VOL. XI.

L. DENNIS.

APTORNEY AT LAW, Egik Street, below Chesina

nd Apothecary.

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Past Office, Nashville, Tenn.,

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H. U. S. UVEL

NASHVILLE, TENNESSEE, SATURDAY, SEPTEMBER 2, 1854.

Desiring to Rnow the Whole Cruth, and Daring to Oppose ang Error--- Christ is my Judge. I. A. Gaues, Editor.

Onr Pulpit.

The Two Homes. THE SINNER'S HOME.

No man on earth is at home. We are desuned for immortality, and our progress through life is but a ionrney to onr eternal place of abode. The present is but a state of probation, or rather, our readence on earth is but to prepare for our residence in the eternal world.— I. is said of the great traitor against Chrit that he committed suicide "that he might go to his own place," and every man dies that he may go eternally to the state for which he is preared, and which is adapted to the character he has formed.

If was right that Judas should leave the follusers of Christ. He had given full evidence that the church was no fit place for him. He neither leved the Head of the church nor its members, nor had he any feelings or inclinatimes in common with them. He could not for very shame, meet the disciples of Jesus Christ, after he had proved a traitor to the sacred cruse which they had espoused. Nor could he be prepared to meet Christ and his followers in heaven. How could he be happy in seeing Christ and his friends in the world of purity and love? An old divine has said that his entrance into heaven would have created a mutiny in that happy world, that every man among its inhabitants would have risen up to the song of the redeemed.

The only place fit for Judas in the world to come was kell. the abode of the enemies of Christ. That is the fit residence of all who lest extent, and sin may be eternally commit-

ign of the judgment of the great day is to sestence the ungodly to that place.

Listen, then, O rebel against God, to the terms of mercy which are now proffered to you; receive now the friendship of the future judge. and be happy. Bat if your ears refuse

The language of his grace;
And hearts grow hard like stubbern Jews, That unbelieving race; The Lord, in vengence drest. Will lift his hand and swear,

"You who depised my promised rest, Shall have no portion there."

THE CUBISTIAN'S HOME. One of the most endearing words in our that religion sunctions the social pleasures, and in various connections teaches us that the future state of the believer in Christ is one of quet, social, and continued enjoyment.

Such was the delightful idea conveyed by our blessed Lord in the last address he delivered to his disciples before his death. He was go fully to prepare the mansions of his fath- will sustain me, which I hope will be to the er's house for their reception, and then he end. But I must close. I have written more would return for thrm, and convey them to than I intended. My chief object in writing their eternally blessed abode with him. There this, was to elicit your views, and the views of are indeed a thousand precious thoughts aris ethers, on the doctrine of final apostacy, and ing out of this promise, which may well yield the manner in which we should view and treat us comfort both in life and in death.

With what infinite ease, combined with the highest dignity, does the Saviour speak of the future state of felicity reserved for him and his people! That blessed world had long been his home, and he speaks of it with the utmost familiarity. While this encourages us to place unlimited confidence in him, it should teach wasto to become familiar with the glory which shall be revealed in us, and to anticipate the harpy feelings which we hope eternally to

Think Constian friend, on the home which the storms of life are conveying you. your fathers house, and the residence of Jour younger brother, and your choicest manas. The vast building comprises "many manions," enough for the residence of the whole family; and every one of the sons and hers of the Lord God Almighty shall trail in that house not made with hands, eterat in the heavens. Happy assurance, which derive from him who is emphatically "The Fruit" who well knows all the facts of the who could not deceive his friends on the sabject, and who is able to perform his prom-be in conveying us to it.

Happy, too, is the thought that we are now reparing for this maneton. Joys and sorrows. missa of grace, and the infinence of the Holy Spirit are all making us "meet for the Meritance of the saints in light." Angels reard and guid us in our journey, and will care spirits to the throne of its sover-

Nor ought we to forget that while each dying Christian at once passes into the presence of his Lord that Lord will som come to raise having re-united the bodies and souls of the describes millions whom he has entirely so- him to his throne. - Daniel Webster and The Bereams were commended for their "spirit care of ue!"

11

deemed, shall rise with the whole to the eternally happy world.

Let us, then be concerned to prepare for that world; let us breathe its temper, act out its employments; associate with its society, and engage as far as possible in its enjoyments .-Let us be "looking for and hastening unto the coming of the day of God," when the whole family shall meet in heaven. Let us too, sing

with one of our poets: "There, at the Saviour's side. Heaven is my home. I shall be glorified. Heaven is my bome There are the good and blest. Those I love most and best, ... There too I soon shall rest: Heaven is my home Watch. and Reft.

some subjects.

n the Bible?

This doctrine teaches that, true christians, faith in Christ, heirs of God, and joint heirs expel him. Certainly he could have felt no and born again, a second, a third, and I know to the young aspirants after theological honsympathy m the society, the enjoyments, or not how many times, and finally saved, if they ors. The views you are presenting on those earth. I dare not explain it away; if I am are opposed to the moral government of God, nestness as any other doctrine. If false, it appearing of the Saviour. who cherish unboly feelings, and have not a should be promptly exposed and repudiated. singer ever justly complain that his eternal ted as orthodox in the ordination of any Baptist light. place of residence is in the world for which he minister? So far as I have any information on the has prepared himsislf, and toward which he has subject, the doctrine of the final perseverance of connected with these subjects, to which I would the Saints, through grace to glory, has been respectively request your attention. If I cor-Unconverted sinner! look well before you. a fundamental doctrine of Baptists in all ages. rectly understand your teachings on these sub-There is a hell, or a world prepared for those How, then, should we view and treat a Bap- jects, they seem to me to come directly in conalso see not prepared for heaven. That world tist minister who holds and dog matically teaches flict with the view of the great masses of prohe doctrine of apostacy? I have known one of this character several years, and have rebeen challenging and defying the Baptists and the world on this doctrine for some time, and I have consented to debate the subject with He offers gracious terms of peace, accept them him, at Center Hill Church, DeSoto County, Mississippi, commencing September 28, 1854 Should any thing worthy of notice in your paper transpire during the discussion, you will be informed of it. In the meantime, the publication of this communication, with your views on the subject, will be duly appreciated by myself and many others. As you might ex-(Elder J. W. Stamps,) who holds and preaches this doctrine. It is, however, taken by a language is that of home. There are our most I have recommended it publicly, and will en- entire conversion of the world, about which beloved connections, our sweetest pleasures, deavor to get subscribers to it, as I have opour choicest riches. And truly delightful is it portunity. I have been reading your paper so much, that we have almost fancied we could regularly, and feel highly gratified with the sword of truth against Campbellism, Pedoism, poses the truth of the Bible. I have had much feel determined to stand in defense of the Bi

> a minister who holds and preaches it. Fraternally yours in Gospel bonds,

JAS. J. SLEDGE.

For the Tennessee Baptist. MR. EDITOR:-About two months since there appeared a false and slanderous communication in the Nashville Methodist Advocate As the editor of the Advocate suffered his correspondent to assail my reputation so grossly, I thought it nothing but justice in him to pub lish what I had to say on the subject. I accordingly wrote a statement of the facts in the crepancies, between your teachings and those case, and sent it to him for publication. He of your brethren of the "same faith and order." has declined, however, taking any notice of it. ideas of justice and liberality, to publish com munications against individuals, which, if false, are calculated to injure their character, and then refuse those persons the liberty to reply, through his paper, to the slanders he has published against them. The injured were to be pitied, indeed, if they had no means of redress, only at the hands of such an editor.

Owing partly to affliction, I have taken no notice of the subject, since forwarding the paper alluded to above, to the editor of the Advocate. I hope, m a short time to send you a statement of the facts in the case. In the meantime, plcase be kind enough to give this a place in your columns.

Your friend and brother, JANE A. CLARK. New Roe, Allen Co., Ky., Aug. 21, '54. Religion is a necessary, an indispensa le element in any great human character:-

Communications.

C. R. Hendrickson, Pastor of the First Baptist Church, Memphis.

of sermons you have delivered here, and artithe sperdy Restitution of all things.

heretofore made. I have endeavored to test | certain standard of sectarian sentiment," you BROTHER GRAVES:—It has been a consider- their orthodoxy, so far as I have had an op have brought them directly to the word of God. able time since my name appeared in your portunity of doing so-not by the vague and Well would it be for the church, if all terpaper. Different causes have conspired to uncertain standard of sectarian sentiment mons and all books were tried by that stardprevent my writing. And even now, I have but by the word of God, and if I have been ard, and made to conform to it. but little time to write; but wish to communi-cate a few thoughts, to elicit investigation on tions, they seem to me to stand the test. I such and such things to be facts. We dare have also been led to enquire how far, the sen- not call them in question; we are bound to be-1. Is the doctrine of final apostacy taught timents you are promulgating conform to those lieve them; for "God cannot lic." It is my of the illustrious lights of the ancient and mod- aim as a minister of the gospel, to declare all ern church, and even there I find more har- these facts, as far as possible. Among these persons born of God, children of God, by mony than I expected. I find many of your I find many that relate to the future Advent views agreeing with those of Wesley of the of our Lord Jesus Christ, and I am bound to with Christ, may so apostatise as to be unre- Methodist society, and the celebrated Baptist publish them, to press them upon the attengenerated, seperated from Christ, and banish- commentator Gill, with many others whose stion of my congregation, as well as those that ed into everlasting punishment: or regenerated names are beacon ligets upon the cliffs of fame, relate to his first Advent. The Bible declares do not "fall from grace," between the last re- subjects are well calculated to strengthen and faithful to God, I must preach it. The same generation and death. Now this doctrine is cheer the hopes of the pilgrims of time on their Holy Book declares with equal plainess, that either true or false. If true, of course we weary way to that glorious inheritance which when our Lord and Saviour is revealed from should hold and preach it with as much ear is promised to those who look for and love the heaven in flaming fire to take vengence on

so absurd, that it is strange that it should be do not represent to them their future existence

of the most cherished organized association of cently come in contact with him. He has the christian church, against her schemes for, and hopes of the world's conversion.

If I do not mistake your views, you teach speedy advent of the Saviour, and that at that advent, all old things will be done away, and all things will be made new-that there will be a restitution of all things, a new creation, a new Heaven and a new earth. If this is a correct representation of your views. I would ask, where is the Millennium to be found?-When will be that blessed period? when those blissful times in the history of this world, which pect, your paper is not taken by the minister, have afforded so much material out of which, many of our pulpit orators have made their fine sermons? When and where is to be found good many brethren in that region of country. that universal prevalence of christianity, that orators have declaimed, and poets have sung see glimmering of its glorious light; could see triumphant manner in which you wield the around us evidences that we were living at the early dawn of the Millennial morn? But you, Von Rodanism, and any other isms, that op- by your teachings have cut off a large part of the human family in darkness, and consigned conflict with several isms for some years, and them to irretrievable woe. You have startled us in our fancied security, and whilst we have shout to leave them, but it was that he might ble against all error, so long as divine grace been sitting at ease in Zion, looking for the conversion of the world, you have suddenly This is hardly fair. If you assume that their raised the cry in our midst, "Behold the Bridegroom cometh!" It seems to me, that if the views of those who sustain Missionary Associations, are based upon a reasonable and scripturable hope of converting the world, your theology is calculated to do harm to the cause, to discourage them in their labors, and throw a dark pall over their bright hopes. What er God says so, must be determined by his will your brethren of the pulpit think, who word. By this standard, you are willing to Sunday after Sunday, are preaching about the worlds conversion, about the heathen being given to Jesus Christ for an inheritance, and over the signature of Joel Peak, a circuit-rider the uttermost part of the earth, for a possesof Simpson County, Kentucky, in relation to sion? What will some of our fancy pulpit ormy connection with the Methodist Society. ators say, when you take from them some of the flowers in the flelds of fancy, and thus pluck a feather from their pinions? I would respectfully request that at some

time when convenient, you reconcile these disor show us which is in error, by so doing you suppose we may consider it according to his will confer a favor upon one who "desire a knowledge of the truth."

Yours truly, August 3, 1854.

MEMPRIS, August 6, 1854.

My FRIEND J. H. B .-I have attentively read your letter, and as you write in a kind and respectful spirit. and seem to be a sincere inquirer after truth, I take great pleasure in turning aside from pressing engagements, to answer your inquiries, whether satisfactory or not, you will judge.

