many instances far from being properly appreciated The impress upon paper does not more accurtehn does christian character to the system of doctrines believed. The Scriptures speak and it requires not superhuman sagacity to recognize the distinctive character of their fruits. Of the truth of this remark, whoever will attentively consider the peculiarities of character in the different departments of christendom, will find abundant confirmation. It forcibly said by an Apostle, "God be thanked that we have obeyed from the heart that mould of doctrme"-so it is m the original-"into which you were cast." As the melted subs ance when poured into the mould corresponds in its lineaments and molifications to the mould, so the christian character corresponds, in its features and characteristics to the doctrines believed. If the mould be perfect, the casting will be perfect also; but if the mould be irregular and disproportionate, a similar imperfection will appear in the object moulded. the doctrines of the Gospel be fully and heartily believed, there will result all the beauty and symmetry and proportion of christian be error in the religious belief, there will result disproportion and deformity. If this repn be true. - and since it is the teach ing of Insuration, it may not be questioned .then how much of disproportion and want of symmetry must exists in the religious character of Christendom, from erroneous and conflicting belief! Not that in any department of the christian world, there is a total destitution of the features and lineaments of the Divine mould; but attached to these how many unsigh ly appendages and deticiencies, how mity and distortion! The varied physical deformity, distortion and imperfection. uch, in the persons of those whom the Saviour restored; missted Judea, could not have now, merally, in the religious character of Christendom, the diminutive disproportion of the withered hand, the glossy duliness of Bartimean blindness, the spotted leper, writhing under the painful noisomeness of his leprosy, the possessed, foammg and gnashing and pining away, as well as the unsymmetrical, oneeared victim of Peter's impetuosity, and the pale and lifeless son of the city of Nain. Such, therefore, being the effect of erroneous belief makes no difference what we believe, if we are From the nature of our moral constitution.

forever. While man's nature remains as it is, he must suffer, if he imbibe error. might as well assay to stand upon the bleak come of an ice-clad region and not be chilled, to enhale deadly mizsmata and not sicken, or burned, as to imbibe error and not suffer. Error and injury are indisolubly linked together. Poison is not more injurious to our physical, than error is to our moral constitu-What virtue is there in sincerity, by poison, despite his sincerity, in his system had he suspected the quality of the liquid, he might nave dashed it from his lips and lived; but he sincerely believed it innocent, freely and unhesitatingly drank it; his smcenty, therefore, was his ruin. When the man of husiness identifies his interest with a dismouest partner, what does it avail him, as he is wrecked in his fortune, is left penniless and roofless, and his children are crying for bread that he joined his interest with that partner, sincerely believing him an honest man? Had he been less sincere, had he suspected the correctness of him with whom his fortunes were united, he might have taken precaution, detected the fraud in its incipiency, and thus protected his purse and his property; but he sincerely confided in his honesty, and that sincerity was his ruin. When the hapless vicum of a villian's cruelty is butchered in her innocence, does it avail her aught, as she goes stooping and broken-hearted to the grave, and her friends are clothed in disgrace and mouring around her, that she sincerely believed the words of her destroyer? Had she suspeeted 'his correctness and honorableness, she might have repelled bim, and lived an ornament to her friends and her sex; but she sincerely believed him, and that sincerity was her ruin. O there is now a countless multitude wailing in perdition, because they sincerely believed an error! They looked forward during their probation, to the time when they wants repent of their sins, and secure a hope in everlasting life. They sincerely believed that a future day for them would come, and, therefore, they deferred their return to God. But, alas, before that day came, they were cut of m their sms and irrecoverably lost. selves, at once and immediately, to the work of securing an interest in the ments of Christ. but they sincerely believed that that time the gloran and the corruption of heathendom. Is there not sincerity there? Ask the idolater, and he will hid you mark the glittering steel to the devotee crushed beneath the wheele of the rolling car, to the pilgrim, weary and wayworn upon his tellsome journey, and to the amid plaintive cries and piteous lamentations, of heathenism, which darkens, like a cloud. rest to the weary limbs of the pilgrim, take away the pain of the sacrificial knife, soften the torture of the funeral fire, or remove desolateness from the heart of the mother self- ed." The Discipline says, John Wesley eswounded and self-bereaved? Their sincerity tablished the Episcopal form of Church Govis their degradation and their misery. With less sincerity, they might question the cor-

bane. Shall we, then, be win. with the

miseries of an error stricken world before us.

