The Tennessee Baptist.

WM. C. BUCK, C. R. HENDRICKSON, } Corresponding Editors. DEVOTED TO THE ADVOCACY AND DEFENCE OF BAPTIST PRINCIPLES, AND DESIGNED TO BE A MEDIUM OF RELIGIOUS INTELLIGENCE FOR THE GREAT WEST. Publishers and Proprietors, { J. R. GRAVES, W. P. MARKS.

Desiring to Know the Whole Truth, and Daring to Oppose any Error---Christ is my Judge. J. R. Graves, Editor.

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Our Pulpit.

SHORT SERMONS, No. 2.

BY J. M. PENDLETON

AN UNFAITHFUL CHURCH IN DANGER OF EXTINCTION.

I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. Rev. 2: 5.

This is solemn language. It may well excite our apprehensions; for it indicates that an unfaithful church may become extinct. Who, acquainted with ecclesiastical history, can deny this? How many churches, once flourishing, have been completely disorganized! How many moral lights, once shining brightly, have been eclipsed—enshrouded in total darkness! This has been the penalty inflicted for disobedience to God. The church of Christ, considered in its aggregate character, will never become extinct. The gates of hell shall not prevail against it. It will be in existence when the last trumpet sounds. But local churches may lose their visibility. Where is now the church of Ephesus? the church referred to in the text under the designation of "candlestick?" It is no more. Centuries have elapsed since the removal of the candlestick, and darkness reigns where light shone in apostolic times.

I. LET US CONSIDER THE PURPOSES OF CHURCH ORGANIZATION. They are important. What are they?

1. *The spiritual improvement of christians.* The Saviour in establishing the church recognized and sanctified the social principle. His disciples are brought together and embodied by means of their church relations. The church is compared to the human body, and Paul argues that all the members should feel a sympathetic concern for one another. This concern must have its origin in mutual love.

But how are the members of a church to promote the spiritual improvement of one another?

By frequently meeting together and maintaining the worship of God. "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching." They that fear the Lord should speak often one to another. This is necessary to the maintenance of a devotional spirit.

By hearkening to the teachings of the Pastor. The Pastor is required to feed the sheep and the lambs. Jesus when he ascended to heaven gave gifts unto men. "And he gave some, apostles; and some, prophets: and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The edification of a church depends in a good degree on the labors of its Pastor.

By provoking one another to love and good works. Provocation of this kind is laudable—no other is. We exert an influence over others and are susceptible of influence from others. Hence we can stimulate our fellow-christians to the performance of duty, and they can stimulate us. This mutual stimulation is highly important to spiritual improvement.

By excluding from church fellowship those who dishonor the christian name. We are commanded to "withdraw from every brother that walks disorderly." It is as true now as it ever was that "a little leaven leavens the whole lump." An unworthy member cannot be retained in fellowship without contaminating the church. Indeed, the retention of such a member indicates contamination; for it is a virtual endorsement of his unchristian course. The exercise of discipline is indispensable.

These things, if attended to, will promote the spiritual improvement of a church.

2. *The conversion of sinners* is another important purpose of church organization.

The church has an aggressive constitution. It is her duty to make an attack on the world. The responsibility of doing this she cannot throw off. Her obligations are untransferrable. The churches of the saints are the salt of the earth and the light of the world. They are to let their light so shine that men seeing their good works may glorify God. They are to sustain the ministry not only with reference to their own edification, but with a special view to the salvation of sinners. There is something in every church that is not instrumental in the conversion of the impenitent. That church whose members feel the life and power of godliness and daily exemplify the precepts of the gospel will receive accessions to its numbers. The Lord will add to it "the saved." A spiritual, living church "travails in birth" for souls, and when "Zion travails children are brought forth."

Every church should, according to its ability, supply the needy at home and abroad with the bread of life. I do not see how any church in this age of the world, can be in a healthful state that does nothing for Home or Foreign Missions. How can the benevolence of the gospel be manifested by doing nothing?

3. *The promotion of the glory of God* is contemplated in church organization. This is a purpose superior to every other. There is nothing so important as the divine glory. God himself always acts with reference to his own glory; for his infinite intellect, in its comprehensive survey of things, great and small, finds no object of such exalted moment. When saints are edified and sinners converted, God is glorified. It cannot be otherwise. He is exclusively entitled to the honor redounding from the edification and the conversion. But God is always dishonored when saints remain mortified and sinners unconverted. The glory of the Father, the Son, and the Holy Spirit is obscured.

These are some of the purposes of church organization.

II. A CHURCH THAT FAILS TO EXCITE THE PURPOSES OF ITS ORGANIZATION IS IN DANGER OF BECOMING EXTINCT. Why?

1. *Because such a church is peculiarly liable to embrace false doctrines.* Every close observer knows that the moral state of individuals and churches has much to do with their adoption or rejection of correct sentiments. Let a church be in a lifeless, lethargic condition and how easily can the propagators of false doctrines make its members their prey! And a church that rejects the doctrines of the gospel loses its ecclesiastical character—becomes a worldly organization, if not a synagogue of Satan. Take an illustration: Let a church repudiate the divinity of Christ—the expiatory nature of his death—the agency of the Holy Spirit in regeneration—the necessity of personal repentance, faith and baptism to church-membership—and what is it? A church of Christ? a gospel church? Assuredly not. It may be tenacious of rites, and zealous in the observance of ceremonies, but the glory is departed. It has no evangelical claim to be considered a church of Christ.

2. *An unfaithful church must necessarily decline in numbers.* We have seen that the conversion of sinners is one object contemplated in church organization. Now if a church is not instrumental in the conversion of sinners how can its membership be augmented?—Whence are its accessions to come? There is no use made of the only materials that can be used in increasing its numbers. Nor is this all: There will be a numerical decrease: for death is ever doing his work. Church members die as well as others. Citizenship with the saints does not extract the seeds of mortality. Saints and sinners fall before the last enemy. If then a church receives no additions, but suffers a numerical decline, it must, in the lapse of years, cease to be. Apply the remark to any church, East or West. Let it receive no accessions—let some of its members under the guidance of Providence seek other locations—let death continue his ravages among those that remain—and in how short a time will such a church be disbanded and lose its existence! The candlestick will be removed. Where light was darkness will be.

3. *As an unfaithful church gives the world a false representation of Christianity, God, jealous of his own honor, may indignantly remove the candlestick out of its place.* Such a church furnishes the world a slanderous account of the religion of Jesus. Its state would never suggest to any mind the excellency, the purity, and the glory of the christian system. No, the excellency of the system would be tarnished, its purity contaminated, and its glory caricatured. Does an anti-missionary, anti-temperance church reflect any credit on christianity? Certainly not. Does a church that exercises no discipline give a correct representation of the teachings of the New Testament? Nay, verily. It virtually puts the sanction of its approval on all the impropriеties for which its members should be disciplined. A church that does not arraign at its bar a member who gets drunk, endorses drunkenness. And so with regard to every class of offences. In view of these considerations, it is incredible that God may see that it is better for the interests of his cause and the glory of his name that an unfaithful church should be blotted out of existence? He may see that its extinction rather than its perpetuity will illustrate the glory of christianity. He may therefore take the devout members of such a church to heaven—if indeed there be devout members—and the worldly-minded may go back to the world. Or the Pastor's heart may be broken—his energies paralyzed—and his flock left to wander, and perish, and die. It is an alarming truth that should be sounded like a trumpet, in all "God's holy mountain," that an unfaithful church is in danger of extinction.

III. THOUGH A CHURCH MAY BE IN THE CONDITION TO WHICH I HAVE REFERRED, REPENTANCE WILL PREVENT ITS EXTINCTION.

Except thou repent. With the church of Ephesus a failure to repent was the contingency on which depended the removal of the candlestick. It is so of all unfaithful churches. Repentance alone will prevent their extinction. There must be deep, bitter repentance on account of their failure to carry out the purposes of church organization, and there must be amendment. Reformation must show the sincerity of the repentance. Those who repent will "do the first works." All professors of repentance are deceptive which do not lead to an abandonment of the sins professedly repented of.

REMARKS.

1. There are but few of our churches that faithfully carry out the purposes of their organization. This is owing to a variety of causes which cannot now be specified.

2. How many churches are in as great danger of extinction as was the church of Ephesus? Infidelity, formalism and worldliness are sweeping like a torrent over the land.

3. O you unfaithful churches! Will you not, by immediate repentance, prevent the disgraceful extinction which threatens you, and secure for yourselves an honorable existence? The Head of the Church waits for your answer.

☞ The richest genius, like the most fertile soil, when uncultivated, shoots up in the rankest weeds; and instead of vines and olives for the pleasure and use of man, produces to its slothful owner the most abundant crop of poisons.—Hume.

☞ At Elder Jos. BAKER'S Academy, several young ladies were examined in Latin and Greek, and acquitted themselves with remarkable readiness in algebra and the most difficult rules of arithmetic. In history, rhetoric, French and mathematics as well as other important branches of education, many excelled.

From the Parlor Visitor.

The Eastern Question—Its Origin—The Policy of the Beligerent Parties—Its Probable Solution.

BY J. W. KING, M. D., OF TENN.

Behold, I will make Jerusalem a cup of trembling, unto all the people round about. And in that day, will I make Jerusalem a burdensome stone for all people: All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.—*Zech. xii:* 2, 3.

Every Steamer that arrives from Europe, brings intelligence of some movement, connected with this momentous question. The reader of the daily papers instinctively turns to the telegraphic column, eagerly scanning the latest items of foreign news by the last arrival. Curiosity is on tiptoe, to fathom the complicated manœuvers of crowned heads, and their diplomatic agents, preparatory to the great crisis, which is involved in the solution of this startling problem. The secular and religious papers are teaming with speculations, as to the probable destiny of the Ottoman Empire, and the fate of Islamism—the *fancied* conflict between Republicanism or Democracy and Absolutism—the downfall of *mystical Babylon*, —the drying up of the *great river Euphrates*, and the speedy preparation of the *way for the King of the East, &c., &c.* In the estimation of some, both France and England have been criminally stupid, or blind to the ultimate schemes of the Rusian Autocrat, and by a timid, vacillating course, have permitted him to steal a march upon them—consuming time in fruitless negociations, which ought to have been spent in preparing for the struggle, which the Czar has had the sagacity to anticipate.

The presentment is universal throughout the civilized world, that issues are involved in the final settlement of this "vexed question," which no human sagacity is competent to foresee,—results, which must permanently effect the present political and social condition of all Europe and Asia,—if not to abolish existing political organizations, radically—at least to establish a new order of things in Church and State. Some writers believe, that "the time, times and half time" of Daniel, will be fulfilled within the coming twenty years; and that the present tumult and warlike preparations, are but the preface to the tragedy of terrific convulsions and revolutions, represented in other portions of Prophecy "as the shaking of all nations," which must precede the fall of "Babylon," and the second coming of our Lord Jesus Christ,—and symbolized in Apocalypse by the sounding of the "seventh trumpet," when the "mystery of God," shall be finished, and the proclamation made that the Kingdoms of this world are henceforth to be the Kingdoms of God and of his Christ, &c.

As the reader, who has not investigated the origin of the present movement in the East, may desire to be posted up on this point, we propose, in a succinct manner, to trace the difficulty to its source, especially as it will enable us to answer the question suggested by the "text."

For more than a thousand years, the redemption of Jerusalem and "the Holy Places," has been a subject of thrilling interest to the Greek and Latin churches. A superstitious veneration for the so called "Holy Places" instigated the famous Crusades of the 9th, 10th and 11th centuries. On seven or eight memorable occasions, embracing a period of several hundred years; hundreds of thousands of fanatical persons, of all nations and languages of Europe, headed by the Master Spirits of the times, were marched into the Holy Land, for the avowed object of wresting Jerusalem from the desecrating hands of the infidel Saracens. No human imagination can conceive the amount of misery, atrocious barbarities, and heart-rendering scenes enacted during these expeditions. The history of the human race, does not furnish a parallel. Even in those days then, Jerusalem was a "cup of trembling" and "a burdensome stone" to all Europe.

"The various localities rendered sacred in the minds of the Christian world, and commemorated in the life of Jesus Christ, are now all minutely indicated in the Holy Land, and over and upon most of them are erected churches, chapels, and monasteries. The most important of these lie in and directly around the City of Jerusalem. The Mohammedans have allowed the Christians quiet possession of these, on account of the large revenue they yield to government. The Church of the Holy Sepulchre, lying near the North-west corner of Jerusalem, is the principal holy place in Palestine. It is a large, irregular building of Byzantine architecture, and so constructed as to inclose all the *traditional* localities which are mentioned in connection with the crucifixion and resurrection of the Saviour. This building contains about twenty altars, making so many holy places, and these are now the principal cause of dispute between the Latins and Greeks."

"Jerusalem is visited annually by between twenty and thirty thousand pilgrims, from all parts of the Catholic world, all of whom perform devotions at these altars, and leave what is termed the "altar due," with the monk in charge of the respective altars. These dues, in the course of a year, swell to an enormous amount. Herein is the secret of the dispute; for the party that possesses the greatest number of holy places, receive the greatest amount of money, and this party is the Greek Convent. Hence the jealousy and animosity now existing between the Latin and Greek monks, and which not unfrequently results in blows."

"Previous to the year 1757, the Latins possessed the principal posts in the Holy Places; but during some of its quarrels, they, at the time, apparently being the offenders, were expelled from several of them. After the fire of 1808, which destroyed the Church of the Holy Sepulchre, they were cut off from several more. At that time the Latins were poor, not receiving their usual dues from Europe, and from the very small number of Latins that visited the Holy Land, occasioned by the wars then ravaging Europe; so the scheming Greeks seized upon the opportunity, being then rich in the dues of the altar, to rebuild the Church, thus claiming the right to the principal holy places, forcing the Latins to a dark, obscure passage, on one side of the building, which they now occupy. The protector of the holy places, and of the Latins, has been for ages the King of the French, deriving the title and power from St. Louis, who did good work during the Crusades; but at the time of the fire, France had no King, and if Napoleon assumed the title of "Protector of the Holy Places," he could not exercise his functions, and protect the Latins from the rapacious Greeks; for he had enough to do, to protect himself at home, on his throne; besides, he had a short time before, been driven out of Palestine by the Turks:—So the Latins had to succumb to the Greeks."*

During the past summer, the Latin monks complain to the Pope, that the Greek monks had usurped the almost exclusive control of the Church of the "Holy Sepulchre," and the monopoly of the "Altar dues." At the instigation of the Pope, the present Emperor of France, Louis Napoleon, demanded of the Sultan the restitution of the "Holy Places" to the Latin monks. The Sultan either counselling with his fears, or perhaps from political considerations, issued his decree, reinstating the Catholic monks, to their anciently claimed privileges. The Greek monks thereupon appealed to the Czar of Russia, who claims to be the Head of the Greek church, who in his turn, peremptorily demanded of the Porte, the abrogation of his decree in favor of the Latins.—The quarrel thus began to assume a more serious aspect; when Napoleon, through the agency of the French legation at Constantinople, in conference with the Russian Minister, affected, as was supposed, an adjustment of the difficulty, by a sort of compromise, which the French Emperor affected to treat as a *final* settlement, and one entirely satisfactory to the Czar.

But Nicholas' wrath, was, unfortunately at least for Turkey, not appeased. This favorable opportunity for wreaking his long pent up vengeance upon the Crescent, and satiating an ambition from his royal predecessors to subjugate the Ottoman Empire, and annex its territory to Russia, was not to be lost; he forthwith demanded of the Porte, as a *sine qua non*, to the future amicable relations of the two governments, that the exclusive civil jurisdiction of the Greek population of the Ottoman Empire, should be vested in himself as the Head of the Greek church. The plea for this extraordinary demand, was, that the future security and prosperity of the Greek christians of Turkey were inconsistent with Mahomedan rule, although the Sultan had issued the royal firman, granting the largest liberty to all creeds and sects within the limits of his empire.

The concession demanded by the Czar, would have amounted virtually, to the annihilation of Ottoman Nationality, and the speedy incorporation of the whole of the Turkish territory with the Russian empire, as at least two thirds of the population are supposed to be of the Greek faith. The French and English Governments took the alarm: they discovered beneath the specious pretexts of the Russian Autocrat, the shadowing forth of a policy, which if not frustrated, would inevitably eventuate in the utter extinction of Turkish Nationality, and pave the way for the ultimate subjection of all Europe and the East, to the despotic sway of Russia.

France was alarmed for Algeria; England knew full well, that the "Holy Land" was the *natural* key to her East India possessions, and the commerce of the Mediterranean; and that her visions of the Eastern aggrandizement were gone, if Russia was to be successful.—The English and French Cabinets, through their accredited agents, interposed on the side of Turkey; and professing to be actuated by a desire for peace, remonstrated with Nicholas, for his monstrous and unreasonable demands upon the Porte, and appealed to his magnanimity to spare a weak power. They reminded him of the "Holy Alliance," to which his government was a party, one of the professed objects of which, was to maintain the integrity of the Ottoman Empire, as indispensible to the peace of Europe. They pointed him to the late royal *ukase* of the Sultan, decreeing the fullest religious liberty to his subjects of every persuasion. The Czar was inexorable: his plans had all been matured: He had scanned with eagle-eyed sagacity the political horizon of Europe. Through his well selected, and well feed spies, quartered near every Court in Europe, he had been regularly advised of all the secret movements and plans of Kings and Cabinets—of their embarrassments and troubles, present and prospective, financial as well as political. He was, doubtless! fully apprised of the deep-laid plans of the "Democratic Committees," remifying throughout the western Kingdoms—of the dissatisfaction and restlessness of the republican party in France, Germany, and Italy, from the disastrous experiments of 1848, and their desperate resolves to embrace the first favorable conjuncture to renew their attacts upon Monarchy and the Papacy, upon a more extensive and better arranged plan of opperations. He *seemed* to relent, and affected a willingness to entertain proposals for a peaceful conclusion of the difficulty. He submitted his "Ultimatum,"—the Sultan with the assistance of his new allies, to sharpen his vision, could see no modification of the Czar's previous demands, and at their suggestion returned the note to the Czar with certain amendments. In the meantime, the allied Powers, despatched a fleet to the Black sea, protesting at the same time, that the "evacuation of the Principalities" by the Rusian army, which had recently, and pending these formal negotiations, been advancing towards the Danube, would be regarded as a *sine qua non* to future negotiations, and the only basis of an honorable treaty.

Nicholas rejected the amendments to his "ultimatum," and without seeming to heed the remonstrances of England and France, proceeded with the most deliberate purpose, to increase his preparation for war on a grander scale, at the same time that, by a series of diplomatic equivocations, he encouraged the hopes of the allied Powers, that attempts to settle the dispute, by negotiation, were not altogether unnecessary. The Czar's policy is protracting these diplomatic manœuvers, has evidently been to gain time, delay could not militate against his ultimate design, whilst it gave him an advantage over Turkey and her allies. He has assigned Austria her position long ago, as is clear from the recently divulged conversation and correspondence between himself and the British Minister at St. Petersburgh. He had doubtless secured a guaranty of neutrality on the part of Prussia, and the German States: Spain was too imbecile either to be conciliated or courted. Sweden, Denmark, and Norway, were to be neutral. Austrian influence was predominant in Northern Italy, and the Pope was the *protegee* of his *much oblig'ed* friend and ally, Francis Joseph, and hence he apprehended no opposition from that quarter. Louis Napoleon and the British Ministry, certainly could not have been blind to these things. They seemed to hesitate: it is true, but it was a hesitation prompted by dark forebodings of the impenetrable future, rather than blindness or indifference to present exigencies. The French Emperor had not forgotten the prediction of his great Uncle, and in either event of the fulfillment of that prediction, he saw abundant reason for serious apprehension: Nor had England forgotten the memorable words of one of her most illustrious and far-seeing Statesmen, when he described that fearful "conflict of opinions near at hand" which would deluge Europe with blood. Truly this "Eastern Question", is a "cup of trembling," a "burdensome stone," to both England and France.

The allied Powers, after having exhausted their ingenuity in diplomatic strategy, and seeing that war was inevitable; determined to force Russia to assume an attitude of *open* hostility. A joint note was despatched to St. Petersburg, notifying the Czar, that unless the Principalities were evacuated before the 29th of April, his refusal to comply with the terms, would be construed into a declaration of war against Turkey and the allied powers. As England and France doubtless anticipated, their proposition was promptly and unhesitatingly rejected, and on the 28th of March, the English and French Governments issued a formal declaration of war.