For reasons that you will appreciate, I reply to you through the Tennessee Baptist. Speaking of my sermons from the pulpi and published articles, on the Second coming of our Lord and Saviour Jesus Christ, von say, "they have aroused in my mind a spirit of Scriptural inquiry; I have endeavored to test their orthodoxy, not by the yague and un-

of Scriptural inquiry;" and you doubtless enjoy a much better conscience, than if you indulged a spirit of malevolence and intolerance, and resorted to detraction and ridicule, to work, through the "Tennessee Baptist?" The answer what I honestly believe to be the teach- writer would merely call attention to this field ings of divine truth. I am always gratified to for doing good. DEAR SIE:-I hope you will pardon the lib- have my discourses brought to "the test of It will remembered, that quite a number of erty I take of calling your attention to a series God's word. I care not how rigid the scru- our people have been for years, members of tiny. If they cannot bear that test, let them Pedobaptist Societies, and not a few of them cles you have published in the Tennessee Bap- be rejected. God does not call a man to fur- are preachers. Now I like to see them come, tist, on the Second Advent of the Saviour, and nish his own opinions, or "sectarian senti- and to read, "Still they come," but it does seem ment," but his eternal truth. That is what to me, that some of our churches and preach-I have read your articles, and listened to we all need; for that alone can make us "wise ers, too, in the midst of their joy to see them your sermons with much pleasure and profit; unto salvation." You need not care what I come, will sometimes receive them when they for they have aroused in my mind, a spirit of think or my neighbor thinks; your concern is are but half converted from their errors. Scriptural energy, "to see whether these things to know what God says. This you believe, be so or not," and prompted me to a more ri- and therefore, instead of trying my sermons gid investigation of those subjects than I have and published articles by "the vague and un. pouring, for baptism, he can no longer sprink-

those that know not God, and chey not our You do not leave them in vague uncertain. Lord Jesus Christ," he will at the same time. holy taste for, holy things. In hell, sin is let It is not my purpose to enter into a discussion ty as to where will be their future home and receive "dominion, and glory, and a kingdom loose, bad feelings may be indulged to the ful of this subject at present. The doctrine seems what are the promises connected with it. You that all people, nations, and languages should serve him; and his dominion shall be an ever ted. This is surely the world for which the entertained by any who study the Scriptures .- as that of an etherial intangible spirit, which lasting dominion, which shall not pass away ungodly man has always been preparing him- But what shall we say of Baptists who hold it; is neither comprehensible, nor desirable, but and his kingdon that which shall not be de self His hypocrisy, his opposition to holiness, and especially of Baptist ministers, who preach you base their hopes upon something substastroyed." Dan. 7: 13, 14. Here are two and his awful treachery had prepared Judas it? Has it ever been embraced in the faith of tial and real, something which their mind can facts. When Christ comes in the clouds of for that place, and for no other. Nor can any any Baptist church? Has it ever been admit- seize with avidity, and contemplate with de- heaven he will destroy his obstinate and un-'worn out his Saints." God declars this, and, if I am a servant of his, I am bound to declare and laugh at it; I dare not slander and vilify those ministers, who have the courage to de clare what God has declared. It is my busi ness to make known the fact, and all the facts that God has make known in connexion with the Second Advent of his Son. I have accordingly preached sermons on the resurrection of the Saints, 1 Thess. 4: 16. Their reign with him on earth, (Rev. 5: 10, 20: 6,) the restoration and conversion of the Jews, (Eze. 36: 21, 28.) The regeneration of the Physical earth, (2 Peter 3: 13.) The Restoration of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. (Acts 3: 21.) In a word I have preached that Christ shall destroy all the works of the Devil; that Sin, death, and the curse shall be swept from God's foot stool, and the earth restored to its original loveliness, the abode of righteousness, peace, and joy forever. That I have confined myself to the teachings of the Bible, you and all my congregation, will bear

> In your letter, you intimated that the views of truth which I have presented are at varionce with the common theory of the world's conversion, and ask me "to reconcile the disrepencies between my teachings and those of my brethren of the same faith and order."teachings are right, you condemn me at once. If their "sentiments" form the standard. I am far out of the way. They say the world will be converted before the Second Advent, but whether God says so, must be determined by an appeal to his word. I say that the world will not be converted before the Advent; whethtest the question. I must ask you to wait till next week, for what I have to say on this subject. You must not think in the meantime, that this view conflicts with the Missionary obligations of the church. The church must preach the Gospel to all nations, because Christ has commanded her to do so, not because he has promised success to her efforts. In other words anticipated success is not the scriptural motive to missionary effort.

I cannot enlarge-I merely refer to this matter, least it might be supposed that I am not favorable to missionary effort. Such a supposition would do me great injustice.

Yours &c., C. R. HENDRICKSON.

'STARTLING DISCLOSURE BY THE CATHOLICS." Under this head the Bee states that much alarm exists among the American families in North Bridgewater, "who feel no safety of property or person while a Roman Catholic remains under their roof. Many have already discharged their domestics, and others are preparing to do so immediately." The Bee also learns that the removal of all Catholics from the shoe factories in North Bridgewater is contemplated. The cause of the alarm is said to be certain "extraordinory disclosures" recently made by some Catholic female domestics. the nature of which the Bee thus states:

"They were asked, 'If the Priest told you to poison our families, would you do it? and certain standard of sectarian sentiment, but by were asked, 'What would become of you?' isters, who labor in her midst. the word of God." This is indeed gratifying, and the answer was, 'U tae Friest would take

Bro. Graves:-Is there not an opening for some of your strong pens to perform a good

Take a case, if you please. A Methodist preacher has seen the errors of sprinkling and le babies, and call it baptism. He is taken into the church, the next meeting he is ordain ed, and it may be installed over a church as pastor; but he still retains the doctrine of bap. ismal regeneration, that he learned from the discipline and Wesley's doctrinal tracts; the loctrine of apostacy, of losing his regeneration and obtaining it again; together with that spasmodic and camp meeting kind of religion, that does not last until the next camp-meeting. With such a state of things, my Brother, is it strange, sir, that we should have men in our pulpits, preaching the God-dishonoring doctrine of apostacy, or water remission?

Dear "Tennessee Baptist," turn the attention of some of your able pens to this matter, and the sooner the better. What say you,

REMARKS.—We have not space this week to investigate this subject, but we have long since intended doing so. We are free to express our long studied and conscientious convictions concerning the doctrine of believers' apostacy as aught by Methodists and Campbellites.

It is an error of vital importance, monstrous y irrational, and grossly, palpably unscriptural. It is subversive of justification by faith, and establishes a mongrel sort of justification by faith and works-by grace and the law. It is not a Baptist doctrine, and never was, but virtually overturns every fundamental principle of established Baptist faith. A preacher believing enemies, who have persecuted and might as well openly teach baptismal regeneration, or pennance for Baptist doctrine. We have refused, and would forever refuse to aid ber sixteen were received by Baptism. Two it too. The second fact is equally plain.— in the ordination of a minister who held the When the Son of man comes in the clouds of possibility of a believer's apostacy and nlti heaven, he will assume the sovereignty of the mate ruin. Nor should a Baptist Church alearth. I dare not deny it; I dare not ridicule low a minister belonging to it to propagate such

We present the following propositions for the onsideration of all-

We are justified before God. 1. In consideration of our own righteousess alone: or. 2. In consideration of Christ's righteousness result we cannot tell, only one thing we know,

3. Partly on account of our own, and party on account of Christ's. Now if we believed that our justification de pended upon our own works, in whole or in part, we should be compelled, to be consistent, o believe that we might fall from a state of ustification and regeneration, and it is a fact gamation meetings are right. If the Pedoes hat every sect that teaches the dogma, i. e. Catholies, Campbellites, and Methodists, do conjoin over tacts, i e. works with faith, to ob. tain iustification. They teach that justification is upon the first or third ground. In a word, the atonement of Christ only made it possible for the sinner to save him elf, if he wills. If I rest altogether on my own works. it is all sand, and I will certainly fall. If I ers, will quit their practice of inviting Pedorest even partly upon my own, that part will fail, and I shall fall: therefore the only sure

"The Rock of Ages-

For the Tennessee Baptist. BROTHER GRAVES:-You will please permi is to publish to our numerous brethren, that on Saturday, before the 4th Lord's day in July last, that the undersigned met at, what is now called, Prairie Creek Baptist Church, in Chickasaw county, Mississippi, and there find ing our young Brother Wiley Finley, a licened preacher, laboring in the midst of some twenty-five or thirty of our Brethren, without my constitution. We immeniately raised the 'STANDARD," and there resorted thereunto sixteen, with letters of dismission from other churches; which we at their request constituted into a church, and during the meeting there were added two others by letter. On the Monday following, the church called

their worthy Bro. W. Finley to ordination .-And calling on us to officiate in the capacity of a presbytery, for that purpse; we therefore have done so. After first presenting him to the church, and a full congregation of the citizens of the county, for their universal assent, which they gave. The ordination of Bro. Wiley Finley, then took place in the following manner

Ordination sermon by Elder James Crossley After organization, by S. W. Woolard, and raver by Jas. Crossley. Examination by Elder S. W. Woolard. Prayer by Elder Woolard, and laying on o

ands of the Presbytry. Charge to Bro. Finley, and the church and ommunity by Elder S. W. Woolard. Presentation of Bible by Elder James Cross

We therefore cordially recommended our young Bro. Wiley Fmley to a kind reception by all our Ministerial Brethren, and churches hroughout the world. And also, congratulate the Aberdeen Asso-

niation, with her annual increase. As the Lord seems to cast in the lot of many of our Brethren, yearly to settle in her hounds, as nineteen out of twenty answered Yrs. They well as to bless the feeble labors of her min-Farewell.

Just as Thou Art.

Counterpart of the heantiful hymn, "Just as I am serted in the Messenger for March, 1848. Just as thou art-without one trace Of love, or joy, or inward grace, Or neetness for the heavenly place, O guilty sinner come

Thy sins I hore on Calvare's tree; The stripes thy due were laid on me. That peare and pardon might be free,

Burdened with guilt, would'st thou be blest? Trust not the world; it gives no rest; I bring relief to hearts opprest-O weary sinner, cone. Come, leave thy burden at the cross,

Count all thy gains but empty dross: My grace repays all earthly loss-O needy sinner, come. Come hither, bring thy boding fears,

Thy aching heart, thy bursting tears; l'is mercy's voice salutes thine ears; O trembling sinner, come.

"The Spirit and the Bride say, Come;" Recoicing saints re-echo, Come: Who faints, who thirsts, who will may come Thy Saviour bids thee come.

R. S. C.

Revival.

BROTHER GRAVES:-It may not be uninteresting to the friends of Zion, to read in your paper, what the Lord is doing for us in this part of the world. We had a meeting at Pleasant Hill Church, Paulding county, Georgia, com-Hill Church, t'autoing county, decigie, the steward's department by Finer Dan. Indeed such is the ripeness of President Slack's Received twenty in all, seventeen of the number by Baptism. From there I went to Noori day in Cobb county, where we continued nine days. Received thirty-six-thirty-three of them by Baptism. It was truly a time of refreshing from the presence of the Lord. One among the number baptized was my daughter, about thirteen years old, being the first one of my own children, that made a profession of faith in Christ. It was with me, truly a sol-

From Nooriday, I come home to Kingston, where we continued ten days, and the Lord was in our midst We had the happiness of gree. From Kingston, we went to Concord. Cobb county, where we had an interesting

meeting, received by Baptism eleven, four by I am now at Mt. Paran in Cass county, and the prospect is flattering. What will be the :hat they that depend upon the Lord, shall not

N. B The meetings above named were Baptist. exclusively. I am one of those Baptist, that does not believe that these union, or amalare right, the Baptists are wrong-and if the

Baptists are right, the Pedoes are wrong. I therefore, believe that I am right and they are wrong, as such, I will not invite them to preach with me, no sooner than I would any other moral men, they shall not have the chance of charging me with inconsistency, and I hope the day will come when Baptist preach. Baptist preachers in their pulpits, if they believe the Pedoes are right they ought to join Billingsley, Clerk. Then the Deacons prefoundation is Christ alone—this is rock, all them and not do like Bunyan's waterman, look one way and see the other. H. A. W.

> ATTALA CO., Miss., Aug. 3d. 1854. BROTHER GRAVES:-We have had an interesting meeting in Kosciusko, ending last Sabbath. We had the services of Brethren Head, Hodges, Robertson and Goss, more or less, during the meeting; which was of ten days continuance; and although there was no great excitement, yet we have no doubt there were seed sown in good ground. The subjects selected and discussed, by the Brethren, were very appropriate; delivered in a very correct and impressive manner, to the understanding, of a well ordered and intelligent congregation. On the last day of the meeting, Bro. Hidges delivered, a well-directed, plain and impressive sermon, on the ordinances of the Lord's Supper, and Baptism. He occupled, Bible, Apo-tolio ground; he maintained it, in the ex eroise of great humility, yet with boldness and the tenaciousness of a whole soul baptist, and the faith of a burning martyr, in the days of a wicked Nero, or Innocent, affirming that the Baptist would die, before they would give up the ground. So they will. This is not boasting. No, far from it. The phurch was very much revived and built up, during the meeting. Several gave evidence of deep concern, some professed hope in the Saviour, two witness some twelve or fifteen happy converunited with the church, others are expected. sions, and received by letter and experience God be praised for the privileges and influence eleven; eight of whom were huried with Christ of the meeting. May it be productive of much in baptism, on the last day of the meeting by fruit, unto righteousness. W. W. NASH.

> It is said that there are now thirty thousand of the Chinese in California. They have not yet erec'ed any idol temples-but some "ancestral or spiritual tablets" are to be seen. A Chinese mission house has been erected, in which there is a school, a library, dispensary, chapel, study, parsonage, and all under the control of the Presbyterian Board of Foreign Mission. There are four Chinese members of though it resulted in the exclusion of one of the mission church.

is hardly anything more pleasant then that of honor to the church and heighborhood. May speaking of them, and is communicating to the Lord still continue his blessings on the the public the innocent richness of thought brethren there, and may there be "added to which we have acquired by the culture of let- them daily such as shall be saved." JAS. CROSSLEY. | ters.-Ch. Nodier.

Mary Washington College, Pontotoc, Miss.

NO. 1.

