The Tennessee Baptist.

WM. C. BUCK, C. B. HENDRICKSON, } Corresponding Editors.

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

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

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The Object of an Organized Church.

A FAREWELL ADDRESS.—BY ELDER W. WRIGHT.

I ARISE before you to-day with feelings of joy and sorrow combined. It is a joyful thought that I am about to be liberated to spend all my time in the work of the ministry, but to think of leaving this place and this people, gives me sorrow of heart. It was here that I first felt the joy of pardoned sin. It was here I first unfolded the secrets of a burthened heart, and commenced warning sinners to repent It was here that the brethren said loose him and let him go—here I was ordained to the work of the gospel ministry.

To-day I deliver you my last address while my membership is with you as a church, and in this last address, I wish to present to you my views in relation to the kingdom of Christ on earth, and the object of its establishment.

Indulge me, then, in selecting as a foundation, two passages of Holy Writ—one recorded in the Old Testament and the other in the New—Daniel 2: 44; Mark 16: 16.

"And in the days of these kings shall the God of Heaven set up a kingdom, that shall never be destroyed." Dan. 2: 44.

In the first place we will look for the establishment of Christ's Kingdom on earth. And, in the second place, inquire for the design of such a kingdom.

Nebuchadnezzar was king of the Chaldee Empire. Israel's glory had departed from Jerusalem. The Temple was robbed of its vessels, and the King of Babylon had the table of the law in his possession—he had grown proud, and God was about to destroy his kingdom, and he gave the king solemn warning of the fact, which caused the sleep to leave his eyes. The king called the wise counsellors of his empire together, and demanded of them that they should tell him the dream, and give the interpretation of it. But not one of them could tell the dream. The king was angry and sent forth a decree that all the pretended wise men of Babylon should be slain, and those that went forth to execute the decree sought Daniel to slay him, because he had understanding and wisdom of visions and dreams. Then Daniel went in and desired of the king that he would give him time, and promised to make the dream and the interpretation thereof known. His request was granted, and when he had drank deep at the fountain of knowledge, he learned the secrets of the future. He won the king's affections and wore the golden chain.

Daniel informed the king that he saw an image stand before him of great size and terrible form—a gigantic image of metal merged in metal of different kinds. What complex figure this to represent four monarchies that merged their powers into one common principle of opposition to holiness of heart as an element of membership among the citizens of their kingdoms! These four monarchal governments were to bear rule for awhile, but they were to fall. They were represented by the gold, the silver, the brass, the iron and clay. The gold, the head, was then in existence—the Babylonish Empire. Then Media Persian joined to it, and occupied a position between the Chaldean and Grecian monarchies. The Roman Empire constituted the base of the image, as represented by the amalgamation of clay and iron, the Hebrew polity subserving the Roman government. The king also saw a stone cut out of the mountain without hands, which smote the image at its base, and scattered it to the four winds, and it continued to roll till it filled the whole earth. It was in the days of the fourth monarchy that the God of Heaven was to set up a kingdom on different principles, which should stand forever.—And the Holy Spirit's influence, that great and efficient agent in the transportation of the subjects of the new kingdom, would roll until it filled the whole earth like a great mountain. A kingdom involves the idea of a king, of subjects, and of territory for the subjects to occupy, being subject to the laws of their sovereign.

There was no vegetable kingdom until there was organized matter, and vegetables caused to grow and organized as vegetables. There was no mineral kingdom until there was organized matter and mineral substances formed. There was no animal kingdom until there was organized matter and animal bodies formed. Remember, it was not *the* kingdom, but *a* kingdom; that the God of Heaven was to set up in the days of these kings. There are many notions about the kingdom of Christ on earth, and most writers and speakers write and speak of it as synonymous with church, but the kingdom never existed as such until the church was organized. There was no gospel church in the days of Daniel, and of course none organized in the family of Abraham, as Pedobaptists generally say, and yet there was a kingdom of Israel, from the fact that there was a national organization with its laws, subjects, kings, and province. The kingdom the prophet refers to was not deferred until the day of Pentecost, to be set up by men, as Campbellites say—for it was in existence before the day of Pentecost, and the violent pressing into it, and it was set up by the God of Heaven in the days of the kings of the fourth monarchy. The question is, was it set up by John the Baptist in his day, or by the Savior in his personal ministry! I am aware of the fact, that Baptists generally agree that John's was the gospel ministry, and he administered christian baptism. I object to some of the views advanced by Baptists in general. As Baptists, you know we are democratic, and can differ in opinion and yet fraternize as brethren. Let us look a moment at the office of the harbinger John—he came according to the predictions of the prophets. He was a man sent from God not to organize a church and set up a kingdom—but he came to bear witness of the true light and to prepare a people made ready for the Lord—make them ready by *baptism*, and prepare them by preaching for the approaching kingdom. The law and the prophets were until John, and he included of course. He preached a coming Messiah, that was to come after him—he baptized in the name of the coming Messiah. And it came to pass when all the people were baptized, (Luke 3: 21,) that Jesus came and was baptized, and then made manifest to Israel. John's ministry closed, doubtless, with that act. His course was then fulfilled when Heaven owned its child. When John commenced his public work he said he was the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. The people were in expectation, and all mused in their hearts to know whether John was the Christ. The Jews had been in bondage to the Romans about sixty years, and were taxed to support the Roman government.—They longed to see their long-promised king, and doubtless expected he would be as wise as Solomon, as tall as Jonathan, as beautiful as Absalom, as fine as Isabel, strong as Sampson, and have more children than Abraham, rule the nations with a rod of iron, reign in righteousness, and his subjects decide in council, and peace would flow like a river, and all nations call them blessed. That the throne of David would be established and their king occupy his seat, and see the wilderness blossom like the rose, rough places made smooth, crooked ways made straight, and the redeemed of Israel returning with songs and everlasting joy on their heads, and Jerusalem to have sorrow and sighing no more forever. But how sad the story when they listened to the precursor of the Messiah's reign. He informed them that relation to Abraham according to the flesh, did not qualify them for this heavenly institution, (baptism,) but they must bring evidence of their penitence, in order to be entitled to the privilege of baptism, and thus be qualified for citizenship in the kingdom of the Messiah when set up. John's ministry now being closed, he retires to Bethany, and was immediately visited by Priests and Levites from Jerusalem who inquired of him particularly if he was the Christ; and he said, I am not. They asked if he was Elias; and he said, I am not; and they asked if he was that prophet that Moses said the Lord your God shall raise up; he said no, but that he was the voice of one crying in the wilderness, as said the prophet. The next day, John seeing Jesus walk, said, "Behold the Lamb of God that taketh away the sin of the world;" and the next day he points him out to his disciples, and they followed Jesus. And Jesus, when he saw Peter incipiently developed to him, the fact that he would be the first called out—the first to go in the visible organized *church*—the first to open to the Jews and Gentiles the riches of the gospel kingdom.

Jesus was then led by the Spirit into the wilderness, and tried like Moses in the Mount, forty days and nights. Herod visits John at Bethabara, is reproved, and insulted, had him shut up in prison—the pioneer of Baptist sufferings, degradation and death. Jesus returned by the Spirit into Galilee, and when John's imprisonment was known there he commenced to *preach*, and say repent and believe the *gospel*. John having now fulfilled his course (*done his work*,) Jesus assumes the reigns of government as king—and calls Peter the first disciple or stone, a fragment of the rock—Christ, or his body, (*the church*) and then called other men that John had made ready by baptism, prepared by regeneration, to go into the *church*, to be the depository of his truth—he was attended by crowds of gazing spectators, who beheld with adoring wonder the miracles he performed. He took his disciples into the mountain, and gave them lessons of instruction and rules of *decorum*—he then called to him a number of perfection, with the Jews twelve, and thus organized a *church*, to be the guardians of the purity of the doctrines and ordinances of the gospel—to execute his will on earth—he gave them *power* over unclean spirits to cast them out, to heal the sick, to raise the dead, in his name, *by his power*, and thus set up his *kingdom* in the world in a way it had never been set up before. The organized church was spiritual subjects, subdued by the Spirit's influence, guided by its direction, and subject alone to the laws of their king, Jesus Christ. This church is the stone cut out of the mountain without hands, and by the Spirit's influence is to break in pieces all earthly kingdoms; and the kingdom of Christ is to stand forever, and every gospel church organization of believers, united together by love, standing on the New Testament as their platform, and covering with its laws, as their constitution, whether they be many or few, are all branches of the kingdom of Christ. As soon as Jesus had organized his church, set up his kingdom, he visited Jerusalem, entered the temple, drove out the money-changers—performed many miracles, instructed the ruler of the Jews, and returned to his native land, Galilee. As he returned, passing by Enon, a beautiful stream near Salem, in Judea, he and his disciples tarried, and they baptized there, because there was much water. John found it a suitable place and baptized there before he was put in prison. The Pharisees soon learned that Jesus was making and baptizing more disciples than John had, and they went and informed John in the prison that he, to whom he had testified that he was the Christ, (when at Bethany,) was baptizing by his disciples, and the people were all going to him. John said, ye bear me witness that I said I am not the Christ—he must increase, but I must decrease—he has come from above, and is above all. He is the bridegroom, I am the friend. When I was despondent and sent my disciples to him to know whether he was the one, I received the consoling news, the poor had the gospel preached to them.

Be it remembered that John's disciples are mentioned as distinct and separate from the Savior's disciples all through Holy Writ. I regard John's as a gospel ministry, and John's as gospel baptism. This being a litigated point, I must be particular—all the difference between gospel and christian baptism and gospel and christian ministry is, the one is prospective, and the other retrospective. John preached a Savior about to appear, and baptized with reference to a Savior to come. Jesus declared he was the Son of God, and his disciples declared it, and cast out in his name, and baptized with reference to a Savior then present. The apostles after the day of Pentecost, preached a Savior arisen and ascended; and baptized with reference to the dead having arisen, and that Jesus was the Christ. Repentance, faith and baptism were required by John, and was necessary to make fit materials to organize a church of—and repentance, faith and baptism are necessary and indispensable prerequisites to membership in the churches of Christ. John's as prospective baptism was merged into the christian, so that nothing remained after the day of Pentecost to confirm its validity but for an apostle to lay his hands on the subjects of John's baptism, and they spoke with tongues as did the Samaritans, when Peter and John went to Samaria. The validity of John's ministry, as a part of the gospel economy, was confirmed by the Holy Spirit at Ephesus.

NOTE.—In July, 1855, at the time I was called to the charge of this Church, I delivered a discourse on the setting up of the Kingdom of Christ, and the object of an organized Church, at Union, Warren Co., Ky., as a farewell address. The brethren requested that I should prepare it for publication. I did so, and sent it by their request to the Western Recorder, but it was returned to me, there being satisfactory reasons for not letting it appear in that paper. I shall feel gratified to see it in the Baptist, and hope if the brethren think me in an error in my views, they will feel free to use their pens in setting me right. I have no desire to do wrong.

W. WRIGHT.

Garrettsville, Kentucky.

TO BE CONTINUED.

For the Tennessee Baptist.

In the Tennessee Baptist of June 12th, 1856, I notice an attempt by W. Jacob Parker, who impliedly seems to be a Baptist, by giving Elder Hugh Quin, the appellation of brother Quin; and for fear I may be mistaken in supposing from his espousing Pedobaptist views, that he is not a Baptist, I shall speak of him as brother Parker.

He styles his piece, "A notice of Elder Hugh Quin's Exegesis on Acts 19: 5." But cautiously avoids referring your readers to the date or number of the paper, April 19th, in which it may be found; nor does he even tell us whether it be in the Tennessee Baptist or the Christian Advocate—and was not all this from fear that the readers of the Tennessee Baptist would turn to Elder Quin's Exegesis and re peruse it carefully and critically, and sanction its correctness?

When my attention was called to that Exegesis, I admired its critical, doctrinal and grammatical correctness; and indeed, according to a proper grammatical construction of the entire passage, keeping strictly in view tense and person, it is impossible for any scholar to disapprove the construction which Elder Quin's Exegesis gives it. I request the enquiring reader of your paper to turn to it, Bible in hand, and parse the whole passage, and see if Elder Quin is not strictly correct.

Brother Parker seems to offer Elder Quin quite a sugar coated *placebo*—"promising to guard against any expression calculated to wound the sensibility of his venerable brother Quin." But ah! how soon does he say that his brother Quin's opinion is mere assumption, and has no evidence, either direct or implied, to sustain it—and that therefore the conclusion must of necessity be erroneous"(?) Is this a specimen of his respect for the opinions of his brethren, especially for the aged? If it be, save me from my brother Parker's *respect*.

I wish it understood, that in that Exegesis Elder Quin does not offer his own opinion, but strictly states the facts and gives the proofs. Look at it; review it, criticize and see, if this be not the fact. It will bear the strictest scrutiny—and my great wonder is, that any man professing Christianity should attempt to disturb it. But our brother Parker seems to want to differ with his venerable brother Quin without a reason, somewhat like the man who did not like a certain doctor, but did not know why:

"I do not like thee doctor Fell
The reason why I cannot tell,
But this I know, and know full well,
I do not like thee doctor Fell."

He eagerly sets up his own opinion—that the twelve disciples at Ephesus were immersed twice(?)—first, by Apollos and then by Paul(?) Now, who is chargeable with *assumption without* proof? Is it Elder Quin or W. Jacob Parker? And echo answers who? Mark how eager he is to conflict with Elder Quin—but does he as Elder Quin, state facts; or does he prove one single part of his opinion to be correct? No, not a word. See his stand point, Acts 18: 24, 25. And what if Apollos did convince some Jews at Ephesus; is there a word of proof that he baptized them? Not a word. Or that they were ever baptized at all by any person? Not a word. Or that Apollos baptized any one? Not a word. Or that Apollos was not regularly ordained? Not a word. Or that he baptized without authority? Not a word of proof does he adduce. And who is this that has the effrontery to bring so grave a charge against a minister of Jesus Christ? ("who was instructed in the way of the Lord, and fervent in *the spirit*,") and THAT in the absence of all proof. It is brother W. Jacob Parker. Does he not in so doing slander Apollos? Slander the dead!—Shades of Apollos! Worse still, he goes on to say that Paul refused to recognize the legality of the baptism of those disciples, and baptized them in the name of the Trinity. O hush—and read in the Bible that "they were baptized in the name of the LORD JESUS." Brother Parker's writings and opinions are like McFingal's gun:

"Which whether aimed at duck or plover,
Shot wide the mark, but kicked the owner over."

He is peculiarly unfortunate in arguing that Paul re-baptized those disciples, for his own admission of an important truth, refutes him: that is, that Paul baptized in the name of the TRINITY, for be they baptized by whomsoever they may, "they were baptized in the name of the LORD JESUS," and not in the name of the Trinity. So, he has himself proved that Paul did not baptize them.

He is still more unfortunate, "in laying the sweet unction to his soul," that Elder Quin was so ignorant that he did not know that the Epistle to the Corinthians was not addressed to the Ephesians.—Not quite so ignorant, brother Parker, he seems to know all about it—quite too well for brother Parker's abortive attempt to refute Elder Quin's Exegesis; for in his attempt to discredit the evidence adduced by brother Quin, he stultifies himself, and is manifestly driven to the subterfuge of garbling God's word, by expunging a part of the sentence, which he plainly saw overturned his whole air-built castle, and threw him *flat*. To wit: In 1 Cor. 1: 14, 15, 16, the word of truth speaks thus—"I thank God that I baptized none of you but Crispus and Gaius: lest any should say that I baptized in my own name. And I baptize also the household of Stephanas: besides, I know not whether I baptized any other."

But brother Parker has slipped out the words "any other," and slipped in "any OF YOU." O fie brother Parker. Shades of Paul. Paul in this connection testifies in so many words that he did not baptize those disciples, nor did they need it; being disciples already: nor any other except the above mentioned. And this fact is what has driven brother Parker to fabricate a couple of words to avoid the force of truth. I praise God that he has failed to make Paul a liar. Now I take the liberty to advise brother Parker to be sure in his writing for the public, (and especially in so sacred a periodical as the Tennessee Baptist,) that he is right before he goes ahead, that he may not be driven to such extremities as he is in his present dilemma. And as it is his first, in the Tennessee Baptist—let it be the last, save one—which one, should be to own his wrongs, and, adopt principles and doctrine, which he will find no difficulty in supporting by the word of God—and be not hasty to condemn *truth* or any plausible written production of his brethren, which he is utterly unable to disprove as in the present instance, for be it noted that he has failed to prove by the Bible every position he has assumed, (which conflicts with Elder Quin's Exegesis.) but give them your candid sanction as I believe most of your *baptist* brethren have done in these presents.