Extraordinary preparations for war, are being made throughout Great Britain and France. Sir Charles Napier in command of the Allied fleet, has set sail for the Baltic, with positive instructions to commence hostilities forthwith. An army of 80,000 French soldiers, and 20,000 British, is moving by way of the Mediterranean, towards Turkey, to operate against Russia by land. In the meantime, the Russians have crossed the Danube, with the view of striking a decisive blow before the arrival of the Anglo-French army. The last advices by the "America," state that a sanguinary battle had been fought between the Russians and Turks at Oltinitz. The Czar is superintending in person, extensive preparation in the Baltic, to receive Sir Charles Napier. The war will now begin in earnest—and such a war as Europe has not witnessed since the days of Napoleon Bonaparte.

It was predicted by that extraordinary man, Louis Kossuth, when in the United States a few years ago, that the great struggle which is now at hand, would be a conflict between Republicanism and Monarchial institutions—an array of the Democratic masses against their rulers. Whatever phase the war may ultimately assume, *we* are not sagacious enough to discover any signs that indicate that this will be the case; certain it is, that there is nothing in the present aspect of the warlike elements to justify such a belief. France and England are no more the friends and champions of republicanism than Russia. Democracy never had a more uncompromising foe, than England; all the energies and vast resources of the United Kingdom, were directed with relentless fury against Napoleon Bonaparte, as the great champion of popular sovereignty, and representative of the European Democracy, and how successful she was in the crusade, history most abundantly testifies. Already it has been given out, and we presume upon good authority, that England and France have entered into a mutual compact, to preserve the "status quo" of the Italian States; in plain English, they are determined to crush any movement, looking to the subversion of the Papacy, and the establishment of republican forms of government in the Italian States.

TO BE CONTINUED.

*Mrs. Palmer's letters from the Holy Land, 1853.

PICKENS county, Alabama.

ORDINATION.—The Cross Road's Baptist church in conference, July 1st, 1854, petitioned Elders D. Duncan, C. B. Sanders, J. Deloach, W. F. Spragins and the writer, as a Presbytery to examine the preaching gift of Jasper N. Acker, and on the 5th day of August D. Duncan and J. Deloah examined the candidate until the Presbytery was not only satisfied but much gratified, and on the next day C. B. Sanders preached the ordination sermon, prayer by W. F. Spragins, charge and Bible presented by the writer. He was set apart to the solemn work of the ministry before a large congregation and the right hand given by the presbytery and church.

J. STEWART.

Original Baptist History

Early Puritans of New England.—No. II.

BY S ADLAM, NEWPORT, RHODE ISLAND

NEWPORT, R. I., July 5, 1854.

Rightly to appreciate the difficulties that the early Baptist of this country, had to contend with, and the value of their services in promoting pure religion and religious freedom, we must notice the character of the first settlers of New England; as it was with them and their views that they were first brought, in America, into collision, and from them they suffered as they did.

With the exception of the Pilgrim Fathers of Plymouth, those who colonized New England, especially Massachusetts bay, were Puritans; a party that had for some time existed in the English Episcopal Church, but who dissatisfied with its government, its liturgy, its want of proper discipline, and with some of its rites and usage which they looked upon as remnants of Popery; endeavored, by laying aside some of its forms, to bring the worship of that church into closer conformity with the revealed will of God: and, by introducing a more scriptural discipline, to purify it from the many corrupt members that passed of its communion. In these attempts, however, though highly acceptable to a considerable number of the people, chiefly of the middling class, they met with the most determined opposition from the prelates and the throne. They were reproached as factions, disloyal, designing men; many were deprived of their livings and forbid to exercise in any place their ministerial functions; they were fined, imprisoned, and reduced to the utmost distress; till at length, finding that nothing but persecution awaited them in their native land, many resolved to fly into the wilderness of America that there, amid all the privations and sufferings they might be called to endure, they would have the privilege of worshiping God according to the dictates of their own conscience and of leaving the same inestimable inheritance to their children.

Those who came to Massachusetts, were men of no ordinary character. They were distinguished for their energy, courage and indexibility of purpose. To religion they were sincerely devoted; it was their study, their life; and much as they suffered for it, if called to it, they would have suffered more. In the efficacy of prayers, and in a special superintending Providence, they had the most unbounding confidence; and in every event, public and private, they were accustomed to trace with suitable acknowledgments, the hand of God. The Sabbath they revered; and its sanctity, throughout the christian world, at that time, well nigh lost, they more than any others, labored to restore. The government of their families was carried on with rigid precision; and no infraction of the strictest morality, could by any class be made without meeting their sharp rebuke.

But with these and other excellencies the praise of which should never be withheld from them, they at no time, either in their suffering or prosperous days, won the hearts of their fellow man. Aside from those eccentricities, in look, in gait, in language and tone, which have so often made them the butt of ridicule, their piety was far from being of an amiable type. They appeared in general, more like the disciples of Moses than of Christ. In some parts of the christian character, as true humility, gentleness, meekness and forbearance, they were singularly deficient. Practically they assumed infallibility. To those who differed from them, they were intolerant and overbearing, and for themselves and their opinions, they claimed from others, a degree of deference and submission, which none should ever exact, and none should ever render to their fellow man.

The intolerant and persecuting spirit that tarnished so much, the character of the Puritans, is, in a great degree to be traced to their wrong views of the church of Christ. Such were the errors in which they had been educated, and the prejudices which so entirely controlled their minds, that the church as altogether a spiritual body they appeared unable to understand. The idea that it is incapable, without corrupting it, of any union with the world, either politically, or in its membership, they never attained. How different would have been the entire character.—the whole course of the Puritans had they regarded the church as the kingdom of Christ on earth,—had they seen that it should be composed of none but spiritual persons; and that these should be united together for none but spiritual purposes; and that these purposes should be accomplished by none but spiritual means! How much good would they then have effected; from what evils would they then have preserved, both their churches and the State; and how great would be the claims they would have had on the affection and respect of their fellow men in all coming time! But failing as they did to do this—to discern the entirely spiritual character of the church, led them into endless perplexities and mistakes. Step by step they introduced the most alarming corruptions into the churches they had found, and at last, through their erroneous views, committed acts not only inconsistent with the religion of Jesus Christ, but also with humanity itself. Nor is it difficult to trace those steps.

As they discerned not what is every where taught in the New Testament, that the churches should be composed of none but those who are born from above; they corrupted the church at its very heart, by constituting their unrenewed children members of their churches, and applying to them one of its sacred ordinances. This done,—this fatal error committed, the way was paved to all the rest.

How was it that men who in piety and in their knowledge of the scriptures went beyond most others, failed to discern the true character of the church, and were led into such grievous error respecting it?

The true answer to this enquiry is, that the Puritans were strongly imbued with Jewish views and feelings. They never passed into the clear light of the gospel. To the Jewish dispensation, the design of which they did not fully comprehend, they were warmly attached. Instead of looking upon the church of Christ as an entirely new institution, adopted to the gospel dispensation, they confounded it with what they called, with great confusion of ideas, the Jewish Church.

This was their leading error, as it led to all the rest. Looking at the church as they did, a Jewish tinge was spread over it, so that when they performed purely christian ordinances, they gave them not a christian but a Jewish interpretation. It was thus without any authority from the New Testament, and entirely contrary to the design of the Lord Jesus Christ that, arguing from Jewish analogies, they introduced unconscious unrenewed infants into that church which the Redeemer intended should be composed of none but intelligent and renewed persons, who should yield themselves up voluntarially to his service; and they applied an ordinance to these unconscious infants that the Lord Jesus Christ designed should be applied to none but those who profess to believe on his name.

Thus their Jewish views led them to break down the sacred barrier that separates the church from the world.

But this was not all. Nothing delighted them more than the Jewish polity, where the civil and religious affairs of the community were indissolubly blended, and where by the Magistrate, the true religion was to be protected, and idolatry and apostacy, and irreligion in general, were to be punished by the civil power with excision, and even with death.—This in their view was the most perfect model for a christian state. And such a civil and religious polity they resolved in Massachusetts to form. And hence, instead of establishing a pure church, entirely separate from the world, dependant for its protection and support alone on Christ, and employing on no occasion any but spiritual weapons, they formed a polity where the church and state, for their mutual support, closely embraced each other; where Jewish and Christian ideas were strangely mixed, and where the sword wielded by the civil magistrate was relied upon to accomplish that which truth and love alone can effect.

TO BE CONTINUED.

☞ If we were ever guilty of idolatry, it was in our worship of the last bright-eyed boy—*our only boy*—that we laid in the grave years since. Oh! how we loved that boy!—The following, we commend to every father and every mother, who is weeping for a broken idol.—ED. BAP.

HE DOETH ALL THINGS WELL.

I remember how I loved him,
When a little guileless child,
As I saw him in the cradle,
And he looked on me and smiled:
My cup of happiness was full,
My joy no words can tell.
And I blessed the glorious Giver,
Who doeth all things well.

Months passed—the bud of promise
Was unfolding every hour;
I thought that earth had never smiled
Upon a fairer flower:
So beautiful, he well might grace
The bower where angels dwell,
And waft its fragrance to His throne,
Who doeth all things well.

He was the lovely day-star
That round my pathway shone,
Amid this gloomy vale of tears
Through which I journeyed on!
Its radiance had obscured the light
Which round his throne doth dwell,
And wander far away from Him,
Who doeth all things well.

That star went down in sorrow,
Yet it shineth sweetly now,
In the bright and dazzling coronet
That decks the Saviour's brow;
He bowed to the Destroyer,
Whose shafts none may repel;
But we know, for God has told us,
He doeth all things well.

I remember well my sorrow
As I stood beside his bed,
And the deep, heartfelt anguish,
When they told me he was dead;
And oh! that cup of bitterness!—
Let not thy heart rebel—
He gave—He took—He can restore—
He doeth all things well.

WALNUT GROVE, Blount co., Ala.

BROTHER GRAVES:—I wish to give through your columns, a short history of the Harmony church, which has been constituted three years with barely enough members to go into an organization. There commenced a protracted meeting on Friday, before the first Sabbath in August, 1853, and continued ten days, there were twenty-three or four added to the church, twenty two by baptism; there also commenced a protracted meeting with the same church, Friday before the first Sabbath in August, 1854, which continued ten days, and resulted in the addition of fifteen to the church by baptism, this church now has about sixty members. We had truly a refreshing time from the presence of the Lord. I had like to have forgotten to inform you that five or six of those received were Methodists. The ministers who aided in the meeting were brethren Reaves, Musgrove, Whaley, Smith, Case and the Pastor, James Fields. H. CORNELIUS.

REPENTANCE UNTO LIFE.—Repentance unto life is a work antecedent and preparatory to saving faith, the doctrine of which is to be preached by every minister of the Gospel, as well as that of faith in Christ.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, SEPT. 9, 1854.

VERY SPECIAL NOTICE.

Whenever Subscribers, or Agents, or Postmasters, write to us, sending new subscribers, or changing the post office address of an old one, or to discontinue the paper, Be sure to state the Post-office at which it is being taken, so that the name can be found in our books.

☞ Duncan's attack upon the "Three Reasons." Our readers will find a triumphant defence of this little work, in another column, from the hypercriticisms of the author, translator and endorser of Von Rhoden's John the Baptist!! We are surprised at nothing that comes or *may come* from that source. The size of his criticisms can be seen from the defence.

"The above we copy from a *professedly* religious paper, published in this city. The editor seems to be panting for *martyrdom*. Speaking of 'Baptist blood,' reminds us of the fact that some 'Baptist blood' has been 'let' in modern times, by hands that were not 'Episcopal.'

"As for our qualifications for an 'inquisitor general,' we are not exactly prepared to say; but we have always thought it was not much worse to riot in blood than to revel on character. 'Murder,' 'blood,' and the like, are very congenial with the nature of some animals."—*McFerrin.*

We have no idea that we should "pant" long had the writer of the above the powers of an Inquisitor General, or *Corporal* either.

Baptist blood has been sought in many ways—we are aware that a vain attempt has been made in modern times by *non*-Episcopal hands to shed it—but the tongue of a Methodist Episcopal clergyman was at the bottom of it!

We are now satisfied that we did Mr. McFerrin honor over much last week. He has the disposition, but not the talent necessary for the General of an Inquisition. We should have said that this *doctor of divinity* was the best qualified man in this city to be the Captain of the night police—it is so congenial to his nature and suited to his taste, bah! to *watch* and lurk about to see what may be reported to blight individual character, and disturb the peace of families. Aye, Captain Mc, you were unfortunate in alluding to the tastes of some animals!

Dr. Hooper and the Newbern Church.

We see from the "Atlantic," that the discussion, though closed in the Biblical Recorder, is raging furiously in the secular papers. From what we have seen, this is the exact state of the case

It is known that Elder Hooper (late an Episcopalian) is an open communionist, in principal and practice, we suppose. He was called to the pastorship of the Newbern Church, North Carolina, by a majority of the members. Some twenty, however, conscientiously refused to acquiesce in the call. Though this was known to Elder H., he accepted the pastorship. The alternative was offered to the minority, acquiesce, and aid in his support, attend upon his ministry, and receive the communion from him, &c., or be excluded from the Church upon the charge of *schism!* They refused to renounce their Baptist principles; to fellowship a member in disorder, though a minister—even though that minister be Eld. Hooper, whom they otherwise loved and respected, and consequently have all been excluded from the Church!

If we understand the matter aright, the excluded party is the Baptist Church in Newbern, the old party having lapsed into disorder. We do not believe there is a Church in the South West that would fellowship the Church in N., that fraternises with open communionists; and they ought not. To practice open communion, is tantamount to the recantation of Baptist principles, and has always been so considered since the days of Calvin, aye, and of Rome Papal, too. Open communion sprang from this. Catholics and Protestants when they were persecuting us to the death, still offered us their communion, but it was considered by them as equivalent to an open and full recantation of all our distinctive principles, AS IT IS.

We regret Elder Hooper's course most sincerely. He certainly cannot look with pleasant feelings, if he is a Christian, upon a prosperous church thus rent and scattered by him in a few months!

A Remonstrance to the Types.

Knowing, as I do, how the types will sometimes sport with the literature of News paper scribes, I am quite content to wink at their capers, as long as they follow copy sufficiently close to convey my meaning to the reader; but when they overleap the bounds of civility, and make nonsense of what I have written, I claim the right to remonstrate against such unwarrantable proceedings, and to require that they should justify me before the public.

In my article on "Church discipline," in No. 49, they made sport with several sentences, and in next to the last paragraph a respectable company of them seem to be entirely missing. All this I had determined to say nothing about; but they have behaved so badly with my article in No. 50, headed "Remission, once more," that to be longer silent, I fear, would look like tolerating the mischief.

Now, ye little babbling tongues of lead I call upon you to correct the false reports you have made of me, in the article referred to, as follows:

1st In the 1st column 6th line from the bottom, read *Philology* for "Philosophy."

2d In the 2d column 7th line from the top read *differences* for "difference."

3d In the 2d column 39th line from the top read *on* for "in."

4th In the 2d column 45th line from the top read *cleanse* for "clense."

5th In the 2d column 68th line from the top read *Epikaloumenos* for "Epikalaumauon."

6th In the 2d column 60th line from the top read *forms* for "form."

7th In the 2d column 42d line from the bottom read *Doror* for "Duor."

8th In the 2d column 13th line from the bottom read *decision* for "discision."

And remember, you should not play tricks with old folks. Especially correct the 5th and 7th items, as they are most material, and oblige

W. C. B.

The Prize Essay.

The prize of one hundred dollars offered by the publishers of the Christian Repository, for the best essay on the Scriptural meaning of the word Church has been awarded to S. P. Hill, of Washington city, D. C.

We have looked for the appearance of this essay, with the greatest interest. This subject involves one of the most important theological questions of this age—the most intensely practical one—what religious societies ought we to call churches of Christ, and what societies have no claims to the title? We supposed the design of the publishers in bringing up this subject—by the offering of a handsome prize—was to secure the efforts of the ablest pens in the Union, and to secure, if possible the settlement of the question, what is, and consequently, what is not a Church. If this was their design, it was indeed praiseworthy. We looked for one of the ablest articles ever written upon the subject.

The Repository for July, (which reached our office only last week,) contains the essay. We have read it carefully and repeatedly and must say that our expectations are disappointed. Upon the first reading we decided, it remarkably forceless and tame. The second surprised us with the fact that every baptist feature, necessarily belonging to the subject was unmentioned or forced into the shade—He does not even intimate that immersion is the baptism of a Christian Church. His definition is far less baptistic, and consequently should please Episcopalians and Methodists, better, than the definition of a Christian Church founded in their thirty-nine articles.

"The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached and the Sacrements be duly administered according to Christ's ordinance" &c.

Nor is this definition extending over thirteen pages of the Repository, one-half so satisfactory as the five lines above.

The third reading impressed us with the unwelcome fact that the essay is a total failure, and every subsequent reading but serves to strengthen the impression.

The author has skimmed across the surface of the subject, but has not sounded its bottom once between its shores. He was inspired more with the spirit of poesy, than with the magnitude of his great subject. In the learned discussion of a grave theological question we would no more expect to meet with poetry at every step than we would to hear songs at a funeral; but in these thirteen pages, we find no less than fifty-four lines of poetry, and not one-half this number of lines of appropriate Scripture can be found. Apollos was mighty in the Scriptures, but the author of this essay only in poetry.

He treats the subject under the following heads:

I The nature of the true Church.
II What is the proper Constitution?
III What is its design?
IV What are some of its duties?

In discussing the nature of a Church, we had reason to expect that he would at least were told us whether it was a voluntary or an involuntary association—whether its nature is such that it can be used as a State appendage, or at least give us some definition which would enable us to decide how many of the conflicting religious societies are entitled to the appellation. But so far from this, his definition will include them all.

He says:

"Without reference to any particular number, circumstances or place, he declares that whenever any company of sincere believers in him shall assemble together, he is with them—and *there* is a church!"

He devotes only one page to the nature of the church, one-third of which is poetry, and quotes but one solitary passage of Scripture "Where ever two or three are gathered in my name &c."

He treats his second head upon a page and a few lines, on which we have one quotation from Watts and one from Paul. From all he says upon the constitution of a christian church he gives us not the slightest intimation whether the government of the church is monarchical, aristocratical or democratic, or whether a legislative or and executive body, or both, whether the disciplinary power is invested in the laity or in the ministry. Nor does he intimate what are the essential and invariable elements of a christian church—or whether any particular form of church polity is essential. A more imperfect and unsatisfactory discussion of the constitution of a christian church could not well be conceived of.

He informs us that a church has but two principal officers, Bishops and Deacons; but fails to tell us how or by whom they are elected. He declares that a church would "be *complete* without a pastor." Then of course a church is *more than complete* with a pastor! His ideas must be sadly confused!

The two remaining heads, the design and duties of a church, belong not properly to the question under discussion—The "*Scriptural meaning of the word Church.*" Had the theme been the Scriptural meaning of a Gospel Church and the design of such an organization "and its obligations to the world," these divisions would have been in place.

But in discussing the design of *the* church, the author is most strangely obscure. He divides it as follows:

"1 As it regards its own members. 2 The World. 3 The remaining part of the family of God [i. e. the rest of mankind!!] 4 The Divine glory."

His treatment of the third head we will allow our readers to see.

"3. The Church as connected with the remaining family of God, sustains an important relation, and has an important mission to fulfill.

> "The Church below, and that above
> But one communion make."

It is "the mistery of the will of Christ according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of time, he might gather together in one, all things in Christ—both which are in Heaven, and which are on earth, even in Him," and it is his "intent that now unto the the principalities and powers in heavenly places, might be made known by the *Church*, the manifold wisdom of God.""

What the duties of the church towards "the remaining part of the family of God," are and how it is to fulfill them, he leaves us in fearful ignorance

Under his last general division he professes to treat of the duties or obligations of *the* Church, but he decieves himself or forgets, and treats of the duties of the individual members to each other, i. e. to watch over each other, to forgive, to love and pray for each other &c.,—and mentions not a solitary obligation of the church of Christ to its members, the world or its God!

Such are the prominent features of this prize Essay. One can gain quite as distinct an idea of the nature and peculiar constitution of a Gospel Church, or by whom and when first organized,—how many and what its sacrements and their relation to each other and the church, from the study of this Essay, as from Watt's version of the Psalms of David. If we are wrong let it be imputed to our utter ignorance of the true nature and constitution of a christian church. We would not undervalue the abilities of the author of this essay—He is doubtless an able man, and can treat with ability subjects which he has studied from the right stand-points, but the subject of church government he has either never studied or he is wholy unequal to the discussion of it.

We think in the conclusion he does more to prejudice and strengthen the prejudice of Pedobaptists and the world against the views of Baptists teaching the Scriptural signification of a Gospel Church and the necessity of adhering to that meaning in practice as well as theory, than any Baptist author we have ever read. He paro lizes scripture and then misapplies it, and prejudices, *unintentionally*, we presume his subject, giving a difinition of a true christian, instead of a true Church—here is the paragraph.

