estation, not merely beathing and disgust. Repentance produces a

not accessfily involve sorrow on account of nn: bat convection and hatred of an conjuned are invariably productive of sorrow. No maseparable from sorrow for sin. That repentauce implies sorrow is obvious from the Sa-

Bethand for if he mighty works, which were done in you, had been done in Tyre and d have repented long ago in

such sorrow as would be appropriately indicated by wearing sackcloth and sitting in ashes. with surrow on account of sin? There is grief being greatly benefitted in every point of view. entinently salutary.

4. A purpose to forsake sin. Under the influence of conviction of sin-hatred of sinpurpose to shandon it. The actual shandonment is reformation; but the honest purpose to gd to above. abandon it is a part of the work of repentance. Many critics have insisted that the term trans-

ask you, impenitent singers, if it is not a rea- flourish. le duty! You admit you are sinners. Then you ought to feel coniction of sin. This hould involve a sense of blameerime as well as your misfortune. You are as

1. The location should be in a healthy na of the country. It is true that almost any part of East Tennessee and South-western Virginia may be considered healthy, when compared with sections in other States, but it is true that, there are parts in the above boundary less healthy than others. Let the point be such as shall be free from any local cause of diseasce, such as etagnant ponds, and an impure atmosphere, which may be regarded in repentance the sinner looks upon sin, in some Let the location be on a spot, where there is one, as God does. The gospel system of sufficiency of the pure, ripling beverage, which salvation proposes to make men like God—to God has given to man, and we may be sure that the prospect for good health at that point is at least flattering. A College of high character in a region like this, would soon attract the attention of hundreds of young men, hiving in less healthy sections, who would be delighted to spend a season, and avail themselves of the advantages of a college in the mountsins, where the air is sweet and refreshing, and the water cool and invigorating, the sce-

neery grand and picturesque. 2. Locate this institution in a rich fertile portion of the country, where farming operations are understood, and carried out, so that the means of living are abundant, good, and man can sincerely hate any thing he has done influences, for people in general, and students hesp. Advantages like these will have their in particular love to live well and cheap. And since it must be obvious, that board is the great part of the cost in getting an education, it would, in my judgment, be wise policy, for us to have particular reference, in the location of our college to the facilities of living, so the this part of the expense may be as much curtailed as possible.

ing, de. Let it be a region where good mo-Christ appreciated. In a word let the local be such as shall present inducements for par- an individual to the work of the mimstry be-Who after this will say that the heart of the ents and guardians to send their sons and those repenting amner is not agreated and broken under their care to, with a fair prospect of their

which stirs the soul m all its depths. There 4. Let the location be one that shall be acis something analogous to the bitterness of cassible from all parts of the country. And in "There is something like order to secure this object, let the spot be on the wearening of parents over the death of their the line of the Virginia and Tennessee Rail-"first born." Let no one attempt to abstract road, by means of which, students will be from repentance the element of sorrow. It is enabled to reach the College from all parts of a most important element whose operation is the Union. None can fully foretell the effect that such a location would be likely to have upon the future destinies of the Institution for all coming time. Let us then, if we engage in Having made this surrender, great peace and and sorrow for ain there ever originates the this work at nil, have particular reference in locating the Institution, to the particulars allud-

But it may be engmred, "is there any place within the proposed territory possessing all lated repentance in the New Testament means these advantages?" We answer there are change of mind. Dr. Chalmers thinks renewed-doubtless many such places, but we shall only ness of mind is a phrase which conveys the mention one of them at present. The place ides with precision and force. There is a to which we allude is one, which, in our judgchange of mind in regard to sin such a change ment, la fitted in every way by nature for a as involves the purpose referred to. This pur- College. It combines all the characteristics pose contemplates siz as ess, and is therefore named above, in an emment degree, and is so nniversal. It has reference to all am. It does located that it would seem, Tennessee and her not allow the indulgence of favorite sina, the sister Virginia can agree upon it as being the sented that my recommendation should go remucistion of which would require great very spot. But where is it? Answer, it is the before the Quarterly Meeting Conference, for self-denial. There is a war of extermination new and promising little village of Briston, declared against ain; and there is no true re- right on the Virginia and Tennessee Railread entance where there is not an honest purpose line, and right where Virginia and Tennessee ta forsalia every species of sin.

In view of this definition of repentance. I country, a College would be most likely to

I have now, dear brethren, presented you my views briefly on this subject, with an humble hope, that our brethren m East Tennemee For are to blame. Sin is your and South Western Virginia will take this matfor in hand, and write und secture on the anbes till all of our brethren are made to feel afficiently on the subject to induce them to angue in server in the work, with a determi-nation that with the Divine blessing the Col-lege shall be built. In the meantime let us pray God for His blessing on the effort.

CARAR.

rencies in the sale of his Medical book, single copy is \$5 00. This work has sold us fast, if not faster, since its publication than any

CHAPTER IL

A Tour Through Methodism.

In my last I gave a brief account of my impressions on the subject of the ministry, but as unable to decide whether these proceeded from a simple desire to be useful, or from the Holy Spirit. Thus impelled I began to take a part in the public exercises of religious meetings, of which labors the brethren signified their decided approval and encouragement.

Overwhelmed with a sense of the immens magnitude and responsibility of the work. could not at first, entertain the thought of assuming its obligations. Impelled by a sense of my atter incompetence to discharge, its duties with any credit to the cause. I labored assidiously to banish all notions of the sort from my mind. But often when almost rea dy to decide to abandon the undertaking the voice of God was continually sounding in my ears. "Woe is me if I preach not the gospel." In vain did I try to reconcile it to my conscience to occupy a private position in the Church. In vain was every argument and expedient resortd to, if possible to extinguish this internal persuasion of duty.

There was no settled peace of conscience, except in a full resignation to the impressions of my mind upon this subject. My troubled soul found no rest until I was delivered from Almighty God, before cenversion demanded this. It was morally impossible to do otherwise. It would have been a solemn denial of Christ, a contradiction of my sacred vows at the time of conversion. Therefore I have sometimes thought the Lord, moved my heart to the work of the ministry before conversion. Why may not this be done? He who sees all things from the beginning to the end, doubtless knows and chooses his vessels before they are publicly called. No doubt the Lord had Saul of Tarsus as a suitable pioneer of miclaim any comparison with the inimitable Paul. countenance to the idea, that God may move fore he is converted. If a call to the ministry originates from the same spirit which calls men to be christians, why may not that spirit when first it impresses the soul with conviction, indicate at the same time, its future sphere of labor, which is more fully strengthened and confirmed after justification? I see no reason why it may not. Be this as it may, I well remember the painful weeks and months of fruitless effort to find pardon and peace, until I promised to give my talents, labor and influence, yes my life itself, to his service.overwhelming joy was communicated to my soul. All my plans of selfish aggrandizement Louis Napoleon and the Sultan Descended were given to the winds, and I felt consecrated to Christ, both soul and body. Whenever I tried to give up the idea of preaching the cospel, the thought of these broken vows sent thrill of horror through my soul, and I trembled npon the brink of hopeless apostacy.-After two years of deep thought and prayer npon the subject, I yielded to what seemed to be a call to the mimstry, confirmed by the unanimous advice and request of the most experienced members of the church, and con-

ficulties, discouragements and temptations that have surrounded me since that time, I have never felt at liberty to break these vows. Another very important question arose for consideration about this time. Although the Quarterly Conference had unanimously recommended ine, without any solicitation on my part, to the Annual Conference, as a suitable person to be roceived into the itiherancy, my pecuniary and temporal engagements were such as to forbid the step at that time. Nor was my mind clear as to the path of duty in this matter. I tried to preach occasionally in the destitute places of the neighborhood. The same vows to God and sense of duty, which made me a prescher, seemed to demand entire consecration to the work. I could not reconcile it to my views of the christian ministry to give to it only a small part of my time and attention, when its magnitude and its difficulty required nothing short of the whole energies on the following terms, vis: 50 per cent on all of the body and the mlad. I failed to find in monies collected for the book. The price of a the New Tessament, any authority for such a olass of ministers as "local preachers" in the Methodist sense. The law of the great commission was to my mind full of limerancy The Apares travelled and preached all the time. So after some years of anxious susmy days to the work. Here again I felt all that fullness of joy which flows from a con-sciousness of having done right. Having given myself to the work, I deter-mined to love it. Being admitted to Confer-

license to preach the gospel, which was unani-

mously granted. I now felt the strength and

comfort of a decided mind. Amid all the dif-

meetings, and in the soci ty and co operative labours of Methodist preachers. At the end of two years probation, I was elected and ordained Descon not questioning for a motioned by men of ability, piety egialative body of the church. This is

ther anti-Scriptural feature of the Methoalways in danger. I had seen brethren ground plan of the "Ohio Female College," Cincinwas for the general good, and therefore hushed of study, and mode of government prosecuted the rising murmur. And even when "the at the "Troy Female Seminary." One of true in some portions of our State (Kentsoky.) have knell down in the water while the admingreat wheel" seemed to bear hard in my own them is the Classical course, and requires a case, I knew that cheerful and unqualified full course of English, Belles Lettres, History, bellism is doing its work of destruction, (not word baptize will not inform us by itself. But submission was the road to preferment, and I Logic, Rhetoric, Moral and Intellectual Philopened not my mouth.

to the full office of the Ministry, solemnly rowing allegiance to the Methodist Discipline, and promising to teach and defend it to the end. Thus far Methodist principles had "grown English from Latin, Greek, embracing Kenwith my growth, and strengthened with my drick's Introduction to Greek, Xenophon's Anstrength." I was completely wedded to her suffering for her prosperity. To mo there was a magic enchantment in every thing connected and Greek for two years, and will graduate to be made heirs of grace in believing in Jent? with her origin and her history. A thousand every particle of self-will, and wholy given np munion and fellowship. That I should ever 1851. most endearing cords bound me to her comdeliberately leave the pales of that church for another, considered more Scriptural and Aposthe most distant. True I had discovered some things in the practical operations of the systo the enlightened judgment. Such were captandum maneuverings with the passions, the system. But mysterious indeed are the ways of Providence. As my circle of studies keener logic, I found that some of my former opinions and practices were based upon false premises or no premises at all. But strange to tell, thread after thread in the cord of attachment; fastening after fastening was unloos ed, until all the bonds of a personal union were dissolved. I deliberately left the church of my first choice and joined another. It was natural that this strange and unexpected change should awaken many conjectures and inquiries on the part of my acquaintances. I propose in my next to relate some of the circumstances under which this change was brought about, KIRBOOTS. and its results.

from American Ancestors.

The past history of the families of Louis Napoleon and the Sultan of Turkey is full of interesting and marvellous incidents; some of which, are, probably, not generally known to our readers.

These two monarchs, now so cordially uni ted in the struggle to maintain the integrity of the Ottoman empire, are both grandsons of American ladies. These ladies were born and raised in the same neighborhood, on the island of Martinique, one of the West Indies. They were of Fuench origin, and companious and intimate friends de Tascher and Miss S-

The history of Josephine is generally hnown She went to France, and was married to M de Beauharnais, by whom she had one son Eugene, and a daughter, Hortense. Some time after the death of Beauharnals, Josephine was married to Napoleon Bonaparte, and became Empress of France. Her daughter, Hortense, was married to Joseph Bonaparte. then King of Holland, and the present Emper-

or of France is her son by that marriage. Miss S. quitted the Island of Martingue some time before her friend. But the yease that was carrying her to France was attacked and taken by the Algerine Corsulrs, and the ersw and passengers made prisoners. But this Corsair ship was in turn attacked and nillaged by Tunis pirates, and Miss S. was carried by them to Constantinople, and offered for sale as a slave. Her extraordiaary beauty and accomplishments found her a purchaser in the Sultan himself, and the soon became the chief lady of the Seraulio and Sultaness of Tarkey. Mahomond He was per son, and the present Sultan, Abdul Mediid, is the son of

Thus the two sovereigns who now occupy so large a space in the world's eye are grand sons of two American creole girls, who wen as remarkable for their beauty and excellent position, as for their varied and singular

Communications

College Course for Females. 1 MISSISSIPPL PRINCE COLLEGE.

Collegiste courses of study are prosecuted. I presume that you aide the statement on the dist Episcopal church government, of which I basis of all the facts in your possession. But did not dream at that time. My doubts, as allow me to say that a two-fold College course well as my native love of republicanism, were of study was established in this Institution in will they heap to themselves teachers have some years afterwards awakened on this sub. 1851, when it started into existence, and that itching ears. Are we not living in all ect, and I could not sympathize heartily with said courses of study have been prosecuted days? There has crept into (some of) the abuses to which the Episcopal power was over three years. They are based upon the churches a spirit of anti-Christ, by whom the that be did; he may have poured water on under its oppressive wheel, but I thought this nati, with variations suggested by the course osophy, Evidences of Christianity, Natural At the end of two more years. I was elected Science, Algebra, Geometry, Trigonometry, Elders orders, and subsequently ordained Practical Mathematics, Latin, embracing the elementary authors, Cornelius Nepas, Cicero's Orations, Virgil, and Horace, together with translations into Latin from English, and into abasis, Ilomer's Iliad, and the Greek Testainstitutions and her ministry. I gloried in ment. A class which commenced this course in January, 1851, has studied Latin ever since. here next July. The same class has studied have handled the emblems of the dying love of ed them in language they could understand? French during the whole period since January, their Lord and Master!!

The other is the Scientific course, which embraces all the studies (unabridged) pursued in him? There was a time when that delusion tolic, was then to my mind, of all thoughts the University, viz: English Ethics, Mathe- threatened to overron our fair land. Are we matics, History, Logic, Rhetoric, Evidences of to experience another scourge? Is the blight sprinkled on the subject? Yes, there is the Christianity, Natural Science, and one Lan- and mildew of that heresy to settle upon us tem, which did not commend themselves fully guage. Two classes which had thoroughly again? Are the heart-burnings experienced wanted the water poured on them, could he pursued this course, have already graduated by the levers of truth and primitive order, over speak so as not to be misunderstood? Yes, heathenish fanaticism of certain camp-meeting whose members have studied both Latin and loved, falling into the nets kild for their un pose the Savior had wanted them to immerse. scenes, and the loose, unscriptural method of French, and others French only, but all pur- weary feet to be borne again? May kind heav- could be have used a word so as to have exreceiving members into the church. But these suing the thorough University course in all on forbid it. The days of this delusion seemed pressed his meaning clearly? Yes, there is I considered mere excrescences, that did not else, will graduate also next July. An Eng. to have been numbered, and while it is true the verb Baptizo, I immerse. But, should we seriously affect the vitality or purity of the lish course is likewise pursued, on which, at that it is not gaining numbers, yet there is a want a more general term than the yeris want completion, certificates of proficiency are issued. Ample provision for instruction in all the world and some of the professed followers February, 1852, and the only College on the globe, deriving its existence from the highest ecclesiastical authority (viz. a Baptist Church)

Scriptures, and that too to the silencing is entitled to rank with any other Female College, to say the least of it, on the score of the against it. These facts seem to be construe age, time of prosecution and thoroughness of into a community of interest by some. very application to a Collegiate course of study. unjustly however. We are associated with the More than this, it makes the Bible the purest | members of six other denominations, and no and highest of all classics, a daily text book; one of our members feel an identity with them, it also requires daily study in Reading, Spell- and if it is true as you say, (which I doubt ing, and Writing, those fundamentals of edu. not,) "that the Baptists suffer more and gain cation without which Greek, Latin, French, less from their co-operation with Campbellits Spanish, Italian, and all accomplishments are than any one of all the other six denominations gilded trash; and as to lectures prepared and represented by revisers in the Union," why is familiar, on the rostrum or from the instruct it that we should be charged with their heresy or's chair, it will support a claim to equality or any one of our members should be so far with any Female College in the slaveholding led astray with them as to cease to war with States. And if mind is the standard of the error much less to wink at and endorse it: but importance and attention are paid to the culti- keep Campbellism and all other errors in treat vation and formation of correct and graceful ble.