Elder Quin has long and nobly battled for truth and "Old Landmarkism," and in his late effort has evolved ideas legitimately deduced from the Scripture, promised new, but true, and entirely his own.

But I am slow to believe that the theory written by brother Parker is originally his own: or any other Baptists—as the Baptists are a people who profess to have a "thus saith the Lord" for their faith, principles and practices. But I presume he has been misled by Pedobaptist commentators; as I find his sayings rife enough in their writings.—But he should have called to mind that they "are not of us, nor for us, but against us." We ought to beware and see that we "teach not for doctrines the commandments of men."

W. E. P.

For the Tennessee Baptist.

Reply to W. H. Cooper's Communication, published in the Tennessee Baptist, June 7th, 1856.

The readers of the Baptist will recollect having read a communication from W. H. Cooper, purporting to set forth *all* the facts, relating to the difficulty between him and the New Market Church, of which I am now pastor; in which communication I am also embraced, in such a manner, as to hold up my character, in not a very enviable light. I am so averse to newspaper controversies, of this kind, that I would not write a word, did not justice to myself and the *cause*, which should be dearer than self, demand it. I will lay before the public some unvarnished facts, in reference to the difficulty, leaving them to judge of the justice and truthfulness of the acts of the church, of Cooper and of myself. W. H. Cooper, came to New Market to take charge of a school in January, 1853, and was not called to preach for the church until February, 1854; (see church record,) though he states that he commenced preaching for the church in July, 1853, during *all* of which year brother R. H. Taliaferro was pastor; and so, it matters not what idea is conveyed by his statement, *he only could have meant*, that he was *occasionally* invited to preach. In July, 1854, I was called to the Pastorate of the church, to preach two Sabbaths and one Saturday in each month; he being called to preach the two remaining Sabbaths. He states, that I said, that I would not preach for less than $200, or enough to hire a good field hand, and I agreed to make a contract, with the church, for the same amount, for him, making in all, $400. Now, I never had a thought of receiving $200 from the New Market church, for half of my time, well knowing that she could not raise that amount; neither did I agree to stipulate with the church for him, which agreement he insinuates I violated. We were both present, before the committee, or deacons, of the church, at the same time; and I stated, that as the church wished my services two Sabbaths and one Saturday in each month, in order that I have time for reading, meditation, &c., I thought, a hand to labor in my stead, upon the farm, ought to be furnished, which would have cost $80 00 or $90 00. The committee did not agree to do this, and here the matter rested, until a subscription, amounting to about $100, had been taken up, with a view of employing us both. On being asked by the deacons of the church, if I would serve for half of this amount, I, in a short note to them, answered in the affirmative. Cooper had voluntarily stated to the deacons, that whatever I agreed to preach for, he would be willing to take, and, therefore, seeming to understand that he had made such a statement, went on and preached from March to January, *knowing all the time* that the subscription was *only about one hundred dollars*, to remunerate us both for our services; and, knowing this, he never uttered a word of complaint in the ears of the church. We both commenced in March, as the records of the church show, (though he says I did not commence until April,) and I attended regularly, until called off to assist in protracted meetings, commencing in July, excepting one appointment, which was filled by brother Chastain. Professor Cooper filled a few of my appointments, but never intimated the least hint concerning a charge, for, if he had done so, I would have remunerated him. I will here make a quotation from one of Cooper's letters, addressed to Dr. Hale, a Deacon of the New Market church, in which he professes to have agreed to preach for half the subscription.

"MOUNTAIN HOME, June 15th, 1855.—Brother Hale: Sir, I received your letter informing me of my indebtedness to the church. Well, I would like to know by what christian, moral, or political principle, the advancing of three dollars, on said note, brings me in debt to a church which owes me one hundred and fifty dollars. Now, it is well known that I agreed to preach, a half year, for the New Market church, for half of the subscription list, procured during the year in which the services were rendered; it will also be remembered, that I preached for the church 54 Sabbaths, 4 of which was performed by supplies, which supplies I paid out of my own pocket; it will also be remembered, that all the wood furnished the church during the last year, while I remained in New Market, was furnished by myself."

Now, as half of the subscription list did not exceed fifty dollars, how does he bring the church in debt one hundred and fifty dollars? unless he charges a great deal more for preaching, when only invited through christian courtesy, than he does when regularly employed to do so; and how, too, fifty-four Sabbaths can be found in half the time, from March till January, is an inexplicable mystery, unless he numbers those days, during the preceding year, in which, (without any contract with the church,) he was invited by the pastor, or any member of the church, to preach, as well as those which he filled for me, during my absence. As to the complaint of furnishing wood for the benefit of the church, it is quite obvious, taking his own words, that he is not certain that he furnished *all*, or only a part of the wood, used for the benefit of the church; he says, in his letter to Dr. Hale, a deacon: "It will also be remembered, that *all* the wood furnished the church during the last year, while I remained in New Market, was furnished by myself;" as published in the Baptist, he says, "it will be borne in mind, that every day I preached, I furnished the wood and made the fires, so long as necessary (that is for the year 1854,). Now, as he preached half of the time, during cold weather, when fire was needed, according to his last statement, he furnished half the wood; but according to the wording of his former statement, all the wood used for the year 1854. This looks to me like Cooper versus Cooper.

Of these things the church complained, and called upon him to appear, and satisfy them, if he could, which was certainly due the church; but to this he paid no regard. The church, after waiting months, till the time expired which was given him, in which to make his appearance, and show cause why the church should not withdraw her fellowship from him; and, another grave charge having come to light, (of which I shall presently speak.) He was, as I am informed, excluded without a dissenting voice, by the members present, and if any of the absentees are dissatisfied, they have not made it known to the church. Now, the charge I speak of is this: I held Cooper's note for $332, bearing interest from the date, for money loaned to him which belonged to orphan children, for whom I was guardian; to make me feel safe, he gave me a deed of trust upon his house and lot, which was worth about $350; some time after this, I was informed by D. Bridenthal, Esq., that he held a prior deed to the lot, which was duly recorded in the Clerk's office in Huntsville. I immediately examined the Register, and there it was, I could scarcely believe my own eyes; but there it stood [illegible], a bona fide deed of trust, to secure $600, or upwards, on the identical lot, and prior to my own claim. This looked bad, did it not? I had believed him morally incapable of such an act, it made me feel badly to think a professed brother would do so. Now, to clear up the difficulty of giving two deeds of trust to two different persons, and after suffering exclusion, without any effort to save himself: he states that he gave Bridenthal a power of attorney, but did not understand that he had mortgaged the house and lot, when he gave me the deed of trust. Now, the facts are certainly these, clear as noon day, with a cloudless sky; he gave the deed himself, the 12th of December, 1854, in presence of two witnesses, B. F. Doswell and Wm. Ellett, as the deed shows, and, on the 15th of the same month and year, acknowledged the same in *person*, before the Judge of Probate, in Huntsville, Ala.; and on the 22d of the same month and year, as above stated, he signed a deed of trust to me on the same house and lot, only seven days having elapsed since his acknowledging the deed given to Bridenthal. I will subjoin a certificate, given under the hand of Judge Hammond, after the reading of which, I will leave it for all to decide what is justice in the case.

"The State of Alabama, Madison County:

I, F. L. Hammond, Judge of the Court of Probate, of said county, hereby certify that W. H. Cooper acknowledged before me, on the 15th day of December, 1854, a deed made by him to David Bridenthal, on the 12th day of December, 1854, which deed was signed, as it appears, from the face of the same, in the presence of B. F. Doswell and Wm Ellett, and that said deed was duly recorded in my office, in Deed Book Z, page 618.

Given under my hand, this 18th June, 1856.

F. L. HAMMOND,
Judge Probate Court."

G. W. CARMICHAEL.

New Market, Ala., June 26, 1856.

For the Tennessee Baptist.

Debate at LaFayette, Kentucky, between Messrs. White and Moore.

FIRST DAY, JUNE 22d, 1856.

At ten o'clock this morning, the disputants announced themselves in readiness to commence the discussion.

The Moderators, Col. S. Smith, J. B. Hendrick, and R. F. Kelly, took their seats. R. F. Kelly, the presiding Moderator, read the first proposition, and bid the disputants to proceed.

Proposition—*Is immersion essential to Christian Baptism, according to the Scriptures?*

Mr. White led in the affirmative.—In his prelude, he referred to his early education—to the force of first impressions, &c.; but said he, I earnestly sought after truth, determined to do my duty regardless of consequences. He made some remarks on the importance of Christian Union, submitting the Bible as a basis for such a union.

Mr. *White* read the commission of our Savior in which baptism is incorporated; now, said he, it is of the utmost importance to know what our Savior designed should be done, or "*what is baptism?*" My position is, that immersion alone is the baptism of the Bible: it was the uniform practice of the church, for the first thirteen hundred years—in support of this proposition, my first argument will be derived from the design of Christian baptism—this was shown to be two-fold: 1. Declarative; 2. Symbolical. Mr. White read and commented upon several passages of scripture; his arguments remain unanswered, and doubtless will continue so.

It was then assumed that the word employed to express the action of baptism, is a greek word with an English termination. Howell, Beecher and Conant were quoted in support of this proposition.—Mr. White closed his opening speech of one hour, and sat down.

Mr. Moore rose to reply—He stated that he appeared upon his own responsibility, endorsed by no one—consequently if he failed, it would not be attributable to the cause he advocated; he was aware that public sentiment was against the discussion, but he knew his own business best—he was decidedly in favor of religious controversy—he understood baptism to be an inductive ordinance. The term Scriptures, he understood to mean the English Bible; to that he wished Mr. White to confine himself: he wished it to, at once, be settled what was immersion—how much of the person was to be under the water. He stated that there was a sect in the 13th century, whose custom was to immerse the upper portion of the person first, letting him down head first; a large, old gentleman, in being baptized in this way had his neck broken, this broke up the sect (wonderful logic). Mr. Moore then made a futile effort to explain away the scriptures, upon which Mr. White had made his argument. He made some random assertions about the lexicons, and sat down. I could not but feel somewhat astonished that a man of Mr. Moore's pretentions should introduce such a production, as Chapman on Baptism, into a discussion before an intelligent, Christian community.

The discussion closed for the morning.

At 3 o'clock, P. M., Mr. White proceeded—Corrected some misrepresentations made by Mr. Moore (perhaps unintentional); then called upon Mr. Moore for his authority for the old man getting his neck broke.

Mr. Moore read from Chapman.

Mr. White then read a number of Pedobaptist authorities, who concurred with him in his explanation given of Rom. 6: 4. Col. 2: 12 1 Cor. 15. 29, &c.

Mr. White arose and told a low flung anecdote about an old negro; he then assumed and argued that baptism was an English word: he then attempted to answer Mr. White's arguments on the 6 Rom.; 2 Col., &c. Read an extract from Chapman; made some remarks about Pedobaptist authors; told another anecdote, and closed his speech.

In the discussion of this proposition, which lasted two days, the usual arguments were introduced, by brother White. Mr. Moore quibbled and told anecdotes, and made assertions, and read authorities, &c. Upon the subject of rantism, he made decidedly the poorest defense I ever heard from a debater, if I may so call him.

On the third day, the second proposition was taken upon.

Infants are scriptural subjects of Christian baptism.

Mr. Moore affirmed, and led off in a speech of one hour: he planted himself upon the Abrahamic covenant, and labored hard to prove the identity of the church; his were the old stale arguments that have been answered a thousand and one times; he affirmed that, under the Jewish dispensation, infants were admitted into the church by circumcision and baptism; he stated emphatically, that Isaac and Ishmael were baptized; poor blinded young man: one can but pity such profound stupidity, and unpardonable prejudice: this is a specimen of the reckless assertions of this "*Lion*" of Methodism, he is yet a young man, [illegible] grows older, he will perhaps, learn the way of the Lord more perfectly. He stated that, under the Christian dispensation, circumcision was left off and baptism was from thence the initiatory ordinance. Thus, at one time, making baptism take the place of the Jewish proselyte baptism; at another time the place of circumcision. He read the commission, "Go, teach all nations, baptizing them," as he argued that infants were a part of the nations, therefore, infants are scriptural subjects of Christian baptism.

His bold assumptions, and juvenile sophistry were exposed in such a manner, as would make a modest man blush; his refutation was perceivable to every unprejudiced mind present. I have copious notes of this debate, but the subject has been so frequently debated, and so much has been published upon the subjects, that I deem it unnecessary to write more. It is due to the speakers, as well as the audience, to say that the discussion closed without any personal reflections, or invidious remarks: all seemed to be in a pleasant humor. What may be the effect produced by the discussion, time alone will make known. A. W. M.

June 26, 1856.

For the Tennessee Baptist.

EDWARDS, Miss., June 24th, 1856.

To the Baptists of Mississippi.

MY BRETHREN:—In the issue of Tennessee Baptist, 14th inst., our brother Buck, in referring to the doings of your Convention in Oxford, was kind enough, in referring to my appointment as agent for the Convention and the Southern Board including the great Indian cause, in such terms as, "no single act, I think, promises more for the future success of the Convention, than the receiving of Dr. Philips, as the joint agent," &c., &c.,

My brethren, the success depends upon men being actuated by the spirit of our Master. Jesus "Paul may plant" and "Apollos may water," yet success only comes from above.

The deprivation of *home*, and the many comforts I have been able to cluster around *my home*, will be nothing, if you will, one and all, meet me with your favor, your prayers and your liberal contributions. I give up the case and comfort that my age, and my labor for years entitle me to, at the call of my brethren, believing that my services are required, and that good may be done.

The cause in Mississippi, languishes; the Southern board is now in straightened circumstances; the Indian cause being cleared of debt, by the financial skill of our board, at Marion, needs, just now, "a strong pull, a long pull, and a pull altogether," to place it where Southern men hope for, and long to see it.

So soon as I can be posted up with the necessary documents, as to the operation of the Southern Board, I will, to my ability, labour—how long, the success I meet with will determine. The salary, to me, is a mere circumstance, for the [illegible] has gotten all my dimes for years, deducting some expenses, and a habitual carelessness of laying up for posterity.

When rich men, as our old and tried brethren Latimore, Crane, Farrar, &c., &c., with our devoted brother Buck, who has been of us a few years, advise and urge me to leave my home; that the cause requires it, why, I leave all and turn to our Maker for help and guidance.

My policy shall be to present the causes to every Baptist, as it is mine in heart, as their cause, their personal interest, and to aid, not alone, to-day, but every day, as long as God will help them, with life and means, to do so not only willingly, but to feel it a blessed privilege. I will urge upon my brethren to adopt some regular business system, so as to dispense with the labor, exposure, the privation to a brother and expense of an agent. Opposed to agencies from my birth into the Baptist kingdom, I regard them as a necessary evil, only to be dispensed with, when Baptists do their duty.

Of the 40 000 Baptists in Mississippi, I hope at least 10,000 will come up to the work, and each one will work as if he was alone, and he should do all in his power, year after year, as God blesses. I hope the rich and the poor will be actuated with a like spirit, and while the coppers will come up from the rich in soul, though poor in this world's goods, that the silver and gold which are the Lord's, will not be held back. Let us, for a few years, make a vigorous effort to place our cause "a head and shoulders" above what it has ever been.

To the Editors of every Baptist paper South, to the preachers and the deacons of every church, South, I pray you my brethren, look not on me as M. W. P.; speak not of me, write not of me, as M. W. P., the frail, erring brother, but as a messenger, who comes to you, pleading the cause of the church; and, I hope all will welcome me not as a tax gatherer, but as a brother to take charge of your offerings on the altar of [illegible].

Yours, in Christ, M. W. PHILIPS.

For the Tennessee Baptist.