BROTHER GRAVES:-The examination m this Institution came off on the 25, 26, and 27 of July, and the Board of Visitors and Trustees present, all harmonize in the decision, that they have never witnessed an examination in which the students acquited themselves, as well as did the young ladies of the Mary Wash-

ington College.

Dr. Smith, who had witnessed very many examinations, three of them in Baltimore, Md., decides that this excels any and all that he has ever witnessed; and Elder Norris of South Carolina, a gentleman of distinction correspondingly concedes that it exceeds any that he had ever witnessed in that old and highly literary State. And many other literary gentlemen who were present on the occasion, were hearty in saying that the young ladies of this insutution were more thorough, and perfect in all the branches which they had studied, than any they had ever witnessed the examination

Owing to the youth of the Institution, and the regulation that none could graduate "except such as are duly and truly prepared," there were but two candidates for graduation, Miss Forman, and Miss Smith, both of whom graduated with honor to themselves, and to

There has been a regular increase, and growing interest in the college, ever since Dr. Slack has been its President and the departments respectively filled by sister Slack, and Miss Ross, Mrs. Earle and Miss Brantly, and scholarship, that for government, abounding acumen, and vigilance, that an institution with him at its head, all other things being equal, cannot well fail of success. "He is the man."

And no College in the whole South can boast of a healthier location, only two serious cases of sickness having occurred during the year. But should a student chance to meet with some of "those ills which flesh is hear to," Dr. Slack is at hand, and most vigilantly and tenderly attends to it, and gives relief in its

In a word no encomium can be too high for Mary washington College, and hitherto dew praise has not been awarded to her merits.-She truly stands equal if not preeminent anongst her sister Institutions in the "sunny

We have given but an outline how, and may with propriety say in the language of the Queen of the South, "the half have not been

There were in attendance during the last Session ninety-four students, and we expect to say, at the commencement of the next annual session, which is to take place on the first Monday in October, 1854, "And still they come." Board of Trustees and Visitors.

South Western Baptist will please copy. For the Tennance Banche

Ordination of a Minister.

During a series of meetings held with Shady Grove Church, Simpson County, Kentucky, she unanimously resolved that a Presbytery should be called to ordain G. W. Butler to the ministry of the gospel.

Whereupon the following brethren being present, organized themselves into a Presbylery, viz: Elders G. Butler, T. W. Felts, B. Roberts, W. Wright, and J. M. Billingsley, by appointing G. But'er, Moderator, and J. M. sented the candidate, who related the exercises of his mind in reference to his Christian experience and call to the ministry, (which provng satisfactory,) p.occeded in the following

Examination of the leading doctrines of the Bible, by W. Wright. Laying on of hands by the Presbytery, and

prayer by B. Roberts. The charge and presentation of Bible, by T. W. Felts.

Right hand of fellowship, by J. M. Billingsey, and also by the Church, while a hymn was eing sung.
Benediction by the candidate.

Whereas, the said G. W. Butler, desiring to leave in a short time for Texas. Resolved, That we commend him to the churches in particular, and the confidence of

the public generally. Resolved, That the Clerk send a copy of the proceedings and resolutions to the "Tennessee Baptist" for publication. Signed by order of the Presbytery.

John K. Billingsler, Clerk. Bro. GRAVES:-The meeting above referred to, closed with interest, leaving a number anx-

iously inquiring for salvation. The Church has great reason to rejoice, hav-

ing during the meeting, been permitted to the pastor, George Butler, The Church at Shady Grove has lately had

to pass through a scene that was heart rending and distressing; yet, thank God, the brethren without respect to persons, stood shoulder to shoulder-holding before them only the good of the cause, labored natil the thing was brought to a final consumation, to the almost entire satisfaction of the church, (with a few exceptions.) her members. The church is now at peace, and is rearing a state y house of worship, 40 After a pleasure of possessing books, there by 60 feet, which, when completed, will be an

# The Connessee Bantist.

SATURDAY, SEPT. 2, 1851.

the one, or to descontinue the cape. He sees to state the Post- for of one of the corresponding editors has a Now, this may be the fact, but how can Mr. Camp a car boots.

Volume XI.

though we sometimes do it pourly.

gled the past Fight years, have much to dothe kindness and magninimity of a host of devoted patrons. Those brethren who have mention the name of our Bro. Berryman Ferthose brethren who nobly advanced for five elect one in each division of the State? years, and every one who has ent us the name per at the end of the year-we thank you. on- and ail, most sincerely. We have said, and will again express our conscientious convictions, that we have a list of the most devotand feel their hearts throbbing close to our own. We believe they love the principles advocated in this paper, and for the dissemination of these they support, it and circulate it, and multiply its readers. . Its circulation has steadily mareased the past year. We hope to reach 10,000 within the ensuing three mouths. We should be disappointed to enter upon the year 1855, with less than this number. We hope each one who reads this will try and do something to secure this result.

If we felt like complaining a little, it would be of our subscribers-t. e. those who are only valuerabers - never having paid, or not for years. Had we only our hard earnings, what these are keeping from us, and upon which we have ! for years been paying beavy interest, we should not have a wish ungratified touching our pater, save that it might be a better one, for our patrons aske, and had a hundredfold more with a clear conscience—but we do not intend

fessed Baptists, drop the paper because it op- toally agree upon this policy. Editors and "We have since his seames upon the proced Campbellism—we have their letters (if Publishers shall do all they can to improve the "We are, methods, justifiable." the mice have not eaten them) to convict them. paper in appearance and character, while all We pray for them. For the loss of these we patrons and friends do all they can to extend have gained hundreds, and still they come - it's circulation. We lose a subscriber occasionally because we do not publish his articles soon enough, or We do not publish these, and the dear friend tude and peculiar affection. writes us a testy letter, disclosing a vain and To day we came upon a letter which it get rid of such. We feel relieved. If there which the press effort was made. we please in it. The two dollars are not to pay best feelings go with it." for two, or twenty columns, in the paper, nor | Had it not been for the sentiments expresstur sees fit to prepare. You may furnish him Here is the letter: what matter you see fit, but if you are a reasonable and christian man, you wil expect

One word to Correspondents. If you wish plain hand, with black ink. Meyer requess us to publish an entire per

to publish their articles unless we heartly ap-

prove, &c , while some writers threaten us un-

less we publish.

mon, and we hope that Associations will not re- Letters published in book form, put me down quest such favors, for they are unreasonable, for one copy. In the bonds of Christ your and if granted would soon drive nine-tenths of sister. not publishe half of them, should we published the half of them, should we publish nothing else! Send a few dollars to this . Her and we can issue it in a beautiful pamph

We are encouraged to believe that the Baptist his improved yearly in both its typographical and and any character. It is due durselves = publishers to say, that the publication of our paper costs considerably more than that of is same office, and they transfer from each | Recorder.

IMPROVESTENT.

most of the elaborate articles of our stated contributors, and we expect to pay for more Our Corresponding Editors and States con-

brotherhood. The literary and moral characof the disabilities under which we have strug- himself in the "Old North State" a brilliant reputation. Also the name of Elder Matt. Ground for Infant Bapusm."

loaned us funds-prominent among whom we one in the East, so soon as Bro. Baggerly leaves of Mr. U.'s recklessness and lack of conscientiousupon his agency, and one in the West. Will ness in making assertions, when he wishes to injure guson, of Ratherford County, Tennasson not the Convention that meets in January next | or prejudice an opponent. We write too much, and I am persuaded you do. So far then our views that such persons ought to be baptized again."

OFR HISTORICAL CORRESPONDENT. commerces this week his original and deeply interesting History of the Baptists of the fifteenth and sixteenth centuries, in Europe and ed and noble hearted Baptists that ever took a America. This will be the most valuable hisfactory documents the true relation of Roger! used by all our friends to multiply the paying ! eaders of this volume, especially as we shall pay B'o. Adlam handsomely for the arduous our writings. We quote all the data has gives his abors we have imposed upon him for the ben- readers from which to form an oninion. ent and succeeding ages a correct history of Eaptist in encouraging the publication of this have a clause or sentence, as well as a noun, for it

A Triographical Improvement. in make one more uppeal to those owing us most beautiful type made in this country, which take what you during we addid the attendant expressed in the work as expansion, site attendant expressed in the fire unother Subhaili, so that they can enter the paper, but allow it to admit at least onejoy the sermon, at least before their protract. Jourth or one third more matter. We believe ed meetings, so that they can engage in them the prospective exertions of our friends this concluding sentence in a parenthesis after "urge it." ave. They have heretofore, and we doubt either cred or scant areas -thus: We see some little things occasionally which | believe that any one—those who have done the a moment's uneasiness. We cannot please to-day what he has done, or given to make it are—we never intended to do so—we would, what it is. Do we ask too much in request- first stone," &c. have had some half dozen, perhaps less, pro-during the ensuing three months? Let us mu-1 which Mr C.'s writings, that we have seen, abound: an inevitable priority to baptism.

#### The Poor Sister's Aid.

perhaps not at all. They may be sermens of One year ago we had no prees, and made from twenty to forty closely written pages, and an appeal to our brethren to aid us in making egstem, and his declarations and course in this whole budly spelled, and requiring the half of one, the purchase by paying in advance for three discussion absolutely demand a new system of Ethpaper-it may be a long article which neither or four years. Many, many brethren prompt lies -we respectfully ask what is the antecedant of we nor the compositors can read and make any ly responded, and we hope no one has yet seen to in this passage; sense of perhaps it is a query disclosing cause to regret. We cannot look upon those Ar. Can Mr. C. tell! church broils, the publication of which would names on our books, against which stand a But we are using trible the space we designed us-

unsanctified spirit, and stops his paper, and, pears we carefully filed away, which, with the guage occurwe suppose, tries to get his neighbors and rel- endorsement upon it, we think worthy of pubatives to stop theirs. We are always glad to lication in the last paper of this volume, in his rais and the pretendent or critical acumen. For did you not

are a thousand of such on our list, they can It is from a Sister near Aberdeen, Mississtop to-morrow. We don't want such. Be sippi, and is endorsed by Elder L. H. Millekin. suthority. We appeal to the minutes, and demand a copy. We cause we subscribe for a paper, we are not it reads. "this remittance is from a sister, who sentence in which it is found a flagrant perversion of grammar thereby entitled to us much space in it as we toils for a daily support. This enclosed money and truth." like, and to demand the publication of what is her bard earnings for some months. Her In the last sentence there are two its, and we defy

for one line-but for such a paper as the edi- ed in the letter, we could not have received it.

October 20, 1853. BROTHER GRAVES:-I feel very anxious that and with him to use his discretion. Indeed, you should have that press, you so much desire cur shlest correspondents enjoin upon us not and need. I respond as far as I can, at this forego the great pleasure it will give me, when I shall read your enlarged paper, (for you will to be heard, write short articles, if you have to be sure to get it,) to know I had a share in aswrite several to canvass your subject-write a sisting you to procure it. I send you five dolsoon as I can, and when you get those Soule REBECCA WALTON.

our pairons from our list, and leave us the As a mark of our appreciation of her good subscribers only. The paper was not intended will, we credit her for three years on her pafor the publication of sermons. It has always per, and will send her an elegant bound copy published notes of sermons. We are willing of the Letters grains, and free of postage, upon to pay one dollar per column for the notes of one leaf of which shall be printed a copy of good sermons. Should each Association in this letter, as a testimonial, of her love and faith which this paper is taken demand the publica- to these, into whose possession the book may tion of only one serinon each year, we could full. May God leward her devotion to this

> A SHORT MEMORY.-Mr. McFerrin informs his readers that Mr. Green has already forgotten that sprinkling farce which we related now fills. two issues back! If he will deny it, we will refer him to sources of information that will be deemed quite sufficient to refresh his memory. Does Mr. G.; wish a few references?

ment pipers of its size in the South-West. The Methodists in Kentucky are not favored with a car reply. We are always happy to answer of God was not in them. I am not under obserian Heridd, Watchman and Evange- single Advocate, while their brethren in Ten- the inquiries of our brethren, so far as possible, ist, and Western Recorder, are published in nessee are blessed with three only -Western when proposed in a kind and composed in

one-half of their matter is used in common, are at no loss to divine. They will yet need, spect and kindness. Those who hold the truth while every article that appears in this paper another paper, besides the "Southern Book need not resort to vituperation and badinage, is set un expressly for it, and paid for, as are Conc....."

such articles yearly, and more for each ke our saying some very small things, and by their admirers small things appear smart, Mr. Campbell's occasional weakness, to which we would call the at

been sought to be destroyed in a most wanton bell assen this? He declares that until a few months been sought to be destroyed in a most wanton and unfeeling manner—the blow, however, is not whence issued the Tennessee Baptist—and that recoiling fearfully. But one response has yet within these few months has seen but yery few numbern heard from the brethren—monstrous!!— bers of our paper, and those he had misleid unread valled with the profoundest gratitude, we here he is a member would have to exclude him from few paragraphs he had seen of the ten thousand w raise our Eigenezar, "Hitherto the Lord hath her fellowship. During the present year we have written, did not contain a "page of Classical helped us." Here closes the eighth year of nope to increase the number of our stated and English," his judgment would have the appearance wearied and classic as an unsnot bow. The Tennessee Female College, and the late poputact is, we large our work, and love to work, lar President of Wake Forest College, North ling his Harbinger, by paying \$2 00, for we could not Carolina. Bro. White, though but little known | get it otherwise, ) for one year, and we have not seen The facilities that we now enjoy, in the place to the brethren in the South-West, won for apage that we considered classic English as yet, but we would not presume to say that Mr. C. never wrote are peculiar to Baptists? Do not Presbyteri- were not considered brethren then. I page in all his life.

