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July 23, 1856—17

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compounds or syrups of the root have hitherto ... the mention of the faculty, because, on ... have been found to cause sudden inflammations ... the proud effects of the Sarsaparilla, and often ... the health of the patient. It is not so with Hurley's ...
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The Tennessee Baptist.

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

DESIRING TO KNOW THE WHOLE TRUTH, AND DARING TO OPPOSE ANY ERROR.....CHRIST IS MY JUDGE. J. R. GRAVES, EDITOR.

VOL. XIII. TERMS { TWO DOLLARS IN ADVANCE. THREE AT THE END OF THE YEAR NASHVILLE, TENNESSEE, SATURDAY, DECEMBER 20, 1856 NO. 16.

ESSAY,

On the distinctive features of our denomination, read and approved by the Cold Water Baptist Association, held with the Centre Hill Church, De Soto Co., Miss. The latter part, relating to Old Land Mark reading, was rejected by a vote of 19 to 26.

Your Committee appointed to write on the distinctive features of our denomination, respectfully submit the following:

Amid the varied exhibits of church polity not in existance, it is oftimes difficult, and next to impossible, for the earnest inquirer after truth, to ascertain the true landmarks of that kingdom that Christ came to establish in the world. Nor does this arise from a doubtful ambignity cast around it by its divine Author. Its principles and peculiarities are strongly marked and partake of the perfection and effectiveness of its divine Lawgive. His teachings in fact, as in all other respects, are plain emphatic, and unsophisticated; and were it not that the mind is too often blinded by the perverseness of human nature, we should be enabled clearly to discern the will of our Creator in all things. But it is lamentably true, that we are influenced by numerous considerations, to follow after the dictates of our own wisdom. So strong and influential are our prepossessions of birth and education, that it requires not unfrequently, a superhuman effort to tear asunder the shackles by which our minds ——

Hence the reason is apparent, why there is so great a diversity of opinion touching the nature and principles of the kingdom of Christ among his professed followers.

The Christian world for ages has been distracted by the conflicting opinions that have been promulgated, and earnestly contended for by their respective adherents, and at the present time, there is probably in successful progress, a more rigid scrutiny respecting the varied claims to the *true original*, than at any former period. The final result of this argumentative warfare with error, will inevitably tend to the establishment of the truth as it is in Jesus. We are clearly of the opinion, that error alone has anything to fear from being placed in juxtaposition with the truth. In Christendom it has become an acknowledged axiom, that the Bible, and the Bible alone, is the book of Protestants. One appeal in deciding our peculiarities is in *all* matters pertaining to our faith, must be made to this authority. It is our ULTIMATUM. Others may admit the supremacy of creeds, confessions, discipline. Some may regard the authority of the Vatican, but we as Baptists, reject all such as of human origin, therefore as imperfect. Our appeal for the laws of the kingdom, is to this Book, and to this *alone*.

We propose briefly to enumerate some of the more prominent peculiarities of the Baptist denomination, as contrasted with those of other denominations, regarding the Baptist Church as in accordance with the Scripture.

We would here remark, some one or more of our denominational features may be found with others, who very materially differ from us in many respects. Whilst this is the case, we hesitate not to say, that the baptists alone, as a people, possess those marked characteristics that entitle them to the appellation of Church. It is a truth admitted by most of the sects usually denominated orthodox, that the Great Head of the Church has instituted certain fixed laws for the government of his kingdom on earth. A departure from one or more of these laws, must of necessity be a forfeiture of our claims as loyal citizens of this kingdom: whilst to amend or to substitute, is to arrogate to ourselves a power that has never been conferred, and hence unwarranted. It is therefore a matter of the greatest importance, that we scrutinize ourselves with the characteristic features that distinguish the Church of Christ from the varied sects that are scattered over the broad expanse of earth, and that we faithfully adhere to those principles; that we follow the worthy example of the apostles and early disciples of the Savior; "contend earnestly for the faith once delivered to the saints." We now proceed to set forth, in numerical order, the prominent features of the Church of Christ, as developed in the sacred Scriptures. The nature and extent of this report will necessarily furnish no enlargement under each feature; we shall therefore content ourselves by briefly setting them forth:

1st. Freedom of conscience. The history of the past for centuries is an exemplification of the fact, that no regenerate man is ever aiming to exercise a controlling power over his race. Force, even with professed christians, has been called into requisition to compel obedience to some favored scheme, that for the time, was in the ascendant. The lives of millions here have been sacrificed, since they preferred the stake and the fagot, rather than to yield their inalienable right to exercise freedom of conscience in matters of religion. Not only is this clearly deducible from Inspiration, but as all other truths emanating from this source, it is demonstrable by an appeal to reason. Religion is a matter personal in its nature and bearing. We are accountable to God alone for our belief, hence the fixed necessity that we should be untrammelled in the exercise of our religion. The mind is unsusceptible of being swayed by force, its activity rends asunder all shackles attempted to be thrown around it. Let it ever be said of the Baptist denomination, which we regard as the Church of Christ, that in the broadest extent it *favors* freedom of conscience.

2d. An entire separation of Church and State. While most of the religious denominations have been tolerant of this debasing union, the Baptists have denounced it as unscriptural, inexpedient and detrimental in its workings. So recently as the year 1820, upon the publication of the proofs of their ancient origin, by Prof. Ypeig and Dr. Dermont, they were offered government support by the King of Netherlands, and recognition as a State religion. They declined on the ground that it was contrary to their oldest and most settled principles. Such has been uniformly the course of the baptists, and while too many of the Pedo's have yielded to the enticements and allurements of the state, and formed a coalition destructive of the spirituality of Christ's kingdom, Baptists ever have refused such alliance, on principle, as unscriptural, and therefore unwarranted.

3d. A converted Church Membership. Before admission into our churches, an individual is called upon to recite the dealings of God whereby he has been enabled to indulge the happy reflection, that he is, by regeneration, a child of God, a new creature in Christ Jesus. How different this from the prevailing practices of most of the denominations that adhere to infant baptism. To witness its glaring inconsistencies, in a very considerable degree, we have only to notice its workings in the Eastern world. There the members of the various establishments, are made so by birth, or rather by baptism and confirmation. All the subjects of a realm are by virtue of their baptism, members of the visible church, acknowledged as such, called upon to partake of the ordinances of the Lord's Supper: nor can the civil magistrate enter upon the discharge of his official duties, until such time as he shall have avowed himself a member of the church establishment. Here the singular anomaly is presented, of individuals constituting the Church of Christ, entertaining sentiments entirely antipodal, and whose lives and practices are as the hues and tints of the rainbow. Within the precints of these establishments may be found the self-righteous Pharisee, the libertine and the debauchee, who would consider it a disgrace where they not on the Sabbath found regularly occupying their positions in the church, and partaking of the holy ordinances of the same. Even crime and sensuality are regularly licensed by the laws of the same; and if in this country, we are rid of such ungodly practices, it is merely attributed to the fact, that any union of Church and State is disowned and disproved. The membership of the Baptist denomination has ever proved a wholesome restraint upon the increase of fashionable and formal profession.

4th. Choice, and the exercise of faith, without which the ordinances are rendered inoperative. The voluntary principle is, and ever has been the boast of the Baptist. Force in religious matters is not only useless and inefficient, but it is glaringly absurd. There is no position more clearly susceptible of proof from the word of God, than that we are individually accountably to the Divine Being for our faith and practice. Hence we are left to choose, and upon our choice we are to be judged; not by mortal man, but by the Governor of all things. To impose baptism upon the unconscious infant, is to prejudge his future course, and tends to deprive him of the exercise of this right. It opposes the whole gospel system of regeneration by the Spirit, and justification by faith. Baptists never baptize, or admit to the Lord's table any who have not previously made a credible profession of personal faith. Hence it has ever been impossible for them to magnify either of the sacraments into saving ordinances.

5th. Believers the only scriptural subjects of Baptism. From a careful and attentive perusal of the Word of God, it would seem that upon this subject there should be no controversy. From the examples given in the New Testament, the evidence is superabundant that none others than they that exercised faith and repentance were admitted to the ordinance of baptism. We no where read that by the authority of Christ or his Apostles it was made the duty of parents, or grandfather, or grandmother, to bring unconscious infants to the font there to receive the rite of sprinkling. Neither is it made their duty or inspiration, to pledge themselves for the discharge of duties therein specified. Baptists have ever sustained the position, that it is the duty of parents to bring up their children in the nurture and admonition of the Lord. It is their duty to acknowledge the propriety of consecrating themselves, and every relation they sustain to God, and humbly dedicating all connected with them. But Baptists have ever been opposed to transferring baptism, a divine ordinance, instituted for the believer to the person of an unconscious babe. It is the perversion of a divine institution, and can effect no good.

6th. Immersion is always the baptism in the New Testament.

It is not compatible with this brief sketch to even to notice a title of the innumerable authorities that might be called in requisition to sustain this position. Critics and lexicographers are for the most part agreed, that the word baptizo which is invariably used in designating the ordinance of baptism, signifies immersion, and none else only. All the instances recorded in the Scriptures are illustrative of this truth. And it is worthy of notice, that whilst so large a proportion of professed Christendom have practiced, and are still practicing affusion and sprinkling, they do it from the consideration that it will answer as well as when administered by immersion. Whilst a very respectable, and even a very large majority, admit that immersion alone was the practice of the apostles and early disciples, yet they justify their departure from the consideration that it lies within the province of the church to change the ordinance so as not to effect the substance. This is, however, a principle to which Baptists are and ever have been averse. They have ever contended that their appeal for faith and practice is to be made to the Scriptures, and to them alone, that the Great Head of the Church has not delegated any power to his followers to make or amend the laws of the same. We have, in this report, enumerated some of the more prominent principles that constitute the difference between the Church of Christ, and the numerous sects that prevail.

There are other differences of importance relating to the government and offices of the Church. The nature of the Church of Christ is purely republican. Its officers are bishops, elders or presbyters, and deacons. Each church is an independent body, subject to none other controlling its affairs; in all things amenable alone to Christ, the King and Head of the Church.

The government of the Church of God is purely republican. All ministers are equals in governmental affairs. Ministers have no more power in governmental affairs matters than others. They are amenable to the church of which they are members, for their moral deportment and ministerial fidelity. They are the servants of the churches. All true ministers are called of God to the work, yet they must be recognized by the church to which they belong as God's ministers, and ordained by the church through a proper presbytery, before they can be recognized as true and proper ministers of the gospel. It is the gospel of the Kingdom of God they are to preach. They must therefore be *citizens* of the Kingdom, yea, commissioned officers of the Kingdom, *before*, and when they are recognized as gospel ministers.

This being the case, church fellowship necessarily preceeds ministerial fellowship. Hence we cannot consistently extend ministerial fellowship to those with whom we have no ministerial fellowship. But to invite ministers of other denominations into our pulpits, or to co-operate with them in the ministry, is to extend to them ministerial fellowship, and therefore inconsistent and unscriptural. The ministerial office is the most prominent, responsible and important station in the church.

The *greater includes the less*. He who is authorized to officiate in the ministry, therefore, is fully authorized to officiate in the administration of the Lord's Supper, in that of baptism, or any other church matters. Hence we should never invite into our pulpits, or recognize as gospel ministers, men whom we cannot recognize as proper administrators, and participants of all the ordinances of the visible church. We must therefore, as Baptists approve, and we should faithfully carry out the principles of the Old Landmark doctrine.

Such are the distinctive features of our denomination. They are clear and distinguishable.