BROTHER GRAVES:—Enclosed you have one dollar, for which you will please send Orchard's History to brother Alfred Gallant, Woodstock P. O., Ala. I preached at Hebsiba Baptist church yesterday and day before; had a fine congregation, and an interesting meeting, and on the 4th Lord's day in this month, I am called upon to re-baptize sundry persons at Haricone Church, that were last year immersed by one "Joseph Hezekiah *Cone*," an impostor that passed through our country, cutting up considerable turf; and whom we published, and he went away in high dudgeon, to Green River Association, Ky., from whence he said he emanated, to get documents to establish his pretensions, and we have never heard hair nor hide of him since. Do you know, and have you heard of any such character, in your part of the world? He is a large, dark-skinned man, over six feet high, preaches with a vengeance, particularly when disguised in liquor, and uses the two expressions "God love your soul" and "the truth is," in nearly every sentence, and is pretty generally down upon educated ministers, with wrath incomparable; boasts considerably of never having gone to school three days in his life; smokes his pipe almost incessantly, by which, and the addition of cinnamon drops, disguises the smell of whisky. He says he was ordained by Elders John Brown and Alexander Mayfield of Ky., and requested me to write to them, which I did, and received no answer. Do you know of any such Elders in Kentucky, as John Brown and Alexander Mayfield?

Much inquiry is made of me about Miss Theodosia Earnest, when she will visit the South—nearly all the friends of truth have fitted up a room for her especial accommodation, and she may be prepared to receive a warm reception in our section; the roads are fine, and pleasant weather, consequently, we shall be really disappointed if she dont come soon, and shall fear some accident has befallen her, tell her not to wait to make no such preparation, for we are plain people, and should prefer her coming without ostentation or pomposity.

I received a letter some days ago from a friend, Elder W. B., of Pickens county, Mo., stating that he had made preparations for 500 visits from Miss Theodosia Ernest. I would be glad for brother Pendleton to write and publish a sermon on the 12th chapter and 20th verse of Matthew.

Your brother in Christ.

A. C. THOMSON.

June 23, 1856. McMath's P. O., Ala.

REMARKS.—Though the above was not designed for publication, yet we think it will serve to put our churches on their watch for Cone, who is unquestionably an impostor. Two more editions of Theodosia have been issued this week. We are prepared to supply five thousand copies per month, until the demand is supplied. Send your orders brethren, and the return mail will bring your book.

For the Tennessee Baptist

Something new under the Sun.

BROTHER GRAVES.—Since Bro. Brown's article came out, on the Bolivar meeting, I feel like making a few remarks in connection with that circumstance, and one that took place with a Baptist minister, a few years ago, in the same neighborhood, in regard to baptism.

I could have furnished you with information of re-baptism among our Methodist friends in this neighborhood, but I have not, seeing it is of frequent occurrence among them.

Speaking of the conduct of this Methodist brother, in the case alluded to by brother Brown, I wish to make a remark. I hope the friends whose names I shall mention will excuse me for the liberty I have taken in using them. I understand friend Cox to be a liberal, high-minded christian gentleman, and a man, too, with tolerable fair preaching talents. It is the polity of Methodism that has, imperceptably, drawn Mr. Cox into this error. He has honestly, I have no doubt, inherited his principles. The great absorbing policy of Methodism is numerical strength. Some of the reasons are the following: The extended door, for the reception of members, both of adults and infants, the former with only "a desire to flee the wrath to come," and the latter with an unconscious induction into the society by sprinkling. And another, that Baptism is not a specific act, consequently giving themselves unwarrantable latitude.

With such views, you know, friend Cox, in addition, an indifference in respect to the proper authority of the administrator, could as a matter of fixed policy, proceed forthwith to administer the ordinance, secure a good member, and prevent him from going over to the Baptists.

I seriously apprehend Conference will never "brush" Mr. Cox, for he is doing their work up brown, in securing strength to their cause. But Baptism, you know, as a logical demonstration with them, is not *essential*, therefore, let us all go along smoothly our pious march to heaven, together. "I am not qualified to talk about essentials and non-essentials: but I see some sectarians make non-essentials in the Bible and all essentials in the discipline. Put your finger on one article for rejection. Will they do it?

Beside this, too, our preacher gave an invitation to other denominations to co-operate in the meeting, if I am correctly informed, and our Methodist friends in particular assisted, which they would take as a claim upon converts.

Here comes the case of our Baptist brother. Some years ago, a man by the name of Clark, and his wife, had been Methodists, for some time and had not been baptized; and a preacher in charge, more inclined to rule than his predecessors, caused some sensation among them, and among the rest, Mr. Clark and his wife became dissatisfied, and remained so for some years, until they consented to remain with the Methodists, by submitting to the ordinance through the administration of brother Jones. It was done, as I understand it, with all parties, expressly for the Methodists, as Mr. Clark had not confidence in the proper authority for the M. E. Church to baptize. But save the *pieces* is their motto. Is this not a tacit acknowledgment that there is a defect in their own, and a great error in brother Jones? As this is a new thing to me, under the sun, I would be pleased, brother Graves, to hear your comments upon the case of brother Jones. Methodist ministers we believe to be in error, and they practice so; but here is a case of one of our own brethren, what of him?

The legitimate platform of consistent Baptists, is, as I believe, the "Old Land Mark," and if one *plank* is removed it ceases to be what it imports.

Yours Fraternally, DILLARD BROOKS.

John Bunyan's Open Communionism.

IN reply to the oft-repeated statement that John Bunyan, though a Baptist, was in favor of open communion, a correspondent of an exchange makes the following references to Bunyan's writings:

"Of the opinions of John Bunyan I am not so much at a loss, having some of his writings before me; and he wrote so much and so plain that there is no room left to mistake his meaning. In the fourth volume of his practical works, page 379, beginning near the bottom, he says:

'As this unity and peace may consist with the ignorance of many truths, and withholding some errors, so it must consist with (and cannot consist without) the believing and practicing those things which are necessary to salvation and church communion. And they are:

1. Believing that Christ, the Son of God, died for the salvation of men.

2. That whoever believeth ought to be baptised.

The third thing essential to his communion is a holy and blameless conversation."

Passing over several things said about the necessity of believing in church communion, he returns again to the subject of baptism as follows:

"The Scriptures have declared that this faith gives the professor of it a right to baptism, as in the case of the Eunuch, Acts 8."

Then, passing a few lines, he says:

"Now, that church communion, I prove from 1 Cor. 12."

Here, Mr. Bunyan speaks in language as positive and plain as can be written.

"I prove," says he, "that baptism is essential to church communion," and founds that opinion on the Word of God.

And again Mr. Bunyan says: "So that these three things, Faith, Baptism, and a Holy Life, as I before said, are those things which all churches must agree and unite in, as those things which, when wanting, will destroy their being."—ED.

MINNESOTA.—All the towns in this Territory are crowded with emigrants. Board and provisions are high in consequence. Since the spring opened, the emigration to the Territory has not fallen short of five hundred persons a day. The population will soon exceed a hundred thousand at this rate.

The Tennessee Baptist.

Gwir yn erbyn y byd.

Truth against the world.

—*Motto of the Welsh Baptists.*

NASHVILLE, TENN.

SATURDAY, JULY 19, 1856.

SUMMARY DECLARATION OF RIGHTS.

EXPLANATORY OF THE REASONS AND PRINCIPLES OF GOVERNMENT.

By H. B. Bascom, D. D., *late Bishop of the Methodist Episcopal Church, South.*

—ARTICLE XIII.

"It is true, to a great extent, that throughout all the divisions of the Christian world, intellect has taken but comparatively little hold of the subject of religion, and still less of the subject of church government; and this affords the ministry an opportunity of misleading the people on the subject of their rights, and in but too many instances, they resign themselves the passive subjects of their religious teachers, without once inquiring whether, in doing so, they do not dishonor the Great Head of the Church, in his members. Christian ministers are men of like passions with other men, they are equally liable to err, and become depraved; they should not be watched with an eye of malignant jealousy, but their errors, oppressions, and usurpations should be met and resisted by the people with confidence and firmness. The people should teach their rulers that they will find them alike free from the spirit of faction and the tameness of servility. They should let them know that, with every disposition to render proper obedience, they are determined not to be oppressed."—*H. B. Bascom.*

NOTES OF APPLICATION AND EXPLANATION.

[BY THE EDITOR OF THE TENNESSEE BAPTIST.]

And how is it accounted for? Has not the so-called "Christian world" been almost exclusively for the last twelve hundred years under the usurped and impious dominion of Pontiffs, Prelates, Bishops, with their army of Priests? Have not these reputed spiritual rulers ruled and enslaved their subjects in ignorance and superstition? And are they not justly entitled to be called "the rulers of the darkness of this world?" They have denied to their subjects the right of thinking for themselves in matters of religion, and taught them that it is a heinous sin to think for themselves, unless they thought with their rulers and "chief ministers." So perfectly did the Popes subdue the world to their power, that thought was paralyzed, reason stupified, and the intellect destroyed, and the pall of the dark ages, called the world's midnight, weighed its leaden folds down upon the mind and heart of wronged and oppressed humanity—a midnight darkness unlit except by the stake fires of the witnesses of Jesus. These fires were the presses and the pulpits by which and in which our Baptist fathers asserted *their* right and duty to think and to act for themselves in matters of religion, and with such light did they enlighten the criminal darkness of Europe!!

Why does the human intellect even now take so little hold upon the subject of religion? It is because the human mind and intellect are not fully emancipated from the shackles imposed and recovered from the paralysis with which they were shocked during the dark ages. Protestantism rules reputed Christendom to-day, and Protestantism discourages the right and the duty of free individual thought and unrestrained action in religion. Protestantism enslaves human thought. Like the Papacy, it invades the sanctuary of unconscious infancy, and kidnaps it in its cradle—takes forcible possession of its first biases and prejudices, by an infamile rite, (the offspring of sacerdotal cunning and intrigue,) by which the eye of its reason is blinded and judgment disjointed, and the youthful victim is carefully warped into a Methodist, Presbyterian, or Episcopalian Protestant—upon the warping bars of Church creeds, disciplines, and catechisms, and the other ingenious appliances of Protestant priests!

The most insurmountable barriers to free thought are placed before this young Protestant. He has been taught to regard the church in which he was "christened" as holy and as infallible, as the Catholic believes his church to be. The first thing that he is tempted to question is, the validity of his baptism. This he cannot do before he has conquered the most powerful influences which can control the human mind—parental, religious, and priestly influence and authority. To doubt his baptism, he must first doubt the religion and judgment of his parents—to regard them as deceived and in error, and both his parents and his minister, and all the "holy" and pious men of his church as unbaptized! To disbelieve his infantile baptism, he must first believe his catechism a *myth* and a falsehood, and the infantile rite by which he was given to the church a mockery and a solemn farce, and his minister a deceiver and false teacher! Is it not rather a matter of astonishment that any are emancipated from Pedobaptism, whether Catholics or Protestant, than that more are not?! But the priesthood of the Papacy is denied the right to think, or to judge in matters of religion, or to be individually concerned for God's glory! Catholic priests, upon bended knee, surrender this sacred right to their chief ministers, the Pontifical Bishop of Rome—the reputed successor of Peter—and, to presume to differ in thought or judgment from the decisions of the church, and "His Holiness," is to incur the penalty of the loss of office, and all the ruin in this world and the next, which he has been taught is involved in the excommunication and anathema of his church.

The case of Methodist priests or elders is not substantially different, saving the influence of the anathema—they surrender the right of individual thought and private judgment, when they take their oaths of office, for they solemnly, and in the name of God, promise that they will "REVERENTLY OBEY" their "chief ministers," unto whom they confess "the *charge and government*" over them is committed, and they vow to follow with glad *mind and will their* godly admonitions, and *submit* themselves to *their godly judgments.*" Is not this a perfect enslavement of thought, will, and judgment? Does it need any explanation? Turn to Discipline, chap. 2, sec. 8, and read:

"Act in *all* things, not according to your *own will*, but as a son [a slave would be a better word] in the gospel. As such it is your duty to employ your time in the manner which *we direct*, in preaching and visiting from house to house; in reading meditation and prayer; ABOVE ALL [all what? above any one, or all these,—reading the Bible or prayer to God?] *above all*, if you labor with us in the Lord's vineyard it is needful YOU SHOULD DO that part of the work which WE ADVISE, at those times and places which WE *judge most for his glory.*"

I unhesitatingly pronounce the above oath and requisitions upon the inferior ministers of Methodism equally, and more, if possible, degrading than the oath of submission required of Catholic priests—equal, fully, to the darkest Jesuitism. Methodist Bishops require of their inferiors the reverence and *submission* due to God alone—*reverential, absolute, and perfect obedience!!* It is of Anti-Christ, since the chief ministers put themselves in the place of Christ; and require the inferior orders to obey them implicitly in all things, having no *thought, will, or judgment of their own*, or the least *concern for the commands of Jesus Christ, or the glory of God!*

Then it is also a positive and aggravated rejection of Jesus Christ—and of his supreme authority over them, both by Methodist bishops and their ministers. Christ positively commands, "Call no man your father upon earth [If Methodist ministers acknowledge themselves *sons* in the gospel to the bishops, do they not acknowledge the bishops to be their *fathers?*] for one is your father who is in heaven."

"Neither be ye called masters, for one is your master, even Christ, and all ye are *brethren*," i. e. only equals in rank and authority.

Can a Methodist minister say that Christ is his only master? He would assert falsely. Let him look at his oath. He has solemnly abjured Christ, and taken men for his masters—his presiding elders and bishops!

Under the nightmare influence of this sort of Protestant teaching upon the perverted mind and heart of Christendom, is it strange that the human intellect takes so little hold of religion, and especially of church polity? Is it strange, when Protestant ministers, with hardly an exception, teach the people that they are not to think beyond the confession, the catechism, or the quadrennially altered books of discipline of the particular church of their fathers! Is it strange that Protestants have quietly resigned themselves the passive subjects of their religious teachers, without once inquiring whether in doing so, they do not dishonor God and disgrace the *very name* and *claims* of Protestantism!!

But we are happy in being able to see the dawnings of a better day. There are voices going forth—from the pulpit and the press—like Apocalyptic trumpet-tones, (which they may herald) shivering the shackles of priestly dominion from the mind, emancipating human thought, and challenging the intellect to investigation and free discussion. It is one of the pleasing "signs of the times" that, never in any age of the church, has the intellect taken so strong a hold upon religion, and especially of the subject of church government. Church rulers—the rulers of spiritual wickedness in high places are already beginning to be stricken with fright and alarm, lest the people, emboldened to *think*, and with the New Testament for their discipline, drive their Episcopal tyrants from their thrones and their human priests from the altars of their religion, and all christians once more acknowledge no priest but Jesus, and no lawgiver but Christ—God.

☞ Bro Tabler of Virginia, wishes, for the information of a Presbyterian minister, in his vicinity, some evidence that Presbyterians in the United States, have had a hand in giving their influence in favor of persecution and oppression of Baptists.

Just on the eve of leaving home, we can give the matter but a hasty notice, which, if not satisfactory, we will give it our attention on our return.

No honest, intelligent Presbyterian, will deny that the Congregationalists, or Independents, and Presbyterians acted together and controlled the Colonies, not only up to the Revolution, but for many years afterwards. Presbyterians, united with Congregationalists, in making and executing laws oppressive to Baptists. See Encyclopedia of Religious Knowledge. Art Congregationalism.

We have before us a Historical Sketch of the New London Association, compiled from authentic records. What Baptists suffered in the early days of the Colonies, down to 1794 from the "Standing Orders," the established religion—Congregationalists and Presbyterians—a few extracts will suffice to show.

"Elder Peckham's labors were highly conducive to the re-establishment of the Baptist cause in Waterford, and in vindicating the great Baptist doctrine of Religious Liberty. This venerable Apostle extended his labors to Saybrook, where he "baptized both men and women," believing in Christ, regardless of the fierce opposition which met him. But his bold and open advocacy of Baptist sentiments, and the doctrine of religious and civil liberty in general, procured for him and the intrepid Green, and many of their followers, a lodgement in New London Jail, for several weeks, in mid-winter; and where they were allowed no fire, or bedding, and but insufficient food.

"The imprisonment of these brethren called forth the deepest sympathy from many of the "Standing Order." The President of Yale College, Col Elisha Williams, issued, immediately, a pamphlet, entitled "The Essential Rights of Protestants," in which he gave a masterly expose of the intolerance of the existing Ecclesiastical Laws, and advocated the Rights of Conscience, and the principles of Civil and Religious Liberty, which have in every age been cherished by Baptists."

This was but a few years before the war of the Revolution!