> I vield to no man, in devotion to classical literature, while I cherish fondly the genius of those noble intellects, who have enjoyed the rare felicity of sipping the honey from classic Elder W. M. Les and the writer met in flowers, beside "llyssus' timeful stream and thymy vale," or those others, who have scaled Parisian heights and scanned the ample bosoms of the broad Egean and far-reaching Adriatic, in the land of the "Blind old man of Scio's rocky isle." I succumb to no living mortal, in admiration of the beauties of the noble old Greek tongue, its treasures of philosophy, its sacred fountains of art, and its pure streams of profound philology. Except when preaching the glorious gospel of my ascended Master, my happiest moments have been spent the head of the church were sought in prayer in Georgia, Alabama, and Mississippi in teach- by Elder Lea. Right hand of fellowship by ing young men the elements, and presenting the Presbytery and visiting brethren. Charge the beauties, excellencies and advantages of classical literature. All that has been written upon this subject, either in Europe or Ameri cu, upon which I could lay my kands, I have taken some pains to investigate. And no man can peruse the letters of "Wyttenback." the "Classical Studies" of Sears, Edwards de Fellowen boen entirely occupied by the awards as the ton, the "Collegiate System of the United ao Baptist preaching at all. But I trust as the her, when, in her childish give, she fellowen by Wayland, and the "Yale College light of God's Truth shall dawn more brightly light of God's Truth shall dawn more brightly light of them, they will see and appreciate Bapting as and clasping his nach, said:
>
> Easays," without acknowledging that our litelology Mor am I indifferent to the great fact that a thorough study of Matheniatics is as necessary to preserve the due harmony and balance of our mental powers, While, therefore, I urge every capable young lady to study Latin and Greek, as well as French and Math ematics, I am bound to say that all the supe rior courses of study, in Europe and America so far as I can learn from the inspection of the annual catalogues of the oldest, Haiversities

BU CARRY CRANE

that the time will come when they will for codure sound doctrine, but after their own buts will they heap to themselves teachers having itching ears. Are we not having in all done to them? No for he was a days? There has a second doctrine with the was done to them? way of truth is evil spoken of," they are ways learning and never come to the treth, taken them down into the water and immeraed unstable souls. This, Mr. Editor, is fearfully them, you cannot say he did not; they may that it is gaining numbers into their respective. were to know what was done to those four bodies,) in insinuating itself into the churches, seen when they were baptized, and the man overturning their fair gardens, removing Pas- tells us that the Pastor of the First Basitist tors, creating jars and sowing the seeds of discord and discension in the Zion of our Gol. Thus some of our churches are being turned were immersed. How, by the word beptine! ... from the simplicity of the gospel. Some of members of Baptist churches have been de ded into their folds and sat down with them their feasts of love, yes memhers of Ban churches in Kentucky, have set around board, and with those who do not even profes

O, who would thus betray him to his enemies? Do they reflect that they are betraying to preach and baptize? Was there no word here. Another class, in this course, some of churches rent asunder and brethren once there is the verb Beken, I pour out. But, supsense in which it is doing much harm; t those batteries that have hitherto been tur Glasgow, Kentucky,

> Church Constituted. In accordance with a previous arrangeme town of West Point, White county, Arkans on Saturday before the third Lord's day of the present ultimo, for the purpose of organizing

> a church. Sermon by Elder W. M. Lea, after which sixteen brethren and sister presented their certificates, which were read and approved. whereupon they were examined as to their views of christian faith and practice, which proved satisfactory and scriptural. After read ny and entering into covenant, the mercies of by the writer. The church then called Elder Les to preside, and elected the writer Paston This is a desirable point: elligibly located of

> Red River, ten miles south-east of this place. commenced preaching regularly there January last, up to which time the place he tist principles. I find that our principles (when I say our, I moan supre principles,) have only to be understood in order to reception.

> Sale v Nin Ha Moore P. S. I omitted aus important sitem, the chuich called to ordination at Descous; Bu nation by Elder W. M. Lea.

and charge by the writer. Tour N. P. M.

fore, we know bow they were bantised. Now. let me ask, if Jesus Christ would have heen likely to have given a positive command and expected men to obey, unless he had enmmande Did the Saviour want his disciples to understand him, when he gave them the commismos

have given, there is the verh Long. I wanted case of immersion than Luke has given us in. would teach what beatiker in . Above we learn Baptist preacher performed it all Baptist preachers immerse when they hantise. Johnwas a Baptist preacher, he baptised Jenna Christ in the river of Jordan: snrely then. Christ was a Bantist, and he organized the first church, therefore, it was a Bantiat church.

A beloved minister of the Gospel was one

day speaking of that active, living faith, wanter should at all times cheer the heart of the sinman, it is no less true, that a "man's manners I have already written more than I intended, eere follower of Jesus, and related to me of commonly makes his fortune;" hence marked You are doing a great work, may you still beautiful illustration that had just occurred in his own family.

A Child's Faith

NO. 38

their beads; but you cannot tell, be may have

church baptized them; does any one know

what was done to these? Yes, all know they

No, we have seen that is not definite; but the

convection proves they were immersed it is:

said a Baptist preacher baptized them, there-

he could have used, so as not to have been

nisunderstood, if he had wanted the water

verb Rantizo, I sprinkle. But, suppose he

we knew nothing of the original, the context

ed, that to beptize, was to immerse, when a

A BAPTET.

He had gone in a oeller which in winter was quite dark, and entered by a trap door. A little daughter, only three years old, was trying to find him, and came to the trap door, but on looking down all was dark, and she called:

"Are you down cellar, papa?" "Yes; would you like to come, Mary?" "It is dark. I can't come down, papa." "Well, my daughter, I am right below you,

and I can see you, though you cannot see me, and if you will drop yourself I will catch you." "O. I should fall, I can't see you, papa." "I know it." he answered, "but I am really here, and you thall not fall, nor hurt yourself. If you will jump, I will eatch you make.

Little Mary strained her even to the utmost but could eatch no glimpse of her father. She hesitated, then advanced a little farther, then summoning all her resolution, she threw herself forward, and was received sufely in her father's arms. A few days after, the areis discovered the cellar door open, and supposing

her father to be there, she called: "Shall I come again, pana "Yes, my deer, in a minute." he're

INTERNARRIAGE OF BLOOD RELATIONS.—The Fredricksburg news save; In the county in May the blessings of God rest upon the little church, until she shall shine forth as brilliart back, a certain family of wealth and respectate the sun, and terrible as an army with banfound in three or four of them a sound man or woman. One has sore eyes, an scroffula, a third is idiotic, a fourth fifth bandy legged, a sixth with a head about the size of a turnip, with not one out of a number exempt from physical or mental defect of some kind. Yet this family preserves

POURD CANE Take one po

A. Campbell's "Motios" of J.R. Graves.

TURRER TWO.

Our efforts, for more than thirty years, have among them." Priest," and to put him in the hands of Peter libre of the Tennessee Baptist, by assuring and Paul, prime ambassadors of Jesus Christ. him, that if he give this my defence to his We have not labored in vain. Still, multitudes readers, I will give to mine whatever he say of our contemporary Protestants, Baptist and in response. We shall now see of what man-Pedobantist, are flot yet emancipated from the ner of spirit he is. manacles and the fewers of Protestant Francisco will, no doubt amancipate myriads that could not, by any other instrumentality, he set free the doctrines and commandments of men.

vary ramarkable concert in action of the members of different Protestant communities, in the whole flock. His eyes are indicative of ber, 1853! functional, if act of organic derangement. He killing me. I have no personal acquaintance with the gentleman. He is simply known to mn as a Tennessee, not the Tennessee Rantist, for be does not represent them at all. ... He is. indeed, ingeniously laboring to make some anti-Campbellite Tennessee Baptists. I wish him much success, for the Campbellite Tennessee fear he will not succeed. He tells them such farry tales, and talks so much of spectres, and hideous ghosts and hobgoblins, that I fear no month so many "broken sentences," so many the truth.

Had he been calm, rational, and conscienladies over seventy, or some misses in their teens, to imagine that I was a Chameleon of

reckless of all the proprieties of Christian truth and Christian civilization, so much to be pitied and so little to be envied, as this unfortimate,

ill starred, "Tennessee Bantist."

To say that he misrepresents my views, and writings, appears to me a work of supereroganon. I have not now, nor ever had, a single sympathy with any one of the errors of which, m the blindness of his mind and in the frenzy of his miariate zeal, he accuses me. I am ly, that there is more truth, even in the Koran, the least, in the true sense and import of the me. to see this, so manifest proof that the influence Archibald M'Clean, or Alexander Carson. In all that pertains to spiritual infinence in regen-eration, justification, asnetification, adoption, of Primitive Christianity. I shall treat you as courand redemption, I fally go with them, their greatest friends and admires, themselves bemg judges. I fear no comparison with any one or all of them, in their doctrinal views of Divine faith, repentance, a new heart; in the dispensation of Christian ordinances and institurions, showing more grace, more of the You Attempt to Read Me out of the Bevision spirit, more of practical conformity to the latter and to the spirit of the Christian revelation. It is to their dispensation of Christianity that I demur. It is not to the truth of any or of all their evangelical positions or views, that I de- believed should you assert it. Do you mean that I mur. It is to their mode of preaching and do not advocate the cause? It is well known that creed or your scholarship, for did you not urge it, at teaching Christian doctrine and dispensing the Tennessee Baptist has been from the first a Christian ordinances, that I demnr, In these matters they are in some respects reforming. In my discussions of disputed positions with by their liberality and learning, in the perfect tions of the Word of God? I have repeatedly inown public preachings, teachings, and dispensations of ordinances, I have the published attartations from the highest sources, Pedobaptist and Baptist, that I am just as orthodox as the very Simon Pure of their own standard vantage taken by yourself (if you are correctly reelements, creeds and constitutions. I care so intile for these attestations, that my memory expressed sayself to my numerous and various ders and heavers, on this subject, as I now do. We court investigation, and are not fearsting, in any one's presence, a single position that we does important to any one's regeneration, cancillention, or calvation. and my views and my faith on all great in the outpit and in the audience of Rashin, Rast and West, to the Wil-M'Clays, and Parkinsons, of New

in to Mr. Oraves, I mid that !

Control of the last of the las

Washington to the Missouri River and the Indian Territories, to say nothing of all the Habhis in the Valley of the Mississippi. My real sunne orthodoxy was never questioned on

any of the vital principles of Christian faith, Christian piety, and Christian morality. Like Jun Newton, of Olney memory, whenever I aw a pretty feather in any bird, I pulled it out and placed it in my own planage, until he said, "I became so speckled, that no species would own me;" till, like him, "I began to think that I had become the prettient hird

Reply to Mr. A. Campbell's April Notice.

NUMBER TWO. We regret that all Protestants are not united in this grand effort, and mortified to know that all Raptists are not co-operating in it,

There is, however, in the Bible Union, a filed Maway. But, yesterday, my restabling upon an editorial in the Western Watchman, ieto which ome of your matter was transferred, I again turned this greatest moral movement of the 19th the above article without a head, under an extract o your April issue and scaoned each page, and found cantury. I know of but one infected sheep in from Bre. Cone's address, delivered the 6th of Octo

What occasion Bro. Cone's address before the Bi 18, too, so fond of battle, that he would fight attack upon myself, I am utterly at a loss to discover. for nothing and find himself. He has a pe- It is evident you wished to deplete your bile, and caliarly whimsical antipathy against myself, the editor of the Tennessee Baptist was the most deand would kill the Bible Union for the asks of perving object in the wide circle of your information. The attack is as gramitous as the character of it is unbecoming a christian teacher of three score and ten, or its charges unjust and nafounded. And what is the man and substance of the whole article? Does is contain an argument of any kind, upon any sub-Not the semblance of one. It is a tirade of abuse and denunciation, and reckless assertions, for the special benefit of one J. R. Graves, (whom you profess to know nothing about, and whose writings Baptista are a mighty lenn species. But I you have asserted you never read,) the editor of the Teanessee Baptist, issuing from some place, but

whence you have not the most remote idea! Having broken up and exhausted the fountains of one will believe him. He has put into my you will "test the MORAL calibre of the Tennessee the great deep of your are, you close by saying that doxy. Baptist, by assuring him (?!) that if he give this my notorions fabrications of his own, that no one derense (?) to his readers, I will give to mine whatcould believe him, even were he to try to tell ever he says in response. We shall now see of what manner of spirit he is."

I beg to be informed what text book in Ethics you use at Bethany. Have you compiled one for the jet disclaiming that we thereby endorsed you and tious even in appearance, he might have made special benefit of your "Reformation?" I am aware your followers as being evangelical, but seeing, hearsome uneducated, unread, and credulous old that the practical morals of its proclaimers and adheding, and reading what I have, I am convinced that, rents are very peculiar. Twice have you intimated as a body, your disciples are destitute of honor, and that dishonor would attach to me, unless I gave to have "rebuked them sharply" for this foul betrayal my readers the shamefully coarse and abusive per- of our confidence. I have maintained that co oper every color and shade; or a Camelopard, with sonal attacks you have made upon me through the ation in Revision involved no compromise of our distwo straight horns and a short mane. But he Harbinger. By what text book of morals do you tinctive principles, and that it is not in the remotest has so curraged : nature, and truth, and fact, decide that it would be unmoral in me to decline the sense, a tacit endorsement on the part of Baptists of that I begin to question whether he believes re-publication of an article so coarse and undignified the evangelical character of the faith or the practices I had almost said you were never guilty of having himself. Indeed, I feel assured that he does deed! Have you ever published an article from my but that in all respects the members of the Bible Re my yours under review? Test my MORAL calibre, in- of those professed christians who aid in the work, not, else he is the most ignorant and infuriated pen in the Harbinger? Never, never. You claim vision Association are where they were before, free propositions by your unsupported assertion. The man in sil the South or West. He ascribes to never to have read one in your life, in a late paper! to oppose whatever they regard as unscriptural in fact is, you hold yourself in such high esteem as the me views, and notions, and tenets, as prepos- How do you know what I have written?! But you the doctrines or practices of the several denomina. Restorer of Primitive Christianity, that you regard tartius as the Koran. A few friends of his call the article under examination "your defense."—

Against whom, pray! A vindication of yourself from that a revisionist editor could do this without being that a revisionist editor could do this without being restorer or Frimitive constituents, and tenets, as prepostations as prepostations as the Koran. A few friends of his call the article under examination "your defense."—

Against whom, pray! A vindication of yourself from that a revisionist editor could do this without being restorer or Frimitive constituents, and tenets, as prepostations as almost equal to the epistless of the several denomination but you regard to the several denomination but you regard your bare assertions as almost equal to the epistless of the several denomination.

Against whom, pray! A vindication of yourself from that a revisionist editor could do this without being been immersed into the property of the several denomination.

Against whom, pray! A vindication of yourself from that a revisionist editor could do this without being the property of the several denomination.

Against whom, pray! A vindication of yourself from that a revisionist editor could do this without being the property of the property notice him, that he is a clever man when at ed in the sacred pages of your Harbinger the lanhimself, only that he imagines kinself to be a guage of those charges, or the proofs brought forgiant killer, as powerful and as versatile as an word? Not a line—not a solitary woan; and yet the should fear a conflict with my feeble powers.

But, figure and allegory apart. I would suggest to some of his friends the propriety at the pro to save him from a course so suicidal, and. to bringing forward one solitary example! You thunthem, so discreditable. There is not another der denunciation against, and charge me with, falseman in all the West, not even the St. Louis hood, and fabrications, and forgery, all without a nounce opposition to Campbellism "infection." It Watchman, who appears to be so proof; and then impeach, by implication, my honests most fully sustained me. I refer to a resolution, adand morality, if I refuse to give your abuse to my vocated by the President himself, and urged by him surty or seventy thousand readers! This is a fair to be passed by ACCLAMATION, as it was. Mr. Frank. specimen of the moral calibre of Alexander Campbell, lin, of the Age, alone opposing, saying that he had the Restorer of the "ancient order of things!" The extreme anxiety manifested by you, since No-

vember last, to engage the editor of the "Tennessee | the language: Baptist" in a personal controversy with yourself, is quite remarkable. You challenge him out again and again. You call him a grave, and a fabricator, and falsifier and dare him to speak to you! Your anxiety is easily understood. The Tennessee Baptist is ere tily in the way of your so called Reformation in not now, nor ever was afraid, to state clearly by exposing the atter rottenness and deceptiveness of your system—it is clearly demonstrating it to be the great spostacy of the nineteenth century—a system than m his representations of my views and having the form, yet denying the power of godliness. sentiments. In all that pertains to Christian This explains your bitterness and peculiar vindicfaith, grace, piety and humanity, I am, to say tor. I assure you, sir, it is peculiarly gratifying to true orthodoxy of the True Baptists of these of the Baptist is felt, and that you are not quite past United States and Great Britain, as orthodox feeling—and I yet indulge the pleasing hope that as ever was Robert Hall, Andrew Fuller, when you have recovered of your testiness, you may assume the gentleman and christian towards meteously as your tone and bearing towards me will al low. You remember that Greek proverb, "If you would have oraxes respect you, you must first respect

All this by way of introduction.

