THE WORLD, and their Relichmannic Demison Mannice, A. M., Pro-S College, Landon. From the third Ideas. Clath. Free decents.

Vandertalt and Capt. Elaritge. 12ma,

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AND THE HUGUENOT.

ST EVERT PROTESTANT, AND PAPTIST TOO

59 Washington Street, Soston.

Court. Part 2—A Sermon in the City.

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PERLICULAR ST

VALUABLE EDGES. REST -PUBLISHED --

F LINCOLN.

Desiring to Rnow the Whole Cruth, and Daring to Oppose any Error--- Christ is my Indge.

WM. C. BUCK, C. R. HENDRICKSON, Carresponding Editors.

DEVOTED TO THE ADVOCACY AND DEFENCE OF BAPTIST PRINCIPLES, AND DESIGNED TO BE A MEDIUM OF RELIGIOUS INTELLIGENCE FOR THE GREAT WEST.

VOL. X.

NASHVILLE, TENNESSEE, SATURDAY, JUNE 17, 1854.

Communications

## Rebision.

Address of Elder John F. Bray, At the Second Anniversary of the Bible Rev. sion Association, held at Nashville, April 7th, 1854.

MR. PRESIDENT AND FRIENDS OF REVISION:-I think I duly appreciate the honor of being in any way connected with that body of men, at whose hands the world is yet to receive a pure Bible and a whole Bible. With much pleasure, I was at the last annual meeting of this body in Louisville, but there I made no speech, nor indeed have I as yet on any occasion touching this subject. I regard it, therefore, as a privilege to say a few things at present, if nothing more than to testify of my own deep and ardent interest in this grandest and greatest movement of the age. Brethren, my whole heart and soul say Revision-a whole Bible, and a pure Bible; the Saviour's glory,

and this world's salvation. I was brought up, sir, to the navigation of the stormy seas, and which profession I followed as my only patrimony and inheritance until within a few months of my entering the college of preparation for the Gospel ministry; and position, had only been surmised by us, then tion. By others it was looked upon as a prewell, sirs, do I know the importance of having had they doubtless maligned our motives and cipitate act of ill feeling and revenge for some a correct chart to sail by, and also of having that correct chart corrected, just as fast as moveable sands and shoals require it. I also know warfare. I shall illustrate my point with a few the importance of having in that chart all my examples from "Ten Reasons." Who can sailing instructions, marks, compass bearings, lights and buoys and signals represented in the plainest possible manner, and expressed by the to support their cause so hopeless with such most nnmistakeable language. What, sir, would the sea-faring brotherhood do, supposing that a self-constituted and self-authorized company of men, calling themselves Neptune's high priests, should undertake to scatter words of Latin and Greek and Hebrew, with others of no earthly language at all, throughout their manual of sailing instructions; and all this, for sooth, for the special purpose that they dentiy got his horse injured; said he, "I am might not understand them, and therefore sorry, exceedingly sorry—it is the best and might not presume to navigate their own ves- most valuable horse that I ever owned, for it is sels, i. e. for the special benefit of a privileged the only one!" We cheerfully subscribe to it, class of men called pilots, but which in this that our present version of the Bible is the very case would be pirates? Would it, yea, could best in the world-in the English language; the like of it be tolerated? Not one day, sir. but that is our very best reason, also, why we Who shall take for granted that, in order to want a better, a new one, because we cannot command his own ship, a man shall understand get a better old one. We are something like all the dead languages, besides others which the man who applied for a bill of divorce from never lived? Such matters have of necessity his wife, and who, when asked his reasons. said: to be all so plain that the cook's mate in his "My wife is the very best wife in the world. galley, as well as the commodore in his state- but — she does not suit me?' So say we Upon what grounds professing christians can may read, and mark, and learn, and in- of King James' version of the Bible. It is, wardly digest the whole. But suppose the exbe stranger still for those very seamen who so suit us-not because it is an "Old-fashioned much needed it, to oppose a proposition to ex- Bible," and we "want something new," but punce all those barbarous phrases and give because simply it is not so good as it might be, them their manual in the very plainest terms? ought to be-as we mean to make it. Surely. But the strangest thing of all is this, that what could never be tolerated any how in worldly matters, & tolerated, and even defended and bravely fought to i- the most important matters -religious; and that which marvellously aggravates this thing, in our esteem. is the fact that Baptists, at least professed Bapselves, their own professed Baptist principles. Pedo-baptists have the truth when in God's name they sprinkle an unconscious infant, be cause in that act they acknowledge baptism, just as a shadow acknowledges a substance, or a counterfeit coin a real one: but then they have not the whole truth, because their sprink-

ling stops short of the truth, and is therefore

no baptism at all, only acknowledging the need

of one. But Baptists, as such, have the truth. the common sense of the world being witness -they stand on the truth, their constitution.

faith, practice, government and discipline are

of world-wide currency. What Biblical crit-

ic or church historian of any note at all de

nies this? This truth is the Baptist's glory.

and much as I have traveled in this and other

countries. I vet never saw a Baptist who was

not proud of his foundation, who in asking for

the founder of the Baptist church short of Jesus

Christ did not feel that he was invulnerable,

and who, therefore, in defending his position, did not feel sure and certain that he was simply declaring and defending the plain and unantarged and improved, by the addition all vinerased number of a til-se, new bitten of may and beautiful type, nersused to the contract of the sophisticated word of the living God! But, now, that any such Baptist should oppose, directly or indirectly, an effort to give the whole truth to others and to all equally, I confess is my utter astonishment. I expect that all I. H. MORTON. m and Pianes, Window Shades that all the whole host of nameless and num-II STREET, NASHVILLE. deserved, everlasting oblivion and execration. And why do we believe this? Simply because AMILINGTON COLLEGI;.

If the third Collegiate year of this Instia the first MONDAY in October; and the
WHAY in Harch, with the most able and
at ithe Board of Transes can "maily I it
of the Chicknew, Aberdeen Celumbus,
and notwitteneding, it mas not report from these bodies, which its founders
get its second, mater (6th., Lan longer
are parmer in the face of every appearance
at that thewarks its onward course; and
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REGISTATIONS the Truth only, but born of the 'traditions of men' in doctrine, faith, practice, government, and discipline in the Church of Christ alone in the Church of Christ alone ton, of souls, of Christ, not to defer this subpermission and personal supervision the Faculty will be new marr when " is "Head of all things," shall surely come to ject—put it not aside as a mere newspaper nought. The wealth of the universe, the pray- scrawl, for I will assure you it is a vitally imers of samts or tears of angels cannot save it. portant matter. Souls will perish and good "But the Word of the Loun liveth and abideth le forever!" How strange, then, that they who - know all this, believe all this, and who themselves also despise as God despises whatever is not "of the truth," should still fight for it, them back my dear brethren, filled with monand oppose a noble effort, worthy or imgels, which seeks to solve all knots, and pour full at Edward's Depot.

day on all men's vision and cause God to speak in His own language, His own meaning, to all milled to go to the post-office, nor in

11

more than God's! That conscientious Pedo- The persecutions that followed my separation baptists should oppose Revision does not astonish me. The present version of the English Scriptures brings them "much gain" by its smooth sayings; but that avowed Baptists and "Masters in Israel" should take part with them, seems to me the greatest anomaly on Methodistic theology, and how I was led to earth. I regard it, however, as not a little in change my church relation, I proceed to menour favor that they give us, not only from their tion the persecutions that followed this step. pulpits, but likewise m the more tangible form, I had no good reason to hope, that the sectafrom the press, their strong "reasons" for their rian rancour and malediction which fell upon opposition. This certainly mightily helpeth in others who left the Methodist Church, would many respects our cause. Many of our very be spared in my case. The news of the bapbest arguments against their unreasonable opposition are such as themselves supply; they fire. The first commotions of surprise—had world, their weakness. I look upon Dr. Dowling's celebrated sermon of "Ten Reasons a- as a christian, honored as a gentleman and engainst the proposed Baptist version" as being dorsed by the highest sensation of the Church on the whole well calculated to help Revision as a minister of Jesus Christ, had now proved to friends and favor. Revisionists certainly himself by one single act, to be a base hireling, never could have exposed the credulity and a hypocrite, and a traitor. Various surmises weakness of anti-revisionists so effectually as and conjectures were indulged as to the probathey have done themselves, and because, if ble causes of this mortifying apostacy. By such "reasons" as they have assigned for opstoutly repudiated the charge. As it is, however, there can now be no cause for such a need to be told that the great Eastern men of war feel weak and need pity while they seek "REASONS" as this: "The English translation of the Bible is the best translation in the world." Who doubts it? It compliments us, however, in this, that we are not behind the age, we are using the very best version to be had; but what profound logic for opposition to a better! How it reminds me of a humorous remark of old

men alike and equally! I confess again, I

cannot understand it; it surely is not that un-

holy policy which loves and courts men's favor

TO BE CONTINUED. Mississippi Baptist State Convention.

without all controversy, the very best in the

brother Winterbottom once when he had acci-

nlus \$400 or \$500 in debt. This indebtedness to bear in this matter. has not diminished since that time, but increas- I had more important matters to attend to money we have appropriated for their support, the highest regard and affection. With them were others who have been giving their whole but in reply to all their requests and the letters I had spent many most delightful days. When time to the ministry, and the probability is, accompanying them, begging for their quar- I remember my former opinions, and tenacity they are as near out of debt as you, and if not, I was them, we have to say, the treasury is empty.
Now who is responsible for this failure? Some close-fisted, stingy Baptist may say the Board close-fisted, stingy Baptist may say the Board close-fisted stingy Baptist may say the Board considered. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may per year will be necessary to detect this feed or heave a good conscience. Again, it may be necessary to detect this feed or heave a good conscience. Again, it may be necessary to detect this feed or heave a good conscience. Again, it may be necessary to detect this feed or heave a good conscience. Again, it may be is responsible. But my brethren the Board is persecute. If in "contending for the faith every gale that sweeps across our own native E. Goff be a committee clothed with full power one of his children to secure tickets to gratify fashioned doctrine of inspiration, and other only the Agent of the Convention, and the once delivered to the saints" it became neces- land, the cry is heard give—O, give us the to carry out the object of the China Mission." their eyes and ears with a few Yankee doodles cardinal points." Mississippi are responsible for the failure to the honest exercise of the rights of conscience, themselves wholy to the work; but mention

pay our Missionaries their just dues. they stand not on the plain, untraditionalized this way a minute after you see this notice of the condition of God's, of your cause! Will and uncompromising Word of God.

I care not how long an error has existed, by I care not how long an error has existed, by you not send us up at once \$300 or \$400? whose fertile genius it was begotten, or by what sion of the Convention. Will not Pastors of despitefully hate us, and persecute us." amount of strength and respectability of wealth all the convention churches in the State lay the very next meeting after they see this notice? Will not able brethren and sisters in

> ey? Please remit your contributions to me at Raymond, Miss., or M. W. Phillips. treasurer.

A Tour Through Methodism. CHAPTER IV.

from Methodism -- Excitement -- Calumny-Forbearance.

Having in the preceding letter given an account of the circumstances under which my mind was first led to doubt the soundness of thus make known to us and to the thinking not subsided before it was discovered that the very man who had been loved and esteemed supposed injury. Some ascribed it to family

charitable enough to believe me conscientious in the matter. The tongue of slander was busy, and bigoted Methodist were clamorous with abuse. Deep and hoarse mutterings were heard disturbing the bosom of society.-Next appeared occasional outbreaks of lucid flames, as though some heaving volcano was about to pour its commingled elements over the whole face of society. The spirit of the dove gave way to that of the croaking raven. The meek and patient lamb, became a growling lion ready to pounce upon his prey. Where ought to have reigned the spirit of Christ, there sat enthroned the frowning, blood-thirsty spirit of

anti-christ, breathing forth persecutions and anathemas. But thanks to the spirit of the illustrious Roger Williams, and the presiding is done the denomination. Brother Manly, I inviolate from stripes and crucifixion. True, I was not called to shed blood for the rights of conscience, as may Baptist ministers have done both in England and America. Yet an attempt was made to rob me of my good name, which is more dear to me than life itself. and destroy the character of those who leave

istence of this strange procedure, would it not world in our language, but it does not exactly their church, I cannot conceive, unless it be upon the ground of the Roman Catholic plea of infallibility, and of doing God's service in putting heretics to death. Perhaps one object of this persecution may be to deter the fainthearted and dissatisfied ones from leaving their folds. No matter what the motive, it is cer-

than the; have very little love or mercy for It is known, or ought to be known, by all one, who has left their church. Though multhe friends of the Baptist Convention in Mis- titudes of their members have joined the Bap- giving all our attention—directing our whole of this enterprise with energy and zeal, and that we could give two bits to support a minis- controversy and retire from it was not wise. sissippi, that we are in pressing need of funds tist Church, yet they are ready to assign any to carry on its operations. At the last session other motive rather than an honest sense of how changed now. S. may be found in West tists, tolerate and defend it, i. e. oppose them- of the Convention the treasury was exhausted, duty to God. I had my full share of calumny Tennesse; L. in Arkansas; I. in Alabama, H.

despitefully hate us, and persecute us." how shall we live in peace, die in peace, and In conclusion, let us ask why it should be requited at the Judgment. There is, brethamount of strength and respectability of wealth and numbers it is as yet supported. It may this matter before their respective churches at the very next meeting after they see this notice? Will not able brethren and sisters in the very next meeting after they see this notice? Will not able brethren and sisters in different portions of the State give us at this time of pressing need, a large donation? I trust that all will respond favorably. It will not infallible. The precipitate opinions of attion, to leave the important work of the Lord, youth are often premature and erroneous. | but sent to his enemies saying "I am doing a Thousands are more influenced by love of should the work cease whilst I leave it to come party, others by love of truth. As to persecutions, "they that will live godly in Christ Has not the work of presching the Gospel Jesus, shall suffer persecution." True, our vimost ceased—the building up, the wall of

ministers and the cause of Christ will suffer if you neglect it.

What has become of those circulars appeal. that sits hard against it. In many places, especially among certain classes, it requires much the beginning of the year? Will you not send them hack my deep hather a state of affairs; but I must close this communication by adding an exhortation of the Apostle Paul to his son than hack my deep hather a state of affairs; but I must close this communication by adding an exhortation of the Apostle Paul to his son them hat my deep hather a state of affairs; but I must close this communication by adding an exhortation of the Apostle Paul to his son them hat my deep hather a state of affairs; but I must close this communication by adding an exhortation of the Apostle Paul to his son the state of affairs. The Mexican Government has ordered quick and the dead, at his appearing, and his kingdom, Preach the word."

two war steamers, of a thousand tons each, to

be built in London.

To the Baptists of Big Hatchie Association.

Ministerial Duties.

There is no avocation in which man can pos obligations to his God, and his fellow man; and ing confidence. none that carries with it, such responsibilities, as that of becoming a minister of the Gospel of ed againstour Fathers created Associations that "Baptist." Jesus Christ.

involved. Brother Graves, I had just written the above our blessed Lord.

hen the Baptist of the 27th ult., reached me, and in reading it closely (as I usually do) I signed the pastorship of his Church in Rich. I deem most important: mond Virginia, to take charge of a Female

I must confess that I scarcely know what Jospel ministry, and can quietly come down longer. from that high and responsible station to engage in any other pursuit whatever. And shen we look for a moment over our land, and see the number of destitute churches—the time and again for Baptist ministers; it is strange, remarkably strange, that men who say t is their duty to preach the cross of Christ, can disregard all these things, and be content, to take positions in the world, that could be ministers. There are hundreds of the Laity of the Church, who are as well qualified to occupy the chairs of our Universities, and other schools, as can be found in the ministry, and these brethren could be induced to become Presidents and Professors, and thus send forth many of our strongest men into the vin-

ard of the Lord. Though a particular school may do well by securing a minister, as teacher, yet I am consuppose has left the pull it for the school room. Why he did this, is not my business to enquire, but if he feels as Paul felt when in all the earnestness of his soul, he exclaimed "wo is me that he, and all others similarly situated, may have no rest, till they return to their labor of especially to this matter. love. Brother Manly is not alone in this mat

ter; but I would, he was time to the ministry. Pleasant thought, O

in Texas, and others elsewhere-not preaching the unsearchable riches of Christ; buted, as the salaries of the missionaries have than chasing every slander that chagrined and teaching school. I know many excuses will been going on and no money coming in. Our malicious hearts might invent. For the great be offered for thus acting; but none I presume missionaries are in distressing need of the body of the Methodist people, I entertained lawful. It will be said I was in debt—see

terages, which we have promised to furnish with which I held them; when I remember the they have a good conscience. Again, it may per year will be necessary to effect this resordient to these Circuses." "Most assuredly it ments of progress, was urged; and the thought Convention is composed of Baptists in good sary to show the fallacy of the Pedo-baptist word of Life, the living ministry, or we die. - Will not this committee report facts that will and monkey shines. standing in the churches of Mississisppi. It argument, I always tried to destinguish be- I shall not attempt here, to notice the reasons be quite encouraging? turns out then, that the Convention Baptists of tween the individual and his opinions. If for they would probably give, for not devoting I must be persecuted unto death, mine be the some things, that I consider to be the duty of Friends of the Convention-of the Baptist honor of suffering with the Waldenses in Peid- every minister. And I know of no better point cause of the christian religion! Your word, mont; with the Nonconformists of England, than the commission. This authoritative doc- bly failed to receive a report. It is, therefore, loned Primitive Baptists decide. your honor, your piety are at stake. You have when baptism was made penal by law; and ument says nothing, not one word about school confidently expected, that our brethren R. S. | Now, brethren, the time for the meeting of to desert the right whenever, from any cause. promised through your Board, to supply the with the baptists who were imprisoned in the tracking. It says "Go into all the world and Thomas, Wm. P. Bond, and D. W. Thomas, our Association is drawing near, will we let the right becomes unpopular. This description. destitute in this State with the bread of life. old Dominion, for "preaching the gospel of the preach the Gospel to every creature"-"Go Through this Board you have appointed good, Son of God." I have been called a traitor, so teach (or disciple) all nations, baptizing port a financial scheme to the next Associative may have a minister in the field, I would important questions is avoided, except by a nious and talented ministers to labor in desti- was George Washington, and so was Martin them," &c. If we look upon this as coming tion. tute sections—through them you have made Luther. And who would not glory in the hon- from God, and the command for his ministers appointments, and faithfully promised, very or of such alliance? If the scrutiny of the last to obey, how can you, young brethren, remain solemnly, and I trust in the fear of God, you day should not convict me of treason, against where you are contented. when you are contented. Baptists believe as fully and firmly as I do, have promised to pay these good and self-sac- Jesus Christ, it will be a very small matter to pelled to know, that you are not acting in com rificing men a stipulated amount every quarter be charged with treason against the cause of pliance with this injunction. The first comberless errorarchies of every clime and age for the support of themselves, their beloved must and shall come to nought, and fall into deserved everlesting oblivious and experience.