"But as "he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh, but as he is a Jew who is one inwardly, and as that is circumcision which is of the heart, in the spirit, and not in the letter," so we may with equal truth say that, that is not the Church which is one by outward profession merely, neither is that the true, acceptable Christianity which pretends to exclusive antiquated claims, but that is THE TRUE CHURCH, which is united by a living principle of holiness to Christ; and that is the acceptable Christianity "which is of the heart in the spirit, and not in the letter; whose praise is not of men, but of God.""

We are not satisfied with this definition of a Gospel Church. We do not believe that it was the best Essay submitted, or the best that would have been submitted under other circumstances. Surely we have writers in the South and South-west who can discuss this subject more scripturely and consistently.

We expected the poorest Essay would receive the prize, when we learned that neither of the three judges were Baptists, perhaps anti-baptist in all their prejudices and "Church"(?) relations, if either of them is connected with a religious society. We have nothing against the men personally, we simply express it as our opinion that, if not christians and baptists, much less, if unconverted men, or pebobaptists in principle, education or prejudice—they are not the proper judges of the best Essay upon this subject.

Doubtless, many writers, when apprised that the judges were not baptists, and consequently, considering them as disqualified to decide the question declined submitting their Essays. We know of one in a neighboring State.

Wishing to see a more satisfactory discussion of this question and believing the Essay already written, we now offer the following proposition:

One Hundred Dollars for the Best Essay.

On the Scriptural definition of An Evangelical or Christian Church. To be discussed under the following heads:

I Its Nature.

II The essential and invariable elements of which it is composed.

III Does the New Testament determine its form of government, and if so what is that form.

IV What are the Sacrements of a Christian Church—and what are their relation to the Church and to each other.

V When and where was the first visible Christian Church constituted—or so organized as to be entitled to the appellation of the Kingdom or Church of Christ.

VI The officers, of a Christian Church, how many and by whom elected.

VII The importance of employing the word Church upon all occasions only in accordance with its legitimate meaning.

One hundred dollars, in the publications of the Tennessee Publication Society, will be paid to the author of the best Essay upon the above subject. The merits of which Essay shall be judged by the following:

COMMITTEE.

J. W. King, C. K. Winston, A. B. Shankland and A. G. Scovel.

The Essays must be addressed to J. R. Graves, Corresponding Secretary of the Tennessee Publication Society, Nashville, Tenn. Signed with a fictitious signature, and the real name accompanying the Essay in a sealed envelope, which will not be opened until the decision is made.

ANOTHER PREACHER BAPTIZED.—Rev. Mr. Judd informes the American Baptist, of a missiounary tour to Cape Haytian, and of an interesting baptismal season:

The candidate, Mons. A. D. Thelemaque, is a Haytian, and has been since his conversion attached to the Wesleyan Society, and has also been employed as director of their mission school at the Cape, as well as local preacher. Before going into the water, he gave an exposition of his reasons for the step he was about to take. The Wesleyans do not pretend to administer baptism to those whom they receive from the Roman Catholics. Brother Thelemaque enlarged considerably upon the duty of baptism, as *par excellence, the gospel profession of faith*, and repeated several times, that he not only was not ashamed to make *this profession*, notwithstanding all that might be said by his former religious associates of his motives, but that he had for some time ardently desired the privilege to do so, which he was that day permitted to enjoy. I was surprised at the attention which was given to these exercises. Even the rabble seemed awed into profound silence, and many persons were affected to tears.

Letter to Alexander Campbell—No. 7.

Mr. Campbell virtually rejects evangelical repentance, which always precedes baptism, and teaches a spurious repentance, which is the sinner's own unassisted work—a sophism—repentance no more reformation than faith is reformation.

DEAR SIR:—Having satisfactorily shown that you deny the personal and proper agency of the Holy Spirit in a sinner's regeneration, save that power contained in the facts and arguments of the Word; and in my last, that you repudiated and laughed to scorn the idea of a sinner's praying, even so much as "God be merciful to me a sinner" before his baptism, and, since he rises from the water a saint, according to your system, you reject the idea of a sinner's praying at all,—I will now attempt to show that you reject the doctrine of evangelical repentance, and substitute a dead work of a sinner's own wicked heart in place of it, and that your reasoning is sophistical and involves you in inextricable contradiction and absurdities.

One thing I claim as granted by every Bible reader—i e:

THAT REPENTANCE AND ITS LEGITIMATE FRUITS MUST IN EVERY INSTANCE PRECEDE BAPTISM.

Now, if I show that your system requires baptism before repentance, and before time has been allowed for the fruits meet for repentance to appear, then will I have demonstrated that you reject the repentance enjoined by God's Word—and preach another gospel which is not the gospel of Christ.

Again: If I show that evangelical repentance is not the sinner's own unassisted work—not a work which he can of himself perform at any time—but only through the assistance of the Holy Spirit; and,

If I show that you teach that the repentance you proclaim is a work which the sinner can do in and of himself at any time—then,

I shall have proved again that you do not preach the repentance that the scriptures enjoin, but another doctrine, or,

If I show that the repentance required by the gospel precedes the faith enjoined by the gospel and

That the repentance proclaimed by you *follows* the faith of the gospel: then again,

Have I shown that the repentance of your system and the repentance of the Gospel are altogether different acts.

And finally, If I show that your system contradicts itself as well as God's Word, will I not have shown good reason to suspect its soundness, and if, as you assert, without true repentance there can be no forgiveness of sins, and if no forgiveness no salvation, therefore your reformed system of religion is fearfully *pernicious* and *ruinous* to the souls of all men who receive it for the gospel?

I cannot accomplish this more directly than by defining evangelical repentance, or repentance towards God.

I understand it to be *a change in a sinner's views and feelings in respect to sin as committed against God, arising from spiritual enlightenment, and a change of his affections or heart; the invariable fruit of which is reformation of life and perseverance in a life of obedience unto eternal life.*

The etymology of the term denoting repentance, sustains this signification, and the whole scope of revelation requires it.

There are two terms, "*metamelomai*" and "*metanoeo*" improperly translated by the same word, "repent," which has doubtless tended to confuse the English reader

The former of these signify only a change of mind, as momentary regret. With this we have nothing to do, since when God commands a sinner to repent, he never employs this term, but "*metanoeo*," and in every instance where repentance unto life is spoken of, or implied, "*metanoia*" is used. This is a noun compounded of the preposition, "*meta*" and the noun "*nous*."

"*Meta*, in composition, generally marks a change," says Donegan

"*Meta*, in composition, denotes participation, most frequently change of place or condition," says Liddell & Scott

Nous is defined by Donegan to denote, "thought, purpose, resolution, sentiment, opinion, the manner of thinking, or DISPOSITION OF MIND—the mind, in a general sense, as *the seat of the passions and of feeling.*"

Liddell & Scott gives us its primary signification: "Turn of mind, *disposition* mood in moral relation, often in Homer, and so the SPIRIT HEART, SOUL."

Repentance towards God, then evidently denotes a change of the moral or spiritual relation of the heart with respect to God—and consequently a corresponding change of the mind and feelings, and acts or course of life. That repentance must produce reformation of life is a logical consequence—yet it were illogical and foolish to say that reformation of life is repentance. Let this make its impression. Every man who has repented of sin, will cease to swear—but it does not follow from this that every man who ceases to swear has repented. He may be governed by other motives than the love and fear of God. Repentance then, from the very signification of the term, is purely an *internal work*, while its fruit alone is *external and visible*

It will be seen also that repentance which God requires, is some thing more than a change of OPINION, or course of life, but that it has to do with the *heart*—the affections—that it involves a radical change of the INNER MAN.

Impenitence is not a perverse opinion, or view of God, but the legitimate and inseparable fruit of a corrupt and depraved heart. The sinner hates God, and departs from God, and treasures up wrath, because his heart is *evil—hard*—and *impenitent*

"But after thy *hard* and *impenitent* heart treasurest up unto thyself wrath against the day of wrath." &c

Now, we maintain that the sinner will depart from God so long as he has an *evil heart* of unbelief—a heart that is enmity to God—and that so long as his heart remains hard and impenitent, so long will he be averse to the light of truth, and treasure up the wrath of God against himself. He is unalarmed, for his eyes are blinded by reason of sin to his awful danger. He seeks no assistance, for he does not realise his moral wants—he is dead in sin, spiritually dead—and therefore morally unable to act—to come to Christ—to love God—to change his state

In this condition he must remain until he is reached by the grace of God for he cannot of himself come to Christ—he cannot change his own heart—change his moral tastes and disposition—give himself a *good* and a *soft*, penitent heart, or exercise repentance unto life—these are God's gracious gifts. God "opens" his heart, "creates within him a clean heart," "renews a right spirit within him"—"quickens" him who was dead—"renews" his heart by his Holy Spirit—"gives him a heart of flesh," "turns his heart into his testimonies"—"opens his eyes to behold wondrous things out of thy law"—this, all this, we say, is God's own work, accomplished by the Holy Spirit.

What does the sinner, thus influenced, do? He sees his danger, his deep and awful depravity of heart, the heinousness of his multiplied sins in the sight of God's holy law, and its just and fearful penalty of impending wrath, and the goodness of the God against whom he has sinned—and he sorrows after a godly sort—the sorrows of hell get hold of him—he is the subject of a repentance that is unto life, and which he will never regret

What are the fruits of this repentance? He not only exhibits the most pungent heart sorrow for sin, but he renounces sin, loathes sin—seeks by prayears and tears the forgiveness of sin—implores the abounding mercy of God through Jesus Christ—he feels his own utter weakness and inability, and implores the assistance of the Holy Spirit. He gives up all self-confidence, and his own righteousness in which he once gloried, and believes alone on, and trusts in, the all sufficiency of the atonement of the Saviour of sinners—and thus believing, he rejoices with joy unspeakable and full of glory. He experiences the evidence of his justification—peace, sweet peace, with God. He is begotten of God, adopted into his family, and he feels in his soul the evidence, love—to the brethren, for he feels they are his brethren—to all mankind as the creatures of God. He is a new creature, and he manifests it to all around him—he acknowledges Christ as his only Saviour, his mouth shows forth his praise in prayer and praise, and he will make it the business of his life to repair the injuries he has inflicted upon man and the government of God, that his life may be a blessing, as it has been a curse.

Now, whoever disagrees with me, touching the manifestations of genuine repentance, I assert, fearless of contradiction, that, whenever, and so soon as the Holy Spirit moves upon the heart of a sinner, prayer and penitential tears will inevitably follow. Prayer is the natural language of penitence, as it is the vital breath of a Christian—and where there is no prayer, no pungent, heartfelt sorrow for sin, no pleading for mercy, no humble reliance upon, seeking after, and trusting in Christ alone for salvation, there is no genuine scriptural repentance towards God, and NO RELIGION. Every Christian on earth will sustain me in this.

Again, repentance is the first command of God upon a sinner, and it is a universal requisition, and the first element of repentance is prayer, for by it the sinner confesses his guilt, and humbly implores God's mercy. How can we conceive of true repentance without prayer? Impossible!

But prayer is the first and HIGHEST ACT OF WORSHIP ON THE PART OF SAINT OR SINNER, and is it not the duty of ALL sinners to WORSHIP GOD? May not a repentant sinner worship God? May not one who believes in Christ worship God before he is immersed? You may as well keep him from breathing as to prevent him from praying—the very breathing of his repenting, believing, trusting soul, is prayer and praise.

Now, sir, was this character of repentance *ever witnessed as the result of your preaching*—the great apostle and high-priest of the reformation? When you proclaimed, were sinners ever cut to the heart, so that they cried out in the alarm and agony of their spirits, what shall we do to be saved? If not from yours, we may of course look in vain for such results from the preaching of your proclaimers

This very fact, the entire absence of any evidence of pungent conviction of sin, and heartfelt sorrow for sin, and abasement of soul and humility of spirit on the part of the converts made to your reformed religion, as was exhibited by sinners in the days of the apostles, and is now exhibited by sinners under evangelical preaching—has so impressed many genuine Christians who have been beguiled by fair words into your ranks, and even some who have preached your system—that it has been the means of opening their eyes to the delusiveness of your religion, and they have, and still are, repudiating it as the most dangerous and dreaded, because the most *specious* form of infidelity.

No, sir, the repentance of the gospel is not preached in your reformation—it is not witnessed among you—deep conviction of sin, alarm, contrition, deep abasement and humiliation of soul—equal to repenting in sack cloth and ashes, sinners enquiring what they must do to be saved, tears of sorrow and cries of penitents for undeserved mercy are sights and sounds unknown among you. But the apposite. These acts and emotions are denounced as foreign to religion and fanatical—the "quitessence of mysticism," the works of the devil and priestcraft. A repenting, praying sinner, is the butt of your ridicule and *blasphemy*, if it is blasphemy to make a mock of sacred things. You have endeavored to banish revivals of religion from the land by scoffing and ridiculing the preachers, the preaching, the singing, and the praying, for the blessing of the Holy Spirit, and all the means used to induce sinners to forsake sin and turn to God. All Christians and the world know this charge to be true, and so characteristic of your people, that the best Christians have been forced to see an illustration of the character of the false prophets whom Peter foretold would come into the world:

"Even as there shall be false teachers among you, who privily [unawares] shall bring in damnable heresies, even denying the Lord [by denying and rejecting his doctrines and teachings] who brought them, and bring upon themselves swift destruction And many shall follow their pernicious ways by reason of *whom* THE WAY OF TRUTH SHALL BE EVIL SPOKEN OF."

The repentance of the gospel is not preached or witnessed among your people—you give the sinner no place for repentance—no time to exhibit the fruits meet for repentance—but so soon as you can gain an impenitent sinner's assent to the naked fact that "Jesus the Nazarene is the Messiah"—you teach him that he has all the faith requisite for salvation, and that if he will now consent to *submit to one institution*—i. e. immersion, it is all that Heaven requires for his justification, regeneration, or admission into the Church.

"But the grandeur, sublimity and beauty of the foundation of hope, and of ecclesiastical or social union, established by the author and founder of Christianity, consisted in this, that THE BELIEF OF ONE FACT, *and that upon the best evidence in the world is all that is requisite, so far as faith goes, to salvation. The belief of this* ONE FACT *and submission to* ONE INSTITUTION *expressive of it, is all that is required of Heaven to admission into the church.* The one fact is expressed in a single proposition—*that Jesus the Nazarene is the Messiah.* The one *institution* is baptism into the name of the Father, and of the Son, and the Holy Spirit. Every such person is a disciple in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has submitted to the above mentioned institution."—*Chris. System, pp. 121, 122.*

Think of it, a sinner taken with his mouth unwashed of the last oath, and blasphemy, and his breath redolent of curses, and lips that never moved in prayer, and eyes defiled with lust, and unwet with a penitential tear, and a heart full of hatred, enmity and rebellion towards the very Christ he has confessed is the Son of God—as the devils of old did and would again to-day if called upon—such a convert (?) Mr. Campbell exhorts, and presumes to command, by the authority of God's Word, to hasten to the water, without an hour's delay, and be regenerated, by believing that the efficacy of the blood of Christ has been in some way transferred to the water, so that so soon as his body comes in contact with the water, so soon the blood of Christ comes in contact with his conscience!!

This act you must consider not only "the act of faith," but both the act and evidence of repentance also; for it is all the act and evidence you require of a sinner—and hence you teach that men should be baptized prior to repentance:

"I understand turning to God as taught in the new institution, to be a coming to the Lord Jesus, not a thinking about it, nor a repenting that we have not done it, but an actual coming to him The question then is, where shall we find him? where shall we meet with him? No where on earth, but in his institutions, where he records his name, there only can he be found; for there only has he promised to be found—*I affirm, then, that the first institution in which we can meet with God, is the institution for remission*, [BAPTISM.] "and here it is worthy of notice, that the Apostles, in all their speeches and replies to interrogations never commanded an enquirer to pray, read or sing, as preliminary to coming, but always commanded and proclaimed immersion as the first duty, or first thing to be done, after a belief of the testimony hence neither praying, singing, reading, repenting, nor sorrowing, was the converting act—immersion alone was that act of turning to God."—*Chris. Sys. p. 214.*

But, sir, I only pursue this course of reasoning to have occasion to produce your assertions and teachings, for the benefit of the readers of this letter.

I now affirm, that you yourself frankly admit that the repentance you require of a sinner before baptism IS NOT GODLY SORROW FOR SIN, because you admit, and truly, too, that a sinner cannot exercise such a feeling!!

We ask the attention of the reader, and of the thousands of our preachers, and hundreds of thousands of our members—that it may be sounded from every pulpit, and be echoed by every fireside, and ring upon all our highways—to the fact admitted by Mr. Campbell, that the repentance he preaches to the sinner, DOES NOT INVOLVE A "GODLY SORROW," which accounts for the fact that we see no evidence of contrition or penitential sorrow on the part of the converts to Campbellism! Out of Mr. C's own mouth, we now condemn him as a false preacher, and a perverter of the right ways of the Lord:

"SPEAK WE OF A 'GODLY SORROW?' NO. THIS IS NOT TO BE EXPECTED FROM UNCONVERTED AND UNGODLY PERSONS. CHRISTIANS, PAUL TEACHES, WHEN THEY ERR, MAY REPENT WITH A GODLY SORROW; BUT THIS IS NOT TO BE EXPECTED FROM THE UNREGENERATE, OR FROM THOSE WHO HAVE NOT REFORMED."

Is not this of itself all sufficient to condemn Mr. Campbell's whole system? Is not this sufficient to prove that he rejects this vital, fundamental doctrine of our holy religion; and since there can be no religion in any conceivable case without true repentance, that repentance which is unto life, and which alone is evidenced by "godly sorrow," he consequently subverts and destroys the whole foundation of our holy religion itself! Could an avowed infidel do more?

TO BE CONTINUED.

☞ Bro. Creath, in a postscript to a letter, says: "Yesterday about 11, I received a dispatch from Montgomery (Texas) requesting me to come down without delay, as Bro. Thos. Chilton was not expected to live." His disease is fever, of which Bro. Creath is himself in bed.

Prof. Duncan's criticisms on Pendleton's "Three Reasons."

MR. EDITOR:—The New Orleans Baptist Chronicle of April 1st, has just fallen into my hands. It contains a notice of the little work by Elder J. M. Pendleton entitled "Three Reasons why I am a Baptist." The notice is for the most part favorable. It is admitted that "in general, the book is written in good spirit—that most of the author's positions are impregnable &c." Still several objections are brought forward. Pages 117 and 146, are referred to as containing "harsh expressions &c." On the former page the author insists, that if the same reasons were assigned for building a "mill" on a stream which Drs. Miller and Rice assigned for John's baptizing where there was "much water" "Most people would say, if the authors of such reasoning are not sent to a Lunatic Asylum, there is no use for Lunatic Asylums."

This is very strong language; but I insist, not too strong. When a species of reasoning is adopted which discards truth and common sense, it deserves a full exposure.

On page 146, the author is meeting the Pedobaptist objection to immersion on the score of its, "indelicacy," "indecency &c." He insists that the man who can see anything "indecent, or vulgar, in the immersion of females, is an indecent man—that the vulgarity is in the man, not in the immersion &c." Will Prof. Duncan dispute this? No, he will not. Very well, why not tell the truth? I think Elder Pendleton has treated the matter just as it deserves to be treated. Whenever Pedobaptists, refer to the vulgarity of immersion, they ought to be told that the vulgarity is in them—that their conceptions are vulgar &c. Indeed Elder Pendleton, might in that connection have gone further. He might, with propriety, have added that Pedobaptist ministers who practice immersion and then denounce it for its indecency (a thing not uncommon by the way when the alternative is presented of doing the indecent act, or lose a member,) are not only vulgar minded men; but *dishonest* men. For when they immerse they profess to do so by the authority of Jesus Christ, and by denouncing as indecent, the act they perform in his name, they virtually and in effect stigmatize the Saviour with having instituted an ordinance offensive to delicacy.

Prof. Duncan likewise, refers to what he calls "the undeserved rebuke" administered to Prof. Drisler, the American Editor of Liddell & Scott's Greek Lexicon. How is this? Elder Pendleton in his book page 87 treats upon the authority of a writer in the Western Baptist Review (supposed to be Prof. Farnam of Georgetown College) that "to pour upon" was given as the seventh meaning of *baptizo*, in the American edition of Liddell & Scott, when the English edition of the work, did not contain this definition. It seems now that the first English edition of Liddell & Scott did contain the definition "to pour upon," but that in the second edition it was *expunged*. And I may here say that this favors the Baptist cause. *Upon reflection, the unscholarly definition was left out.* Prof. Drisler, it appears copied from the first English edition instead of the second. The matter called forth some newspaper articles in 1848, and it was certainly stated then, that Prof. D. in future editions would leave out the definition "to pour upon." In editions, however, bearing date 1850, it is not left out. There was something wrong about the matter. I know not exactly what. Of one thing I am certain. If Elder Pendleton has done Prof. D. injustice, it will afford him great pleasure to rectify the mistake in a second edition, of his "Three Reasons."