I have yet much to say touching your article, for, though without body, it covers a great deal of ground Movement

You declare that I am "the only infected sheep the whole flock." What do you mean, sir? Please explain yourself. Do you mean that I am not a re stanuch advocate of revision.

In what does my infection consist? In refusing to

vited all, even the Pape himself and his College of Cardinals, and the whole faculty of the Proposed Wherein, then, consists my strange infection?

readers well yours may know, that it is it this. That I would not wish at the disks norable ad normal) and he make the poles and editors, or this allowed so operation with Baptists in the Revision enterprise. war upon each other's creed and practice. So som as co-operation in this work was agree

and the broad and array where raised by nap-ticles and Pedobaptist opponent, "You cooperate with Campbellites, your deadliest enemies." Revis-ionists for themplyes with

that all the Protestant note taught beptismal regeneration in their creeds, &c., as clearly as did Mr. Campbell, while they admitted infants and Comp-bellites did not. This scienced somewhat the classo , though it fall

ed to remove the prejudice. But now your disciples and proclaimers all over the South-West, labored most assiduously to make the impression that, in consent ing to co operate with you and your disciples, Baptists endersed year orthodoxy-in fact, that between Revision-Baptists and Campbellites, there was no supertent or satel difference. The name was atill separated, but the new version would destroy even the name, and Baptista and Campbellites all coal-Like kindred drops soon mingle into one."

A little proof might not be out of place right here redisciples quoted you as saying that the Revisevement would all work into your hands— you would earry your cause by it. That Bap nonista were doing your work, &c. The following extract from your speech in Cincinnati, I

Advander Campbell said, the Bible Revision will have to the greatest work of the age I am sorry for the remarks made about our Baptist friends. We can afford to be liberal to them, for they are doing our work for us. We gave rise to this impulse for revision; we were foremost in it, nay, we began it, years ago; and now we will carry our cause by this translation. Regime for the great nount of difference, and his they must concede at the new version. They have to come to our grounds.

We are the only true Catholics; ours is the only universal faith, for we hold to the simple facts of Phristianity alone. These facts are common to the Roman, the Greek, and the Protestant churches.— Hence we take the common ground of all, and how strange that the only catholic spostolic organization on earth should be branded as a new sect. The ver-aion will set this right."

I regard such expressions as discreditable to yourelf, as they are prejudicial to the cause of Revision "The Christian Age," at Cincinnati, labored to make the impression, aye, boldly affirmed, that Revisionists thus fraternizing with Campbellites in the lost christian manner, in numerous ways, thereby endorsed them as orthodox. Mr. Franklin, the editor, also had the temerity to

affirm further: "We do not believe that there is any great vital difference between us [the Disciples of Alexander Campbell] and THOSE BARTISTS FAVORABLE TO THE BIBLE UNION," &c.

If these things were said by the editors of the

Age and the Harbinger, we can easily imagine what was said by the rank and file of the Disciples. They everywhere mounted the act of co-operation and rode into transcendant importance, and brandished their scimeters most horridly over the heads of those Bap tist Revisionists who denied their claims to ortho This, Sir, is the mean, underhanded advantage, taken by your disciples all over the South-Western

Valley. Prior to becoming acquainted with the fact that the Bible Revision Association was used for a Campbellite manufactory, I had defended the propriety, at least, the admissibleness of the co-operation; role initiative that I deny your evangelicalness, flock." Very well—if the Tennessee Baptist is the

> no use for it. and well he might say so!! We have net the resolution, but can give the substance, if not "Resolved, That the co operation of the members of different denominations in the work of Revision of the Sacred Scriptures is not now, and never has been, considered as implying a compromise in any sense of the distinctive religious principles of those members co-operating, or the free expression of their opinions. Much less has such co-operation ever been considered by this body a tacit and mutual endorse-ment on the part of its members of the owngelical character of either the faith or the practices of those denominations with which its members or revisors

in all respects, save in co-operating to further the specific work of revisit g the English Scriptures, the members of this Association are where they were before being associated in this body, and free to oppose whatever they consider erroneous in the doctrines and practices of the several denominations with which as members or revisors, they may be associated."

I oppose Campbellism, as I did before, and am I herefore infected?! I am the fast friend of the Bible Union and the Bible Revision Association, until those bodies swerve from their first principles, and directly or indirectly endorse and advocate Campbellism or any other pernicious heresy. The couduct of your people has caused me, and thousands of other good evisionists, to regret the day that your disciples were admitted to co-operate in the work. You have aided by your money, but you have inconceivably prejudiced and injust the cause by your influence, and the capital you have sought to make out of the association. I conscientiously think that the cause of Revision would have been a thousand fold better off to day in money and character, and you and your followers been denied a part or lot in the gain nothing from your scholarship, your effort at revision, submitted to the world, abundantly attests, while your connection with it, casts a suspicion upon it that may never be removed. The fact is, as you well know, the world has no faith in either your Momphis, as a reason why you and your disciples should be allowed to occopy a remote back groundthat your co-operation would certainly prejudice the canse? That was honest in you. So much for your attempt to brand me as an infected sheep. Do the Bapusts of Tennessee Approve of the Opposition of their Editor to

Campbelliam!

You say that I do not represent Tennessee Baptis t all. This is your reckless assertion. I point you to my subscription list, already the largest Baptist list in the world, and rapidly increasing. This fact is a triumphant denial of your charge.

You say I am laboring to make some "anti Camp hallito Tannisace Bandists on cir, the Baptists of Tennessee, to their praise be it spoken, are, with pers few exceptions, anti-Campbellite Baptists "to the back hone." They have had the theory and seen the practical workings of your system, and they repudi-ate it as they do the most spectous is idelity. They regard it as the most permittions error of the age. No is this any new opinion of it. They pe bliely pro-nounce it infidelity twenty years ago. You admit er, too, ignores thanks at the table and family worship er, too, ignores thanks at the table and family worship what a picture of a Completitio Septist preacher? Then they are guilty of trampling honor and common honesty beneath their feet, and taking with sent the basest meanness to their bosoms, with while a man can be attained—unperalleled hypotriny and doubte desting in raligion. They probes before the

evangulicalness of the seets by their "Creadset, Disciplines, and standard works," meaning
at all the Projectant sects taught baptismal regenties in their creeds, &c., as clearly as did Mr.

and growing beautifully less every year. I spread
and growing beautifully less every year. I spread of the sertiments you utter respecting Jesse B. Ferguson, in your April issue. You say:

"But we question both the lener and the merals; of any one who disguises his latentions or his views a monvocat reaso and Perso. in order to occupy felse position, and to retain the confidence of those who have no fellowship with his doctrine or his spir-

Charge of Fabrication, &c. You charge me with putting into your mouth so many "notorious fabrications" of my own, when I quote you, &c. That I am "reckless of all the propristies of christian truth, &c. That I misrepresen

your views, and teachings, and writings.

Now, sir, the shove charges I must unhesitatingly prosecutes false and libelious—and challenge you to show proof—I demand it of you. Until you do this, I put your assertions down with your declarations in your November Haritagur, that you had no personal acquaintance with R. Graves, and knew not whence issued the Pennessee Baptist," the oldest Baptist paper South of the Alleghanies. Particular Friends.

You say a few friends of mine have told you, o written to you, not to notice me, beccuse I imagined tuyself a Hippopotamus, or a Pachydernatous mamnal. "(I have known men to glory invising words of learned length and thundering sound before, to impress'their readers with their ponderous learning; suppose I should say that you looked upon yourself as the most ramarkable Plesiosaurus dolichoderus of the genus, enalio-saurii, I would show myself as learned iu long names, and as eats in their use as yourself.) This, with the former charges, I put down as apon raphal, and of a piece with your declaration that you knew not, until you asked your clerk, whence issued the Tennessee Baptist! No friend of mine ever wrote to you disrespectfully of me. I BENY THE CHARGE, and DEMAND THE NAME. Some will believe that you wrote

"The Tennessee Baptist."

mies could do.

above what you knew to be false-and I can't help it.

You are injuring yourself more than a thousand ene-

The language which you use when speaking of the "Tennessee Baptist," shows that its influence upon some Baptist papers and editors, I should feel condemned. When I write so as to please you and your disciples, I shall leave the Baptist Church, if I am an honest man. I hope, sir, you will never inflict so great an injury upon me as to praise my paper, and pretend to endorse my writings. You have irrevoca bly injured several ministers by so doing. I believe then you have been defeated, it is the revenge you ake. Bro. Broaddus and Meredith are examples.

I am happy to inform you that your attacks upon the Tennessee Baptist are greatly promoting its circulation. Subscribers from all parts of the South, and even from the North, are pouring in, with words of cheer. Continue them, sir, by all means, and you will rally every Baptist in the Union to its support. Your own people may wish to see it. Tell them whence it issues"-Nashville, Tennessee, and only \$2 00 per annum.

A New Way to Establish One's Orthodoxy.

It used to be customary when a writer's orthodoxy was questioned, for the defendant to state his doctrine, define his true position, and appeal to the Scrip tures to sustain them, but you have an infinitely shorter and easier way of doing things than this much to do with them! Every one who ever discuss-

You prove that you are orthodox by asserting that you are orthodox-Q. E. D. How easy!! But you have the temerity to affirm that you are a

orthodox, in all that pertains to justification, regeneassertion who believe you when you affirm against the verdict of the Christian world that you are as orthodox, touching all points of doctrine, as ever was Simon Peter, John the beloved, or the Apostle Paul! Suppose we compare your teachings touching justification and regeneration with those of A. Carson, (without endorsing all Mr. C. has written,) and le our readers judge for themselves.

A. Carson's and A. Campbell's Views of Justification Contrasted.

We will suppose that the question before us is What is the invariable law of pardon or justification? Is it faith in Christ alone, or is it fuith conjoined with some overt act or work/-as circumcision or

A. Carsos, "The Scriptures differ from them all [all who plead for works] in tots in excluding works of svery risd as a means of being interested in Christ's death; and refute them all underone, in most strongly and explicitly representing rains as the only we discuss the Scriptures ascribe salvation solery representing the stablish that the Scriptures ascribe salvation solery representing the salvation solery representation of the salvation solery representation solery representation of the salvation solery representation solery representation of the salvation solery representation represent atonement, and may they assert that the smallest de-viation from this is ANOTHER GOURE, and not that preached by the Apostles."

A CAMPBELL, "No Scripture, given by inspiration of God, affirms or impart: that any man is saved by any one act, thought, volition, word or work, exclusively, either on his own part or on the part of Fath-er, Son, or Holy Spirit." Harbinger for March, 1854. "Immersion is the means divinely appointed for the actual enjoyment of this FIRST and GREATEST of blessings." Mill Harb.

"I affirm, then, that the FIRST INSTITUTION in which we can meet with God is the institution of baptism." This is a law, or a work, i. e. something to be done.

A. CARSON, "Were ANY DEGREE of Works of law necessary to entitle the sinner to an interest in the a-tonement of Christ, it would lay a foundation for the sinner to boast—he could say that HE HAD PER-FORMED THAT WHICH ENTITIED him to salvation. "God is said to be the justifier of him that believ "God is said to be the justifier of him that believeth in Jesus. He shows us that the plan of salvation excludes boasting, but this could not be done by any scheme that required AN THE LEGISLE OF THE OF THE PARTY OF THE PARTY

"Works, therefore, of NO KIND CAN BE MECESSARY GIVE A TITLE TO THE ATOMEMENT OF CRAIST, OF the favor of God. How strong and pointed is the language!—
In what a marked manner is it opposed to all the the ories of self-righteous men!"

of remission, but our going pown into the water [an act or work] that obtains the remission of sins." "I assert that there is but one acron ordained commanded in the New Testament to which God has promised or testified that he will forgive our sins,

What is this but baptismal remission-opere opera

"No man has any proof that he is pardoned, until he is baptized. And if men are conscious that their sins are forgiven, and that their pardoned before they are immersed, I advise them not to go down into the water, for they have no mand of it." Remission of ains cannot be enjoyed by ANY PER-

"Whatever the set of faith may be. it no becomes the line of discrimination between the two states before described. On this side and on the mankind art, in suite different states. On this side, [t.e. IMMTERED] they are pardoned, justified, sanctified, reconciled, reconciled

y and fully a man may believe on the 1 ord Jest Christ, or trust in his atonement, though he believe on him with his whole heart, yet unless he performs an overt act, he is damned to all intents and purpo

What says A. Carson? "The Apostle goes on for ther to show from Abraham's history, that circumci sion could have had no influence does his 'justifies tion, as he car justified by fast! before he was steeps cised. Circumciation old not make him rightsons.— It was a seal of the rightsonsness of the faith which

he had, yet being uncommeded; that he wight be of the faster of all them der believe though they so not discussed. He asserts that salvation is of sold, that the might be by grees. Had men been justified by the stoop of Christ, BY WORK OF TREES OWN. HOWEVER STOOD OF CHRIST, BY ASY WORK OF TREES OWN. HOWEVER TRANSPORMENT AND A SHARE A SALVATION COuld not have been alto-

INCOMEDERABLE, salvation could not have been alto

consness will be imputed to all us a believe in him who reised up Christ from the dead." "All who saek violation mess in any other way miss their object. It is taught in this passage, (Rom. 9: 30; 10: 1—4.) not only that the atonement of Christ is the only righteousness of God's people; but also that this becomes righteousness to them are survival in it. Christ is the end of the law for righteousness, to every one that believeth " "Consequently, they who do not rest by faith or

the atonement for their whole salvation, must be dis-appointed for any arrived upon the for an overfact; implies a belief that salvation is not through faith in Christ. Can anything be more clearly asserted than it is here that Christians are justified by faith in Christ? Can anything be more clear than that works or every kind are excluded from having any efficacy in justification?" [We have charged Campbellites with the sin of dis

belief of the Gospel, which is infidelity. Hear Car

"But not only is no work of law [as either circum CISION OF DEPLIED] DECESSERY, EITHER AR AREQUISITE TO DETAIN AN INTEREST IN THE ATONEMENT OF CHRIST, OR AS CO-OPERATING WITH IT, Dut AMY WORK of law done this purpose, IMPLIES A DISBELEIF OF THE GOSPEL."

this purpose, infiles a disbeller of the Gospel.

"We must either receive salvation altrogether rusous faith in the work of Christ, or by our own works earn it, giving perfect obedience to the law. Here then is the clearest demonstration of the danger of all this strings, [like Mr. Campbell's, which is Armenian] that make good works in any measure necessary to Justification. If Whatever place they may give to the work of Christ is theory, they VRTUAL. LY REMOUNCE IT, when they add to it any works of their own, or seek an interest in it in any other WAY THAN BY VAITE."

"Works of NO KIND. either PRECEDING OF FOLLOWING the belief of the truth, have any effect in the accep-tance of the sinner appear GoD." > >

Contrast this teaching with Mr. Campbell's, and see if Mr. C. does not conjoin an overt act with remission and justification, and see if Mr. C. does not make baptism, which he considers a good work, ne cessary to justification.

Mr. CAMPBELL. "Is it or is it not through faith in the blood of Christ that we receive the remission of our sins theorem the act or innersion? [here a work the Reformation is tremendously felt. Did you praise and faith are conjoineed—read on:] The value and and flatter me, and commend my paper as you do which constitutes the burthen of the testimony. Be lief of this testimony is what impelled us into the water, Exowing THAT THE EFFICACY OF THE BLOOD IS to be communicated to our consciences in the way which God has been pleased to appoint, [thro' the act of immersion,] we stagger not at the promise of God, but thee to the sacred ordinance which erought the blood of Jesus in contact with our consciences, here we have faith and wores inseparably conjoined without ENOWING AND BELIEVING THIS, INMERSION IS A BLASTED NUT, THE SHELL IS THERE BUT THE KERNEL IS WANTING."

> If Carson is correct Mr. Campbell is an infideldisbelieving the gospel and renouncing the atone neut of Christ!

One more contrast before the reader pronounces Mr. Campbell as orthodox, and agreeing in the vital doctrines of religion with Mr. Carson. What does Mr. Campbell teach as the only way to come to Christ, or o meet with God in peace?