that it were written upon the memories, the

minds, and the hearts of all christians—that

Garensavao, April 28, 1854. BROTHER GRAVES:-An unambitious man John "had authority to baptize." Well I will generally finds himself in a difficulty when he not now affirm; but, if they had not, by what attempts to give expression to an opinion dif authority did the Disciples of our Saviour bapfuring from the mass of mankind. One who tize before they received the great commission has not studied Theology, and entertains a view Can you point to the Scripture containing of a particular subject, contrary to "modern command to the Disciples to baptize in the lifebiblical critisms," runs in the face of the "opin- time of the Saviour? They were sent out, ons of the Fathers," and is subject to an "ab- commanded to preach, were given power over stract possibility of sinning." Such seems to unclean spirits, devils, and all manner of dishave been unfortunately my case on the sub- eases, but received "no authority to baptize!" ject and relation of John's baptism. The wri- Now, "Expressio unius est exlusio alterius."of a spirit of error as well as a spirit of truth; ter was not egotistical enough to suppose he You see I read the Tennessee Baptist to some would have met the hearty concurrence of the purpose! If, then, the Disciples of the Saviour world-neither was he ambitions enough to had no authority, not being expressly comwish that a President or Professor of Litera- manded to baptize, then Von Rohden is right ture would condescend to notice his articles, and I am wronge. The Disciples of the Samuch less refute them. But he did expect the viour administered the ordinance in imitation sympathy of the "Editor of the Tennessee of, or opposition to, the baptism of John; their Baptist." Your note to my article published baptism was imperfect for want of authority, in your paper of the 18th March, would have and was only a "temporary concern!" Perbeen noticed before now, but owing to the irreg- haps you will meet this argument by saying. ularity of the mails, that number has not He was present with them, and, therefore, the reached me. Now, with a quill borrowed from command to baptize was unnecessary. Why, the wing of an angel of mercy, and dipped in then, was it necessary for him to command the fountain of love, allow me to reply to your them to preach? By whom were the Disciples note, meekly in the light of God's word. Man of John re-baptized after they became the Disby unaided reason alone, may dip into the ciples of Jesus? That they were not baptized mysteries of science, scan the beauties and de- by the Saviour is evident, from the Scriptures. fine the laws of the physical universe, weigh Did they baptize each other? This is not sup worlds as in a balance; and in imagination posible. But they baptized others who believsoar from planet to planet, and from star to ed on Jesus. But again, you say, "Doubtless star—and by his intelligence, as it were, "see the twelve at Ephesus were baptized by Apolnew ideas in gorgeous attire, and truths young los." This is an inference—upon what is it and beautiful as the expanding flowers, the founded? Paul had been once to Ephesuscreatures of his fancy eloquently pleading to had left some time when Apollos came; Aquilbe clothed in language, and introduced to the la and Priscilla instructed him in "the way of material world." But he can never, by any God more perfectly." He left Ephesus, pass- Friday, morning at 10 o'clock A. M. The principle of philosophy, or any rule of philoso- ed into Achaia, stopping at Corinth-while Graduating class, consists of ten young ladies. phy, or any demonstration of Astronomical, Apollos was at Corinth, Paul came again to Geometrical, or Geological science, arrive at a Ephesus and found the twelve. Now, these knowledge of the spirituality of the truths of twelve came to Ephesus after Paul left the first of Memphis; Elder E. D. Isbell, of Memphis; the plan of salvation as developed in the econ-time. If they were baptized by Apollos while omy of God's grace. "But the natural man at Ephesus, he having been instructed in the possessed more disproportion, want of symme- receiveth not the things of the Spirit of God, way of God more perfectly by Aquilla and Helena Arkanses; W. II. Carothers, Esq., of