And now come the small boyish criticisms: Elder Pendleton, on page 94 speaks of Dr. Chalmers thus: "I now quote from the greatest man *as I think*, that ever belonged to the Presbyterian denomination." Prof. D. says that this is "rating him far higher than he is generally estimated by scholars." Suppose it is. Is not Elder Pendleton entitled to his opinion? He only expressed his opinion. He does not refer to Dr. C. as the greatest scholar; but the "greatest man &c." There is a distinction between a great scholar and a great man. Prof. D. is a much greater scholar than ever Henry Clay was. But Mr. Clay was a much greater man than Prof. D. This, at least is my opinion and I hope it will not give offence. Can Prof. D. name a greater man than Dr. C. who ever belonged to the Presbyterian denomination? I would like to know his name.

Here is another small criticism: Prof. D. says: "some of the dates respecting Greek writers, given in pp. 97, 98, 99, are fixed too positively and absolutely" Elder Pendleton, of course has no personal knowledge of the years in which, the Greek writers referred to, were born, or the period at which they died. He, like all other men has to rely on the biographical facts which have been transmitted to this generation. It is very worthy of notice that "Lempriere's Classical Dictionary" gives the dates to which Prof. D. objects. I suppose Elder Pendleton relied on this standard work as trustworthy. If Prof. D. has better authority let him show it. The last criticism of Prof. D. has reference to the Greek word *cheirotoneo* used in Acts 14: 23. Elder Pendleton had said the word literally means "to stretch forth the hand." Prof. D. says this is "wrong in a grammatico-critical point of view." Perhaps it is. I cannot certainly say. But Tyndale and Erasmus of the 17th, and Barnes of the 19th century gives the term the same definition. Prof. D. may have light never given to them.

These are all the criticisms, and Elder Pendleton's friends may well be gratified, that he has written a book against which so little can be said. It has called forth the encomiums of the Baptist press, East and West. Prof. D. is the first man who has objected to the book, and what his objections amount to, may be seen from the reference that has now been made to them.

In conclusion, I state for the information of the numerous readers of the Tennessee Baptist in general, and Prof. Duncan in particular, that twelve thousand copies of the "Three Reasons," have been printed and most of them actually sold. And so far as I know or have heard no Pedobaptist has attempted to disprove, either the facts, or the logics of the "Reasons." Indeed, Sir, the effort would be a vain one. The book, though small, has received general commendation from Baptists.—Now in view of all the facts in the case, it does look a little strange that Prof. D. should have made the assent upon the work, proceeding as it does from a Baptist. Respectfully,

A LAYMAN.

Revival—Intelligence.

LEXINGTON, Miss., July 31, 1854.

BROTHER GRAVES:—Knowing that it is always interesting to christians, to learn what the Lord is doing for his Zion in different portions of his vinyard. Therefore, I will give a short sketch of a most interesting meeting just closed with the Pleasant Ridge Baptist church of Christ.

On Saturday before the 4th Lord's day, in July, Bro. McMath, her pastor, commenced a series of meetings. Sunday at 11 o'clock Bro. B. Nall preached, and left; that night Brother Abbott preached. Monday the undersigned arrived, just about the closing of the fore-noon exercises. I learned that the committee on preaching, had put up Bro. Rainer (a methodist) for that day—he is a very good and worthy man; but it is evidently inconsistent for Baptists to invite pedobaptists ministers into their pulpits. The brethren believed it, and knowing my views about it, did not put him up any more. I hope the time will soon come when all Baptists will be consistent. The good Lord came down Monday night, with great power. Many were made to cry out "men and brethren what must we do, to be saved." The spirit was continued to be felt, and nearly every day Angels in Heaven were made to rejoice over the repenting sinner, yea the lost were found and the dead were made alive—backsliders were reclaimed,—and the church made to rejoice greatly—the father was made to rejoice over his son—the mother over her daughter—the wife over her husband—the sisters over their brother—the brother over the sister—the neighbor over neighbor—and the children over their aged fathers. What a glorious time! The joys of such a meeting, can be more easily imagined than discribed. Glory to God in the highest, for giving us so much of Heaven on earth. The meeting continued nine days, and resulted in the addition of thirty-two to the church, twenty-five were by baptism, seven by letter and restoration.—Among the happy number who were "buried with Christ by baptism into death," were two Methodists, and two Presbyterians. May the great head of the church, soon bring all of his converted children to his true church, so that all can earnestly contend for one Lord, one faith and one baptism.

A few years since there was no church in that neighborhood; but now the Lord has raised up a mighty army for himself. It would do your soul good to see them extend the right hand of fellowship—to behold such a host on the Lord's side. May the richest blessing rest upon them, and their pastor, Bro. McMath.—The cause of our blessed Lord and Master is making rapid strides in our county. May our Master carry on his work most gloriously every where, and soon may all error and sin be uprooted; and the will of the Lord be done on earth as in Heaven, is the devout prayer of your brother in Christ. T. S. WRIGHT.

CALDWELL, Texas, Aug. 9, 1854.

BROTHER GRAVES:—On Monday evening, the 10th of July, a meeting commenced at an arm of this (Dove) church, of which I am pastor, by Elders L. Autry and W. B. Eaves, which lasted until Friday, on which day I had sufficiently recovered from sickness, to join them, during which time, the influence of the Holy Spirit was manifested, five were Baptized On next day (Saturday) a union meeting commenced by previous appointment, a few miles distant. We were there joined by Elders S Burleson and Fisher, the latter being unwell, the former preached two sermons to great acceptance; but had to return to his labors as President of Baylor University. On Tuesday following, Brother Claibaugh a licentiate, of some promise, came to our assistance. The meeting continued with Providence church, (Elder W. B. Eaves pastor,) until Sabbath evening. On Saturday the writer with Elder Autry, left to attend the regular monthly meeting of Dove church, and on Monday, were joined by those ministers left at Providence, we then continued until the next Sabbath. On Thursday previous, however, Brethren Fisher and Claibaugh left for Duck Creek church, from which place they have just returned.

Accessions to this (Dove) church were eight by experience, and six by letter.

Accessions to Providence church were thirteen by Baptism, one of whom was an M D. from the Presbyterians.

Accessions to Duck Creek church, thirteen by Baptism, seven by letter.

All of the above churches have been in a languishing condition, for the year 1853, only two members received. This year in all, to the three churches, seventy-four have been added. To God be all the praise. Brother Eaves and myself are both young in the ministry, this being our first year.

J. G. THOMAS.

BROTHER GRAVES:—We held a meeting of nine days, at Poplar Grove curch, Gibson county, Tennessee, commencing on Saturday before the 5th Sabbath, in July. At which time and place, the Lord owned and blest the faithful labors of his ministers. The church was much revived, and sinners were convicted, and some nine or ten hopefully converted. And when our meeting closed, there were many persons very seriously impressed, with the importance of seeking the salvation of their souls, and I doubt not that there will be heavenly fruit gathered, from the labors of that meeting. On Saturday last, at our regular church meeting, we received by experience, five young ladies, and on Sabbath evening, we buried them with Christ in baptism, and having the answer of a good concience, they went on their way rejoicing.

We hereby tender our thanks to the ministers and brethren who came to our assistance, and labored in the meeting. May God bless them abundantly for Christ's sake.

G. WRIGHT, Pastor.

BROTHER GRAVES:—As revivals of religion, are always interesting, I hope you will give the following account of a glorious revival in Southern Arkansas, a place in your widely circulated paper. Some time in last spring, the church at Bethursday, Calhoun county, extended an arm to Tramels School house, six miles from her location, and on Saturday before the 4th Lord's day, in July, Brethren J. V. McCulloch, G. B. Tolbot and the writer commenced a meeting, which lasted nine days, which resulted in the reception of nine by experience, and four by letter. The meeting was well attended, and became more and more interesting till the close, and we left a considerable number mourning on account of their sins, whom we hope may find him of whom Moses and the Prophets did write—precious to their never dying souls, and may the good Lord continue the work, begun in our community, is our prayer for Christs' sake.

Yours in Christ, JOEL C. TOMME.

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, SEPTEMBER 9, 1854.

STATED CONTRIBUTORS.
Elder J. M. Pendleton, Bowling Green, Ky.
Elder T. G. Keen, Mobile, Alabama.
"Marion," Marion, Ala.
Elder T. W. Tobey, Yanceyville, North Carolina.
Dr. J. S. Wheeler, Murfreesboro, North Carolina.
Elder R. Jones, Helena, Arkansas.
G. G. Baggerly, Tyler, Texas.
Ivey F. Thompson, Esq., Greensburg, La.
James H. Turker, Los Cruses, New Mexico.
Elder D. King, Sacramento, California.
J. B. White, Brownsville, Tennessee.
Matt. Hillsman, Knoxville, Tennessee.
HISTORICAL CORRESPONDENT.
Elder S. Adlum, Newport, Rhode Island.

NOTICE.
Letters on business, to receive prompt attention, should not be addressed to the Editor. Address Tennessee Baptist, or GRAVES & MARKS, Publishers.

☞ We have sent Bro. J. H. Goss' objections to our Co-editor, Bro. H., who will answer them at the right stage of the discussion. *Patience*, Bro. G.

☞ The *Rev.* — Hooper, A. M., D. D., L. L. D.—(we believe we have added all)—was recently elected to the Presidency of the Chowan Female Institute, North Carolina.

THE BETHEL HIGH SCHOOL.—The advertisement of this school will be found in another column. We see it spoken of by our exchanges in the highest terms. Brother Blewett is an able and experienced teacher. The Baptists of Bethel Association have reasons to be proud of this Institution, and we hope they will give it the most liberal patronage. It can thus be made an instrument of tremenduous influence in the Green River country.

☞ Within the last three weeks, Bro. J. W. D. Creath, of Texas, has sent us ten new subscribers, and the "aid" with which to print their papers. Thank you, Bro. C.—we wish we had a thousand more such friends—if only a hundred to work this month. Let every friend do even a little. We have struck some two hundred extra copies of the first number containing the first number of Bro. Adlam's New History, and shall begin all new subscribers received here during this month, with that number *unless otherwise directed*, for all will want it when they see it.

A SWEET PRESENT.—We received a note from the Depot Agent a few days since, informing us that there was some freight awaiting our order. What it could be we could not devine. We sent for it, however, and what was it but a mammoth jar of most beautiful honey —weighing some 100 lbs! No letter was on it to give us a clue to the author. It came to our name, *certainly*, and we have kept it a week or two, and heard nothing to the contrary—it must be a present from some friend in the country. The whole household is in exstacy over it. We do not know whom to thank, or in what words to express the pleasurable emotion this sweet evidence of unaffected friendship gives us. God bless the giver, whoever he may be—it would do him good to see *how one little mouth enjoys it.*

For the Tennessee Baptist.

Action of the First Baptist Church, Memphis.

At a regular Church Conference held Aug. 5th, Bro. G. Buntyn called the attention of the Church to certain articles respecting our Pastor, C. R. Hendrickson, which have recently been published in the Western Recorder, by Rev. J. L. Waller, L. L. D.

On motion of Bro. J. L. Dupre, a committee of five were appointed to take the articles into consideration, and to draft suitable resolutions, expresaive of the feelings of the Church, in regard to Dr. Waller's attack upon our Pastor.

Brethren J. L. Dupre, J. H. Branham, Vernon Rhodes, F. E. Whitfield, and Henry Lake, were appointed.

At a subsequent meeting held August 20th, the committee made their report, which was unanimously adopted by the Church, and ordered to be published in the Tennessee Baptist.

REPORT.

Your committee appointed to report upon certain articles lately published by the Rev. Dr. Waller, in the Western Recorder, relative to our esteemed pastor, C. R. Hendrickson, consider the tone and spirit of the articles unkind, unjust, and undignified, and wanting in that Christian charity which should ever exist among brethren engaged in the ministry of our Lord Jesus Christ, and laboring together for the promotion of our glorious and holy cause. The character and standing of Bro. Hendrickson as a Christian, an able writer, and faithful minister of the gospel, wherever known, require no defence at our hands. His deportment, energy, and pastoral abilities have done much for the Baptist cause in our city.

We do not feel disposed to close this report without expressing our appreciation of the able and christian-like comments made by the Editor of the Tennessee Baptist, upon the articles in question.

We regret the necessity of this report, but duty requires it at our hands.

All of which is duly submitted,

J. L. DUPRE,
J. H. BRANHAM,
VERNON RHODES,
F. E. WHITFIELD,
HENRY LAKE.

HENRY LAKE, Ch. Clerk.

EDUCATE YOUR DAUGHTERS.—A writer says:—"When I lived among the Choctaw Indians, I held a consultation with one of their chiefs respecting the successive stages of their progress in the arts of civilized life and among other things he informed me at their first start they fell into a great mistake—they only sent their boys to school.

"They became intelligent men, but they married uneducated and uncivilized wives, and the uniform result was, that the children were all like the mother: and soon the father lost all interest in both wife and children. 'And now,' says he, 'if we could educate but one class of our children, we should choose the girls: for when they become mothers they would educate their sons,' this is the point, and it is true—no nation can become fully and permanently civilized and enlightened, when mothers are not, to a good degree, qualified to discharge the duties of the home work of education."

Will the World be Converted before the Second Advent of Christ?

My friend J. H. B.—I am happy to know that you believe as firmly as I do, that at some future period, this earth will be the abode of righteousness, peace and happiness; that the knowledge of the Lord will cover the earth as the waters cover the great deep; that the dominion of the Messiah will extend "from sea to sea and from the river to the ends of the earth, that "the Sabbath will be a delight," that the heaven of the Lord will be thronged with holy worshipers, and that the whole creation will be delivered from the bondage, corruption and cause of sin. But the question is, when will all this take place? Ten thousand pulpits tell you, that the happy period of the millennium will take place before the son of man shall be seen in "the clouds of heaven." They tell you that this eventful era shall be ushered in by the extension of commerce, the diffusion of knowledge, the progress of arts and sciences, and all the appliances of a high civilization; that these instrumentalities will break down the barriers that now hinder the progress of the Gospel, and will encourage the people of God to make more liberal contributions, and to engage in more gigantic enterprises, to bring the whole world into subjection to Jesus Christ; that their benevolent efforts will be attended by extraordinary influences of the Holy Spirit, and that the result cannot be problematical. Such is the common theory. To question the correctness of this theory will expose you to the contempt and derision of many of its advocates, either in the days of fanaticism or natural stupidity. But as you are more anxious to learn what God says on this subject, than to secure the approbation of of men, however gifted or learned, you will cheerfully sacrifice their good opinion of your intellect, if a correct interpretation of the Holy Scriptures should expose you to such a dreadful calamity. Permit me to say to you in the language of the eloquent Dr. Raffles, of Liverpool: "Against the decision of man, against the opinions of the world, against the fashions of the age, against the dictates of expediency, against the impetuosity of passion, against the shrinking of the coward, against the burnings of lust, against all, any, every thing, *let your appeal be to their lively oracles, to the law and testimony, and abide by their decision*, on any occasion, at any risk, at the loss of your fair fame, and man's esteem, at the loss of property, liberty, aye of life itself."

Now what saith the Scriptures? Do they teach that the world will be converted by the preaching of the Gospel, before the second coming of our Lord? What say the Apostles? What say the Evangelists? What say the Prophets? Where is the chapter and verse in which they declare the conversion of the world before the revelation of the Son of man? Let us appeal to Peter: "*That you be mindful of the words that were spoken before of the holy Prophets*, and of the commandment of us the Apostles of the Lord and Saviour; knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming? for since the fathers fell asleep, all things continue as from the beginning of the creation." James says: "Ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth eaten; your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as if it were fire. * * * Ye have heaped treasure together for the last days. * * * Be patient, therefore, brethren, unto the coming of the Lord. * * * Stablish your hearts, for the coming of the Lord draweth nigh." "Behold," says John, "he cometh with clouds, and every eye shall see him, and they also who pierced him, and all kindreds of the earth shall wail because of him." Jude the brother of James says, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds," &c. "These are murmurers, complainers, looking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how they told you there should be mockers in the last times, who should walk after their own ungodly lusts."

Now let us turn to the Apostle Paul. He wrote much concerning the second advent.—He speaks of it upwards of thirty times. He wrote one epistle for the express purpose of correcting the mistakes of those who thought that Christ would soon appear. He told them not to be alarmed, for that day should not come till after a great apostacy and the revelation of the man of sin, the son of perdition. Why did he not tell them also, that that day should not come till after the conversion of the whole world, till after a thousand years of righteousness and holiness? This I think, would have quieted their fears. But Paul "wrote as he was moved by the Holy Spirit." I cannot quote all that Paul has said; you can refer to his epistles. He says, "the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." This know also; that in the last times perilous times shall come," &c., 2 Tim. 3: 1—8. I am fully persuaded that Paul's epistles do not correspond with the teachings of many pulpits in this day, or the expectations of most churches and sects. But what does our Lord say? Has he given us the slightest intimation—the least ground for expectation, that the gospel which he commanded to be "preached for a witness to all nations," should be received and obeyed by all, or even generally? Oh no, "many" he says, "are called, but few are chosen."—It was so then, and it is so now, the great mass of Gospel hearers, have always rejected the Word of Life. He knew that after many centuries of labor and toil by his comparatively few disciples, he would come again and find the world as far from God, and hope, and righteousness, as it was in the days of Noah and Lot. He declares that, "as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came and took them all away: so shall also the coming of the Son of man be." There will be the same engrossing worldliness, the same wide spread licentiousnes, the same scoffing infidelity, the same carelessness and security. All the teachings of Christ agree. His eye took in all the vast future, all the fortunes of his church, all the machinations of his enemies, all the revolutions of empires, but from his first advent to his second, he was never gladdened with the sight of a world in submission before him.—Tares and wheat, goats and sheep, wise and foolish, good and bad, according to our Saviour's teachings, shall continue together, till he comes in the clouds of heaven, with great power and glory, to assume the sovereignty of the earth, to rescue it from the dominion of hell, to hush forever the sighs and groans of creation, and make it the abode of righteousness and joy.

I am fully persuaded in my own mind, that the general expectation of the church, of the conversion of the world before "the glorious appearing of the great God, even our Saviour Jesus Christ," has no foundation in the New Testament. I know of no passage fairly interpreted that justifies the common belief.

Yours truly,
C. R. HENDRICKSON.

California Correspondence.

KING'S MOUNT, CALA., June 20, '54.

BROTHER GRAVES:—I have just returned from a meeting held with the First Baptist Church in the city of Sacramento on last Sabbath, and thinking it might be a matter of interest to many of the readers of your widely circulated paper, I will say a few things in reference to that Church and its late meeting.

That Church lost their house of worship in the fall of 1852, by the great fire that swept over that growing young city, and left most of them without homes or means to get homes, and they have not considered themselves able to erect another house of worship until lately, consequently they had to labor under very unfavorable circumstances. But they had a faithful and devoted servant of God (Elder O. C. Wheeler) who would meet every Sabbath in whatever place they could, and preach the unsearchable riches of Christ, and have the bread of life broken to them.

But, by united effort and continued perseverance, they have maintained a respectable position as a Church, pressing on in the cause of their blessed Saviour in this far, far Western field of Missions.

They have now erected another house at a cost of about $8,000, two thousand of which was paid for the lot to build upon, and the other six thousand for the house and fixtures. It is a beautiful frame building, 65 by 38, neatly finished inside and furnished with pews and pulpit, and a baptistery, supplied with an abundance of water from the city water works at all times. Also, a beautiful arrangement for the accommodation of the choir of singers. The house is well lighted with beautiful lamps suspended from the ceiling, besides those that are for the accommation of the pulpit and choir.

The Church met last Sabbath to have their new house publicly dedicated to the Lord.—They had previously invited Bro. Robinson, pastor of the Second Baptist Church in the city of San Francisco, Bro. Saxton, pastor of the First Baptist Church in the city of Stockton, and Bro. Stone, of the city of Marysville. These brethren met and preached on the occasion very appropriate discourses. Bro. Robinson in the forenoon, Bro. Stone in the afternoon, and Bro. Saxton at candle light.

There was a very large congregation at each hour of service. Two were buried with Christ by baptism in the presence of a large audience, by Bro. Shuck, late missionary to the Chinese in this country. At the close of the evening services there were 14 new members who received the right hand of fellowship by Bro. Shuck, in behalf of the church. Then the Supper was celebrated, and a hymn sung, and thus closed the dedication exercises.

There were public collections taken up at the close of each sermon, for the purpose of paying the remainder of the debt on the house —which amounted, I was told, to about $275.

Brother Wheeler has resigned his pastoral charge, to enter upon a field of more extensive usefulness, for the benefit of the cause of Christ in this State at large. He has now gone to attend the meetings of both the Northern and Southern Boards of Home Missions in the Atlantic States.