The first commission is to "Go," not to mission is to "Go," not to the support of themselves, their beloved infant sprinkling and ecclesiastical domination.

Reproach is no new thing to the true witnesses the school room; but to preach the Gospel, and experience of pliance with this injunction; The first commission is to "Go," not to the support of themselves, their beloved infant sprinkling and ecclesiastical domination.

Reproach is no new thing to the true witnesses the school room; but to preach the Gospel, and the support of themselves, their beloved infant sprinkling and ecclesiastical domination.

Reproach is no new thing to the true witnesses the school room; but to preach the Gospel, and the support of themselves, their beloved infant sprinkling and ecclesiastical domination. you paid this most sacred of all debts? Oh, of Jesus Christ. Persecutions have been the "Go" not to make money; but instrumentally, bethirk yourselves! Dont let the matter rest lot of baptists in every age of the church .- to save souls-"Go" not to fill a Presidential

denomination has become more popular than Zion (as far as you are concerned) well nigh stoped, whilst you, brethren are devoting your

Kibboors. Timothy. "I charge thee therefore before God, and the Lord Jesus, who shall judge the

and the contraction of the contr

Control of the season of the control of the

Your brother,

DEAR BRETHREN:-It will soon be time for

sociation in Arkansas and Missouri. us to assemble in our associated capacity, to attend to the important duties devolved upon us, by our beloved Master; and for the enjoy- some able communication in the Tennessee ment of a feast of fat things served up of Baptist upon the subject which I wish to presibly engage, that brings him under so many Christian intercourse, brotherly love, and abid-sent to you, but finding none, I will, by a few Since the wicked and bitter persecutions wag- Graves will give my scribbling a place in the

The subject which I wish to present is that those holy men of God, might confer with and In other callings men have to do, for the mutually encourage each other, let us, as the or sending out a minister to ride and preach most part, with mortality. But in the minis- true Disciples of Christ, "everywhere spoken throughout the bounds of this Association. tration of the word of life, the immortal spirit against," because we are the peculiar people of This is a matter that should engage the pray-God, assemble in the spirit and in the name of erful attention of every member in the body, Suffer me, respectfully and affectionately, as | out of the purse also. As far back as I am your servant, to call your attention to some acquainted, we have not sustained a riding saw to my utter astonishment, and regret, it matters that will probably be presented to the minister for no one whole year at a time, and

announced, that "Elder B. Manly, Jr., had re- Association. I will commence with that which only a part of one year in four. We can sus-The China Mission.

voluntary obligation, to sustain a Missionary part. think of men who profess to be called to the and wife in China, for seven or eight years The destitute of North-western Arkansas

Mission, \$559 62."

said it was a good while from November, 1852, saints." to July, 1853. That is true; but surely the But, says one, how can we send out a preach-

and were we to search diligently the pulpits of years, pay \$240 over and above the support that is, the liberal contributions of his various stead of turning their weapons upon each other our own happy country, they would not be of our missionary in China for the next eight congregations that he may address. tound. When in school we used to talk about years. I do hope every Church will take hold Now, brethren, none of us are so poor but defenders of error on the other. To biam. make a short work of it; and then in a be-ter in the Home Mission field. We can give Some must meet the questions of the age. A

fissions.

Financial Scheme.

Superanuated Ministers' Societyofficers there should be; but, if any have been It has been said that Mount Zion Association er or less length in our columns. This comdo your minutes report a dollar for said socie. faith by our works, the people will say of a did not agree with certain views that had been

B. Duncan. nd Wm. L. Slack.

The next Association will be held with the Eudora Church, Shelby County, Tennessee, commencing on Friday before the fourth Lord's day in July, 1854.

Affectionately and respectfully yours, CHAMP. C. CONNER, Mod. Brownsville, Ten., May 22, 1854.

BROTHER GRAVES:-The cause of the Bantist and Revision in East Tennessee, is onward through strong opposition. Yet truth is mighty and will prevail. Much has been accomplished through the instrumentality of your paper. brethren in Tennessee and some parts of Ken- views are put forth that are counted wrong, May the Lord support you, that you may long tucky are favoring us with voluntary contribu- and of evil tendency, let them be set right. live to accomplish much more.

many of the readers of your paper. HUGHES W. TAYLOR.

6200,000,000.

To the Churches composing Mount Zion As-

DEAR BRETHREN:-I have long looked for suggestions, introduce the subject, if Brother

and not only the attention of mind and thought. tam one (though we be poor) by the aid of the Convention, which I think will liberally aid us Let it be remembered, we are bound by a in such a noble work, if we will only do our

and South-western Missouri demand it of us. Are we keeping this voluntary covenant, and There is now a scope of country in Washingacting in good faith towards that good brother ton and Benton counties about sixty miles long, and his beloved wife, whom we have sent to and from twenty to thirty miles in width, al-China? Please to read your own answer to most entirely destitute of Baptist preaching. various points that demands the attention of this question, as found in your late minutes, There are two small churches in this boundinfluence, and others to mercinary motives. Baptist—the multitudes of places petitioning by comparing the report of your committee on ary, and they are close together. There are page eleven, with the report of your Treasur- several villages or towns in this score of couner, on page ten. Your committee say through try, viz: Evansville, Boonsborough, Cincinnati, Bro. Wm. Nolen, the Chairman, "that we have Elm Spring, Maysville, and we may say Benno positive information of the precise amount tonville. None of the above towns have any necessary to sustain a missionary in China, but regular Baptist preaching; moreover, there filled equally as well by those who are not from the most reliable information that we are persons, yea, many of them, in the above have been able to obtain, we suppose that the named boundary, who never heard it Missionsum of \$850 per annum." And the Treas- ary Baptist preach; neither have they ever urer's report reads, "Joel L. Jones, Treasurer seen any person immersed. Now, brethren. of Big Hatchie Association, in account with this people demand preaching from Baptists, the same, November, 1852, received for China and while their claims are pressing upon us, shall we withhold it from them? Each one Now subtract \$559 62 from \$850 and \$290 answers no-but send them a pure Gospel by 38 will be the amount we fall short of paying a faithful defender of the truth, and carnest what we acknowledge to be right. It may be contender for "the faith once delivered to the

> delegates to the last session have not forgotten ei-we are too poor to support him? We can't | Congregationalist, a noteworthy passage on with what earnestness our most faithful Treas- support our pastors. But, my brother, I think discussion as related to the interest of truth. urer urged the fact that so many of the church- different; for, just consider the number of com- The subject of the address was Programs, We es had failed to pay any thing. And in the municants in our Association, and what a small quote from our contemporary: sickness that was unto death, his heart was amount from each one would be sufficient to grieved that so many of the churches were de- the task. According to the statistics of the Even Christ would send not peace, but a linquent. Nor could he rest, until I said to last Association, there are 384 members, and sword. Violent agitations and conflicts would him, I would call the attention of the churches there has been already an increase enough to result from his teachings. Truth has its rights, make 400. Now, could each one cast in the error its arts and sop My dear brethren, shall we do what we little sum of one dollar, we would have \$400 agencies, and out of them springs discussion promise, and stand acquitted before earth and to give for the support of a Missionary-half and it becomes both a necessity and a glory Where are those who have been educated heaven, or shall we each year publish in our this amount from each one would give \$200. to enter the arena on the side of truth. The expressly for the ministry, at our University.
>
> Crawford is in China, Gillard is on the way,
>
> Why may not each Church send up \$30 as rily give two bits each; then, by the aid of the and needless and powerless onsets. from the in obedience to the command, "Go teach all her annual contribution; and then, even if the State Convention, we could have a minister in want of well-defined and understood principles, nations"—but where shall we find many oth- necessary annual expense shall be as much as the Home Mission field, by adding to bis sal- was properly alfuded to; but the time was an ers. In vain shall we look to heathen lands, \$900, we should in the short space of four ary all that he could collect during the year; ticipated when the real friends of truth.

> > nanner help to sustain the African and | double this amount for something else, not half | dignified silence often allows truth to lose its so profitable; for instance, we will say there cause, and lies in religion to go unrebuned. will be on a certain day, a great Circus-Show The preacher alluded with regret to the little last meeting of the Association view in Fayetteville, Bentonville, or some other con- time there is for preparation for the great conaded the propriety of establishing a day venient 'ville, there would be a great agitation flict, and to the common fault, that ... and the m the city of Shanghai, China, that smony the people. Says Broth A., "are lifes are preferred to solid truth. hool be placed in the care of our belov- you going to the Show. Brother 157" "O, that a fop or a fool will often mas its angle sionary, Bro. T. P. Crawford, and that yes, I never saw one in my life-I and not if it with more success than an unguing plulose. quisite sum to conduct said school be for- costs me a dollar" Says another, "Brother pher. The accessity of being read tract and and by this Association." About \$600 M, I think it is perfectly right to take our chil points for discussion, if we would be a second or discussion.

the most acceptably with our money (which is ed liberty, under the very protection of our own For several years past, we have at each As- his) by giving it to a show-master, or by loan- free institutions. For, though these institutions. sociation. appointed a committee to report a ing it to the Lord, to send the gospel to the tions furnish free speech, strong as foguards, financial scheme to our next, and have invaria- destitute persons of our land? Let old-fash- there is a power stronger than all in-public

who have been appointed to this duty, will re- the year '55 go off like this has done? That of course, requires silence, and so discussion of suggest that the pastor of each Church urge few. the claims of the destitute upon his church and | We have sometimes met with complaint be-The Association resolved to have a Superan- congregation, so that the delegates of the next cave matters in which the entire Banust comuated Ministers's Society, and said how many Association may carry up their contributions. | munity feel an interest, are discussed at fireatelected, or appointed, I am ignorant of it. Nor is anti-Missionary, and if we do not show our plaint has commonly come from those who truth it is "Anti." I hear one boasting of a set forth. It would be strange, truly, if on Introductory Sermon, by Wm. Nolen and J. | new Association being purely Missionary, &c. subjects of important denominational policy, And shall we be behind our Daughter in Mis- all that is said or written should fall in with Missionary Sermon, by C. R. Hendrickson sionary labor? Brethren, let us try for the future to do more for the cause of Missions than giving or disent. We certainly never expect in former years.

A MEMBER OF MT. ZION ASSOCIATION. Arkansas, April 22, 1854.

small sum, \$5, to the Home Mission Board. And may the blessing of our Heavenly Father ness of free and fair discussion within suitable go with it, is the sincere prayer of one who is limitations. Perilous will it be if ever we de-STRAFORR. to you a

has my sincere thanks for this gift to the Do- be found with the spirit in which discussion is mestic Mission Board. I am truly glad that conducted, but act with discussion itself. If tions. Our Board are greatly in need of funds Truth can always afford to meet error on a We are anxious to hear from your health, and I hope scores of others may find it con- fair field. When, consequently, the simple a few words on that subject, would gratify venient to forward by mail, what from their discussion of matters of practical importance abundance they may feel able to spare. "The Lord leveth the cheerful giver," and voluntary with it a disposition to lay an embargo on disdonations have these two advantages: They cussion itself. Now there is "a more exnellent of Mexico owns property to the amount of and they save the expense of agencies. J. WALKER, Cor. Sec. | men and Refector

as one of the designed as 7 4" "

NO.

Than man a presumption on to-mornwis dawn Where is to-morrow? In smaller world. For numbers this is corting: the inverse Is sure to none; and vet as this perhap This perudeenture, infamous for lies, As on a rock of adament, we build

Be wise to-day: 'tis madness to defer, Next day the fatal precedent will plead; Thus on, till wislom is pushed out of life. Procrastination is the thief of trace, Year after year it steals till all are fied. The vast concerns of an eternal scene of man's mirsenlous mistakes, this bears
The palm—that all men are about to live.
Forever on the brink of being born.
All pay themselves the compliment to think

They one day shall not drivel, and their pride How excellent that life they he'er will lead? Time lodged in their own hands is folly's veils, And scarce in human wisdom to do more All promise is poor dilatory man.

And that three every stage, when young, i In full content we sometimes nobly res As duteous sons, our fathers were more wise At thirty, man suspects himself a fool; Knows it at forty, and reforms his plan: At fifty, chides his infamous delay, Pushes his prudent purpose to resolve,

In all the magninimity of thought Resolves, and re-resolves; then dies the same! Microscopial examinations have been nade of the matter deposited on the teeth and rums of many individuals, selected from all lasses of society, in every variety of bodily condition, and in nearly every case unimal and vegetable parasites in great numbers were discovered. The only persons whose mouths were found to be completely free from them. cleansed their teeth four times daily, using soap once. Pure white soap is the best article for cleansing the teeth.

Discussion and Truth.

In the late address of Elder Riddle, of Pittsourg, at the anniversary of Andover Theological Seminary, occured, as reported in the

Earnest discussion was essential to progress. er. would be all ranged on one side, and the

A truth is uttered in the above, which is in dan-Query.-Which way would we serve God ger of being overlooked, and with all our vaunt

opinion. The tendency among us is powerful

this to be realized either in an expression that is editorial, or one coming from others. Somewhat of "diversity in unity" is always allowable among us; and assuredly our history is DEAR BROTHER:—I wish to contribute this marked, from its outset, by an earnest main. tenance of the right not only, but the desirablesert, practically or otherwise, what has always I wish to say to this "Stranger" brother, he been with us a cardinal principle. Fault my complained of, the complaint seems to carry

# The Tennessee Baptist

NASHVILLE, TENN. SATURDAY, JUNE 17, 1854.

HE VERY SPECIAL NOTICE. \_FIL ending new subscribers or changing the port-office address of an old one, or to discribing the pairs, He care to state the Past-office at which it is being taken, so that the name can be found

WARTED AT THIS OFFICE, a boy of steridy habits, not under 12 or 14 years of age.

A TOTHE WATCHMAN FALLEX -WE Arms or of Original county, Kentucky We have not learned the particulars.

We shall have the pleasure of introducing our contributer Dr. S.J. Wheeler, of North Carolina, next wask, whose tacue pen will add a charm to our columns.

no ordinary magnitude, and which is the more

mischievous as its propagation is extended .-

and more cogent reasoning than any thing

ive, and remission, may be used interchange-

able in certain cases. I deny that they are sy-

nonymous, or equivalents in the general; or that

they are to be so used or understood; and this I

shall endeaver to show. The terms are defin-

"Pannon, (L. per and dono.) To forgive, t

"Fongive. To pardon, to remit, as an of-

"Remission, (L. remitte, to send back.) A-

PARDON is a law term and implies personal

don, instead of his acts. Acts or sins, in the

How can we conceive of God's pardoning

and existence of Deity himself; and may be

set down as impossible. No where in the

impracticable sense. Our sins, your sins, their

sins may be pardoned, because the genitive re-

.The pardoning power can be exercised on-

vested with the pardoning power, can issue

pardons according to law, but as trespasses a-

by becomes the embodiment of the law, tres-

culprit, and remission for his crimes.

this refers to "personal offenses or debts:"

served in all their various inflections and uses.