try and obliquity than, at this day, the religious for they are foolishness unto him; neither can Priscilla, it is not unreasonable to suppose he Oxford; Prof. A T. Bledsoe, University of receiveth not the things of the Spirit of God, way of God more perfectly by Aquilla and character of the Christian world. We have he know them, because they are spiritually dis- knew all about the baptism of the Holy Ghost, cerned." (1 Cor. 2: 14.) Hence the assump- and would certainly have told the twelve. But tions without evidence; inferences without law; the presumption [?] with me is, that the twelve suppositions without facts; and arguments came to Ephesus after Apollos had left. The Vance, O. Yerger, Esq., Elder A. Matthews, drawn from reason outside and independent of twelve were strangers to Paul-Apollos was a and Prof. J. C. Dockery, of Hernando. Holy Writ, make up the sum and substance of stranger to Aquilla and Priscilla, and it is supthe modern philosophy of religion. True per- posable [?] that the twelve were strangers to haps so far as the positive laws and natural Apollos. Who baptized the twelve with John's rights, with the correspondent responsibilities | baptism, is purely a matter of speculation, and upon christian character who will say that "it and relative duties of man are concerned as a is of minor importance. What we are consocial being-but without that pure, elevated, cerned with, and creates a difference between but gentle spiritual influence found to be pos- us. is. were the twelve re-immersed? When error is necessarily injurious, and thus it will be sessed by the word of God. This I thought Paul found the twelve at Ephesus, did he one grand objection to Von Rohden-an objec- preach to them "Christ and him crucified?" We ton pervading the entire work. Full of as- No, sir. Did they say "men and brethren him, asale from the notice, than they can bear from it. The sumptions without evidence—illogical concluwhat must we do to be saved?" No, sir. Did only ones who read the accounts are those who do not need them what must we do to be saved?" No, sir. Did only ones who read the accounts are those who do not need them. sions—inferences and arguments drawn from Paul say "believe and be baptized." No, sir sertion reason, without Scripture warrant-and hence But he did say, "Have ye re-eived the Holy calculated insensibly to induce rationalism: - Ghost since ye believed?" Now, Bro. Graves, leading the mind to depend too much upon "in- because they did not know that there was such ternal development," independent of the influences and means brought to bear by the Spirit baptism necessary? Could they not learn all the state of the same of the state of the same of the state of the same of which the mevitable consequences of error can be averted? When a man, through mistake, during it healthful water, what does it avail him, so he lies the great danger is within. It has been wisely said, that man is a sinner from centre to circumstant has been particled in the grant particled with the particled of the grant particled with the particled of the germ of sin is imbedded in the Disciples were "to teach all nations?" If the germ of the particle with the grant baptism necessary? Could they not learn all baptism necessary? Could they not incerely believing it harmless? Is not the the soul-making itself visible through the so, the Catholics are right to authorize femme operation of his physical organs. As natural accouchers to baptize, that the eyes of all who objects fall inverted upon the retina of the eye, come into the world may be enlightened, and Flax so sin perverts truth, and distorts the most infants "saved from perdition," and brought stances, he was consoled by the after tion and kind attention simple and natural occurrences. Now that God possessed a form "in the likeness of sin-brother, what amount of knowlege do you be expressed in the likeness of sin-brother, what amount of knowlege do you be expressed in the single state of the same ful flesh," does it follow necessarily, that he think sufficient to qualify for the ordinance of siret that it should be preached from the 14th chapter and 13th was like man, was or could be a sinful being? baptism? This is an important inquiry, and terse of the book of Revelation His last benediction commit-