The Church has made a call on Bro. Broadus, of Virginia. Bro. Shuck is preaching for us, and will continue for a short period, until he can make suitable arrangements to preach to the Chinese.

My Dear Brother, you cannot well conceive how it delights my heart to be once more connected in church relation with good brethren and sisters, after having been so long without a home for myself and family. The brethren and sisters with whom we are connected, are strangers to us—some from the North, and the South, from the East and the West, but we believe them to be the people of God. There is not that sectional feeling here, that is in many parts of the States, either in our church or as sociation. We have no Northern or Southern questions in our denomination, and may the Lord be praised for it. I suppose, probably, that there may be some brethren in our State, who, if they had their way about those questions, might disturb us a little, but the denomination at large, so far as I have been able to learn, say, "Let us agree to disagree—we are here from all parts of the Union—let us meet each other as brethren in the Lord, and lay aside our local prejudices, if we have any."

I have often thought of the language of David in the 133d Psalm, where he says:—"Behold, how good it is for brethren to dwell together in unity," &c.

Yours, in gospel bonds,
DANIEL KING.

☞ Elder H. Z. Ardis of Madison, Florida, brought three young ladies, two his daughters, to the Mary Sharp, Winchester, to prosecute the whole College course, his reason is that he is tired sending his daughters to school, he now wishes to *educate* them.

He came up to the city and spent a day with us. He is a Baptist after our own heart—may God continue to bless him.

NOW IS THE TIME TO SUBSCRIBE FOR THE ENGLISH REVIEWS!!

NEW VOLUMES of the FOUR REVIEWS and BLACKWOOD commence with North British for May, and the other Reviews and Blackwood for July.

TERMS—For one Review $3 00—for two $5 00—for three $7 00—for four $8 00—Blackwood's $3 00. Blackwood's and the four $10 00.

Postage on the four Reviews and Blackwood to any Post-Office in the United States, only 80 cents a year. Viz: 14 cents on each Review, and 24 cents a year on Blackwood. aug 6.

SPECIAL NOTICES.

TRAVELING AGENT.

Bro. Wm. C. Berry has been engaged to travel the ensuing year to settle up the business of the old firm of GRAVES & SHANKLAND. Many of the accounts have been standing for a long time, and the dissolution of the firm makes it imperative for them to be settled. Bro. B. will travel during three months in East Tennessee, for which he left Tuesday. His receipts will be equal to our own. Bro. Berry is a Christian gentleman, and we bespeak for him a kind reception, and a few dimes [illegible] by those in arrears, against his coming.

MUSCLE SHOALS ASSOCIATION.

The next session of this Association will be held with the Church at Moulton, Alabama, commencing on the [illegible] of September. The Church is making preparations to entertain the Association in the most sumptuous manner. She wishes to see all the Baptists in the land on that occasion.

Moulton, Aug. 31, 1854. R. B. BURLESON.

COLD WATER ASSOCIATION.

The next session of this body will be held with the Lebanon Church, Panola County, Mississippi, commencing at the usual time, Friday before the 3d Lord's-day in October next. Brethren generally are invited to attend.

SOUTHERN BIBLE BOARD—*Nashville, Tenn.*
J. R. GRAVES, *President.*
Elder A. C. DAYTON, *Cor. Sec'y pro tempore.*
CHARLES A. FULLER, *Treasurer.*

TO ALL WHOM IT MAY CONCERN.

I am directed by the Concord Association to notify those Churches which have made pledges to sustain our beneficiary at Union University, and did not redeem them at the last session of that body, that they can redeem those pledges by mailing the money to my address, Camsville, Tennessee. The beneficiary is in immediate need of the money.

J. L. MARTIN, Treasurer
August 23, 1854. Concord Association.

A CARD.

We, the undersigned, representatives of many others who agree with us in opinion, and are pledged to co-operate with us in action, feeling the necessity of having a Female School of high order located in our midst, have determined upon a Young Ladies Institute in the town of Helena, Arkansas, on the first of October next, under our own auspices and supervision. A lady of distinguished scholarship, who has been successfully employed in teaching for several years, has been engaged to take charge of the School. We expect also to secure the services of a young lady of eminent attainments to give instruction in music on the Piano Forte, Guitar, &c., and we are determined to make the School equal in *every respect* to the best institutions of the kind in the South.

A building for the accommodation of the School is now being erected in the most beautiful and pleasant part of the town, near the Presbyterian Church. Arrangements have been made to accommodate young ladies with boarding in genteel families, in the immediate vicinity of the school-rooms.

For further particulars, the public are referred to the undersigned and to the regular advertisement of the School, which will appear in a few weeks.

JOHN B. HICKS,	REV P S G WATSON,
W. B. RIGHTON,	JESSE A. JACKSON,
D. P. MOONEY,	J. Q. TAYLOR,
DR. T. M. JACKS,	B. P. CANTLAND,
	REV. R. JONES.

Helena, Arkansas, August 5, 1854.

NEW AGENTS FOR THE TENNESSEE BAPTIST.

Elisha Cate, Postmaster, Henry's X Roads, Tennessee.
Spencer Shearer, Esq., Lone Star, Titus County, Texas.
GRAVES & MARKS.

TO THE SUBSCRIBERS TO THE TENNESSEE PUBLICATION SOCIETY.

The Society have now on hand several Works and Tracts, from 300 pages down to 24, ready for publication. No less than three thousand dollars will be needed during the ensuing three months for stereotyping and publishing. This is the first call that has been made upon the subscribers, and it is hoped that it will be cheerfully responded to by the payment of at least one or two instalments.

A series of small works on great subjects are being issued by the Society at the rate of two or three per month, bound and unbound. In a few weeks the annual report will appear, and the dividend of each subscriber who has paid one instalment or more, will be declared, and the orders of all will be promptly paid by the Agents in the publications of the Society.

J. R. GRAVES, Cor. Sec'y.

MANY OF THOSE PROMISES.

Made at the last General Association, of loans for the Power Press and liquidation of the old debt, have not been redeemed. The last payment will shortly fall due, and we are relying upon the honor of those brethren who pledged their faith to us, and upon the faith of whose promises we made the purchase. We hope that we shall not be compelled to report these names back to the Association as vowing and refuding to perform.

NO FAMILY SHOULD BE WITHOUT THEM.

☞ We speak of M'Lane's Liver Pills, which have become an indispensable Family Medicine. The frightful symptoms which arise from a diseased Liver manifest themselves, more or less, in every family; dyspepsia, sick-heada he, obstruction of the menses, ague and fever, pains in the side, with dry, hacking cough, are all the results of hepatic derangement—and for these Dr. M'Lane's Pills are a sovereign remedy. They have never been known to fail, and they should be kept at all times by families.

DIRECTIONS.—Take two or three on going to bed every second or third night. If they do not purge two or three times by next morning, take one or two more. A *slight breakfast* should invariably follow their use.

The Liver Pill may also be used where purging is simply necessary. As an anti-bilious purgative, they are inferior to none. And in doses of two or three, they give astonishing relief to sick headache, also in slight derangement of the stomach.

P. S.—The above valuable preparation, also Dr. M'Lane's Celebrated VERMIFUGE, can now be had at all respectable Drug Stores in the United States.

☞ Purchasers will please be careful to ask for, and take none but Dr. M'LANE'S CELEBRATED LIVER PILLS. There are other Pills, purporting to be Liver Pills, now before the public.

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

September 9, 1854.

DO NOT PROCRASTINATE.—Attend to that Cough or Sore Throat in time. By so doing, you may avoid much suffering. This advice is applicable to hundreds who take cold, and cough for weeks, and sometimes months, thereby so weakening the delicate organs of respiration, that, even should they succeed in obtaining relief, they are rendered much more susceptible to colds thereafter. All this might be prevented by the small outlay of 50 cents, in the purchase of a bottle of STABLER'S ANODYNE CHERRY EXPECTORANT, which almost invariably cures or gives relief in diseases of the Lungs and Throat. The same may be said of diseases of the Bowels. We believe that hundreds annually die, from neglect of a slight tendency to Diarrhœa, whose lives might be saved by the outlay of 50 cents for a bottle of STABLER'S DIARRHŒA CORDIAL, which is so efficient in the cure of diseases of the bowels.

See descriptive pamphlets, to be had gratis of the agents.—Price of each, only 50 cents per bottle, or six bottles for $2 50.

E. B. STABLER & CO., Proprietors,
Wholesale Druggists, Baltimore.

W. F. GRAY,
J. P. DROMGOOLE, } Wholesale Agents.

And by merchants generally throughout the United States.
September 2, 1854.

ACKOWLEDGEMENT OF PAYMENTS.

Jos M Fort paid to 9th July, J M Wiggins to 19th Aug, G W Miller to 19th Feb, J Lover, J L Danleon, Mrs S Buckner to 18th Jun, A Montague to 5th Sept, P P Hill to 23 July, L B Halton way to 19th July, 1855; W S Ford to 9th Oct, C G Mathews to 6th Nov, '54; E Antery in full, Thos McCracken, J W Mathews to 14th May, '55, C Humphreys, H Owen to 6th Dec, '55, J B Wood to 14th Dec, '56; J R Whitlock to 31st Aug, '55, Mrs C Doughdrill to 23 Oct, '54, J Cooper to 15th Jan, '56, T J Jones to 30th Oct, W Hartsfield to 28th Nov, L L Fox to 6th Sept, '55, F Lowry to 4th Sept, '54, J Peak in full, B H Potter to 5th Jan, W Winn to 5th March, J Warner to 31st Aug, Wm Chilton to 28th May, J Moore to 25th June, R Morehead to 28th May, T Fuggitt to 31st Aug, '55, W C Meeks to 6th Nov, R Murrin to 1st Oct, '54; Aaron Moore to 17th June, J N Moore, A J Moore to 7th May, S Perry to 20th Jan, W Harralson, J Nichols, D Harrington, to 21 Sept, J H Brockman, S A Callaway to 18th June, P S Mattison to 19th March, L A Folsom to 14th May, Geo Linden to 23d Nov, J J Pollrill, W J Pride, T D Collins, E Theratt to 24 Sept, J Hester to 14th May, '55, Stone & Cook in full, S S Carpenter to 21st Aug, S Lively to 3d Aug, H J Rogers, B Mullins to 20th Aug, J G Braitch to 2d Sept, R S Moody to 16th Sept, W O Mabry to 1st April, W W Goodwin to 6th Nov, '55, Mrs S Ward in full, R Miller to 6th Feb, J D Campbell, A Dratcher to 21 Sept, L B Morrill to 21 Dec, J Gregory, E F P Pool to 21 Sept, E Elkin to 1st March, '55; J McCullar, Mrs M Hardy, J E Taylor, J H Hyde, Eldens & Maston, J E Hyder, J A Collins, E Emory, J Wash, Dr A Anderson, S Harris, L A Ethridge, L T Dogal, Wm Echols, I N Patterson, J R Stewart, J Woodall, S Mullins, S O Bailes, J B Corn, W Tucker, Geo Morris, J May, Sr, E D P Grigg, J Smith, D L Moon, T Minton, W Pod, Geo Minton, R W Hall, Mrs J J Brenn to 2d Sept, 1855, E Lewis to 1st Dec, '54; W J Thomas, F Harvy to 5th July, J M Chapell, H Eaves to 2d July, 1855.

BALDNESS CURED!

Emerson's American Hair Restorative,

For Restoring the Hair on Heads HOPELESSLY BALD, and to prevent the Hair from falling, is winning golden opinions of persons who are using it. This is a new article, recently introduced, is a sure cure for Baldness, and will stand the test of a discerning Public, as thousands who have used it will testify. See Circular to be had of the Agents, giving full particulars. Price $1 00 in large bottles. Sold by T. WELLS, STRETCH & ORR, J. G. BROWN, G. W. HENDERSHOTT, H. G. SCOVEL.

W. W. BRAY & BERNEVILLE, Wholesale Agents.
C. E. FISHER & CO., Proprietors,
53 Superior Street, Cleveland, Ohio.
June 10–3m

Mississippi Female College.

HERNANDO.

REV. WM. CAREY CRANE, A. M., President, aided by a full corps of able and experienced instructors. The next Collegiate year will commence on MONDAY, [illegible] of September. For thoroughness of instruction, facilities for improvement, salubrity of climate, and cheapness of rates, this College is confidently recommended to general patronage. For Catalogues, or other information, enquire of [illegible]. August 26, 1854–4t

1854. NEW BOOKS. 1854.

VERY VALUABLE BOOKS.
BIBLICAL COMMENTARY.

TOON, NELSON & CO., *Nashville, Tennessee*, would call the attention of Ministers, and all others interested in the circulation of "*Good Books*," to their extensive variety of important works, among which are the following:

BIBLICAL COMMENTARY ON THE NEW TESTAMENT—Adapted specially for Preachers and Students—By H. Olshausen, D. D., Professor of Theology in the University of Erlangen. Translated from the German, with additional notes, by Rev Thomas Brown and Rev John Gill.

☞ These works are of great value to all Bible Students.

WALL'S HISTORY OF INFANT BAPTISM—Together with Gale's Reflections and Wall's Defence—By Rev Henry Cotton. 4 volumes.

THE TYPOLOGY OF SCRIPTURE: Or, the Doctrine of Types—Investigated in its principles and applied to the explanation of the earlier Revelations of God, considered as preparatory exhibitions of the leading truths of the Gospel—By Rev P. Fairbairn. Price $2 25.

THE HEAVENLY RECOGNITION: Or, an Earnest and Scriptural Discussion of the question, "*Will we know our friends in Heaven?*" By Rev H. Harbaugh. $1 00.

THE ATTRACTIONS OF THE WORLD TO COME—By Alfred Bryant, Michigan. 90c.

HOMILITICS: Or, the Theory of Preaching—By A. Vinet, D. D. $1 40.

DR. BOARDMAN'S WORKS.—The "Bible in the Family," the "Bible in the Country-House," "Right of the Bible in our Public Schools."

☞ These works of Dr. Boardman, one of our best writers, cannot be too highly estimated. They should be carefully read by all of the youth in the land.

☞ TOON, NELSON & CO., would say to their friends and the public generally, that their stock is now composed of a great variety of valuable Theological and Miscellaneous Literature—also, a complete assortment of School and Classical Books, Paper, Printers' Cards and Cover Paper, which will be sold at such prices, as will ensure satisfaction to all.

☞ Call and examine our stock, or send your orders, which will be faithfully filled and forwarded as directed.

September 9, 1854.

NEW TERMS OF VOLUME XI.

$2 00 Per Annum, invariably in Advance—$1 00 FOR SIX MONTHS.

EACH subscriber will be apprised, by a printed notice, of the time when his subscription will expire, in time to renew again without losing a paper.

PREMIUMS FOR VOLUME XI.

All Baptist and Pedo-baptist ministers can receive one copy of this paper gratis by sending us the names of *three new subscribers* and $6 00.

We have been sending the paper gratis for years to a large number of ministers who have done little or nothing for the circulation of the paper. We shall send it in future to none who are unwilling to do anything. The commission on *three* subscribers does not pay for the paper—*five* only pays, but we wish each Baptist minister in the South to read the paper, and if he is pleased with it, we expect he will do all he can to increase its circulation.

☞ *We can send the paper to none but ministers on the above terms.*

☞ MINISTERS sending us two new subscribers and $5 00 can receive the paper one year.

Any one sending us the names of five new subscribers and $10 00, shall receive the sixth copy gratis—or two dollars in *the publications of the Society*, or any books advertised in this paper—and in the same ratio for any larger number.

City subscribers receiving their paper from the carrier will be charged fifty cents extra.

REVISED SCRIPTURES.

To any one sending us five new subscribers and $10, we will send one copy of the Revised Scriptures, *free of postage.*

NOTICE TO ADVERTISERS.

The following our fixed rates of advertising:

For each line per annum,	$1 50
For each line for six months,	1 00
For each line for three months,	75
For one square (of 8 lines or less) each insertion,	1 00

At the above rates, advertisements are allowed to be changed *quarterly*. If they are required to be changed more frequently, the usual rate will be charged for composition.

If a large circulation is desirable to advertisers, then "The Tennessee Baptist" offers, the very best advertising medium in the South or South West. Its circulation is now between nine and ten thousand, fully equal to, if not greater than the aggregate circulation of all the other Baptist papers in the GREAT WEST and SOUTH WEST. It has a good circulation in each of the Southern States. We design henceforth to take only a few *select* advertisements.

All notices, relating to corporate or private interests, such as Schools, Teachers wanted, or Teachers seeking locations, &c., will be charged as advertisements.

SITUATION WANTED.

IN a Female Institute in the state of Mississippi, Arkansas, or Texas, by a young lady graduate of the Mary Washington College, Pontotoc, Mississippi.

She can furnish the most satisfactory testimonials from the President of that College of her qualifications in the branches studied in the regular College Course, or upon the Piano Forte.

Address, JAMES McD. SMITH.
September 9, 1854–tf *Redland, Pontotoc Co. Miss.*

MARY WASHINGTON COLLEGE.

THE Third Collegiate Year of the Mary Washington College will commence on the First MONDAY in October, 1854.—Parents and Guardians, intending to patronize this Institution, are requested to send their daughters and wards, at the commencement of the term. Ample accommodations are provided for pupils. WM. L. SLACK, A. M., President.
September 9, 1854–3t

COTTON SEED FOR SALE.

I WILL save with care a small quantity of COTTON SEED in the month of September, with the view of supplying, particularly, those whom I could not spare seed to for the past two years. They shall be so sunned as to ensure not being injured when in bulk.

I will also select from the field doubly as much as I wish for planting, that those who desire such Seed as I plant (to select from each succeeding year) can have them.

I plant Banana (or Pomgranate,) Silk, Sugar-loaf, 100 seed, McBride and Cardenas—the latter is the last "spony, "ont Herodling" *Pomgranate*, so the papers say, (I will not deny, nor say Cardenas is the thing if I thought so, because I warned people from buying Pomgranate for $5 and $10, when they could get the same seed by name of Banana at $1—made an enemy of my *friend*———, and did no good either.) McBrite Seed is from product sat sold in New Orleans at 12½, so a number of responsible friends assure me—I saw an account of sales. Select seed I will sell at $4 per bushel, or $20 per sack of five bushels, (125 lbs.) delivered at Edwards Depot. Other seed at $1 or $5, as above. Address M. W. PHILIPS, *Edwards, Miss.*

P. S.—I have selected Sugar-loaf from the field yearly, since 1846, and select yearly enough to keep up the purity from all others I plant.

Plantation matters have pressed on me so much for two years that I could not lose the time to select more than for planting, or lose time in scaffolding and drying, more cost of time, with a full crop and improvements on hand, than sales will justify. Sept 9, 1854–4t

☞ Southwestern Baptist please copy and send bill.

MISSISSIPPI COLLEGE,

CLINTON, HINDS COUNTY, MISSISSIPPI.

THE fourth year of this Institution, since its connection with the Baptist State Convention, commences on MONDAY, the 2d of October, 1854. Its third year was closed in July last with one hundred and thirty-seven students. Having, in addition to tuition fees, an endowment of seventy thousand dollars, the Trustees are enabled to offer such salaries as secure the services of officers of undoubted scholarship and attainments.

It is further believed that the apparatus, Chemical and Philosophical, will compare favorably with that of any Southern College. The health of Clinton is proverbial, the village having been called Mount Salus for many years, from this circumstance. It is very desirable that students, whether proposing to enter one of the College Classes or the Preparatory Department, be in Clinton promptly at the opening of the term.

EXPENSES.

The Collegiate year is divided into two terms of five months each. No student will be received for less than a term.

The tuition bills are to be paid in advance per term, and are as follows:

Tuition fee, per term,	$25 00
Board per month, including lodging, washing, fuel and lights,	12 50
Incidentals, per term,	1 00

Boarding can be obtained at the College Hall, or in private families in the village. On coming to Clinton, Students are expected to report themselves to the officers before making arrangements.

For further particulars address J. N. TURNER, or see Catalogue. Clinton, September 9, 1854.

Abbe Female Institute.

LEBANON, TENN.

A. H. EDGAR, President of the Institute, having resigned, the Trustees desire to employ a suitable person to fill the vacancy. None need apply unless they come well recommended as to qualifications and morals. It is desirable that the session commence by the first of October.

Address Rev. JOHN KELLY, Lebanon, Tennessee.
By order of the Board of Trustees.
August 26, 1854–tf JOHN KELLY, Pres.

NOTICE—A TEACHER WANTED.

THE Trustees of the *Choctaw Collegiate Institute* at Macon, Noxubee county, Mississippi, are desirous to procure the services of a competent Principal, to take charge of this Institute, the next Session, commencing 1st October next. None but an experienced Teacher, with proper recommendation, need apply. Apply to S. S. Luttenor, *President*, or H. L. Jarnagen.
Sept. 9, 1854—3t Macon, Miss.