"The number of communicants at this time was small. There were many trials, incident to the pastoral office, which the present generation can but faintly appreciate.

"The law of the Colony, which at first enacted, '*That no persons within this Colony, shall, at one time, embody themselves into Church estate without the consent of the General Court, and the approbation of neighboring Elders; That no ministry or Church administration shall be attended by the inhabitants of any plantation or colony, distinct or separate from, and in opposition to that which is openly observed and dispensed by the approved minister of the place,*' [i. e. 'Standing Order.'] These laws had been so far modified as to secure the Baptists from open persecution, but securing little beyond it."

This was in the glorious year of 1775!!

"It was during the extensive revival of 1794, that Francis Darrow was converted and united with the church. A late act of the General Assembly, which took effect about this time, 1794, graciously exempted all dissenters from the Ecclesiastical Establishment, from paying or its support, *provided* they 'certified' their attachment and aid to dissenting bodies of their choice. To show how grateful an almost disfranchised people were for small concessions, we need only to remark the lively joy which the Baptists of that day manifested for this deliverance. True, it was not the complete enfranchisement which was embodied in the Constitution of our State at a later period. But it was hailed with a delight which was never surpassed by our Baptist fathers at any period of their history, for in it, they realized the speedy triumph of full Religious Liberty. From the point of time which they occupied, they could review the persecutions, the ignominy which their predecessors and some of their contemporaries had suffered for vindicating the *very principle* which the masses in 'the land of steady habits,' were beginning to understand. By none was this *reaction* in favor of Liberty of Conscience received with more unmingled satisfaction than by father Darrow. For, his tenacious memory, had it been disposed to forget (as his heart was to forgive,) could scarcely fail, at times, to recall the position which himself and brethren had occupied when branded as '*followers of the mad man of Munster, aiming to subvert all the established forms of Religion in the land,*'—and this slander reiterated, till it came to be believed by many good men. He could not wholly forget the open opposition, the civil disabilities, and the countless embarrassments which had been imposed upon them solely for a steady, but respectful adherence to their convictions of truth and duty."

This was 19 years after the Independence of these Colonies! and still the Baptists were persecuted and oppressed!!

"FIRST BAPTIST CHURCH, EAST LYME.

"The History of this Church is shaded in some obscurity. Baptist sentiments began to prevail here, before the year 1730, through the labors of the venerable Valentine Wightman, who was pastor of the Baptist Church in Groton. As early as 1747, Nathan Jewett, of Lyme, *was expelled from the Legislature for being a member of a separate Church*, and this is supposed to be the Church to which he belonged."

Was not this act consummated through the united influence of Presbyterians and Congregationalists?

"BAPTIST CHURCH, SAYBROOK.

"As early as 1729 several persons in the vicinity of Saybrook, North Quarter, (now Westbrook) embraced Baptist sentiments, and were occasionally supplied with preaching by Baptist ministers from the Eastern part of the State, and from Rhode Island. As their numbers increased, they began to excite the jealousy of the magistrates, who, in common with a majority of the settlers at that day, held that the views of the clergy, and the doctrines of the Saybrook Platform were the only true rule of faith and practice; and as the independent yeomanry of Saybrook, North Quarter, would not consent to relinquish their views of Scripture doctrine, and embrace those contained in the bulwark of Congregationalism, the Saybrook Platform, it need not surprise us to learn that in February, 1744 fourteen persons were arrested in this place for holding a Baptist meeting; the charge brought against them was '*for holding a meeting contrary to law, on God's holy Sabbath Day.*' They were arraigned, tried, fined, and driven on foot, through a deep mud, to New London, a distance of twenty five miles, and thrust into prison, without fire, food or beds, where they remained, enduring dreadful sufferings for several weeks, and probably would all have perished, had not some Baptist brethren, residing in New London, Great Neck carried them provisions. One of those who was thus imprisoned, was an infant, carried in her mother's arms, which infant afterwards became the wife of Mr Stephen Webb, of Chester. Another was an unconverted man by the name of Job Bulkley, at whose house the meeting was held; the patience with which these disciples of Christ bore their sufferings, and their fervent prayers to God for him and their persecutors, (for, like Paul and Silas, they prayed and sang praises in the prison) were blessed for his conversion.—They were released in the spring of 1744 and on the 10th of July, in the same year, a Church was constituted, consisting of seventeen members, and the name of Job Bulkley (mentioned above) was placed at the head of the list."

"Mr. Morse was born in South Kingston, R. I., in April, 1726 His ancestors were Baptists. Young Joshua was awakened and converted, under the preaching of the celebrated Whitefield, at the early age of sixteen; and commenced preaching at the age of eighteen, in Stonington, Conn. Here he met with much opposition from the clergy and others, who declared that his preaching was not '*according to law.*' At that time, according to the law of the Colony, every man who permitted a dissenting meeting to be held in his house was subject to a fine of £5; the minister who officiated, to a fine of 10s; and every hearer 5s. The first time Mr Morse preached in Stonington, he was apprehended by the magistrate, and sentenced to pay the fine or be whipped ten lashes. Being unable to pay the fine, he was led to the whipping post, when the constable that was to execute the punishment, refused to perform his office, and after expostulating with the magistrate on the cruelty and injustice of the sentence, tendered the amount of the fine from his own pocket. The magistrate, probably ashamed of his own conduct, offered the money to Mr Morse and bid him go peaceably away. Mr Morse declined receiving it, and his persecutors finding him determined to labor in the cause of his Master, left him for that time. In one of his meetings, a Reverend gentleman came in soon after he commenced and putting his hand on his mouth, bid another man strike him. At another time, a man came in while he was preaching, and struck him with so much violence, as to bring him to the floor. At another meeting, he was knocked down while engaged in prayer, and dragged out of the house by the hair of his head, down some big steps to the ground and so severely bruised in his head and face, that the scars remained until his dying day. He was often threatened by mobs, who were prevented from injuring him, only by his great presence of mind and his meek and forgiving spirit."

Will any man deny that Presbyterians were not implicated in these shocking persecutions.

Did they not aid in making and assist in carrying the laws into execution?

Our time limits the examination. If this is not sufficient, we will show Presbyterianism bathed in blood from its infancy to its manhood—and its history in America marked with persecution and oppression, until our laws robbed it of its persecuting powers.

Elder Howell of Richmond, is preparing an article for the Southern Review, which will more fully than anything that has yet appeared, expose the oppressive influence of Presbyterianism in Virginia and the opposition of Presbyterians and Episcopalians to Baptists, when engaged in securing the passage of a law securing universal religious freedom in Virginia.

Every Baptist minister in the South ought to read the Southern Review. Will not every church present it to its pastor?

Liberality or Heresy.

Alexander Campbell has lately been holding forth in the Walnut Street Baptist meeting house, Louisville, Kentucky, much to the delight of a large portion of the church. Why should the Baptists invite Mr Campbell to preach in their house, when the Campbellites have one of their own on the opposite corner of the street, unless they believed and wished publicly to endorse his doctrine? We ask is this an evidence of Christian liberality or *heresy.* A gentleman lately from Louisville reports that the majority of the church endorse Mr. C., and it looked like he would take the church.

The following from the Presbyterian Herald written a week or so previously, takes the right view of the matter, and shows how things were looking then.

"Christocrats.—Our Baptist contemporary, of Cincinnati, in a notice of our article under the above title, seems to think that we have very little ground for our fears that there may be a fusion between the Campbellites and the Baptists of Kentucky.—He says that the only evidence that we produce to sustain such a statement, is the fact that Mr Campbell recently preached in one of the Baptist churches of Louisville, and asks whether the hope or fear of a union between the Presbyterians and Baptists would be excited by a Presbyterian minister's preaching in the same church. If our neighbor had been a resident of Louisville for the past year, and had observed the apparently friendly relations subsisting between the Campbellites and one of the Louisville Baptist churches, he would have seen that we had something else for the ground of our fears besides the recent courtesy extended to Mr Campbell. But this fact of Mr Campbell's preaching in a Baptist church is much more significant than our friend seems to think. If we were invited to preach in a Baptist church we should regard it as a recognition of our general soundness in the faith and a willingness to trust us to preach to their people, with the confidence that whatever we might preach it would be in accordance with the essential truths of the Gospel. And an invitation to Mr Campbell, as we suppose, involves the same recognition; and what is this but an abandonment of the position of antagonism to the errors of Mr. Campbell, which the Baptist Church has hitherto held? If the Baptist Church recognizes Mr Campbell as a minister of Christ, who can be trusted because he holds to the great principles of the Gospel common to all sects, then agreeing with him as they do on the distinctive question of baptism, what obstacle stands in the way of a union between them? Mr Campbell himself seemed to have strong hopes of such a consummation, and, therefore, he dwelt so much on Christian union; and, in anticipation of some change in the relations of parties, he proposed the new name, Christocrats, for the new combination of sects and parties in our great whole."

TANNER.

The Christian Secretary, commenting upon the course of the Walnut Street Church Louisville, endorsing Tanner, in the very face of his trial by a Baptist Presbytery in Minnesota, his deposition from the ministry, and exclusion from the church of which he was a member, says:

"We confess we do not understand all this.—Whatever may be true of the charges affecting his moral character, we are confident from the statements which appeared in the Christian Register, the Unitarian paper at Boston, that Mr. Tanner was regarded by the Unitarians as having become identified in views and feelings with the denomination, and on this ground they gave him their fellowship and patronage."

Yet the Walnut Street Church Committee,

'*Resolved*, That they saw nothing in Brother Tanner's late intercourse with the Unitarian denomination which should at all impair their confidence in him as a sound and orthodox Baptist.'

Tanner confessed his Unitarianism in this city, to the pastor of the First Church, and if an honest man he did the same to that committee if it inquired into his views. If he did not confess his Unitarianism to them, then is he a hypocrite and impostor. If he did, or the committee *did not inquire*, then is their report unworthy of credit. The denomination will begin to question the standard of orthodoxy that obtains in Eld. Everts's Church.

"J." Once More.

In the "Advocate" of July 31, "J." after his long silence, is out again. He tells the public some strange things. He says I am "associate editor" of the Tennessee Baptist. This I did not know. It is not true. Of course all that "J." says of me as editor is out of place. Instead of coming out like an honest man, acknowledging the injustice he had done me, he tries to change the issue between us. He no longer says that I have not received a letter on Revision from a learned Methodist preacher.—He concedes the fact—he admits that Mr. McCallen is "very much of a scholar." Very well. Then my first statement which gave rise to this controversy is sustained. The public will understand this. I practiced no "deception," as "J." charged in his first piece. What I said was true—what "J." said was in conflict with truth. And this he knows. But what does he now do? Refers to me as saying what I never said. He represents me as stating that my correspondent was the "most learned man in the M. E. Church South"—in short, a *leader* in our Israel—the very light of the church—a man of such weight and influence that his opinion was to bear down all opposition before it!" I referred to my correspondent as the most learned man *I knew* in the M. E. Church South. I did not say he was the most learned man in the Church South. Why did not "J." qualify my statement as I had done? I did not refer to my correspondent as a "*leader,*" but as a man whose modesty had kept him in a less prominent position than his merits entitled him to occupy. I did not say he was *the "light"* of the church. I did not say he was "a man of such weight and influence that his opinion was to bear down all opposition before it!" These things I did not say, and "J." knows I did not. But he could not meet the true issue, and now he more effectually than ever disgraces himself by attempting to make a false one.

Miserable fellow! I could write severely about him, but I will just say that the Methodist doctrine of sanctification is not likely to be illustrated in him for some time to come—not until he is so changed as to love the truth.

Mr. McFerrin in a late number of his paper speaks of my "scurrility." What transcendent impudence! He lets an anonymous writer assail my veracity in his paper, and when I, prompted by an honorable indignation, refer to that writer in terms less severe than his demerits called for—behold, it is "scurrility!!" Yes, and during this controversy between "J." and myself I have the best reason for believing that Mr McFerrin has received for his "Advocate" an article in favor of Revision *from Mr. McCallen himself!!* This article so far as I know, has not been published; but Mr McFerrin has been willing all the while for "J." to make his readers believe that I practiced a "deception" in regard to the views of a gentleman whose views Mr McFerrin understands very well! This exhibition of Methodist editorial depravity is disgusting.

J. M. P.

Church Democracy.

The New Orleans Advocate quotes an article from the Western Watchman on Church Democracy and seems to think it places Baptists in a predicament. But it does not. What is there novel in the Watchman's views? Have they not always been the views of Baptists? Our denomination has never supposed that church Democracy involved the right of a church to make laws. Legislative church power has ever been denied by Baptists. They have ever said that Christ is the only King and Lawgiver to Zion. His churches have nothing to do in their own government, but to execute his laws. They dare not refuse membership to those who come to them with the qualifications and in the manner he prescribes. They dare not retain as members those who, by violating the laws of Christ, have forfeited their claim to membership. They dare not promote to official position any man who falls below the standard of qualification which the Scriptures establish. In the sense of exercising legislative power no church is a Democracy—no more than it is an Aristocracy or a Monarchy. There is no law-making power vested in the membership of any gospel church; and those organizations which exercise such power are not churches of Christ, but human Confederacies. But every christian church is an executive Democracy—that is, it devolves on its members to execute the laws of Christ. It is an independent sovereignty—not independent of Christ—but independent of every other church. And, therefore, no other church can interfere with its government. In the sense of executing the laws of Christ, every local christian congregation is a Democracy. The supreme power to execute is with its members. It is not with Synods, General Assemblies, or General Conferences. Those who place it there have first to exercise legislative power—they make a law putting it there—and when these bodies execute laws which they themselves have enacted, they are guilty of an anti-christian assumption of power, as they are in enacting them. And even when they attempt to execute laws which Christ has made, they do so in disregard of his arrangement, for they rob local congregations of a right he has given them. Church Democracy indicates that the people have something to do in church matters. And this form of government is in accordance with the New Testament.—Christianity has never made *cyphers* of the people. It has never exalted the ministry to an irresponsible superiority above the laity. It takes Methodism and Romanism to do this. Whatever things are wrong among Baptists, their form of church government is certainly right. Here they stand, as on a rock, and can afford to let the waves of controversial wrath rise, and dash, and break in harmless impotence at their feet.

J. M. P.

Items.

In the recent meeting of the Consociation of the Congregationalists in Rhode Island, "Dr." Leavitt, of Providence, said, "I never was born to be a Presbyterian; it is incipient Popery."

In the same meeting in the midst of an exciting discussion on Slavery, time was taken to observe the Lord's Supper, and it is said, "After the elements were removed, the contest was renewed."

The Consociation would do well to remember what Solomon said, "There is a time for all things."

Three hundred and twenty one emigrants have recently sailed for Liberia. Of this number *forty nine* were free, and *two hundred and seventy-two* were emancipated by their owners. This is a specimen of Southern liberality. These 272, as servants sell now, would have brought more than $150 000. Two gentlemen who liberated 72 of the number gave them $29,800. Of the 272, *forty eight* were from Virginia, 12 from North Carolina, 67 from Kentucky, 42 from Tennessee, 7 from Missouri, 14 from Mississippi, 70 from Georgia, 2 from Alabama &c. Mrs. Mary Sharp, Winchester, Tennessee, liberated 34.

The world has much to hope from African Colonization, both in its political and missionary aspects. God bless Liberia.

J. M. P.

Bro Graves:—Will you please answer through your columns the following query?

Are there, or are there not, any cause which one may be justified by Scripture, in severing the ties of wedlock, and uniting in marriage to another?

REQUEST OF MANY BRETHREN.

Decatur, Newton Co., Miss.

Answer.—Unquestionably not. There may be causes that would justify the parties living apart, but none to seek second marriages. The teachings of Jesus are explicit upon this point.—Ed.

☞ A serious accident occurred at the Baltimore and Ohio Railroad on Monday last, by which two persons were killed, and four badly injured.

Questions to the Impenitent—No. 13.

HOW CAN YOU ENDURE ETERNAL MISERY?

The decisions of the judgment day will fix the destiny of all the human race. That destiny will be unchangeable and eternal. It will be glorious or miserable. It will imparadise the righteous in the mansions of bliss; it will consign the wicked to endless perdition.

The Bible clearly teaches that everlasting misery awaits the ungodly. How fearful that misery! Can you impenitent sinner endure it?

I can tell you but little about it, but will you consider the following things?