Logic forbids us, as well as do reason and truth to with our present enjoyment, and for these fa- Hillsman, of Knoxville, so well known as the pronounce a judgment unless we knew two thingscilities we freely confess ourselves indebted to author of "The Abrahamic Covenant, no he the subject and predicate. Mr. C. may know what that Dr. Griffin a celebrated Pedo-baptist has law against heretics (to use the language of classic anguian is when he sees it, but has he seen We wish to secure two local editors in Texas, every page we have written in all our life?

we can attention to this tittle thing as a specimen have too little leisure, to weigh and balance, finish and round our periods, and chisel and polish our of a new subscriber, or even paid for his parter Bro Adlam, the pastor of the first Baptist, the old Roman and Grecian authors, who sometimes Church in America, Newport, Rhode Island, spent weeks and months in correcting and polishing a single page after it was composed. If Mr. C has time to do this, he is fortunate, and if he actually does it, we should be happy to see some of his classic pages, wrought out with such care. If he pretends that he can produce such pages, by the scores per paner. We are proud of them, we love them, tory of Baptists that has been issued in this mouth, what transcendant superiority must be claim country, and will determine by the most satis- to possess over such leather-brains as Virgil and Horace, Thucidydes or Seneca, or Addison, Pope or John

Williams to the first Baptists of America .- W. aim first to write truthfully, and secondly, to Certainly every Baptist will wish to see this write it perspicuously and forcibly, and leetly, as history, and possess these documents, and we classically as our time will permit. And we have the know that the most laudable exertions will be satisfaction of knowing that what we write is manual. le understood, when our papers are received! Mr. Ca now 11 m'was one salitary assemble from all

our pages seen by nim, of the unclassical character : efit of our renders, and to secure to the pres- ; P. 445; "For did you not urge ft," says he We sat, what

We are willing for classical English scholars to de Baptists during these important periods. We cide between us.

feel that we shall have merited well of every. The question is, whether the pronoun it, may not

natecedant? Here is our whole period:

"The fact is, as you well know, the world has A TYPOGRAPHICAL IMPROVEMENT.

We design on or before the 1st of January (what but the above fact, that the world has no faith in either next, to make a decided improvement in this would prevention the consequence of the fand your disciples about the allowed to occupy a remote back.

The reader and the classical critic may insert the fall will warrant us in making these heavy out- and nerhaps he will see if it can be made to refer to

We see some little things occasionally which the control of the State, but the unscriptural will at last be just.

We have warry editors, but which give us not the communication of the communication

"I think that we can make it evident. Now, Mr. Campbell, on the ground that the pro-

noun "it" must always have a noun, and nevera sentence expressed or understood; demands of us an an tecedant in the sentence which he selects and parades. According to his aground grammar-for he pleads for a reformed language in which to express his

do great haim. disgrace our name at least .- | credit of five and ten dollars but with grati- ing when we commenced. We close our examples of Mr. U.'s "classical ' use of it, by quoting the whole PARAGRAPH in which his hypercriticism of our len-

"The conclusion of this extract from Mr. Graves' tirade, with sundry similar examples of an undisciplined mind, demonstrate T SUROLARSHIP! He gives both. We argel meither one no other, as PRESCRICIAL to our co-operation. We demand his

Mr. Campbell and the whole Faculty at Bethany to find an antecedant for either! It cannot be found in either noun or sentence expressed in the whole para-

graph or page! And when they have "parsed" the above, let them try their hand upon this: "Jesus had apostles, public heralds and disciples,

ing out the drama of redemption; but there was not as yet Christian on earth, in its proper sense." Is "redemption" or "Christian" the antecedant of time. My means are very limited, and have "its?" By what rule, of what grammar, can "its" re- leads the way. pressing calls for all my money; but I cannot fer to Christian, which is a noun of common gender, meaning a christian man or woman-while "its" is

Nothing but as composition can get the least bit of lars. I will try to get you more subscribers as to get a larger majority of his sentences grammatical than does Mr. Campbell, if we back woods editors are guilty of a "lapsus peane" occasionally. If this article is considered feelishness by any, let such remember it is IN ANSWER TO MR. CAMPBELL. P. S Mr. C. complains of our exposment and ver

GAR language! We never conceived any thing half so WIGAR and osecrar as the following: "If Paul were justifiable in saying that the Cretain were tal ways liars, evil beasts, and slow bellies," we are, methinks jas-tifiable in regarding him as reckless of truth and of the moral properties of Christian civilization.

"Henders paterent and saural." &c!!

The Christian Chronicle, Philadelphia. informs its readers that Elder R. B. C. Howell, has been called to the pastorship of the Beale street Church, Memphis, Tennessee. It is a good man. NARNI preached in Rome "half you to concede that I am consistent, and yet field of far wider influence than the one he the city went from his sermons, crying along

WILL THE WORLD BE CONVERTED BEFORE THE SECOND ADVENT OF CHRIST?—We received a few days since the letter on the outside from a member of our congregation, and with his Brethren who entertain different views never same office, and they transfer from each Recorder.

Brethren who entertain universal views never eids what is true columns, so that from one-fourth to Those familiar with the Tennessee Baptist, lose anything by treating each other with re- think is plain.

A Small Matter Classic English.

Great men are guilty of occasionally doing and the strictures of the Editor of the Presbyterian courses with "Anabaptists," for it is admitted Criginal Daptist Distant Herald, is presented here.

> to you, for the respectful manner in which you for this "main doctrine," the Baptists of Caldesignated, that your readers may have be-Even your grief, at what you call "so monstrous think Calvin would have invited an Anabap- the drift and spirit of the whole. The articles mere compilation. The writer accent found,

that you say of my position—"It is the legiti- exile of Baptist preachers. stand. I rejoice in believing this.

of immersion alone, and cannot possibly dis- was provided for. what I believe of "visible charches."

If you, my Dear Sir, believe sprinkling the from our pulpits and communion-tables. existence of "visible churches" among immer-land. Did the Pedobaptist colonists put Bap-

tion a Quaker preacher's piety.

The matter seems to me very plain: "Where there is no baptism, there are no visible churches." There is no bantism among Pedo-baptist. Therefore, there are no visible churches. Where there are no visible churches, there is no gospel authority to preach: There are no visible churches among Pedo-baptists: Therefore, there is no gospel authority to preach .-It follows, then, that Baptists ought not so re- | cognize Pedobaptist preachers as gospel mincognize Pedo-baptist preachers as gospel ministers. You cannot avoid the conclusion, if you admit the premises. Every real Baptist will say that the premises are true. Feeling and prejudice may, in some cases, struggle against the conclusion; but the clamor of feeling and prejudice should be unheeded where truth

I am sorry, my Dear Sir, that you refer to best ministers that have ever lived upon the grammar into the last sentence. The President of a earth &c." I regret it because it looks too College and Processor of Belles-Lettres certainly ought ad captandum for our occupying your position. I do not say your object was to excite the prejudice of your readars, and thus prevent an impartial perusal of my Tract, when it is hierarchy. God doubtless has a people in the truth. Romish church; for he says, "come out of her, sure, argue that on this account the papal hierarchy, is a church of Christ.

Nor does the success that attends the ministry of a preacher, prove either that he is in the visible church of Christ, or that he is a the streets, Lord have mercy upon us, Christ have mercy upon us." He belonged to the church of Rome, not to the church of Christ. Seldom has the preaching of any man produced such effects. And you will admit that many preachers who have been very success-It strikes us with some surprise that consent lay it before our readers, together with ful, have shown subsequently that the grace ligation to account for this; but it shows that the word of God alone can be relied on to deeide what is true, and what is right. This, I New York, departed this life last week.

I wonder that in calling mine a "monstrous Clevin, were be living, would surely feel no sideration of a loan contracted by the Seltan. church in America.

by his biographer that he drove them out of Geneva. See in the Index to Henry's hite of notice of my "series of articles in the Tennes, ton by Henry that "the main doctrine of the Baothes Graves:-You will find enclosed and political, which they opposed; the characteristics of the characteristi tributors have added materially to the interest tention of his admirers. On which we would call the attention of his admirers. On which we have the admirers of the main decision of the first installment of those papers. I have a tention of his admirers. On the his admirers of the main decision of his admirers. On the his admirers of the main decision of the his admirers. On the his admirers of the main decision of the his

refer to me. Your kindness is appreciated the vin's day deserved banishment from Geneva, fore them a full view of the entire work of has not yet with a proper degree of fulness more, because it has often fallen to my lot to how can there be real union between the Bap which these articles in your paper are a part, been done. It will therefore be apparent,

our editorial rife. Although our labors nave local contributors. We are proud to add the increased each year, yet, to day, we feel as unname of Elder J. White, President of the West we nave with great particularity described and condition in Engunderstand them &c," Here then we are in Parliament were in favor of tolerating the damental principles; brief history of, till the tablishment of the Baptist cause in this counciples legitimately carried out, will conduct all claimed, that this indulgance made the church land about the time of the settlement in Massiscribed; some events, or the whole correctly who entertain them to the platform on which I of Christ resemble Noah's ark, and rendered it sachusetts; their condition in America before reported, have, nevertheless been so sadly discontinuous. a receptacle, for all unclean beasts " Hume's the settling of Rhode Island. But allow me to ask you, if these principles History of England, chapter LVIII. Baptists The settlement of Rhode Island, [here the them as a whole is almost impossible; while

referance to what I have written, you will see the ascendency in Parliament passed "such a Baptist History.] furnished the premises from which my conclu- Neal) as is hardly to be paralleld among Prosion is drawn. He says without qualification testants." It specifies "heresies" and "errors." coincide. Dr. Griffin proceeds, in what may Upon "conviction," or "confession" of this Boston. be termed a process of argumentative elimina- "error." the person implicated was to "retion, till every thing vital to the subject is con- nonnee" it "in the public congregation," or densed into the question, "whether baptism by "in case of refusal be committed to prison till sprinkling is valid baptism ?" To this ques- he find sureties that he shall not publish or tion von. of course, give an affirmative answer, maintain the said error or errors any more." but my response is intensely negative. Here See Neal's History of the Puritans. Part III. we disagree. Need I say that Baptists con- chapter X. There was, my Dear Sir, in that sider immersion the exclusive baptismal ac- day no "open communion." A Baptist had tion? If there are any in our denomination to renounce the distinctive peculiarities making Sketch forms an introduction, was written in help expressing his gratification at the spirit of who dirsent from this view, the sooner they him a Baptist to keep out of prison. He could leave it the better. You believe baptism es- not, in his Baptist character, commune with sential to the existence of a visible church, and Presbyterians. No, as a Baptist he was thought Holmes and John Crandall, at Lynn and m tion of two Laptist Historical Societies, one is so do I. But we differ as to the action of bap- fit only for a prison, and could not, even if intism. (I say nothing now of the subjects of clined, be present at a Presbyterian communthe ordinance.) You say that, sprinkling, ion. The law too, must have contemplated pouring, and immersion are all valid baptism, imprisonment for life; for it was to continue and hence you find no difficulty in seeing till "sureties" were obtained &c. In the case invaluable. Clark did more than any other opportunity and supplying motives to every "visible churches" where these three opera- of real Baptist "sureties" could not, of course, man to establish the Baptist cause in the New part of our widely extended country, to garner tions are performed. I recognize the validity be found. Therefore imprisonment for life World. No one, probably, at that time, better up whatever is worthy of rememberance in

mersion. Dr. Griffen says, "if nothing but that a desire on the part of Presbyterians to attached to them, and no one comprehended The memorials, such societies collect, will be immersion is baptism, there is no visible church, fraternize with Baptists, is of recent origin .- more fully the importance of our sentiments a rich legacy to coming ages; will serve to except among the Baptists." With my view Illiberal as you consider us. you were two hun- to promote the best interests of our race. In show, perha is much as anything, the value of immersion, therefore, you can readily see dred years ago, far more so. We never availed ourselves of prisons to keep Presbyterians many of our denomination at the present day. making those who shall come after us, and