"Before we are justified in Christ [which we are the coment we come to him,] live in Christ, and fall sleep in Christ, we must be introduced or immersed "I affirm then that the first institution in which we

in meet with God is the institution of baptism. If we misrepresent Mr. Campbell, it is when ve charge him with teaching that no one who has heard the gospel since the days of Christ's ascension. has ever lived a christian or died a christian, and consequently been saved in heaven, unless having been immersed, and that too in the belief that the blood of Christ was actually brought in contact with his or her couscience while under the water. Here is our argument. All who are saved in heaven must son can be saved in heaven unless having been immersed. Is this proof? According to the last quotation, no man can meet God, unless he has met him

in the institution of baptism!! that there is no other way of access to him, but that there is no other way of access to him, but that through faith in the atonement of his Son."

"Faith in that atonement, IS THE OMLY WAY of being aterested in it, and EVERY OTHER WAY, [like Mr. Camp-ell's baptism.] IMPORTS A REJECTION OF THE GOSPEL." "Believe in the Lord Jesus Christ and thou shalt be saved Being justified by faith we have peace with God," &c.

Were you to retain a thousand chaplains. who

should incessantly perform religious rites for you, would profit you nothing."—Letter to Napoleon. The contrast between Mr. Carson's and Mr. C's riews of regeneration is as striking as between their views of justification. Mr. Campbell teaches that no man is regenerated or 'born again' until he is im-

"No man can be said to be scripturally converted "No man can be said to be scripturally converted to God [consecrated, for he says they are convertible terms,] until he is immersed."
"Immersion is that act by which our state is changed," i. c. from a state of unregenerary and condemnation to a state of regeneration and justification.

Mr. J. H. Howard, late co editor of the Christian Magazine of this city, expresses Mr. C's views very clearly. He says: "And when such a subject is baptized he

"And when such a subject is baptized he is the scripturally regenerated and not begoes."
"As to professing regeneration or the new birth before baptism, we affirm that the Rible neither teaches or [nor?] requires any such thing."

Now how did Mr. Casson teach? He taught that soon as the sinner believed upon the son of God, at that very instant he was born again, that regeneration was the first fruits of faith, having no connection whatever with any outward rite.

"The change that the belief of the truth produces on the mind is so great, that it is called in scripture, a being born again, or a being born of the Word of

"That this change is really produced by the belief of the truth is clear from 1 Peter 1: 23, where it is called "a being born again not of corruptible seed, but of incorruptible, by the word of God," "and this is the word which by the Goopel is preached unto you." This great change then, is produced on the milid by the Eternal Spirit, through the Gospel." air. Carson here rebukes two classes of those who teach that the sinner is born again by the Spirit slone

tinct from the word, and that the word itself produces this change. I his contradicts our Lord's account of the matter, which says, that believers are born of "water and of the Spirit." It contradicts the apostle Feter's account, for he says, in the verse preceeding the one already quoted, that it ey have obeyed the truth through the Spirit. The latter class speak much more confused and inconsistently than the former more confusedly and inconsistently than the former. In attempting to hold the Scripture in large, they are inclined to say that the Spirit is the word of sword, and the sword is the Spirit; is the soldier is the sword, and the sword is the soldier. But the word of God says that the word is not the Spirit, but the sword of the Spirit."

This is Mr. Carson's view, but you sir, do not allow that the Spirit has anything to do in a sinner's con version or regeneration. He can become a Chemitan, a new creation, without the aid of the Hely Spirit, while he must have the aid of the Holy Spirit to while he must have the aid of the Holy Spirit to plex and wound in the statements of Mr. Campbell "A faith wrought in the heart" is, in his view, the one half so absurd?!! You offer no sinner the pron ise of the Holy Chost until after he has been erated in, by, or through immersion. Can you hope to make Baptists and the world believe that Carson Fuller and Hall taught such monstrous views of re-generation or justification? I would sconer be an Atheist than to teach such irrational, God dishonoring and soul distroying views of christianity! You deny the doctrine of justification by faith, and have no title to the name of "ownsonor" or "standardor." This you can call upon me to prove from your own writings, at your earliest convenience. I understand you teach the pernicious doctrine of baptismal regen tration and remission, i. e. the regeneration and remi sion of adults, alone through, and insep nected with beptism, which all christians, justly entitled to be called orthodex or evangelecal, deny and repudiate as dangerous and subversive of the Gospel of Christ. If you claim that I misrepresent you, you can call for the proof.

By space will not allow me in this urtiple to che

te they and "go fully with he upon you as having some regard to truth. It must he that your memory is suffering from the ravages of

saints, and of none but saints—the regenerated. Now it is as well, and painfully known, that he believed and taught that baptism not only nad no connection with justification or regeneration or union with Christ, but that it did not precede the Lord's Supper, and hence he communed with all who professed curted with Jewis United by faith. Do you that any person can be pardoned, justified, reg ed.or united to Christ, i.e. be in Christ prior to bap tism? You fully agree with Hall and Fullar!! defer my 'response' to this assertion until a

You claim that you have the published er tist, that you are evangelies regular implon graduated orthodoxy—you claim the signature of walliams, McChy and that Parkinson, Holcon, sad Stoughton Baptist worthies, gave your view heir sanction I efore God took them to himself!!

Now Mr. Cumpbell, you must excuse me, wa'n I say I cannot believe one jot or tittle of the though you do assert it. I will ascribe it to a tracherous or a failing memory, but ninety-nine handre the though you do assert it. I will ascribe it to a trycherous or a failing memory, but ninety-nine hands. This of the Baptista in the United States will regard to as a statement fabricated by you with the intent to deceive your followers and solace their misgivings as to the soundness at their faith. Great God! what an awful responsibility is yours! What a fearful recoming awaits you at the judgment of the great day!!—Deceived perhaps yourself, and certainly deceiving others! You will allow me to call for those published "attestations" of your evangelicalness, from the "attestations" of your evangelicalness, from the "attestations" of your evangelicalness, from the with the following very unfortunate one of yours in your article.

"My real, genuine orthodoxy, [can there be any real]

"My real, genuine orthodoxy, [can there be any rea orthodoxy that is not genuine, or genuine that is not real?!] WAS MEVER QUESTIONED ON ANY OF THE VITAL PRINCIPLES OF CHRISTIAN FAITH, christian piety, and christian morality." Did Dr. McClay or Dr. Williams ever question the real, genuine orthodoxy of

Mr. Campbell? The impression you make in your article, is that nese men, as well as Parkorson, Stoughton, Holcane and others have endorsed you. I have said th cannot believe it, for what I know of the view Williams and McClag causes me to distrust your i mations respecting Stoughton and others. Dr. A. McCLAT has several times expressed

riews of your teachings to me privately, in & conversation he distinctly repudiated your syster s vitally unsound, unscriptural, unreasonable .nd ABSURD. He has twice stated to me the conversation he had with you in New Orleans, (I believe,) when he pointed out to you the unreasonableness and ab surdity of your views of regeneration without the assistance of the Holy Spirit. I would that I could recall his very words-I can give one point, for I shall never forget it. He said the absurdity of four system consisted in its requiring the GREATER WELL, e. the resurrection of a sinner dead in tresp; ses and sins to a divine life, or his regeneration, to be accomplished wiruour the ASSISTANCE OF THE HOLY spizit; while the LESS WORK, preserving the soul in that state of new life, could not be accomplished unless with the spirit's aid!! If I misrepresent Bro McClay he is still living, and I hope will repeat that conversation as he stated it to me.

Brother McClay, when he conversed with me, did not consider you as settled in your theological views. erable and good old man after HE HAD PASSED OFF, 28 that no species will own you! Now, s TOO SOOR this time.

DE WILLIAMS OF New York, you intimate

your soundness in the faith as held by Baptis at at least never questioned your orthodoxy!! I think I saw in the year 1852 some tolerably intimations from the pen of Dr. Williams, that,

your peculiar views were not the most 'EFAL GE-1.5E orthodoxy imagionable. I must charitably say tose you have never seen his reply in behalf of the Amity street church, or you would not have inserted his name in the list of your endorsers. I will republish

an extract: "But yet in great distrust must we hold the ALLI ANDES Which you have accepted in the work of revision. A religious hod, most numerous at the West, the adherents of the Rev. Alexander Campbell, are the adherents of the Rev. Alexander Campbell, are associated with you. With that body, in its Lines, ministry, and membership, our own churches have long held no fellowship. The movement began by denouncing all creeds as one chief cause of provelent disunion. But the body called from their form er. Can pbellites, or the Lisciples, have in various descriptions of their tenets, given what may be called virtually a creed, though disclaimed as binding the consciences of their members. We find in those statements much that is obscure, and vague, and painted the painted that is obscure, and vague, and painted the painted that is obscure, and vague and painted the pointed that is obscure, and vague and painted the painted that is obscure, and vague and painted that is obscured the painted that is obscured that the painted that statements much that is obscure, and vague and rainfully unsatisfactory as to great truths. On some minor points, as the weekly communion, and its being occasionally dispensed by a private member, they seem to lay stress. But the main peculiarity of the system we have not been able to distinguish baptismal excension, which is, as we believe the of the way believe the first Holy Sprint, consupring the piece grant of the constant Church, and dislocating the private constant Church, and dislocating the private constant constant church, and dislocating the private constant church, and dislocating the private constant church and church

THE HOLY SPIRIT, CORDITING THE PIRET GERM OF ZET CHRISTIAN CRUECH, AND DISLOCATING THE ENTIRE GORNOW BY teaching men to expect in sacraments that him dom of God which begins within their own spirits. The new body, on its appearance made promises most high and large of restoring "the Original Cooper and order of things" that had for centuries been in overwhelmed, and was proclaimed to be "the Reformation of the Nineteenth Century." In an article, evidently by a member and apparently by a leader in the Connexion contributed to "Hayward's Book of Religions." and noted in "Howe's Historical Collections of Virginia," it is said that they regard "Taix-transms and Unitarianism settlems as extremes begotten by each other," and "centiously world them as gotten by each other," and "centiously world them as gotten by each other," and "centiously world them as speaking of the Millennium, when all strife shall cease among Christians, asks, "Will all be converted to ony one secrif Will all become Unitarians, Tank Tablans, Arians, or Socinians." And he answers himself, "I presume no person of company intelligence." himself, "I presume no person of common intell,"

without the Word, and second, those who hold, with Mr. Campbell, that the sinner is converted and regenerated by the Word alone without the Spirit, except the Spirit that is latent in the Word. I hope his remarks to the latter class may be of service to your followers if not to yourself. I will quote it:

"Another class, but a very small one hold that, in the new birth, there is no agency of the Spirit distinct from the word, and that the word itself produces this change. I his contradicts our Lord's account of the matter, which says, that believers are born of the water and of the Spirit." It contradicts the apostle feeter's account, for he says, in the verse preceeding the one already quoted, that if ev have observed the search of the character of the property of the Spirit. Taking

which the revelation of Heaven lay, parted by an equal interval from both.

Our views as to the nature of the faith requisite for discipleship, again, do not probably coincide with those of most Campbellites. What we term but his toxical faith, not affecting the heart or controlling the life, and existing in many of our heavens whom we do not regard as converted, they seem to consider as identical with evangelical faith, and as entitling to admission to the church ordinances. On the corresponding to admission to the church ordinances. On the life and wound in the statements of Mr. Campbell. quintessence of mysticism."4" All the power of the Holy Spirit is exhibited in the Divi Record.". This seems min to recard, if we can understand his words, the ordinary dependence of even re ical communions on the direct influences of the Holy Ghost, as enthusiastic."

If the foundations be destroyed, what can the

Dic. you ever hear of a distingu Virginia, by the name of Andrew Breaddant You had some little controversy with him. I helieve. I will quote a lew sentences from his Review of

Extra on Remission of Sine." "The Gazar rines which list at the bostom of Mr. Campbell's theory of the actual forgiveness of sins in haptism, pper a transfer and attaching to actual the exercises of the heart, and attaching to actual

the exercises of the heart and situation to action the importance which really helongs to these exercises," p. 3.

"rience, too, it is that he considers bentism to he the proper Scriptural conversion, representation, new birth; holding out no other views of these terms, and hence we find him taking from faith the province of justifying the soul, and aneribing that jurilege, and indeed, almost end of the province of the ontward codily act of bentiam, p. 3.

"To the first item in this statement of Mr. C's that the New Testament converts are represented as pardoned, justified &c. | we fully assent; but the view on theory with which is the connected, we consider means represented as pardoned, in the province of the connected we consider means represented as pardoned in the province of the connected.

sider ungally bejusions to the laure of the

"It may be expedient to remark, (says Mr. C.) that all these terms are expressive, not or any quarry of mand, not or any personne scenarios, so, but them represents, and all of them together represents a state or cumdition." "Now here it may be expediout for me to remark, that, this "ramark" of Mr. C's, (which is at wan with the morningers of all EVAN-GELICAL warries,) is a mention as umplime. Description.

Hall and A. Fuller taught such monstrons views of

justification and regeneration, or that the Holcomes and Staughtons endorsed them? Elder T. Meredith.

I suppose you heard of this gentleman, and knew whence issued his paper In closing an examination of Campbellism, in fourteen articles, he remarks: "We do not hesifate to say after an attentive, and we think, candid investigation of his writines, that we have sound his views materially more objections ble than we had anticipated. We have found some things that we approve, and a few that we commend; but his system, as a whole, we consider essentially erroneous and hurtful. His making of faith and repeatance marely common—we may say—worldly pentance merely common—we may any—worldly principles, unconnected with a principle of godliness, and uninduced by the action of the Spirit; his making the renewal of the heart to consist merely in the incidental impression produced by the operation of divine testimony; his making regeneration; and conversion to consist merely in immersion; his making remission space for the spirit and the spirit of the sp remission, sanctification, and acceptance with God to depend solely on a proper immersion; and his ex-clusion of the influence and speration of the Holy Spirit from the sinner's heart till after hantism—all tend, in our view, to reduce the substance, the marrow and fatness of the gospel, to a mere shell—a mere external observance, which, slthough it forms a part, and au essential part of the system, is, by no means, the only, nor the principal element."

Did you ever read his articles? How, then, can you say, in truth, "my real gennine orthodoxy was never questioned on say of the vital principles of Christian faith," &c? Are not remission of sins, regeneration, justification, and the influence of the Spirit in a sinner's conversion, or new birth, vital principles of Christian faith?!

Mr. Campbell a Compiler You admit that, like John Newton-you should but a peculatist in religion. I have never doubted a pretty feather you pull it out and place it in your that you would claim the endorsement of this ven own plumage, until you have become so speckled. have said like the fabled Jackdaw—wherever you see the worst thing I ever said of you. I have said that you was the merest compiler in the world, while you confess that you are a FLAGIARIST,—that you parade the

pretty feathers of other birds as your own! But, sir, you have evidenced to the world your vitisted to the if press to me that every thing the most grossly unscriptural in the views of men and the creeds of sects you have considered a "pretty scher," and have plucked without remorae, and quilted into a system for which you have precured a patent, under the title of "Ancient order of things;" and you say well that it is so hotch'd potch'd, and so speckled—so anti scriptural, heterogeneous, irration-

al and absurd, "that no species will own you." The above is my "response" to your April notice, which, as you pledge yourself to position, by giving it unbroken in the Harbinger, you will oblige. Yours, with due regard,

J. R. GRAVES. Editor of Tennessee Baptist pullishes in Nashville, Ten

A glance at Texas

Texas, March 4, 1854. So dry a winter as the present has not, for many years occurred in Texas. The roads are; every where, in the finest condition for traveling. The whole State is crowded with emigrants from all parts.

The legislature has adjourned its present session; it has passed a highly favorable bill in relation to the location of the Pacific railroad through our territory. Two millions of dollars have been appropriated for commonschools; a temperance law has been enacted; also a bill for the protection of the Christian Sabbith.

The whole country is in a most prosperous condition. The spirit of internal improvement is rife in the community. The preparations for the next crop are in great state of forwardness; corn has already been planted in some places m the southern part of the State.

gospel, seem to us as unhappy as would be the asser. the people by whom it is supported. Taking that freedom and despotism vere two extremes that freedom and despotism vere two extremes that as a test, we should arrive at the most factorial occupied the two outermost points, between avorable conclusions in regard to the kind of some interval from both s citizens that inhabit the prairie country. PROGRESS IN TEXAS.

The legislature has passed a common-school law, and set apart two millions of dollars, the interest of which is to go to the support of schools in each county, in proportion to population—one tenth of the punim rever Wast new State has done more for the cause of education?

The demand for books of a substantial char acter has increased beyond all calculation acter has increased beyond all calculation business now pays a better profit, in pretion to the capital invested, than book as An increase in the amount of capital invited in this business is much desired.