CITY HOTEL,

East Side of the Public Square, Nashville, Tennessee.
SAMUEL M. SCOTT, PROPRIETOR.

Jan [illegible]

UNIVERSITY OF NASHVILLE.

THIS INSTITUTION was founded by the State of North Carolina in 1785 as Davidson Academy. It became Cumberland College in 1806, and University of Nashville in 1826.

THE LITERARY DEPARTMENT,

Will be re-opened under a new Organization, and with new Buildings on the First WEDNESDAY of October next.

REV. EDWARD WADSWORTH, D. D. Professor of Ethics and Belles Lettres, and Chairman of the Faculty.

REV. J. W. McCULLOUGH, D. D., Professor of Ancient Languages.

ALEXANDER P. STEWART, A. M., Professor of Mathematics and Natural Philosophy.

REV. J. B. LINDSLEY, M. D., Professor of Chemistry and the Natural Sciences.

Tuition $75 per annum—Matriculation fee $5.

THE LAW DEPARTMENT,

Will also be opened on the first Wednesday of October next.

FRANCIS B. FOGG, Esq.,
WILLIAM F. COOPER, Esq.,
———, Esq., } Professors.

Fees for Lectures $100 per annum.

THE MEDICAL DEPARTMENT,

Closed its first Session with 121 Students and 33 Graduates; its second with 152 Students and 36 Graduates, and its third with 220 Students and 71 Graduates.

The fourth Annual Course of Lectures will commence on MONDAY the 30th of October next, and continue till the first of the ensuing March.

ROBERT M. PORTER, M. D. Professor of General and Special Anatomy.
J. BERRIEN LINDSLEY, M. D., Chemistry and Pharmacy and Dean of the Faculty.
C. K. WINSTON, M. D., Materia Medica and Medical Jurisprudence.
A. H. BUCHANAN, M. D., Surgical and Pathological Anatomy.
THOMAS R. JENNINGS, M. D., Institutes of Medicine and Clinical Medicine.
W. K. BOWLING, M. D. Theory and Practice of Medicine.
JOHN M. WATSON, M. D., Obstetrics and the Diseases of Women and Children.
PAUL F. EVE, M. D. Principles and Practice of Surgery.
WILLIAM T. BRIGGS, M. D. Demonstrator of Anatomy.

The Anatomical rooms will be opened for Students, on the first Monday of October.

A full *Preliminary Course* of Lectures, free to all students, will be given by the Professors, commencing on the first Monday of October.

A Clinique has been established, in connection with the University, at which operations are performed and cases prescribed for, and lectured upon, in presence of the Class.

Arrangements have been made to accommodate all patients requiring surgical operations.

Amount of Fees for Lectures in this Department is $105.—Matriculating Fee, (paid once only,) $5; Practical Anatomy, $10; Graduating Fee, $25.

Good board can be obtained for $3 00 per week.

The Annual Announcement giving a full account of the several Departments of the University may be had by applying to

July 22, 1854–1st oct A. V. S. LINDSLEY, *Sec'y Board Trustees.*

UNION UNIVERSITY,

MURFREESBORO', TENNESSEE.

THE next session of this Institution will commence on WEDNESDAY, the 20th of September.

The number of Students during the last Session was 238. The number of graduates at last commencement was [illegible].

COURSE OF STUDY.

The Course of Study is embraced in seven Schools.

I. *Moral Philosophy*—Including Rhetoric, Logic, Grammar, Political Economy, Mental Philosophy, Moral Science, and Evidences of Christianity.

II. *Theology*—Including the Hebrew Language, Biblical Interpretation, Ecclesiastical History, and Systematic Theology.

III. *Mathematics*—Including Arithmetic, Algebra, Geometry, Trigonometry, Conic Sections, Surveying, Navigation, Analytical Geometry and Calculus.

IV. *Greek Language and Literature*—Including the study of the best Greek Authors, the writing of Greek, and the History of Greece.

V. *Latin Language and Literature*—Including the reading of Latin authors, the analysis of sentences, the writing of Latin, and the Literature and History of Rome.

VI. *Natural Science*—Including Physiology, Uranography, Chemistry, Natural Philosophy, Astronomy, Geology and Agriculture.

VII. *Modern Languages*—Including the study of the French and German Languages.

Students are permitted to attend the *Schools* which their parents or guardians may prefer.

DEGREES.

The Degrees conferred by the University are three:

1. The Degree of *Master of Arts* is conferred on those who pass through six of the Schools of the University.

2. The Degree of *Bachelor of Arts* is conferred on those who pass through five Schools.

3. The Degree of *Bachelor of Philosophy* is conferred on those who pass through *four* Schools.

Those who are not candidates for any of the Degrees may pursue the studies of one or more of the Schools, and are entitled to a *Certificate of Proficiency* when they have passed through any School.

EXPENSES.

The price of Tuition varies in proportion to the number of Schools attended.

When only *one* School is attended, the price is	$15 00 per term.
When *two* Schools are attended, the price is	16 00 per term.
" *three* " "	18 00 "
" *four* " "	20 00 "

Young Ministers are admitted free of charge for tuition.

Each student is required to pay a fee of $2 00 per annum, or 66 cents per term, for incidental expenses.

The price of Board varies from $6 to $10 a month. The common price in the town is *ten* dollars. In the surrounding country it can be obtained, in good families, for six or seven dollars.

The Annual Catalogue, containing a full account of all the departments of the University, may be obtained by addressing the President. J. H. EATON.
August 18, 1854.

Nashville Ladies College.

THE next session of the Nashville Ladies College will open on the first MONDAY of September. It is desirable that application for admission be made on or before that date, as we can seat but about 200 pupils.

FACULTY.

Rev. R. A. LAPSLEY, D. D. President of the Board of Trustees.

Rev J. W. HOYTE, A. M.	Mrs FANNY HUNT,
Rev J. B. LINDSLEY, A. M., M. D.,	Miss M. R. MILLER,
Mrs M. A. KNOX,	Mrs M. A. E. MONGAN,
Miss J. E. MILLER,	Mrs E. VAN WYCK,
Miss JULIA NORTON	Prof. JAMES DIGGONS,

Prof CHARLES HESS.

CHARGES—*Per Session of Five Months.*

Board, Washing, Fuel, Lights, in private families,	$75 00
Tuition to Preparatory Department, without Latin and French,	15 00
Same Department, with Latin or French,	25 00
Academic Department without Latin or French,	20 00
" " with Latin or French,	25 00
Freshman and Sophomore Classes, including both Latin and French,	25 00
Junior and Senior Classes for French, *extra*,	15 00
Music, Piano and Guitar, each,	30 00
Drawing and Painting, each,	15 00
Harp,	Prof's charge.
Diploma and Graduation Fee,	7 00

For further particulars, see our Catalogue, which can be obtained at Smith's Book Store, or by application to the Faculty.
August 12, 1854–6t

YALOBUSHA BAPTIST FEMALE INSTITUTE,

Grenada, Mississippi.

THE next Session of this Institution will commence on the first MONDAY in September, proximo, and will continue ten months. None but the most thoroughly educated, as well as experienced and successful teachers are employed; and the reputation hitherto acquired by the Institution for thoroughness of instruction, and a rigid and wholesome discipline, will be sedulously maintained.

BOARD OF INSTRUCTORS.

REV. W. S. WEBB, A. M. Principal and Professor of Mental and Moral Philosophy and Ancient Languages.
JOHN CLARK, A. M. Professor of Mathematics and Elocution.
FREDERICK CORBEN, A. M. Professor of Music.
MISS DELIA B. WHEELER, Botany, French and Oil Paintings.
MISS SARAH E. ROBERTS, Music and Calisthenics.
MISS CAROLINE SHIRTS, English Branches.
MISS SARAH B. STEBBINS, Drawing, Crayoning, Painting, Water Colors, &c.
MRS. A. W. WEBB, English Composition.
MISS MARGARET METLER, Academic Department and Embroidery.
MISS ——— ———, Primary Department.
MISS CAROLINE SHIRTS, Governess.
MISS D. B. WHEELER, Librarian.
MR AND MRS WEBB, Steward's Department.
MRS E. B. SKINNER, Matron.

The Session will open in the new building. Those who intend to board their daughters in the Institute are requested to give the Steward two or three weeks previous notice. Those who are in attendance on the first day of the Session, can have choice of rooms in the Institute. L. ALDRIDGE,
July 22, 1854–3m President Board of Trustees.

Brownsville Female College.

THE next Collegiate Year of this Institution will open on the 18th of SEPTEMBER next, and continue till Thursday before the 4th of July following.

TERMS—*Per Session of Forty Weeks.*

For English Branches including Latin, $10, $15 and $20, according to grade of study.
Music on Piano, Organ, Seraphine and Guitar, each, with use of instrument, $27 00.
Music on Harp and use of instrument, $40 00.
Extra charges—Hebrew, Greek, French, German, Italian and Spanish, each $10 00.
Drawing and Painting, $15 00.
Needle Work, $15 00.
Board per month, from $8 to $10 00.
Address the President, JOHN B. WHITE, for further particulars. July 29–to 18th sep.

CANCERS CAN BE CURED.

I KNOW this is denied by physicians generally. They have treated it with the knife, and it always proves fatal. The most eminent surgeons now confess that the knife is speedy death to the patient. The physician who applies the knife to a cancer is not acquainted with the diagnosis of the disease.

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

What physician in Tennessee can say this of his treatment of the fever or measles? Yet Medical Schools deny that one solitary case of Cancer was ever cured! Are they willing to be convinced? I offer the following

CHALLENGE TO ANY MEDICAL SCHOOL!!

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

The Faculty of any Medical College, or any responsible Physician, may send me ten cases of confessed Cancer, and I will promise to cure nine out of ten—quite as large a proportion as physicians cure of the simplest forms of disease.

I call upon the Medical School of Nashville, especially, to put my skill in the treatment of the Cancer to the most rigid but fair trial.

There are cases which I except in the above Challenge:

1. Cancer in the mouth or throat.
2. When located where it cannot be reached by my remedies.
3. Where the patient is afflicted with another disease, or a complication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured, but the Consumption killed.
4. The patient shall not be so old and weakly, that there is not sufficient vitality left to produce granulation, after the cancer is taken out.
5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases brought here. I do not profess to rejuvenate old age, or to raise the dead, but to *Cure Cancers under ordinary circumstances.* Yet I have successfully treated patients from 10 to 80 years old.

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

REFERENCES.

Dr. Boyd, M. D., McLemoresville, Tenn.
Dr. J. M. Fort, M. D., Missouri. *Cured.*
Dr. Dudley, M. D., Lexington, Ky.
Dr. Dillard, M. D., Lexington, Ky.
Warner Spindle, Fredericksburg, Va.
Elder W. C. Buck, Columbus, Miss.
Hon. Joel Berry, Mississippi.
Dr. Norfleet, M. D., Port Royal, Tenn.
Dr. Sayles, M. D., Ridgeley, Mo.
Dr. Dillard, M. D., Chicago, Illinois.
Peterson Tanner, Athens, Ala.
J. H. Eaton, L. L. D., Murfreesboro, Tenn.
J. R. Graves, Nashville, Tenn.
Col. John McGee, Dalton, Georgia.

R. W. JANUARY.
Murfreesboro, Tenn., July 29, 1854–tf

No. 51.

Cancer Cured Without Pain.

TO THE PUBLIC.—This is to certify that I have been afflicted with a cancer on the left cheek, which commenced growing eight years ago—during which time I was under the treatment of four different physicians. I remained at one time in the city of Mobile three months, and was treated by a celebrated physician, who charged me a large bill, but failed to effect a cure—this medicine gave me most excruciating pain. Whilst under the fourth physician, I was told by a Mr. John Baugh, a citizen of Rutherford County, Tenn., that if I wished to be cured, he would advise me to go to Murfreesboro, and place myself under the treatment of Dr. January. Mr. Baugh shall ever have my thanks. Three weeks ago I arrived in Murfreesboro, and Dr. J. commenced treating my case. I go one hour from this time, I leave for home in Blount County, Alabama. I can say that a cure has been the result of my visit to Tennessee—I have not felt the least pain from the medicine when applied to the cancered parts, although the disease was partly in my eye, and had taken off nearly half of the under eye-lid. From what I have witnessed on others, and experienced myself, there is no danger in the application of Dr. January's medicines. F. A. McGOWER.
Murfreesboro, March 28th, 1853.

No. 52.

Cancer Cured Without Pain.

This is to certify that I have been afflicted with cancer for the last 15 years, which first made its appearance on my left cheek, immediately under the eye, and near the side of my nose; it continued to spread slowly until the last two years, when it became more malignant, spreading over the entire nose, part of my upper lip, and a large protuberance forming under my eye, involving a part of the under eye-lid, obstructing very much the sight of the eye, causing the most excruciating pain. I made application to different regular physicians, who pronounced it cancer—after making efforts to remove it, and having failed, pronounced it incurable. I also made application to Cancer Doctors, who also failed to do me any good. Seeing the card of Dr. R. W. January in the Tennessee Baptist, with certificates of different persons who had been cured by Dr. January's skill, and seeing several persons of respectability, who as used the that if I would place myself under Dr. J.'s treatment, he would cure me. I had given up all hopes of being cured, but from so much testimony, I was induced to make one more effort. Six weeks ago I placed myself under the treatment of Dr. January, who has removed the disease from my nose, face and lip, without giving me any pain. I leave to-morrow for my residence in East Tennessee, feeling assured that I am cured.
JOSHUA JACKSON.
Murfreesboro, Tenn., May 25th, 1854.

No. 53.

This is to certify that a cancer tumor made its appearance in my left breast two years ago, which continued to increase in size, giving me considerable pain and uneasiness—the entire breast became much swollen—my breast was examined by different regular physicians, who pronounced it cancer. I was induced by my friends to come to Murfreesboro, Tenn., and place myself under the treatment of Dr. R. W. January, who has removed the tumor from the breast, without giving me the least pain from his medicines; and I hope a permanent cure is the result of my visit to Murfreesboro. I have been under treatment 3 weeks. My residence is Cleaveland, East Tennessee.
ABIGAIL GRANT.
Murfreesboro, Tenn., May 25th, 1854. July 29.

JUDSON FEMALE INSTITUTE,

MARION, PERRY COUNTY, ALABAMA.

NUMBER of Students last Session, two hundred and two—from Alabama, Mississippi, Georgia, Florida, Arkansas, Texas, and California.

The Faculty consists of the Principal, REV. MILO P. JEWETT, A. M., with thirteen Professors, Teachers, and other officers, associated with him in conducting the Institute.

This Institution has entered on its sixteenth year of uninterrupted and increasing popularity, and is now the oldest Female Seminary and the largest in the South, under the direction of the same Principal.

It is located in an elevated, broken, dry and healthy region, removed from any river, creek, or swamp. Sickness among the teachers and pupils is almost entirely unknown.

During the last summer and fall, when the pestilence clothed nearly the whole South-West in mourning, there was not a single case of fever, of any kind, in our town; and there was only one death from May to November.

THE REGULAR COURSE OF STUDY prescribed for those who aspire to the honors of graduation is elevated and extensive, the Trustees being desirous to make thorough and finished scholars. To secure this result, a knowledge of some other than our vernacular tongue is considered indispensable, and hence the study of the French or of the Latin language is required of all who would gain a DIPLOMA. This Course occupies four years.

It is not expected that all the pupils will pursue the regular course. Young Ladies may enter the Institute at any time in the Session, and engage in such studies as they prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English Branches, are ranked in the *Partial Course*. This embraces all the English studies of the Regular Course, and all who complete them, not attending to French or Latin, will receive a *Certificate of Scholarship.*

MUSIC DEPARTMENT.

The oldest Professors and Teachers are engaged in this department. There are in the Institute fifteen Pianos, one Harp, several Guitars, a Melodeon, Violoncello, and various other instruments.

All the Members of the Institute have, gratuitously, the benefit of a theoretical and practical tuition in *Vocal Music*, with the particular design of preparing them for the performance of Sacred Music.

In connection with their instrumental lessons, *private lessons in Singing* are given to the Piano, Harp and Guitar pupils, enabling them to acquire a correct and brilliant execution in Solo pieces.

Frequent Musical Soirees are given, in which the somewhat advanced pupils have an opportunity to perform in Parlor, as well as in Concert style, before a select audience. This not only encourages them to be diligent in private practice, but also gives them a confidence in performing, which is seldom gained at a later period of life.

Young Ladies wishing to learn the Harp, or acquire brilliancy of execution on the Piano or Guitar, would do well to finish their Musical studies in the Judson.

The Apparatus and Cabinets belonging to the Institute, recently much enlarged, are ample for all the ordinary purposes of instruction in the Natural Sciences.

Full Courses of Lectures are given by the Professor of Chemistry and Natural Philosophy, accompanied by all the experiments found in the Text Books in use and by many others.

A Board of Visitors, composed of gentlemen of high standing, selected from the various South-western States, is appointed by the Trustees to attend the Annual Examination. The various classes are examined, always in presence of this Board, and often by the members themselves, with the greatest strictness and impartiality.

Monthly Reports, showing the scholarship and deportment of the pupils, are sent to parents and guardians.

The Manners, personal and social habits, and the morals of the young ladies, are formed under the eyes of the Governess and Teachers, from whom the pupils are never separated.

The Boarders never leave the grounds of the Institute, without the special permission of the Principal.

They attend no public parties, and receive no visitors, except such as are introduced by parents or guardians.

They are allowed to spend no more than fifty cents each month from their pocket money.

All jewelry of every description is interdicted.

Any young lady dipping Snuff, or bringing Snuff into the Institute, is liable to instant expulsion.

Letters for the Pupils should be directed *to the care of the Principal*, POST-PAID. All correspondence, except between Pupils and Parents and Guardians, is liable to inspection.

No young lady will be allowed to have money in her own hands, all sums intended for her benefit must be deposited with the Principal.

No accounts will be opened in town, *except under the special direction of the Parent or Guardian.* When apparel is requested to be purchased it is expected that funds will be forwarded for that purpose.

To promote habits of economy and simplicity, a *uniform dress* is prescribed.

For winter, it is a *Dark Green Worsted.* Of this fabric each young lady should have *three Dresses*, *with three sacks of the same*—one of the sacks to be large and wadded.

For summer, each Pupil should have *two Pink Calico*, *two Pink Gingham or Muslin* and *two common White Dresses*, with one *plain Swiss Muslin.* Also, one *Brown Linen Dress.* Every Dress should be accompanied *by a Sack of the same material.*

Bonnets—One of *Straw*, in winter, trimmed with *dark green Lustring* Ribbon, plain solid color; in summer, trimmed with *Pink Lustring*, plain solid color—only with *capes and strings*—may be lined with Pink only—no flowers or tabs. Also, two Cape Bonnets; one of *Dark Green Cotton*, and one of *Pink Gingham.*

Aprons, of Brown Linen and Barred Muslin—none of Silk permitted.

Small Linen Collars, with Black Velvet Bands, are worn around the neck. No neck ribbons are tolerated.

All the Dresses must be made *perfectly plain.*

All Pupils, except those in mourning apparel, *must be provided with the Uniform*, and must appear in it, on Sabbath, and on all public occasions.

Any Plain Dresses may be worn for ordinary school duties.

Materials for the Uniform can always be obtained in Marion, on reasonable terms, yet it is earnestly requested that Pupils be furnished *from home.* *Every article of clothing must be marked with the owner's name.*

AMPLE ACCOMMODATIONS.

An addition of forty feet square, and four stories high, having been made to the main building, the Judson can now comfortably accommodate *Two Hundred and Fifty Pupils*—one-half of them Boarders; and most of the rooms having four young ladies only in each.

SESSIONS AND VACATIONS.

There is but one session in a year, in the Institute, and that of *nine* months, commencing always about the first of October. On this plan, daughters will be at home with their parents during the hot and unhealthy months of July, August, and September, while the winter months, the golden season of study, will be spent at school.

The next Session will commence on WEDNESDAY, the *fourth* day of October. It is of *great importance* to Pupils to be present at the *opening* of the session.

RATES OF TUITION, &C.

Board and Tuition will be payable, *one-half in advance*, the balance, at the end of the session.

Tuition must be paid from the time of entrance to the close of the session—no deduction, except at the discretion of the Principal.

Each young lady must furnish her own Towels and Table Napkins. If *Feather Beds* are required, they will be supplied at a small charge.

No young lady will be permitted to receive her Diploma until all her bills are settled.

N. B.—The expenses for the Board and Tuition of a young lady, pursuing English studies *only* (Instrumental Music not included) will be $145 a year.

Two hundred and twenty-five dollars per annum will cover all charges for Board, Tuition, Books and Stationery for a young lady pursuing the highest English Branches, and Music on the Piano, or on the Melodeon, or on the Guitar.

This estimate, of course, does not cover Instruction Books in Music, or Sheet Music, furnished. This last item depends entirely on the talent and proficiency of the Pupil.