Let us beware of indulging a degree of apathy in the dissemination of the same, *we are rightly* form a sacred allegiance to Him to whom we are all accountable as subjects. Faithfulness upon our part will ensure the smiles and approbation of Him who delights to honor his own cause.

For the Tennessee Baptist

MY DEAR BROTHER: The enclosed letter from Bro. Oncken is just received. I forward it to you for publication in your excellent paper. Its perusal will inspire us all with gratitude for the great success of the dear Christians in Germany, who have been sustained amid their trials through the aid of American Christians. We would again remind your readers, that the Bible Union remits to Bro. Oncken, every dime that is forwarded to its treasury, designated, "*For the cause in Germany*," but no appropriations are made from the general receipts beyond the amount of these special contributions.

Let those now help who never helped before,
Let those who have been helping, help the more.

The "*Oncken Sheds*" may not be so imposing as many a magnificent Church edifice in America. But God has accepted them, as the abodes of his grace, where multitudes come to hear the word of God read and expounded by men who are sacrificing all for their love to this priceless treasure.

Those six colporteurs engaged in circulating the Scriptures at the expense of the Bible Union are men worthy of the days of the Apostles, and I hope to find some passages in their Book of Acts, for the past year, which will deeply interest your readers. If so, you shall receive an early copy. Affectionately. C. A. BUCKBEE, *Ass't Treas.*

AMERICAN BIBLE UNION.

LETTER FROM BROTHER ONCKEN.

HAMBURG, Oct. 31, 1856.

W. H. WYCKOFF, *Cor. Sec. Am. Bible Union.*

MY DEAR BROTHER:—I have now the pleasure of transmitting to you my account with the Union to Oct., 1856. You will perceive there remains a balance due to the union of $491, 65. Out of this, however, I have had to pay the first quarter's salary to the six colporteurs, so that on the first of January, I fear I may not have a sufficient sum in hand to pay the second quarter's salary.

I have procured a set of plates of the New Testament and of the Psalms of David, in 32 mo., at a very low price and ten thousand copies have been published for circulation. At present, there is a very great demand for this. You will be pleased with the book when you see it.

You will receive with this full extracts from the colporteurs journals, and from these documents you will see the amount of labor which these devoted men have performed. I have had personal interviews with all the six brethren, during the year, in my missionary tours, and I am happy in being able to bear testimony to their zeal and fidelity. Some indeed have labored above measure and were undermining their health, and I had to entreat them to suspend their labors for a few weeks and take a little rest.

BRO TECKLENBURG, from Buckeburg, was here last week, where I heard that the persecutions had ceased for the present, a blessing for which, under God, they were indebted to the King of Prussia.

The doors now open for the spread of the word of God, and the proclamation of the Gospel are now so numerous, in the regions where Bro. Tecklenburg labors, that he entreated me if possible, to engage another colporteur to labor with him.

BRO. KOCH.—Through the generosity of a beloved brother Bro. Koch, has succeeded in building a little house at Geestendorf near Bremerhaven, the only resort to obtain a firm footing, as the local authorities and the clergy are much opposed to every effort made by us to spread the Gospel.

BRO. MEYER lost the concession for the free importation of Scriptures, and the permission for colportage, which a year or two ago the Hanoverian Government had generously given him. It was taken from him again through the intrigues of the clergy, I fear, as is usual. The clergy are our bitter enemies. In consequence of these hindrances Bro Meyer left Hanover and has for the last few months been laboring in the mountainous district of Siegerland, in Westphalia. When I saw him, however, recently, I was convinced that if returned to Hanover, his toils would soon be over, and I therefore urged him to take rest for four weeks, which he has done in part, by laboring less.

Bro Meyer is by birth a Hessian; and there being no laborer at or near Cassel, I have requested him to make that city his chief residence for the present. We have between twenty and thirty brethren in the city, and several in the immediate vicinity.

BRO. PFENNIG is laboring much among Roman Catholics, and often at Hildesheim, where large numbers would come and hear him preach, but alas! we have no place, not even an upper room, to meet in.

BRO. VOLKER attempts to circulate the word of God and proclaim the glad tidings in Holstein, but as there is another brother engaged in similar work by another Society, I propose to remove him to another hitherto unoccupied field.

BRO. WINDOLF.—Our dear brother Windolf at Hamburg, continues to be instant in and out of season in the Master's work. He and Bro Rehman colporteur of the A. & F. B. S., are doing much, very much for the emigrants going to the United States. To them we owe it that we have had the privilege of holding extra religious services at which we have preached the blessed Gospel to hundreds. Our chapel has been more than once crowded to overflowing.

Oh, my dear brother, if I look at our work as a whole, I have more reason for holy gratitude for the past, and stronger encouragement for the future, than ever before.

During the summer and autumn, I have assisted in the formation of five new churches, and the opening of one of the "sheds," for which I pleaded so earnestly in America. The above shed has been chiefly raised from American dollars.

Oh, my heart has leaped for joy in seeing the grace of God in so many places this summer. Our work is extending, and with it our influence on the millions of my nation. Oh, how much has been already achieved. We have about *seventy* churches with *six thousand* members—real members—not paper members, whose names are enrolled in the church books, merely, but of whose assistance no body knows anything. Our preaching stations now exceed *five hundred* in number, and if our American brethren knew how to estimate the blessings we send them annually—in 1855 we sent them 390 dear Christians from our churches they would not compel me to leave my home, my church, and my missionary work, for a begging tour to the churches in England at the present moment.

If you receive anything for the cause in Germany during the ensuing month, please send it to me in London, care of S. Wilkin, Cassey Cottage, Hampstead, London.

I rejoice to hear of your success as a Union. May the Lord increase you more and more. With brotherly love to yourself and to the Board. Your affectionate brother,

J. G. Oncken.

INTRODUCTION TO THEODOSIA ERNEST, 2nd VOL. TEN DAYS TRAVEL IN SEARCH OF THE CHURCH, BY THE AUTHOR.

Our blessed Saviour, when he was upon the earth, knowing how very difficult it is to engage the attention and open the heart to the reception of religious truth when presented abstractly, and in a didactic manner, was accustomed to connect his enunciation of the most important doctrines with a *narrative* suited to illustrate and enforce the teachings, while it gained the attention and secured the reception of his doctrine. We have every reason to believe that these narratives were most of them *fictitious*. The persons introduced did not actually exist, and the incidents related had not really occurred. He was pleased to *invent* the narrative, to *suppose* the events to have happened, in order that he might by them illustrate and enforce the great lessons which he came to teach. We do not imagine that there was really "A certain rich man who had two sons" to whom it happened as he related in that most beautiful parable of the Prodigal Son. We do not suppose that he had in his mind any particular person whom he called the "Unjust judge, who feared not God nor regarded man," and yet was moved by the poor widow's "importunity" to do her justice. His hearers understood perfectly well that these were *fictitious narratives*, and yet *to gain attention* to a real truth. *Such fiction is no falsehood*. It is not intended to deceive, and it does not deceive. Its object is accomplished when it has won the attention to the *truth* of which it is made the vehicle.

What the prophets often did, and what Jesus habitually did, has been done by good men in every age. They have *invented narratives* sometimes brief, and designed to enforce and illustrate a single thought, and sometimes continued and connected, in order to display a system of doctrine or a series of truth. These are fables or parables, poems or allegories, or simple stories, as may best suit the objects which the speaker or writer has in view. If Bunyan had merely told in plain, didactic language, the fears, the hindrances, the doubts, the sorrows, the hopes and labors and final triumphs of the Christian, he would have taught just what his Pilgrim's Progress was designed to teach; but he would not have taught it so effectually, nor indeed *so truly*, as he has done by means of his inimitable narration, in which the truth is not only *told* in clear, but *shown*, as it were, to the *eye* of the mind, a thing itself out in its natural and necessary results.

The numerous writers who have labored so sedulously and successfully to make religious truth attractive and familiar to the minds of children and young people, and whose works constitute the bulk of our Sunday-school libraries, have not neglected to employ the *narrative* as the *chief* means of gaining attention and reaching the heart. And just so far as such narratives are fitted and designed, *not merely to interest the reader, not merely to excite his sympathy or arouse his feelings*, but to convey important information, to teach some practical lesson in morals or religion, to illustrate or enforce some great religious truth, so far they have the sanction of the example of the best of men in other days and even of the Lord himself.

And what if it be true that wicked men have made fiction the instrument of most terrific evil? What if they have made it to pander to the vilest passions of degraded humanity? What if they have employed it as the vehicle of false philosophy and false religion? What if they have prostituted it to minister to morbid and mawkish sensibility? What if they have flooded the land with the filthy outpourings of their lewd and most leathsome stews of profligacy and crime? What if the infidel has seized on it and wielded it as his most powerful weapon against Christianity? Shall we leave it to the exclusive possession of the enemies of God and man? True, they have degraded and polluted it, but it is still a weapon of tremendous power. We will wrest it from their grasp. We will sanctify it by consecrating it to God and souls. We will increase its energies by earnest prayer for Heaven's blessing. And we will turn it against vice and infidelity. We will use it against error. We will make it the champion and defender of the truth as it is in Jesus. Why should we not? Do we hesitate to make fiction the medium of truth, because the dissolute and the vicious have sometimes stolen her beautiful garments to cover up the most licentious conceptions of the veriest profligates that have ever been blessed with intellect? Do we cast aside our sacred scrip because the lyre has been degraded, and made to sing what modesty would not dare to speak in plain prose? No such thing. If others defile her beauty, misconceive her purpose, and misapply her power, we will weep over the perversion of so glorious a gift, but we will not refuse to employ the mighty energies of poetry and song in the soul-elevating work for which they were intended. Nor will we, for a similar cause, abandon to the vilest the exclusive use of the fictitious narrative. *We cannot conscientiously refuse to employ a weapon so effective and so necessary to the present condition of the reading world.*

In the first volume of Theodosia Ernest, we have endeavored to make it the medium of instruction to a class of minds which would, we thought, be more easily reached by this than any other means in regard to certain subjects which we consider as of vast importance to the true interest of the religion of Jesus. We intended, when we began this work, to condense into a single volume such arguments and facts as should appear to us essential to the right understanding of the main points of difference between the Baptists and other denominations Christian people. But we found that we could not do justice to the argument, and bring it all into the compass of a single volume. We were therefore obliged, contrary to our wishes and our first intentions, to continue the discussion into the present volume.

In the first volume our investigations to those topics which are embraced in what is commonly called the "episcopal controversy," *to wit*, the *act* of baptism, the *subjects* of baptism, and *communion*. We did not say *all* we desired to say, nor all that we intend to say, upon these subjects; but we have been assisted, by those whose opinions we value more than our own, that on each of these points the argument is satisfactory and *unanswerable*. If there is in the manner of presenting it any thing *unkind or disrespectful* to those who have conscientiously come to different conclusions from the author and his brethren, we sincerely regret it. We would not willingly grieve any lover of our Saviour, or cause the weakest of his little ones to stumble. If we are not self-deceived, we seek to know, and do, and teach the simple truth as we find it recorded in the Sacred Word; and to do this kindly and tenderly, but yet as one who feels that he must give account if he should handle the word of God deceitfully."

In this volume we have presented the subject of *Church polity*. We are sure that Baptists themselves (we mean the masses, and not the educated few) have very much to learn in regard to the true nature and constitution of a scriptural Church of Jesus Christ. This has been less frequently than baptism the topic of pulpit instruction or newspaper discussion. What has been written upon it has; until recently, been mostly inaccessible to the common people; and much of it, we humbly conceive, has not been suited to give them *entirely* correct impressions even if they had seen it. We hail, however, with great pleasure, the recent appearance of several most valuable works on this subject; and if we chance in some things to differ from the authors of these works, or others who have attempted to develop the true idea of the Church of Christ, we trust that our teachings will be tried, *not* by the common opinion of modern Christians, or ancient Christians, *not* by the theories or the practice of Pedobaptists, or of Baptists, but simply and solely by the word of God. To this the author has endeavored to bring every position, and examine it carefully by its sacred light. To this he appeals. By this, and this alone, will he be judged.