1. *God himself will punish the wicked.*

He is the moral Governor of the universe. He is a just God. To maintain his government he must act out the principles of justice. His law is just and justice, therefore, requires the execution of its penalty on transgressors. This is indispensable to the assertion of the claims of the law and the preservation of its majesty. The law is also holy, and the curse of a holy law ought to be inflicted. The law is likewise good, and the penalty of a good law ought to be executed. How tremendous then the demand made by justice, holiness, and goodness that God should deal with finally impenitent sinners according to their deserts! And when he does this it will be seen that "it is a fearful thing to fall into the hands of the living God." More than this: The ungodly will *feel* that it is "a fearful thing." Conscious that they are in the hands of the ever-living Jehovah, they will be equally conscious that there is no way of escape from him. "There is no darkness nor shadow of death where the workers of iniquity can hide themselves." There can be no concealment from the penetrating glance of the Omniscient eye—no evasion of the stroke of the Omnipotent arm. In affirming that God will punish the wicked I mean that he will be the author of their punishment. He will pour out his wrath upon them. He will make them the objects of his indignation. "He that formed them will show them no favor." Then will be verified the awful declaration, "Our God is a consuming fire."

2. *God does not punish arbitrarily.*

Many sinners suppose he does. They try to persuade themselves that their exclusion from heaven will be the result of an unreasonable prejudice against them. It will not be so. No arbitrary tyrant sits upon the throne, governing the universe by the impulses of caprice. God is just in all he does, in all places of his dominion. Even in hell where the fires of his wrath burn so brightly there is no deviation from the principles of justice. The light of these fires makes these principles awfully obvious and impressive. God inflicts no arbitrary pangs on the souls of his enemies. He wrings no sighs wantonly from their bosoms. He extorts no groans causelessly from their hearts. He draws no tears causelessly from their eyes. He inflicts just what his enemies deserve to suffer—*no more no less.* The dealings of our God in hell are characterized by as strict justice as his doings in heaven. The flames of his anger, burning with fearful brilliancy, will glorify his righteousness in the view of all worlds.

3. *The lost will feel that their punishment is just.*

They would give worlds to believe otherwise. How would it mitigate their anguish to know that it was not deserved! How would it alleviate their agonies to consider themselves *unfortunate*, but not *guilty*, pitiable, but not *culpable.* There would almost be a paradise in hell if its inhabitants could persuade themselves that they ought not to be there. Or this, however, they will never be persuaded through endless years. God will have their judgments and their consciences on his side. The lost sinner cannot withhold his endorsement of the divine procedure in his own case. No self partiality will enable him to do it. He will be obliged to vindicate the Government of God. Alas, it will become a stereotyped soliloquy of the lost soul in hell:—"God is righteous and I am guilty—he is infinitely free from blame in my damnation—I am myself to blame—I have procured my own ruin—I have been the architect of my own desperate fortune—my sins, wilfully committed, have aroused these thunders I hear—my voluntary impenitence has attracted these lightnings which wound and scathe, but cannot destroy my immortality—I am lost, lost, lost!—the throne of God is guiltless—my misery is self inflicted." Ah, what terrific communings will itself will the tormented spirit hold! How will it writhe under the scorpion lash of self-accusing agony! What lamentations will it pour forth but vain, unavailing, endless!

4. *Memory will be instrumental in promoting the misery of the damned.*

How like a piercing sword was the language of Abraham to the rich man, "Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

The wicked receive in this life all the good they are ever to enjoy. They enter eternity destitute and miserable. And then what an opportunity will memory have to exercise itself. There are no treacherous memories in hell. None will there forget the religious opportunities they now neglect, nor the precious privileges they now despise. What multitudes will say, "The harvest is past, the summer is ended, and we are not saved." All the invitations of the gospel will be remembered—all the entreaties of godly ministers—all the solicitations of pious friends. The image of the cross, stained with Immanuel's blood, will ever be before the minds of those who now "neglect the great salvation." Busy memory will linger about Calvary, pondering the scenes of the crucifixion and wondering that a salvation bought at such expense could be despised. The most painful remembrances of the lost sinner will be connected with the illustrious, though rejected Sufferer of Calvary.

5. *The misery of the lost will be eternal.*

The Great Teacher said, they "shall go away into everlasting punishment." An inspired Apostle said they "shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." The wrath to come is eternal wrath.

There is no redemption from hell. "The worm dies not, the fire is not quenched." When millions of centuries shall have passed away, the wrath of God will abide on the lost. It will be their portion forever. But who can comprehend the idea of eternity? Only that Being with whom "a thousand years are as one day."

Impenitent sinner, can you endure eternal misery? Can you lie down in everlasting sorrow? The thought is infinitely dreadful. O! seek the Lord while he may be found, and call upon him while he is near."

J. M. P.

☞ The St. John (N. B.) Observer states that another attempt to lay a chain cable for a telegraph across the Atlantic, will soon be made. The length of the cable will be 2 400 miles, and two steamers each with 1,200 miles of cable, will meet midway between Ireland and Newfoundland, unite the cables and proceed in opposite directions to land.

☞ The Hon. James G Hardy, Lieutenant Governor of Kentucky, died at his residence in Barren county, in that State, on the 12th instant, after a serious and protracted illness. The Louisville Courier says that he was a native of Virginia, but long a resident of Kentucky; about sixty years of age; a warm hearted, amiable, generous man, long a prominent member of the Baptist Church, in which communion he was highly esteemed as a pious and consistent Christian.

☞ Indian troubles in New Mexico have broken out again with renewed violence, and many of the tribes are engaged in hostilities.

Elder A. D. Williams.—We are happy to have the pleasure of welcoming brother Williams to our State, from North Carolina. If we are not very much mistaken, he is a *Baptist* of the "first water," and will be quite an acquisition to the Arkansas Baptist ministry. With his family we are very much pleased, and can only throw open our rustic frontier doors to them, and make them as happy as possible. They are now upon the stormy tide of Arkansas—may the hand of God lead them.

Will Carolina send us a "few more of the same sort!" Thos. H. Compere.

Antoine, Ark., June 17, 1856.

For the Tennessee Baptist.

Brethren Marks and Rutland.—Brother J. R. Graves recently attended the General Association, of Virginia, at Lynchburg, the "Gibraltar of Methodism" in the State. He was received as a corresponding member, with much delight, by that large body of Baptists. His speech upon the report of the Bible Board, was listened to with deep and thrilling interest; it was published in the Richmond daily papers. The tongue of slander could not remain silent. It was reported by those under the influence of that *smutty sheet*, the Richmond Christian Advocate, that the Baptists would not endorse him. Wonder if they thought we had ceased to remember the incidents in our denominational history in this State, when by the influence of an Episcopal despotism, our ministers were imprisoned and whipped for preaching. Many of the Methodists have consoled themselves with the belief that the Baptists of Virginia cannot endorse the works of J. R Graves. What a mistake! We have passed no resolutions recommending his works; *but our Depository has sold them with the sanction of the denomination.* We desire to undeceive those that have been blinded by a few timid ministers. The "Iron Wheel," *contains no thought nor argument that Virginia Baptists are not willing to endorse.* The course of Drs Lee and Deems has increased, rather than diminished, our regard for J. R. Graves. What they say about him is mild to things they now say about each other. Wonder what other of them has to lose in noticing the books of brother Graves, or entering into a discussion with him. Brother Graves *has nowhere stronger friends than in Old Virginia.* and they are a multitude. His visit will enable him to extend the circulation of his paper, and increase the sale of his works. On Sunday morning Elder Graves preached at the Baptist Church; by half past nine, that extensive building was densely crowded. His theme was *Jesus only;* never was one more appropriate. Hundreds assembled to hear a violent and abusive discourse. His manner was impressive, his style chaste, and arguments convincing.

It was an effective sermon; the vast auditory listened to him for one hour and fifty-five minutes without exhibiting signs of restlessness. By that one effort Brother Graves won many strong and valuable friends. Prejudices formed by the reports of his enemies were removed.

The appeal to the ministers will never be forgotten. Those now in the vigor of manhood, have resolved to contend for the whole truth of God.

He is esteemed by us as one of the master spirits of the age. Where can the man be found that in so short a time, has gained such a strong hold to the affections of his denomination—his name is familiar in all parts of the South and Southwest. His "Iron Wheel" will roll it over the entire continent, and while one advocate of Methodism remains, we will hear of one who is not afraid to oppose those in high places. May God keep brother Graves by his power. We thank him that he ever visited our State, and desire to have him with us next year in Richmond. I feel it but right for you to know how he was received by us in the Old Dominion. I remain, brethren,

Yours, very truly, J. B. Hardwick.

Rockville, June, 1856.

California Correspondence.

Brother Graves.—I have nothing special to write you, only the Great Iron Wheel has found its way to this land of gold, and is rolling on, accomplishing its mission—it is the work adapted to the age, for we live at an interesting time, under the banner of liberty, that gives freedom to the press as a mighty engine for the dissemination of truth; and I thank God that the Baptists, as a denomination, have never been afraid to attack error, neither are they afraid of the criticisms of the world.

The Tennessee Baptist is doing good, though it is not patronized by the Baptists as it should be; for it is the only Baptistic organ I have ever seen. We have a paper published in San Francisco by the Baptists, called the "Christian Recorder," devoted almost entirely to the praise of a few reverend gentlemen—too elastic to please Baptists of the West. We hail the Tennessee Baptist with joy, and welcome it with pleasure as a weekly visitor—and we intend doing all in our humble sphere we can for its circulation. My family have been sick for the last five months, and I have been confined at home. I now commence anew for the paper and your other publications.

So far as the interests of Christ's kingdom are concerned, the good work appears to have been almost dormant for the last eight months. I trust, however, the cloud of gloom is passed by, and a better day is dawning. I preach to three churches which have been organized by the writer since 1852 and a few Sabbaths ago, I was permitted to visit the baptismal waters, and attend to the ordinance of baptism in a creek that rolled its clear waters in soft and gentle murmurs close by the meeting house in Napa County, in the presence of a large audience. After I had led the candidate down into the water, I baptized (immersed—buried) him in the name of the Holy Trinity, and we had a time of rejoicing together at the water's edge, which I shall not forget soon. Baptists and Methodists met the candidate at the brink of the water, and after shaking the convert's hand, shook each other's hands, with such delight and joy that I thought surely it was good to be there. We hope it will be the commencement of better times with the Sharon Baptist Church in Napa.

Yours, in the strongest bonds,

Stephen Riley.

Santa Rosa, Cal., March 26, 1856.

☞ An extract from a letter from T. S. Bayley:

"A word about our churches. We are very much in need of efficient Baptist ministers out here; there are hundreds of small towns here without churches or the means of hearing the gospel preached more than once a month and a great many not so often. Our little town and vicinity numbers some thousand or more of persons, who do not hear the gospel preached by a Baptist minister more than once in two months. There is but one church in the place, and that one an Episcopalian, which is very well attended. There is a wide opening in this State for the spread of the gospel, and I think by having judicious preachers spread through the country that a great deal of good might be done. The Baptist cause is not going on as it should. We are behind almost every denomination in this State, and I think that something should be done to further our cause.—Will you give this subject a thought?

Yours, &c., T. S. Bayley.

Coloma, California.

Resolutions of the Lebanon Baptist Church.

Santa Rosa Cal., Sonoma Co., May 17, '56.

Whereas In the order of divine Providence our beloved pastor, Elder Stephen Riley, has felt called upon to leave us:

Resolved, That we tender to him our gratitude and thanks for the able and efficient manner in which he has labored among us, and, inasmuch as he has labored night and day for the salvation of sinners.

Resolved, That we earnestly pray that his life may be spared and his labors abundantly blessed, wherever God, in his Providence, may cast his lot. We commend our beloved pastor, S. Riley, to the christian confidence of all true believers in Christ.

Resolved, That a copy of these resolutions be forwarded to the Tennessee Baptist for publication.

Done by order of the Lebanon Baptist Church, at her regular church meeting, on Saturday before the third Sunday in May, 1856.

STEPHEN PINER, *Mod.*

D. G. Lovell, *Clerk.*

Napa Valley, Cal., May 10, 1856.

Whereas, Elder Stephen Riley has this day tendered his resignation to the Sharron Baptist Church as pastor.

Resolved, That it is with regret that we learn that our beloved brother, S. Riley, can no longer serve us as pastor. We commend him to all true believers in Christ as a faithful and humble minister of the gospel of the Baptist denomination—a worthy citizen, and a gentleman.

Resolved, That a copy of the above be forwarded to the Tennessee Baptist for publication.

Done by order of the Sharron Baptist Church.

William Hudson, *Clerk.*

For the Tennessee Baptist.

Mary Sharp College—Winchester, Tennessee.

In company with a number of others we started on —ult., to the annual examination and commencement of the far famed "Mary Sharp." On arriving at Decherd's, where passengers for Winchester stop, the crowd was so great that the ordinary means of conveyance were all overloaded, leaving quite a number behind. They were not to be disappointed, however, for so great was the anxiety to get on, they started off on foot, to town, the distance being two or three miles. On being "brought to," by a considerable creek, they set to work to build a bridge, but were fortunately relieved by a wagon, and safely and speedily conveyed to their destination. We mention this little incident, because we think it shows the right kind of feeling in parents and friends.

On arriving in town, we were somewhat surprised at the large new college edifice, three stories high, nearly completed. It speaks volumes for the enterprise of its founders. Although the building is quite large, it was filled with visitors, who appeared deeply interested. In fact, the audience was so still, that the faintest whisper might have been heard in any part of the house. A rigid examination, and original questions, and problems in the following, among other studies, was probably, in some extent, the cause of such marked attention, viz: Algebra, Geometry, Trigonometry, Mental Arithmetic, Philosophy, Latin, Greek, Olmsted's Philosophy, (College edition) &c.

A few years ago, one or two perhaps in thousands of young ladies, who considered their education finished, pursued a portion of these studies. How refreshing now to a teacher and parent, to see large classes devoting a small portion of their time to those minor accomplishments that once "ruled supreme," and grappling with difficult and important subjects, and mastering them, in a style that would do honor to young men in College! and this, too, without losing any of that graceful and easy deference so beautiful in youth.

Teachers and visitors were there from various portions of this and the adjoining states, and all, so far as we know, expressed their entire approbation, with one exception: and justice requires that, also, to be stated, that the young ladies have been pressed too close with their studies—a very excellent one, we would say, and one, which the healthfulness of Winchester, in full view of the Cumberland mountains sweeping around in an immense curve, very effectually cancels. We heard several strangers speaking of the healthy and happy appearance of the girls. Three young ladies, Miss O. A. Greer, Miss Frances Diggins, Miss Susan N. Vaughn, graduated. They exhibited a very creditable proficiency in their studies, and that higher and more important quality, mental discipline of a high order.

Ample Cabinets and Apparatus belong to the institution, and they showed that they had been profited in a very high degree, by them. When the College was organized, it was very generally stated and believed, that the course was too *thorough* and extensive for our daughters—that they did not have the *time*. This opinion, we are happy to say, no longer exists in the minds of parents who have sent there. A large class in each department is coming forward; and judging by what we have seen, we have no hesitancy in saying that, high as the standard is, we believe there are few in the College, but what will try to reach it. Of course, this has involved an immense amount of labor, on the part of the Faculty, and they will find their noblest and surest reward in being the pioneers in this great work of giving the daughters of this, and adjoining States, the benefit of what has been, hitherto, too exclusively enjoyed by the other sex, a *College education.*

The exercises, of a very interesting nature occurred during the week. At night, compositions were read in a very fine manner. Professor Porter's music scholars did well &c. We were unable to hear the address of Rev. J. M. Pendleton, but we hope it will be published.

Finally, we say to every parent and guardian who can, go to the next examination and you will be richly repaid. P. M. Dodson.

Murfreesboro, July 8, 1856.

For the Tennessee Baptist.

Dangerous Diseases Require Prompt and Efficient Remedies.

The physician who would administer pills of bread, or of sugar, to subdue a fever that was preying upon the vitals, would prove himself wholly ignorant, and unfit to be trusted. The blind credulity of mankind has long encouraged the employment of Quacks. The noble science of medicine has been disesteemed by ignorant dupes and impudent pretenders to the healing art.