Two hundred dollars per year will meet all the expenses of a young lady, desiring to graduate with the honors of the Institute, and studying only English, with Latin or French.

Where lessons in Embroidery, Painting, &c., are taken, it must be remembered, that the cost of the *materials* furnished is to be added to the charge of Tuition, and this cost sometimes exceeds the expense of Tuition—depending, altogether, on the kind and amount of the work performed by the Pupil.

Extracts from the Report of the Board of Visitors, attending the late Annual Examination, closing July 6.

"The examination was conducted in the most thorough and impartial manner, the members of the Board assigning parts to the pupils after they had been called, or otherwise calling out the pupils after the parts had been named by the instructor.

"The Board were convinced of the eminent ability of the Faculty of instruction. The rigid, skilful, and ready manner in which all the Professors and Teachers conducted the examination of their classes, exhibited not only their high attainments in their several departments, but their skill and fidelity as instructors.

"The perfect system and regularity manifested during the examination, the orderly conduct and lady-like deportment of the pupils on all occasions, elicited the admiration of the Board.

"The universally healthful appearance of so large a number of pupils, notwithstanding their close application to study, was also the subject of remark.

"Everything connected with the closing exercises of the session tended to impress the Board with the belief that, although the Judson enjoys a higher reputation than any other Female Seminary in the South-west, perhaps in the whole South, yet its real merits are not fully appreciated. We believe there is hardly to be found elsewhere, an Institution of the kind with so much to recommend it, and so little to detract from its claims. Consummate skill in management, indefatigable industry, ardent devotion to the cause of education, as well as a deep interest in the welfare of the rising generation, on the part of its distinguished Principal, have been the means of building up an Institution which is an honor and a blessing not only to the denomination to which it belongs, but to the State and country."

N. B.—*Catalogues* containing full particulars respecting the Course of Study, the Rules and Regulations, &c., may be had of the Principal.

Payments may always be made by Acceptances on Mobile or New Orleans. M. P. JEWETT, *Principal.*
August 12, 1854.

CASH HILL FEMALE SEMINARY,

SHELBY COUNTY, TENN.

MR. T. G. WEBB,
MRS. SOPHIE WEBB, } *Principals.*

THE first Session will commence on MONDAY, September 4th, 1854.

This Institution is situated on the Memphis and Charleston Railroad, two miles from Germantown, and seventeen from Memphis.

The location is one of the most desirable in the State—elevated, healthy, and retired—easy of access from all parts of the country—the Railroad Station and Plank Road, being within a few rods of the Seminary.

The buildings are new, spacious and commodious, surrounded by a beautiful grove of forest trees, in a moral and intelligent community.

The Course of Study is thorough, comprehensive and practical.

Expenses Per Session of Five Months.

Tuition in English Branches, $10, $15, $20, $25, according to the several Departments.
Instruction on Piano and Guitar, each, $25.
In Ancient and Modern Languages, each, $10.
Ornamental branches, each, $5. Use of Piano $2 50. Board including every thing, $8 per month. No deduction made, except in case of protracted illness.
Competent Teachers will be procured, as the school may demand. Globes, Maps, Pianos, Library, Chemical and Philosophical Apparatus, &c., will be furnished.
Board and Tuition payable half in advance, and the balance at the expiration of five months.
For further particulars or circulars, address the Principal, *Germantown, Shelby County, Tenn.* August 12, '54 2m.

BETHEL HIGH SCHOOL.

THE next Session of this Institution will commence on MONDAY, September 4th, and will continue forty weeks, embracing two sessions of twenty weeks each. The Board of Instructors is complete, and is composed of men of matured scholarship and enlarged experience; the course of instruction is thorough, the best regulated institutions; the discipline will be parental, yet strict; no young man will be retained unless he gives evidence of close application to study and of high regard for his personal demeanor, his connection with the Institution will at once cease when it is ascertained that he is misemploying his time and misspending his money. Parents and guardians will be informed regularly at the close of each month of the deportment and scholarship of their sons and wards.

TERMS PER SESSION, INVARIABLY IN ADVANCE.

Tuition in Preparatory Department,	$10 to $15 00
" In higher Academic Classes,	20 00
Incidental expenses,	1 50

Civil Engineering and Agricultural Chemistry will receive especial attention in the course of instruction.

Young men preparing for the Christian ministry, regularly licensed and recommended by their respective churches, will receive tuition gratuitously, provided they take a regular classical or scientific course.

Board can be obtained in the best families for $2 25 per week, all expenses met.

This institution, so beautifully and healthfully located, so removed from the temptations to vice and idleness, affords peculiar advantages to young men desiring a high course of instruction and a suitable qualification for the active and practical duties of life.

All letters of inquiry addressed to B. T. BLEWETT, Russellville, Ky., will be responded to promptly.

B. T. BLEWETT, A. M., Principal.
Russellville, Ky., September 2, 1854–tf

VOL. XI. THE TENNESSEE BAPTIST. NO. 2.

New Issues.

The Baptism of Jesus.

"For thus it becometh us to fulfil all righteousness."—Jesus.

BY M. M. CRAWFORD,
Professor of Theology, Mercer University, Ga.

NUMBER THREE.

To fulfil these predictions, John entered upon his ministry. Now, what was in fact his service? He preached and said, "Repent ye," and those that repented were baptized by him in the river Jordan, confessing their sins. He further taught them that they were to believe in the Messiah that was to come after him, explaining to them at first that this Messiah was already among them, after the baptism of Jesus expressly pointing to him as The Lamb of God, The Lamb of God that taketh away the sin of the world—The Son of God, and clearly testifying that "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3: 36.)* What nobler testimony is there than this? What clearer knowledge? What richer truth? What more did Jesus preach? What more did Peter or Paul declare? If this be not gospel, where is gospel? By this preaching were not the disobedient turned to the wisdom of the just? Did not this preaching give *knowledge of salvation* unto the Lord's people by the remission of sins? If not, we may despair of finding wisdom or obtaining salvation.

By repentance, thus preached, the Jews who believed John, were turned to God: by baptism they made themselves known as the followers of the coming Messiah—the Messiah already standing among them, but not yet declared. By repentance they received the moral quality of heart that fitted them for the reign of Christ: by baptism they were initiated visibly into the community of the people of God. In accordance with these views, the preaching of John is called *the beginning of the gospel of Jesus Christ, the Son of God.* (Mark 1: 1.)

If the views, which we have stated, are correct, we are prepared to answer the question, How righteousness was fulfilled by the baptism of Jesus? We have seen that the exalted character of Jesus gave him no exemption from obedience to any law that was binding upon him as a man, or as a Jew. As a man, he was (like every other man) subject to the whole moral law; as a Jew, he was (like every other Jew) subject to the whole ritual law. The glory which he had with the Father before the world was did not exonerate him from the observance of laws, to which, as a man, he become subject. The fulfilment of the Scriptures, and the salvation of those whom he came to redeem, required obedience, and he faithfully rendered it. So also as a member of the kingdom of heaven, he was, like every other of its members, subject to all its ordinances. Repentance qualified men for admission, and baptism introduced them. Must Jesus then repent? No! Because the Sinless Man had committed no transgression, omitted no duty, fallen short in no service. There was no room for repentance in him, because there was nothing to be repented of. That which was necessary for others, was both unnecessary and impossible for Jesus, in consequence of his freedom from sin. Repentance, which brings back the wanderer to God, and subdues the rebel, could find no place in Him who was ever with the Father, and ever delighted to do His will.

With this wonderful peculiarity distinguishing him from other applicants Jesus came to John. It is no wonder that John hesitated.—Others repented and were baptized confessing their sins. Jesus was perfect in holiness and could confess no sin: yet he insists upon being baptized; and very properly. He must be initiated into the kingdom. *His holy nature, his sinless heart and life qualified him for membership and for royalty.* He possessed perfectly from his birth, as "the only begotten of the Father," the spiritual qualification for membership in the kingdom. But surely the possession of this qualification could not exempt him from observing the ordinance of initiation, though it did exempt him from the repentance required of others. A release from one requisition cannot operate as a release from another requisition of an entirely different character. Foreigners must take the oath of allegiance and pay taxes before they can vote: a native born citizen takes no oath of allegiance, but must pay the tax. Jesus, from his spiritual conception, pure and sinless, dispenses with repentance, but he may not for this reason dispense with baptism. In reference to this initiatory ordinance, he stands where others stand. There is in the mere act of baptism no virtue. It remits no sin; it confers no power; but derives its whole validity from the enactment of Heaven. It is an arbitrary symbol, springing from the pleasure of the Law-giver, which the receiver obeys in pledge of his future faithfulness. But it is evident that this symbol was established as the initiatory ordinance of the kingdom of heaven, and *its only effect is to introduce its recipient into the visible community of the faithful on earth.* Hence, Jesus who must be in all things like his brethren, (Heb. 2: 17,) must, like those brethren, enter the kingdom by obedience to baptism. Jesus, it is true, is the King; but we adore him for his goodness, in that, while he humbles himself in the likeness of sinful flesh, the subjects also are elevated to be his brethren, for he is not ashamed to call them brethren. (Heb. 2: 11)

In the dispensation of Moses, there were many burdens and hard to be borne; but Jesus bore them all. Whatever is to be borne in the gospel by Christ's brethren, was borne by Christ himself. The statutes of the kingdom are universal as well as everlasting. Must the Christian love God? So did Jesus. Must the Christian love his neighbor? So did Jesus. Must the Christian resist temptation? So did Jesus. Must the Christian keep the moral law as a rule of conduct? Jesus kept it. Every precept of the gospel which binds the Christian, bound also Jesus. While this is so in regard to moral precepts, it is equally true in reference to the positive ordinances of baptism and the supper. Christ the King and Lawgiver instituted the feast, commanded his disciples to observe it in memory of him; and himself before his death partook of the bread, and the wine, in company with the disciples as they should continue to show his death till he comes. The Lawgiver obeyed his own statute. So in baptism. The ordinance established by Jesus for the perpetual observance of his disciples, an everlasting statute of the kingdom of heaven, must be observed by himself, or he could not "be in all things like his brethren."

Upon these principles Jesus could well say, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness," because it was John's duty as the herald of the kingdom to initiate by baptism those seeking to enter it, and it was the duty of Jesus to obey the law of initiation.

Neander, Jacobi, and others, maintain that the baptism of Jesus was to inaugurate him as the Messiah.

Jacobi says: "For all others whom John baptized, either before or after Christ, this act was a mere preparatory consecration to the kingdom of the Messiah; while for Jesus it was a direct and immediate consecration, by means of which he manifested the commencement of his career as the founder of the new theocracy, which began at the very moment of his baptism, the initiatory character of which constituted its general principle and tendency." (Kitto's Cyc. Art. Baptism.) We are not certain that we understand this. The kingdom of heaven, we suppose, here to mean, began with the baptism of Jesus; did the others who received from John baptism as a preparatory consecration to that kingdom, become members, *ipso facto*, by the baptism of Jesus? Or what else was needed to initiate him? Neander considers generally "John's baptism as a rite of preparation and consecration, *first in its application to the members of the Theocratic Kingdom, and secondly to its Founder and Sovereign.*" * * * While the import of the rite "varied with the subjects to whom it was administered, there was, at bottom, a substantial element which they shared in common. In both, it marked the commencement of a new course of life; but *in the members*, this new life was to be received from without through communications from on high: while *in Christ* it was to consist of a gradual upholding from within: in the former it was to be receptive; in the latter productive. In a word, the baptism of the members prepared them to receive pardon and salvation; that of Christ was his consecration to the work of bestowing these precious gifts." (Life of Christ §42, 5.)

It appears from this that the great historian considers the baptism of the people as their initiation into the kingdom of heaven: was not what Neander calls "the consecration" of Jesus merely his initiation? And did he require any further consecration than mere initiation? As the Messiah who is to bless and to save, Jesus must become a member of the kingdom of heaven: yet his baptism was no inauguration, except as his entrance into the kingdom constituted his inauguration. He needed no other ceremony than that which initiated him; or if another, it was not from man, for it was the spirit and the voice from heaven that consecrated and proclaimed him King.—Indeed it seems that Jacobi and Neander both consider the baptism of Jesus to be *his initiation into the kingdom and into the kingship at the same time.* If so, their view in this respect is correct, and is substantially the same to which we have arrived. When a monarch dies, his heir at once enters upon the functions of royalty, and proclamation is speedily made, though the coronation may be long delayed. So it was unquestionably with Jesus. John had prepared and made ready a people; those that repented had, by baptism, become members of the kingdom. Jesus enters the kingdom in the same way, and being at once recognized as King, proclamation is immediately made. For, as he came up out of the water, and was praying, the heavens were rent, and the Spirit, the Spirit of God, the Holy Spirit, as a dove was seen to descend and come upon him, and a voice from heaven was heard to say, Thou art my beloved Son in whom I am well pleased. Immediately Jesus assumes the title and authority of the Son of God, and as King acts and rules. His entrance into the kingdom, which was his *duty* that he might be in all things like his brethren, was his entrance upon his royalty, which was his *right* as the only begotten of the Father.

These views are in perfect harmony with John's testimony, "that he should be manifest to Israel, *therefore* am I come baptizing in water." (John 1: 31.) The Messiah could not be manifested till received into the kingdom, according to the law of initiation; as soon as received, he must be recognized, declared and manifested. Such manifestation was proper for John to receive, for it was his peculiar work, appointed by heaven, to proclaim the kingdom and prepare it for its king. So it was necessary for him to admit the king and receive the declaration from heaven, in order that he might testify as accurately to the person of Jesus as he had already testified to the reality and presence of the kingdom.

We have used the term "kingdom of heaven" as used by John and Jesus, to signify the visible community of believers, of which the baptized penitents were members and Jesus was king. Further investigation will confirm the propositions already advanced.

TO BE CONTINUED.

* It is true that some recent commentators consider the passage from the 31st verse to the end of the 3rd chapter of John, to be the language of the Evangelist and not of the Baptist. But what evidence is there of this? It all follows naturally what has just been said, and corroborates the statement that "he must increase and I decrease." It is objected indeed (the only objection) that there is too much gospel in the passage for the Baptist! But was not he sent to give knowledge of salvation? Did he not say to the Pharisees, Who hath warned you to flee from the wrath to come? Did he not say, Behold the Lamb of God which taketh away the sin of the world? (Jesus,) not of the Jews simply, but of the Gentiles too. Nay, even in this very connexion, has he not called Jesus the Bridegroom, who hath the bride, and himself the friend rejoicing greatly in his presence?—[...] commentators currently consider the whole passage as a continuation of John the [...] address. Tholuck, after noticing the opposite opinion of Wetstein and Bengel, adds, "but the latter opinion [which assigns the passage to the Baptist] which was that of Chrysostom, is most generally approved of, and is undoubtedly the correct one." [...], on the 36th verse, says, "The Baptist concludes with a solemn repetition of the great truth, which is the [...]

He that walketh with wise men shall be [...]

Controversy.

For the Tennessee Baptist.

Elder G. G. Baggerly and the Board of the Texas Baptist Convention.

But the shameless effrontery of the man is shown, when he has the conscience to declare that, "no account is given in the minutes, *nor has the Board in the late article;* it accounts for $230," &c. Now, it is here directly declared that no showing is made by the Board except for $230, which will be found to be a palpable violation of truth, by any one who will read the article of the Board, especially as Bro. B. had the article before him. The language is as follows: "The Board would further remark, in regard to the $1800, said to be smuggled, admitting those figures to be correct, which is doubtful, that all monies can be accounted for to the satisfaction of the denomination. Our agent was employed two years and nine months, for which he received $400 per annum, and a very small amount for traveling expenses.—Again, the Convention is in the habit of publishing the minutes every year, and of course that cannot be done for nothing." Then follows the $230, appropriated to the Southern Biennial Convention.

Now, what was Bro. Baggerly's design in picking out the $230, and declaring that it was the only showing the Board had made, and making no allusion to the *salary of the agent*, the *printing of the minutes*, and *appropriations to young men for the ministry*, all mentioned in the statement of the Board, in connection with the $230; unless he designed wilfully to misrepresent the Board, and produce in the minds of Eastern brethren a suspicion concerning their honesty. Such was his deliberate intention.

As to the appropriations to Texas, made by the Board at Marion, Alabama, if he has any ground of complaint, let him make the same known to that Board, as they had, we doubt not, good and sufficient reasons for their course. We have nothing to say against them.

A word in regard to the committee of which Bro. J. T. Heflin was chairman. Bro. B. says that the minutes, page 5, have the name of Elder Tucker as the chairman. He then asks why Elder Tucker did not act. Being ignorant of the facts, and hence not prepared to judge, he must "guess," and of course he would "guess" something prejudicial to the Board. It does not correspond with his design, nor harmonize with his views of Christian charity, to suppose a good motive. Bro. B. might have supposed that Bro. Tucker declined because he was a comparative stranger in the State; that it was the first meeting of the Convention he had attended, and hence did not desire to occupy a prominent place in such a business. Such is the fact. Elder Tucker, having declined, Bro. J. T. Heflin became the chairman in order. Besides, it ought to be remembered, that the committee was appointed, on the motion of Bro Jesse Witte, a beloved brother from the East, who felt that Bro. B. had slandered the Board, and is still, I have no doubt, of the same opinion. The report of that committee is not "all guess work," as Bro. B. ignorantly and falsely affirms, but was faithfully collected from the figures by men as well qualified in knowledge and honesty as any in the State, and the truth of that report not one of that committee doubts, not even Bro. Heflin, as we shall presently see.

We now come to a very alarming crisis—a fearful manifestation of virtuous indignation!! Says Bro. B: "But, brethren, we are mortified: our blood runs cold (?!) in our veins—we lay down our pen, [what! alive yet?]—we turn away our face, [still an evidence of life!] and would like to look upon a fairer picture."—What a burst of indignant eloquence! Who ever read more contemptible cant from the pen of slander? But why all this display—this tragic representation of what never did take place—this awful exhibition of emotions which B. did not feel? Let us hear in his own language. He says, "*Bro. Heflin never signed that report as it now stands*—he *refused* to sign it in the committee-room, and another report was written, making entirely a different showing. This he signed, but the Convention *rejected* it, and adopted the one, or one like that he refused to sign; and then Bro. H.'s name was affixed while he solemnly protested against it."

Now, the true facts in the case will show this to be a vile misrepresentation of the acts of the Convention—a mean attempt to slander a body of men whose only aim has been to advance the glory of God. But let us have the facts. The statement now made in reference to Bro. Heflin is upon the authority of Elder G. W. Baines, who recently visited Bro. Heflin, and *received the facts direct from him*. Bro. Heflin's account may be relied upon. It is in substance as follows: When the committee retired, after examining the books of the Agent and Treasurer, a report was drawn up, the same as appeared upon page 14 of the published minutes. Bro. Heflin objected to the following portion of the report: "We also learn from the agent that of the three years of his labors for the Convention, two of them have been devoted to Eastern Texas," &c.—He objected to this on the ground that it had nothing to do with the report; it did not come within their duty, as their business was specific—i. e. to report on contributions and appropriations East and West of the Trinity. He did not doubt the truth of the statement, but they, as a committee, had nothing do with it. The rest of the committee agreed to strike it out, and the report was adopted by the whole committee. When the report was read before the Convention, it was received, and hence became the property of that body. Before the report was adopted, that portion of it referring to the agent (the *truth* of which was not doubted,) which had been struck out by the committee, was reinserted, and the report as it originally read, was adopted. Bro. Heflin distinctly stated that he did not deny any of the facts of the report—the figures were correct, and such is his view yet. Such is the statement in substance made by Bro. H. himself. Now, on examining the minutes, 6th page, the following item is found recorded: "The committee appointed to examine the books of the Treasurer and General Agent made their report, which, after some slight *amendments*, were received and adopted." The Convention need[ed] portion of that report, as they received it and discharged the committee from any further consideration of the matter. The following are facts—*Bro. Heflin never has nor does he now, question the truth of the report; the report was not rejected, but was amended in a point, the truth of which Bro. Heflin does not doubt; the name of Bro. Heflin was not affixed against his solemn protest.* Any one can see at a glance that Bro. B. has grossly perverted the facts. It is true that Bro. H. did not sign the report as it now stands, but why did not Bro. Baggerly explain the reason? The matter when understood is perfectly clear, and no one will condemn. The statement that "another report was written, making *entirely a different showing*," is false: as the *showing* upon Bro Heflin's own testimony is the same; and one which he believes true. The amendments made by the Convention did not change the *figures* and *facts* of the report. It is evident that this mock tragedy, with which Bro. B. introduces this matter, was intended to delude the brethren of the East into the belief that the Convention had deliberately *rejected the truth, substituted a lie, and compelled an unwilling Brother to affirm it.* Such hypocritical cant is unworthy of a man, much less of a professedly Christian minister.