NASHVILLE, July 22d, 1856.

For the Tennessee Baptist

The Baptist Church is the Church of God—all other "Churches" are Unscriptural Sects.

NUMBER VIII.

(CONTINUED.)

IN endeavoring to support the fallacious dogma of infant baptism, it is assumed by its advocates that baptism came in the place of circumcision, and that infants are to be baptized now because they were circumcised under the old covenant.

Where is the proof of this! Unless it is so taught in the Bible, it is unscriptural and false. But it is not to be found in the Scriptures. Therefore, it is a false assumption.

Although I am under no obligations to prove a negative, yet I will show some discrepancies between circumcision and baptism, which show the fallacy and absurdity of the assertion, that baptism came in the place of circumcision. If the one came in the place of the other, the same law governs both, and they must harmonize.

1. You must then put baptism in *the place* of circumcision. You must not baptize the head or face, but the part that was circumcised!

2 Circumcision was to be administered but once to the same person. Baptism is to be administered but once to the same person, when properly done. A person, then who had been circumcised, could not be baptized, according to this rule. Why, then, was Christ circumcised at eight days old, and afterwards baptized? Why were all the Jews, who had been circumcised, commanded to repent and be *baptized*? How could they be required to be baptized, after having been circumcised, if baptism came in the place of circumcision?

3. Circumcision was administered to males only. Why, then, baptize females? If the one came in lieu of the other, females should not be baptized. In reply to this, it is frequently said "there is no scripture for female communion." What if there were no scripture for female communion, does that prove infant baptism right? This is an implied acknowledgment that there is no scripture for infant baptism, and an attempt to support it by the want of scripture for female communion! This is arguing on the principle that want of proof in one case, is good evidence in another, or as good as to say, that, *twice wrong is right!*

But there is scripture for female communion.—Read Acts 1st and 2d chapters, and 11th chapter of 1st Corinthians, and you will find plain cases of female communion. But there is no scripture in favor of infant baptism.

4. Circumcision required neither faith in its subject, nor sponsor for him. Neither should baptism, if it is the substitute.

5. Circumcision was administered on the eighth day of the child's age according to law. So should baptism, if it stands in its place.

6. Circumcision was administered by parents and others, not by priests, *ex-officio*. Then, baptism may be administered by parents, or any who may wish to perform it, if governed by the same law, and a substitute for circumcision!

7. Circumcision was administered to all a man's male slaves, whether born in his house, or bought with his money, in common with his male children, regardless of age or character, when he became a subject of circumcision. The female members of his family were admitted to all the privileges secured by circumcision, without being the subjects of the rite. If baptism came in its place, then whenever a man enters the church by baptism, all his male slaves, whether old or young, good or bad, willing or unwilling—as well as his sons, must be baptized, because he was; and all the female members of his family, of all classes, must be brought into the church with them without baptism!!

8. Circumcision imported that its subject was entitled to an interest in all the promises made to Abraham concerning his natural seed. It was confined to Abraham's natural posterity. Is this the case, with baptism?

9. Circumcision was a token, or sign in *the flesh*, of the covenant recorded in the 17th chapter of Genesis. Is baptism the same?

10. Circumcision was not performed in the name of the Holy Trinity. But baptism is to be administered in the name of the Father, Son, and Holy Spirit.

11. Circumcision did not initiate into the Jewish *ekklesia*, or as it is sometimes called, *church*. Abraham's posterity were born members of the Jewish ekklesia, or nation, and therefore circumcised. The mine was to be circumcised, or "CUT OFF," from his nation or people. Is this so with baptism?

12. Circumcision was a matter of indifference in the Christian religion, (Gal. 5: 1, &c.) But baptism is positively commanded, and must be observed.

13. If baptism came in the place of circumcision, why was it not so decided in Acts 15!

14. Why was Timothy circumcised after his baptism? This is like having two men in the same office at one time, when the office can contain but one!

15. If baptism came in the place of circumcision, why was it not so decided when Paul was charged with teaching against circumcision! Acts 21: 21–25.

16. Where is the evidence that circumcision has ever been abrogated? How can it admit a substitute if filling its own place? How can it be believed that baptism came in the place of circumcision, until all these discrepancies can be harmonized, these difficulties removed?

It is easy to pass them by unnoticed, or to make light of them, but not so easy to remove them. And yet they must be removed, or it can never be affirmed in truth, that baptism came in the place of circumcision. This plea for infant baptism fails, and infant church membership fails with it.

We here close our evidences and arguments in support of a converted church membership as the only membership authorized by the Scriptures.—The Baptist Church admits converted persons, or professed believers only to membership. Then, in the character of membership, the *Baptist Church is the Church of God*. I have furnished numerous evidences in support of this, which cannot be overturned, and replied to the strongest objections against it. Now judge for yourselves, and a count to God.

TO BE CONTINUED.

JAS. J. SLEDGE.

November 25, 1856.

CHURCH MEETINGS, ETC.

Wm. H. Cooper and New Market Church, Ala.

BRO. GRAVES.—However much we may regret it, yet it is nevertheless true, that "to err is human." We see this forcibly illustrated even in the lives of men designing to do good. In such cases it is truly refreshing to behold them exercising the divine principles of the gospel—"to forgive."

Having been called upon to publish the result of our investigation of the proceedings of New Market Church, in the case of W. H. Cooper, I enclose you the minute, which you will please publish, for the satisfaction of all concerned. In your paper of Sept. 20th, the following resolutions appeared:

WHEREAS, Mr. W. H. Cooper, of Mountain Home, Lawrence County, Alabama, and formerly of this place, has published a piece in the Tennessee Baptist, of date June 7th, 1856, relating to his exclusion from the fellowship of this Church, and whereas he defies the world and this Church to show the contrary of the so-called facts in his communication of the 7th" by impartial and competent witnesses—th refore,

Resolved, That we, the New Market Baptist Church, accept in its full extent, his challenge, and propose that Mr. Wm. H. Cooper choose two ministers from Liberty Association, and that this church choose two ministers from Muscle Shoals Association, and that the four so chosen, select one, when all matters relating to this controversy shall be brought before the five selected ministers, and thoroughly investigated.

Resolved, That we leave the time, and place, when, and where, this committee shall assemble, to Mr. W. H. Cooper, provided he gives this church thirty days notice through its Clerk.

Resolved, That the committee before whom these matters shall come, shall publish all their proceedings and awards in full in the Tennessee Baptist.

Resolved, That this preamble and resolutions be published in the Tennessee Baptist.

Done in conference, and signed by order of the church, July 12th 1856.

WM. CHASTAIN, *Mod.*

GEO D NORRIS *Clerk.*

In compliance with the above, a Committee was called, consisting of Elders B. Kimbrough, J. Seal, J. Gann, and W. H. Barksdale, which met at the residence of Bro. A. Houk, Decatur, Ala., on Monday evening of the General Association, Oct. 27th.

On motion, B. Kimbrough was called to the Chair and W. H. Barksdale to act as Secretary.

The Committee unanimously relected Brother W. H. Barkess, of Nashville, as the fifth man, and requested President Eaton, who was present, to remain and sit with them in their deliberations.

W. H. Cooper and the delegates from New Market Church being present. The Committee being now ready for action, called for the Records of the Church, upon which W. H. Cooper was found charged of falsehood and intentional fraud.

1st. In stating that the church owed him $150 when in fact, the church had only agreed to employ him for a portion of the year 1854, for which they agreed to pay him, as the records in the church show, $50.

To this charge W. H. Cooper replied that he did not wish to convey the idea, that they were under any legal obligations to pay the amount, nor did he demand it, only in the way of *balancing* accounts. He considered the services he had rendered them prior to the year 1854 in which he was called to preach for them, worth $150, which he thought should have ballanced the small sum of two dollars and seventy cents, which they were

VOL. XIII. THE TENNESSEE BAPTIST. NO. 16.

The Tennessee Baptist.

GWIR YN ERBYN Y BYD

TRUTH AGAINST THE WORLD.

Motto of the Welsh Baptists.

NASHVILLE, TENN.

SATURDAY, DECEMBER 20. 1856.

PART II.

REFORM ARTICLES.

BY THE LATE BISHOP BASCOM, D. D.

ARTICLE VI

Bascom substantiates against Dr. Bond, his affirmation that Episcopal Cabinets and Conference Courts are "Star Chambers."

VINDEX IN CONTROVERSY WITH DR. BOND.

MESSRS EDITORS.—I send you a few *proofs* and *authorities* demonstrating the correctness of an *allusion* to the 'Star Chamber,' in my letter to the Rev. Dennis B. Dorsey, published in your May number for the year current. The *testimonies* I send you, will satisfy the *judicious* and *discerning*, that my allusion was historically *correct*, and strictly in *place*. As it respects the *application* of it in the case of Mr Dorsey, I would simply remark, I thought it just and proper at the *time* of writing, and taking into consideration all the circumstances of the case, I think so *still*. So far as *individuals* are concerned my communication left them to be distinguished by the *notoriety* of their conduct, or not at all: and in this attitude, I consider it just and honorable still to recognise them. My only concern, therefore, with Dr. Bond, at present, is to let our readers know, that but for his ignorance, I should not have been charged by him with want of information, in relation to the 'star chamber.' The following authorities will, perhaps, satisfy the public that the star chamber had *cognizance of ecclesiastical matters*. This is *expressly denied* by Dr Bond, and we are fairly at issue. The Doctor says, 'The star chamber was a *civil*, not an *ecclesiastical* tribunal, and, therefore neither my Lord of Canterbury, nor his chief officer could have *any* thing to do with its decisions.' To his assertion, I oppose the following authorities.

"The star chamber was a court, composed of twenty or thirty noblemen, *bishops*, judges, and counsellors, nominated by the crown, with the king or queen at the head, who was sole judge when present, (which was seldom,) but in the absence of the king or queen, they decided by a vote of the *majority*, the lord chancellor having the *casting* vote. Neal's History of the Puritans, vol. 1, page 45a. 'The star chamber, camera stalleta, was a court of very ancient original, consisting of divines, lords, *spiritual* and temporal, being *privy* counsellors, together with two judges of the court of common law, without the intervention of any jury' Blackstone's Commentary, 4th vol., book 4, chap. 19, page 265–6. 'The star chamber consisted of the lords *spiritual* and temporal,' with others, 'they stretched their power beyond the utmost bounds of legality, punishing small offences, or no offences at all, but of their own creating.' Nicholson's Encyclopædia, article star chamber. *Bishops*, therefore, as lord's over God's heritage, *had* something to do with the 'decisions' of the star chamber, and so had 'my lord of Canterbury,' as we shall see by and by.