requisite to ters to preach to their congregations. Truly, views once so common among the different decommunion. This, I presume, is your view, Sir, nunisterial intercourses, and recognition nominations, concerning the efficacy of infant he lays no claim to that indifference that can ing much friend to canvass energetically for it. Look at the numerous literary percentillos, with because your practice in regard to infants gives among l'edobaptist, and Baptism, are fast losing their power, except over look upon acts of justice or injustice, upon recent thing. It is inconsistent on the part of those who hold to the ruinous dogms of bap- truth or error, and the results of either, with-May I be allowed to ask you whether there both. How can you and your brethren ira- tismal regeneration according to the Papal or out emotion. Nor does he think that the is any more authority, according to the goal ternise with Baptist ministers who regard in. Puseyite form. Now as all are not aware how wrong acts of good men, when they are the pel, for an unbaptized man to preach than to fant baptism as a human tradition? Can you these favorable changes have been introduced result of the sentiments they have embraced. commune at the Lord's table? Would you fellowship us and our course when we so ear- they are not prepared to estimate, according should be concealed, excused or faintly porfraternize with any one as a minister of Jesus nestly oppose what you hold so dear? Con- to their true value, those sentiments which trayed: rather, he thinks, they should be dwelt Christ who, in your judgment, had not been sistency requires you either to give up infant have effected the change. baptized? Would Quaker preachers, repudi. baptism or abjure all religious alliances with One of the features of Clark's book is, that the consequences to which these opinions lead. ating baptism, as they do, be received into the those who consider it the "pillar of Popery." in addition to his account of the persecutions we may shun them, however innocent in some Presbyterian ministry? I imagine not. You If it were possible for me to be a Pedobaptist, that he and his associates endured, he gives a of their aspects they may appear, and however would not recognize a Quaker preacher, as a I am sure I would keep at a respectful dis- full and clear statement of the sentiments of excellent may have been the men by which gospel minister, because he lacks baptism. In tance all who opposed infant baptism. Con- the early American Baptists, both as to poli- they have been held. Thus alone can we it more illiberal for me to refuse to recognize sistency, I again suggest, requires this of you. ties and religion. And as he offered to defend learn wisdom from the past, for it is the prinyou, as a gospel minister, because you lack And surely consistency requires Baptists to be them in a public dispute with the Puritan ciples of men that make them what they are: baptism? I imagine I almost hear you say. a peculiar people—distinct from all other peo- ministers of Boston, which they declined to and if these principles have born bitter fruits ing, "I have been baptized." But this I can ple. They are, as I believe, the only people accept, he has left us the arguments he intend- heretofore, should circumstances favor they by no means concede. Do you ask whether I under heaven who are right in their views of ed, on that occasion, to employ in their defense. will bear the same fruits again—the serpent. question your piety? No more than you question, qualifications for mem. This, of itself, shows the value of the book. though frozen now, taken to the bosom and tists say persons must believe and be in a er, and a brief account of New England. saved state before they can legitmately have This book, the first ever published by the yet they defend those very principles that made any thing to do with the ordinances of Jesus Bapusts of this country, is exceedingly scarce. Christ. Can Baptists, then, consistently re- We know not that a single copy of it is to be Churches too, and even whole denominations isters? Can they practically and virtually say there is no material difference between Baptists and Pedobaptists, when the difference is material and fundamental? The truth is, my Dear Sir, if you are right, I am wrong; and if I am right, you are wrong. Both of us cannot be right. Dr. Chalmers says somewhere. "If christianity is true it is tremendously true." So I say, if Baptist sentiments are true they my "unchurching, nineteen-twentieths of the are tremendously true; and if Pedobaptist sentiments are false they are tremendously false. and vice versa. The interests of truth require that while we differ we should let the world know that we differ. Let it be understood by every body that if one of us is right, the other is wrong. And let there be no compromise thrown into general circulation-but I doubt between the right and the wrong. Let truth not this will be the effect. I suppose there and error be kept distinct and apart. Error is are pious priests belonging to the Romish never so dangerous, as when mixed with Though I do not recognize you as a gospe

my people &c." But you would not, I am minister, not considering you a member of the visible church of Christ, I am, my Dear Sir, very sicerely your friend in defense of the truth. J. M. PENDLETON.

P. S. In reading your strictures again, my surprise is excited not a little. I understand vou seem to be astonished at my position!-How is this? Are you astonished that I am consistent? I hope the day will soon come when Baptists will be so universally consistent. that it will excite no astonishment. You in timate that what I have written will probably undergo examination. I hope it may. If I am wrong let it be shown. I have no interest in the advocacy of error. "The truth as it is. in Jesus," is my motto.

The wife of Elder Spencer H. Cone of

Palestine has been mortgaged to the

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carried these out.

The formation of the Newport church, its his- paratively rassed by.

tory, general character, persecutions, divisions.

be in an advanced part of the series.

PREFACE.

The book to which the following Historical

Boston in 1651. early Baptists of this country, Clark's work is Western Historical Society; thus giving an understood the distinctive views of the Bap- the men, the measures, and the effects of the cern "visible churches" where there is no im- I refer to these things, my Dear Sir, to prove tists than did he, no one was ever more firmly sentiments of the Baptists in the United States. For this, indeed, he had some peculiar advan- who will enter fato our labors, prize more highonly baptism, would you, could you admit the Look to the early settlement of New cong. tages. He lived at a time when pedo-baptist by the principles by which their fathers, under sentiments generally prevailed, and he saw God, removed to many evils, and accomplishsionists? Evidently not. You would say, tists on a religious and civil equality with what mischief they produced in religion and ed so much good.

"immersion is not tolerated by the gospel, and, themselves? No. Sir, no. The propagation even over the civil affairs of men. In our It is to that recently awakened Historical

bership &c., &c. Pedobaptists, as I think, Clark's work contains also, an address to the thus warmed into life, will, when he has atstrike a fatal blow at the organic structure of Parliament of England and to the Council of tained his wanted vigor, inflict a deadly wound. the church of Christ, in allowing infant mem- State, with Cromwell at its head; an Address Thus it is with the sentiments that induced bership. Campbelites baptize, to introduce to the Magistracy and Ministry of Massachu- the Puritans to commit their unjust and cruel those they captize into a saved state. Bap- setts; an Address to the True Christian Read- deeds. The descendants of the Puritans are

found in any Baptist Church, Baptist College or Theological Institution in the United States. In England it is as scarce as with us. It is a wonder that it is not entirely lost, for Backus; himself, there is reason to think, never caw an entire copy of it, or he would not have fallen into some mistakes found in his work.

Clark's work, to render it truly valuable, should be edited by a Baptist. Should it appear from any other denomination, injustice may be done to him and to us. The work, as originally printed, is most wretchedly pointed, so as to make it difficult to read. It should, therefore, be most carefully re-pointed, so as o present the author's meaning clearly to the

Much of Clark's work will need notes, to render some of the expressions and allusions plain to readers of the present day, and none but a Baptist would, we may suppose, supply the proper kind of information. Notes, however, are not sufficient. For a full comprehension of Clark's work, it should be preceded by a full historical account of the early Baptists of America; their sentiments and the difficulties with which they had to contend. It would seem desirable that all this should

not only be done by a Baptist, but if possible, by a member of that church which Clark founded, and of which he was the first Pastor -an office he held till his death. A member | dred natives of India have been hapting and of his church, other things being equal, would of the most remarkable instances of rout possess advantages for this undertaking that being that of a Boodhist priest, who was bap others could not enjoy. It may be expected tized in his sacred yellow rows, exciting that he would manifest a becoming zeal that great sensation among the people. A Book justice may be done to Clark and to the cause hist nnn was baptized at the same time. - Is which he defended, and for which he and his We thank some anti-revision paper to tall fellow-laborers suffered. The church too what act was performed for baptism. Where which Clark established, has, to this day, re- is the Western, Watchman, or the N. Y. Retained, in a peculiar manner, the spirit which corder? Men of Israel, answer. distinguished it when it was first-formed. A member of that church could, therefore, probably, more easily transport himself back two proposition you did not think of other times. Rothachilds the great Jewish hankers, in con- hundred years, than the member of any other

present a correct picture of the circumstances in which the Baptists were placed during the earliest period of their existence as a denomi-

be misrepresented in Pedo-baptist papers.— tist and Presbyterians of this age? Do you In that preface, you will see sufficiently plain, that the following historical sketch can be no been heard from the brethren—monstrous! been heard the mislaid unread—a proposition" as mine, has the appearance of the would not. He would have announced a magnanimity, and somewhat excites my adhe would not. He would have announced a magnanimity, and somewhat excites my adhe would not. He would have announced a missingular that on no author could be implicitly rely for minution.

The Puritans, their general character and that on no author could be implicitly rely for minution.

Permit me to say, that I am highly gratified more so; for it would have contemplated the cution, instances of the way in which they could have contemplated the cution, instances of the way in which they could have contemplated the cution, instances of the way in which they could have contemplated the cution, instances of the way in which they could have announced a that you will receive, will be:

The Puritans, their general character and that on no author could be implicitly rely for minution.

The Puritans the appearance of the would not. He would have announced a that on no author could be implicitly and content of the could he implicitly and content of the could have announced a that on no author could he implicitly and content of the could have announced a that on no author could he implicitly and content of the could have a after his attention was directed to the subject. () 7 tained, ne thinks are altogether incorrect, some mate carrying out of Baptist principles, as we During the reign of Charles I, when many The Baptists, their distinctive views, and fun-things not assentially connected with the carrying out of Baptist principles, as we During the reign of Charles I, when many The Baptists, their distinctive views, and fun-things not assentially connected with the carrying out of Baptist principles, as we represent the second state of the s jointed and misplaced, that to comprehend substance of mylecture before the Historical some of the most valuable characters among ans, and all Pedo-baptists hold them? By a In May 2, 1648, the Presbyterious having Society will appear, modified to suit a truly us, and some of the most important events con the most important events continued to the mos nected with our early history, have been com-

When even-handed justice is done to all. " at The persecution of Clark, &c., its results. (as at last twill be,) it will be found that? -"where there is no baptism, there are no visible churches." So say I. Do you not also?

I am persuaded you do. So far then our views that such persons ought to be baptized again."

The persecution of Clark, &c., its results.

Dunster, [the amount of information here, for ome indiviguals, as Baptista, have been unduling the first time made known will be considerable.] by exalted, it that others have been as unduling the first time made known will be considerable.

The persecution of Clark, &c., its results.

Come indiviguals, as Baptista, have been unduling the first time made known will be considerable.] by exalted, it that others have been as unduling the first time made known will be considerable.

The persecution of Clark, &c., its results.

The persecution of Clark, &c writer of the does from some of the representations made by others, he has not come to his I have not yet determined where the account conclusions athly, but in every case has been and of Providence shall appear, but I think it will obliged to all opt his opinions after careful, and in most cast, repeated investigations of the most ancien and reliable sources of informa-

tion. These he has mentioned, that others may have the same opportunity of judging as himself. And in the meantime, he cannot 1651, by Dr. John Clark, giving an account of historical research recently awakened among the persecution endured by himself, Obediah us, evidences of which are seen in the forms-Massachus, tis, the other in Philadelphia; the To those who would become acquainted one sectional, the other National. We hope to large with the character, sentiments and trials of the hear of one or two more. a Southern and a

therefore, it has nothing to do in the constitution of Baptists sentiments was thought to call for day Baptist views have, in the United States, spirit that the griter of these sketches appeals. tion of a gospel church." What you would fines, scourging, and banishment. New Eng- spread so widely through the community, that Opposed as he expects to be, in some quarters. say of immersion, on the supposition suggest- land persecution blackens one of the chapters | many evils once existing are entirely removed, he sees that there is an intelligent and impared, I say, without any supposition, of pouring of American history. The Pedobaptists of the not they will now and hereafter. We do not "Fordid you not targe it at Memphis (t. s. that your so-oper and sprinkling. The subject is just like that Plymouth and Massachusetts colony would Among us, as Baptists, have ever contended, from all local and sectional prejudice, and of communion. It turns on, What is baptism? have "laughed to scorn," the idea of commun- that religion is not only separated entirely from whose decision, slowly and cautiously formed.

upon, and brought distinctly out, that, seeing

as much opposed to persecution as any, and their fathers persecute some of the best of men. who severely condemn the Puritans, contend for opinions, as a part of their creed, that made the Puritans the persecutors they were. Nothing short of an entire abandonment of these opinions will cause the spirit of persecurion to die out of those churches and denominations, however kind and liberal they may now appear to be.

Though not a baptist by birth or education: carnest examination he has given to their sentiments, he is persuaded that their views concerning the spiritual character of the church. and the inalianable rights of conscience, are the only means of preventing personation, and of securing to every one the highest of all privileges,-the privilege of worshiping God sccording to the dictates of his own conscience. It may therefore be expected that in a work of this description, the writer would bring out prominently the tendency of baptist sentiments. not only to pramote pure, simple hearted, apostolic pi ty; ant also their tendency to secure to all civil and religious liberty. This he has done; and gius has he endeavored to show, that it was for the most valuable principles, baptist have ever contended, and that for these many of them have suffered odinm, fines, prisonment, and the most crual deaths.

BAPTISM .- Since July, 1852, over face had

Exercising in its time is leasy. Ange de Pandolfini. . AT When beggars die, no comess are seen:

week, we have deposited all your 1 man are the will be incorporated TORNADO AT LOUI

The Tenness

SATURDAY, SEP

STATED (lumn Elder J. M. Pendleton, lion

'Marion," Marion Ala

Rider T. W. Tobey, Taken Dr. J. B. Wheeler, Mg free

Sider R. Jones, Helana, I. G. G. Baggerly, Tyler, her lvsy P. Thompson, Esq., Gr. James H. Tucker, Los (rus

Elder D. King, Patramento J. B. White, Brownsville, Mart. Hilleman, Knorrille Historical Con

THE DEFENSE OF M

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ever saw a more tri

NASHVILLI

bath ever witness to Presbyterian chur and wounding n destroying a larg THE BISHOP OF MISH

has given notice that hap odist, Presbyterian napi id, and that all persons Episcopal Church from be re-baptized without en sistent.