It is as much a misuse of the term pardon to

apply it to personal offenses, as it is a misuse

of the term forgire to apply it to offenses a.

gainst law. Moreover, the term forgive, like

is still eschewed. Indeed there can be no such

to be offensive.

thing as forgiving the offender if the act ceases

stead of to their sins, as such.

batement, relaxation, moderation, as the

fense or debt. To overlook an offense and

to be also noted that parden, like forgice. ===

ed by Webster thus, see quarto edition

obligation and release the offender.

but we do not remit him."

mission of extreme rigor.

We introduce our new contributor this week-Elder Win. C. Buck, our venerable Greenonding Editor, so long and so well known to the denomination in the South, as a veierar editor-another "Richard" in the fornm or the field.

Социяния, Мівя., Мау 20, 1864. DEAR BROTHER EDITOR:-My exprience justifies me in saying that few, even of the more intelligent, among us, adequately appreciate the responsibilities which devolve upon Editors, especially of religious journals. It may be questioned whether all Editors are as preamily impressed with the weighty responsibilities resting upon them as they should be. Whatever may be the opinions of others, however, my sequaintance with you has led me to believe that you were not of those who regardthe Editorial chair as a post of honor, merely: nor as a position exalting the occupant a heve accountability, and securing to him the liberty of employing his time and talent, at the public expense, to gratify his personal aspirations, or to subserve his private ends. You regard the Editors of religious journals as Watchmen, occupying the most clevated and in portant towers about the battlements of Zion, and therefore as among its most responsible defenders and guardians. I must therefore semit that you express great confidence in my prudence, and respect for my intelligence, by associating me with you so far as to pub-Heh me as your Corresponding Editor for this as well as the houor, thus conferred upon me, and it will give me pleasure to aid you in teaching and defending the truths of the gospel, as for as my abilities; and my Pastersland other in portant daties, will allow me.

many of my old constituents and readers have long since regarded me as virtually, if not literelly, dead. It would, therefore, he to them ing. Remission is the consequence of crime; kingdom, are evouched and made known.

The a rising from the dead—rather ghost-like, it has more particular regard to the punish.

Now, if the above positions can be such were I to hail them in the style of a new-pledg. ment." petially as I am only a deputy, and not a ver- because I would not have the reader to rely Habia Kinghi of the quill. The fact that you wholly upon my criterisms upon the use, or de- a fatal error in theology, by confiding too much deter the settlement of its ministers is intended, when I sainte them as old friends, tain of the proper and distinctive import of those terms in the original Scriptures, which preacher's heart. and effix the initials of my name to the foot of these terms. W. C. B. un articles.

### Matters at Home.

F You will naturally expect to hear from me to sin, it is always with a genitice, referring the shout those at a distance. Columbus, then, act to an actor, who is the subject of the paris a pleasant little city of about 4,000 inhabiten:a, situated on the Tom Bigby. The bngi- abstract, are not Lings, therefore not accountross part of the town is situated on an elevat- able. They may be the occasion, but never ed banch of level land, extending from the the subjects or objects of pardon. Laws deriver-Haff, far above all high water. The fining or determining an act to be criminal swn u not densely built, except immediately may be repealed; but no law can pardon an Tibe cantre of business. A number of arte-Taxells, m various parts of the town supply itself. wie habitents with an abundance of water. k impregnated with fron, but pure and

north, projects like a promonotory, Amakes a variety of surface and expoa specially adapted for building sites; maof which are beautifully improved with private massions, gardens, lawns and groves, impressing the traveler with the belief that those the homes of wealth and refinement. I jects or subjects of the Divine elemency, inthow of no place where there is more refinement and intelligence to the population than there mems to be here.

only when exercised legally. The person is The Church was in an exceedingly depressed -mditim when I came here, having been for nearly two years without a pastor. They lave a very near and commodious house of combin, m an elligible position. After exammation, I found 28 male and 60 female, white, and an indefinite number of black members, 400 is the number reported to the Associailm.) 4 I-sm investigating their condition and ope to be ship to arrive at their true number. The Church greeted me with great cordiality and affection. They seemed impatient for the Sabbath, as if anxious to hear the message which I might have to deliver to them.

Our congregations are not large, (about the tize of the usual congregations in the First Thereis of Naskville, ) but they have continuad to increase.

Shortly after my arrival, I instituted a series mayer-meetings which we have continued plied, either to the transgressor of law or his to this time; meeting on every Tuesday, Thurslay and Saturday evenings for prayer and lecure, and presching twice on the Sabbath.-The Church seems to think itself entirely renwated; but though I think a great and happy pardon to legal "offenses or crimes." which tanable of muca greater advances in uneful as involve "guilt;" and this difference is to be obrell as plansarolis christianity. I have bapired one young lady since I came here; there are several who seem to be seriously enquiring and eleven have been added by letter.

Few shurcher have a more intelligent or dicient auterhood thun this, and they vie with pardon, refers to offenses only, as they are rerach other in making me and my children com- ferred to persons by the use of the genitive. instable. incern, I have never lived with a An offense, abstractly considered, cannot be none generous and noble-hearted people: so forgiven: we forgive the offense, only with rebut, if I can cally he neeful here. I shall be ference to the offender; and he, and not his ofa well a minima, I as I ever expect to be in this fenne, is the object of our clemency; his offense " waid. But I want be apopul, or think so, or I cannot be happy anywhere on earth.

it will affind me great pleasure to share my When we forgive those who have offended joys with your numerous readers.

er do forgive until we feel willing to restore the offender to favor. But it by no means fol-I take it that one of the most material erlows that we have any less repugnance for his rors of Mr. A: Campbell and those who follow offensive acts, because we have forgiven the ofhim is consequent upon a misunderstanding of fender and restored him to favor: and this the true import of the words Pardon, Forgive, shows that the offense, as such, is not the oband Remission. They understand them as ject of our clemency. synonymous and use them as perfect equivalents.

REMISSION, though sometimes used as an They understand the word remession as having quivalent for both of the above terms, never the same ctymon with the word pardon, and theless differs essentially from them. They consequently of precisely of the same power always have persons for their objects or suband meaning bence where it is said in the iects: remission never has. Itemission always Scriptures that persons were "baptized for the has acts-transgressions, for its object; but perremission of sins," they understand and teach that they were baptized for the pardon of sins. sons never. As Webster says: we cannot remit a man -we pardon the mau and remit his This error in the etymology of the terms re-

erred to has, as I suppose, led Mr. Campbell We never use the word remission, however. and his followers into an error in theology of with reference to private or personal offenses: hence we seldom, if ever, see it used as an equivalent for forgive, where personal offenses The majority, it not all, of those who have are referred to. It is properly a forensic term, opposed Mr. C.'s theory have tacitly, if not and is used only with reference to offenses against law; and then only, in cases where the really, admitted the correctness of his ctymology of the words above named; and with this erson has been pardoned; and, by virtue of admission it will require stronger arguments t, entitled to his freedom. No man's sins can be remitted while his trial is progressing; much less can they be, after sentence is pronounced have seen, to convince the unsophisticated reader of the Scriptnres that Mr. C.'s theory is at against him, unless that sentence is arrested fault. For if remission and pardon are equivby a legal pardon. The sinner being pardoned, justice and the law require that his sins be alents, then are persons baptized for the pardon of their ains, because the Holy Ghost says they were baptized for the remission of sins. I wrote one or two articles on this subject proper process of law declared to be free from while I was editing the Baptist Banner, but the penalty. The remission of his sins does having mislaid or lost the papers containing not give him a right to freedom from the arthem. I propose to submit to the readers of the Baptist, my ideas upon the matters referred to, cess or law by which his right to the Bishop, for reasons satisfactory to bimself his ministerial office, for the law impowers the thousands of local preachers in the South West hoping that while this and collateral questions are agitated, the attention of the religious pubuse it may not be questioned—so that all may determines "to locate" he may be called to a que consideration of the subject here treated of, and that light may be understand that he is a PARDONED SINNER.

terms under consideration, will commend itself hard and done well, he has been shuffled about received as a local preacher in other places."\* to every unprejudiced and candid philologist, from one side of the conference to the other to The heart of many a local preacher has been among you." And if this be admitted, it is easy to under i torites. He has become disheartened, broken domination of ill-disposed and arrogant classstand that no unpardoned scaner is entitled to in spirit, and perhaps rendered measurebly leaders' baptism; and that without a pardon previous- uscless from the treatment, and he resolves to ly passed, his sins cannot be remitted in bap- locate and spend the residue of his strength in class. Their motives for locating are quesremit, as an onense or crime. Guilt implies a building up the cause in some destitute neightioned. Their fidelity to "Methodism" is susbeing bound or subjected to censure, penalty or punishment. To pardon is to give up the demnation.

Baptism is the process, in the gospel econo my, by which a pardoned sinner is to be declared to be free from the penalty of the lawto be also noted that parden, like forgive, may have a sins," and by this act he is publicly recognize the onference to the other without the shadow Methodist Advocate in this city, who, living at Sitte. I appreciate your good opinion of me, offense; but remet can be followed by the of- ed as a pardoned sinner, entitled to the rights iense only. We forgive or pardon the man, and immunities of a member of the kingdom of Christ. The remission of his sins is not

pardon nor its equivalent; it gives him no legal and training of his unruly children, or title, either to church privileges or cternal life, CRABB says of these terms. "Forgue is the his title to these is founded wholly on the par-When I disposed of "The Baptist Banner," familiar term. Purden is adapted to the sendoning act. The act of baptism by which his I hought I had laid down the pen-editorial for our style. Individuals forgive each other persons are declared, or 'proclaimed' to be remitdoning act. The act of baptism by which his the balance of my life; and I suppose that sonal offenses; they pardon offenses against ted—'sent back' and not imputed to him, is wide the balance of my life; and I suppose that sonal offenses; they pardon, when combany of my old constituents and readers have and morals. \*\* Pardon, when combany of my old constituents and readers have the consequence of other combany of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents and readers have the company of my old constituents are constituents. pared with remission, is the consequence of of fense; it respects principally the person offend-rights and liberties, as a citizen of Christ's Now, if the above positions can be sustamed. I will not be chargable with having assum-

Campbell and his followers had been led into are represented in our version by the terms discanted upon. I will say, however, that I tains and coves, through rain or snow-heat guilt; consequent upon a violation of law. It have examined every passage (as far as I could and cold, preaching, selling books and circuis applied to persons only, and never to acts in with the use of Cruden's & Butterworth's con- lating his church papers, it was a consolation say, "we pretend not to know anything." the abstract. Whenever it refers to acts, as cordances,) both in the Old and New Testa. to him to know that he was securing for himments; comparing the Hebrew with the Sep- self an interest in a fund from which he would tuagint, and I feel no hesitation in saying that be supported when he had worn himself out, what is true concerning the import of these and should he fall in the midst of his years, English terms, is equally true of the Greek and Hebrew terms which they represent. Indeed, in many instances the difference of import is more distinctly marked, than it is in the port is more distinctly marked, than it is in the off from any prospective benefit of the labors and no farther." While others are shuffled sages, the Hebrew word draor is rendered by interest in the preacher's fund, which he has other; as it were, a mere matter of pastime. act violative of itself; such a law would annul 61: 1. Jer. 34: 8, 15 and 17, with other pasthe 70 into the Greek ophiemi; and in every case our translators have rendered it into English by the term twerty-see Isa, 61: 1. to promoral government of God, but the very being claim (aphesin) liberty to the captives. In all these cases aphiemi is used precisely as understand remission to import; and nowhere Scriptures are sins said to be pardoned in this does its use, or the Hebrew word for which it stands, warrant a conflicting construction.

It may not be amiss to remark that, although fers the sms to the guilty persons, as the obthe 70, yet nowhere have our translators ren- viding for the old age of its ministers, or the dered it by the term remission, in the Old Testament: but mostly by the terms liberty and ly by legal sovereignty; and it is efficacious pardoned, his crimes are remited. Persons tive referring to the person pardoned. The in their private relations cannot pardon crimes against law; they can forgive private or per-

version of the Old Testament. sonal offenses only. A merc executive officer, have rendered by the word pardon, in the Old eyes of his Bishop, of the world, for they take Testament, are of frequent occurrence in the care that it shall be so. He forfeits his memgainst law, are not offenses against his person, he cannot, as a functionary of law, forgive, either the legal delinquent or his act. Where once occur in our version of the New Testaa person is exalted to sovereign rule, and thereproperly used, they have employed the word local preacher, all possible connection with it. passes against the law are also offenses against his person; so that while he might pardon a culprit, and thereby release him from the penalty of the law, it would require his personal forgiveness, in order that the delinquent should cious thinker will remember that the Sovereign | the best of his days. be admitted to his sovereign favor. In no Ruler of the universe is the embodiment of all sense of the term can the word forgive be apact; the terms to be used are pardon for the is the most perfect pardon which could possibly issue in his behalf: still I should prefer FORGIVE. The distinction which Webster such a uniform rendering, as would best remakes between this and the preceding term is, flect the true import of each term of the origi-

I have not said all upon the questions involved in the use of the terms referred to. which I think their importance demands, but I suppose that my article is quite as long as willing to peruse at a sitting, and I therefore

We can but call attention to the strong editorial and contributing corps of the "Tennessee Baptist," four have been for years editors of Baptist Papers, and others, contributors mer sovereign to their wills, if they have no to our leading Reviews and Journals. Mr. A. Campbell will yet learn if he has

not that it is the Tennessee Baptist. SPAIN.—In 1850, the population of Spain portably oppressive. It requires that the was 10,250,000. The number that could read, names of all local preachers shall be enrolled against us, we receive them into favor, as was 10,250,000. The number that could re though they had never offended; and we nev- 1,100,000. So says the Catholic Herald.

LETTER TO BISHOP SOULE, NO. 22.

OCAL PREACHERS—What they forfeit in locat ing-strong considerations to keep them in the saddle-they are degraded-the petty oppression to which they subject themselves loss of influence.

be most useful to your society, and indeed the arc left to decide that his distance is not "too been triumphantly acquitted. Such is the A traveling preacher is evidently considered only legitimate preacher, consequently, the rongest possible influences are brought to bear hem from locating, or becoming Pastors.

Evangelist substituted in its place. Thus you ppose your wisdom to that of the Head of the know and love the preacher his labors are in- preacher, and is considered in the way, he vant. He is snubbed about and domineered over ness, and he is torn from them and sent, they vields to his fate, and falls like a noble eagle know not whither, and a stranger thrust into tormented, wearied and pecked to death by a his place. They are not even allowed the flock of tomtits, or an old Elephant is said to remitted—that is, "sent back" from him, ceas-ed to be charged against him, and he by the right to petition for his return. This evil and be killed by a swarm of ants! and people.

not give nim a right to nection from the air the best of his days and wearing out the pression, determines to consult his usefulness graves dishonored and oppressed by its unfeelrest of law; the act of partion, alone, gives strength and vigor of his manhood in the ser- and happiness by simply removing to a distant ing unkindness and tyranny. cess of law by which his title to liberty is vice of the "church" under the authority of neighborhood, he does it at the forfeiture of

1. He may have felt the influence deritand that he is a pardoned sinner.

I can but flatter myself that the foregoing malignant star—he has not gained the favor of as they please, for if he removes without a cerdisquisition, upon the use and import of the his Presiding Elders, and while he has labored typicate from one of these. "he shall not (?) be ranted by the scriptures, but must be displeasis fully sustained by the laws of language. | fill "hard appointments" to make room for fa- crushed under the cruel and irresponsible

Allis family may have become large, and the ministerial ranks. Such a step is made a deavor to be guided by them: his wife sickly, and no longer able to break up reproach by the "riding" class, and by Methand more every year or two and be juded odist Editors. A local preacher thus expostuabout from "pillar to post" from one side of lates with Mr. McFerren, the Editor of the 3 He is imperitively required to be more respectfully of local preachers, and seek to fix at home to assist in the proper government reproach upon them. We make an extract

1. His own health has become too feeble to endure the hardships of itinerancy, while as a tween local preactiers and the "pers" of the have read them. Paster he might be able to do good service for Presiding Elders: many years, and providence seems to open a wide and effectual door of unefulness before

not make it a "reproach," at least, by impli-cation, then we were mistaken as to the real Exercising the right of private judgment as to the field in which to labor, which is the inforce of your language. We are willing to alienable right of every minister of Jesus admit that you did not design to make it a re Christ, he locates. Few can appreciate what proach, but we still think that the general tenor Fi Editor. This I therefore must not do, esseems to have been arranged with a design to Dil Bishop and his cabinet, fat appointments, &c., &c., &c., we pretend not to know anything."have recognized me as a real embodiment, will finitions of the terms referred to; and because upon his skill in philology. I do not intend must be done at the sacrifice of everything the language we have italicized in the precedupon his skill in philology. be an afficient guarantee to them that no hoax these authors sustein me in the views I enterperfectly satisfied of your sincerity when you say, "We never directly or indirectly sought

1. When riding his hard circuits in mounhis poor widow and orphaned children would be supported from the fruits of his labors.-In locating, from whatever cause, he is cut off from all this, and cuts his wife and children of a long life. He forfeits all his right and about from one side of the conference to the spent his best days to accumulate! Is this equitable? Who doubts that multitudes of Methodist preachers became such through the make room for some of the immovables. influence of this strong consolation held out to them by the Elders? and who doubts that multitudes continue their connection with the Methodists through the influence of this fund that ought not to exist among men professing for superannuated preachers, and the widows godliness. Some a e petted, and kept constantand children of preachers? Understand me, aphiemi (and cognates) is liberally used by I do not object to the church of Christ prowidows and orphans of its ministers, as well as its own poor, far from it. It is its duty to freedom. Sometimes they have rendered it by do so, but I do regard 't as unjust and cruel the term pardon; but invariably with a geni- to subject its ministers to the forfeiture of all this, because they regard it their duty and for word remission, therefore, is not found in our the glory of God, to labor altogether in one feld!