"'The star chamber was the most intolerant of all tribunals; and encroached on the jurisdiction of *other* courts, its punishments were enormous—Prynne, a barrister of Lincoln's Inn, for reviling plays, hunting and public festivals, and for *blaming the hierarchy and the new superstitions of Laud*, in a book which he published, was condemned to be put from the bar, to be pilloried in two places, to lose both his ears, pay five thousand pounds to the king, and be imprisoned for life.' New Encyclopædia, article Britain. 'The star chamber was a court which exercised high discretionary powers, and had no precise *rule* or *limit*, either with regard to the *causes*, which came under its jurisdiction, or the *decisions* which it formed.' Hume's England, vol. 5, page 44. The *statute* of 1641, *abolishing* the high commission and *star chamber*, is said by Charles in his speech to the long parliament, to alter *fundamental* laws, civil and *ecclesiastical*. Ib. In the reign of Elizabeth, 1584, Bishop *Grindal* at the instigation of the queen, was by an order of the star chamber, *sequestered* from his *archiepiscopal function*, and confined to his own house. Hume vol. 4, page 25. Hume says, Laud's vengeance was the principal cause of the degradation of Bishop Williams, in the star chamber, and that the *severity* of Prynne's sentence in the star chamber, is to be attributed to his *religious opinions* as a Puritan, vol. 4, page 246. Bishop Williams, of Lincoln, was cited to trial before the star chamber, by the instigations of *Laud*, upon a charge of *Puritanic* principles. Neal, vol. 2, pages 172, 222. Prynne, Bostwick, and Burton, were all cited before, and condemned by the star chamber, because they plead for *reform* in the government of the church. Neal, vol. 2, pages 150–1–7—see also contents of chap. 5, page 23. Mr. Neal says, If they will call a relation of the *illegal severities* of the star chamber a *satire* against the present *establishment*, they must use their liberty as I shall make Vol. 2, page 15. In 1637, Prynne, Bostwick, and Burton, were again cited before the star chamber, 'my lord of Canterbury' being present, and *passing sentence!* Vol. 2, pages 278–9, also 280, note; see also notice of a speech of Archbishop Laud, in the star chamber. Page 285, 'Laud, who was sitting in the star chamber, at the time of Prynne's harangue, moved that he might be gagged.' McCanley's England, vol. 2, page 243.

"The court of the star chamber punished individuals for *publishing* books and pamphlets, and in some instances, for 'recommending' them *against* the hierarchy. Page 286. In 1632, Mr. Sherfield was tried and convicted in the star chamber for being *evil affected* to the *discipline* of the church, and Laud *in person* moved his punishment! Page 224. On one occasion, twelve laymen were fined in the star chamber for *employing ministers* in their families, without consulting 'my lord of Canterbury!' Vol. 2, pages 222–3. 'The prosecution of Mr Prynne *originated* with Archbishop Laud!' Page 251. And yet Laud *pronounced* his sentence. 'The report flew into Scotland, and the discourse was *there*, that they must also expect a star chamber to *strengthen* the hands of their bishops!' Page 237. The celebrated Mr. Rushworth says, the acts of this court were without *law!* Lord Clarend-n states that no man could any longer hope to be free from the *inquisition* of that court, than he resolved to *submit* to its extraordinary courses. The well known Mr Cartwright, the father of the Puritans, and *fifteen* other dissenting ministers, were brought *twice* before the star chamber, and were all shamefully degraded and punished by its decisions. Neal, vol. 1, pages 445–6–7. 'The archbishop sent the *most* of his prisoners to the star chamber.' Page 460.

"My pains or weakness must excuse me herein, when I was younger, and had my health, I so diligently attended the star chamber, that for full seven years, I was not one day wanting.' Archbishop Laud's letter, see Rushworth's collections 1623, page 453.

"Dr. Alexander Leighton was ordered by the star chamber, to be *degraded* from the *ministry*, pilloried, whipped, fined, and impris-

[illegible] (N-al, vol. 2, pages 109–10)—that he was degraded by the star chamber *solely* on account of his principles, as a *reformer*, opposed to the *lordly* pretensions, of an overbearing episcopacy, is the testimony of *Pierce*. See Vindication, page 177, and of Rushworth, vol. 1, page 45, also Neal, pages 2–9, 10. At one time, the king himself appeared in the star chamber, and *preached* against reform—his text was Psalm 72: 1. The last sentence in this not very long sermon would have been an excellent *motto* for Dr. Bond's book. 'Plead not upon *Puritanic* principles, which make all things *popular*, but keep within the *ancient limits*.' Rapin, vol. 2, pages 192–3, and note 9, also Neal, vol. 2, page 101. I conclude these notices of the star chamber as an *ecclesiastical*, as well as civil tribunal, by citing another instance in Mr. Neal—when the *infamous* sentence of the court of star chamber, was pronounced upon the venerable Dr Leighton, 'my lord of Canterbury,' Laud, was present, and evinced his *satisfaction* on witnessing this *fiendish* deed, of religious cruelty, *by pulling off his hat* and *giving God thanks!* Vol. 3, page 210.

"The preceding *proofs* will place the correctness of my allusion to the 'star chamber' beyond doubt. The remaining charges in the notice the Doctor has taken of 'Vindex,' are too paltry to merit replication—their want of *fitness*, will furnish sufficient refutation, and I *return* them to the Doctor, in company with the charge of 'ignorance,' *non constat*. With these remarks, I take leave of Dr Bond, until he shall feel it his 'duty' to write again, when, should he honor me with a second notice, I shall, if preserved, attend to him as the nature of the case may require.

"VINDEX

"*July*, 1827."

NOTE.—Bascom triumphantly shows the justness of his application of star chamber to the judicial tribunals of the Methodist Society.

The supreme legislative, judicial, and executive powers are in the hands of the same men—the bishops and traveling preachers. They determine absolutely what they wish, and will have, the people called Methodists believe and do. Without consulting the wishes of the membership, they determine the doctrines to which every Methodist must yield an unquestioning assent—without consulting the members, they determine all the rules and regulations of the Discipline, and to them the people must yield the most implicit obedience in every *point*, great and small, without presuming to ask if Christ has enjoined or forbidden the act. These preachers claim the right to add to, and abolish, change and modify these rules, laws and regulations as often as they please, without consulting the wishes of the people, even to permit and commend this year that very act, for which they excluded the member last year, because he did perform it. These preachers claim and exercise the supreme jurisdiction over all Methodists, and try, *as they please*, and exclude all who inveigh against their tyrannical powers, or deny the justness and scripturality of their laws and requisition! What could the "Star Chamber" more?

CLASS MEETINGS.—Dr Wayland, a distinguished Baptist clergyman, in one of the recent circles in the Examiner, on Church Polity, bears the following testimony to the Class Meeting.—"The Methodist class meeting is an institution specially designed to gather together the scattered members of the communion into an organization that shall be the nucleus of a church. It is an admirable system and has been of infinite service in developing ministerial talent, and extending the cause of Methodism in our country. It has done more than ten thousand instances it has kept alive the flame of piety, where it would otherwise have been extinguished, and trained up thousands and tens of thousands for the heavenly Jerusalem."—*Ch. Advocate.*

Brother Wayland certainly wrote that, and we as thousands of Baptists and Methodists also doubtless, believe that he wrote extravagantly—perhaps the late President of Brown's University was never in a class meeting a half dozen times in his life and *perhaps never*; if so he is not a qualified judge of the influence of its peculiar, and *continuously* and *monotonously* repeated exercises upon personal piety. A brother who had been a Methodist minister more than a score of years and a Presiding Elder several remarked in our hearing since Brother Wayland's opinion of class meetings appeared in print, that the influence of the class meeting exercise upon personal piety was positively pernicious—that it cultivated the emotions and *emotional* piety instead of the *heart* and a religion of *principle*—that the influence of the class was to cause Methodists to regard religion as something purely *emotional* and not a *principle*. His opinion is of vastly more weight than that of Brother W., had he attended class a twelve month.

But Bro. W. is unquestionably misrepresented. He is quoted as approving of the *Class Meeting law*, and his authority is urged to enforce luke-warm Methodists in the belief that it is their solemn and religious duty to attend *class*. We do not believe that Brother Wayland approves of the class meeting law, or that he regards it the duty of any Methodist to submit to that law. More, we believe that he will say that as a law of the church he repudiates it, and would consider it wrong in any christian to sanction it, and the unscriptural authority that enacted it, by yielding a cheerful submission to it.

We take the position against all men that no Church, no Session, no Conference, Assembly or Association of men—no Bishop, Prelate or Pope men or angels, have any authority to command us as a christian, to do anything, *however good*, which Christ has not commanded, and thrust me out of the church of Christ should I refuse. It is a good thing to give thanks or implore God's blessing, but all the Conferences and Bishops on earth, or angels in heaven, have no right to command me to ask a blessing or return thanks when I eat, and order my exclusion from the church should I refuse to obey them. It is proper and right and my duty to pray but all the ministers in christendom, headed by every Methodist Bishop and Romish Pope that ever lived, have no authority to enact a law that I shall pray once each day at sunrise, six or twelve o'clock or to kneel and pray once each day or once each week, or be excluded from the church. No man or men have the right to make and impose one law however good in itself. Christ is head over all things to the church which is his body. Christ is the only lawgiver in Zion, his church, and for ministers, bishops or popes to assume to legislate in and for his kingdom is *high treason*, *impious* and of *antichrist*, and for christians to yield submission to such usurped and impious authority is disloyal to Christ—is to renounce Christ as their only master, king and lawgiver, and acknowledge the kingship and headship of men.

If ten thousand Waylands and Wesleys should say that the class meeting law is not unscriptural and wrong and that it is not wrong and wicked for christians to observe it as a law of the church, it would not make it otherwise—the authority of the one Man, Christ Jesus is paramount to all.

But we do not believe that President Wayland can be pleased to see such a construction placed upon his, perhaps not thoroughly digested expression. Should this meet his eye, will he consider himself most *respectfully* and earnestly called upon to express his views more at length, especially if he conceives that John Wesley had at first, and all Methodist conferences have since his day, the right to enact a law, for the non-observance of which a christian may be excluded from the church. And is such an act of legislation is unscriptural and impious, if christians ought to approve the impiety by submitting to such a law?

Dr. Rice and Theodosia Ernest.

The leading editorial in the St. Louis Presbyterian of November 6th, of which the distinguished N. L. Rice is Editor, is entitled "A Baptist Novel!" There are some things in the article which ought to be noticed, if for no other reason, because the writer is a gentleman of talent, learning, and high position. Having a personal acquaintance with Dr Rice, it is not necessary for me to assure him that I entertain for him a profound respect which the acerbities of some of his controversial productions have not been able to impair. He is a decided Presbyterian, and I am a decided Baptist. So let it be.

Its caption first claims attention—"A Baptist Novel." The book is referred to as a fiction, "&c I respectfully ask if "Theodosia Ernest" is more of a fiction than the 'Pilgrim's Progress?" Yet Bunyan is everywhere eulogized as the "immortal Dreamer." Dreaming, it seems, can immortalize men, provided they do not dream offensively. It is now conceded—Macauley makes the concession—that, Bunyan and Milton were the greatest geniuses of their age. The most splendid edition of the 'Pilgrim's Progress' that I have seen is the edition of the Presbyterian Board of Publication, Philadelphia. This Board was created by the General Assembly of the Old School Presbyterians—an Assembly over which Dr. Rice has himself presided as Moderator. The 'Pilgrim's Progress' as fictitious a work as "Theodosia Ernest," is, therefore, virtually endorsed by the Old School General Assembly. If "Theodosia Ernest" is a Baptist Novel" because it was written by a Baptist, is not the 'Pilgrim's Progress" a Baptist Novel for the same reason? "Things that are equal to the same are equal to one another." Why Dr. Rice makes what he calls the "fiction" of "Theodosia Ernest" an objection to the book, while he approves, or fails to condemn, the "fiction" of the "Pilgrim's Progress." I can account for it in but one way. The latter work contains nothing he dislikes—the former does. The fictitious element in each is essentially the same. And I might ask if the "Parables" of Jesus Christ may not be objected to for the reason Dr. Rice objects to "Theodosia Ernest?" What is "Theodosia Ernest" but a "parable," all of whose incidents are given minutely and in detail? Is it not a "parable" amplified and elaborated? But I will not dwell on the philosophy of parables.