A Powerful Argument "Its advocates ara fire, for natical, with rare exceptio nents. Persons usacgnair vield to the force of this The same regumenthas baptists against Bustists. represented as of recent pared with the hosts of illiterate, and as fa intica dropathic system of salva resented as the companion of the German Anabaptia Millerites, and other sects ny of our readers have in childhood to hear Bandat duced on account of their

cial position, their want 1 pathy with fanatical sect baptism. This argumest sands : it has fortified t blinded their minds to the py would it be for God's in alone used this weapon. that on the subject of Chi many Baptists are now t argument. They concust case, and then point to a fanaticism, as believers is and reign of the son of to blush when they thus seil antagonists, and wield it brethren, on another sub lennarianism whild turn opponents, and show a lo fanatics and enthusinets. millennarians. This car not the argument be as case as in theother? Bu second personal advent h arguments. Their app God. If they were, how could point to many brillil of the church-some of among the most illustrical lect, extent and accuracy, research, and unblemish

say nothing of the first a of the period of the refe now to many of the riper sble and useful ministers merica, who "look for. " of the Saviour." It wo Millennarians for the mo rate, obscure, and ill-bal Their argumen's have I met and refuted by an God. When they have have received a stone, nents have shouted victor ed triumph of Anti-mille enjoy their success! Or the like the servant, who Land delayeth his coming amite les fellow-servants with the drusken; and

> for him, and in an hour Tennessee Public

vant shall come in a day

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OPER COUNTRICH IN

setion is intended to re placed during the ristance sa a denomi. na principles, religious opposed; the charac tom, they had to cond sufferings they were

views of the writer. per degree of fulness refere be apparent. rical sketch can be no writer some found. he implicitly rely for of the early Baptists ews generally enter rether incorrect, sosie cause in this cous at particularity dethe whole correctly that to comprehend nost impossible; while t important events constorg have been com-

rustics is done to all. it will be found that ni have been as miduked. Differing as the some of the represenhe has not come to has m every case has been inion: after careful, and d investigations of the sources of informs. mentioned, that others portunity of judging as diffication at the sound of ently awakened among are seen in the formatorica Societies, one in e in Philadelphia; the National. We hope to ociety; thus giving an living motives to every ided country, to garner hy of rememberance in and the effects of the ists m the United States. societies collect, will be ning ages; will serve to may be one means of hall come after us, and · labors, prize more highhich their fathers, under evils, and accomplish-

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actional prejudice, and ly and exutionaly formed, hat indifference that can istica or injustico, upon results of either, withoes he think that the nen, when they are the in they have embraced. excused or faintly poris, they should be dwelt stincily out, that, seeing which these opinious lead, a vever innocent in some sy appear, and however the men by which thus alone can we past, for it is the prinke them what they are; have born bitter fruits roumstances favor they tits again—the serpent taken to the bosom and e will, when he has atr, inflict a deadly wound. sentiments that induced it their unjust and cruel ants of the Puritans are persecution as any, and very principles that made some of the best of men. veu whole denominations in the Puritans, contend part of their creed, that ie persecutors they were. entire abandoument of use the spirit of persecuchurches and denominsand liberal they may now

List by birth or educationby conviction; and is the he has given to their sened that their views comoharacter of the church. ights of conscience, are venting perspection, and me the highest of all privof worshiping God sces of his own conscience. spected that m a work of writer would bring out or of baptist sentiments pure, simple hearted, atheir tendency to seligious liberty. This he he endeavored to show, ost valuable principles, anded, and that for these iffered odium, fiues, imos crual deaths.

y, 1852, over 1 pp laneave been happing tone instances of conviction nist priest, also was bep llow rares, exeiting a the people. A Boods. at the same time.—Es f-revision payer to tell us for baptism. Where thman, or the N. Y. Reel, answer.

its time is easy. Ange

die: no cometa are seen. e effe affer andhun d

11

The Tennessee Baptist.

NASHVILLE, TENN. SATURDAY, SEPTEMBER 2, 1854.

Elder J. M. Pendleton, Bowling Green, Ky. Elder T. G. Keen, Mobile, Albhaha. Marian, Marion, Ala.
Maise T. W., Tobsy, Yanesyellis, Morth Carolina.
Dr. J. S. Wheeler, Murfressboro, North Carolina.
Elder E. Jone, Helman, Arkennes.
G. G. Haggerly, Tyhr, Toxas. Ivey P. Thompson, Esq., Greensburg, La. James H. Turker, Los Cruses, New Maxico. HISTORICAL CORRESPONDENT.

Elder S. Adlan | Hawpu | Magis Injust.

odist, Presbyteri in manufacture, are not valid, and that all persons wishing to join the Episconal Church from other Churches must he re-bintized without extention. He, is con-

A Powerful Argument against Millennari-

"Ita advocates ara few feeble, illiterate and fanatical with rare exceptions." So say its opponents. Turnula imagen sinted with facts, may yield to the furness of the maintaile argument. The same argument has one been used by Pedobaptists against Bastists. Baptists are often represented as on secont origin, as few companed with the hours of Pedoes, as generally illiment, and as fanatically devoted to the hy-dropathic system of salvation. They are represented as the competance and fit followers of the Garmina Audiantists, the Mormons, the Milleries, and other sects of enthusiasts. Many of our readers bette been securitomed from childhood to hear Bandsty sidiculed and traduced on assount of their alleged humble social position, their want of learning, and sympathy with fanatical sects in the ordinance of

haptam. This argument has satisfied thouands : it has fortified their prejudices and blinded their minds to the truth of God. Happy would it be for God's word, if Pedobantiats sone used this weapon. But we regret to say, that on the subject of Christ's second advent, many Baptists are now using the very same argument. They cenceal the real facts in the opponent whether that opponent be a Sadducee choirs are very tenacious of their rights, and time, and then point to social suggest of names, or an Adventist. Thus we have defined our suppose one of their rights to be a monopoly that have become notorious in the annals of position on the sugject. finaticism, as believers in the personal advent and reign of the son of God. Baptists onghi the following head: ablash when they thus seize the weapon of their Divers Baptisms and the Passever Soon nent for any one to interiere with them in antagonists, and wield it against many of their brethren, on another subject. Suppose Millennamamsm whild turn the tables on their opposents, and show a long list of names of a new dispensation will be introduced—that control its music. Iresponsible choirs will alfanatics and enthusiasts, in the ranks of Anti- gospel churches will be established—that Jeru- ways be annoyances, if not nuisances. There reflennarians. This can be done. Would salem, with its glorious temple, will be in ruins is no objection to choirs if they know their

arguments. Their appeal is to the word of 'the glory of all lands' will be trampled under God. If they were, however, so disposed they the foot of the oppressor during a long period, could point to many brilliant names in all ages called 'the times of the Gentiles.' of the church-some of those that have been now to many of the ripest scholars, and most cording to them our national glory is put off gregation. On the other hand the members tible and useful ministers, in Europe and A- thousands of years, we must first be dispersed of the congregation on frequently unreasona-Millemarians for the most part are few, illite Israel, if we believe the crudities and absurdate, obscure, and ill-balanced in intellect.— ities of the First Adventists. Their argumen's have never yet been fairly

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are saying, "If we are sincere and honest in a many of its contents will not be adopted to our belief, our faith is correct to us, or it makes the new state of things? This excessive contain difference what we believe if we are only and others to prepare the way for Adventists! enominational, books or conversation.

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when It also contains a history of the ORN COMMUNION IN THE PULPIT, or Ought we to Recognisa Pedobaptist and Campbellite Procedure as Gospel Ministers? By J. M. Pendleton. Price 25 cents per dozen.

Western Recorder on Millemantination.

La de Recorder of August 60, we find two activities Daty, No. 2.

The product of Products are resulted as a product of the Section o

The second article in our old parchment has

TO PASS AWAT."

"By the criticisms of the Adventists, it folmet and refuted by an appeal to the word of lows necessarily that the ceremonial Law of God. When they have asked for bread they Moses will be expunged from all use in this forc Kentucky and Tennessee, were admitted have received a stone, and then their oppo world in a very short time. According to into the Federal Union. Why may there not nents have shouted victory! Such is the boast- prophecy the Law can be taught no more! be improvement in music? The principles of ed trimmph of Asti-millennarians. May they The promise of the Ressiah, as given to the musical science, have been remarkably develenjoy their success! Or rather may they not prophets and holy men of God, to be with oped in recent times; and why should not the the like the servant, who said in his heart, "My them," as their king will pass away by limita-

mute las fellow-servants, and to eat and drink Adventists teach and believe! with the dreaken; and the Lord of that see "Then why longer discuss the subject of vant shall come in a day when he looketh not ceremonial washings or baptism? Aye! why should any hereafter boastingly claim to be the sing at all, though they can sing. They are disciples of Moses, since very soon all Mosaic fault-finders. institutions will cease and be numbered among the things that were? In other words, what is the use of obeying Jehovah during the few remaining years of this dispensation? And a service is enough—and let the latter, instead thy should the friends of the purity of the of complaining, earnestly try to learn every hundred. 31 per dozzen, 10 cents per mail Hebrew Scriptnres hereafter insist that they new tune. If this plan is faithfully pursued, should be subject to the severest scrutiny, lest there will soon be a sufficient variety of tunes, ost plaid.

Should be subject to the severest scrutiny, lest
This little tract cannot be too highly spoken
a word or letter should be lost? Of what use of Its design is to reach those in error, who can the Bible be in the new dispensation, when It would be well too, if in every congregation, This tract will sweep away all is all lost—the money expended is worse than This tract will sweep away in make it all lost—the money expended is worse than more about the put into the hands of thrown away. Such are the inconsistencies of

"And the Passover, according to the wishes. Prosect - Its History and Secret and especially the criticisms of Adventists, will cease in a few years! They say that the Messiah himself will be the Passover! This caps the climax of absurdities! This ordinance "Tell rour countrymen to beware," said which has stood for centuries, will be swept which has stood for centuries, will be swept away, with our temple, our city, our priesthood, our imposing and splendid ritual, and even our nation itself! If we must believe The above little tract is an expose of the the ravings of these conceited interpreters of pairey persued by Jesmits to subvert any gov- the prophecies, we ought at once to make preparations to strike our colors, and prepare for the destiny that awaits us! O Adventism! the name of thy absurdities is Lucton! \*."

This is one of the most important questions sold a few days since of the day, and is ably discussed.

THE TENNESSEE BARTIST.

And the first of the special control of the control

sacred duty to defend the Law of Moses, the places very much into disuse. The music of Scriptures, the Priesthood, &c., against every choirs has been substituted for it. These opponent whether that opponent be a Sadducee choirs are very tenacious of their rights, and suppose one of their rights to be a monopoly or an Adventist. Thus we have defined our suppose one of their rights to be a monopoly and a suppose one of their rights to be a monopoly or an Adventist. Thus we have defined our suppose one of their rights to be a monopoly and a suppose one of their rights to be a monopoly or an Adventist. Thus we have defined our suppose one of their rights to be a monopoly and the suppose of the to sing. They suppose it would be as impertitheir singing as with the minister in his preach-"Many Adventists teach that the day of the ing. I refer to some choirs-not to all. Eve-Lord is at hand—that in a few years at most ry church should reserve to itself the right to xv. 15. not the argument be as powerful in the one \_\_that the Jews will be driven out of Pales- pisce and will keep in it. It is their business case es in theother? But believers in Christ's tine, and scattered among the Gentile nations, to lead, not to monopolize the singing. The secured personal advent have no need of such a by-word and reproach everywhere—and that | congregation should sing also. For why should say that soin onoirs and congregations are of. cumcision, is talse and inconclusive. ten reprehensible. Choirs are so anxious to "By certain recondite criticisms and rules of enjoy the self-satisfaction, resulting from a among the most illustrious for vigor of intel- interpretation, such as only Adventists could perfect musical performance, that they are lect, extent and accuracy of learning, profound invent, they prove to their own satisfaction, tempted to select tunes which the congrega- immense mischief to the Redeemer's kingdom on the research, and unblemished purity of life. To that the learned scribes and doctors of our Issay nothing of the first age of Christianity, or ruel, have mistaken the meaning of many proof the period of the reformation, we can point phecies that relate to our future destiny. Acmesica, who "look for and love the appearing over the whole earth, and pass through centuof the Estiour." It wont do to tell us that ries of oppression and suffering. Alas, for They object to all new tunes and pronounce encomiums on all that are old. I will not say they wish those tunes sung, which were sung by Noah, when he first came out of the ark. but they have a preference for tunes sung bechurches of the saints, practically avail them-Lard delayeth his coming; and shall begin to tion! yes, at the end of thirty three years! So selves of the fact? It is their duty to do so .--It is a singular circumstance, that many persons who object most strenuously to new tunes.

There should be this compromise, between choirs and congregations: Let the former, in troduce new tunes less frequently-one during familiar to congregations as well as to choirs. a general singing-class could meet once a week. if not oftener. This would be a good preparation, for the musical exercises of the Lord's

There are very few things that contribute more to the interest of public worship, than good congregational singing. It is highly instrumental in exciting a devotional spirit, and often renders the prayers, that are offered more ferrent, and the sermons preached more effective. It should be remembered that, in assembling for the worship of God, we have in view not only the honor of his name; but the good of our own souls. All the exercises. therefore, which make up the entire service. should have a bearing on the promotion of these objects. Singing, prayer, and preaching should conjointly tend to glorify God, and to benefit the souls of the people. An inappropriate hymn, badiy sung, often has a bad effect on all the succeeding services. Every SELLING & Town: -Louist (Va.) Court House thing should be done decently, and in order .including all the houses in the villege, was "Great is the Lord, and greatly to be praised sold a few days since to a company of gentle. an i h's greatness is unsearchable." He is in finitely worthy of adoration, and his name

Now Testament, were persons espable of intelligent | What say you, brettiese? shall the "Letters" viti 12, x 2, 47, 48, xvi. 13-15, 32, 34, 1 Cor i. 16 and | We cannot tell what the book will cost-not but than \$1 00

made to infant baptism.