It is remarkable also, that, although the 2. But more, he is degraded at once in the terms used by the 70, which our translators eyes of the whole traveling connection, in the New Testament, still the word pardon does not bership in the Preacher's church—the annual Conference, and he is excluded from it, and ment: but in every place where it might be refused in all time to come, if he remains a forgive, and its kindred terms. This fact may Hc can never again have a scat in that body, be thought by some to militate against the participate in the counsels of his brethren, for views which I have advanced in regard to the the extension of the cause for which he has ctymology of those two terms; but the judi- so long and faithfully labored and sacrificed

3. He is degraded from the rank he held the laws by which it is governed; and that an with them and his name is erased as no longer act by which a sinner is restored to his favor, worthy of appearing among those of the "traveling connection," and he falls one degree in rank and more than one in respect and influence. Indeed he must take the lowest place and be subjected not only to the rule of his equals but his inferiors in every respect, age, feel" or "well, do you love the cause brother learning, character and usefulness.

3. His name is carried down and put upon a class paper, and some smooth chin and brainless boy of a class leader now has jurisdiction you have room for, or as your readers will be over the aged veteran in conjunction with some equally endowed Circuit Rider! What a fall! what a degration! How humiliating to a man possessed of self-respect!

4. He is subjected to the most rigid and oppressive espionage on the part of those whose love of rule is gratified in subjecting their forold scores to settle with him.

We said the law, touching local preachers. can be executed by class leaders and their preacher in charge, so as to be made insur- to be guilty of improper tempers, and the in the journal of the quarterly Conference,

and also on a class paper. and they shall meet | jndge!\* These reports may be userly groundin class, if the distance of his residence is not less-may have been put in circulation by the class leader as a part of the scheme to injure too great, (and health, of course, will permit, but this is not mentioned,) and if he neglect he him, yet two or three trials for words, temper may be deprived of his ministerial office! Who and actions, and as many appeals taken to the is to report his absence from "class?" The higher courts, and that local preacher's influclass leader of course. Who is to judge if ence and usefulness however great they may his health is sufficient to attend class? Who have been, are at an end, though he may have

great." or the weather not too inclement or his frailty of ministerial reputation. excuse insufficient? The class leader and By treatment similar to this and the disci upon the preachers to keep them in the saddle, preacher in charge. They cannot exclude him line allows it, and it seems for this very purand every obstacle thrown in the way to deter without a hearing, but they can arraign him pose, places the character, usefulness and hapas often as they please before the quarterly piness of the local preacher in the hands of the court—the majority of it being class leaders class-leader and preacher in charge, and he is tice of the christian minister in the days of the and preachers in charge, and he being nothing shortly reduced to a cypher. We know of bols. The book before us secured the premi-Apostles, is wholly ignored by you, and that of but a local minister, and can be represented as several local preachers and we have but writ um. Hoping to direct attention to the protroublesome, disposed to exercise too much auten their history, and theirs is the history of phetic Scriptures, we shall notice this book therity and influence, and greatly in the way scores and hundreds. Where is there a local more fully than is customary. church. You have no Pastors settled with the class leaders and circuit riders can easily preacher who ever left the circuit with a comyour societies to go in and out before them, come to the conclusion that upon the whole he manding character and controling influence, whose daily example and pious living, and the had better be divested of his ministerial office. who ever was able to keep it five years? influence of whose whole life of godliness may He can appeal to the annual Conference to be More, lives there a local preacher, who enjoys be exerted upon the members and their rising sure, but he knows that there is little favor to-day one-tenth the influence and reputation families. Your people have "strangers" for shown a poor local preacher in that body, and he did when a member of the PREACHER'S their shepherds. So soon as they come to if he has become obnoxious to his traveling Church!—He is a degraded and oppressed zeruntil he looses his self-respect.

wrong is deeply felt and deplored by preachers If he has rendered himself obnoxious to the they who have been the faithful servants of from itself." Presiding Elder and preacher in charge, by an their society through the vigor of youth and But the traveling preacher, after spending exhibition of restiveness under their petty op-

I dedicate this chapter, through you, to the Presiding Elder or preacher in charge to give A church polity which admits of the corrupor withhold a certificate of his official standing tion of ministerial rank and such irresponsible oppression of the deserving, cannot be war-J R GRAVES.

\*Sec Discipline page 91.

Local preachers are generally a persecuted

"You seemed at a loss to understand how

we could reconcile it to our consciences to leave

the regular work to serve tables. If this does

of your article warranted that conclusion.

As to Brother Hicks' remarks about the

From our personal knowledge of you, we are

for any special appointment;" yet in reference to some you have known, it is indeed well to

Some preachers, who, with a great deal of

afraid of hard appointments," so manage it as

to remain located for years near some comfor-table farm, or important mercantile interest

and the truth is, there is no such thing as moving them. The Bishop dare not do it.—

He is told plain out, "Thus far we will go,

Have you never known a brother, who has

done well on a circuit for one year, taken up

and put down at some distant point, simply to

All this, to some extent, has, perhaps, grow

out of another evil, which seems to be preva-

lent in every conference where we have been

We have reference to that system of favoritism

while others, equally as deserving, are left to

weather the winds and rains as best they can

These things you may "pretend not to know," but mere lookers on in Vianna have seen them

And we honestly believe they have done more

toward breaking down our "time-honored itinerancy," than snything else."—Advocate of August 1853.

If the preacher locates with a very exten-

rules-very good but not pious-not much of

a Methodist in his feelings, for he dont attend

class. Every absence is noted, and they are

frequent it may be, for not having been accus-

tomed to "attend class." since it is not requir-

ed of the privileged orders, Preachers, Presid-

him-it is distasteful, telling his experience over

him to trial a dozen times a year, it may be,

the local preacher has used improper words,

preacher is the judge, or improper actions, and

his reverence, the preacher in charge, is the

doubt of it!

iousness, venture to say "they are not

We received on yesterday a letter from distinguished lawyer in Kentucky, touching the present discussion, extracts of which we lay before our readers. We approve his suggestions, and so much as in us lies, will en

Regarding the matter in all its bearings, I believe more is involved in the issue, than any other in which you have been engaged since your connection with the Tennessee Baptist. Because of the soul-destroying sentiments you are combatting; and 2. Because thousands of those connected with the Current Reformafrom the article as it will throw light upon feel- tion will read in the Harbinger, our views of the matters in issue, who otherwise never would ing existing as a necessary consequence be-

Thus far you have the advantage, most clearly-nest certainly. And, my dear brother, you have but one point to guard-do not be provoked by your adversary into the use of harsh enithets.

It is true he has invited, and so far as he concerned, deserves it-for as you have said, "he has not only given the challenge, but chosen the weapons"-but you are not writing for the benefit of A. Campbell, except incidentally-you are writing for the million; and as they are not concerned in matters purely personal, they will not make proper allowances, even when you act on the defensive. Besides, as an overwhelming majority of the readers of the Harbinger, will be either members of his (Campbell's) denomination, or those under heir influence, or sympathize with them .-They will be inclined to catch at things of that sort in you, when they will overlook them in C. An instance of the kind has occurred with one of my neighbors. He is an intelligent man, once a Baptist, now of Mr. C.'s people. He frankly admitted to me that upon the question of C.'s not knowing you, that you had the advantage of him, and that you had in your first number presented the issues fully-

I know I am suggesting a line of policy, which it would be very difficult for me to ob serve, but still I am satisfied it is best. I know that C. is haughty, dictatorial, overbearingand has been so long accustomed to think, write and speak for others, that he will be exceedingly impatient, as he receives the consignments you have in store for him, and taking into the account his peculiar organization and manner of life, he will be certain to assume the Goliah, but this do not regard. You have the truth on your side-use it, and it

Your friends here do not fear the result-I

am sure I do not. I have been practising law twenty years. think I know something of the Philosophy of sive and powerful influence, he becomes obthe law of evidence, and the principles of logic, and what constitutes material or immaterial noxious at once, to the "preacher in charge." issues; and after a careful examination of the Suppose he is a far superior preacher, and the subject, I am satisfied you have tendered mapeople far more desirous of hearing him, and his opinion far more influential in the town or terial issues, offered none but competent evicommunity, the circuit rider is not long dis- dence to sustain those issues, and your logic covering it, nor long in putting on foot a course unexceptionable. But I will not trouble you further. I send you \$2 for the Tennesse of treatment to remedy the (whim) end. The Baptist-send, if you can, the back numbers, class-leader is enlisted and the Discipline is embracing your replies to C., and fix my subput into rigid execution against him. It is scription at that date." bruited about that he wont or dont observe the

> COLEMAN .- "An Historical Text-book and At las of Biblical Geography." By Lyman Coleman. Published by Lippincott, Grambo & Co., Philadelphia. Large royal 8vo., pp. 319, with several excellent maps.

The above is a very valuable work to the ing Elders or Bishops, it comes rather hard to student of the Bible. Ten thousands questions that arise in the mind of the Bible readfifiy two times a year, and being asked as many er, touching the chronology of the events, or times by a class-leader in whom he may have the geography of the country, places and disno confidence, "Well, Brother W. how'd you tances, &c., he can turn to this book for an answer. It will prove an invaluable assistant here presented. A?" Bah! Just as though there was any te Sunday School teachers. The chronology is that of Browne and Wmer. The world, according to them, is now 5960 years old, in the attend class, the "leader" and preacher being afternoon of the Saturday of the world's great allowed to decide if he lives near enough and if his health is sufficient, if the weather is week. Forty years, and the Sabbath dawns, good enough and if his excuses are sufficient with the glorious appearing of our Lord and or insufficient, which gives them room to bring Saviour.

For sale by Toon, Nelson & Co., 44 Union street-price \$2, and postage pre-paid.

but more than this is allowed them; the preacher may reprehend him on a bare report that WE DEFY our Baptist brethren to show single plain case of immersion in Scripture.and the preacher is the judge what words are Philadelphia Presbyterian. improper in a local preacher, or he is reported Then you deny that Baptizo means to immerse

-and what do you do with Paul's declaration, Romans 6: 4? Do you charge the Apostle many of our readers will send for the walwith uttering an untruth?—Journal & Mesvolume.

Premium Essay,

On the characteristics and Laws of Prophetic Symbols. By Elder Edward Winthrop, A. M., Rector of St. Paul's Church, Norwalk, Ohio. New York published by Franklin Knight, 140 Nassau street, 1854.

This book is invaluable to all Ministers and Bible Students. To all who desire a knowledge of the Symbols of the word of God, we commend this book most heartily. It costs only seventy-five cents, and can be obtained through the Post-office. In 1851, a premium of \$400, was offered for the best Essay on the Characteristics and Laws of Prophetic Synt.

The Laws of Symbolization which are discussed are the following:

1. "The first Law: the symbol and that which it represents resemble each other in the station they fill, the relation they sustain. and the agencies they exert in their respective

2. "The second Law: the representative and terrupted in the midst of the greatest useful- knows there is little chance for him and he by beardless class-leaders and circuit-riders that which it represents, while the counterpart ranks, in all cases where the symbol is of such local preachers might be written. The iron a nature, or is used in such a relation, that it has pierced through the soul of hundreds, and can properly symbolize something different

3. "The third Law: Symbols that are of such a nature, station, or relation, that there is nothing of an anologous kind that they can represent, symbolize agents, objects, acts, or events of their own kind."

4. "The fourth Luw: When the symbol and that which it symbolizes differ from each other, the correspondence between the representative and that which it represents still extends to their chief parts; and the general elements or ing to the Savior, who said, "So it shall not be parts of the symbol denote corresponding elements or parts in that which is symbolized." 5. "The fifth Law: the names of symbols

are their literal and proper names." 6. "The sixth Law: A single agent, in many instances, symbolizes a body and succession

of agents." To these six laws of symbolization enumerated by the editor of the Theological and Literary Journal in the number of April, \$851, may be added for the sake of perspiciaty, a seventh, though it is perhaps comprehended in

the first. 7. "The seventh Law. The periods of time during which a representative agent performs active representative acts, symbolize the periods during which the agents denoted by the symbol perform corresponding acts; and, in all cases where such an interpretation is not contrary to analogy, days symbolize years." Prem. Essay pp. 22, 23.

These Lags are discussed with much abiliy, and the result is seen in the following table f contents:

Introduction—design of the present Essay the Holy Scriptures, the paramount authority in this inquiry-mode of argument and line of discussion adopted by the author-Nature and office of Prophetic Symbols-they are not figures of speech-difference between symbols and etaphor—their representative import proved by various examples from the Scripturesmarks by which Symbolic Prophecies are distinguishable from those which are verbal.

Classification of Symbols-principle on which

symbols are employed. Seven laws of Symbolization—discussion of

each law. Brief recapitulation, in which it is shown that the symbols interpreted in the prophecies are interpreted by these laws-that the interpretations of one or more of each class of symbols are given in the prophecies-and that these inspired interpretations are to be regarded as a revelation of the principle applicable to all the symbols, and the laws by which they are proved, revealed laws.

RESULTS OF THESE LAWS. 1. These Laws obviate difficulties, and give onsistency and certainty to interpretationproof and illustration of this by various examples, and particularly by an exposition of the drying up of the symbolical Euphrates .- (Rev.

2. These Laws show that to spiritualize the symbolic prophecies is altogether wrong. 3. The slaughter of the two opocalyptical witnesses, Rev. 11, foreshows a real, literal slaughter of the faithful followers of Christ thus represented—a slaughter which is yet

4. The Anti-christian powers are to be destroyed, not converted.

5. There will be anterior to the Millennium, re al and literal resurrection of departed 6. The Second coming of Christ will be before

he Millennium. 7. There will be men living in the natural oody on the earth after Christ's second com-

Answer to objections against the manner 1. Objection from what is said 2 Peter

3d ch., respecting the perishing of the earth by fire. 2. Objection from the parbable of the Sheep and Goats, Mat. 25: 31-47, the verbal proph-

ecics confirm the view taken in the preceeding 3. Objection from Christ's declaration: "My kingdom is not of this world." John 18: 36. 4. Objection from Christs delivering up the

kingdom, 1 Cor. 15: 24-28. 5. Objection from the past-Millennial re-

volt. Rev. 50: 9. 6. Objection from the limited extent of the earth, and the insufficiency of its means of

nutrition. Moral impressiveness of the view RESULTS-CONTINUED. 8. The Millennium is to continue three hun-

dred and sixty thousand years. 9. A series of the most stupendows events not very far distant. CONCLUSION.—Practical reflection—the im-

pending crisis-state of the visible churchduty of investigating all the Scriptures testimony of the Holy Spirit to the utility of studying unfulfilled prophecy—grandeur or redemption—the ease with which the laws of symbolization may be mastered, and made the means of a large and useful knowledge of the prophecies—the claims of the subject upon the attention of Christians in general, and espensity of Ministers—origin, grandeur, and daration

of the kingdom of Christ." Such is the outline of this book. We hope The Tennesser

VOL X

NASHVILLE, SATURDAY. JUI

> STATED CON-HIM Elder J. M. Pendleton, Boxlin, Elder T. G. Keen, Mobile, I la Marion," Marion, Ala. Elder T. W. Tobey, Yanceyvil Dr. J. S. Wheeler, Murirresho Elder B. Jones, Helens, Arkin Elder R. Jones, Helena, Arkin G. G. Baggerly, Tyler, Texas, Ivey F. Thompson, Eq., (reen James H. Tarker, Los Cruses, Elder D. King, Bacramento, (a Histonaria, Contras

Elder S. Adlam, Newport, 1th NOTICE.

## "Georgia" has sflo rare treat, and for which thanks. As "one good tu er," we hope he will not ce columns "occasionally," a often as he can spare the til

BRO. PHILLIPS AND REM received letters explanate from both these brethren. lish them. Bro. Remir Bro. Phillips' call when were subscribers to the Bit Phillips' vicinity, who st organization of the Bible R These Brother Wyckoff Phillips to collect or any Union, not Association. Remington understands it satisfied.