I have before me a little book called "Confessions of a Convert from Baptism in water to Baptism with water." On the title-page I see these significant words, "Presbyterian Board of Publication." In the Preface I read as follows: "Who is the author of Confessions of a Convert? Who is Mr. B? Who is Mr R? Is the book fact or fiction? These are questions which curiosity may ask, but which for sundry reasons, cannot now be answered."

Indeed! We are not to be told whether the book is "fact or fiction!" By reading it, however, we soon learn that it *abounds* in fiction. Why has not Dr Rice ridiculed this book as a Presbyterian Novel? In proportion to its size, I think it has more of the elements than "Theodosia Ernest?" Who happens to be the owner of the "bull that gores the ox" is often an important circumstance.

I proceed to other matters:

Dr Rice objects to Theodosia's being called "The Heroine of Faith." He thinks "The Heroine of Immersion" is the proper title. I beg leave to demur. "The Heroine of Faith" is the true designation, because it was the remarkable faith of Theodosia that led her, in spite of her mother and the ridicule of the cultivated circle in which she moved, to receive immersion at the hands of a Baptist minister. Any one who will turn to the eleventh chapter of Hebrews and see how much Paul ascribes to faith, will at once perceive that Theodosia is with eminent propriety styled "The Heroine of Faith."

But Dr. Rice complains grievously that "ignorant muses" are made the representatives of the cause of Pedobaptism. He says Rev. Mr Johnson "is made to talk like an ignoramus and a simpleton"—that Prof. Jones "scarcely had sense enough to keep him out of the fire," &c., &c. How different the views then entertain! I have heard, I know not how many persons say, that the author of Theodosia Ernest presents Pedobaptist arguments with as much plausibility and strength as does any Pedobaptist book. And really I had thought so, but as my friend, Dr. Rice, thinks differently I will reconsider the matter. Mr. Johnson is represented (page 58) as saying "there is no evidence that Jesus Christ was immersed in the river at all"—In the Debate between Messrs. Campbell and Rice (page 191) Dr. Rice says, "It cannot be proved that John went *into* the Jordan; and if it could, there is no evidence that he went in for the purpose of immersing." Mr Johnson says (p. 79.) "I can solemnly assure you as a christian man and a christian minister, that the word we render baptize does legitimately signify the application of water" &c Dr Rice (Debate with Campbell) p. 70 says, "I maintain that, as used in the Scriptures, it [baptizo] expresses *the thing done*—the application of water to a subject—but not *the mode* of doing it," &c.

It appears to me that Dr Rice ought to retract what he has said about Mr Johnson's being made to talk like an ignoramus and a simpleton;" for his self same Mr Johnson talks very much like Dr Rice talked in his Lexington Debate; and every body knows that Dr. Rice is not an ignoramus and a simpleton. Nor is this all: When Mr Johnson says, as already quoted, "I can solemnly assure you," &c., he uses almost the identical words often used by Dr. Miller in his Sermons on Baptism.—Surely Dr. M. was not "an ignoramus and a simpleton."

Again, Dr. Rice says in his editorial, "The book is written with ingenuity. It was necessary that it should be. It keeps out of view the facts and arguments on which Pedobaptists rely, or caricatures them to make them appear ridiculous. It puts into their mouths arguments they never use. It manufactures history to suit the occasion."

These are serious charges. I think Dr. Rice is laboring under a mistake. I have read a good many Pedobaptist books on baptism, and have heard many Pedobaptist arguments, and in view of what I have read and heard, I must be allowed to say that if injustice is done to Pedobaptist positions by the author of "Theodosia Ernest," I am unable to perceive it. If Dr Rice will point out the injustice I doubt not the amiable author of the book will promptly repair it.

I quote again from the editorial as follows: "The only way to find so ignorant and stupid Presbyterians as Percy, John on and Jones, is to *manufacture* them for the occasion." "The author could not successfully assail *real, living* Presbyterians; and, therefore, being resolved on battle and victory, he manufactures a few to suit him, and then chooses their weapons for them, and directs them how to use them so as not to hurt him. Brave man! Don Quixote was scarcely his equal."

Here we have an assumption very common, I think, among Presbyterians—namely, that they are distinguished for intelligence. If this is true, it is not in good taste for them to say it. They, doubtless, in proportion to their numbers, have a respectable share of intelligence. Still there is some ignorance among them. This is true of Scotland the head-quarters of Presbyterianism. Has Dr Rice read that portion of Chalmers' Institutes in which he amusingly relates that a young preacher, with a view to a settlement over a Scotch congregation, delivered his most elaborate sermon—"on the immateriality of the soul?"—but the congregation became indignant and said they would not have such a preacher; for he told them the soul was immaterial which was tantamount to saying it was unsound—whether they had souls or not! Most Baptist congregations, often as they are charged with ignorance, could find individuals in them who could tell what is meant by the immateriality of the soul. I hope I will be pardoned for saying that a Presbyterian of my acquaintance addressed a friend of mine thus: "See here," said he, "tell me something about these Pedobaptists; for of all the Baptists I have heard of I dislike them most."

The truth is, there are ignorant Presbyterians, and there are ignorant Baptists. [illegible] deny it.

One thing that Dr Rice says astonishes me. He observes, "Mr Percy is made to admit, what every tolerable scholar knows to be untrue, that all the lexicons sustain the immersionists. It suited the purpose of the writer to keep out of view the declaration of the learned Baptist Carson, that all the lexicons' were against them."

If "all the lexicons" do not sustain immersionists, it would be difficult to say how they could be sustained. All the Greek lexicons give immerse or its equivalent as the primary and ordinary meaning of *baptizo*. The primary and ordinary meaning of a word should be regarded as its invariable meaning unless there is something in the connection which requires a different signification to be given it.—There is nothing in any baptismal narrative of the New Testament which requires a meaning other than immerse to be given to the word baptize. I think immersionists are lexicographically and scripturally sustained. I regret that my friend Dr Rice does Carson injustice. It is no doubt unintentional. Many Pedobaptists have done the same thing.—What was Carson's position? That *baptizo* always means to dip—that it has in the whole range of Greek literature no secondary meaning—that it is invariably expressive of mode. Wherein are the lexicons against Carson? In this. They represent *baptizo* as having a secondary meaning—namely, *to sink* or its equivalent. The lexicons say it is true, make the washing the result of the immersion. Carson insists that the word should always be rendered *dip* or *immerse*, never *wash*. As to the primary meaning of *baptizo* and *bapto* he says there is the most perfect harmony among the Lexicons in giving *dip* as that meaning. He admits that *bapto* has the secondary meaning to *dye*, but denies that *baptizo* ever had a secondary meaning. If it ever had, let it be shown. Carson's position has been strangely misunderstood. May many blessings rest on the Editor of the St Louis Presbyterian.

J. M. P.

Does the author of Theodosia plead guilty of making Dr. Johnson talk nonsense?—unless presenting fairly the arguments Presbyterians rely upon, be nonsense. We should like to hear a defence of Dr. Johnson from the author of Theodosia.—ED BAP.

RELIGIOUS PUBLICATIONS.—The Presbyterian (O S) Board of Publication issued the last year thirty-nine new works distributed 506,205 copies of its various publications and expended about $160,000, of which more than one half were realized by donation and the remainder from sales. The whole number of its issues since its organization in 1840 has been over five and a half millions of copies. Two hundred and ten co-porteurs are now employed. *Ex*

What are we Baptists doing when compared to the above? Ought we not to be stirred up? Have we not the truth as it is in Jesus? Do we act towards it as though we believed it? Why are we so inactive and fruitless when errorists are so vigilant and energetic? Why will we sleep when we know the enemy is sowing the whole field with tares? Why, brethren why?

Do you say, we see no way how we can do more? or what can we do? We answer, the way is open before us, and we can not only do as much, but even more than the above figures indicate. We say if the Baptist ministers of the South alone would only half try, they could put more copies of Baptist publications into circulation than did the whole Presbyterian denomination in America. This is the plan and it is easy and practicable.

There are three thousand eight hundred and forty ministers ordained or licenced in the Southern States. Let each one of these do but a little in the way of circulating our Baptist books and tracts, say to the number of one hundred and thirty-three in twelve months, eleven books and tracts in each month and we reach the amount. But all these cannot be reached and enlisted in the work. Well try it on a smaller scale. In the States of Georgia, Tennessee, Alabama, Mississippi, Missouri, Arkansas, Louisiana and Texas, there are two thousand two hundred and fifty-six ministers, who profess to be called of God, to devote themselves to the extension of his truth and kingdom in the world and here we are in the midst of a stupendous battle-field on which the hosts of error are already engaged in deadly conflict, receiving new recruits yearly to their forces. Let these ministers but do a *little* in the way of circulating Baptist publications, say only twenty books or tracts per month for twelve months, and more is accomplished in this valley alone than was done by the whole Presbyterian church in America last year.

New brethren ministers, ordained or licentiate, let us take hold of this cause the coming year—work in your own neighborhoods, you will find friends who will buy this amount of you to give away to their neighbors and friends. The books are already made or making. The South Western Publishing House will supply its part of work that will sell and *tell* when *read*, (see the New Catalogue for 1857) and the Southern Publication Society will do its part in furnishing tracts and publications.

Let us brethren inaugurate a reform this year in our ideas of co'portage. Instead of leaving it in the hands of one man in an Association or sometimes one in a State, let every Baptist minister feel himself called of God to this work—enter himself a full colporteur in the bounds of the churches to which he preaches, and if there is a licentiate within his bounds, fill his hands also full.

Take hold of Theodosia, volume first and second and place it in every family as Brother Dickerson of Virginia is doing—so Orchard's History, every one should be acquainted with Church History.

A FAIR at the Arkadelphia Female Institute, Arkansas on Christmas Eve. The young ladies of the Arkadelphia Female Institute, will please accept our thanks for the favor of their card. It is not possible for us to be present, but we herewith send them our "Theodosia" in her finest dress. We doubt not she will contribute "material aid" towards that indispensable apparatus, to which the proceeds of the fair are to be devoted.

IS THE EXPRESS TEACHING OF THE NEW TESTAMENT GOOD AUTHORITY WITH BAPTISTS.—We think some of our churches ignore it of late. From an Alabama exchange paper we learn that a woman, crazy at that, we gather preached in the *Baptist* church in Tuscumbia lately, and to-day we learn that a woman, unquestionably a *monomniac* preached in the Second Baptist church in this city though, to the credit of Brother Green, its pastor, be it said that he would not countenance the gross *impropriety* and violation of God's word.

We call the attention of our churches to two Scriptures which for the honor of religion and our name as Baptists we do read them to heed, since this preaching woman who ought to be in the Asylum is still abroad. "Let the women learn in *silence* with all subjection *but I suffer not a woman to teach*," &c. 1 John 2: 11–12. "Let your women keep silence in the church for it is not permitted unto them to speak &c., for it is a shame for women to speak in the church." 1 Cor 14: 34–35.

We ask again is the Bible good authority with Baptists? Let us discountenance female preaching. It is truly from evidence that the woman who is intent on preaching in public congregations, disregards the authority of the Scripture, or that she is partially insane.

Baptismal Regeneration.

Some weeks since, the *Puritan Recorder* extracted from Wesley's works an assertion of the doctrine of baptismal regeneration; and as it occurred in a tract published and circulated by the Methodist Book Concern, it was set forth as something needing explanation. While our orthodox neighbors have their hand in it, they might profitably extend their search. What is the explanation of the following language?