With a population of five hundred thous we have fifty one per pays.

With a population of the winds well sup-we have fitty-one newspapers, mainly well sup-ported and ably conducted.

One small Christian, church in Palestine Texas, gave one thousand dollars, in 1863, a

BOOKS VE. BRANDAY IN THYAL.

born, North Carolin

AT WARTED AT THIS OFFICE, a boy of steady habits, soit under 12 or 14 years of

Georgia Correspondence continued next

Cresars last this week, he will be repli-

The annual commencement of the Mary Sharps College, Winchester, Tenn., commenees on the 27th of June, and close on the deliver the Annual Address.

Our Raper to Mr. C .- If its length or severity need any explanation, it must be found in the peculiar character of Mr. C'a article. Mr. C. though, the challenger, selects the weapons, and we are compelled to use them.

ELD. B. MANLY Jr., has resigned the pastorship of his church is Richmond Virginia, to take charge of a Female School. regret for such a man to turn his back upon the pulpit, and to disregard his solemn calling and vows of ordination. It is a bad example

The age of the World.

In our article on this subject, that appeared in the first number of the new issue, we find a few typographical errors, that we deem worthy of correction.

In second line, instead of 6854 read 5854 Near the close, instead of "civil and religious congregations" read civil and religious confederacies.

In the last line instead of "Daniel" read David. There are a few other mistakes, which the reader will at once correct for himself.

Bru. S. Adlam, pastor of the Newport Baptist Church, Bhode Island, the oldest Baptist church in America, is engaged in a precious revival of religion. Some 65 have professed conversion, and still the work goes on. Bro. A. is expected to prepare a historical series the instory of the Bantist denomination in which Boger Williams stood to our denomina. tion and to the civil government by Rhode Island, will be clearly brought out, from unpublished authentic documents.

KENTUCKY JUBICE.—The notorious murderer Mat Ward, of Lomsville, has been acquitted, as innocent of the murder of Prof. Butler, whom he shot down m his schoolroom before the eyes of his scholars. Mat. Ward is the son of a rich man, and there is no law against the rich, and they know it, and consequently they presume to butcher and to kill when they please, whom they dare attack.

But the people of Louisville, have made the city too hot for the murderer. He has left and all his family, for the old world. He was not hnng sa he deserved to have been, and would not the gospel of our Lord Jesus Christ." The have been had he been a poor man's son.-Yet the mark of Cain is upon him and the be by clear, logical, and unavoidable inference, bloody ghost of his victim is, waking or sleep- pre-millennial. ing, and the shrick of the murdered husband and father ever in his ear-"My poor wifemy child, my child," and a fearful looking for use of words here translated, "the brightness of judgment and fiery indignation is before his sten whichway soever he turns. His father's wealth cannot bribe death or the tribunal of the last day.

The Pre-Millennial Advent of Christ, No. 3.

In the preceeding article we aimed to show that the world will continue in a state of wickedness up to the time of Christ's appearance; and consequently there can be no Millenniam previous to that event. His advent therefore must be pre-millennial. Some endeavor to evade this argument by referring these descriptions of general wickedness to the rebellions against God and his saints, at the close of the thousand years mentioned in the 20th chapter depart from the uniform meaning in the last of the Book of Bevelation. In reply to this passage. The word parousia, translated, comevasion we remark, in the language of another, that the passage in Bevelation "does not describe such a state as that of the world in the days of Noah and Lot. a state of planting, and building, and marrying, and giving in marriage; or as it is described in the epistle to the Thessolanians, a state of faucied peace, and safety, and carelessness about God; but on the contrary a state of sudden conflict, which is soon put an end to by the immediate power of 28. God. There is, therefore, no ground for the suppontion that the world will then go back parousia means a literal coming of the object again to a condition of carelessness and care, to which it refers, must it not also mean a persimilar to its present state, or its state in the sonal coming of our Lord, in this passage, days of Noah and Lot. Furthermore, suppos- which declares that the apostacy or man of ing the passage did imply this; suppose it did ain shall be destroyed by his coming? With afford foundation for mying that the world, this use of the word before us, how can we subsequent to the Milleanium, would be in that resist the conviction, that this wicked, arrogant, condition; still the objection would not hold and apostate power is to be destroyed by or in good against our argument, for we have proved connection with the personal coming of our not only that the world shall be in a wicked Lord; and if so his coming must be pre-milstate at the coming of the Lord, but that this state of wickedness extends from the first nt of Christ to his second." (McNeile on by the fact recorded in the seventh chapter of the Advent.) Our first argument we deem unanswerable; and settles the question before us. Or to say the least, it will take a man of nerve

Apostles. "He shall send Jesus Christ who before was preached unto you. Whom the wrath is come, and the time of the dead; that Heavens must receive unren the times of resti-ther should be judged, and that thou shouldest intion of all things, which God hath spoken by give reward unto thy servants the prophets, the mouth of all his holy prophets since the and to the saints, and them that fear thy name, world began." Here are several facts: one is small and great; and shoaldest destroy them that Christ is now in heaven, another is that who destroy the earth." Do not these angerhe must remain there unrue the times of re- ed nations, who destroyed the earth by their stitution, or restoration of all things, as pre- abominations and persecutions, and who are dicted by all the prophets; a third is that when now destroyed by the Messiah when he takes the general epoch of restoration arrives, Jesus the dominion of the earth; do not these anti-Christ shall again return to earth. He does christian confederacies constitute tha "Manio not remain in heaven till after the restitution, sin," which shall be destroyed by the glorious or millenninal period, but until that period epiphany and coming of our Lord? In subsearrives. His advent therefore must be pre- quent chapters we have further accounts of the nullennial. We shall in a subsequent number destruction of anti-christian and apostate powshow that "the restitution of all things" is the ers, under the symbols of Babylon, the Mothsame as the millennial state, but in the mean er of Harlots, the Beast, the False Prophet, time we request our readers to compare 2 and ue King under their influence; but this 3 ch., and Isaiah 65 ch. and other wri destruction prepares the way for the millennial 3. agam; we prove the premillennial advent heaven of the King of kings and Lord of lords.

of Christ, from what is said concerning the destruction of Anti-christ or the Papacy. We incidentally referred to this in our last article. But we are not done with it yet. There can se no millenniam so long as the Papacy continues to exist; it is the great master piece of hell; it is as war with God and man. The advocates of a millennium without the personal 30th. Pres. Eaton of Union University will presence of Christ will not deny this. They look for its destruction in some way, particularly by the providence of God, and the enlightening influence of a pure christianity, But what saith the Scripture? Paul informs us, that the destruction of this wicked power will be effected by the personal presence and agen-We shall answer him, according to his folly, m rightousness. Paul is not speaking of a cy of Christ when he comes to judge the world spiritual or providential coming, but of a personal coming, as is evident from his argument. as is shown subsequently, that Christ intends "Then shall that wicked be revealed, whom to make his appearance during the emptying Hale. the Lord shall consume with the brightness of of the last vial. His coming therefore takes his coming-2 Thess. 2. 8. This will be "the place before the millennium, not at its close. day of Christ," or the day of judgment, which 5. Once more. It is generally acknowledged the Thessalonions, thought was near "at hand." by all who are acquainted with the prophetic the day "when the Lord Jesus shall be reveal. Scriptures, that the restoration of the Jews to ed from heaven with his mighty angels, in their own land, and their conversion to God flaming fire taking vengence on them that under the Messiah, will take place before or at know not God, and that obey not the gospel" the commencement of the millennium; for B. Riddle. &c, 2 Thess. 1: 7-10. It is the same day to there can be no millennium so long as God's which the apostle had reference in his first epistle. "For the Lord himself shall descend from heaven with a shout, with the voice of the scriptures of truth, it will be seen that the the archangel, and with the trump of God; and restoration and conversion of Israel, takes place the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. But of the times and seasons. brethern, ye have no need that I write nnto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the away ungodliness from Jacob." Rom. 11: night. For when they shall say, peace and 25, 26. As soon as the times of the Gentiles safety, then sudden destruction cometh upon shall be fulfilled, the blindness of Israel will be them, as travail upon a woman with child; and removed, and they shall say, "Blessed is he for this paper, embracing the first 25 years of they shall not escape .- 1 Thess. 4: 13-18. that cometh in the name of the Lord." At Now it is not generally denied by those who that time of restoration and conversion, "the Rhode Island, in which the exact relation in oppose our views of the millennium, that the Lord shall be King over all the earth." Zech. apostle here means a real personal, and glori- 14: 9; Eze. 36, 37 chs. The Prophetic scrip ous appearing of our Lord. It is so uniformily understood and quoted. But if the apostle means a personal coming in his first epistle, he means the same thing in his second; for he is speaking of the same event, as is evident from the whole passage, which is intended to correct the mistake of the Thessalonians as to out? Does not this evidence convey convicthe nearness of the advent. We see not how

any one can deny that in both epistles, the

apostle speaks of the personal coming of our

Lord Jesus Christ; but if he does so speak

then we are assured that this wicked power.

Papacy or whatever it is, will continue to ex-

ist so long as Christ remains in heaven, and

will be destroyed at his coming "to take ven-

gence upon all that know not God and obey

autou. By the epiphany of his coming, or

his appearing and coming. The Greek word

epiphany, which signifies a glorious appearing,

or appearance always means a personal ap-

pearance to which it relates .- (Robinson Greek

It occurs six times in the New Testament

n all of which a literal appearing is always

meant. It sometimes refers to the first advent,

14. 2 Tim. 1: 10; 4; 1, 8: Titus 2: 13; 2 Thess.

ing, occurs in the New Testament twenty-four

times, and in every instance refers to the act-

ual coming of the object in question. For the

sake of brevity we refer our readers to their

Testaments. Matt. 34: 3, 27, 37, 39, 1.Cor.

15: 23, 16, 17, 2 Cor. 7: 6, 7; 10 ch. 10:-

Phil. 1: 26, 2 ch. 12. 1 Thess. 2: 19; 3 ch.

13, 4 ch. 15, 5 ch. 23, 2 Thess. 2: 1, 8, 9: Jas.

5: 7, 8: 2 Peter 1: 16. 3 ch. 4, 12, 1 John 2:

Now if m all these passages the word

This conviction is strengthened if possible

Daniel, that the Power symbolized by the

Little Horn, which persecutes and wears out

the mints of the Most High, and bissphemes

the God of heaven, is to be destroyed by the

Son of map, when he comes in the clouds of

heaven asying, the kingdoms of our Lord and his Christ, and he shall reign forever and ev-

beaven, to set up his everlasting kingdom

lennial.

1-14 and 25-27.

THE PARTY OF THE P

NEWS FROM THE EAST.

must be pre-millennial, so must be this per-

may be greatly strengthened, but our limits

forbid anything more. Is not the case made

teach that the advent of Christ is pre-millen.

his coming is pre-millennial.

4. In the sixteenth chapter of the Apoca-

coming is pre-millennial. "Behold I come as

a thief, blessed is he that watcheth and keep-

see his shame." This warning is made be-

tween the sixth and seventh vial, and indicates,

ancient covenant people remain in their unbe-

when they see Him whom their fathers pierced

and whom they rejected from age to age .-

Great destruction at Odessa ba the Allied Fleets Defeat of the Russians by Omar Pacha. NEW YORK, May 18, M. The Europa arrived this morning with dates

second coming of our Lord, therefore, must to the 6th inst. The allied fleets have destroyed all the batteries and military stores at Odessa. Two This view of the passage under consideramagazines were blown up, twelve Russian tion is confirmed by the import and uniform ships-of-war were sunk and thirteen merchant-

men laden with ammunition captured. of his coming." Te epiphaneia tes parousias The allies have sailed for Sebastopol. Several British steamers have been sent to chase the privateer Grapeshot. She had cap-

tured a French brig off Land's End. Omar Pacha had sucseeded in cutting in two the Russian army at the Dobrudscha.

Omar Pacha has signally defeated Luders. The Black Hawk; from Liverpool to New York foundered. She had 800 passengersall were saved. About 120 were landed at Falmouth.

at other times to his second. See 1 Tim. 8: The allied fleet bumbarded the Bussian Fort at Snline, mouth of the Danube, on the 18th 2: 8. In all the passages preceeding the last, reference is evidently had to the personal appearance of our Lord. Why then should we

Omar Pecha, with 70,000 men, gave battle to Gen. Luders, between S'listria and Rassova. The hattle raged several hours During the previous night Omar Pacha

sent a division toward the sea, which division, in the height of the battle, attacked the Russians in the rear, causing tremendons confusion. The Russians retoeated behind with a loss of many guns, stores, baggage, and military chests.

The Russians continued the attack on Silistria on the 20th. The Turks crossed the Danube to destroy the Russian batteries, and advanced to Kalarescha. After hard fighting they retired .-Silistria was uninjured.

Paskewitch has ordered the Rusians to advanced no further into Drobrudscha. An important battle was fought on the 25th between the Turks and Greek insurgents .-Arta was taken by the Turks in 50 minutes by assault. The Greek leaders Jaiskaki and Savalao made considerable slaughter among the Albanians, and the leader Grivas fled.

All the coast of Greece is closely blockaded by the allies. On the 19th a fight ensued between the Turks and Montenegroans at Trichseck. The Montene groans were commanded by Norroda Hostilities had fairly commenced. It is re-

ported that the Anstrians will now occupy the province. Sir Admiral Nanier was closely blockading all of the Baltic ports. Russis is fighting out a fleet of 800 armed

In reports of the bombardment of Odein the Russian version makes it a different affair claiming a brilliant feat on the part of the Russiana. Decorations have been become

Hong Kong Idates to March 27th, state the

Burnari Gorlich Marrilla for Bastiria.

Meeting of Ministers and Descons According to previous notice, a meeting of Ministers and Deacons, took whice at Union Hill" church, Giles county, Tennessee, on Saturday preceding the 5th Lords-day in April, 1854. After the delivery of a sermon, by bro. G. A

Marring, bro. H. Young was chosen Moderator, and G. W. Carmichael, Clerk. The object of the meeting being understood o be for designating the charches, and times, for holding Protracted and Camp meetings, in

the "Liberty Association of Bantists"-proceeded to business-protracted meeting at 1. Beach Grove, Lincoln county, Tennessee on Saturday before the 4th Sabbath in August. Ministering brethien who promised to attend are, H. Young, J. Wagster, Z. Parr, and H. R. Bray.

2. Cave Spring, Madison county, Alabama -Friday before the 3rd Sabbath in July. R. age and is accomplished by the descent from W. Priest. G. W. Carmichael, W. Lanford, G. A. Marring. The teachings of the Bible on this subject, are

3. Enon, Madison county, Alsbams Satuniform. Certain organisations of wickedness urday before the 1st Sabbath in September .must be removed before the millennium: these D. B. Hale, T. G. Sallerd, R. W. Priest, J. organizations are destroyed at the coming of Humphreys, and P. T. Henderson.

Christ; and the inevitable conclusion is that 4. New Market, Madison county, Alabama -Friday before the 2nd Sabbath in August. G. W. Puckett, G. A. Marring, R. W. Priest, lypse, we read of seven vials of wrath that and P. T. Henderson.

were to be emptied on the earth, previous to 5. Piney Grove, Limestone county, Alathe thousand years of holiness, peace, and bama-Saturday before the 1st Sabbath in Sepblessedness, and as we are informed the Mestember. H. Young, B. Riddle, Z. Parr. and siah will make his appearance before the H. R. Bray. seventh is fully emptied, it is evident that his

6. Prospect, Modison county, Alabama-Friday before the 5th Sabbath in July. G. W. Puckett, J. Humphrey, R. W. Priest, G. W. eth his garments, lest he walk naked and they Carmichael, anc W. Lanford. 7. Round Island, Limestone county, Ala-

bama-Saturday before the 1st Sabbath in August. T, G. Sellers, J. Seale, and D. B.

8. Salem. Franklin county, Tennessee-Saturday before the 3rd Sabbath in August. G. W. Puckett, G. A. Marring, R. W. Priest, and W. Lanford.

9. Union Hill, Giles county, Tennessee-Friday before the 5th Sabbath in July. H. Young, D. B. Hale, Z. Parr. H. R. Bray, and 10. Providence, Lauderdale county, Ala-

ama-Friday before the 2nd Sabbath in July. lief and hardness of heart. By giving heed to J Wagster, J. Seale, J. T. Parker, W. H. Barksdale, Brother Smith, and H. R. Brav. 11. Temperance Oak. Limestone county, Alabama-Saturday before the 4th Sabbath in

See Zech. 12. Rev. 1: 7. Paul says, "Blind. Bray, and Z. Parr ness in part is happened unto Israel, until the 12. Oak Grove, ---- county, Alabamafulness (of the times) of the Gentiles be come Saturdoy before the 4th Sabbath in July. D. in. And so all Israel be saved; for the Deliv-B. Hale, H. Young, T. G. Sellers, and H. R. erer shall come out of Zion and shall turn Bray.