For "one" Brother Wyd Brother Remington's com of the types.

A Valuable P

We have ordered from t copies of the specimens of with notes, which we of brethren who desire to se to work for the circulation contains the Second of Pet John, Judas and Revelutio version in one column, ti other, and the corrected The work is bound in fin valuable, and the examin fy we think every reason priety of the effort to revis turs. The price in New I cents, and the postage fro city, forty cents pre-paid this point to a subscriber. We will send it to any

Remember we have ord and those who wish to I promptly. See, also, other premi Those who send us new premiums, must notify

age, for five new subscribe

Examin

The examination of River Male Academ 29th and 30th inst.

The patrons and frie the public generally u The young men have il clamations and a few p bype to entertain the at of the 30th. Dr. Eston is expected to deliver day of the examination

The next session wil 31st of July. A. H. COFFEE. Sec.

Mobile Corre DEDICATION OF A H MONTGOMERY.-The nav

occupied by the Bantist was opened with the us inst. The occasion was The different denomin pended their ordinary could obtain a sitting, in attendance. The in the exercises. The brethren was, that 30 which was that day l sending the Spirit's

energies of his people,

among the impenitent.

I am not sufficient chitectural technicality name to this church b! quite certain, that tal the most convenient, worship I have ever building, exclusive of two thousand dollars. ing is upwards of nine four feet. There is and a large recess in the pulpit. There ar ty-four pews-also two sides. The pews The main audience gallaries will comfor persons. There is pit and stairs leading the rooms in the ba lower part a lecture : also a pastor's study meetings &c. The drawn by T. H. Wal This gentleman is a 1

our church building gomery is empratica The Pastor of 1 Tichenor is highly mimsters are so pl greatly beloved. happily existing c

death.

and understands the

I should have not the dedication the five hundred dollar services a stateme edness, and all but raised at once to Monigomery, has n nistar churches, in of a neat, commod out costly extraval then opening it con

May God continue Pastor.

THE TENNESSEE BAPTIST.

he expiration of the rest.

No names of new subscribers will be received, unless accom-

anied with the money.

All letters on basiness, or intended for publication should

11.7 Am letters on maximum, or measured for punitosaism another 20 addressed "Tennessee Baptist," Nashville, Tenn., peri-pard ID" No LETTERS taken from the Post Office, unless the Post-

GE has been pro-paid.

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at pay.

Persons desiring their paper to be transferred from one Post-

TERMS \_52 00 per mannin, amountably in advance;

le to all Ministers an who desire a knowl the word of God, we ost heartily. It costs and can be obtained In 1851, a premius the best Essay on the wraf Prophetic Syni us secured the premiattention to the proshall notice this book

omary. olization which are disthe symbol and that emble each other in the latior, they sustain, and ert in their respective

b: the representative and while the counterpart fferent species, kinds, or in the symbol is of such n such a relation, that it ize something different

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ECTION I AGAINST THE SET ESTH n what is said in 2 Peter the perishing of the earth

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Practi- reflection-the imat of the visible church-Haly Spirit to the ntility of my be mastered, and made th and useful knowledge of the claims of the subject upon the atians in general, and especial-origin, grandeur, and direction

ders will send for the work, of its principles to the flaced

11

The Tennessee Baptist.

NASHVILLE. TENN. SATURDAY, JUNE 17. 1854.

STATED CONTRIBCTORS. Elder J. M. Pendlaton, Bowling Green, Ky Elder T. G. Keen, Mobile, Alabams. "Harioa," Marion, Ala.
Elder T. W. Tobey, Yanceyville, North Carolina. Dr. J. S. Wheeler, Muriroesboro, North Carolina. Eder S. Jones, Helma, Arkansas. G. G. Baggerly, Tylor, Texas. Ivey P. Thompson, Eq., Greensburg, Ls. James H. Torker, Los Cruses, New Mexico Elder D. Klag, Sheramento, California.

Historical Correspondent.

Sider S. Adlam, Newport, Shode Liland

NOTICE. Letters on business. to receive prompt attention, should no be aidressed to the Editor. Address Tennessee Raptist, of GRAVES & MARKS, Publishers.

"Georgia" has afforded our readers a thanks. As "one good turn deserves another," we hope he will not cease to write for our columns "occasionally," at least we hope as often as he can spare the time.

BRO. PHILLIPS AND REMINGTON.—We have received letters explanatory, for publication from both these brethren. It is useless to publish them. Bro. Remington misunderstood Bro. Phillips' call when he wrote. There were subscribers to the Bible Union in Brother Phillips' vicinity, who subscribed before the organisation of the Bible Revision Association These Brother Wyckoff requested Brother Phillips to collect or any other dues to the Union, not Association. All correct, Brother

For "one" Brother Wyckoff, read "our" in Brother Remington's communication,-an error of the types."

#### A Valuable Premium.

We have ordered from the Bible Union fifty copies of the specimens of revised Scriptures, with notes, which we offer to those of our brethren who desire to see the work and love to work for the circulation of their paper. It contains the Second of Peter; Is, 2d and 3d of other, and the corrected version in the third. The work is bonn in fine style, and in itself The work is boning in fine style, and in itself valuable, and the examination of it will satisfy we think every reasonable man of the prothis point to a subscriber.

age, for five new subscribers.

promptly.

See, also, other premiums. premiums, must notify us what premium they

### Examination.

The patrona and friends of the school, and the public generally are invited to attend.—
The young men have also prepared several descriptions and the public generally are invited to attend.—
The young men have also prepared several descriptions are invited to attend.—

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The young men have also prepared several descriptions are invited to attend.—

The young men have also prepared several descriptions are invited to attend to clamations and a few plays, with which they hape to entertain the audience on the evening of the Gospel and the Administration of Bapothe 30th. Dr. Eaton of Union University. is expected to deliver an address on the last They must, of necessity, therefore, hold priday of the examination.

The next session will commence Monday. 31st of July. E. H. Moseley, Pres A. H. COFFEE. Sec.

## Mobile Correspondence.

DEDICATION OF A HOUSE OF WORSHIP AT MOSTGOMERY.—The new house of worship, occupied by the Baptist m Montgomery, Ala., was opened with the usual services on the 7th inst. The occasion was one of special interest. The different denominations in the city, suspended their ordinary services, and as many as could obtain a sitting, or standing place, were in attendance. The several pators took part in the exercises. The general prayer of our brethren was, that God would own the girt, which was that day laid upon his altar, by sending the Spirit's influence to quicken the energies of his people, and awakening concern

among the impenitent. I am not sufficiently acquainted with architectural technicalities to give a particular name to this church building; but in this I am quite certain, that taking it "all in all," it is the most convenient, and the neatest house of brethren, sternly refuse to commune with all worship I have ever seen. The entire cost of building, exclusive of the ground, was twentytwo thousand dollars. The length of the building is upwards of ninety feet, and breadth fiftyfour feet. There is a vestibule of ten feet, and a large recess in the rear of the house for the pulpit. There are one hundred and twenty-four pews-also gallaries on the end and two sides. The pews are uniformly cushioned. The main audience room together with the gallaries will comfortably seat one thousand persons. There is a baptistry under the pulpit sud stairs leading down from the rear to the rooms in the basement. There is in the lower part a lecture room fifty feet square and also a pastor's study and a room for committee meetings &c. The plan of the house was drawn by T. H. Walter, Esq., of Philadelphia. This gentleman is a member of a baptist church, and understands the conveniences required in our church buildings. The house at Montgomery is emphatically a "mode house."

The Pastor of the Church, Elder J. T. Tichenor is highly esteemed and useful. Few ministers are so pleasantly situated and so greatly beloved. May the relation now so happily existing continue till dissolved by

I should have noticed that on the morning the dedication the Church was in debt twenty. five hundred dollars; but at the close of the services a statement was made of the indebtedness, and all but five hundred dollars was raised at once to meet it. The church at Montgomery, has set a noble example to her sister churches, in one particular—the building of a neat, commodious house of worship, without costly extravagance for decorations, and then opening it comparatively free of debt.

May God continue to bless both Church and Pastor.

Affectionately, Karra.

With all thy mind and with all thy strength; this is the first commandment? "The commandment of the first commandment of the f

Visible Kingdom of Christ, Exemplified by Scripture and History, and its Ideatity and Perpituity Rendered Intelligible, pp. 24. By E. Vining.

BROTHER GRAVES:—I am just in receipt of the Tennessee Baptist of April 22. I do not complain of you, because I believe my papers

This is what its title indicates, a plain, are sent off regularly each week, but it is to our Mobile correspondent: straight-forward, out-spoken treatise, defining be regretted, that, owing to the carclessness of The new and elegant Baptist Church the scriptural characteristics of Christ's visible Postmasters, or irregularity of the mails, my was dedicated on last Sabbath, Elder Keen of church, and drawing the line of distinction paper is generally from three to four weeks in between gospel churches and the various hubble property of the mails, my was dedicated on last Sabbath, Eider Keen of Mobile preached the sermon. We have never in his family, competent to teach all the English brancing, Music listened to a better sermon, or one that did unly taught in female schools. Also Drawing, Painting, Music man societies that claim to be such. It is deserving of a wide circulation in Texas, and

article credited to the Western Watchman,
serving of a wide circulation in Texas, and

serving of a wide circulation in Texas, and serving can be had of the author at 25 cents per copy on the subject of John's baptism. "That our of divinity and its spirit, and was as chase as it or five copies for \$1. Address E. Vining. Lord was bathed in the River Jordan" "as a was eloquent. This sermon had the propor-Peach Tree Village, Tyler county, Texas.

The following extracts will show that the We rejoice to see that our leading ministers

are coming fearlessly up to them: "I will illustrate this stern affair in order to make it still plainer-a professed minister of the gospel is excommunicated from the Visible trine and ordinances of Rome.) He never retracts his error, never seeks restoration, but stubbornly, like modern errorists in common, proceeds to teach, baptize, and plant societies, which he calls Charches. Now, in so doing. is he right? Should his ministry be counte nanced by us? Are baptisms admintstered by him valid? Are his disorderly organizations veritable churches of Christ? and can we so regard them? If not, how long must he remain in his error, being excluded, before he and his work grow up into good gospel order?
Will this come to pass in five, ten, fifty, or in three hundred years? Or will the accumulaion of numbers, talents, wealth and influence. effect it? No, never! But, being excluded and out of order, excluded and out of order Remington understands it now, and is perfectly he remains, and all his improper and illegal work with him, until full satisfaction is made for the original offence, and his erroneous work corrected! Such is the condition of all Pro-

testantism up to this day!

Surely this state of affairs is bad enough, but the end is not yet; for being deposed, as we have seen, from all connection with the Romish church, and by her authority, consigned over to perdition, the reformers proceeded
—instead of uniting with the Visible Kingdom of Christ, which was then near them-to organize societies of ther own and denominated them churches of Christ!"

"From what is now submitted, I am prepar ed to make an appeal to my brethren-to Bap-John. Judas and Revelations, with the English tists everywhere, and I crave my appeal to be version in one column, the Greek text in an heard:—Could you, in the fear of God, dare other, and the corrected version in the third. attempt to preach the gospel of Christ, and administer the ordinances, without having been

priety of the effort to revise the Sacred Scrip- or name unbaptized persons as either ministers turs. The price in New York, is seventy-five or members of the kingdom of Christ. How cents, and the postage from New York to this then, my brethren, in the name of heaven's cents, and the postage from New 10rk to this high authority, can you presume to invite, city, forty cents pre-paid and the same from sanction, and encourage those protestants. Campbellites and others, to preach and admin-We will send it to any brother, tree of post- ister ordinances, who have no Gospel churches, no proper ordinances, and have not themselves Remember we have ordered but fifty copies, and those who wish to secure them, must act courtesy or compliment. (?)—(I will not say just now, it is too often done to subserve world-Those who send us new subscribers, wishing yends)—do you transcend the safe and commendable bounds of the Gospel, and of your principles, and ask and encourage them to preach the "Gospel of the Kingdom," knowing at the same time, that they are not baping at the same time, that they are not bap-tized—are acting out of the Visible Kingdom, Ibd 155, "This action of Christ must un ne examination of the students of Duck and without its authority? And they, in requestionably be ranked among those properly turn, taunt and reproach you, and perhaps very justly too, saying, "You ask us to work, pertaining to his Messianic calling." Ibd 171, The examination of the students of Duck and without its authority? And they, in re-

ority and pre-eminence. Hence: The Ministry, Baptism and Communion—as First Second and Third, in order-appears a inst and logical classification of the three.-Therefore, if a man is a valid preacher m the Visible Kingdom—being properly set apart to the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is most strange why he is not the work—it is not the wor equally as valid an administrator of bapusm in the same kingdom; and if a valid adminis trator of baptism, it is out of the reach of mor-tals to comprehend why he is not a proper subject to commune at the Lord's Table, with the baptized! But having transcended. in order to appear charitoble, as too many Bap order to appear contraction, as too many bap ler, Elder J. L. Batchelder, A. M. Beebee, tists do, the first order of the Gospel, viz: the Ministry, they are then compelled, when ne Elder T. W. Tobey, Elder E. T. Winkler, and Ministry, they are then compened, whose he because I have it is the first maker, and consists arises, as a last resort, to fall back upon Elder J. F. Dagg, have all recommended the the third order, viz: Communion at the Lord's work as being a "valuable addition to Theolo Table, for defence. This course of theirs, is something like admitting an enemy into the fort, so that the inmates may have a glorious trine. Now the Editor of the Western Watch opportunity of testing their strength and skill, man takes me to task for saying inadvertently, opportunity of testing them by dint of arms!— or foolishly, if you will: "That our Lord was

Skillful generals, however, deem it better to keep an enemy without the fortress.\* At any rate, the same authority that grants permission to preach the Gospel of Christ-it When, if I understand the import of the quobeing the first, and the most prominent and tations above made, it is said, that the Saonsible order of the Kingdom—grants viour's baptism was a rite of "consecration to responsible order of the Kingdom—glands equally every other privilege, communion at the Lord's Table not excepted. But with all think you have. You know, from the truths 25th, I alluded to the offices of Christ being submitted, that theirs are not the ordinances instituted by Christ or his aposties, and, consequently, that their entire proceeding is ille-gitimate and out of order! It is certainly, herefore, a vagre stretch of inconsistency, in you, to ask and encourage them to preach the Gospel, to Baptize, or to commune at the Lord's Table. Nor is it less so to greet them by the appellation of Brother and Sister. 1 dare not acknowledge any one a brother until

ne "puts on Christ." But how few of us, even as Baptists, possess the pious bravery and soul-daring to "look into the perfect law of liberty" for ourselves to depend on our individual judgments in the interpretation of this law of liberty-to assume the grave responsibility of departing, if need e, from some of the "usages" of our tathersand to put into active, prayerful, and faithful execution what we are bound to believe, God requires at our hands!

O my God, give me a soul full of Christian introductory to one of his offices—the author, boldness and manly independence—a soul per- as one of the steps preparatory to the whole feetly free from the poor drudgery, and the work of the ministry. I am glad to hear the chaffy shackles, of men's opinions! Give me, m rich and copious profusion, that charity, which, first and above all things else, adores and obeys the God of truth, without even a semblance of deviation or dissimulation-in place of that vague and prevalent pretence of charity, which, as we everywhere see, embralean and narrow compass, and blindly chants the responsibilities of Baptist editors, who ato itself-"Compromise and Peacel"-when midst the world of contrariety of opinion, obinconsistency is predominant in every feature, serve with the eye of discernment, and expose and the blessed cause of Jesus is bleeding in its ruthless hands!

e! have read several shie works on the Terms of Communion at the Lord's Table; but I have yet to read the first consistent one:

+Charty Drysser:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength; this is the test commandment."

The Dedication at Montgomery, Alabama.