"The efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto according to the counsel of God's own will, in his appointed time."

"If piety may commence at any age, how solicitous should parents be for their children, that God would bestow his grace upon them, even before they know their right hand from their left; and when about to dedicate them to God in holy baptism, how earnestly should they pray that while their bodies are washed in the emblematical water of regeneration, their souls experience the renewing of the Holy Ghost, and the sprinkling of the blood of Jesus. If the sentiments expressed above be correct then there may be such a thing as *baptismal regeneration*; not that the mere external application of water can have any effect to purify the soul; nor that internal grace uniformly or generally accompanies external washing; but that God, who works when and by what means he pleases, may regenerate by his spirit the soul of the infant, while in his sacred name water is applied to its body. And what time in infancy is more likely to be the period of spiritual quickening, than the moment when this sacred rite is performed which is strikingly emblematical of this change?

The first of these passages is from the confession of Faith of the Presbyterian church in the United States—a transcript, as is well known, of the Westminster Confession of Faith—and is also the confession set forth by the Congregational church in Boston, if not by others of that denomination. The second extract is from the pen of the late Dr Archibald Alexander.

The notion of baptismal regeneration is an exceptional error among Pedobaptists. In some form or other it is connected with the sentiment of infant baptism in the minds of the majority of Pedobaptists; and it is essential to their general creed, for the reason that infant baptism grows out of the doctrine of baptismal regeneration. If this doctrine never been invented, the practice which it supports would have never been. We believe—but that the Methodist church is in very respectable company on this point. *Ib. Ed.*

The attention of our exchanges more than ever we have known it, seems awakened to the fact that the Methodist and Presbyterian Disciplines and Confessions, as well as the book of Common Prayer, teach the unevangelical and Romish dogma of Baptismal regeneration.

We bless God for this evidence of a growing faithfulness on the part of the Baptist press. Why should Methodists and Presbyterians be winked at while we pour our denunciations upon Church Popery and Romanism?

How long shall Pedobaptist sects be pronounced *evangelical* by our ministers and editors when their confessions are radically unsound—full of dead men's bones. This cometh of a false Christian charity, that is threatening the corruption of our Christianity. Brother Reader, never call Campbellite, Episcopalian, Presbyterian, or Methodist societies evangelical again, until they expunge the deadly doctrine of baptismal regeneration from their creeds.

Evangelical denominations!! Presbyterians!! what are those societies *evangelical* according to the Scriptures? In membership? No. In organization and the admission rights of the church? No. In mode of baptism? No. In inner baptism? No. In their ministry and the relation of their ministers to the church? No. In THE VITAL BEARINGS OF SALVATION? No.

What do you mean, then, by pronouncing radically unscriptural sects evangelical? Do you seek to deceive the world into those sects? If you wish to bid them God speed? Or, can you only do it to preserve your popularity with them and win their favorable opinion? See well to the force of your words—speak the truth in love, as a minister of God.

DIVORCE.—An article will be found upon this subject in last paper, that urges all the arguments and reasons that nature and revelation can urge against the express law of God in this case it is merely *[illegible]* against it. We have no time or taste to discuss the question, in view of the question, from consideration of human reason or human institutions, or the evils involved—the law of Christ is to us, and to all these, and these must bow to that. The writer is guilty of the grossest sophism. He assumes that the Bible teaches that the laws of the land are to be obeyed, and whatever they may be they are made valid by Christ himself, and are to be obeyed. The writer reads his Bible very little, if the laws of the land are to be obeyed when man in conflict with the laws of God. Christ and his apostles were in conflict with the laws of their country. Baptists have never taught the doctrine of any land when it is law, and [illegible] their religion. But our laws have [illegible] man to marry should he have [illegible] not obeying the law in marriage a great sin.

Today Christians all those concerned [illegible] a very great sacrifice of feeling and [illegible] death, but are so for this to see [illegible] or consult our worldly feelings [illegible] to obey! The writer reasons like a lawyer and a mere man, not a devout christian, to whom the law of Christ is above the great feeling of flesh and blood.

What Amicus says in his reply, Paul's advice in 1 Cor. 7. 12–16, is wholly irrelevant—does not meet the first one of his cases. Paul's counsel is to one, which is unquestionably taken only in those cases where one party cares, the other for his religion and nothing else.

But "Amicus" says this advice was inspired, when Paul positively declares it was not. "Amicus" pleads a bad cause with sad arguments! For our views in full touching Paul's advice, see our article a few weeks since.

More from another in our next.

For the Tennessee Baptist

Bible Society of the S. W. Female College, at Cuthbert, Georgia.

BROTHER GRAVES:—Early last Spring I visited Cuthbert, Georgia and had the satisfaction to witness the formation of a Bible Society in the College there, under the care of that systematic and thorough teacher, brother C. D. Mallary.

I have just received a letter from Miss Cleaves the Secretary, which pleases me so much that I trust she will excuse me if I ask you to copy it:

CUTHBERT RANDOLPH CO. GA. Dec 8 56

REV MR DAYTON *Dear Sir*:—I promised to keep you informed as to the progress of our little Bible Society, but unavoidable circumstances have prevented me from writing sooner. Hope you will pardon my apparent negligence.

Our Society is fast increasing both in interest and number of members. We now number about 42 whereas when first organized, we had only 20.

Our Society has received some aid from those whose interests are not identified with ours; but our collectors have not been as faithful as we trust they will prove in future.

We collected $20 and sent it to the Association but finding no one there authorized to receive it, we were obliged still to retain it in our possession. You will find the amount enclosed in this letter, the receipt of which please acknowledge.

With my best wishes for the success of the noble cause in which you are engaged, I remain,

Yours truly,

CORDELIA CLEAVES

Sec. Y. L. B. S.

Conversations on the Acts of the Apostles.

NUMBER VIII.

MR. BELL—Turning to chapter viii. will you tell me what occurred on the death of Stephen?

[illegible]—There was a great persecution against the church at Jerusalem.

Mr Bell—Who is the instigator of persecution?

William—The Devil, though in executing his iniquitous designs, he employs wicked men as his agents.

Mr Bell—Can any of you name a passage of Scripture which proves the Devil the author of persecution?

James—I think I can. In Revelation 2: 10 it is said, the Devil shall cast some of you into prison.

Mr Bell—That will do. Who buried Stephen, and what else did they do?

John—Devout men—and made great lamentation over him.

Mr Bell—Is it right to grieve when our friends die?

Mary—It is provided in God's word, he kept within the bounds of moderation. Jesus wept at the grave of Lazarus.

Mr Bell—How was Saul employed after the death of Stephen?

Ellen—In making havoc of the church, committing male and female disciples to prison.

Mr Bell—What is said of those who were scattered abroad?

Eliza—They went everywhere preaching the word.

Mr Bell—Do [illegible] preaching the word?

John—I do not. They went, [illegible] go. They were scattered by persecution, [illegible] Christ.

Mr Bell—[illegible]

Mr Bell—[illegible]

Mr Bell—[illegible]

Mr Bell—[illegible] Christ and Saul?

William—[illegible]

Mr Bell—[illegible]

Mr Bell—[illegible] Philip and the King.

Mr Bell—What Prophet spake as Philip preached to the eunuch?

Eliza—[illegible]

Mr Bell—[illegible]

Mary—[illegible] Christ and Saul?

Mr Bell—[illegible]

Mr Bell—[illegible] Philip and the Ethiopian officer.

Mr Bell—Where had this man been?

Eliza—To Jerusalem to worship.

Mr Bell—What was the name of the Ethiopian queen or whose treasures he had charge?

Mary—Candace.

Mr Bell—What was the man, whom we could now call Secretary of the Treasury, doing when Philip first saw him?

William—He was riding in his chariot and reading the prophecy of Isaiah.

Mr Bell—What portion of the prophecy was he reading?

Mary—That which is now embraced in the 53d chapter. The Bible was not then divided into chapters and verses as at present.

Mr Bell—What question did Philip ask?

Eliza—Understandest thou what thou readest?

Mr Bell—A very important question, why?

John—Because divine truth comprehended by the understanding is the means which the Spirit uses in regenerating and sanctifying the heart.

Mr Bell—Did Philip proceed to the Eunuch?

James—He began at the same Scripture and preached unto him Jesus.

Mr Bell—The object of his ministry was everywhere the same. He preached Christ to the Samaritans and *[illegible]* the Ethiopian. What took place as they journeyed?

Ellen—The Ethiopian was baptized.

Mr Bell—What did Philip teach him was prerequisite to baptism?

Mary—Faith in Jesus Christ—if thou believest with all thy heart thou mayest.

Mr Bell—What was the Eunuch's reply?

John—I believe that Jesus Christ is the Son of God.

Mr Bell—Have you any reason to suppose Philip spoke of believing *in the heart?*

Williams—My opinion is, [illegible] conjecture. I have always thought that as Simon the sorcerer was pronounced in his sin a believer, the baptism required in order to his baptism was a belief with all the heart.

Mr Bell—[illegible]

Eliza—I do not.

Mr Bell—[illegible]

James—[illegible] thereby to [illegible] the power of [illegible]

Mr Bell—[illegible] Scripture was a Christian?

Mary—I have heard a [illegible] Reformer [illegible] at some length. But the phrases "by [illegible] faith with the heart" seem as a bond of union, and the minister neglected [illegible]

Mr Bell—[illegible]

Mary—[illegible]

Mr Bell—[illegible]

Eliza—The interview between Philip and the Ethiopian officer.

Mr Bell—Where had this man been?

Eliza—To Jerusalem to worship.

Mr Bell—What was the name of the Ethiopian queen or whose treasures he had charge?

Mary—Candace.

Mr Bell—What was the man, whom we could now call Secretary of the Treasury, doing when Philip first saw him?

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Mary—I have heard a [illegible] Reformer [illegible] at some length. But the phrases "by [illegible] faith with the heart" seem as a bond of union, and the minister neglected [illegible]

Mr Bell—[illegible]

Mary—[illegible]

Mr Bell—[illegible]

Mr Bell—Do you see any thing in this narrative that favors immersion?

John—Yes, sir. "They went down both into the water." This is strong circumstantial testimony for immersion.

Mr Bell—You are right, John. The testimony is circumstantial, strongly so. The positive, decided proof of immersion is in the meaning of the word *baptizo*. "He baptized him." This shows what Philip did. He immersed him for baptize signifies to immerse. The going down into the water was preparatory, immediately so, to the immersion, and the coming up out of the water was naturally consequent upon the action, to the performance of which the going into the water was necessary. This seems plain. What do Pedobaptists say about this?

William—They say going into the water means going to the water.

Mr Bell—Is this satisfactory?

John—By no means. In chapter viii. 15 it is said Jacob buried down into Egypt. In the Greek the same verb and preposition are used which we find where it is said, they went down into the water. Jacob surely went not to Egypt. If that little preposition *eis* took down Jacob it must have taken Philip and the Ethiopian

The Tennessee Baptist

NASHVILLE, TENN.
SATURDAY, DECEMBER 20, 1856

SPECIAL CONTRIBUTORS.

Elder J. M. Pendleton, Bowlinggreen, Ky.
Dr. J. S. Baker, Albany, Georgia.
J. M. Hart, McMinnsville, Tennessee.
Elder G. H. Orchard, Nottingham, England.
Elder T. W. Tobey, Yanceyville, North Carolina.
Ivey F. Thompson, Esq., Greensburg, La.
Elder D. King, Sacramento, California.

HISTORICAL CORRESPONDENTS.