13. Mount Zion, Madison county, Alabama -Saturday before the 1st Sabbath in July. Z. Parr, G. A. Marring, G. W. Puckett. J. Humphrey, D. B. Hale, G. W. Carmichael, and P. T. Henderson.

14. Near Vienna, Madison county, Alabama -Friday before the 1st Sabbath in September. tures uniformily connect the restoration of W. Puckett, G. W. Carmichael, G. Marring and W Lanford. Israel with the personal manifestation of Mes-

Upon motion of Bro. D. B. Hale, the followsiah; and as the restoration and conversion ing preamble and resolution was, without dissenting voice adopted: sonal manifestation or advent. The argument WHEREAS, We believe, that it would add

greatly to the interest of the Ministers and Deacons meeting, for brethren to prepare essays on different subjects in christian theology, tion to every mind? Do not the scriptures to be read at their regular meetings; there-

Resolved, That the following brethren, be requested to write essays upon the subjects annexed to their several names, to-wit :

H. R. Bray-Domestic Missions.

G. W. Carmichael-Sermon Reading.

D. B. Hale-Church Government. J. Humphrey-Duty of Churches to Pas

tors. G. L. Sandidge-Duty of Pastors to Church

J. Seale-Ministerial Qualifications, Dr. G. D. Norris-Duties of a Deacon.

Dr. P. P. Hale-Design of the Lord's Sup-

G. A. Marring-Justification. G. W. Puckett-Prayer.

W. H. Cooper-Faith. Z. Parr-Repentance.

H. Young-Charity.

T. G. Sellers-Design of Baptism. Resolved, Fhat all the ministers and dea-

cons of this association be earnestly requested to attend our ministers meetings, with all the brethren who feel interested in the progress of

the Redeemers Kingdom. By Brother T. G. Sellers :

WHEREAS, We are about engaging in a se sies of meetings, for the salvation of souls and, feeling that our efforts will be in vain, without the assistance of tod, therefore,

Resolved, That we request the churches composing the Liberty Association, to set apart Saturday before the 1st Sabbath in July, as a day of fasting, and prayer to Almighty God, for His blessings to attend the ministration of His word-and efforts that may be made during

Suggested by Brother J. Humphrey, that each mmister, together with all the members of the churches, be requested to spend a portion of every day in secret prayer, for a revival of primitive christianity, and the salvation of sin-

(May the good Lord imprint this last request upon every christian heart that reads it. and to each one the spirit of fervent persevering prayer.)-Clerk. Agreed, that the next Ministers and Dea-

cons meeting, be held at Mount Zion, Madison county, Alapama, on Friday before the 5th Sabbath in April, 1855, and that Brother T. G. Sellers preach the introductory sermon. Resolved, That Brother J. R. Graves be re quested to publish these proceedings in the Tennessee Baptist." Upon motion adjourned to meet at the place and time designated. H. YOUNG, Moderate.

W. W. CARMICHAEL, Clerk. PROFITABLE & HONGRIBLE EMPLOYMENT
THE subscriber is desirous of inving an agent in each count
is and town of the Union. A substitute of from the log fit has
will be required, and anything like in efficient, energytic ma
can make from three to five desirons see day, business assessed in
Agents town employed are realisting force that sum. Every in
formation will be given by addressing, precious position.

May ST St W - Wood JaBox 40172 South Side Public Square, Martirenbare, Ten SPECIAL NOTICES.

TEMPERANCE CONVENTION. J. E. GRAVES, Dear Sir: I am requested by Ber. B. F. Better to say to you, that there will be a meeting of the trium.

of Temperate in the town of Carthaga Smith County, Tenny, on the first Montay in June next, for the purpose of taking into consideration the propriety of the pumpe of a Prohibitory Law, and the appointment of delegates to represent Smith county in the State Convention, to be held at Murfreesbero, on the 4th of July next. All friends of Temperance are invited to attend. You will please give this notice a place in your columns. The Phriatian Advocate and State Sentinel will please copy.

Yours truly, Thomas J. Sando.
Alexandria, May 17, 1854. WANTED

A situation as Teacher, by a graduate of a Southern College. D. T. EDWIN, A FEMALE TRACHER WANTED

The subscriber is anxious to employ a Female Teacher to trace his family, competent to teach all the English branches, us nally taught in female schools. Also Drawing, Painting, Music Focal and Piano, and French. None need apply but those that can come highly recommended. Address the subscriber, Son

A SCHOOL WANTED. A teacher wishes to take charge of a School, including the Slementary Branches and Algebra. Address Elder L. M. Steed

AMERICAN BAPTIST PUBLICATION SOCIETY. The Thirtieth Anniversary of the American Baptist Publice ion Society will be held in the Meeting house of the Fifth Rap tist Church, Sansom Street, Philadelphia, on Thursday the 11th of May, at 9 o'clock, A. M. The usual business of the Society, Including the presentation

of the report of the Board, the election of officers, &c., will ocapy the forenoon session of that day. On Saturday evening, the 13th, a public meeting of the Sociey will be held at the same place, at which an abstract of the report will be read, and addresses will be delivered by Elder J. C. Burroughs, of Chicago, Elter G. W. Swanson, of Washington City, and Ekler J. G. Oncken, of Germany.

On Sabbath morning, the 14th, the Annual Sermon before th

ociety will be preached by Elder Baron Stow, of Boston. WM. SAADRACH, Cor. Sec y.

THE ANNUAL MEETING OF THE AMERICAN INDIAN MISSION ASSOCIATION.
The next Annual Meeting of the Indian Mission Association ill be held in Memphis, Tenn., commencing on the Thursday

receding the first Sabbath in June. The First Baptist Church in Memphis extends a cordial invitaion to the members and friends of the Association, to attend it pproaching amplyersary. Straugers on their arrival will call at the lecture-room of the First Church, where they will find a committee in waiting to assign them homes during their stay i

GERALDUS BUETYN, VERNON BHODES, HESBY LAKE, F. E. WHITFIELD, M. B. RIGIN,

FACTS, WITHOUT COMMENT. THE PUBLIC SHOULD KNOW THEM NEW YORK, October 10, 1852.

Mrs. Hardey, No. 119 Suffolk Street, writes us hat she has been troubled with worms for some three years, and that she used one vial of Dr. M'Lane's Celebrated Vermifuge, hich brought away over fifty large worms. Her usual good Mrs. Quigar, No. 182 Essex Street, New York, under date of

November 23, 1852, writes us that she had a child which had been unwell for better than two months. She procured a bottle September. T. G. Sellers, H. Young, H. R. of M'Lane's Vermifuge, and administered it. The child passed a large quantity of worms, and in a few days was as hearty as ever it had been. Parents, with such testimony before them, should not hesitate when there is any reason to suspect worms nd lose no time in procuring and administering Br. M.Lane's Vermifuge. It never fails, and is perfectly safe. P. S.—The above valuable preparation, also Dr. M Lane's Gelebrated Liver Pills, can now be had at all respectable Drug

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| Purchasers will please be careful to ask for, and take none but Dr. M'LANE'S VERMIFUGE. All others, in comparison are worthless.

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rincipal Drug Stores in Nashville and vicinity. May 27, 1854. ANOTHER ASTONISHING CCEE,-Highly appreciated as STAB-LER'S ANODYNE CHERRY EXPECTORANT is, wherever West View, Richmond County, Va., who had, for the third time, an abscess to break in the right lobe of his lungs, causing a great discharge of phlegm, with a dreadful cough, pains in the breast and sides, sick stomach, &c., in short, every symptom indicated speedy death from Consumption; yet these terrible symptoms were ameliorated, and at length entirely cured by the use of this

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NO MEMORIAL of this sort has before appeared either among the Baptista of this country, or of England. It presents a concise selection of the most important martyrloms in our denomination, from ARNOLD, or BRESCIA, in the twelfit century, down to good MRS. GAUNT, of the seventeenth. The picture of Mrs. Gaunt's Eartyrlom, toras the appropriate from tispiece of the took, which is also embellished by Engravings of the droggive of Mark's or MONJOU, and of Extendings of ANNE ASK EW in the Tower of London, and a, the Stake is Smithfield. BY J. NEWPON REGIEN

It will be found to embrace a great variety of the most authentic and heart-touching, as well as pure, noble, and triumphant exemplifications of the principles and power of the Grospel ir our Churches. It gives us names in which the Baptists may justly glory, and which the world itself "will not willingly let

The accompanying Historical Essay is very valuable.

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May 20, 1854-ti

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A Denson, I-t April, 1855. 5th Jan . " 13th April, 1854 W. Tiliman .. Taila .. 9th Jely, 1864 N B Farmer, on it 14th May, 1855. 7th 1854 20th # 1055, A McConnel, 11th Aug., 1856. 23rd April, 1855. Wm McDonald. 31st Aug., 19th April 1855: Daniel King, 6th Feb , 1854. 19th Sept., 19th Mar., 18-5. 20th May. 7th Feb., 16th April, 1855

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J Westbroof,
J O Jackson,
Joshua Roberts, 11th Oct , 1-53. 4th March. " 11th 93rd April, Martin Ayers, 23rd April. " R H Thackerson Moses Barnes, IF Williams, 13th May. 1855

20th

30th April 185' 20th May, 1855.

20th " "

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30th April,

30th April,

6th May, 2sth Feb.,

1st March, "

ith May,

8th July,

12th March, "

12th Oct., 1852

11th Jan., 1855. 13th Nov., 1854

30th April, 1855.

14th Sept , 1854. 19th April, 1855. 17th "

25th Jan., 1855

20th May, "8th Nov, 1854

10th Dec., 1854

20th Aug., " 13th 1854.

31st July, "
21st May, 1855.

6th Nov., 1854. 16th April 1855.

20th May, " 22nd June, 1854.

13th April, 1855.

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12th July, 1857. 20th May, 1855.

14th June, 1851

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The next Section will commence on Monday, the 4th Scotember, under this major rising of our present Principal, Bev. Joseph Hauser of the Section will commence to Monday.

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THE Annual Examination of the Cold Water Baptist Fe

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TROM the beginning of the B-formation to 1850, with referJ. ence also to Transylvama. Translated by Bev. J. E. Craig.
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Anbigne, D. D., President of Theological School, the Translate of Theological School, the Transylvama of the Company of the Comp Mistery of the Protestant Church in Mangary. 13th May. 1st Sept., 1853. 1st Mar., 1855. 11th Oct., 1853. in full for balance. 6th May, " in full. 13th May,

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May 6, 1854-4t

ICE NOTICE. COME anxiety having been expressed in regard to the time of the arrival of our lee, the public is informed that we have a large stock now in boats, and only awaiting a moderate rise in the Illinois river for shipment.

It is expected our stock will be amply sufficient for the city demand and to amply orders from alroad.

May 6, 1854-3t

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DRUG AND BOOK STORE. J. S. FIELDER, Druggist and Apothecary, Bookseller and Stationer. Lexington, Henderson County, Tennesses, KEEP constantly on hand all articles usually kept in a self-Houses, which he will sell on the most reasonable teros. oc. Cash. May 6, 1854-19

CANCERS CAN BE CURED.

I know this is desired by physicians renerally. They have treated it with the knite, and it always proves tatal. The most eminent surgeons now confess that the knite is speedy death to the patient. The physician who applies the knite to a nuncer is not acquainted with the disgnosis of the discuss.

The Vegetable Kingdom furnishes safe and painless specifics for the certain cure of this dread disease. These remedies I nave used with the most unparalleled success for the past four years, without THE LOSS OF ONE IN SURFERINGE CASES.

CHALLENGE TO ANY MEDICAL SCHOOL!

CHALLENGE TO ANY MEDICAL SUMODE:

Let any Medical School in the United States send me a patient afflicted with what the Faculty of said School shall pursuame to be a genuine Cancer, and I will prume to cure that very Cancer, provided the Faculty of said School will agree to give me a certificate admitting the cure, if cured, duly signed by them, and scaled with the great scal of their Gollege, and they shall not be required to give the certificate for twelve or eighteen months after the case has been freated; or,

The Faculty of any Medical College, or any responsible Physician, may send me ten cases of comessed Cancer, and 1 will ician, may send me ten cases of comessed Cancer, and 1 will ician, may send me ten cases. I call upon the Madical College, or any responsible Phys-cian, may send me ten cases of comessed Cancer, and I will promise to cure nine out of ten—quite as large a proportion as physicians cure of the simplest forms of disease. I call upon the Madical School of Nashville, especially, to nat my skill in the treatment of the Cancer to the most right but

ny skin in the statument of the above Chellenge:

There are cases which I except in the above Chellenge:

Cancer in the mouth or throat.

When located where it cannot be reached by my remedies.

Where the patient is afflicted with another disease, or emplication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured, but the Consumption killed. samption killed.

4. The patient shall not be so old and weakly, that there is not sometimes witality left to produce granulation, after the cancer is taken out.

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

5. The Cancer shall not have been of so long standing as in have involved some vital part, as in some two or three cases became the dead, but to Care Cancers under ordinary circumstances, Yet I have successful treated patients from 70 to 80 years old.

It I send no medicines out of my affice, nor shall I treat any cases in future except those who put themselves under my personal treatment, and consent to remain with me until pronounced cared or discharged by me.

unced cured or discharged by me.

Br. Boyd, M. D., McLemoresville, Tenn.
Dr. J. M. Fort, M. D., Missouri, Cured.
Dr. Dudley, M. D., Lexington, Kv.
Dr. Dillard, M. D., Lexington, Kv.
Warner Spindle, Fredericksnorg, Va.
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Dr. Dillard, M. D., Chlcago, Illinois.
Peterson Tanner, Athens, Ala.
J. H. Eston, L. L. D., Murfreesboro, Ten
J. R. Graves, Kashville, Tonn.
Col. John McGee, Dalton, Georgia.

Murfreesboro, Tenn., May 13, 1854 .- if No. 45.
This is to certify that I have been afflicted with a Cancer in

last fifteen years on my cheek and under lip. Attempts are i made to remove the disease, but failed to effect a tune. I it. Leed by my friends to place myself under the treatment or. R. W. January, of Murireeshope, Tenn. Dr. J. has reof Dr. R. W. January, of Murireesboro, Tenn. Dr. J. has removed the disease, and the eavity out of which the caner was taken, is nearly healed up. I would state for the benefit of timewho are afflicted with cancer, that Dr. January's medicine is different from all other medicines that I have medicine in different from applied to the cancered parts. I leave for my home to-morrow in Lincoln county, Tenn.

Wilness:

Marfreesboro, Tenn., March 18th, 1854.

Marifreestore, Term., March 18th, 1854.

Ke 46.

Tails is to certify that I have been afflicted with a cancer on my nose for the last four years. Hearing of the success of Dr. R. W. January in the treatment of that dis-ase, I went to Munreestore, Tenn., and placed mysalf nuder the treatment of Dr. January. He has removed the disease, and I hope a cure in effected. His medicines does not give any pain, when applied to the cancer, the success of the cancer was a fine to the cancer of the c

No. 47

This is to certify that a Cancer made its appearance on the mucos membrane of my upper lip, which even out in a conical form. I came to Murirerstoro, Tenn., and I laced muself under the treatment of Dr. E. W. Jamesry. In ten daya Dr. 7 removed the tumor with his medicines without the legst pain. With a grateful heart to Gol. I feel that I am cured of hist most fearful disease called cancer. I leave for my home to Clair wille, Tenn., on the evening train.