The moral condition of mankind is figuratively, but vividly set forth by the prophet: "The whole head is sick—the whole heart is faint—from the crown of the head to the soles of the feet there is nothing but wounds and bruises and putrifying sores." What a picture! and true to the life—drawn by the unerring Spirit of God!

And who are the physicians of the soul—to be trusted for faithfulness and skill, in the highest interest that belongs to man? Those, assuredly, who, like the prophets of old, receive their command from God, and maintain His supreme and sole authority, whether the people will hear, or whether they will forbear. Prophets were asked to prophecy not hard things, but smooth things. Did they comply? Did they treacherously cry peace—peace—when there was no peace? Did they compromise the truth? No. But there were many pretended prophets who did. The plaintive cry, "Is there no balm in Gilead, is there no physician there—why is not the health of the daughter of my people recovered?"—may be, and should be, taken up. There is balm—where are the faithful men of God—who, instead of seeking the praise of men, are determined to obey the Lord? They count not their lives dear to themselves, so that they may win souls to Christ. Wealth, fame, honor, applause, dwindle into perfect insignificance when compared with the eternal salvation of souls.

And Zion's beauty is not, in their eyes, the meretricious and polluted garb of a harlot, with her lovers, but the reflex of that purity and holiness that will be perfected in glory.

Ye messengers of Heaven, "Cry aloud, spare not,—show my people their transgressions, the house of Jacob their sins." Mendon.

Glasgow, Mo.

we earnestly pray that his life
[a]nd his labors abundantly blessed,
his Providence, may cast his lot.
beloved pastor. S Riley, to the
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...owd was so great that the ordinary
...tance were all overloaded, leaving
...behind. They were not to be disap-
...er. So great was the anxiety to get
...off on foot, to town, the distance be-
...miles. On being "brought to," by a
...they set to work to build a
...re fortunately relieved by a wagon,
...speedily conveyed to their destina-
...ntion this little incident, because we
...the right kind of feeling in parents

...in town. we were somewhat sur-
...new college edifice. three sto-
...y completed. It speaks volumes for
...of its founders. Although the build-
...it was filled with visitors, who
...ly interested. In fact, the audience
...the faintest whisper might have
...any part of the house. A rigid ex-
...original questions, and problems in
...among other studies, was probably,
...the cause of such marked attention,
Geometry. Trigonometry. Mental
...hilosophy. Latin. Greek, Olmsted's
...college edition) &c.

...one or two perhaps in thou-
...g ladies, who considered their educa-
...pleted a portion of these studies.
...now to a teacher and parent, to
...es devoting a small portion of their
...minor accomplishments that once
...ne," and grappling with difficult and
...bjects, and mastering them, in a style
...r honor to young men in College!
...without losing any of that graceful
...rce so beautiful in youth.

...visitors were there from various
...and the adjoining states, and all, so
...w, expressed their entire approbation,
...ation; and justice requires that, also,
...that the young ladies have been press-
...with their studies—a very excellent
...ol day, and one, which the healthful-
...chester, in full view of the Cumberland
...sweeping around in an immense curve,
...lly conceals. We heard several stran-
...of the healthy and happy appearance

Three young ladies. Miss C. A. Greer,
...Higgins, Miss Susan N. Vaughn, grad-
...ey exhibited a very creditable proficien-
...studies, and that higher and more im-
...dity, mental discipline of a high order.
...binets and Apparatus belong to the in-
...they showed that they had been pro-
...very high degree, by them. When the
...organized, it was very generally stated
...that the course was too *thorough* and
...our daughters—that they did not have
This opinion, we are happy to say, no
...in the minds of parents who have sent
...arge class in each department is coming
...judging by what we have seen, we
...tancy in saying that, high as the stand-
...elieve there are few in the College, but
...try to reach it. Of course, this has in-
...mense amount of labor, on the part of
...and they will find their noblest and
...in being the pioneers in this great
...ing the daughters of this, and adjoin-
...the benefit of what has been, hitherto,
...ly enjoyed by the other sex, a *Colle-
...tion.*

...exercises, of a very interesting nature oc-
...ring the week. At night, compositions
...in a very fine manner. Professor Pur-
...ach. Lara did well. &c. We were unable
...address of Rev. J M. Pendleton, but
...will be published.
...we say to every parent and guardian
...to the next examination and you will
...et aid.

P. M. DOBSON.

...ore, *July 8, 1856.*

For the Tennessee Baptist.

...Diseases Require Prompt and Efficient Remedies.

...ysician who would administer pills of
...of sugar, to subdue a fever that was prey-
...the vitals, would prove himself wholly
...nd unfit to be trusted. The blind cre-
...mankind has long encouraged the employ-
...racks. The noble science of medicine
...esteemed by ignorant dupes and impu-
...ders to the healing art.
...al condition of mankind is figuratively,
...set forth by the prophet: "The whole
...k—the whole heart is faint—from the
...head to the soles of the feet there is
...wounds and bruises, and putrifying
...at a picture! and true to the life!—
...the unerring Spirit of God!
...are the physicians of the soul—to be
...faithfulness and skill, in the highest in-
...belongs to man? Those, assuredly, who,
...phets of old, receive their command
...and maintain His supreme and sole au-
...ether the people will hear, or whether
...bear. Prophets were asked to prophecy
...ing, but smooth things. Did they com-
...they treacherously cry peace—peace—
...was no peace? Did they compromise
No. But there were many pretended
...did. The plaintive cry, "Is there no
...ad, is there no physician there—why
...lth of the daughter of my people re-
...may be, and should be, taken up. There
...ere are the faithful men of God—who,
...king the praise of men, are determin-
...the Lord? They count not their lives
...lves. so that they may win souls to
...ealth, fame, honor, applause, dwindle
...insignificance when compared with the
...tion of souls.
...beauty is not, in their eyes, the mere
...polluted garb of a harlot, with her lov-
...eflex of that purity and holiness that
...ected in glory.
...nger of Heaven, "Cry aloud, spare not
...people their transgressions the house
...r sins."

MERIDIAN.

...Me.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, JULY 19, 1856.

SPECIAL CONTRIBUTORS:

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

HISTORICAL CORRESPONDENTS:

Elder S. Adlam, Newport, Rhode Island. (Preparing the History of life and Times of Dr John Clark, and Roger Williams.)
Elder P. S. G. Watson, Lagrange, Arkansas. (Preparing History of the Baptists of Arkansas.)

WANTED AT THIS OFFICE.—A bright, active boy, not under 15 years of age, to learn the printing business. Rare inducements are offered.

1m. GRAVES MARKS & Co.

TEACHERS.—Several gentlemen, graduates of our Southern Colleges, and with considerable experience as teachers, will accept situations in this State or the South-West. *Address the editor of this paper.*

july 5-4t

THE BAPTIST WATCHMAN, KNOXVILLE.—We hope the brethren and friends of Brother Hillsman every where will overlook his article of July 5th. He penned it in haste, without doubt. That he has for some time past been seeking an open conflict with us, his columns have fully evinced—but certainly he never intended to discover so acrimonious and intensely bitter spirit—which cannot fail to injure any cause, however just—and any Christian, however pious.

We will notice some points in the article in our next issue, but in the meantime protest, that we did not say that brother Hillsman endorsed the Book, nor did we mean to say or insinuate it, but we regret to say that he did endorse Brownlow as the very man to review our Book, by saying that "the Methodists have no one more able for such a work." Of course, then, in brother H.'s estimation no Methodist Editor, nor even Bishop nor Bishop Payne or Early, are better qualified, educationally or morally to review our work. We said, and again say all we did say—Brother H.'s opinion is very strange—but there is no accounting for tastes and affinities. Brother H. has seen the book, and he has not, so far as we have been able to see up to the 8th of July, disapprobated the vile thing, or intimated that Brownlow has not done just what he well knew, (knowing B., as he did) he would *attempt to do.*

The Baptist Companion—By Elder J. M. D. Cates.

THE excellencies of this new collection of Hymns may be summed up as follows:

1. The arrangement of subjects is plain and consecutive as to matter, thus rendering it easy of reference without consulting the index.

2. There is a sufficient variety under each head without an unnecessary superfluity.

3. Its purity of sentiment and strict conformity to the Sacred Scriptures, it surpasses any work with which I am acquainted.

4. It is of convenient size and so cheap as to bring it within the reach of all.

The work, as its name imports, is designed as a Companion for Baptists, and will, I doubt not, be approved and adopted wherever it is carefully examined.

JAMES A. DELK.

Reynoldson, N. C.

The above work is published and for sale by GRAVES, MARKS & Co., at $4 per dozen. 4t.

☞ Such a praiseworthy effort on the part of a sister to circulate Theodosia deserves to be known and read by all. It will also serve to introduce to our readers the wife of our brother A. W. Meacham, who is so well known and beloved in Tennessee.—We dedicate Theodosia to the sisters, and rely upon them for its circulation:

BRETHREN GRAVES, MARKS & Co:

About one week since, I received from you twenty-six copies of "Theodosia Ernest," forwarded to the care of Messrs. Pendleton & Catlett, Hopkinsville, Kentucky. I have read the work, and am not only pleased with it, but *perfectly* delighted. It is the book for the age, and will doubtless be more extensively read, and accomplish more good, than any book ever written on the subject of baptism, (save the Bible.) Enclosed find nineteen dollars and fifty cents, the amount of your bill rendered, for which please send receipt.

I shall be obliged to you, if you will, without delay, send me forty or fifty copies more of "Theodosia." Send to the care of Pendleton & Catlett, Hopkinsville, Kentucky.

Yours, respectfully,

M. ADA MEACHAM.

ELD McCALL OF FLORIDA.—Since we noticed and commented upon the report sent us of the trial and exclusion of this esteemed brother, we have seen a member of the Committee, one whom we know to be a true friend of brother McCall, also we have noticed that the Committee was re-assembled and again considered the case, and were unanimous in advising the exclusion. We are now confident that the case was not fully submitted to us, and affectionately as we regard and love, brother McCall, we must decide that he is in gross error, and the unlovely spirit which he manifests is contrary to the teachings of the Savior.

He must "hear the Church," or be cut off as a publican.

The love we bear brother McCall prompts us to entreat him to confess his wrong conduct and unteachable insubordination—and return to the fellowship of his brethren, who have ever loved and who do now love him, and will most freely forgive him. Let not the sun of life set upon your wrath, and go down amid clouds of most fearful doubts and distress. May God grant an aged minister great grace at this time. We are fully satisfied with the action of the Committee.

DR. LEE says, "some one has suggested a 'new' version of the apostolic commission, so as to read 'Go ye into all the world and shoot Sharpe's rifles at every creature.' We rather suspect that the blundering persons who call for this version would much rather give this commission than *receive it.*" —*Nashville Christ. Advocate.*

We too, "rather suspect," that if the commission was thus changed, *Dr. Lee* and his Pedobaptist brethren would not obey it—that instead of using "Sharpe's rifles," they would use the *shot gun,* or some other *sprinkling machine.* R.

☞ Brother Eubanks of Liberty, Virginia, writes us, under date of July 3rd—"After you left us, we were informed by several that two changes had been made in the minds of men by listening to your strong arguments, and clear exposition of God's Word. On Lord's day before last, it was my privilege to lead down into the water two Methodists, and bury them with Christ by baptism unto death, and hope they have risen with him to walk in newness of life."

Will Brother Eubanks accept our thanks for his letter, and the proof of his strong position in opposition to the dedicatory rite.

☞ Col. Brooks, of South Carolina, was on Tuesday sentenced by the Criminal Court at Washington to pay a fine of three hundred dollars for his assault upon Senator Sumner.

THEODOSIA GOING TO TEXAS!—Brother G. W. Baines orders 300 copies in her muslin, and 150 in her gilt dress, as a slight introduction. How much religious editors can do to circulate Baptist books, and introduce them to the people! We thank you brother Baines, and may God reward.

We answer, we will try to visit you this fall—say *when* and *how* to reach you.

CITY ITEMS.

The spirit of improvement is still progressing in the midst, and in the environs of the city. The late destruction by fire a few weeks ago is being repaired by building larger and more magnificent houses. And no sooner had the smoke of the fire noticed in our last week's issue cleared away, than the hand of industry and enterprise commenced removing the rubbish to prepare for re-building.

Nashville is "onward and upward" in her tendency. It is a "fixed fact" that she takes her stand side by side with the flourishing cities of the country. Whatever can be effected by industry and enterprise, will be effected—for these elements loom up largely. And the surrounding country, too, gives every indication of wealth and prosperity. The enterprising farmers are bringing into requisition the aid of science—the products of the earth are being multiplied by means of a proper application of industry upon scientific principles.

The crops in the country are very fine, offering ample rewards to the industry of the planter.

Railroads are being erected in our midst, branching out towards Louisville, Charleston, Memphis and the North-West. Strangers are to be seen in our streets, looking out eligible situations for business locations. The phase of enterprise and progression are everywhere hereabouts visible. And whilst we rejoice at this work of progression, we also rejoice to know that our efforts here to supply the country with good religious books, and to give a new impulse to orthodox theology and christian faith, are being greatly appreciated, and that the demand is more than commensurate with our greatest efforts to supply.

This we knew would be the case when our publications became circulated and known; for we offer nothing to the public that is not authenticated by the clearest and most irrefragible proof.

R.

For the Tennessee Baptist.

BROTHER GRAVES:—Among the articles announced to appear in the "Review" for 1856, I notice one on John 13: 14, "Is feet washing a church ordinance?"

Now, as no writer that I have ever heard of, regards it as a church ordinance, the question ought to be stated differently. Some how thus: Is feet washing a command of Christ? and if so, ought christians to observe it, and under what circumstances? Should it be regarded as a religious duty, or exercise, as praying, singing, &c., in any public assemblage of believers?

Perhaps, if the subject should be discussed in this light it would excite great interest, as many minds are troubled on this point, who do not regard the command of our Lord as instituting a church ordinance. I have read many articles, brother J. L. Dagg's among them, designed to prove feet washing *not* a church ordinance, and I have never yet seen any thing at all satisfactory to my mind on the subject. All seem determined to let us know what the Savior *did not* require of us; but no one seems at all concerned to find out how the command is to be obeyed.

Affectionately yours, in the love of Christ,

A. M. HANKS

Olney, Ala., June 8, 1856.

REMARKS.—Brother Crawford will prepare an article on the subject for the present volume of the Review—he will notice brother Hank's suggestions. What Baptist minister can do without the Review?

☞ The Episcopal denomination of Virginia, is wont to boast of its numbers and large influence in the Old Dominion. Here is an exact showing of its numbers and doings for last year, taken from the minutes of the Convention.

"Rev. Mr. Gibson presented the Report of the Committee on Parochial Reports

The following is a synopsis:

Communicants added,		916
" Died,		120
" Suspended		0
" Removed and withdrawn,		341
Nett gain,		455
Whole number of Communicants as far as reported		5 536
BAPTISMS—White adults,	170	
Colored, "	27—197	
White infant's	574	
Col'r'd "	104—678—Total	875
Confirmations		519
MARRIAGES—White	248	
Colored	82	330
FUNERALS—White	474	
Colored	76	550
Families		2416"

Methodism going to Pieces

There have been evident signs of dissolution in the system of Episcopal Methodism for years, and every General Conference shows the crisis nearer at hand. Methodism not being founded upon the word of God, but only on the workings of human policy, must be subjected to the decay and death of all human institutions. The age in which it was originated was very unlike the present, and what was suited to the then state of society is very far from receiving the approbation of a more progressive and enlightened age. Hence public opinion among the Methodist laity set in heavily against the system, demanding change after change, which will soon break up the whole organization, and Methodism will be another thing. These remarks have been suggested by the following extract of a correspondent of the Nashville *Christian Advocate,* giving an account of the proceedings of the General Conference of the Church North, then in session at Indianapolis.

PROPOSED CHANGES.

"There are strong demands for various changes in the economy of Northern Methodism. Presiding Elders in the East, and in the great cities, are at a discount, and it is desired that the office should be modified. The idea, I believe, most prominent among those who seek a change, is that a presiding elder should have pastoral charge of a station, and attend the Quarterly Conferences only once a year, during the last quarter—unless his presence should be particularly required on other occasions. Many desire, also, an extension of the time that a preacher may continue in a charge. I know not the present strength favorable to these movements, but I believe they will succeed after awhile, if not during this session. Such is the direction of a deep, wide, and increasing current of public opinion. The support of the preachers is another subject of interest—one, too, that will receive much attention. The old rule continues, but will be abolished. Higher rates may be fixed, though at present there is a disposition to give the matter, as to the amount allowed effective traveling preachers, to the decision of the stewards having charge of the finances of the churches. This course has been recommended unanimously by the Committee on Temporal Economy. If adopted, it will be another step, making three, with those just mentioned, towards breaking down the system of itinerancy. But, most probably, it will not be adopted, though the signs appear to point to it with great favor."