15. Christ and Paul did make specific allusion to We are looking forward to the day when our selection. least intimation of their haptisms.

troit he praised by proxy? And here I may sumption that baptism has come in the room of cir 17 Therefore, it follows that infant haptism is a mere human tradition, foisted upon the christian world | some fient to subscribe for one also?

as a divine institution. is. The practice of infant baption is fraught with is now erened

taught in the Methodist Discipline, pages 107-115, is anti scriptural and dangerous. 20. The assumption, by any body of nea of a righ change or abolish the ordinances instituted by

eans Christ for his church, is a daring usurration of divine prerogative. 21. A mere society of unhaptized persons, formed n contravention of the laws of Christ, without scriptural officers, ordinances, or government, is not said ought not to be called a church of Jesus Chris 32 The form of church government prescribed and practised by Methodists is unscriptural and teran

21. The power of legislating for the church, claim ed by Methodists, Discipline page 28, is unauthorized the word of God. 24. The New Testament furnishes no support to he doctrine of divers orders in the ministry, taugh

u the Discipline pages 125, 131 25. Unscriptural powers are assumed by Meth dist Bishops, Presiding Elders and Traveling Preachers Discipline 36, 45. 26. The exclusion of lay representation in the

Annual and General Conferences, is a species of cle-i cal domination unwarrented by precept or example in the word of Go I. Discipline 27, 28, 39. 27. The solemn oath which Methodist preachers take in ordination, to obey their superiors in office is not light or scripturd. Dis. 128, 138.

28. To be excluded from the privileges of a past ral charge, and to be trodden down by the Itineran ministry, as Metho-list "Local Preachers" are, is un igst and unchristian. 23 To be bound to patronize any set of men io be

siness, as Methodists are taught to do, Disc. 28, 78 repuguent to the freedom of christisnity, and fraught with alarming evil. 30. The loose manner of receiving members are the Metho lists is highly objectionable.

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F Smith, B J Small, Wm McAlbine, Jeess M Pace, F M Bass R Bass, to 24th Aug. '55. G B Wills is full, T A W Bramlit 4th Sept. '56. W B White to 6th Aug. '55. J T Marris to 24th 100. '54. Wm Wurtridge. J Nunn to 25th Aug. '55, Geo Tacker to Mry. '52. J Busset for 16th July. R F Bass. "D Tacker to Mry. '52. J Busset for 16th July. R F Bass."

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work shall be put to press. We shall be compelled to go to

of as to quidications a si normal. It is desiral! that is seen to be put to press or the publishit, since there are neither soon commence it the next of tender. in one sacred record, nor a precept for its observance.

13. The subjects of the haptisms mentioned in the work. We hope that day is not far distint when there will be.

faith. Read Matt. iii. 1-9, John iv. 1, Acts ii 38, stil published in permanent form? Now say it by an "overtuct." or \$1.25 But we propose to sent it to each brother, who is kint enough to pay for his work in avvance, to sait in bringing 14. In all that is written in the Apostolic Epistles it out, for \$1.00 per copy, for one copy or as many as he may on the subject of haptism, not one single reference is wish, postpoid—the postage on each will cost as some 20 or 30

children in Mait, xix, 14 and 1 Cor. vii. 14, but not the an edition of a book, however large, with utany ombarrasement, and more, print and blad it within the came house. But we 16. The pedchaptist argument based upon the assumption that baptism has come in the room of cir
sumption in false and inconclusive.

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THE 6-st So don will common a on MONDAY of pleaser takenost.

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### Aew Assnes.

The Baptism of Jesus.

DT N M CRAWFORD

NUMBER TWO. 35 Not under the law of the Priesthood In the haptesm of Jesus, obedience was no rendered to the law of the Priesthood, for the

lid not require baptism: It is frequently said that Jesus was baptized in order to ini iate him into the priest's office. and therefore rightenusness was thus (Clarke on Matt. 3: 15.) This assertion made in reference to the law of Moses, and the priesthood of Aaron. We might therefore have treated this subject under the proceding head; and what is said there is, in part, applicable here. But we have thought it best consider this point separately, both because it is distinctly arged as a matter of great moment. and because several distinct considerations show that the assertion is untenable.

In the first place, the laws of Moses in re erence to the consecration of priests, did not require baptism. "Aaron and his sons thou shalt bring unto the door of the tabernacie of the congregation, and shalt wash them in wa ter." (Ex. 29: 4 ) Louvo net Baptizo. There were other ceremonies particularly enjoined such as "putting on the coat and the robe of the Ephod, and the Ephod, and the breastplate and girding with the curious girdle of the Ephod; and putting the mitre on the head. and the holy grown on the mitre : and pouring the holy anointing oil on the head." (Ex 29: 5. 7.) These ceremonies were rerformed on Anron and his sons when they were consecrated; but the word of God does not inform us that they were always to be observed in the consecration of future high priests. We certainly have no trace of their having been regnlarly observed in the history of the Jews. (Kitto's Cyc. Art. Priest.) If, then, the law of Moses and the customs of the Jews did not require the performance of all these rites when ever a high-priest was initiated, there could be no propriety in observing them in the case of Jews. If these rites, on the other hand, were necessary to be perfermed, then all of them should have been kept. But John decked Jesus in no priestly robes, girded him with no girdle, aderned him with no breastplate, growned him with no mitter and moured no anointing oil on his boad. There was the immersion in water, and that and and that river Jordan. The baptism of Jesus by John in every particular fails to conform to the

It is a matter of moment, too, to reflect upon the duties of the Priest. The most important was to atone for sin. Now, in what consists the atonement of Jesus? It was consummated doubless by Mis death; but that death required a preceding life of obedience, holiness and righteousness. The succes of Christ were on the day of his betrayal. (J. hn 17: 4) "Know ve not that I must be about my Father's business." was his speech when but twelve years old. (Luke 2: 49.) The conelu-jun seems irresistible that, from the tegin holy obedience, preparing an offering acc. ptable to God as the ransom for sinners.

Asronic rites of consecration.

The notion that Jesus commenced his min stry at thirty years of age, from analogy to the regulations of the Jewish priesthood, falls to the ground, because it does not appear that any "age was required for their entrance on their ministry, or retirement trous it." (Kitto's Bib. Cvc. Art. Priest )

The considerations already presented ar ufficient to show that the haptism of Jesus was not in obedience to the laws of the priest hood as established by Moses. Other reasons of still greater force present themselves

John was born of the priestly family. His father ascharias was of the tribe of Levi, 'n priest of the course of Abia, and his mother Elizabeth was one of the daughters of Aaron."

This prepares to that kingdom by repetitor that kingdom by rep (Lnke 1: 5) Eut Jesus was of the tribe of of God. hood of Aaron. Jesus indeed was a Priest, priest, who is made not offer the last of a car- 76, 77.) aul commandment, but after the power of an endless life! For he testifieth, Thou art a priest ferever, situs the order of Melchisedek." (Heh. 7: 15, 16, 17.). John and Jesus then were pnests of different orders, and after dif- BROTHER GRAVES:- At the regular meeting ferent laws. The one was made without an of the Church at Chalybeate Spring, in March, oath; the other "with an oath by him that 1354, the following preamble and resolutions said unto him, The Lord sware and will not were presented, and unanimously adopted to repent. Thou art a first forever after the wit: order of Melchisedek." (Heb. 7: 21.) The WHEREAS, Elder Simeon Acuff has tendered one changeable by reason of death; the other a resignation of his pastoral services, anchangeable and continuing forever. (V.24.) Who can suppose that the law of the perfect luctance, and with the deepest feeling of reand everlasting Priesthaud required the perfect and everlasting Priest, Christ Jesus, to be con-ecrated by an inferior priest of a different ful Mmister of the Gospel. life could not be consecrated by one who was will prove a fairhful and acceptable laborer in made after the law of a carnel commandment.

were after the law of a carnal commandment Clerk. We can find no law of the priesthood then which would require Jeans to receive baptism from John. We must seek yet another law, ohedience to which in baptism can fulfil the righteensness of which Jesus speaks. \$ 5. Under the law of the Kingdom of Hea-

a member of the Jewish nation, subjugated by I very dangerously cut.

the R man power, we may add that he render ed "to Caesar the things that were Caesar's," but Casar required no baptism. In consider-ing further haw he rendered "to God the things that are God's," we must now come to the only remaining law under whose authority Jest was placed. In the baptism of Jesus obedience mas rendered to the law of the Kungdan of Hea en, established by the Gospel, for that did re

quire his baptism.

In the great history of the world's redemp ion, John the Baptist stands alone. The law ind the prophets were before him. The Mesich and the Kingdom of Heaven were after him. He overtopped all that preceded him. least in the kingdom of heaven is greater than ter.

Your It was his prerogative to introduce the lingdom, but not his privilege to enter it. Like ter by declaring that the "plain statement of Moses, he saw the promised land; like Moses, came; entered upon his highway; and called his people around him. Thenceforth John was satisfied to decrease while Jesus increased. 'John came preaching in the wilderness of Juden:" (preaching, kerussoon, making proclamation,) "Repent ye, for the hingdom of heaven is at hand," and with his preaching he

baptized the people who repented. Daniel had foretold that in these days the God of heaven would set up an everlasting kingdom. Isaiah, in the passage already quoted, had foretold that a messengebrshould be sent to prepare the way of the Lord and Malachi had closed the canon of the Old Testament by repeating the prediction. (Mal 5: 1, 4: 5.) These prophecies were intended not so much for the honoring of John as for the designation of the kingdom which he was to proclaim. John, nevertheless, was an expected visitant, and the kingdom he announced was the expectation of Israel.

The phrase kingdom of heaven has reference

always to the reign of Jesus, as the Messiah: sometimes looking to the future glories of the Eternal Reign, and sometimes to the spiritual kingdom of Christ on earth, which is internal as it exists and rules in the heart of a believer, and external as it is competed of a community of believers in the Messian. These different Olshausen Matt. 3: 2.) In its use by John. there can be no question, reference is made to the visible community of believers, prepared in spire lorthe dominion of the coming Messish, and acknowledging by baptism his dominion and their subjection. This certainly was the sense in which those who heard John understood bim, though they had not clear ideas of the nature of the kingdom. Those who received his baptism, and those who rejected it, understood him aline. The first repented and with faith in the coming Savior, were baptized. The others rep-nted not, and looking for a Messiah who should reign in teach as Propher till he appeared openly after earthly glory. rejected him who required hear dice against them as to their faithfulness and leged charge that—it was said that the funda his buptism; nor did he till then assume royalty 'I have finished the work which thou meaning of a pirase or word, the presumption give dissatisfaction, and raise anspicion as to the faithful disbuscoment of faithfu understood by these to whom it was addressed. (Whateley's Kingdom of Chri-t, 1: 4.)

the Son of God then on the earth, "to turn the hearts of the fathers to the children, and the of that committee was specific, viz: to report ning, he was the Priest of God, by a life of disobedient to the wisdom of the just and to make monies received and appropriated for Mission ready a people prepared for the Lord." (Luke ary purposes East and West of the Trinity 1: 17.) This is the declaration of the Angel Their duty included only the appropriations to who announced to Zacharias the birth of his son. A great deal has been said about the Had the Convention thought proper, a complete dispensation of John, as distinguished from statement of all the expenditures might have the dispensations of Moses and of the gospel. The first of these means the Levincal law and but they never supposed that any one would rites; the latter the scheme of redemption by question their integrity." Now, that quota Christ. But what was John's dispensation as distinguished from them? It was nothing hut to get up a prejudice against the Convention his personal ministry. He had no rites or by representing that "the monies of the East ceremonies of his own, no doctrines of his own, had been squandered in the West." His obno people of lis own. His who'e duty was to ject was to array the East against the West. proclaim the kingdom, to point out the king, and if possible to organize a new Convention, to prepare the ple for that kingdom by re of which he would become the acknowledged

Judah, and lineage of David, "For it is evi- The Angel spoke by the direction of God dent that our Lord sprang out of Judah, of when he said, as we have seen, that John was which tribe Moses spake nothing concerning the to make ready a people prepared for the Lord. priesthood." (Heb. 7: 141) There was, there- The words make ready (etoimazate) Bloomfield fore, nothing in the person or descent of Jesus understands to mean collect, gather together. that made it proper for him to conform to the (Rean. Syr. Luke 1: 17.) "Zacharias was regulations of Mo-es in segard to the priest- filled with the Holy Ghost and prophesied," when he said "Thou, child, shalt be called the hut not after the order of Aaron, or under the Prophet of the Highest; for thou shalt go belaw of Moses, or in the Levitical succession. fore the face of the Lord to prepare his ways; For "it is yet more evident : for that after the to give knowledge of salvation to his proper. similitude of Melchisedek there ariseth another by [in] the remission of their sins. (Luke 1:

> TO BE COSTINCED. For the Tennessee Baptist. Elder Simeon Acuff.