Muríreesboro, Tem:, April 8th, 1854. No 43. Tans is to certify that Dr. January removed from the inside of my nose, located her up the nostril, a hard, cancerous sumor, without the slightest pain. The application of his medicine was southing and acreecable. The place is now besided up and the

Of the Southern and Western States, ow! TOOK NELSON & CO. America.

to the first and the same of t

of In girtles, and adopt as their religious a cup of mills, with three more cups of from sal, in the foture, without rependence?

and its lineaments are fixed.

promise not with error.

we are wont to conceive. The sentiments con- that it is contrary neither to the letter nor the such the influence which, from this relation, ever doctrines are not sustained by the word mind exerts upon mind, that the light jest, the of God. Were the Apostles destitute of by-word, and even the significant nod, leave charity? More than once did the unfortunate their impress upon the morality of individuals I feel the strength and tenderness of their charity. and of society, and upon christian character. | For theirs was the charity which wipes the tear The common saying is, to those who endorse I from the cheek of orphanage, drives the cloud it, an axiom, a first principle, by whose au- from the brow of bereavement and lifts the thority all questions immediately or remotely head drooping in affliction,-the charity, whose connected with it, are at once settled; a moral | blessings fall, like dew drops, upon the heart of touch-stone to which positions the gravest and the desolate, and mingle in rays of light and most important are brought and tested; a love among the gloom of sorrow, poverty and tribunal from whose decision there is no ap- | distress. But it is no part of Scriptural charity peal. Let an erroneous sentiment be embodied | to countenance error, or connive at that which in a terse and specious expression; let that is contrary to the teachings of the gospel,expression become popular, become a common to omit the defence of the truth or allow an saying, and silently and uncorrected it may error to pass unrefuted. It does indeed require live and operate a thousand years to poison of us to award, in every case, the best motives and contaminate whatever it touches. The that the circumstances will justify, to award kingdom of Christ advances only as truth ad- sincerity, if there be room for it; but it revances; and the christian must have very im- quires not that we should admit that an error perfect conceptions of the responsibility of his may be truth. It may demand of us to say calling, who can be indifferent to whatever of one in error, that he is sincere; but it impedes the progress of either. What, there- | demands not that we should admit that it is fore, are these common sayings which dispar-age the utility and importance of Gospel truth? probable or even possible for his error to be truth. Charity has no countenance for error,

"WE WILL BE JUDGED IN THE LAST DAY, NOT | no smile for an unscriptural practice, no pleas-BY WHAT WE HAVE BELIEVED, BUT BY WHAT WE are in that which is unsanctioned by the

This saying, often uttered to soothe the truth. And such is distinctly the teaching of is absurd in principle and watrue in fact. | a tear over those in error, and sorrow deeply What moral quality can there be in external over a practice which is unscriptural, but action independent of the internal purpose smiles, is glad and rejoiceth only in the truth. which prompted it? Irrespective of belief or Love, brotherly love, christian affection is the principle upon which action is based, and from very essence of charity. And what is the which it springs, there would be as little ground of that affection? Upon what is that virtue or vice in human conduct as in the lowe which Christ taught his disciples to cherish actions of the unconscious brute. Apart from towards each other based? Is it founded the principle of the heart, physical action is, upon the sacrifice of the truth, upon a comas to me it and demerit, the same, whether it promise with error? Is it based upon inbe in man, in a brute, or in a machine. From difference to truth, apon an admission that the belief or principles of the heart, do our error is uninjurious and truth unimportant? actions acquire their virtue or turpitude. So Its foundation is truth. "The Elder unto the far, therefore, from belief being left out of the elect Lady and her chileren whom I love in the account in the final reckoning, without belief truth." "The Elder unto the well-beloved we could not be anhiest to indoment at all; for. Gains whom I love in the trush . So far. in that case, our actions would possess no moral therefore, is strict adherence to truth from a quality, and man would be free from accounts - sacrifice of charity, that it is only adhering to bility. Will not, then, God judge "in the the foundation upon which true charity is based. last day," the thoughts, the purposes and prin- And so long as we shall oppose error and maist ciples of the heart? Will He not judge "the secreta of men," "bring every work into judoment with every secret thing," "bring into us as "graceless zealots," as uncharitable and light the hidden things of darkness, and bigoted, we shall have nevertheless the appromake manifest the counsels of the heart?" Thus this common saying oftentimes uttered frown is perdition. There is, however, another with a confidence and complacency which wunld imply that it is equally unquestioned and patticular and protracted attention. mquestionable, is at war alike with reason and tion. To the same effect is the following couplet of a distinguished Poet:

"For modes of faith let graculess scalots fight

ne apothegm of a favorite poet. But weither Philosophy, nor, as the lines quoted demoncomplet is based upon the idea that there is no connection between belief and practice, while the connection is of the strictest character. If "Buy the truth and sell it not." Paov, xxiii. 23. Indeed a sentiment were entertained merely as ty included in that article, that I can but be-Taury, according to the text, is valuable, a matter of speculative opinion, it would be of This is a proposition universal without exceptittle moment what that opinion might be ; or in eternity. It was true in but when a sentiment once yains harborage Sakuran's day, before and since his day, and in the mind and is believed, it becomes an will be forever. But, though we could not active principle. It is then no longer a mere transfer curselves to the point in time or in fancy, a fruitless conception, but an element eternity, in which we could declare that truth living and productive of action; while between is unimportant and valueless, there are times, the action and principle which prompted it, is still coming on the Church of God. The in our world's history, when indifference to there is ever the most accurate correspondence. next in order that particularly claimed my at-

metal may be readily made to assume any indifference and inattention to belief from which your correct views of original principles, as lected, and has gone so much out of use in shape which the smelter may desire, but when practice issues, is a palpable contempt of the exhibited in the Baptist, may under God bring many churches, that the sacred precepts are it has once become cold in the mould, its form | doctrines of cause and effect, and is as unreas- the Baptists in the South-west back to the ori- too little regarded, and so much so that there onable as the course of the Horticulturist who ginal land-marks. What, then, it becomes us with solemnity sought to rid his garden of a noisome weed, which are occurring? We are in the midst once, the charge of exclusiveness and un- do I see quoted from that long cherished oraof the storm, elements are settling around us, charitableness. "Though we or an angel cle and organ of the Mercer Unixersity in 1953? and as they are directed and settled will be | from heaven preach any other gospel unto you will reap; we build and another generation let him be accursed." "I would they were will mhabit; we endorse a doctrine and another even cut off which trouble you." "Now age will believe it. The well being, therefore, we command you brethren, in the name of of those who will come after us, as well as the our Lord Jesus Christ, that ye withdraw your-Redeemer's kingdom, call loudly upon us to deriv, and not after the tradition which he adhere tenaciously to the truth, and to com- received of us." "Whosoever abideth not in the doctrine of Christ hath not God." "Con-We purpose, in the present treatise, to tend earnestly for the faith once delivered unto

maist upon the importance and value of Gospel | the saints." In what strong and emphatic truth, to vindicate truth from impeachments of language is error, in these passages condemned ! its utility and of the obligation to believe it, How strikingly does the view which the implied in certain common sayings. And let Apostles here express of the importance of it not be thought, I beseech you, unimportant i truth and the deleteriousness of error, contrast to direct attention from the Pulpit to a thing with the loose notions of truth and error at the so trivial as an adage, a proverb or a common present day, so prevalent throughout the saying might appear to be; for, in these, there | christian world! If there be meaning in is an influence more potent and lasting than language, the above passages clearly prove tamed in a single ballad often repeated in song, spirit of the Bible, to contend for the truth and have dethroned kings. Such is the nature of loppose error; and that it is no violation of the relation which we sustain to one another, | Scriptural charity to expose and refute what-

had to battle; and evidently we have reason to

condemnation of it, as the basest of heresies. Hear it again reader:

Gospel, no delight in a departure from the feelings of those who are painfully conscious an Apostle: "rejoiceth not in iniquity, but with the reality, the immersion itself, though in a majority of cases really correspondent of erroneous belief, and often to instify a rejoiceth in the truth." Charity may regret that only an outward symbol, is sometimes reprecriminal neglect of Scriptural investigation, an erroneous sentiment prevails; she may drop sented in the New Testament by Metonymy, a natural, and in the Scriptures especially, quite a frequent figure of speech, as the direct agent by which regeneration is produced.

> dinance is to be asserted to the accompanying operation of the Holy Spirit." Titus 3: 5. Yea, baptismal regeneration, as is spoken of in the New Testatment, see his quotation on

the Baptist editor that has brought about all this trouble, and produced all this heart-burning. Yet we should be glad to have the opportunity to forgive him upon his repentance. but without it, never. We know the rule of Christ. We have been disposed to let Von Rohden alone, preferring to let him remain in Germany in company with his Neological brethren; and I pray God that no more of his Theland of religious liberty. Once more-my dear readers, probably some of you may not have seen the advertisement of Mr. Duncan

Now, Bro. Graves, to be consistent with New Testament christians, there is something to be done, when such outrages are committed a gainst the doctrines of the New Testament, as

esus Christ, but their own bellies." & Rom.

"A man that is a heretic, after the first and econd admonition, reject: knowing that he ondemned of himself." Titus 3: 10. 11.

at Rome, and to Titus a minister to the churches, and it is conclusive evidence that both the are comparatively but few that seem to know Bro. Graves, you was not all that were as- or care how or what to do, and prefer to set ward. But we have not so learned the church of Christ; the government is wholesome-the law is equal, and equally binding upon all .-Christ has not left his flock here in this world of uncertainty and trials, without some rule of defence, from innovations of false doctrines and false pretension of every kind, and by which they may distinguish themselves from the rest of mankind.

Bro. Graves, pardon me-though my head

is bleached with the frost of something near three-score winters, yet I feel that I know comparatively little. I am looking anxiously each my mind on these subjects, and the only motive prompting me to pen this article, is for the purpose of stirring up the churches to their duty, and to call out abler minds on the united action between church and association. Permit me, therefore, to say this much. Every regularly organized church is a sovereign body, so far as other governments and laws are concerned, other than the government and laws of Christ, and she is only known as a visible church by the oath of allegiance to his government, and the observance and faithful adto said government as laid down in the compact, her sovereignty ceases, and she becomes subject to the pains and penalties of the laws tion of providence, and lay the lesson solemnly to heart. of Christ's kingdom which she has shamefully and wickedly neglected to observe, and administer according to her oath of promise as aid down in the original compact, and she is now accountable to the association with which she is a member; made a second agent to administer the laws of the kingdom of Christ, by mutual consent of the churches in the associational compact, this being the only way in which heretical ministers can be reached. Strange though it be, it is nevertheless true, that there are some occupying the sacred desk of our denomination, who are troubled with itching ears. unstable-being led about with every wind of While I reflect on the above endorsement, doctrine, now and then dealing forth some panacea by which to soothe and allay the Pedoes, then a little to quell the uncompromising Baptist, and if possible to congregate together people of every hue and color, and from this naterial to form one general platform capacious enough for all to stand upon. Some preach themselves, not Christ the Lord, and in doing this, having no compass by which to steer their frail bark across the tempestuous billows, they are quickly floundered, and nothing remains of them but the wreck of their blasted hopes. If this were all, the case would not be so lamentable, but alas! others led away by the speciousness, and it may be the impenetrableness of their ipse dixits, are wrecked with themthe victims of a man who has been laboring

Bro. Graves, is such to be tolerated in our Churches? It does seem to me, that when churches will not, associational interference should take place through the proper channel, viz: by faithful sister churches laboring with such delinquent churches, who will retain such offending ministers and members, and will not execute discipline, and finding them to be regardless of their high trust, report them as offending members of the association, at a regular meeting, when the association, in her sovereign capacity, can speak for God and his cause universal.

O! that the God of Israel may arouse his church on earth to a faithful discharge of her duty in these things, that Zion may be healed of all her maladies, and may the Lord bless the Editor of the Tennessee Baptist with long life and abundant success, in laboring to build up the best of all causes, for Christ's sake.

Bro. Graves, you will please give this article an insertion in your valuable paper, that my numerous friends in Georgia, Alabama, and in this State may know the estimate that I, with thousands of others, place upon Von Bohden and Duncan's effusion of Neologism, Brother Dagg's commendation of it to the contrary notwithstanding-ince I wish my brethren abroad to know that I am yet their fellow-sufferer for Christ's

G. B. WALDROP. De Soto, Miss., March 16, 1854.

We think that if Paul was consulted on this that the Mercer will be the very last. We assubject, he would decide very differently, and most probably would give the following advice in such cases. Advice first:

"Now I beseech you, brethren, mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not on Ford.

Tennessee Baptist. We love Bro, Mell so well learned, and avoid that we are disposed to hear with him in this standard to hear with him in this countries. He was not contracted the light and never other that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such serve not on Florida. We are disposed to hear with him in this case.

Tennessee Baptist. We love Bro, Mell so well that we are disposed to hear with him in access. that we are disposed to bear with him in some of his follies. He came to the rescue of the Index, sa Phoebus did to his chariot, striking the driver with a thunderboltl We pitied ing the driver with a thunderbolt! We pitied

LIAVING extensive information relative to the Landed it
the endorser of Von Dunean. We did not
rante and Arkannas Land Script—the paying of Taxes an
deeming forfelted Lands—and make Collections in may me wish to hurt him. We have too much kindness in our nature to strike the vanquished! Georgia Baptists are guiltless of regarding Von Rohden, or the views of his American translator, with the least degree of allowance. ED.

Obitnaries.

1. Will it not be as well to leave out those things which are the

2. Who is it that is interested is these notices' Evidently his, saide from the notice, than they can learn from it The only ones who read the eccounts are those who do not need them. \$. If oblituaries were shortened, they might have an earlier in-

Martha Ana Hepklas.

The subject of this brief and imperfect sketch, was born in February, 1831, in Johnson county, North Carolina, from which when but a small child, she removed with the family to Sampter County, Alabama. derson Hopkins, and they settled in Green county in the same

State. It was in this place that she sought and found the pear of great price, the succeeding year, 1848; but, from some hin-dering causes, she did not attach herself to the church until the fall of 1850. This was lu Phillips county, Arkansas, to which they had moved the year previous. Her membership was first n the Liberty Church, then, on account of convenience, in the New Hope, of which she continued an exemplary member, and This last and and event took place at the residence of Mr.

Belvidere Carpenter, (her sister-in-law,) in Pickens county Alabama, whither she had gone, hoping that, by change and able medical treatment, her declining health might be restored.

For about eighteen months before her death she had been la boring under consumption, which finally brought her to the grave. She was attended to the last by physicians, kind friends confident I hazard nothing in the last declaration.

With sister Hopkins I had a particular acquaintance, havin wen much at her house. Greater patience and truer christis emeanor generally, I have never known exhibited by any one oth in sickness and in health. I once heard her hasband r mark, while she was in health, that "she had never spoken to him a single word in her life that was the least unkind." She died as she had lived, a christian. She expressed herself per feetly reconciled to the will of God—to live with her food has band and two little children awhile, or to depart and live with Christ. During her last illness, she desired her husband and riends not to mourn her loss; that she was going but a little beore them. She was much in prayer, and greatly desired the salvation of the whole world; the Saviour to her was precious nd she wished others to share in the same great blessing. neighborhood where she died, and the remainder of the family turned to their former home in Arkansas, now bereft of its rightest ornament and the most beloved of their former band To the addicted husband and friends, I offer my warmest symsathies, and with them pray that the heavy trial may work for

P. S. G. WATSON. Lucy E. Summerford.

The subject of this notice was born January 27th, 1824; united with the Baptist Church in 1838; was joined in marriage to Bro D. Summerford January 8, 1839. Died December 30th, 1853, eaving a husband and ten children, of which two were only ew hours old at the time of her death, and many relatives to ourn her loss. Her death, as we understand, was very unexpected, both to herself and the surrounding friends; and such being the case, she said nothing on the subject at the time of her after she united with the church, as to leave no doubt in the minds of the surremains friends, we that she has gone to the neglects or refuses to perform her obligations this case bring to bear on our mind that declaration of God, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." How true, that in the midst of life we are in death. May the living take warning by this solemn dispensa-

Charity, April 15th, 1854. Thos. D. Jenkins.

This sketch, though but poorly drawn, will richly compensate its humble undertaker, if it but prove any solace to the surviv-ing relatives and friends of its subject. It was in the beginning autumn last, that I visited the sick couch of a mortal passing

as shown by his lifeless eye-sunken cheek-and emaciated e had been the subject of disease, and about eight months preous to his spirit's flight, he was seized by Paralysis, which at irst affected only one side of him, but as time prased on, it spread over his system, and finally terminated his existence, October 5th, 1853, at his residence in Hertford county, N. C. He passed the tomb in the prime of manhood, being aged only 37 years, months and 5 days-leaving a fond, affe oting parents-whose heads are frosted by age, and whose hearts ave been wrung thrice by the premature departure of their off. prings, to the spirit land in the richest bloom of life, besides a ultitude of surrounding friends, to mourn over his depart ening influence which such an untimely blight naturally causes to spring-but at the same time we should recollect that suc are the workings of Omnipotence and bow in submission to his decrees. Even as our Brother Jenkins bore with christian fortitude and resignation his fate, through his protracted sufferings lis chastisement, knowing "that he worketh all things together for rood." Our esteemed brother made an open confession of self to Mt. Tabor Church, of which he was ordained descon in November of the same year, but was sellom able to attend t

his duties on account of his failing health.