The Montgomery Times thus notices the new complain of you, because I believe my papers | House of worship and the sermon preached by

part of the ceremony of consecration to the tions and strength of a tower, embelished with priest's office," and with a flourish of his keen the finest specimens of art and architecture, author boldly takes true Baptist positions, and blade, the editor makes sad havoc with my are yet while it was ornamented with the richest the only consistent grounds for Baptists to take. Licle. The editor has my thanks for pointing mosaic, it was essential to its completion and out the error, and I will attempt to remember strength. There was no rant or immoderate and profit by the lesson taught. But he will investure of figures or words, in any part of certainly not assert, that he has never fallen the discourse. It was reared up like Solomon's into error—and amid the ever-varying fortunes | Temple, without the sound of decord in all its of war, it is considered no disgrace to be taken parts, and it stands before the mind with all the orisoner by a General. The article was writ- freshness of a well deleniated picture. Such a ten without that care, which should have been sermon makes an impression on the mind that bestowed upon it; and I had intended writing is ineffaceable; it lingers in the memory like no more at present upon that subject—com- the impressions of some master piece of art, or mencing my first article on Von Rohden and sublime picturesque scene of nature-a sort of ending on the Editor of the Tennessee Baptist ocean scene that forces the mind into a delight But to commence is easy-to know when and ful, enchanting reverie. We hope it will be

how to stop is difficult. Perhaps I was wrong printed. The impressiveness of the occasion was stand the meaning, object, or design of baphightened by the presence of Elders Lipscomb. tism. I may have misapplied it. I quote Finley, Williams and Tichenor, all gentlemen from Von Rohden, pages 154-5: "Various of superior abilities.

to commence at all. Possibly I do not under

himself to this baptismal ceremony; in other

nor to indicate that he was subject to death,

(Ebrard;) nor to honor by his example the

baptism of John, (Kuinoel Kern;) nor to bind

himself to the observance of the Jewish Law,

(Hoffman, Krabbe, Osiander;) nor because he

had not represented himself as the Messiah

previously to the descent of the Spirit, but

merely as an Israelite who conformed to the or-

dinances, (Hess, Kuhn, and in part Neander;)

but as the expression in Matt. 3: 15, "for thus

it becometh us to fulfill all righteousness,"

would seem to indicate, because he knew that

his baptism by John was willed by God, in or-

der to inaugurate him formally and solemnly

as the Messiah, (Neander, Jacobi, Baumgar-

ten, Crusius, Myer,) and because "it became

him, being in the likeness of sinful flesh, to go

through those appointed rites and purifica-

tions, which belonged to that flesh, (Alford.")

Now, will my brother designate to what par-

ticular part of the ministry of the Saviour

these purifications belonged? To what they

alluded? Von Rohden 152, 153, "But also,

and this was the second great signification

of the baptism of Jesus, in order to receive,

by means of the rite, a consecration to his call-

ing, and to distinguish, through this ceremoni

set forth that he washed himself clean from

worldly associations, and came forth pure and

entire as the Christ of God. A symbol of such

purification as this, the baptism of Jesus might

well have been; and no doubt in an indirect

manner, and by implication, it was; but in its

main object and import, it was a rite of inaugu-

ration as the Messiah and of consecration to

I hope I will be excused for such long quo-

tations, and excused for quoting from Von

Rohden, as they evidently show even among

learned Theologians differences of opinion up-

on the design and signification of baptism, and

because Elder Wm. Crowell, Elder J. L. Wal-

gical literature," and hence good Baptist doc

taken in the river Jordan as a part of the cere-

mony of consecration to the Priest's office."

his calling"-"an inauguration of the Mes-

four-fold-Prophet, Priest, King, and Sacri-

fice; and applied the ordinance of baptism

guish the beginning of his public ministry."

IVY I. THOMPSON.

GREENSBURG, May, 1854.

clean pen, presenting quite a legible appear-

opinions are entertained as to the object The church is not only the finest one in our which Jesus had in mind when he submitted city, but in the State of Alabama. There is not an imperfection in its structure, except its words, what, when viewed with respect to him, entry from the stair way. The church cost is its intended signification? It cannot have twenty-one thousand dollars, and is paid for been received as Paulus thinks as a testimony except the small amount of \$500. Mr. Tichto his Messianic dignity-nor for the purpose enor, its pastor, is a most estimable man and of grounding the faith of others on him, beis well qualified to fill any pulpit in Alabama. cause baptism is a symbol of the regeneration Would that all our preachers were such as he of its recipients, (Ammon Seben Jesu 1 S. 268:) is in this respect!

#### ACKOWLEDGEMENT OF PAYMENTS.

Reuben Robertson, H C Stark, Wm Daniel,

Jesse Moody, Robt Lloyd, Eld John Broome, Eld J W P McCall,

William Pope, paid to 10th June, 1855.

1st Jan., ... 15th Nov., 1854.

21st May, 1855. 1st Jau, 1853. 30th April, 1855.

21st June, "

3rd June, 1855

1st May, 1854 John Fortsou, L K Bramlett, A H Luker, 26th " 185 26th June, " 2nd Aug, 1854. 19th Mar., 1855. 6th May, Hornberger, Enos Kinchelo Wm W Kidd, V M Chambers, Wm Downing, John H Lafficte, JE Hickson, Frank J Boyd, 26th Nov., 1854. Alex Courtney, Wm Walker, 1st Sept., " 6th Nov., 1853. B Valentine,
D L Rees,
J R Daniels,
Jas R Grace, 10th June, 1855. 6th May, "
1st Jan., 1853.
10th June, 1855. Amos Kent. W B Gallman, J B Fairchild, 14th March, 6th May, 16th Aug., 10th June David Dew, 23rd Oct , 1854. 10th June, 1855. John Ashlock, W W Odom, R M Copeland, 6th Nov , 1-52. 29th " 1951. 24th Jan., 1855. 24th Jan., 1854. 10th June, 1854. 10th June, 1855. 6th May, " 21st " " Jas M Walker, I. D Holliman, ht Word. u m Hatchett, Asa Burt, S R Whiten, 31st Aug , 1854. Robt Barton. James Hardin, 10th June, 1855. Willis Arnold, Rich rd Barham, 1-t July, "
6th Feb, " J T Heffin. 14th Jan , 1854. James Fth ridge, Peyton H White, 19th March, '55. Jesse T Hollis, Hilliard Morris, 31-t May, " 10th June, " 16th Ang., 1854. 8th April, 1855 10th June, " Jackson Brown, John G Judd, . . . S T Diekenson, A J Moore, Robt Mancell, 13th May. 12th June. 26th March. 8th Aug., 1854 Wm R Moore, WJN Welbourn, 16th Dec . " Matilda E Hales, 1st June, 1855 F M Ray.

John R Smith,
Isaac W Wilkes,
John Armstrong.

Mrs Mary A Carruth

Geo D Russell, 10:h " 1st July, siah," a step preparatory to his beginning his 10th June, 1855. Jas S Ewing. 91st " 10th " 2nd Aug., Wm J Downs. 14th May. 16th April, 10th June, John & Spikes, F L Thurmond. Jas Williams. symbolical of purification, as introductory to one of these, the priestly office. In this mat-Robt Curningham, John Hyde, W M R Powell. ter I may be wrong. "But also-and this was the second great signification of the baptism of Joseph Welch. Allen Ammons, Hend'son Galloway' John W Corn, J G McCutcheon, Jesus-in order to receive by means of this 24th Jan . rite-a consecration to his calling-to distin-23rd April, " 28th Dec , 1854. 19th Feb , 1855. L W Thompson, Y W Lewis, Z G Seward, T C Atkins, 152-3. "But in its main object and import, 5th April, it was a rite of inauguration as the Messiah. 14.h ". 17.h June, and of consecration to his theocratic reign." 10th June 1855 171. Now, unless I wholly misunderstand the W R Sproles, Mrs C T Brownlee idea advanced here, the only difference bechard Anderson, T Parkinson, tween my "loose" observation and the author above quoted, is, that I applied the Saviour's E C Sproles, Wm Cole, 16th April "
10th June
12th July 1854
12th April 1855 baptism, symbolical of purification, as a work W M Neil. Daniel Fite, Michael Cox, Michael R Sously. 16th April 10th June 30th Nov 1854 22nd Jan 1855 editor of the Western Watchman condemning Jevi Lindsay, W J Sallis, "Pedobaptist" views, although they may be J M Sallis, advanced by Baptists; and feel gratified to see D B Frowning.
R J Williamson. the elitter of his cimeter in defence of Truth, 10th June G H Snow, R Willox, 19th March 21st " 10th June although I may be thrust through myself. I R Willox,
J G Vincon,
V M Smith,
J M Jones.
James Davia,
S L Cheatham,
J D Reid.
A M Burton,
J W Glass, am more than ever impressed with the idea of 21th Jan 10th Jan "
5th March "
7th Sept 1854
6th March 1855
10th June " error in friend or foe; and that we should be more particular in advancing opinions, and in W S Keith, J D Brasfield, J Holbrook, recommending and endorsing the views of L M Dijarnatte, 9th July 1854 9th July " 13th May 10th June 1855 W W Smith, H A Watkins, There has been a fall of black enow a J A Collins, S HeCarty. R W Richards Walpole, N. H. A letter was written with some of the snow as it fell, and written with a D H Monerief, W L Morris, W McRaynolds,

SPECIAL NOTICES.

WANTED.

A FEMALE TEACHER WANTED. Vocal and Piano, and French. None mood apply but those that

A SCHOOL WANTED A teacher washes to take charge of a School, including th mentary Branches and Algebra. Address Elder L. M. Steed,

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

June 17, 1854.

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ROOK FOR THE PEOPLE. Antoblography of Hugh Miller.

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Part Silburga with—"Dr. Miller as most talents of the himself.

AY J. NEWIGE BROWS.

A'O MEMORIAL of this cort has before appeared either aL'V mong the Bantists or this country, or of England. It presents a conties effection of the most Laportant marrynomas in
our decommantion, from ARNULD, or BRESCIA, in the two lits
century, down to cool MEN. GAUNT, or the seventeenth. The
neutron of Mir. Gannt's Martyroon, torus the appropriate Frontispiece of the book, which is also embellished by Engravings or
ANNE ASREW in the Tower or London, and at the Stake in
Smithneld. rrot. Sillman said—'Dr Miller evinced talents of the higher rote, a perfect command of the finest language, and a beautiful intern of philosophy and poetty.

Dr. Pve Smith—'His writings have the beautiful simplicity from the property of the committee of the control of the con Dr. Pee Smith—'His writings have the realisting simples, of truth, and possess an interest superior to that of a novel.'

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Just issued by the American Baptist Publication Society, and for sale at the Depository, 118 Arch Street, Philadelphia.

MAY 20, 1854-11 The Two Records: The Mosaic and Geological.

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If M Her's writings are remarkable for the attractive style is which be discourses upon scientific subjects. The lecture before the read with interest by the most learned men, yet it style is so clear and popular, that a school-toy of or linary meanth training would persue it apages with delight. We comment the training would persue it apages with delight. We comment this lecture to those who would know how a learned man, with a reverent spirit, can do equal service to theology and geology The Two Records: The Mosaic and Geological.

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59 Washington st., B. 59 Washington at .. Best [7] And for sole by Toon, Nelson & Co., Nashville, June 17, 1854.

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A one that cannot fail to arrest the attention of the world of
ceience. Its author takes the bold ground of contesting the gencally adopted belief of the existence of other peopled worlds
besides our own earth. A gentleman upon whose judgment we
hace much reliance, writes in regard to it—"The Plurality of
Worlds" plays the mischief with the grand speculations of christian and other astronomers. It is the most removeshes executioner of beautiful theories I have ever stambled upon, and
leaves the grand uncrease of cristence burren as a vast Sahara.
The author is astern logician, and some of the processes of arrumentation are singularly fine. Many of the thoughts are letis inal and very striking, and the whole conception of the volome is as novel as the results are unwelcome. I should think
the work must attract attention from scientific usen, from
the very bold and well-enstained attempt to set aside colirely
the scientific assumptions of the age. NOTICE. From the London Literary Gazette

NOTICE. From the London Literary Gazette.

"The author has addressed himself, in his Essay, to the science and good sense of his readers, without appealing to the authority of creat names, but it might be shown that Herschel, Hugabellt, Bessel, and others of high scientific position, have the mandiness to resist the current of popular credolity on this setuject. The belief that other planets are the scats of habitation of living creatures, even of an extremely low order of being, has been held not in consequence of physical reasons, but it is spite of physical reasons. We wenture to say that no scientification of any reputation will maint in the theory, without uping up theological with physical arguments. And it is in regard to the thoological and moral aspect of the question, that withink the author of this Essay urges considerations which with believers in the truths of Christianity will doen unanswerable. [GOULD & LINOOUN, Publishers.

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Concert by the young I dies on Friday night. Address by Rev. C. S. Hendrickson, of Memphis. Address to the Grisinating Class by the President.

The next Bession will commence on Monday, the 4th September, under the supervision of our present Primaipal, Esv. JOSEPS R. HAMILTON.

We the Trustees, in our official capacity, feel warranted to speak in the most fastering terms of the institution discharge of the responsible duties of the Principalship. We are instinated in possessing a Principal, to guide the affairs of the Institute, in whom are blended ripe arcolarskip, urasality of manners, and afacility to inpart instruction, surrounded by Assatute of modulated capacitity. We undestatingly affirm that this limition offers rare inducements to Parents and finartimate. Sickness is here almost naknown. During the three years of its urgereasive advancement, almost mainterrupted health has been elipored by its lumates. All who wish to place their man, and term and wards here next ression, are requised to attent the warmantion, and witness for funciously a three restination of what we now affirm, as as to make arrangements, as see to attend the Present prospect justifies the conclusion that the house will be these those members of the Barri of Trustees hiving at a discussion, are requised to attend. We should be placed to see those members of the Barri of Trustees hiving at a discussion, at least of these members of the Barri of Trustees hiving at a discussion. Market Street, a few doors below Church streat, west side uearly opposite Lauter & Bro., Manufacturers of scarly opposite Lauter & Bro., Manufacturers of
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May 27-3t

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CANCERS CAN BE CLELD. KNOW this is demed by physicians generally. They have treated it with the knile, and it always moves taked. This most eminent surgeons now contents that the knile is spessif usath to the national. The physician who applies the knile to a cancer is not acquainted with the diagnosis of the usate to a cancer is not acquainted with the diagnosis of the usate. The Vegetande Kingdoon furnishers sale and philess specificator the certain cure of this area disease. These, remailes I mave used with the most unparalleless success for the past four years, atthout THE LONS OF OHE IS LONE REFERENCES CARSS.

What paysician in Tennassee can say this or his treatment of the lever or measles! Yet Medical Scandia deny that one solitary case of Cancer was ever cured! Are they willing to be convinced! I offer the following

CHALLENGE TO ANY MEDICAL SCHOOL: Let any Medical School in the United States send me a patient amicted with what the Faculty of sale Senson shall pronounce to be a genuine Cancer, and I will promise to cure may very Cancer, province the Faculty of sale for and will agree to are some certificate admitting the cure, it cured, that sale goes by them, and required to give the certaincale for twelve or eighteen mountainer the case has been treated; or.

The Faculty of any Medical College, or any responsible Physics of the case of the college, or any responsible Physics of the college, and I will

The Faculty of any Monical College, or any responsible Puytician, may send me ten cases of comerces a Canter, and I will promise to cure nine out or ten—quite as large a proportion as navskians cure of the shoplest forms of disease.

I call upon the Modical School of Nachtitle, openally, to jut my skill in the treatment of the Canter to the most dust out as trial.

There are cases which I except in the above Challenge 1. Cancer in the mouth or throat.

Where the puttent is cannot be reached by my remedies.

Where the puttent is ampeted with another offences, or complication of diseases. If here may patients sent me to the last stages or consumption. The Cancer was curve, out the London this filled. amption killed.

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

5. The Cancer shall not have been of so long staming as to
5. The Cancer shall not have been of so long staming as to

Dr. Boyd, M. D., McL. morralite. Tenn. Dr. Boyd, M. D., McL. morralite. Tenn. Dr. J. M. Fort, M. D., Missarr, Cayad. Dr. Du. ley, M. D., b. ann. mor. M. D. Dr. Dillara, M. D. Leain, lon. M. Warner Shall. J. Fr. rocks ar., Va. Elner W. C. son. R. C. Im. us. Muss. Hou. J. Dr. B. Bry M. Mansay.

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R. W. JANUARY.

Murfreesoure, Tenn., May 43 1864 -- a Martinessore, Tenn., May 33 1864—0

B Ms. 45

Fines is to certify that I has so on simpled with a tener or in last act on years on age of the same of the Attent on the even man to remove the day, which at the first one of the same to remove the same of the s

Muriressbore, Teim., March Ilia, 1854.

This is to certify that I have been affilired with a cancer on my nose for the last four years. Rearing of the smooth of Dr. R. W. Jannary in the treatment of that minease, I would be four the treatment of Dr. Jannary. He has removed the disease, and I hope a cure in efficient His medicines does not give any pain, when applied to the schoered death. Buring my stay in Mariressbore, I had an appartunity of witnessing a great namy remarkade curse performed by Dr. J. some of the cases were entirely hopeless ones. I do, with great pleasure, recommend those afficient with cancer, to apply in Dr. Jannary, and they may expect a speed cure. In Dr. J. the poor will that a friend.

Tullahoma, Tenny, April 6th, J&A.

Tallahoma, Jenny, Ajan ton, Jeny No. 47.

This is to certify that a Cancer made its experience on the maces membrane of my apper its, which grew out in a control form. I came to Murressoro, Tenn, and placed myself under the treatment of Dr. E. W. Jannary. In ten days Dr. J. removed the tancor with his medicines without the least pain. With a grabotal heart to feed, I feel that I am cursal of thall not learned unsues called cancer. I have burny home in Cl. kaville, Tenn., on the avening train.