Saviour had not even "an abstract possibility they cannot tell whence it is. "The wind other laborer in his vineyard, pions, devoted, and latitud a of sinning." But see Von Rohden 154. Bro. Graves, you must allow me some little thereof-but canst not tell whence it cometh. pleasantry at my own expense. I never had nor whither it goeth, so is every one that is an itching pen for praise—never aspired to be born of the spirit." (John 3: 8.) Now Paul died of Flux. on the 25th of November, 1853, in the 60th year a champion for one editor, to write down edi- says, "How shall they believe on him of whom of his age.

He married Eliza Vernou in his thirteeth year, and was a tors, authors, and books-but having been they have not heard, and how shall they hear hours, respected citizen, but somewhat profuse and dissipated silly enough to think somewhat, and still more silly to write it down, and superlatively silly must hear before he can believe, he must know to have it printed-what was the delight to my that which he is required to believe; and no budding ambition to hear myself styled a man can believe without knowledge. "True, champion!-I had picked my subject and my O King!" But these Disciples believed-they of God. antagonist! I had unfurled my banner of honesty of purpose, and with a zeal perhaps "not possessed knowledge enough at least to believe, all-wise and ever-kind Providence with meckness and resignaaccording to knowledge," or commendable in and it is "by faith we are justified," (Rom. 5: | tion-knowing that all things work together for good to them a better cause-I went charging into the subject like the "war horse when he rushes into much more would you require? A want of battle." I snuffeed the contest from afar, and faith would render re-immersion necessary .stamped the foot with confidence. I contested the question from the universal silence of allthe unaccountable particularity of one, and ed and bapuzed. If afterwards they find they Had they suspected that day would never even went so far as to poise out an argument. are not regenerated, that they are still "in the knew him to be amply qualified; and well did he answer their I smiled and thought to myself, "well that gall of bitterness and in the bonds of iniquity," argument is irresistible—insuperable—incon- and are really converted at a subsequent time, trovertible"-my eye with pleasure surveyed they should be re immersed, not because of would come, and that sincerity was their ruin, the battle-field, and sparkled at the speedy fall any defect of knowledge, but because they did their eternal undoing. Throw your eye over of the enemy, when a beautiful * attracts my attention-I read: "We would prefer the opin- not wish to occupy your valuable paper to the ion that these disciples were re-immersed, as exclusion of other more interesting articles, by as he buries its milt in his bosom, behold the it reads," &c.; and my batteries fell, and the better writers than myself. I am yours, crimson stream as it flows upon the altar. thunder of my guns died away in smoke-and He will point you, m vindication of his sincerity. in the surprise and agony of the moment, could only exclaim, "Et tu Brute!" "We prefer!" Do you, and what does that amount to? I mother plucking feudness from her bosom, and, began on Von Rohden, but needs must end on Bro. Graves. I am glad you put in that note; casting it into the jaws of the devouring eroco-dile. He will point to the temples scattered pleased with your candor, and love you for over a hundred hills and to the whole structure your boldness, and rejoice that you use the word "prefer"-it manifests a doubt in your of last year's Association. Now it happens the nations sunk in idolatry. What, however, own mind, and that there are more views than sometimes that resolutions are passed and printdoes their sincerity avail them? Does it give one, equally entitled to consideration; and because you have used more than once such a rong arguments and objections to a faith "prefer-

ernment for Methodism, because he prefered rectness of their customs, so degrading and it." Thousands practice infant rantism, berevolting, question their obligation to observe cause they "prefer it." It is a standing arthem, and comply with them no more. But gument that men should unite with the church their sincerity forever binds there to their they "prefer." I attempted in my limping church, and take up collections in their conharrid observances, and is, therefore, their way to show up the perfect ridiculousness of gregations, and where it is practicable to take making the Scriptures teach three baptismsthat "it makes no difference what we believe, and you admit two. Now, if there were two if we are only sincere?" The fact is : O, distinct baptisms, I see no incredulity, or crytions? If not, let me urge upon you the importance of vigorously attending to it without ing sin in believing there might have been a

erable seriousness was manifested among the pupils before any direct efforts were made.-Last Sunday week at the close of the night sermon, the Pastor of the church and President of the College, Elder H. C. Crane, invited those who were serious to come forward to the anxious seat. Nine young ladies went forward for prayer. The meetings have continued since that time. Mr. Crane and Mr. Dennis preaching alternate nights. Five young ladies have nuited with the church and fourteen others expect to join very som, beside ten or twelve persons not connected with the Institution. About sixty persons have asked an interest in the prayers of God's people. The interest is still increasing, and many are still enquiring, "what they must do to be Yours truly in Christ, saved.

MISSISSIPPI, FEMALE COLLEGE. The annual examination of this Institution will commence on Monday 3d of July, and continue until Friday, 7th. Rhetorical exhibition (of the reading of Essays and Dialogues) interspersed with Music on Wednesday night. Annual concert of Vocal and Instrumental Music on Thursday night.