Elder S. A Ham, Newport, Rhode Island.
(Preparing the History of Life and Times of D John Clark, and Roger Williams.)
Elder F. S. G. Watson, Lagrange, Arkansas.
Preparing for the press the history of Ark ansas.

NEW SUBSCRIBERS.

We are receiving, as some may see, as the result of some friendship, lists of new subscribers at 1,000 to ten thousand. We want to begin the year with an even list of 12,000. It can be done. Look at the

TERMS OF THE PAPER.

Any minister in the world will be entitled to a new subscriber, before the end of January, who shall receive the paper one year for three Baptist Ministers or more dollars in any of our publications. Ministers of the Gospel, Ministers who now take the paper, might with little trouble, obtain this and Newspaper subscribers which they in brotherly love will gladly pay for the paper.

TO ANY OLD OR NEW MINISTER.

We will send the paper one year, or, $3 00 in books for any subscriber who will pay the same subscription for a minister.

SEND FOR PROSPECTUS.

We will give an agent in the South $3 00 in cash, for every one of our $3 00 publications he may deliver, before the first of January, 1857.

SEND FOR SPECIMEN.

And Sheet, or Prospectus, or Pamphlet, or Tract, or Wheel, for a week or two, or more, before the first of January, 1857.

Parcels to any address, free of expense.

This last notice is addressed to our Ministering Brethren.

This generous offer is for a few weeks only. Let every one act, with one accord, in this matter. Let every friend of the Tennessee Baptist, or any friend of any cause, or any friend of humanity, or any friend of his country, or any friend of his fellow man, or any friend of his Bible, or any friend of his Saviour, or any friend of his Redeemer, or any friend of his God, or any friend of himself, or any friend of his family, or any friend of his children, or any friend of his posterity, or any friend of his kindred, or any friend of his friends, or any friend of his enemies

The Family.

EDITED BY MRS. MARKS.

LITTLE LIZZIE.

One pleasant day in November, Mrs. Dudley went to New York. She crossed the North River in one of the large ferry boats, and looked out upon the beautiful bay, over which many vessels were sailing, and where others lay peacefully at anchor. Along the wharves were crowded thousands of vessels that had visited different parts of the world, and brought to the city treasures from every land: their tall, dismantled masts looked like a forest that winter has stripped of its leaves. From the masthead of many floated their country's ensign. How many hearts thrill with emotion at the sight of these foreign flags! They are welcomed as joyously as were a strange country should welcome our own stars and stripes. Everything which reminds us of home and friends and childhood stirs the spirit, and awakens afresh the interest and love which have moved us in earlier days. Children as well as adults enjoy this kind of pleasure. An old book that has been read with delight till it is perfectly familiar, and then laid aside for a time and almost forgotten, will, when brought from its retreat, awaken a stronger interest than ever before. It is enriched by pleasant memories and glad associations, which at first did not belong to it.

When childhood has been happy, grown people like to recur to it, and live its scenes and emotions over and over again in memory. But if they have been undutiful to their parents, or unkind to their brothers and sisters, how bitter it makes what else might have been so sweet! The sins of childhood are never forgotten. Their dark shadow never leaves the soul, but lengthens and deepens as we approach the evening of life. If, when children are disobedient and wicked they would look forward to futurity, how it would restrain them! Let them study the happiness of those about them, and ever seek to obey the law of love, and then when they grow old and gray headed, they will find themselves both happier and better for their early efforts to be kind to do good. It is never so easy to learn to do right as in childhood. If you find it difficult to overcome sin now, you will find it far more difficult in future years. How often the sweet words of Christ recur to my mind: "Suffer little children to come unto me." Yes, Jesus loves little children, and loves to have them love him.

The boat rapidly neared the New York side of the river. It grated harshly against the pilings. It threw a plank against the pier, and slightly rebounded. The passengers pressed hurriedly forward. Two men stationed on the boat, and placed two strong iron hooks attached to chains in staples driven into the boat. Rattle, rattle went the chains with a harsh discordant sound over the wheels, and the boat was fast to the wharf. Down dropped the guard chains on the boat, and out rushed the passengers, jostled and rowdied by an eager multitude ready to occupy the vacated seats.

Mrs. Dudley walked up Courtland-street a short distance and then turned off to reach the Sixth Avenue cars. That din and confusion greeted her eyes and her ears in that great Babel of a city! The noise seems going on forever to the blue heavens never entirely ceasing, even in the dark hours of the night. Miles away it can be heard like the sound of a mighty waterfall. Even the roar of Niagara is not more deep-toned and grand than this voice of the city when heard from a distance.

A yellow painted car approached. Mrs. Dudley raised her hand. The driver stepped his mules. She stepped in. The conductor rang the bell, and she was on her way up town. At Twenty-ninth street she arose. The conducter again pulled the bell. The car stopped, and she alighted. It was only a short walk to her friend's. She found the lady at home in her parlor. So she passed by the drawing-room, up stairs. As she reached the door she heard a child's voice—an unusual sound, for there were no young children in the family. She knocked. Mrs. Belden opened the door.

"Have you transformed your house into a 'Home!'" she inquired, refering to the Home of the Friendless where hundreds of destitute children have been received and cared for, till other homes in private families could be found for them.

"Oh no, not exactly. We have one little one here."

"I thought there were several, she was talking so fast."

Mrs. Dudley saw before her a little girl about three yea rsold. Her hair was combed back from her forehead, and confined by a long comb. She was dressed in a red and black plaid dress, with white pantelets, and white apron. She seemed as happy and blithe as a bird. Her eyes sparkled, and her mouth was wreathed with smiles. She was continually dancing whenever she moved from one part of the room to another. She was too merry for a sober walk.

"Will you come to me?" inquired Mrs. Dudley, holding out her hand to her. She hesitated an instant, and then came timidly forward, reaching Mrs. Dudley's face with her large, earnest eyes, as if to learn how she should like her, and whether she might trust herself by her side.

As she approached, Mrs. Dudly put her arm gently around her and placed her on her lap.

"What is your name?" she inquired.

"Lizzie Belden."

"Where did you find Lizzie," Mrs. Dudley asked.

"I took her from the Home. You have seen her there. She was troubled with weak eyes, and I brought her here to take care of her until they should be well."

Mrs. Dudley looked at the face of the child again, and recollected having seen her in the nursery among a group of little ones, but maternal care in a kind home had so altered her, that she could never have recognized her. There she did not seem particularly attractive, no more so than those about her but now she was truly charming, with her happy face and her graceful, baby ways.

When Mrs. Belden took this homeless child, she did not expect to keep her except for a short time, but Lizzie has wound herself around her heart. Mr. Belden too loves her tenderly, and his son wishes he would adopt her for a daughter. I do not know what they will conclude to do, but I shall be surprised if I hear she has left the house to which she has carried the sunlight of her bright face.

In the evening after Mrs. Dudley had returned from New York, Eddie asked her for a story.

"Oh yes, do tell us a story," added Willie.

Mary and Willie drew their seats close to their mother's chair, one on one side and the other on the other. Eddie sat at her feet. She then told them about Lizzie, and asked them if they should like to have an adopted sister. They all said they did not know. They feared they might not love her. Mary was particularly cautious.

Some days after this Mary herself went to the city with her mother. They passed the night at Mrs. Belden's. Lizzie was as lively as before. She danced from one end of the parlor to the other, sometimes drawing a tin wagon, and sometimes skipping out of the room, and returning with a toy in her hand to show to Mary. It was pleasant to see what loving regard she met from every one in the family. It seemed as if she was looked upon as a precious gift sent to receive the fond care which would have been bestowed on dear ones now in heaven, had they remained below.

Mary is fond of children, and she and Lizzie were soon good friends.

"What do you think now about loving an adopted sister?" inquired her mother.

"I should love Lizzie. I wish you could adopt Lizzie," she replied.

In the evening it was proposed to Mr. and Mrs. Dudley to go to the Crystal Palace. It was the last day of the Fair of the American Institute. Mrs. Dudley wished to go, but Mary hesitated. She did not like to leave Lizzie, but her mother thought she had better accompany her. Mary enjoyed the Exhibition, but she did not forget the dear child that had won her heart. She will always remember her with pleasure.

There are many other children as attractive as Lizzie, who have no parents to provide for them, and no home to be gladdened by their presence.—Under kind and loving culture they would grow up a blessing to those who should rescue them from suffering and want. Dear little Lizzie, she is too young to remember the hardships through which she has passed, but she is not too young to repay by her heart's love, the friends who have provided for her.

ANNA H.

Eyes and Cold Water.

The aquatic furor has become so general, that for the simple reason that cold water is a pure, natural product, it is claimed to be a universal and beneficial application. Arsenic is a pure, natural, and simple product—so is prussic acid, as obtained from a peach kernel. A single drop of tobacco oil will kill a cat or dog in five minutes.

Many persons are daily ruining their eyes by opening them in cold water of mornings. Cold water will harden or roughen the hands, and much more will it do so to the many-fold more delicate covering of the eye, or, the eye will, in self-defence, become scaly in the manner of a fish; that is, the coats of the eye will thicken, constituting a species of cataract which must impair the sight. That the water, cold and harsh as it is, should be applied to the eye for curative purposes, in place of that soft, warm, lubricating fluid, which nature manufactures for just such purposes, indicates great thoughtlessness or great mental obliquity. Nothing stronger than lukewarm water should ever be applied to the eye, except by special medical advice, and under special medical supervision; for we have only one pair to lose. Even warm water should be applied only by closing the eye and flipping it against the lid with the hand, patiently, scarcely letting the fingers touch the lid. This cools the eye more rapidly than cold water does, and without the shock, while its soothing effect is delightful, dissolving or washing out the yellow or other matter which may have accumulated over night, in half the time required by cold water.—*Journal of Health.*

Ones.ie Receipts.

CREAM TARTAR CAKE.—Half a cup of butter, two of sugar, three of flour, three eggs, two spoonfuls of cream tartar, one do. of soda, dissolved in one teacupful of milk one tablespoonful of flavoring. Stir together quickly, and bake in a quick oven.

HOW TO MEND CHINA.—We cut the following invaluable recipe for mending China from an English almanac. It is thus made:

Take a very thick solution of gum arabic in water, and stir into it plaster of Paris until the mixture becomes a viscous paste. Apply it with a brush to the fractured edges, and stick them together. In three days the article cannot be broken in the same place.

The whiteness of the cement renders it doubly valuable.

BLANC MANGE.—Blanc Mange may be made as follows: To two quarts of cream or milk, add one ounce of isinglass, the peel of two lemons, also sugar and spice to your liking. Bring the whole to a boiling heat, then strain it, and when nearly cool, stir it well, in order to mix the cream that will rise while cooling; pour it into moulds, and when perfectly cold it may be turned and will then be ready for use. The mould should be first wet with cold water, which will prevent the mixture from sticking to them.

TEA CAKE.—Beat well together three cups of sugar, three eggs, one cupful of butter, one cupful of milk, a spoonful of dissolved pearlash, and four cups ful of flour, together with the juice of one lemon. If it becomes too stiff that it will not stir easily, add to it a little more milk.

Obituaries.

Humphrey Bate.

DIED, at Epperson Springs, Macon County, on the 2d of September, 1856, from injuries occasioned by a fall, Col. HUMPHREY BATE, in the 77th year of his age.

Col. Bate left his residence a few days before his demise, in comparatively good health, with a view of spending the few remaining days of the season in company with a daughter at Epperson's Springs. Though he had lived out his threescore years and ten, and stood like a ripe shief ready to be gathered, yet were his friends unprepared for the sudden casualty which terminated the life of this worthy and estimable citizen.