Resolved, That we part with him with re

gret: while we cherish his memory as a friend and Christian companion; and above all a faithorder, imperfect and perishing? The Priest . Resolved, That we commend Elder Acuff to who was made after the gover of an endless the favor of our Denomination, helieving he

whatsoever field, providence may east his lot. But this was so, if under the ritual of Aaron's Resolved, That this preamble and resolutions brethren stated that they were sent by their any more facts—leaving \$1,571 of which they prienthood. Jesus was consecrated by the ablube spread on our records; and that a copy churches, but their letters had failed to arrive. tions required by Moses, for all his ablations tereof, be presented to Brother Acuff by the

nessee Baptist for publication.

Every body is off exploring for quarts, copper, and the most extravagant stories are told paper, which contained an account of a Mass-Jesses was subject to the ceremonial and moral of the richness of some of the mines. These meeting held at Evler for certain school part the fact that woodcocks have built their nests laws, and perfectly obeyed them in all things, copper mine speculations are edged tools, in poses, and their appointment of persons as in low moist places. When the summer is to but that they did not require his baptism. As

## Controbersn.

Elder G. G. Rammerle and the Board of the Texas Beptist Convention

DEAR BEO. GRAVES:-Your paper of June DEAR BRO. GRAVES:—Your paper of June the newspaper he presented, is now called "an 24th and July 8 h, containing a letter from G. Educational Society." But it would be well, G. Baggerly to the Board of the Baptist 8 ate if a short memory were his only fault. He Convention of Texas, has been received, and says further, "when it was known that my said letter carefully read. As the Board will membership was at Austin, I was rejected not have a regular meeting until the month of without ceremony." Ah, indeed! But imme-September, I have concluded to notice briefly diately following he informs us that Bro Huck-Bro. B.'s communication on my individual re ins arriving to represent the "Houston (Westor he was "more than a prophet" He tell sponsibility. I presume the Board will not re- pern Texas) Church," was immediately receivhort of all that followed him, for "he that is gard or notice anything forther from that quared. That is to say, one was received because

Your correspondent launched into the mat-

facts" made by the Board "was uncalled for he failed to get admittance therein. Enough at this time," and that "the Board had promfor him to prepare the way of the Lord, to ised, through Elder Moral, that a private ex-"make straight in the desert a highway for our planation should be sent." It is simply neces-God;" (Isa. 40: 3,) and to "prepare a people sary to remark that the Board had never made for the Lord." (Luke 1: 17.) The God any such promise. I do not b lieve that E der Moral ever made such a remark ; he wo doubt, simply gave it as his opinion that the Board might give a private explanation; he could not have made such a promise for the Board unless he did it on his own responsibility. But it is perfectly ridiculous for Bro. B. to whine so pit eously about a private, explanation, when he had taken special pains to make his unfounded charges as public as possible; when not contented with falsely accusing his brethren, he Abored with all his influence to give publicity and credibility to those accusations. Bro. B. had written letters to various persons, in which clared that the "West bad been living off of promulgated also in public speeches, and labors to produce a prejudice bored to produce a prejudice against the Board. Under these circumstances no one can doubt the propriety of the 'statement' made by the Board. I also rejoice in the happy results. The Denomination believe that the Beard has succeeded in meeting all charges preferred by "a person" against them. It is evident that Under these circumstances no one can doubt "a person" against them. It is evident that to secure a mornin, is well understood. In "a person" believes so too, although he labors to make a different impression. Why all this whining about a "private explanation," if he does not regard the Board's statement as entirely successful? Why should he think it "unaspects are not always distinguished in the ase of the phrase: (Robinson's Lex. Busileia. and dissotisfaction which Bro. B. represents as existing in the East and soon to arise in the West, he knows full well does not exist even in the East, except among a very few under his immediate influence, and whose minds he has

poisoned against the Board; and as to the

West, he is only dreaming, or rather "fondly

hoping," that it may be so.

Rut Bro. Baggerly seems to harp upon the ide. Athry did not think proper to do so :" that is. the Board did not think proper to make a full report. Here Bro. B. evidently thinks he has the Board in a close place. But he shamefully misrepresents the language of the Board to suit his own purpose, and produce a prejuthe language of the Board is as follows: "It should be remarked, however, that the report John's business was to proclaim the reign of of the committee does not contain all the disbursements of the Convention. The business he associations, not all the disbursements .been made, as is the custom from year to year, tion explains itself. Bro. B. was endeavoring ders against the Board, and thus induce the brethren of the East to organize a separate Convention. To meet the charge that "the monies of the East had been squandered in the West." the Convention appointed a committee who soon settled the question by showing in figures the facts in the case. But Bro. B., though the passage is perfectly plain, calmly misrepresents the Board and shamefully dethat the Board has been guilty of certain rascality, which being well known to themselves, they refuse to say anything, for fear the denomination will find them out. A man who will thus wilfully misrepresent and wrongly accuse his brethren, is not worthy of confi-

> The charge is again made against the Convention at Marshall, that it "did refuse seats to the to the Convention minutes, report on collecchurches at Tyler and Henderson, simply be. tions and disbursements, it appears that three cause their representatives were not members of thousand and fifty-one dollars (\$3,051) have though his membership was not in that church." River; four hundred and fifty dollars all paid

publication of March 18th, and may be relied count is given in the minutes, nor has the Board on. The following will refresh Bro. B.'s memory, which is very treacherous. In the organ- which was applied in violation of the Constituization of the Convention at Marshall, several tion, and the Board does not see proper to state These brethren were received on their own statement. Bro Baggerly arose and request-Resolved, That the above he sent to the Ten. ed seats for himself and Bro Davenport from or rather, he said that over \$1800 had been Tyler. The question was asked, whether they were from the Tyler Church? Bro. B.'s reply to \$1571. He means, of course, that they A Copper mine mania is raging in East was, that they had been appointed at a meeting have put it in their pockets. Tennessee just now, and great fortunes are of the citizens of Tyler; that the church in said to have been made in a few months. tended to have a meeting that hight, but ram

subsequently withdrew his application. Bro. Baggerly augo subsequently applied for membership as a delegate from Henderson without any letter, and was received on his own statement. The facts are now changed by Bro. B. What was then called by himself a meeting of the citiseas of Tyler, and so denominated in he was from the West, the other rejected because he was not from the East. What folly!

The truth is, that Bro. B.'s ideas are just like

his position in the Convention, very confused

But why does Bro. B. complain of his treat ment at Marshall? I would let it remain quiet, were I in his place. These things ocurred in Marshall, in the very midst of the East, and in a Convention the majority of whose delegates were from the East. The West was in the minority. Ah! but this may be the very thing that causes the smart. To receive such treatment was enough, but to receive it right in the midst of the East and from
Eastern brethren with whom he ought to have had influence, if anywhere-ah! that was too bad. But seriously, if Brom must quarrel about this, let him quarrel was his own broth ren in the East, as they did the work, and think they did properly. If they erred at all, they erream his favor, as it is exceeding he accused the Board of smuggling, and de- ly doubtful whether any church by vote appointed him their representative.

> against the Board, because its members have been mainly selected from the West, and beregard to better out Bro Baggerly, I have no dehilte in A hundred better men have need to made no noise.—
> It might be accounted for in various ways.—

Bro. B. has not always attended the Convention, and hence his name may never have occurred to any one; or the brethren may have supposed that Bro. B. would not desire to occapy a position among brethren whom he was defaming as a set of "smugglers;" or they may have learned from past experience that he was not the most prudent and safe advisor in the world, and may have dropped his name for the sake of the Convention. I do not give these as a solution of the difficulty, but simply suggest them as probable reasons for the action of the Convention.

Bro. Baggerly denies having said at Larissa "that the monies of the East have been squandered in the West," and substitutes for the alstitute as what he really did say, as probably tion concerning the "squanderings" of the Board, and his present recollection of what he did say, though doubtful, may be admitted as what he intended to say at least. Well, probably after all, Bro. B. has a right to his opinion, but then he will permit us to differ withhim. Ah! but the \$230 appropriated to the Southern Convention was certainly misapplied! I am certain to the contrary. It was used, savs B., "to furnish outfit, traveling expenses, and membership in the Southern Convention.' What does he mean by the expression "to furnish outfit?" Did the Convention give the delegate a suit of clothes? I never heard of their so doing. What else could be meant? How thoughtless such a statement! His statements generally are equally reliable. But then his expenses were borne? True, they were. And his membership was paid in the Southern Convention? Indeed, it was. Well, says B., "It was a gross violation of the Constitution." That is merely his opinion. If so, then the salaries of agents, and the monies ex pended by Conventions in bearing the expenses of those agents which, according to the uniform custom of Missionary Boards, are paid from the Treasury, are gross violations. The truth is, a very small portion of the money sent to the Convention is specifically directed, but its distribution is left to the Board, so con fident are the brethren in their faithfulness and honesty. Bro. B. says that, "so far as my clares that they show "a desire to remove all knowledge extends," such is not the course of suspicion by a fair statement of facts; and a other State Conventions. It is well that such perfect knowledge that such statement would a statement was made upon the knowledge of not abide public investigation-hence they do Bro. B. "so far as it extends." It is not surnot think proper to give them." This is to say, that the Board has been quilty of cortain are.

We take pleasure in informing him that other State Conventions have represented themselves in the Southern Convention upon what he calls "private funds," i. e. funds from the treasury.

But there is a more serious charge contained in the following language of Bro. B., at the uncharitableness of which he should blush, if he can. It is as follows: "But by reference the churches they represented; and the delegate from the Houston church was received, alhas been appropriated West of the Trinity
though his membership was not in the table at the church was not in th Bro. B. attempts to sustain this charge by reference to facts, but again misrepresents. The fifty paid out, and leaving a balance of eigh facts are correctly stated by the Board in the teen hundred and one dollars, of which no ecconomic teen hundred and one dollars, of which no ecconomic teen hundred and one dollars, of which no ecconomic teen hundred and one dollars, of which no ecconomic teen hundred and in the teen hundred and one dollars, of which no ecconomic teen hundred and in the late article; it accounts for \$230, but refuse to give any account whatever." Well, sir, what has become of this money? Why, it was "smuggled," said Bro. B. at Larissa, 'smuggled" by the Board; now it is reduced

TO BE CONTINUED.

made to fecciving them, and Bro. Davenport tions. Newark Advertiser.

#### @bituaries

Franklin County. Alabama, heli on the 4th Saturdar in July. 1854, the following presemble and resolutions were adopted:

y, and pray that this melancholy dispensation may cause man

tielr lereparable loss; yet there the ulon in the blessing of field very soon sonferred upon one of the daughters.

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May 20, 1854-tf.

Soo, and so on down.

Merchants sending me mays will please write that I may know whose name to issue the cartincate. Combinations will not Woulen, Liney, Silk, and Worstel rags are not wanted, and will not be included in the slave. I carnestly solicit greater attention to saving \$\pi\_1\$ i buying Rags throughout Middle Tennesses. W. S. WHITEMAN, Angust 5, 1851-1v. North East corner of the Square.

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[[] Geld and Silver Pencils, Fen-Halders, Speciation, at Fancy Goods in creat variety.

Oct 15, 1853-ly

BARRY & BUCK, COMMISSION MERCHANTS,

mount to not.

Resolved, That we bow in humble snimlssion to the mysteri-

ous dispensation of Providence, and are reminded that His way are not as our ways, and his thoughts are not us our thoughts

Mark Johnson was the slaughter of Erekiel Thomas, who formerly resided in Lawrence County, Alabama, and was a county membra of the Baptist Church at Enon, in said county.

Rensens for Becoming a Buptist.

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A Symon preached before the Big Hatchie Association at its sension in Bolivar. Tennessee, and reduced by that body for publication. Put up in parablet form. Price 10cts.

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July 1, 1854. July 1, 1854.

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"A thing of beauty is a joy forever,"

WILL pay the above premiums in sums of \$100, \$50, \$40, \$50, \$70, and \$70, to any six merchants or, pedlur, who will isliver me, from this data to the lat July, \$50, the largest amount of RAGS. The same to be bought outside of, and by are a doing business subside of Naphville and virginity.

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HOUSANDS are suffering from this most painful disease, and expending their means and money, and wasting their reogth in testing the numerous remedies offered thous. If he

FALL BRANCH SEMINARY.

IT is ordered by the President that a general meeting of the Boed of Trustees take place at the College Buildings, TUESDAY, the 25th day of July, the commencement of the maal examination. Important business will come up for colderation.

BERJ. BUGG, See'y eration. Partietes, Afixa, July 8, 1854-11

A situation to also offered to a lady propared to give leasons in Pendillog, Crayoning, Menotiath, &c. the "They expended to devote period to fee time to instruction in the higher Registal branches. To a teacher of the first order, (and no other need apply,) a salary of \$400 and heard, will be given.

A play at this of see immediately
Boan of the shows must be members of a Baptist Church.

July 8, 1854.

Leeking-Ginans, Mattranss, Je.,

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118 Arch Street, Patientship.

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May 20, 1854- tr

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its progressive advancement. All who wish to place times a markers and wards here next sension, are real-stad to attend the examination, and witness for themselves the resilienties of that we now adirm, so as to make arrangements, since the wards prospect justices the carclusion that the house was now as an advance of the property justices the carclusion that the house was us used. It is not prospect justices the carclusion that the house was usual. It is not proposed by the Asychistic, are earnestly requested to attend. We should be placed to me those members of the Board of Trustees living at a distance, it being desirable to have a full Board.

W. WOOTEN, Pres't of Board May 13. 14-2m. 

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