As we have before said, he bore with almost nnearthly fortiude his sufferings during the long weary months of his prostraband, devoted and kind; and as a christian, his example was one worthy to be followed. "None knew him but to love him, none named him but to praise." may well be expliced to our departed brother. Frequently during his illness he would rejoice with the love of God shed abroad in his heart, and tell the loved ones round of his bright prospects of a happy rest with the angels around God's throne. It sppeared that the gloom of the grave to him, had lost its darkness, and he would speak of death as a not, ye bereaved ones! His sufferings are ended—his work on earth is finished, and the joys of an angel are now his glorious ast embrace our friends and relatives gone before us, in a world well tear is shed-but all is peace, joy, and happiness unbound ed, throughout vast eternity, is the earnest prayer of a well-

Died, in Natcher, Miss., on the 12th of September, 1853, of Yellow Fever, Mrs. MARGARRETE CHANDLER, wife of Wm. C. Chandler—aged 40 years.

The subject of this notice first united with the Presbyterian Church, but upon investigation, saw she had not followed Christ; and desiring to do so, was buried in the haptismal flood, February

Hers was truly an example of plety in poverty. Though from her station she may have been lightly esteemed, the sweet in-fluence of her piety, in the relation of wife and mother, were savor of Christ.

thought the prayer of the poor of much avail. The righ may pray, but they are greatly liable to become lukewarm and formal alculated to keep them humble—they live in nearer commun-on with the Saviour, and possess more faith in prayer. But the oss of such to the church militant is gain to the church triumph ant. Doubtless her end was peaceful, though she had no fellow-christian with her to speak comfort and encouragement. She leaves a desolate companion in feetle years, and two dependent

Died. at his residence near Bockport, Hot Spring co shortly after his rather (userys sailos) moves to longer accounty. Also, and at the age of mineteen was united in marriage to Martin I. Allem, and in 1841, he moved to Arkansus, where he lived until the day of his death. In 1850, he became the imb-ject or converting grace, and was baptized into the fellowship of the Church by Elder S. L. Calob, where he lived an exemplary

. ARMANSAS GENERAL AGENCY.

Hon. The. B. Manley, John C. Palmer, Req., Col. Geo. W. Underhill Hon. E. W. M. King, Helena, Ark.

NASHVILLE MARBLE WORKS. Monuments, Tombs, Grave Stones, Mantles, and all kinds of

THE colouriber afters to the citizens of Mashville and vicinity.

All kinds of Marble made in the latest style as low as can be bought in any of the easiern citizens will favor us with a call, or tag corner of Spring and Summer streets, we will be glad to give thes our prices of different kinds of work. We hope to be patronized at keene, if we will do our work as good and as cheen as it can be done elsewhere.

Nashville, Nov. 22, 1851.

ATTORNEY AT LAW. Owner. No. 33. South Fifth Street, below Chestant,

ast Side of the Public Square, Nuchrille, Tennemer

Draggiet and Apothecary, orth side of the Public Square, 3 doors west of the WEOLESALE AND RETAIL DRALES IN

PAIRTS, BRURES,
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Trical and Dental Instruments, U
porters and Trusses, Washit DRUGS, MEDICINES, CHEMICALS, & C Nashville, August 27, 1853.

GLUE.—722 lbs. Glue, just received and for sale by March 26. H. G. SCOVEI

H. G. SCOVEL.

SPERM OIL.—Best Winter-strained Bleached Sperm Oil, suitable for machinery. For sale by H. G. SCOVEL. WINES—Old Port, Malaga or Sweet Wine, and Madeira, for medicinal purposes exclusively. For sale by March 26.

H. G. SCOVEL.

PRINTERS: INK -1,500 lbs. News and Book Ink, best quality, on hand and for sale by H. G. SCOVEL. CRADUATED MAGNETIC MACHINE, just received. Per-COD LIVER OIL .- 38 dozen "Rushton & Clark's." The in-

OUR LIVER OIL.—38 dozen "Bushton & Clark's." The inity of portant cures effected by this medicine in cases of Consum; tion, Scrofula, Chronic Pneumonia, and Plurisy, and Chronic Bheumatism, have not only richly merited, but received, the set tention of some of the first physicians of this country, who himself the article in their regular practice with signal successful for sale by Drugg ist and Apothecary,
North side Public Square, 3 doors west of the Nashville LVINE POCKET HANDKERCHIEF PERFUME in great

DELPIT SNOFF-Bose scented-2 bbls. just received, and sale by H. G. SCOVEL

U TERO ABDOMINAL SUPPORTERS.—Dr. Banning'a, Dr. Fitch's, and other approved kinds. For sale by March 26. March 26 DETROLEUM OR ROCK OIL .- The subscriber is agent for

DR. LOCOCK & BRYAN'S Pulmonic Wafers for the cure of

Banning's Patent Brace, or Abdominal Supporter. To B weak and delicate persons, male or female, and those who are afflicted with the following diseases, viz: Weakness of the Breast, Bronchitis, Shortness of breath, Pain in the Chest, Weakness and Bleeding of the Lungs, Palpitation of the Heart, Dyspepsia, Costiveness and Piles, Pain in the Back, Spinal Curryatures, and enlargement of one hip and shoulder, Palling of the Bowels, and a tendency to Bupture, Prolapsus Uteri, or Pearing Down, Irregular, Painful or Profuse Menstruation, a tendeucy to Abortion, and Painful Pregnancy, and the bad shape incident to Child Bearing, a Disposition to Drooping, Lounging and Wearness, common to clerks, mechanics, students, scamtresses, and others, who keep inclined positions.

The subscriber has had the exclusive sale of this Celetrate Brace for several years, during which period a large mumbly

The subscriber has had the exclusive sale of this Celetrate Brace for several years, during which period a large musti-have been sold to those who have given the highest testimonis of their remarkable curative powers. The most satisfactory reserves can be given to persons in the city of Nashville and ever rounding country. Furthermore, they are recommended by sor of the most celebrated and extensive Practitioners of Medici in Nashville and the adjacent country. For sale by

H. G. SCOVEL,

Druggist and Apothecary,
North side Public Square, 3 doors west of the Nashville

It ill Academic year of this Institution, embracing ten m. will commence on the first MONDAY in October new. The spacious buildings will then be completed, which upon an eminence and lawn of sixteen acres. The roo ample and well furnished. The main building is eighty fifty, and four stories high. Every thing will be done to

CLIFTON & ABBOTT.

Cedar Street, near the Post Office, Nashville, Tenn. DEALERS IN GENTLEMEN'S AFFAREL AND PURNISHING GOODS DALLES IN GENTLEMEN'S AFFAREL AND FURNISHING GOODS.

TAVING recently established a Store for the sale of the showly continued to the showly of Goods, which will be renewed every week from their manufactory in Philadelphia, which is under the immediate supervision of the senior partner, (R. D. Clifton.) who purchasers the materials of the importers, and pays strict attention to the latest fashions, styles, and durshiftly of workmanning. Persons not judges of Goods, can decend on being sun, side without fear of imposition or deception of any kind, as the doods are warranted to give satisfaction, and they have see substitutionally of the showly of the sale Dealers, to whom a liberal discount will be nisde. All persons not prespectfully invited to call and examine our Goo is, as lear our prices, which are greater inducements for surchase than has were been offered before in this city.

MARBLE MANUPACTURER, On the Square-Next to Gordon's Ware-House,

WYOULD inform the citizens of Nashville and the surrounding country, that he has recently improved and greatly cularged his Marble Yard, and is now prepared to fill all orders in the Marble line at the shostest notice and on the most favorable terms for Casn. He would call particular attention to his well selected stock of Monuments, Mantis Pieces. There a Garden Figures, Statuary, Formiains, Urns, Vascs, Tombs, &c., namy of shach are of the purest Italian Marble, and from the chief of the best European masters. His arrangements are not controlled. gurés, Statuary, a parest Italiau Marble, and around the chart of the parest Italiau Marble, and around the best European masters. His arrengements are now complete fer furnishing all kinds of Marble, either of his own man afacture or imported. He has on hand a larve quantity of Italian Marble, in the rough state, which he will sell very low.

House Furniture in Egyptian Marble of the best quality of the had it has yard. He insters himself that he can now sell the mublic on as accommodating terms as any similar establishes public on the second of mublic patronace is solicited.

Con Churches, Academies, Factories, Steamboats, Pla.

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olasses, cinnamon and salt, make a stiff paste

Another way, take four cups of flour, three of sugar, three eggs, one pound of butter, one Cur Cara -Take one cup of butter, two of Another way, beat to a cream three cups of sugar with one and a half of butter, stir in

upon the truth, in the love of the truth, we may

feel assured that, though men may stigmatize

bation of him whose smile is life, and whose

common saying to which we desire your more

TEA CARE .- Take a quart of flour, a pint of

sour cream, a teaspoon full of sil; two cups

DRAW BRO. GRAVES I have, with no little leasure, looked over the pages of the Tennessee Bapust, dated February 4th 1864 ... Your nine conclusions on the Covenant of Circumcision against the claims of Pedobaptists were rich; yes, there seems to be so much original- the doctrine which ye have learned, and avoid

heve that it will be sanctified for good at least to the wavering. In my review I find the Advice second: and a drawn and he rouid views and feelings of a venerable friend in the ever honored old North State, and while investigating his views of the signs of the times, I was forced to conclude, here is an Israelite indeed, that forces the evil that has come, and Here we find Paul's instruction to the church

truth, a want of tenacity in adhering to it, or A bitter fountain sends forth bitter maters tention was Bro. T. J. Heffin's five queries, church and ministry should be faithfully and of faithfulness in contending for it, is a more Conduct is the index of the heart. When the which no doubt originated in a sound, honest, jointly engaged in defending the doctrines and extensive evil than at others. There are times life of a citizen is marked with a disperard of and remeeting mind, and I do hope that the faith once delivered to the saints. This is an in which, if a sentiment chain belief, it may the laws of social order, an infringement upon answers given thereunto will be remembered unmistakable doctrine laid down in the last will continue to be believed for ages. The record the rights of his fellow men and a continue to be believed for ages. The record the rights of his fellow men and a continue to be believed for ages. The record the rights of his fellow men and a continue to be believed for ages. The record the rights of his fellow men and a continue to be believed for ages. The record the rights of his fellow men and a continue to be believed for ages. of the past points us to periods of agriculton, for the requirements of virtue, it is at once period in it is not once period of the ministry to and it should never be forgotten that there is wide spread and almost universal, followed by said of him that he is a man of har pride ; the fourth query and its answer; for the as-

as extensive quet to times in which the and the sentence thus truthfully pronounced sumption and usurpations of the ministry, and that do the work of the Lord deceitfully. We elements of the moral world were stirred and is based upon acknowledged connection be- the compromisings of the Churches and Asso- are far from believing that Editors, Professors, aroused, and after their day of mingling and tween faith and practice. And when the life ciations of late, are truly sickening to the heart or even D. D.'s, or L. L. D.'s were designed conflict, were symin hushed into a motionless of ansaher citizen as marked, on the contrary, of an old-fashioned Baptist. Our motto, Bro. of the bord to be privileged characters, for and protracted slumber. So that the notions with humanity and benevolence, with veracity, Editor, is, if we are Bible Christians by proentertained and the doctrines believed, at the correctness and honorableness, it is said of him fession, let us carry out the principles to the receive for the wrong that he hath done, and termination of the stir and agitation, have, to that he is a man of good principle; and what letter, and if there are any amongst us who are there is no respecter of persons. Neither can a greater or less extent, continued to be believed is thus implied if it be not, that conduct re- advocating Campbellism, Neologism, or any the church be respecter of persons in matters daring the quiet which has ensued. There are, ceives its coloring from the principles out of other ism, let them exercise moral honesty of discipline, without incuring the curse above therefore, times in which indifference to truth | which it springs? To make, then, the impor- enough to leave us, and go where they can en | mentioned. I am aware that the discipline of is more deleterious than at others. The fused tance of correct practice an argument for joy themselves to their satisfaction. Oh! that the Bible has been so much and so long neg-

and solicitude to enquire, is the character of by lopping off the leaves and the stem, while tonished at seeing Bro. Dagg's commendation down at perfect ease and spend the time in our age? Do we not live in exactly such a the root, the life of the weed, remained unre- of the Von Rohden and Duncan books, for pleading church sovereignty, and with a kind period of agitation, as that it would be an evil moved and untouched. Are, therefore, those when I saw it I humbly confess that my heart of construction that presents the church more reaching even to posterity, for us to be remiss who insist upon the utility of truth and the was sickened. "The Christian Index" has like the den of the mischievous vermin of the in adhering to the truth or in contending for importance of correct belief, justly stigmatized been our oracle from about 1831, until a few forest, prepared to secure him from his just reit? Ours is a time of general stir. The affairs as "graceless zealots?" If so, the Apostles years past, and the organ of the Georgia Bapof men are in a state of transformation. To themselves were the most "graceless zealots" tist Convention, and of the Mercer University, what quarter of the world, to what department that the world has ever known. For they all the time sending out its healing and wholeof society can we turn, without astonishment insisted upon the truth and opposed error in some streams, buoying and building up Bapat the rapidity and magnitude of the changes | terms which, if now used, would incur, at | tists in their most holy faith. But alas! what

"We can heartily commend it," what! viz: the age which follows. We sow and posterity than that which we have preached unto you the Von Rohden and Duncan book, "to the attention of every reader of the Bible-sound in DOCTRINE, generally correct in its criticisms. EVANGELICAL IN ITS PRACTICAL BEARING, pure in its style. It deserves a place in the library of the private Christian as well as the Theolohonor of God and the advancement of the selves from every brother that walketh disor- gian. Professor Duncan rendered a valuable week for new supplies upon which to improveservice to the cause of Biblical learning."-J.

F. Dagg, Ed. Index. Merciful God! is this the organ of the Mercer University, the Baptist Theological Institution at Penfield, Georgia-an institution for the prosperity and success of which, in former vears. I spent much of my valuable time, and for which, in its rearing, "I robbed my own children of a portion of the means of an education, to aid the noble enterprize, and though it was but comparatively little, yet I felt that I was giving it to the Lord, not doubting but

Bro. Graves, can I be permitted at this hour even when my paper and desk are bedewed with tears, to ask a question, and will some good brother that can please respond? Is Von Rohden and Duncan's book, or any of a similar character, admitted as a standard work in the above named institution, or in the Southwest? If so, as an honest man, I would do well to return back to Georgia, and humbly acknowledge to my old anti-Missionary Baptist brethren, that they were right, and that I was wrong. They said in 1836 and '37, your Theological Schools and hired Ministers, will bring in every kind of heresy, with which they will flood the land. Such were then their predictions, against which, as your missionary, I

fear that the prediction is about to be realized. my mind runs back to a Brantley, Mercer. Stokes. Baker and Sanders, and I can but feel astonished at the difference of sound in the Holy Mountain of our God from 1831 to 1853. Methinks that if those noble spirits that have gone to reap their reward were to be sent back as administering angels, it would not be to approbate, but to pronounce the most unsparing

"Since in the days of the Apostolic Church the impartation of the Spirit was usually coincident with, or rather immediately consequent upon, the reception of baptism, and since the one implied the other, the impartation being

'Though even in these cases the connection ally shows that the real efficacy of the or-

page of the book, 217. We have quoted Mr. Duncan alone-he is ological works may be permitted to enter our

in the New Orleans Chronicle. Hear it: "Von Rohden is a Pedobaptist, and might be expected in the discussion of John's baptism. and kindred topics to take a view of these subjects correspondent to those advanced by Pedobaptists on this aide of the Atlantic. But such will not be found to be the case, on the contrary his views on these subjects are almost entirely coincident with those entertained by

ous a cup of milk, add three more cups of flour, sal. | Bobbashilles again, and risk the coust a cup of milk, add three more cups of flour, sal. | in the future, without repentance?

BENARES .- We cheerin ly comply with Bro. W.'s request. He deserves to be heard, being an old battle-worn veteran in the cause. His ears and mortification are natural. We are appy to be able to assure him that Georgia know of one, save the editor of the "Index." Schools. If all our Theological Schools are all between the said of last are the little callers to this ultimately to become contaminated, we believe