ALFRED SIMPSON Murirecthoro, Tonn., April Sth, 1854.

No 48. No. 4E.

This is to carrify that Dr. January removed from the inside of my nese, located for up the matrift, a hard, cancerous timeor, without the slightest pain. The application of his mercicine was southing and agreemble. The place is new header up and terfectly well.

MRS. E. J. Could Ink.

March 27, 1854.

(Lately Known as the "Lunier House,") (Lately Known as its "Later House,")

THIE above House, having passed into the lands of the undersigned, will be kept open for the accommodation of TRANSIENT AND PERMANENT HOLDED ES.

The GIRES' HOUSE is located in the criter of the business part of the city; and the Proprietor has male arrangements by which passengers will be conveyed theme: jrum in all read Denot free of charge.

Dec. 10. \*\*\*\*

THOMAS F GIRES. Marfreceboro, March 27th, 1854. Wineten County, Mississippi. REV. C. C. LEE, PRISCIPAL. FFURE First Session of this Institution commenced on the Sec-L one MONDAY in February, and will continue 21 we. 1-Board in good families can be obtained at from \$5 to 26 per month. Tuition 57 50. 510, and \$15 per session. March 25 1853-2 n

Marfreesbore, March 27th, 1854.

No. 50.

Concer Coved of 33 Years Standing.

This is to certify that there appeared on the last side of my nose, thirty-three years ago, a cancer (pross maned by oils 'rent', 'ayu si tau so be cancer) and said by them to be incurable. Several actions to having been made in remove the discess with ut effect, my hopes had entirely field of ever being created the discess between mental mental to be eye, arranding over the satisfies one never the foce, and late my mouth. In this considion, I nose never the foce, and late my mouth. In this considion, I came to Martreesbare. Term., so see Dr. R. W. January, and placed myself under his treatment, who has, I latieve, pr formplaced aperfect care, this, too, without giving me any pain or inconvenience. In the heart, I set out for my home in Pickens country, for this late.

For the benefit of these who are afflicted with Cancer, I can "the rest mater heart is for manument them to call and ere Dr. January. White under the Dr. 1 resument, others have been carried—anne hopeless care. A great many other, who can be a carried—anne hopeless care. A great many other, who can be a carried—anne hopeless care. A great many other, and a set of the there would further size, for the hundred of the party of the standard of the party of the late.

Dr. J. shealt be set they great a stary of facilities, in the standard of the st

To mille Religions diet, with \$ reserve setting

# Rew Issues.

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BY DAVID BRIDENTHRALL. Trut' is acknowledged valuable and impor the heart sparkling and throbbing with sleep-less solicitude and absorbing interest. Profered, what contracts were made and violated, possessed and disregarded. There truth embracing a temporal right, an interest of time, taking nold of the stupendous and ever-during realities of eternity, truth having reference to the throne of God, to a decision involving issues of destiny, to interests which will con tinue big with moment and infinite reality when human tribunals with their petty enactments and adjudications have passed into oblivion, truth having reference to God, Eterni-

ty and Immortality, is, forsooth, a matter

portant! Why is it that our nation, periodical-

ly, is stirred and wrought into commotion,

and wave after wave of political excitement rolls in turbulence and agitation over the land,

its violence and swelling the very bands of our costly rites and providences which so long accial compact? Professedly the object is to develope the truth with regard to what princi- captivity and revolution abroad, and civil feuds ples will best promote the prosperity and secure and dissensions at home? "What advantage the perpetuity of our government. Then truth hath a Jew, or what profit is there in circum connected with a national organization which cision." "Chiefly because unto them were in a day will be wrecked and dissolved, is committed the oracles of God." All of God' valuable and important; but truth referring to special dealings with mankind, for many hunthrones, and kingdoms, and scepters, and dred years, were confined to the Jews, "chiefly mansions "eternal in the heavens," is un-worthy of solicitude, is a thing trivial and of God." For perfecting and preserving a valueless! Truth with regard to what food written revelation of the will of God, their will best preserve and develope our physical nationality was preserved, while kings reigned constitution, which will crumble to dust in a and fell and empires rose and wrecked around day and be firgotten, is important; but truth them. With so great care, so great watch soul deathless and infinite in capacity, may be dust and ashes! A thousand eyes are fixed, tireless pursuit of truth in science, in history, is in Jesus, who is the Author of science, the has known, be disregarded, treated with indifference and deemed valueless? Why are tion of the waves of time, the ingratitude of the wanderings of the man "driven by sea and friends and hostility of foes, that by an ever the man of Calvary, who laid the foundations very bosom of God, that through all the muta-

of the Universe and a basis for the recon- tions and storms of the past it has lived, and Why does the man of classic fondness scan swept, still sheds its rays of light and love to solving some difficult problem in the highest with avidity the pages of ancient lore, while the Gospel, a scroll for countless ages wrapped would be dreary and dark, eternity fearful m the transactions of Divinity, and now un- and forbidding, by which as a lamp we expect folded by the hand of God, and hung out from to be securely conducted through the valley little consider that a finished education will fit unheeded. Why do the admirers of ancient which through grace in Jesus Christ we hope, taste, love to stay upon the banks of the when the follies and weepings of earth are Eurotas and the Tiber, and have no emotions over, and we are summoned before the tribunal for the swelling of the river of crystal, flowing of God, to base our acquittal, -that this Holy from beneath the throne of God? Why do Volume is made worthless and its bestowment the lovers of ancient poesy delight to linger in an act of folly, by a saying endorsed by many the groves of Arcadia, echoing to the songs of who are christians and proclaimed by many the muses, while they heed not the Tree of who are christian to a we have wept for the Life, flourishing in the garden of God, whose been sorrowful, and we have wept for the honor of God, and the frailty and delusion of angel lyres! The student, for the sake of man! truth in science, will trim the midnight taper, and expend years of the closest application and severest mental toil. There truth affecting the intellect, is deemed worthy of costly sacrifice, but the truth of the Gospel reaching beyond the intellect, affecting the conscience and the destiny of the soul, is valueless and rtant; "it makes no difference what we believe!" There is no language adequate to express so miserable an absurdity. It is, as large, and in point of intelligence and piety, if the husbandman should industriously exert will compare favorably with any church in our himself to extinguish a fire consuming an unoccupied, unsightly, and crumbling waste-house, in a remote part of the plantation, while he gazed incufferently and smilingly upon the flames destroying his costly dwelling. It is, as if one should furiously strike away the house-fly from his finger, while he headed not the wasp whose envenomed sting was in his cheek; as if one should cautiously glove his hand, lest a strolling ray of the sun should Our congregations have regularly increased, fall upon it, and at the same time lay the and we have had eight accessions, some of hurning coal upon his eye! Nay, these representations fall far, very far, below the reality. But we further ask, if correct belief be a matter of indifference, why those efforts of the viting field, where with the blessing of God I

pious and of the church m all ages of her existence for the dissemination of the truth? Why did the apostles and primitive disciples adhere so tenaciously to the truth and proclaim it, despite of stripes and threatenings, of bars and holts, of chains and death, despite of the storms of persecution which rolled so heavily and darkly, and dashed so fiercely and destructively against their naked breasts? way am martyrs kiss the stake, and welcome of the rack, in defence of the truth? Why. if "it makes no difference what we believe," did they not endorse the creed of their perse-cutors, and thus throw off their chains, walk-forth from their imprisonment and avoid their aloudy fate? Why have we, at the present day, for promulgating truth, the Tract, Bible, andication and Missionary Societies? Why do heralds of the Cross, now, abandon the endearments of christian society in their native land, and throw themselves into the bosom o darkness and idolatry? Why are our pulpits of the truth, and our christian temples frequented by attentive hearers? Those who supreciate the importance of truth, have powerral motive to labor for its advancement; but you.

if truth is unimportant, what motive could there be to prompt to effort for its dissemination? The common saying, therefore, that "it makes no difference what we believe, if we are only sincere," casts absurdity, at once, upon all the operations of the Church for propagating the Gospei, and, if it were universally believed, would paralyze all religious effort. Having thus far considered this common

maying as untrue, unphilosophical and absurd. is in perhaps more than time we should procred to the second part of our subject—to

1. IT IMPEACHES THE WISDOM OF GOD. I IN IMPRACEMENT THE AUTHORITY OF GOD. 3. IT MEHOROES THE HOLY SPIRIT 4. In IMPRACES THE VERACITY OF THE HOLY

an wen planonous Christ. world. TISHOROUS THE MISSION OF CHRIST. I cannot be heart, idle declamation? Do we can scarcely but!" Should and Bitill afford

joys with-

deal in rhetorical extravagance, in the wildness, looseness and heedlessness of fancy? 1. IT IMPRACHES THE WISDOM OF GOD.

In the devising and execution of every plan, wisdom requires that there be a desirable end. It argues want of intelligence to operate without an aim at all, want of wisdom to operate without a worthy aim. It comports not, it any degree, with wisdom, much less with in tant in the affairs of time; and shall truth involving eternal interests, be deemed valueless

who will be deemed valueless

wisdom, to project without a desirable

end. Wisdom also requires that the means

the means that the means that the means that the means

the means the means that the means that the means that the means the means that the means the means that the means the mean and ummportant? Why is the tribunal of be worth less, or no more, than the end. It is human adjudication the center of excitement plainly unwise to expend more in obtaining an so meense and lingation so industrious and object, than the object is worth when it has with the pealous summoning of been obtained. It is, therefore, essential in the object is worth when it has been obtained. It is, therefore, essential in the object is worth when it has been obtained. witnesses from remote localities, from the farm, every scheme marked with wisdom, that there

the work shop, the counting room, and the be a desirable end, and that its attainment iftends? Why is that diligent extracting and costs no more than the end is worth when attained it is attainment costs no more than the end is worth when attained. Both of these elements of wisdom, however, are wanting, in the divine project of why is the brow ruffled with suspense, the cheek findled with anxiety, and the eve and the head of the contract of the cheek findled with anxiety, and the eve and the contract of the cheek findled with anxiety, and the eve and the contract of the cheek findled with anxiety and the eve and the contract of the cheek findled with anxiety and the eve and the contract of the cheek findled with anxiety and the eve and the contract of the cheek findled with anxiety and the eve and the costs of the costs If the object of our belief be distinctly a ing the youthful mind; in attending to the matter of no consequence, then, had the Bible fessedly it is, to ascertain the truth with regard been withheld, we might, in its stead, have believed something else, the Koran, the creed. to the position of the parties, the truth with believed something else, the Koran, the creed, respect to what wrongs were indicted and suf-Mythology; and it would have made "no the truth with respect to what rights were difference" as it respects injury to ourselves, being man's equal, and better part, in all the September, R. H. Talliferro, A. Beard and J. Pastor last year. I then felt, and still feel, "no difference" as it respects our obligation to God, "no difference" as it respects anything truth having reference to an earthly tribunal else. If our belief be a matter of "no differ is diligently sought, is deemed valuable and ence," it could not have been in any respect important; but truth reaching beyond the desirable, that we should believe the Bible ephemeral concerns and contests of time and rather than something else, that we should believe the Bible at all, or that we should at all have a revelation. For, in that case, the Bible would be a superfluous book, its bestowment unnecessary, and the divine operation which secured it to us, a work of supererogation. In Though woman was thus made second to man, the divine scheme which has secured to us a vet she was honored by being the mother and S. Cox. written revelation, there was not, according to the common saying, a desirable end, hence it was unwise to project it; and thus does the trivial and indifferent, is valueless and unim- saying impeach the wisdom of God. But what did the attainment of this end-undesirable and worthless according to the common saving-cost?. Why that separating of the Jews from the surrounding nations, that presundering the ties of friendship, breaking the serving of them, a distinct people for more quiet of the domestic hearth and straining by than two thousand years? Why were those

bound them together against the violence of

having respect to the salvation and growth of fulness, at so great a cost, has the Bible been the soul is a thing of naught; the food of the given to us. Therefore as this common saying teaches that the end is undesirable, it again impeaches the wisdom of God, in that he has countless minds are engaged in the eager and accomplished, at so great an expense, an object undesirable and worthless. O! when we have and in general literature; and shall truth as it | considered that this Sacred Record has been preserved in the midst of the convulsions of truth of the Gospel which is the key to all nations, and the disruptions of society, that history, the truth of the Bible, which contains it has come down to us, through the lapse the best and purest literature that the world of ages, in its beauty and its youth unmarred and unimpaired by the jars of earth, the attri-

bless and save, -this Book without which time

TO BE CONTINUED. For the Tennessee Bustist BROTHER GRAVES:-For the present, I am

settled as pastor of the Church at this place, (Beliview) I am pleasantly situated in a little Villa, surrounded by one of the best farming position of Southern Kentucky. My church is country. We have a good house of worship, large congregations, an interesting Bible Class and an intelligent membership, devoted in heart and purse to the cause of truth. Since the first of March, I have been able to perform regular pastoral duties, without feeling the least inconvenience from the weakness of my lungs. whom are among the most influential citizens of the community. I have before me an inhope to be able to labor manfully. For my success, in this my new field of labor, may I not ask an interest in your prayers, and in the

prayers of my numerous friends and brethren, in Tennessee? Please change the direction of my "Baptist," from "Fruit Hill" to Bellview, Kentuckywill the "Parlor Visitor," "Christian Repositothe tortures of the flame, of the gibbet and ry," "Baptist Preacher," and "Home and Foreign Journal," do likewise-also my correspondents will in future address me al "Bell-Yours Fraternally,

A. W. MEACHAM. SAVARNAH, May 19, 1854. DEAR BROTHER: - Will you be so kind as to insert the following notice of an excellent minspent in Georgia, won for himself a high esti- is very true, we see too many young women, recumed by preachers, professed expounders mation? And we desire our Tennessee breth. when returning from what we term high schools, ren to know that we can appreciate such men, spend all their time in dressing, visiting, novel-

Yours truly, J. P. TESTIN, Pres. G. B. B. REV. A. C. DATTON.—At a meeting of the

Resolved, That an expression of the approbation and the thanks of this committee be communicated to Elder A. C. Dayton, for the that has the determination to give just such an D. R. D. Brown, five dollars; William M. Farfaithful and successful services rendered by education, as is an education; we know nother, twenty five dollars. Total amount colhim during his short term of appointment in ing of the normal schools of the East, nor of lected up to present date, 20th April, four hunshow that the saying, "it makes no difference behalf of the objects under the charge of this the schools there generally; but taking speci-

> THE POPE'S BULLS.—A correspondent of the a school which is leading off, in the right road, CIETY.—A correspondent of the Christian Sec-Due West Telescope, in an article on the wan- and we hope as long as mankind must bury retary writes: ing of popery, happily says: "Of late the Pope's their dead, and need graves, that just so long Bulls are of the meily (no-horn) breed, and will there be found men to endeavor to do the ble and Sinner, Tract No. 399, I find in the are consequently unable to goar as formerly, right in this vast domain, until the end be acquotation of Mark 16: 16, the words and is gave back her soul to God, in the trangell, yet triumphant con-

Female Education.

The present age may be said to be most Education. It is cheering to the zealous chris- 1854. tian to see so many of the followers of Christ

quality, as to desert, with all others. and when qualified, to be selected for the bat- which resulted as follows: tle-field, for the forum, for the seas, and least to be man's equal, if not his superior, in train- tend. wants of the sick and afflicted, whether of mind or body; in being competent to act as an advisory body; to take the control of all the internal affairs of the homestead; in short, of concerns of life, compatible with woman's true character. Man was first created, woman was superior to man, but to lean upon him, to con- Howell and S. Cox. fide in him: thus, man was made stronger, with more confiding love and more of the at- attend. tributes which adorned our Great High Priest. earliest preceptor of our blessed Master-was first messenger of glad tidings that the dead ell. had been raised from the tomb. Was man ever more honored? Can any thing show past 9 o'clock. plainer what is woman's best business in life? Look at the position woman occupied when

giving woman the education which is thought | meeting was appointed for that church. only suited to man, that woman could perform Appointed Elder A. Beard to preach the ingro worship his Lord and Master, and yet un- alternate. able to read God's holy word.

rgument? As woman has been taught in these latter dressing gaudily, making music, and giving cation. light or shade upon canvass or paper. Would administer comfort, bind up the broken heart, 1855 cheer the weary, if she could read the poetry S. E. Brooks, Sec. of the Greeks and Romans facile, and in their own language? Is she less competent to in-

struct the future missionary, preacher, senator, or general, by understanding Rhetoric, Logic, by land till he founded an ancient city, traced watchful providence, it has been kept as safely all Mathematical lore. 'Tis true there is yet with so much zest, while the achievements of and sacredly as if it had been fostered in the a remnant, who think that education unfits man and woman for the drudgery of life, who laugh struction of the worlds shattered hopes, are so now, like the sun over whose disk a thousand at the idea of woman cooking her own breaklittle the object of research and solicitude? tempests have darkly and fercely rolled and fast, if need be, then drawing up the table and branch of the mathematics, or reading the more difficult Latiu and Greek authors. They branch of the mathematics, or reading the the bosom of Eternity, is so often passed by and shadow of death, upon the promises of man and woman too for such a walk in life. a few remarks and gave the right hand of felthat there will be exceedingly rare any necessity for such extremes. We need teachers of all kind, we need missionaries-truly, a teach-

that room can be made for that part of our sex, oblige yours in Christ, o dabble in those branches which are now exclusively given to woman-to wit: the using

that for a living; man and woman have been the poor Indian, yet another soon shone the ry, fifty cents; John Berry, one dollar; John aye, as a giver of the necessaries of life. Who

fulfill his end. future law-givers to Christ's heritage-they and I hope you have many more such among reading, and such like vanities—this is because the schools are not high. They place the perfection of education upon just such vanities. Let it be common to educate woman, as we

> different result would be seen. We doubt if there be a school in America mens of their work, we cannot change a word of the above. We believe that Tennessee has

Meeting of Ministers and Deacons.