Graduation Exercises, and address by, the President on Friday. Elder E. D. Isbell of Memphis will deliver the Annual Sermon. Sunday, morning at 10 o'clock. A. J. Crane, Esq, of Richmond, Va., the Annual Address. The following Board of Visitors, is invited to be in attendance. Elder C. R. Hendrickson, G. Buntyn, Esq., of Memphis; L. J. Duprec, Esq., of Memphis; Elder Reuben Jones, of Mississippi; Wm. H. Sparke, Esq., of Vicks burg; Dr. Wm. S. Wright, of Yazoo City; Dr George Stokes, Esq., of Clinton; Hon. J. W.

Hernando, De Soto county, April 21, 1851

Obituaries.

same in all or nearly all cases!

2 Who is it that is interested in these notices' Evidently

Descript this life at his father specifience on Charles con-

He had not "sinful flesh," only the "likeness;" should be settled, if possible, with fear and wire and two little culturen. Are rewards he calmly laid his and the Apostle says, "He hath made him to trembling. How would you arrive at the pre- hands across his breast and surrendered his spirit to God who he sin for us, who knew no sin—that we might cise amount? Some men are not able to tell a gave it Precious in the signt of the Lord is the death of his be made the righteousness of God in him." (2 sensible experience—they feel a quiet of (on-Cor. 5: 21.) Hence my humble opinion is, the science, a calmness, a joyousness of spirit, but for his age and opportunities. May the Lord ideas and comor

bloweth where it listeth-you hear the sound himself

without a preacher?" (Kom. 10: 14.) Man

must have heard, they must have known, they

1,) not by works, knowledge, nor water. How

West Tennessee.

establish concert prayer-meetings in each

up public collections as the most certain and

Brethren, are you carrying out these resolu-

and other missions.

venient way of securing funds for China

IVY F. THOMPSON.

For the Tennessee Baptist

not have faith.

Willis Holinan, the father of Eller James P. Holiman

until his fitty-fith year, when he was hon-fully converted, ar hved a pious and devoted tollower of the meek and lowly Sa viour, ever realous and energetic in the work of the Lord. his last illuess he expressed his willingness to depart, and re May the God of love and mercy bless his large and bern

family, and enable them to bear this heavy dispensation of Ilis that love God, and who are called according to his purpose.

Madison Johnston.

Died. in Forkland. Greene County, Als., January 26th, 1854, Some men deceive themselves, or are deceiv-Dr. Manisop Jusseros, in his 421 year.

He was born in Fairfield District, S. C., and meved to this State about 18 years ago. Naturally diffident, he hesitated to ed into the profession of faith; they are receiv expectations. His general knowledge upon all subjects rendered his society highly interesting and desirable; while his perfectly polished manners, free from all affectation, and his delicate sense of propriety, accompanying the kindest heart and a sympathizing disposition, endeared him greatly to a large circle of acquaintances. He had cherished a hope in Christ for some years But I fear I am growing tiresome, and I do sion only about six years since; and suffice it to say in a few practicing physicians, and members, and citizens, taken thus early in life, is, to us as a Courch, and the community generally, a sore bereavement; and to his family, the loss of such a husband May God bless the widow and the fatherless thus bereaved -

. W. Baptist. George G. Perrin.

To the Postors and Deacons of the Churches Composing the Big-Hatchie Association. Died, at his residence in Greene County,, February 21 1854, Dr. GEORGE G. PERRIN, agui 46 years
The deceased was born in Abberille District. S C., but ha-BEETHREN:-I am solicited to call particular attention to two resolutions, which are recorded esided in this State the last 18 years. Left early an orphan, on the eleventh and twelfth pages of the minutes he was educated by an uncle, and became eminently successful in his profession. For several years, he has devoted his attention ed; but that is the last of them. These resolutions are of so much importance, that we would have them carried out in the spirit and Resolved. That the Pastors of the Churches be requested and urged to present the claims an excellent physician and citizen, and an ornament to the caus-of religion. More than this it is not necessary to say, as a large of the China Mission, and take up collections in their congregations for that object, and those circle of acquaintances in the State, and especially in the Fork who have pledged to send up their pledges.

Resolved, That the Churches be requested of Greens, know the many virtues he possessed, all of whom

Church (Friendship) has lost two most valuable members-not lost, but gone before. "Help Lord, for the godly man cesseth."-S. W. Baptist.