☞ A party of 1030 emigrants from Georgia, a portion of them women and children, passed through St. Louis, last week, en route for Kansas.

NEW ORLEANS June 26.—The steamer Granada, from Aspinwall, via San Juan, with San Francisco dates to the 5th, has arrived. She reports that the Illinois left Aspinwall for New York, with nine hundred passengers, and $2 250,000 in gold.

The California news is of very great interest.

The murderers Casey and Cora, were hung by order of the Vigilance Committee, on Thursday, the twenty-second of May. On the same day the funeral of the lamented King took place. The proceedings were characterized by the most perfect order and decorum throughout.

The Vigilance Committee had arrested several other desperate characters, among whom was the notorious Yankee Sullivan. On the first of June Sullivan committed suicide in his cell at the Committee Rooms, leaving behind him a confession in regard to the fraudulent election in San Francisco.

On Monday, the 2nd inst., the opponents of the Vigilance Committee held a meeting to denounce the proceedings of the Committee, but it proved a total failure.

The health of San Francisco was very good, and there was a moderate business doing.

Rumors were circulated that Governor Johnson would call into requisition means to suppress the revolution, but no such steps had been taken.—These rumors created much excitement throughout the State. Word came to San Francisco that a thousand men were ready to march to the assistance of the Committee, if needed.

Martial law had been declared in San Francisco.

Sacramento offers to furnish one thousand men to assist the Committee of Vigilance.

The excitement was on the increase, and the Committee were determined to carry out their measures. They continued to make arrests of all lawless characters.

It was stated that the opposition were organizing with seven hundred stand of arms; and there were rumors of an attack on the Vigilance Committee. The Rooms of the Committee were doubly guarded, and two cannons were kept constantly before the door of the cells, loaded with grape.

All the papers, except the Herald, take sides with the Committee.

Indian hostilities in Oregon had been partially suppressed.

☞ There were thirty-five fires in the U. S., during the last month, in each of which cases the loss was not less than $10 000. Fourteen of them destroyed manufacturing property, and the entire loss amounts to $1 757 000. The N. Y. Journal of Commerce makes the total loss since the first of January $7 385 000, against $6,348,000 for the same time last year.

TORNADOES IN TEXAS.—A letter from Sherman, in Texas, dated on the 12th ult., speaks of five most terrific storms having passed over that section of territory in the previous three weeks. Cedar Hill, in Dallas county, was entirely destroyed by it.—Every house in the place was leveled by it, and some blown entirely away. Nine persons were killed on the spot, and two were carried some seven miles, and found dead, of course. An ox wagon, standing before a store, was literally torn to pieces, one of the tires was broken into four pieces then doubled up and twisted like an auger. A young lady hearing the storm coming ran from the buildings, and caught hold of a post that stuck some distance into the ground and held on for life. She was saved, but the wind took off every particle of her clothing, even her stockings. A few others were saved by laying down upon the ground, and holding on to pins that had been driven into the ground. The mail riders coming into that section of the country report 41 others killed by the tornado, and many houses, stables, and some few meeting houses, with any quantity of fencing, blown nobody knows where. At Cedar Hill an iron safe with some eight hundred or a thousand dollars, was blown away and not yet found.—*St. Louis Republican.*

TRAGIC EVENT IN THE TYROL.—The Revue Franco Italienne reports a terrible event as having occurred recently at Bolzano, in the Italian Tyrol.—A school-boy of the town school threw a stone at a peacock belonging to the masters, and killed it.—The father of the child, when he heard of the circumstance, came forward voluntarily to pay the value of the bird. But the two masters who were priests determined that the child must, nevertheless, receive exemplary chastisement. At a moment when all the other scholars went out for a walk, the "murderer" of the peacock was detained and beaten till his back was broken. He died on the spot. The father, who was sent for by the people who heard the cries of the child, came at once to the school and seeing his infant dead, fell upon the two priests, and killed them by repeated stabs with a knife.

Sidney Smith on Swearing.

Sidney Smith, when traveling in a stage coach one day, long before railroads were dreamed of, was terribly annoyed by a young man, who had acquired the "polite" art of swearing to such an extent that he interlarded his discourse with it as though it were a constituent part of the language. As there was a lady present, the matter was doubly annoying. After enduring the young man's displays for some time, the "wag, wit, and wicar," as one of his cockney admirers called him, asked permission to tell the company a little anecdote, and thus commenced.—"Once upon a time, (boots, sugar tongs, and tinder-boxes) there was a King of (boots, sugar-tongs, and tinder-boxes) England who, at a grand ball, (boots, sugar tongs, and tinder-boxes) picked up the Duchess of (boots, sugar-tongs, and tinder-boxes) Shrewsbury's garter (boots, sugar-tongs, and tinder boxes) and said, '*Honi soit qui mal y* (boots, sugar-tongs, and tinder-boxes) *pense,*' which means in English, 'Evil be to him who (boots, sugar-tongs, and tinder-boxes) evil thinks.' This was the origin of (boots, sugar-tongs, and tinder-boxes) the order of the garter."

When Sidney Smith had concluded, the young gentleman said, "A very good story, sir—rather old—but what the devil has boots, sugar tongs, and tinder-boxes to do with it?

"I will tell you, my young friend, when you tell me what 'd—n my eyes,' &c., has to do with your conversation. In the mean-time, allow me to say, that's my style of swearing."

☞ A correspondent informs the Lynn News of an incident which occurred at the Congregational church in Westminister, Mass., last Sabbath. The clergyman, an aged minister, was preaching from the text—"I speak as unto wise men; understand ye what I say." He advanced as far as "thirdly;" when he observed that many of his hearers, overcome by the heat of the day, had fallen asleep.—Stopping his discourse, and wiping the perspiration from his furrowed brow, he exclaimed: "My friends, as the day is sultry and oppressive, I will stop awhile, and request the choir, in the meantime, to sing the tune 'Coronation,' commencing, 'My drowsy powers, why sleep ye so?' The effect was electrical, bringing the audience to their feet.—They remained standing while the sublime chorus from the combined voices of the choir and congregation, soon filled the house, and effectually destroyed the disposition to sleep. The preacher resumed his discourse at "thirdly."

☞ Mr. Hugh Dillon, formerly of Wilson county, Tenn., committed suicide a few days ago, at Yellville, Arkansas.

SPECIAL NOTICES.

Book Agency for West Tennessee.

Brother E. JAMES is our authorized general book and collecting Agent for West Tennessee. We have given up the entire field to him, so long as he wishes it. He is a devoted brother and is doing great good—no one man in West Tennessee is doing more to disseminate the truth.

All wishing to aid in selling our publications, can do so by making application to brother James.

Brother James will be at the Big Hatchie Association with a full supply of all our works.

GRAVES, MARKS & Co.

Notice.

JAMES EDMONDS, Esq., Corresponding Secretary of the Bible Revision Association, will address the friends at the following places on the Revision of the English Scriptures:

Hartford, Ohio County, Kentucky,	Friday,	August	15th.
Walton's Creek, "	Saturday,	"	16th.
Beaver Dam, "	Sunday,	"	17th.
West Providence, "	Monday,	"	18th.
Pond Run, "	Tuesday,	"	19th.
Cool Spring, "	Wednesday,	"	20th.
Green River, "	Thursday,	"	21st.

July 19, 1856

DYSPEPSIA AND INDIGESTION.—These great scourges of our people cannot be too well understood, or the means of averting or curing them too highly appreciated. The person who discovers any means of cure or alleviation, confers a benefit upon his fellows, and is deserving of honor. The desirable consummation has been achieved, and not only may dyspepsia be cured, but it may be prevented by the use of "Hoofland's German Bitters," prepared by Dr. C. M. Jackson, Philadelphia, which medicine is spoken of in terms of the highest commendation by thousands who have tested its efficacy. It is perfectly innocent in its nature, and possesses the valuable property of improving the health of the robust, as well as restoring the health of the sick.

For sale by all the Druggists in Nashville and elsewhere.

July 12-1t

Notice.

THE next meeting of Zion Baptist Association will be held with the Waka Forest Church, Chickasaw County, Mississippi commencing on Friday before the 1st Sabbath in October, 1856, at which time a protracted meeting will be held at said church. Ministers are respectfully requested and invited to attend.

T. B. DALTON,

July 14. Clerk of the Association.

To the Delegates of Big Hatchie Association.

THE Association will be held with Bethel Church, Middleburgh Hardeman County, Tennessee, seven or eight miles from Bolivar, on the old stage road to Sommerville. The Association will convene on Saturday before the fourth Lord's day in July, 1856.

Delegates may find resting places the night before at almost any house in the vicinity, but specially the ones named. I will first mention those on the old stage road from Bolivar to Sommerville. First, Mr. Nighe's, 3 miles from Bolivar, 4 from the Church or Association; next Mrs P. P. Smith; then Mr Shivers a mile and a half from Middleburgh. On the West Mr Beasley's, 10 miles from Sommerville, 7 from Association then Dr Johnson next house, and then again Mr Shiver's and then Mr Scott's—these are all near Newcastle; then found 8 west, and next Mr. Areat's, 2 miles of the church, near Mr. Bryant's and then Dr. Morrow's, near the church. On the Moscow Road, 2 miles from the church, D. Maraner. On the LaGrange Road, Mr Puckett, 1 mile from the church; then 4 miles John Gates, and off the road a little, D Ohaire.

Come on, brethren. Will brother Graves come?

MOSES GREEN

☞ We intend to be with you.—ED

July 12-3t

Millinery.

MRS. CROOKER, at No. 6, Union street, (Mrs. Fleming's old stand,) is now receiving her supplies of Spring Millinery Goods and by the first of next week expects to have open for sale the largest and best selected stock of the kind ever brought to this market. She would take this means of informing the public that she has purchased Mrs. Fleming's entire stock of goods and furniture, as well as her custom or good will—Mrs. Fleming obligating herself not to engage in the millinery business at Nashville, directly or indirectly, for the space of five years.

Mrs C. hopes to receive a continuation of the generous patronage which has hitherto rewarded her efforts. She is determined not to be surpassed either in the styles or quality of her goods. march 29 1t

HOSTETTER'S BITTERS.—Since the award of a diploma from the thirteenth annual exhibition of the Ohio Mechanics' Institute, held in the city of Cincinnati, numerous imitations have made their appearance, which we caution the public against, as they are represented to be the same in their medicinal effects as a tonic, for which properties a committee of physicians gave the award of a diploma. Dr. J. HOSTETTER's Bitters, as heretofore, stand unrivalled for their medical powers in giving strength and vigor to a debilitated constitution, and, during this warm weather, we would advise, every family to keep a supply on hand. Children, as well as adults, will find the benefit of a trial.

For sale by all principal Druggists and dealers generally.

BERRY & DEMOVILLE,
JO. G. BROWN,
G. W. HANDERSHOTT,
H. G. SCOVEL,
A. STRATTON

July 12—1m And Druggists generally

Correspondents' List.

Brother J. M. Strictlin, of Quincy, Illinois, is informed that he stands credited to 16th July, 1856.

Mrs. S. Proctor, of South Union, Kentucky is informed that she stands credited to 1st March, 1857.

Elder J. Blanchard is informed that he is mistaken as to terms, but one dollar more will secure the object.

MARRIAGES.

MARRIED,

AT the residence of Mr. John H. Eison, on Wednesday, July 21, 1856, by Elder Joseph H. Borum, Mr. WILLIAM P. SOWANO and Miss SUSANNAH R. EISON—all of Lauderdale County, Tennessee.

In Hardeman County, Tennessee, July 2d, 1856, by Elder Abner Morrill, Mr. CALVIN J. COPE and Miss MALETHA J. D...

ACKNOWLEDGMENT OF PAYMENTS.

James Ellersy paid to 20th October, 1858.

The following subscribers have paid to the dates annexed to their names in 1856:

J T Pitts to 23d Oct; Samuel Neal to 5th may, Joshua Smith to 6th Oct; O H P Garrett to 6th Aug; S Hodges to 1st april; H Walker in full; A Cross to 25th Dec; T Fowler to 15th July; E M B Norville in full.

The following subscribers have paid to the dates annexed to their names in 1857:

W Seale to 20th may; Mrs H Williams to 19th July; Mrs R M Catlett to 1st Jan; R D Johnson to 23th may, F W Stok s to 7th may; Silas Smith to 7th June; John Stephenson to 10th april; R M Stevens, J H Jackson to 12th July; J Souter to 23d april, J F Wilson to 21st Feb; George Gist to 18th Feb; A G Holland to 12th July; Thomas Tolson to 8th July; W B Alexander to 15th July; Irwin Scarboro to 6th may; A O Hoy to 15th July; L Durham to 19th June; Mrs M C White to 14th June; B L Neathery, Wm A Wingo, S B Wingo, S J Atkins, H Freeman, S B Alleston, J G Alleston to 19th July; J A Nicholson to 28th July; J W Taylor to 28th may; Elder J Blanchard to 11th Jan.

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July 19 1856 - 3m

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Augusta, Ga., July, 1856.

THE TWENTY FIFTH Course of Lectures in this Institution will commence the FIRST MONDAY IN NOVEMBER NEXT.

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H. V. M. MILLER, M. D., Physiology and Pathological Anatomy.
ALEX MEANS, M. D., Professor of Chemistry.
L. D. FORD, M. D., Institutes and Practice of Medicine.
H. F. CAMPBELL, M. D., Surgical, Comparative, and Microscopical Anatomy.
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Clinical Lectures will be delivered regularly at the City Hospital, and ample opportunities will be afforded for the study of Practical Anatomy.
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NOTICE.

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N. R. MARTIN, Sec'y Board Trus.

July 12, 1856—3m.

NOTICE.

THE Twelfth Session of the Tennessee and Alabama Female Institute at Winchester, will commence MONDAY, the 1st day of September next.

N. R. MARTIN, Sec'y Board Trus.

July 12 1856 8t

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July 12, 1856 2t

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SUCH as Constipation, Inward Piles, Fullness, or Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the stomach, swimming of the Head, Hurried and Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying Posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs &c. Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil, and great Depression of Spirits.

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July 12, 1856—6m

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Dufour's Bolting Cloth;	Steam Packing;
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May 17 1856—4m Eatonton, Georgia.

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On Tuesday night there will be an exhibition of the Philomathean Society.

On Wednesday night there will be an exhibition of the Hermenian Society.

On Thursday night there will be an address before the two Literary Societies.

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FROM the earliest corruptions of Christianity to the present time, with full chronological table, index and glossary. 50 ILLUSTRATIVE ENGRAVINGS.

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THAT not only relieves, but actually exterminates, all such diseases as Dyspepsia, Flatulence, Diarrhœa, Dysentery, Nausea of the Stomach, Gout, Constipation, and the removal and permanent cure of all Pimples and Blotches on the face, arising from an impure state of the blood.

Every day brings forth some new evidence of the virtues of Dr. J. Hostetter's celebrated Invigorating Stomach Bitters—For irregularities of the stomach produced mostly by sudden changes from cold to excessively warm weather, such as we have at present, never fails to affect the human system, and in order to guard against any of the above bad results, we would advise all who have not tried them to get a supply. Those who have given them a fair trial—and their name is legion—will confirm what we say. Ladies and children especially, have found them invaluable where a strengthening tonic was needed, and who are taking these Bitters with the most beneficial results in every family. Since these Bitters have, for their medicinal virtues, in all cases of Dyspepsia, Flatulency, Constipation and General Debility, &c., become so popular, and in such general use, many unprincipled persons have refilled the bottles with other preparations, and palmed it off for the genuine, while some are putting up an article represented to be the same; but we advise all to be acquainted with Hostetter's Bitters in use none other, and to buy of none but respectable dealers.

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POPULAR HISTORY OF ENGLISH BIBLE TRANSLATION.

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WILL publish shortly, THE ENGLISH BIBLE. A History of the Translation of the Holy Scriptures into the English Tongue. With specimens of the early English versions. BY MRS. H. C. CONANT.