Minutes of the Ministers and Deacons meetropitious for the one great cause which has ing of the Tennessee Valley Association, held held the best affections of many of the good with the Baptist church at Centre Point, on of the 29th October last, in relation to the and great in all ages-the cause of Female Saturday before the 4th Lord's day in May, duties of churches to their Pastors. Some

The introductry sermon was delivered by

Centre Point, including the 2d Sabbath in of all, for the pulpit; yet all should desire to October next. Brethren R. H. Talliferro, S. as some of my best friends think such an insee her mind so brought out by education as Cox, A. Beard and J. Bynum appointed to at-

September, A. Beard and J. Bynum to attend. Bootsville, the Ed Subbath in September, J. which I was then Pastor. New Salem, including the 2d Sabbath in

Bynum to be in attendance. Mt. Nebo, including the 4th Sabbath in July, such churches, and I feel perfectly satisfied

Trenton, including the 1st Sabbath in Aulast at the cross, first at the tomb, and was the gust, R. H. Talliferro, S. Cox and A. C. How- propelsion of ships. The discovery of the doc-

piles, or batteries, of which the liquid electro-Met according to adjournment, and after meter shall be salt water of the sea. The im-Jesus our Christ was on the earth. She was prayer by Elder R. H. Talliferro the unfinish mense battery acts upon the electro-magnets, the friend of the poor, administered to the ed business of the meeting was attended to of which the movement of attraction and repulwants of the hungry and the needy, and took! No delegates having arrived as yet from the sion much surpasses, it is said, the force of our weet counsel from our Lord and Master. Sand Mountain Church, which had failed to greatest steam engines. It may be said, by those who are opposed represent herself on vesterday, no protracted one and a half pound of sugar, one and a

all these duties without even being taught the troductory sermon at the next regular meeting multiplication table. True, and so can the ne of this body, and Elder R. H. Talliferro his

If the one be an argument, is the other no brethren in this Association, and in adjoining Associations to be in attendance at the above

days-too much-she is intended to be a mere | Ordered that a copy of these proceedings be | plaything, to administer to our pleasures, by forwarded to the Tennessee Baptist for publi-

she be any the less qualified to relieve want, DeKalb county, on the fifth Sabbath in April, R. H. TALLIFERRO, Mod.

> Foint invited Elders R. H. Talliaferro and J. G. Bynum, to form a Presbytery at the above May, 1804 meeting, for the purpose of setting apart Bro. A. Beard to the work of the Gospel ministry. ed brother and pastor, N. E. Woodker, who died at his resihis views of Gospel doctrins and ordinances;

lowship followed by the Church.

BROTHER EDITOR -Please publish the list er-and men and women, too, fitted in their of contributors to the Southern Board of For place, for the senate, for the bench, &c. &c., so eign Missions of the S. B. Convention. And

W. M. FARRAR, Agent. Subscribers names-Elder M. Ross from of washes for the skin, perfumery, tinsel and Choctaw Association, forty dollars; T. P. Milsilly talk, with all concomitants, for there are ler, five dollars; W. J. Atterbery, five dollars; men to whom of right belong all this soft and Miss Julia A. Sanders, fifteen cents; G. Allen, silly mode of existence, those with more hair five dollars; A. H. Dinkins, one dollar; Elder than brains It is not woman's sphere, her B. F. Thomas, one dollar, R. H. Brumby, five walk should be of a higher, a holier kind, and dollars, J. J. Lacky, one dollar; D. McNeely, t is to be devoutly desired that the work will one dollar; collection at Bulah church, twelve not cease until woman is furnished with all dollars; A. Montgomery, five dollars; Dr. R the advantages of receiving an education which Kells, five dollars; C. W. Montgomery, five will strengthen all her faculties, and though dollars, William Montgomery, five dollars; H. she may not have the Herculean mind of man, W. Griffith, one dollar; R. Sivaly, five dollars; yet her education should be of the same char | Elder J. Sorsdy, one dollar and seventy five acter, for education is only intended to discip- cents; R. W. Winslow, five dollars; Elder L. B. line and strengthen. Many suppose that what Holloway, five dollars, Mrs. S. Holloway, two s taught in school must direct the future life, dollars; Joseph Cooper, two dollars; Mrs. M. may be, but it does not follow because man Z. Woodall, one dollar; W. Hester, two dollars; s taught Latin and Greek that he is to pursue W. Goode, five dollars; C. Cox, one dollar, Z. Ailles, five dollars; Wm. W. Riser, fifty cents; instructed in the languages in music, in all the 1. W. Riser, ten cents; 1. Riser, one dollar; L. varied, necessary and accomplished studies of Riser, twenty five cents; A. Slay, two dollars this or any age, and yet each one took a differ- and fifty cents; A. H. Frink, five dollars; W. ent walk in life. Whilst one took to the sea, T. Sandifer, ten dollars, E. Barron, five dollars. another to the pulpit, and another to teaching | Elder James Murry, one dollar; Mrs. M. Murbrighter as a merchant, or as a botanist, or Norwood, fifty cents; Mrs. C Norwood, fifty cents; collection at Hebron church, eleven dolhave reared up the largest fortunes in the lars and forty-five cents; Dr. D. H. Quinn, ten South-west-are they not almost eight or nine dollars; collection at Bogue Chitto church, out of ten, educated men? Thus we can know forty four dollars and twenty cents, H. Lee, 82; that education is not incompatible with making Dr. P. P. Wilson, one dollar; C. J. Wall, three money, the great crucible—if a man cannot dollars: Elder H. McKnight, J. B. Turnipseed make money he is useless, worthless, does not and K. R. Webb, five dollars each; Mrs. R. Magee, one dollar and fifty cents; I. Cain, \$1; The education of woman is the great begin- W. Marceles, two dollars and fifty cents; Z. ning. Give her the education to which she is Everett, twenty cents; H. Lee, twenty-five cents, entitled, and the work of the Preacher, of the collection at East Fork church, thirty-six dol-Evangelist, has a mighty, a powerful aid .- lars; W. F. Cain, fifty cents; E. L. Bramlet, 81 Children taught by such mothers are to be the T. R. Cheatham, two dollars; Miss L. Courtney, fifty cents; W. Johns, Mrs. R. M. Johns, Miss ister of your State, who for the short time he are to be law-makers and law-executors. It S. J. Johns, one dollar each; Wm. Rule, five dollars; T. H. McCowen, twenty-five dollars; Mrs. Bondurant, five dollars; B. Pendleton, five dollars; Mrs. S. McGill, twenty-five dollars; John M. McGill, five dollars; William Griffin, China Mission, twelve dollars and fifty cents; W. Griffin, African Mission, \$12 50; Mrs. N. Frisby, two dollars; Mrs. N. L. Ste-phins, five dollars; D. Sexton, ten dollars; S.

> dred and sixty six dollars and eighty-five cents.

and in fact to learn, like Pharoah's, that they complished. With respect, I am yours, &c., baptized' are left out, and this text is repeated bless the Bring! A FILIPER. | with the same omission."

For the Tennessee Baptist. BROTHER ADITOR:-It will be recollected by you, and perhaps by a few others, that I published several queries in the Tennessee Baptist

would be drawn by others.

Now, brother Editor, while I am sure you

drew no such inference, (for you had heard

me speak in the most praiseworthy ferms of

my charge, ) yet, as I know it was foreign from

my object, to reflect upon those churches, and

ference might be drawn, Ltake pleasure, in

thus publicly assuring them, that the e queries

were not intended in any, not in the most re-

mote degree, to bear upon the churches of

I will say still more. There are few, very

that I was highly favored in being Pastor of

in obtaining the amount which they promise

This, I trust, brother Editor, will satisfy all

A French Physician is now in Liverpool

for the purpose of applying galvanism to the

tor consists in lining the vessel with zinc and

ing, by them, an immense series of galvanic

ROLL LOAF CAKE .- Two pounds of flour

fourth of butter, three eggs, one gill of milk,

Gbituaries.

the acquaintances of the occeases, who knew much more about

only ones who read the accounts are those who do not need them

Elder N. E. Woodruff.

Attun of McCurtain & Creek Church

Baptist Church at McCurtain - Creek, Choctway Count

Brother Woodruff was a notice of South Carolina, but

thither when he was quite young - He united by haptism, with the New Bethel Church, Lownds County, Alabama, in the fal

and settled among us, and united with McCurtain's Creek

truth, and the church will long mourn his loss

pastor for seven years, from that church be car

March, 1804, to the forty-fifth year of his agr

3 If obstuaries were shortered they might have an earlier

one half cup of yeast, cinnamon.

same in all or nearly all cases'

FESTUS.

on this subject.

February 21, 1854.

have thought, from your remarks upon these queries, that you supposed that they referred to the churches to which I was then preaching.

exerting themselves, to place this cause on Elder R. H. Talliferro, after which the meeting organized by the appointment of Elder R. They suppose also that the same inference There are not many, if there be any, who H. Talliferro, Moderator; and S. E. Brooks. eriously object to place woman on an equality Secretary. Then proceeded to the appointwith man-an equality not meaning that wo ment of protracted meetings at the various man should be qualified to discharge the duties, | churches within the bounds of the Association.

Bethlehem, including the 4th Sabbath in

Bynum and A. Beard appointed to attend.

made as an assistant in the great work, not A. Beard, R. H. Talliferro, J. Bynum, A. C. that no Pastor of these churches will ever fail Liberty, including the 1st Sabbath in Octo- him

more rugged in his mind and body-woman ber, A. Beard, J. Bynum and Jas. Drain to Clear Creek, including the 1st Sabbath in October, A. C. Howell, R. H. Talliferro and

Moved for adjournment till to-morrow half copper, according to a given plan, and in form-

A general invitation is given to Ministering

Adjourned to meet at the Bootsville church.

OKDINATION. - The Baptist Church at Centre Brother R. H. Talliaferro preached the or-

Brother Talliferro presented the Bible with

Teunessee Baptist for publication.

Resolved. That the Clerk he ordered to record the forego preamble and resolutions on our Church Book.

Done in conference, Saturday before the first Lord's day i Jons Townsend, Moderator T L. JAMES, Clerk Nancy Nicholson. The subject of this notice is the death of Mrs. NANCY NICE oasow who departed this life on the 17th of January, 1854, her residence in Malison County. Tennessee. She became the subject of severe affliction about twenty ve ago, with pulpitation of the heart For the last four or five months of her earthly existence, she suffered greatly. Her disrase terminated in dropay, the physicians who attended her said they could give ease, but could never make a permanent cure of er disease. About five or six weeks from the time she we taken with dropsy, the once affectionate mother and mistress lay cold in death. Oh' the bitterness of that home, when her chillreu had to give up their last earthly parent, and one who they axious thoughts seemed to be directed to the spiritual interest f her children: two of whom are not religious—she requested per sension.

Boarding may be secured in good families for \$2 per sension.

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Boarding may be secured in good families for \$2 her relatives, but she trusted in God. After being settled i nnessee, she joined the Baptist Church at Brown & Creek and there lived an exceptary member up to her death. She has ne to join her beloved companion and two little children, ather and mother, and other relatives, who, we hope, are Harriet Patterson Martin.

Died, at the residence of her father, in Rutherlord Count, Counsesee, on the 21st of March, 1854, Miss HARRIET P. MARTH ond daughter of our exteemed brother, Elder J. J. Martin. the 17th year of her age. came an object of converting grace when about thirteen years of age, and united with the Baptist Church at Cedar Grove, in the fellowship of which she lived an exem plary member during her short sojourn upon earth. Her disease was Tubercular affection of the lungs, in consequence of which it became apparent to her friends, that she must soon diefor several weeks before the event. Her father concerned wit ner in regard to her future prospects, she gave every evidence of a well-grounded hope, and expressed submission to the will f God. The writer was called to her bed-side shortly before her departure, when she again assured those present, that all was well, and requested them not to weep for her After delif erately hidding her friends larewell, she exhorted some of her oung associates to prepare to meet her in heaven. Thus, siste Harriet passed away from the trials of earth to that "rest that

Mary Ellia Fewell. I have been requested by the bereaved husband of the deceas

remains for the people of Gol " She was the object of many

fond hopes, but the ways of God in his Providence are past find-

ed, to forward to your paper some nemento of the departed .-Knowing your aversion, in common with almost every edite to lengthy obituary notices, and being unfortunately incapacital REV. A. C. DAYTON.—At a meeting of the Bible Committee of the Georgia Baptist State Understand an education should be—an education, held in Savamah, May 5, 1854, cation, not an exclusive one for females—and lady, five dollars each; T. H. Sandidge, 81; Miss Sallie R. Denson, twenty-five cents; J. L. Miss Sallie R. Denson, twenty-five cents; J. L. kindness and gentle hospitality. You and I are prepared to ap-Denson and Miss L. Denson ten cents each; A. Denson, five cents; Miss Mary Denson \$1; the mourners the considerations of heart-felt sympathy,
Sister Fewert was born in Landerdale County, Alabama, Miss L. Bowles, fifty cents; W. J. Benson, \$5; thre 6th of May, 1825, and died the 12th of April, 1854. She was the youngest daughter of Joel West, and the faithful wife of Wm. H. Fewell. For twelve years she was a consistent, deroted member of the Baptist Church. The brethren and sister of Bolivar Church have lost a faithful follower of Jesus-one whose practical godliness and universal kindness endeared her to all who were capable of appreciating the moral beauty of the christian character. Her illness was brief, yet very painful.— The blighting winds from the Jordan passed over her, and she en, and earnestly she pleaded with her friends to meet her there—gave the blessings of a kiss to her sorrowful husband nce of everlasting bleasedness. What can I my more-God Pepler Corner, Tenn, May 18, 1866.

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January 1, 1854-tf

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3. They will not be permission to go to the stores. All purchases will be made for them under the special direction, of the parent or guardian, and all funds intended for their use must be deposited with the Faculty or family in which they reside, and no pupil will be allowed to exceed fifty cents permunth for pocket mossey.

et money.

4. They will be restricted in attending worship to Sabhath and Sabath awning, attended by some member of the Family or family in which they reside.

On ext aordinary occasions, the rule may be relaxed at the direction of the Faculty.

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WM. C. BUCK. C. B. HENDRICKSON,

VOL. X.

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Address of 3 At the Second Annie sion Association. But we are told the will devolve opium of Well, what then? longer, but a fact sett many witnesses in eve sion was made; and and satisfactorily the

need of this work be Clark, Matthew Hr ling, Babcock, Weld liams and thousands the practical question getting this needful cient "Reason" for and for opposing its h are willing to do it, b feel none of the gr ever, is inseparably then I for one cannot so much anxiety to sp I think, are as able, such "odium" as any tain of, they have alw tomed to it as any, ar If I understand the nomination and distinct we have as little to fe with "odium" as any. nomination from apo point quite clear, that truth and their duty i defense of the one and "Odium" is a small weighs light in their their reasons for not last! Their whole life matter "fully," decisiv one "if" or "but." feeling friends that the selves no painful symp count. But, then, ground is justified b work, because that "b purposes itself an Eng Fam "to all intents as can citizen, yet I ver that but few in this las to inspect me very mi at least that I might in England' I am, can by "intents and purposes" with an elo Cicero, as proof of for the Presidency which by right and I are not American bo not a little evidence qualified for a tight Yet this same logic i oppose a correct versi because, forsooth, an as such of no nation come by venerable ag This surely is a proble zled Euclid. But we ing of it is understood. the understanding of but here is the misc have got Roman Cath so of all other Protest have all got Pedo-bay delegated consciences and education, rules chisms and comment ing the word as mea all, but having refere tizing ordinance, scie washing ceremony!" ming sacrament!" a define its meaning ju UNDERSTANDINGS BI therefore a word so ing to all parties, "i wonder not that they that they take and t a death grasp to the ALL intents and purp lish word!" Such l why we want a revis we shall have so w purposes," but whe ONE intent and ONE "one Lord, one faith in the Bible. But i such a version "wou

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