No. 42, College Street, Nashville, Tenn., WHOLESALE AND RETAIL DEALERS IN BOOTS, SHOES, TRUNKS, VALISES, CARPET

dozen! You say, "They received" baptism dozen is believed, the more uncerely an error is believed, the more uncerely an error is believed, the more delected price it is.

To he coverage to be presented to be improved an a class, to be presented to the home that these disciples were re immersed," is reasonable to the home that these disciples were re immersed, is reasonable to the home to show in a subsequent issue, "En Bay. The ward of the presented to the home that these disciples were re immersed," is reasonable to the home that these disciples were re immersed, is reasonable to the home that these disciples were re immersed, is reasonable to the home that these disciples were re immersed, is reasonable to the home that these disciples were re immersed, is reasonable to the home that these disciples were re immersed, is reasonable to the home that these disciples were re immersed, is reasonable to the home that these disciples were re immersed, is reasonable to the home that these disciples were re immersed, is reasonable to the home that these disciples were re immersed, is reasonable to the home that these disciples were re immersed, is resolutions had in view a contemplated school in Shanghai, China, to be under the control or care of our missionary. T. P. Orangord and have been presented to the home that these disciples were re immersed, is resolutions had in view a contemplated school in Shanghai, China, to be under the control or care of our missionary. T. P. Orangord and have been presented to the home that the same time you will secure the funds which we are pledged to raise.

It is scarcely necessary to add that these resolutions had in view a contemplated school in Shanghai, China, to add that these resolutions had in view a contemplated school in Shanghai, China, to add that these resolutions had in view a contemplated school in Shanghai, China, to add that these resolutions had in view a contemplated school in Shanghai, China, to add that these resolutions had in view a contemplated school in Shan

Priscilla do not! Here is an assumption and a proposition; you deny that the Disciples of John "had authority to baptize." Well I will not now affirm; but, if they had not, by what authority did the Disciples of our Saviour baptize before they received the great commission?

Revival at Hernando and in Mississipi Fellowing in Mississipi Fell

. .

Those wishing a bill of prices for all their work—also, painting and glazing, can get a printed bill by addressing painting and glazing, can get a printed bill by addressing.

J. N. BREEDEN & CC.,
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May 8, 1854—221
Having tried the work of the No. 622, Main S.reet, Louisville, Kr.

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I on! MONDAY in February, and was continue 21 weeks.

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A WORK OF GREAT INTEREST IN PRESS, To be Published on the First of May History of the Protestant Church in Hungary. History of the Protestant Church in Hungary.

IROM has beginning of the Reformation to 1850, with ratio of the about to Tanschated by Rev J.H. Crais D. D. Hamburg. With an Introduction by J. H. Meric D. Aubigne, D. D. Trest neut of Tacological Sci col. tree via To be comprised in One Volume, disadering of 500 tree via Price 31.25.

Extract from the Introduction, by J. H. Meric D. Aubigne of what to recommend has hardware to the notice of sill risen of Protestant faith. No complete unstory of the charge of the Hungary has as not been producted. The work hast wood offer to the paths ought, therefore to be commerced with a step to the control of attention to were it will be not be about to the notice of a step of attention to were it will be not be about to be open or declared.

BROWNSVILLE FEMALE COLLEGE.

THE Second Quarter of the present Session commenced to second MONDAY is April and will continue three and to The Irichus of the College have spaced in paint to turns of the very facility in unparting a to constant accomplish and extending a function. The further is new and put up at a cost of twelf

For English Branches, including Ameient Languages \$10, \$10, \$20, according to grade of study Board per monto, including fuel lights, washing &c. \$5, at Board for motive, focusing their figures, washing a company of also for funcional expenses.

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THE ABRAHAMIC COVENANT No Ground for In faut Bantism. BY REV. MAI. BILLSMAN, PASSON OF THE BAPTIST CHIRCH, Knorville, Tenn. BEING a Review of at Essay on But san by War Engleton
Pachalost for the Tennessee Protection Society, by Grave
E SHANKLAND
This work has at pended to it a Chapter's lettel from the
sorks of John Million, the Poet. The Enter in his Presance

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