We have thus noticed that portion of Bro. Baggerly's letter contained in the issue of June 24th. From the character of this, we supposed that the remainder would be overwhelming. But we were disappointed—the fountain had evidently been exhausted. As there is no new matter contained in the remainder, published July 8th, except that which refers to our former agent, I shall pass it by without notice.—Bro. Creath may deem it necessary to notice the slander against himself; whether he does or not, will not affect his standing among those who know him.

We have done with this matter thus far; nor do we know whether we shall ever allude to it again. We expect Bro. B. will continue to write, as in his last paragraph he tells us that as he has been "compelled to *dip and quill*, we (he) shall not be the first to lay it down:" that is, he *will* have the last word. This privilege I shall freely concede to him. If, however, our brethren in Eastern Texas desire testimony *from the East* concerning the uniform *faithfulness, truthfulness*, and *integrity* of the Convention, or its Board, we take pleasure in referring to Elder Jesse Witte, of Marshall, who has been in the East a number of years, and is regarded by all as a pious, devoted and reliable servant of Christ.

As to an Eastern Organization, I, for one, can see no objection to it. The State is too large for one Convention to accomplish the whole work. This is reason sufficient, without endeavoring to excite the East to a new organization by slandering the brethren of the West. Such organization should commence under the best possible auspices, and so continue; but any one will see that Bro. Baggerly has not selected the best course, nor is Bro B. the man to head it. I trust, however, that it will be ever ruled for good, despite rash and imprudent counsel. God speed the truth.

Your brother in Christ,
J. B. Stiteler.

Protracted Meeting.

Brother Graves:—I will now give a brief notice to your numerous readers, of the above meeting. It was protracted for ten days, and indeed the most interesting meeting I have ever witnessed, since I have been in the State. The little church at Salem, was powerfully revived, and her borders enlarged, sinners were pricked to the heart, mourners converted and back-sliders reclaimed. There was more than a dozen conversions during this meeting, and on Sabbath, the last day of the meeting, there was eight willing subjects for Baptism, and one that gave in her experience, and was received, that was not Baptized. When the ordinance of Baptism was over a very large congregation, for this country, assembled in the church house, to wait on the Lord in divine service, and at the close of service, mourners was again called for, and there was thirty-three came forward to the anxious seats, and one young lady professed conversion before the first prayer was publicaly offered. We have a cloud of testimony that the mourners bench is a good place to obtain salvation. There was one other circumstance occured during the meeting [...] will note a very intelligent young lady, that said to some of her friends during this meeting, "that the mourners bench was not the place for me to get religion," a few days after that, she obtained religion at the mourners bench.

The meeting closed under the most favorable circumstances, to meet again on Saturday, before the 4th Sabbath in August, 1851, with the intention of protracting it. All of which is respectfully submitted.

Yours in gospel bonds,
Geo. W. Scoggins.

For the Tennessee Baptist.

Brother Graves:—A good state of religious feeling has commenced in our country. I trust it may spread from church to church, and from one community to another, until our whole South shall be brought under a healthful religious influence.

I have just closed a meeting with Antioch church, Chambers county, one of the churches I supply, which was continued thirteen days. Twenty-four were received by experience, and all baptized but three, who were received on the last day of the meeting. Seven were received also by letter, making an addition to the church of thirty-one. The church seemed to be much refreshed. "The Lord is truly good, let all the earth be filled with his praise." I expect to commence meeting at another church to-morrow. You shall be apprized of the results. Your brother in hope,

H. Carmichael.

Didn't follow it.—'I am so glad to find you are better,' said John Hunter, the famous surgeon, to the equally famous actor Foote, one morning; 'you followed my prescription, of course?'

'Indeed I did not, Doctor' replied Sam; 'for I should have broken my neck.'

'Broken your neck!' exclaimed Hunter in amazement.

'Yes,' said Foote, 'for I threw your prescription out of a three story window.'

Obituaries.

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

2. Who is it that is interested in these notices? Evidently the acquaintances of the deceased, who knew much more about him, aside from the notice, than they can learn from it. The only ones who read the accounts are those who do not need them.

3. If obituaries were shortened, they might have an earlier insertion.

Louisa Branch.

Died, at the residence of her husband, J. G. Branch, in Fayette County, Tennessee, August 8, 1854, Mrs. Louisa Branch, in the 31st year of her age.

Sister Branch was born in Petersburg, Va. She was baptized into the fellowship of the Shiloh Baptist Church, some six years ago, and from that period until her death she won by the sweetness of her temper and amiable disposition the esteem and admiration of those who knew her. Truly, it can be said of her, to know her was to love her. Her deep-toned piety—her devotion to that Master whose cause she had espoused, blended with a cheerful disposition, easy and graceful manners, quick and lively conversation, made her company agreeable to all with whom she associated.

She was a devoted wife, an affectionate mother, and a kind mistress. She has left a husband and three little children to mourn their loss. This bereaving stroke falls heavy on the heart of the husband. May he find consolation in the gospel of Christ.

J. R. Canada.

Margaret Ann Bond.

Died, on Saturday, the 5th August, 1854, at the residence of Elder Lewis Autry in Burleson County, Texas, from thirteen hours illness, his daughter Margaret Ann, consort of Wm. R. Bond.

The deceased was a native of Georgia. About thirteen years ago, she professed a hope in Jesus, and was baptized into the fellowship of Liberty Church, Chickasaw County, Mississippi, by Elder James Martin, since which time she has ever been an orderly and consistent member of the Baptist Church.

Her husband, one child, an aged father and mother, with several brothers and sisters, and the church, are left to mourn her loss. No—she is not lost, but gone before.

VALUABLE PUBLICATIONS OF THE TENNESSEE PUBLICATION SOCIETY

☞ Sent by Mail to any point free of Postage.

The Abrahamic Covenant, No Ground for Infant Baptism. By Matt. Hillsman, Pastor of the Baptist Church, Knoxville, Tenn. Bound in embossed muslin—119 pages. Price 25cts

The Watchman's Reply. By Jas. R. Graves, Editor of the Tennessee Baptist. Elegantly bound in black muslin. Price 25cts

Communion in the Lord's Supper. By Jas. J. Stroud, Pastor of the Baptist Church, Oxford, Mississippi. A Sermon preached at the Spring Hill Baptist Church, DeSoto County, Mississippi, and called for publication by a committee from the audience. This is a work that ought to be extensively circulated. It is put up in handsome pamphlet form, and contains 42 pages.—Price 15 cts

Reasons for Becoming a Baptist. By Wm. L. Slack, formerly an Old School Presbyterian. Pamphlet form. Price 10cts

The Desire of All Nations. By Jas. R. Graves, Editor of the Tennessee Baptist. A Sermon preached before the Big Hatchie Association at its session in Bolivar, Tennessee, and requested by that body for publication. Put up in pamphlet form. Price 10cts

Terms—Cash in all cases to accompany the order. Having a full supply of the above works, the undersigned is prepared to fill orders with punctuality, and no charge to the purchaser for postage. Address A. B. SHANKLAND, Tennessee Baptist Office, Nashville, Tenn. July 1, 1854.

The Christian Gem of the Nineteenth Century!! JUST PUBLISHED, LIFE IN JUDEA; or, Glimpses of the First Christian Age. By Maria T. Richards.

A NEW WORK of transcendent genius—the fit counterpart of the Immortal Pilgrim's Progress. "A thing of beauty is a joy forever." And there is no kind of beauty which is not united in this rare and fascinating volume which develops with a perfection hitherto unapproached, the spirit of Christianity in its practical workings, when it first penetrated the life of the Jewish and Roman world, and broke down the middle wall of partition between them. Consecrated imagination here finds its legitimate sphere, supplying just enough machinery to dip the bucket in the pure fresh waters of authentic history and inspired truth. Just issued by the American Baptist Publication Society and for sale at the Depository, 118 Arch Street, Philadelphia. May 20, 1854-tf

RAGS!!—$250 In Premiums!!!

I WILL pay the above premiums in sums of $100, $50, $40, $30, $20, and $10, to any six merchants or pedlars who will deliver me, from this date to the 1st July, 1855, the largest amount of RAGS. The same to be bought outside of, and by men doing business outside of Nashville and vicinity.

I WILL AT ALL TIMES PAY THE HIGHEST MARKET PRICE IN CASH FOR RAGS ON DELIVERY, and issue a certificate to the owner of the amount received and paid for.—These certificates must be kept and sent in next July, so that three disinterested merchants of Nashville can make the awards. The largest amount being entitled to the $100, the next largest to $50, and so on down.

Merchants sending me Rags will please write that I may know in whose name to issue the certificate. Combinations will not be allowed.

Woollen, Linsey, Silk and Worsted rags are not wanted, and will not be included in the above.

I earnestly solicit greater attention to saving and buying Rags throughout Middle Tennessee. W. S. WHITEMAN, North East corner of the Square. August 5, 1854-1y

Piles! Piles!!

THOUSANDS are suffering from this most painful disease and expending their means and money, and wasting their strength in testing the numerous remedies offered them. If he is a benefactor to his race who causes, by his skill, one additional blade of grass to grow, how much more is he who can relieve his fellow of an excruciating and life-destroying disease?

The undersigned offers a specific for the cure of the Piles, to those afflicted, and to convince all that it is no "nostrum," and that he is no "quack," he proposes to send the medicine by mail to any one remitting the sum of $10, and WILL INSURE A CURE IN EVERY INSTANCE, OR RETURN THE MONEY, upon the patient sending him *the certificate of a responsible physician that he has used the medicine according to direction.* This will satisfy all that I, at least, have implicit faith in its virtues. If any one doubts my responsibility, I take pleasure in referring them to the Publishers of this paper, or Dr J. H. Eaton, President of Union University, in this city.

Those applying for the medicine, address "R. W. JANUARY, Murfreesboro, Tenn." Murfreesboro, July 29, 1854-tf

FALL BRANCH SEMINARY. Washington County, Tennessee.

THE next Session of this Institution will commence on MONDAY, August 7, and continue 40 weeks, with a vacation of two weeks at the middle of the session, under the care of its present efficient Teachers LEMON BENNETT, A. M. Principal, and ELDRIDGE S. EDWARDS, Esq. Assistant.

The Tuition is required to be paid at the close of every quarter, at the following rates, viz:

1st Class, Primary Scholars—Reading, Spelling, Prim. Geography, Mental Arithmetic,	$2 50
2d Class—Reading, Writing, Spelling, Geography, Arithmetic,	$3 00
3d Class—Grammar, United States History, and Prim. Botany,	$3 75
4th Class—Natural Philosophy, Algebra, Book-keeping,	$4 50
5th Class—Natural History, Logic, Rhetoric, Moral Science, Algebra, Geometry, Botany, Geology, Astronomy, Physiology,	$5 00
6th Class—Chemistry, Surveying, Latin, Greek,	$6 00
Contingent Fee, per quarter,	25

Good board can be obtained near the School for $1 00 to $1 25 per week, and farther off for still less, and there are good opportunities for those wishing to board themselves.

This Institution, situated in so healthy and beautiful a locality, so removed from the temptations to dissipation and idleness, affords superior advantages to young men in pursuit of an education. ELDRIDGE S. EDWARDS, Sec'y. Fall Branch, Washington Co, Tenn, June 24, '54

MARY WASHINGTON COLLEGE.

IT is ordered by the President that a general meeting of the Board of Trustees take place at the College Buildings, on TUESDAY, the 25th day of July, the commencement of the annual examination. Important business will come up for consideration. BENJ BUGG, Sec'y. Pontotoc, Miss, July 8, 1854-td

JAMES BARBER'S Wholesale and Retail Clock Establishment. S. E. Corner of Chestnut & Second Streets, Philadelphia.

☞ Clocks Repaired and warranted. Clock Trimmings for sale—also, General Sale Agent for Adam William Rapp's Scientific Patent Nib GOLD PEN, for the United States, wholesale and retail.

☞ Gold and Silver Pencils, Pen-Holders, Spectacles, and Fancy Goods in great variety. Oct 15, 1853-1y

Nervous Debility, General Weakness, and Partial Derangement Cured.

DR. E. L. SOULE—Dear Sir: About four years since my wife was subject to a long standing attack of liver complaint, dyspepsia, nervous debility and general weakness of the entire system. She had been unable to do any work for about a year and a half; during which time she had spent over $100 employing various physicians—she was subject also to partial insanity, and life grew to be a burden, and her recovery was thought to be impossible. About that time your agent passed this way, and recommended her to try your Oriental Sovereign Balm Pills, citing a similar case. We did not credit it at first. He called again, as he was passing in about a month, and she finally concluded to try the Pills, and to our surprise it was the first thing that had seemed to help her. Her mind became clear—the blood began to circulate more freely—her nerves were strengthened and quieted, and she could sleep well. By using the Pills to keep up the proper tone, in four months she was cured, and restored to the bosom and care of her family, to the inexpressible joy of us all. We have used your Pills since that time, and they are almost our only doctor, as we have not called in a physician since we had them. I feel it a duty to let others know what it has done in my family. You may use this as you please.

I remain, with sincere regards, respectfully yours. DANIEL BAKER

For sale by EWING BROTHERS, STRETCH & FLEMING, Nashville; E. G. CLOUSTON, Franklin; ROBINSON & MORGAN, Murfreesborough; DERRY & MAJORS, Shelbyville. And sold by Druggists and Dealers in Medicine generally.

☞ Agents wanted where there is no agency established. Aug 5, 1854.

STEWART & OWEN. No. 37 Market street, a few doors below their old stand, and next door to W. H. Gordon & Co. MANUFACTURERS OF Copper, Tin and Sheet Iron Wares.

KEEP constantly on hand all kinds of Improved COOKING STOVES; also, Stoves of various kinds, such as Parlor, Hall, Plated, Box, seven and ten plate Stoves. Also, improved Coal Stoves, of all kinds; Enamelled and Plain Mantle Grates—Castings of all kinds.

Job Work solicited, and executed with neatness and dispatch.

JUST PUBLISHED, MEMORIALS OF BAPTIST MARTYRS. With a Preliminary Historical Essay. BY J. NEWTON BROWN.

NO MEMORIAL of this sort has before appeared either among the Baptists of this country, or of England. It presents a concise selection of the most important martyrdoms in our denomination, from ARNOLD, OF BRESCIA, in the twelfth century, down to good MRS. GAUNT, of the seventeenth. The picture of Mrs. Gaunt's Martyrdom, forms the appropriate frontispiece of the book, which is also embellished by Engravings of the drowning of MARIA OF MONJOU, and of the sufferings of ANNE ASKEW in the Tower of London, and at the Stake in Smithfield.

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

The accompanying Historical Essay is very valuable. Just issued by the American Baptist Publication Society, and for sale at the Depository, 118 Arch street, Philadelphia. May 20, 1854-tf

NEW BOOKS. HISTORICAL TEXT BOOK. TOON, NELSON & CO., No. 44, Union Street, Nashville, Tennessee, HAVE JUST RECEIVED

An Historical Text Book and Atlas of Biblical Geography—By Lyman Coleman, with 8 beautifully colored Maps, comprising 1 Ancient and Modern Jerusalem; 2 The World as known to the Hebrews; 3 The Routes of the Israelites; 4 Palestine under the Judges and Kings; 5 Palestine in the time of Christ; 6 Travels of our Saviour; 7 Tours of the Apostle Paul. $2 00.

☞ No student of the Bible should be without this book.

A COMPLETE ANALYSIS OF THE BIBLE. TOON, NELSON & CO., 44 Union street, have received an additional supply of—

West's Analysis of the Bible. Containing the whole of the Old and New Testaments, collected and arranged systematically, in 30 books, (based on the Work of the learned Talbot) together with an Introductory, setting forth the character of the work, and the immense facility this method affords for understanding the Word of God.

☞ Ministers, Sunday-School Superintendents and Teachers, and all who love to study the Word of God, will find "The Complete Analysis of the Holy Bible" to be of incalculable value. Nathaniel West, D. D.—1 vol. $6 00

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A New and Complete Gazetteer of the United States, Giving a full and comprehensive review of the present condition, industry and resources of the American Confederacy; embracing also important Topographical, Statistical and Historical information, from recent and original resources, together with the results of the Census of 1850 and population and statistics, in many cases, to 1853. By Thomas Baldwin and J. Thomas, M. D.—with a new and superb Map of the United States, engraved on steel. 1 volume, octavo, 1800 pages. $4 00

☞ Every family should have this book.

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Types of Mankind: Or, Ethnological Researches, based upon the Ancient Monuments, Paintings, Sculptures, and Crania of Races, and upon their Natural, Geographical, Philological, and Biblical History, containing selections from the Manuscript of the late Samuel G. Morton, M. D.—with additional contributions from Prof. L. Agassiz, W. Usher, M. D., and Prof. H. S. Patterson, M. D. By J. C. Nott and G. R. Gliddon. $5 50

WORKS OF REV. JOHN CUMMING, D. D. TOON, NELSON & CO., have a supply of the following—

LECTURES ON THE APOCALYPSE, 2 volumes—$2 00
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June 10, 1854

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ONE of the most remarkable men and popular writers of the age, and of whom Dr. Buckland, author of "Bridgewater Treatise," said, at a meeting of the British Association for the Advancement of Science—"He would give his left hand to possess such powers of illustration as this man."

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N. B.—The Board of Visitors appointed by the Association, are earnestly requested to attend. We should be pleased to see 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. B. B. Ga[...], Sec'y. May 11, '54-6m

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W. M. C. BUCK, C. R. HENDRICKSON [...]
VOL. XI.

Our [...]

An Essay on the Influen[ce ...]

By W. H. Holcombe, re[ad ...] by the Union meeting [of the] Chickasaw A[ssociation ...] Mississippi

Dear Brethren:—[...] few thoughts upon the [...] of the Holy Spirit [...] Man, in his fallen st[ate ...] he be [...] accordingly [...] Then, in order to enjo[y ...] must be morally chan[ged ...] change is declared by [...] Holy Scriptures, viz. [...] again, &c. We in or[...] influences are necessa[ry ...] this change, but there [...] influences, the one mir[aculous ...] or converting. [...] ments the gifts and [...] Spirit which qualified [...] to speak the inspired w[ord ...] cles. Christ said to hi[s ...] baptized in the Holy [...] hence, but those influ[ences ...] those times, the purpo[se ...] given, having been ac[complished ...] abound for christians [...] pray for or expect th[e ...] Spirit.

But the ordinary or [...] the Spirit will accompa[ny ...] appointment until tim[e ...] ceased Saviour leaves [...] I conclude that the s[...] Christ, of every minis[ter ...] world, is dependant up[on ...] Divine Spirit. I here [...] John 16: 8, "And whe[n he] is come, he will reprov[e ...] of righteousness, and [...] 16: 14, it is said of [...] opened her heart, that [...] things that were spoken [...] 18. "But we all, with [...] in a glass the glory of [...] into the same image fro[m ...] as by the Spirit of the [...] "For our gospel came no[t ...] but also in power, and i[n ...] 2 Thes. 2: 13, "But [...] thanks always to God [...] loved of the Lord, bec[ause ...] beginning chosen you [...] sanctification of the S[pirit ...] truth." 1 Peter 1: 2, [...] fore knowledge of G[od ...] sanctification of the Sp[irit ...] twenty-second verse, [...] your souls in obeying [...] Spirit unto unfeigned [...] I could introduce man[y ...] of the doctrine under [...] I consider quite suffic[ient ...] that the Holy Spirit [...] producing that holines[s ...] no man can see the L[ord ...] special influences of [...] essary *in all cases*, in [...] of God effectual in [...] there be no influence [...] minds of men in hea[...] but such as are pr[...] arguments used in th[e ...] for unconverted men [...] sects in our country, [...] ing for unbelievers; [...] would say that all be[...] of the Holy Spirit, if [...] we are hypocritical, [...] solemn mockery be'o[...]

If it be true th[at ...] saved without the in[...] important, that both [...] be very humble and [...] and supplication to [...] converting influence [...] that if all the ministe[rs ...] their wisdom, and [...] million of ages, they [...] soul without the san[...] Holy Spirit.

We also believe it [...] converted to lift up [...] publican, for if God [...] the destiny of every [...] ever, and the soul, th[...] to eternal death.

What do ye more th[an others ...]

A pertinent inquir[y ...] time, and none the le[ss ...] coldness and apathy [...] his followers. To [...] christians, this inqu[iry ...] culiar force.

First, we may men[tion ...] Some of this c[lass ...] church. Meet them [...] have nothing to say [...] or, at least, about [...] conversation is the sa[...] If they go to the [...] form's sake merely, [...] quired a habit of [...] sense of duty. To [...] inquiry comes with [...] ye more than others [...] around you?

Second, we have [...] tian. This class is [...] to distinguish from [...] other. Their daily [...] Their prayers are for [...] earnest too, namely, [...] wealth, or the honor[s ...]