Col. Bate was a native of Bertie County, North Carolina—was born in 1779—his father a soldier of the Revolution, and though too young to have had any personal knowledge of the stirring events of those troublous times, yet he imbibed the spirit from the breast of a revolutionary mother, and was himself a soldier under Gen. Jackson in his Seminole campaign.

Col. Bate emigrated to Sumner County in the year 1806, and with the exception of three years, during which he resided in Texas, lived near Bledsoe's Lick. He died as he had lived, without reproach, enjoying the friendship of his neighbors and the confidence and esteem of all who knew him.

For twenty-one years he was a member of the Baptist connection, and as we heard from the lips of his excellent pastor, was regarded a worthy and consistent member—exemplifying in his walk and conversation the truth of his profession.

Up to the period of his death, he was a regular and a zealous member of a working lodge of the Masonic Fraternity—and had attained to the degree of a Royal Arch in that order—he was held in high estimation by his brothers of this mystic brotherhood.

Thus has fallen in our midst one of our oldest and best citizens. He had lived beyond the ordinary allotment of human life, and noted "well his part" in all the various duties to which he was called—a conscientiousness of this must afford a solace most precious to his bereaved family.

In the course of nature this worthy man could not have long survived—so have then only to regret the casualty which thus unexpectedly terminated his existence, and that he had not "met his end" as we are confident he must have done, peacefully, sweetly, and hopefully, in the bosom of his family, surrounded by his neighbors and friends, and beneath his own roof.

S. W. W.

September 15th, 1856

James G. Keys.

JAMES G. KEYS aged 22 years and some few days died of Typhoid Fever, on the evening of the 12th November, 1856, at the residence of his brother, Wm. H. Keys, in Fulton, Mississippi.

Thus ere he had reached the full prime and vigor of life, has away from the scenes and associations of earth, a dutiful son, an affectionate brother, and a true and faithful friend, leaving in deep and inconsolable sorrow, his aged parents, his grief-stricken sisters, his bereaved brothers, and a large circle of relatives and friends.

Mr. Keys had by his upright deportment, affable manners, fine social qualities, and unblemished character for honesty and integrity, endeared himself to all his friends, and "Long will they keep his memory embalmed" in those recesses of the heart, reserved for those who in life were most deserving, and in death most lamented.

Our young friend's last hours were cheered by ever-living light of the Christian's faith and the Christian's hope. A few moments before his spirit took its flight, we interrogated him as to his prospects beyond the grave, and in response he gave us unquestionable evidence that he relied confidently upon the merits of the Savior for eternal life, and in blessed assurance of a blissful immortality, he bid us all adieu.

To his mourning and disconsolate family, we would that it were in our power to offer words of comfort, but human language cannot heal their wounded hearts—cannot assuage their poignant anguish—cannot restore "the loved and lost."

No human sympathy or condolence can bring relief to their saddened spirits, or mitigate their intense sorrow, but He who gave and has taken away can, and will "temper the wind to the shorn lamb." May God bless the family of our deceased friend, and buoy them up under their affliction, and sustain them against despondency.

S. L. O.

Fulton, Miss., Nov. 15, 1856.

Amos Milliken, Esq.

DIED, at his residence in Henry County, Tenn, on the 21st of November, 1856, AMOS MILLIKEN, Esq., in the 62d year of his age.

The subject of this notice was born in Chatham County, North Carolina, from whence he removed with his father in 1805, to Logan County, Ky., where he was principally raised and educated, and where, on the 27th of July, 1815, he was married. In the winter of 1820, he removed to the Western District of Tennessee, and settled on the North Fork of Obin river, in Henry County, where he resided until his death.

In March, 1823, he became a member of the Baptist Church at Bird's Creek, Henry County, Tenn., of which he was a deacon and clerk for near thirty years. But for reasons, not necessary to mention here, he was at the time of his death, a member of High Hill Church. He was a firm and consistent Baptist, and said, but a few hours before his death, that if he was wrong in his views of the plan of salvation and the form of church government, he was honestly wrong, for he had tried to know the truth, and had prayed God to enable him to investigate the subjects impartially.

Shortly after the organization of Henry County, he was appointed a member of the County Court, which office he held, and the duties of which he faithfully and efficiently performed for a period of ten or twelve years, until the adoption of the new State Constitution in 1836.

God dealt mercifully and kindly with his dying servant, for although his disease (Pneumonia) progressed rapidly and the engorgement of his lungs rendered breathing difficult, yet his mind was clear and his voice audible and distinct, almost to the last hour of his life—and he was fully aware of his approaching dissolution. On Friday evening, when not in familiar conversation with his friends, he was constantly in prayer to God, that his sufferings might be shortened, that he might die soon—"nevertheless, Thy will, not mine, be done," he would say. God answered his prayer, for, on the fifth day of his illness, about 11 o'clock at night, he said distinctly, "Come, Lord Jesus, come quickly," and almost the same instant breathed his last. Thus he fell asleep in the arms of his Savior. He died the sublime death which the Christian alone can die.

* * *

Paris, Tenn., Dec. 1, 1856.

Allen W. Walker.

DIED, at his residence on the 19th of November, 1856, after an illness of four days, ALLEN W. WALKER, aged 43 years.

Brother Walker was a member of the Baptist Church at Brownsville, Hinds County, Mississippi. During his relation with the church, which was a little over three years, he lived a consistent life.

During his last hours he spoke of his departure with great calmness and resignation, giving evidence of his future welbeing and happiness in the kingdom of God. He leaves an affectionate wife to mourn her loss, but not without hope. "Blessed are the dead which die in the Lord from henceforth."

M. W. S.

Brownsville, Nov. 25, 1856.

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Nashville, Dec. 20, 1856. GRAVES, MARKS & CO.

Central Female Institute,

CLINTON, HINDS COUNTY, MISSISSIPPI.

THE next Annual Session will commence on MONDAY, the 27th day of October. Rev. WALTER HILLMAN, M. A., who for the last two years has been Professor of Mathematics and the Natural Sciences in Mississippi College, has been induced to resign that connection and assume the Principalship of the Institute. He will bring to the position whatever qualifications, thorough scholarship and successful experience as a teacher may give, and will be assisted by a full corps of able instructors in all the departments.

This Institution will furnish uncommon advantages for obtaining a thorough systematic and polished education. The range of studies in the Literary Department is as extensive and elevated as found in any similar Institution. Special facilities will be afforded to those who may wish to devote themselves to Vocal or Instrumental Music, and in the Ornamental Branches. The Musical Department will be provided with new instruments and a sufficient number to give the pupils their full time of practice, and it will be under the direction of Prof. MIGNAR, who is not surpassed as a Musician and an Instructor.

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BENJ. WHITFIELD, President Board of Trustees.

R. H. BARNEY, Secretary. Clinton, Miss., Aug. 30, 1856.—tf

WM. STEWART. W. W. OWEN.

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HAVING returned to our old stand, from which we were driven by fire, we are now prepared to attend to our old customers and as many new ones as will favor us with a call. Our house has been rebuilt upon an improved plan, affording us extended facilities. Our Work Shop is now capacious and extensive, and adequate to every emergency. Our STORE ROOMS are large and especially adapted to our purpose. We have in store and are constantly receiving, ample supplies of STOVES, TIN-WARE, AND GRATES, Plain and Enamelled Sheet Iron and Cast Iron Mantles and Garden Statues, and in short, every thing usually kept in similar establishments. Our assortment of Stoves challenges competition, comprising every style and variety. We have the Wrought Iron Cooking Stove, Among others—an article which is in great demand. We manufacture for the trade and for retail, and for cash all kinds of Tin and Sheet Iron Ware, and keep constantly on hand a large assortment. We invite the attention of all to our establishment, and pledge ourselves to give satisfaction. STEWART & OWEN, No. 14 Market st.

April 19, 1856.—tf

Employment for the Winter.

THE BEST BOOK FOR AGENTS, TO PERSONS OF THE MIDDLE AGE. An Elegant Gift Book, Presented to the Family. ☞ Sent free on receipt of One Dollar.

WANTED—A copy of the REAL DOMESTIC BIBLE, containing the Holy Bible, Concordance, Commentary, Family Record, &c., &c., entitled THE PICTORIAL PRIZE BIBLE. We would call the attention of the public to the fact that the Rev. Dr. Jennings and Rev. Dr. Stearns, of the Methodist E. Church, have recently published a work entitled "THE PICTORIAL PRIZE BIBLE." Upon the Rev. Dr. Jennings, the Rev. Dr. Stearns, and the Methodist E. Church, we have no comments to make. We simply state the fact, that we are the publishers of a work entitled "THE PICTORIAL PRIZE BIBLE." ☞ Persons wishing to see specimens of the work, and procure it, should address the publishers, at their place of business, when they will receive every attention they may desire. ☞ Persons wishing to act as agents, and procure subscribers, will please apply immediately, as we are now forming our lists for the ensuing fall and winter. ☞ Agents will find this a most desirable work, and one which will sell rapidly. Address, ROBERT SEARS, 181 William St. N. Y.

IT IS NOT A DYE.

MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER.

REV. M. THACHER, Cheshire, Litchfield County, N. Y., says: My hair is now fast coming to its natural color and texture.

REV. PHY. GIO. SEKAJAP, D. D., says: I do not hesitate to recommend it to the public.

REV. WM. CULVER, Methodist Minister, N. Y., says: I have used your Restorer, and find it to be all you claim for it.

REV. H. P. STONE, D. D., Cranford, N. J., says: I used your Restorer, and it has restored my hair to its original color.

REV. S. D. LINDSLEY, Clinton, N. Y., says: I used your Restorer, and find it to be all you claim for it.

REV. D. P. WOOD, Kingston, N. Y., says: My own hair has been restored, and I have recommended it to my friends.

REV. J. H. JUSTICE, Kingston, N. Y., says: The white hair is becoming restored.

REV. A. FRINK, Kingston, N. Y., says: It has produced a good effect on my hair.

REV. JOHN M. REE, Kingston, N. Y., says: I can recommend it.

REV. D. MORRIS, Greenville, N. Y., says: I can recommend it to my friends.

MRS. REV. M. A. TRAIN, Hudson, N. Y., says: I am convinced—

TRY IT! Sold by all the principal Druggists in the United States.

CANCERS CAN BE CURED.

I KNOW this is a bold assertion, but I have spent years of my life in perfecting a remedy which I always provide fatal. I have treated it with the most eminent surgeons in the country, and have succeeded in convincing the patient and physician, who applied the knife to be sadly deceived. I have spent unlimited sums of money in perfecting a remedy for the most dangerous and malignant disease to be found in the human family. Cancers are the most fearful of all diseases, without the slight exception of Consumption. I have cured hundreds of cases of Cancer, which were pronounced incurable by the most eminent physicians in the country. I have cured cases of Cancer of the Breast, Face, Lip, Tongue, Nose, Eyes, Ears, Neck, Throat, Stomach, Bowels, Back, Limbs, Hands, Feet, Testicles, Scrotum, Penis, Matrix, Uterus, Vagina, Rectum, Anus, Tumors, Ulcers, Piles, Fistulas, Salt Rheum, Erysipelas, Scrofula, Tetter, Ringworm, Chronic Sores, Chronic Diarrhœa, Chronic Rheumatism, Chronic Diseases of the Liver, Kidneys, Bowels, Stomach, Lungs, Throat, Nose, Eyes, Ears, Head, Heart, Blood, Skin, Nerves, Muscles, Bones, Joints, Glands, Flesh, Nails, Hair, Teeth, Gums, Lips