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This work presents a continuous view of the progress of Bible translation in the English language, from the first version by Wickliffe in 1380, to the last made by order of King James in 1611; giving an account of the successive English versions by Wickliffe, Tyndale, Coverdale, Taverner, Cranmer, the Genevan Exiles, the Douay (Catholic) version, and King James' Revision, and of the relations of the early versions to the one now in common use. The subject embraces the leading epochs of Anglo-Saxon civilization and freedom. As the subject of Bible translation has agitated the public mind at different times during the last five centuries, and at no period, perhaps, more powerfully than the present, this work will be eagerly sought for by all parties interested to the subject, without regard to their individual opinions. The work is written in the interest of no party, and seeks merely to present the facts of history.

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THE TERMS OF THE TENNESSEE BAPTIST.

THIS Paper contains the largest amount of original matter of any paper in the South, or South-West. Its character is well known.

It is either edited with unusual ability by the editor and his correspondents, or the doctrines and practices it advocates are *tremendously true,* since it has obtained an unparalleled circulation in a short time, which is rapidly increasing.

It is designed to make the Tennessee Baptist just such a paper as the denomination needs, and the exigencies of the times demand. We need one paper of universal circulation, for purposes of intercommunication. The Tennessee Baptist is becoming that paper.

TERMS—$2 00 per annum, *in advance*—$3 00, if payment is delayed longer than twelve months.

Our subscribers can see the justness of the discrimination in terms, when we inform them that it costs us more than the additional dollar to collect by any efficient system of agency we can devise. The loss by the present credit system is fully equal to, if it does not exceed, the entire profits of the paper.

GRAVES, MARKS & CO.

VOL. XII. THE TENNESSEE BAPTIST. NO. 45

From the American Messenger.

JESUS ONLY.

"And when they had lifted up their eyes, they saw no man, save Jesus only." Matt. 17. 8.

Jesus only—blessed Lord
All my hopes hang on this word;
Here my soul reposes still,
Here is safe from every ill.

Jesus only—not alone,
Though my loved ones are all gone:
He above all friends can bless,
He can lighten my distress.

Jesus only—dark the cloud
Hanging o'er mount Tabor proud;
Light from heaven filled the place,
Jesus only showed his face.

Jesus only—this is my cry
When I lay me down to die;
Jesus only, when I stand
Justified at his right hand.

Jesus only—when above
I his full salvation prove—
Evermore my blissful song
Jesus only shall prolong.

To my little Daughter.

Child, caress me, kiss me, bless me,
Put your little cheeks to mine,
Twist my hair locks with your fingers,
Let your eyes with gladness shine,
Prattle nonsense to your father,
With your accents silver fine.
Little Alice, tender Alice,
Alice with the heaving sigh;
Star of hope within my cloudy,
Long-time dark and troubled sky—
Alice of the dark brown tresses,
Alice of the hazel eye.

Off she bounds with step capricious,
Off she bounds upon the floor,
Tripping lightly o'er the carpet,
Tripping lightly through the door,
Gravel walk and grassy meadow,
Lightly, brightly, sprightly o'er.
With her go my hope and gladness,
With her goes her father's pride,
And the earnest fond affection
Of her mother by my side—
Mother fondest, wife the dearest,
Always in my eyes a bride.

I have trod in halls of pleasure,
Stood in courts a welcome guest,
Felt of fame the thrill exciting,
And the statesmen's wild unrest,
Stood with men of mark the equal,
Dared the storm of war to breast.
All of wild and strong excitement
Has been known at times by me;
I have been whate'er my wishes
For the time impelled to be;
But in naught was I so happy
As in gazing thus on thee.

Joy thy present—what thy future?
That it is not ours to tell—
To reveal thy whole existence
Art has never found the spell—
Be it good or be it evil—
And perhaps it is as well.
Hope, which else might leave us wholly,
While we know naught lingers here,
And our wishes fond and tender
Strangers are to doubt and fear—
May they ne'er be disappointed
In thy future, Alice dear.

Heaven in kindness still protect thee
In this changing world of ours;
Guide thee through o'erarching forests,
Over perfume-shedding flowers,
Make thy rest near running waters
And in vine encircled bowers.
Leave no virtuous wish unsated,
Strengthen every purpose true,
Guide thy gentle aspirations,
Bring thee every trial through,
And with christian jewels crown thee,
When the death hour meets thy view.

For the Tennessee Baptist.

Missionary Marriage.

It was our privilege, a few evenings since, to attend the interesting and impressive services of a missionary marriage.

Rev. Robert W. Priest, of Union University, Tenn., and Miss. Clarina E. Warner, of Central Female Institute, Clinton, Miss., Missionaries, appointed to Central Africa, were married Wednesday evening, 11th inst., in the Presbyterian Church (it being the largest house of worship in the place) at Clinton.

The scene was one of deep interest, the recollection of which will not soon pass away. The audience was large—every pew, window and door was crowded. All eyes were intently engaged to catch a glimpse, while the pastor, Rev. J. T. Freeman, performed the ceremony. A solemn stillness prevailed, while the Rev. C. L. McCloud addressed a Throne of Grace, in behalf of the newly married couple, especially, and of missions generally. Rev. D. L. Snodgrass followed, with a very appropriate address to the audience, and an affectionate charge to the married party. With much modesty, yet manifest pleasure, he referred to his long and intimate acquaintance with the bride. Having known her, as one always desirous to do the will of her Heavenly Father, he thought her eminently qualified for the sacrificing work before her. In the conclusion of his remarks, he stated that he held in his hands a volume, valuable, for its intrinsic worth, as well as its superior quality—the "Book of books"—which he had been requested to present, in the name of an absent brother of the bride, and which is the best token of a brother's affection.—(This affectionate brother is a Methodist.)

Upon the presentation of the Bible, the pastor requested the audience to retain their seats, and the Bridal Party to withdraw. After a few forcible and effective remarks, he proposed to be one of twenty, who would give five dollars—not to the Board—but to brother and sister Priest, individually, and in *addition* to that furnished them by the Board. The audience responded liberally—and in a few moments the proposed sum and half as much more was raised.

While this speaks well, both for the generosity of our community, and the character of our sister at home, showing that she has won the confidence and kind feelings of those to whom she is best known—we do not refer to it, to bestow praise on either; but simply to stimulate others to do likewise.

After the benediction, quite a concourse of the friends of the bride repaired to the residence of Rev. V. W. Brock, to extend the usual congratulations, and to spend a short time with those who were so soon to leave us. The moments passed by with painful rapidity—soon the time came for the party to disperse. Then with the big tears in our eyes and quivering lips we grasped by the hand, him, whose devotion to the cause had won our entire confidence, and her, whose affectionate nature, and christian deportment has endeared her to the hearts of us all. And while our feelings forbade, duty constrained us to a final—"Good Bye—God bless you."

The next morning they left Clinton for Montgomery, Ala., where brother P., expects to be ordained on the fourth Lord's day in this month.

Other papers please copy.

OBSERVER.

Granada, Yallobusha Co., Miss., June 20, '56.

SOMETHING NEW.—A Mr. Lamar advertises in the Columbus (Ga.) papers that he has discovered a process for making honey without the aid of bees.

For the Tennessee Baptist.

Gasper River Ministers' and Deacons' Meeting.

THE Ministers' and Deacons' meeting of Gasper River Association, met pursuant to adjournment at Hazle Creek, Muhlenburgh County, Kentucky, on Saturday before the fifth Lord's day in June, 1856.

Introductory Sermon, by Elder J. L. Coleman, on the importance of a faithful exhibition of divine truth. Jere. 23: 28.

Elder H. B. Wiggin, President of the last meeting, took the chair and called the meeting to order.

Ministers present—J. B. Dunn, J. H. Felts, T. D. Rust, J. M. Peay, E. P. Obanion, M. H. Utley, A. B. Miller, W. D. Pennel, J. D. Craig, H. Welburn, K. G. Hay, W. J. Owen, H. B. Wiggin, and J. S. Coleman.

Deacons present—G. D. Craig, E. B. Williams, Jacob Roades, B. T. Casebur, Thomas Walker, A. J. Tanner, J. Malim, and A. Roades.

Called for essays, exegesises and skeletons, which were read as follows, viz:

J. B. Dunn—An essay on Sunday Schools.
J. H. Felts—An essay on Ministerial Independence.
E. P. Obanion—An essay on Prayer.
T. D. Rust—An essay on Christian Intercourse.
A. B. Miller—An essay on the Duty of Young Ministers.
K. G. Hay—An essay on the Observance of the Lord's Day.
J. M. Peay—An essay on Church Music.
H. B. Wiggin—An essay on the best method of Sermonizing.
J. D. Craig—An exegesis on John 15: 14.
H. P. Welburn—An exegesis on John 3: 5.
W. J. Owen—A skeleton on the Deaconship.

Appointed the Deacons and Pastor of this church a committee on Divine Service.

Adjourned to 4 o'clock, P. M. Prayer by Elder W. J. Owen.

4 O'CLOCK, P. M.—Prayer by Elder W. D. Pennel.

Appointed Eld. H. B Wiggin President, and Eld. J. S. Coleman Secretary.

The committee on Divine Service reported Elder J. S Coleman and H. B. Wiggin to fill the pulpit on Lord's day; Elder Coleman was excused on account of ill health, and Elder W. D. Pennel appointed.

Letters were received and read from G. B. Dunn and H. H. Scudder.

The committee appointed at the last meeting to draft rules for the government of this meeting, read their report. The report received, adopted and committee discharged.

Appointed Elders J. B. Dunn, T. D. Rust, and J. S. Coleman to assign subjects for the next meeting

Then proceeded to offer such criticisms on the Sermon, Essays, &c., as were necessary.

Adjourned to 7½ o'clock to-morrow morning. Prayer by J. B. Dunn.

7½ O'CLOCK, SUNDAY MORNING.—Prayer by Elder E. P. Obanion.

Called for the report of the committee to assign subjects, which report was deferred to the meeting of the Gasper River Association.

Elder J. S. Coleman offered the following resolution, which was adopted, viz:

Resolved, That hereafter this meeting will not assign any minister a subject who is not present at the meeting when the committee to assign subjects is appointed.

Elder J. B. Dunn offered the following, which was adopted:

Resolved, That no minister shall hereafter participate in the deliberations of this meetings, unless he either preach a sermon for criticism, or present a written production, to entitle him to membership.

Then continued the meeting for criticism until a late hour.

Adjourned to meet at the time and place to be indicated by the Gasper River Association.

H. B. WIGGIN, *Prest.*

J. S. COLEMAN, *Sec'y.*

For the Tennessee Baptist.

The Proposed New Association.

NONCONNA CHURCH, June 28, 1856.

NOTICE having been previously given, a convention of delegates assembled at Nonconna Church in Shelby County, Tennessee.

On motion of Elder Crane, Elder James Dennis was elected Moderator, and G. O. Buntyn was appointed Clerk.

After singing and prayer, the Moderator briefly stated the object of the meeting, when the following delegates were reported and enrolled.

From the Cold Water Association.

Centre Hill Church—A. M. Haroway,* E. C. Crutcher,* Wm. Polk.*

Hernando—W. Carey Crane, S. T. Johnson, R. T. Sanders,* Henry Dockery.*

Liberty Church—F. M. Mitchell, M. Halliburton.

Nonconna Church—L. Farrar, W. D. Gary.

From the Big Hatchie Association.

Eudora—E. Brooks,* W. Peterson,* — Whitworth.

Prosperity—W. Gowan,* John Blackwell.*

First Church Memphis—H. Lake,* M. B. Ragan,* G Buntyn.*

On motion, a committee of one from each church represented, was appointed to report upon the feasibility of forming the new Association.

On motion of Elder Crane, Elders M. W. Stambaugh, B. F. Thomas, and M. M. Gwinn, of the Mississippi Central Association, were invited to seats and participation in the proceedings.

The committee having retired for a time, returned with the following report:

The committee appointed to report upon the feasibility of forming a new Association out of such churches of the Big Hatchie Association, Tennessee, and Cold Water Association, Mississippi, as are favorably disposed, beg leave to report:

That, in their sober judgment, the time has arrived, when a new Association is imperatively demanded by the interests of our Zion, and with this view, therefore, they recommend, 1. That a committee of correspondence be appointed who shall address a circular to such churches as are known to favor the enterprise, or are likely so to do, requesting them to obtain letters of dismission from their respective associations with a view to the formation of a new Association on the basis of the Constitution and (*Articles of Faith) of the Cold Water Association herewith submitted:

CONSTITUTION OF THE
COLD WATER BAPTIST ASSOCIATION.

ARTICLE 1. This Association shall be called the ——— Association, which shall meet annually.

ART. 2. The Messengers representing the different Churches shall, at the opening of the Association, present their letters of correspondence, which must state their appointments as delegates, together with the number of members in fellowship, the number baptized, received by letter, dismissed, excluded, restored, died, during the year.

3. Every church belonging to this body, shall be entitled to three representatives, until their number exceeds fifty members, and for every additional fifty, one more

4. Churches of this union failing to represent themselves at one Association, will be expected to state the reasons of that failure at the next, and if any church fail for three successive meetings, the Association may consider it dropped from its number, or shall have power to send a committee to enquire into the state of such church, as the Association may deem most advisable.

5. Other churches may be admitted into this union by signifying their desire to do so, by messengers and letter, provided they be deemed orderly and orthodox, and are willing to walk in fellowship with us.

6. The Association shall have a Moderator and Clerk, who shall be chosen by ballot at each annual meeting, so soon as letters from the churches are read, and the delegates' names enrolled.

7. This Association shall have no power to adopt rules, that shall at any time infringe upon the independence and rights of churches—it shall, however, be at liberty to advise churches belonging to its body, or may separate from such churches as are known to walk disorderly.

8. This Association shall have a fund for its expenses, and the churches shall be at liberty to send up such funds as they may think proper, either for foreign or domestic missions, for the Bible or any other benevolent institution, and the Association shall appoint some one or more to take charge of the same, and forward them as they may be designed, and report to the next Association.

9. Any church of this union having a difficulty that she cannot settle, may call help from other churches, or may present the case to this body for advice; such cases must be presented in the letter of correspondence, stating the reasons why it has not, or could not, be settled or decided by the church.

10. Any church of this union having members supposed to possess ministerial gifts, it is considered advisable for them to call in such ministerial aid as shall be deemed most competent to examine, in connection with the church, such member or members, and if thought worthy, to authorize such person or persons to preach the gospel by the consent and authority of the church.

11. This Association may correspond by letter and delegates with ———, and such other Associations as she may deem most conducive to the general interest of Zion.

12. The Minutes of the Association shall be read, corrected, and signed by the Moderator and Clerk, before the session rises, and no Association shall adjourn, except in extraordinary cases, until it shall have finished all of its business.

13 This Association shall not receive from churches or individuals, for discussion, any query which will have a tendency to disturb the harmony of the body; but may give instruction to churches in all cases of difficulty, as she may think prudent

14 This Constitution may be altered or amended at any regular meeting, by a majority of two-thirds of the members present.

2. That the committee of correspondence be authorized, after due deliberation and consultation, to call a meeting of delegates for the purpose of forming a new Association. All of which is respectfully submitted

W. CAREY CRANE, *Chairman.*

Report was received and adopted, and the committee discharged.

Elders Jeremiah Burns, W. Carey Crane, and C. R. Hendrickson were appointed a committee of correspondence.

On motion, it was

Resolved, That a copy of these proceedings be signed by the Moderator and Clerk, and forwarded to the Tennessee Baptist and the Western Recorder with a request that they be published.

On motion, adjourned.

JAMES DENNIS, *Mod.*

G. O. BUNTYN, *Clerk.*

Delegates names marked thus * were absent.

*See Encyclopedia of Religious Knowledge

Obituaries.

Luke Devore.

DEPARTED this life, at his residence in Edgefield District, South Carolina, on the 27th of April, 1856 Mr. LUKE DEVORE, in the 66th year of his age.

The writer of this notice became acquainted with the deceased in the year 1840, during a protracted meeting in Edgefield; from that time until his death I have been intimately acquainted with him, and truly it might be said of him, he was a christian, if man can attain unto that in this life. As a deacon of the church, he was ever faithful, at his post, and, like his Lord and Master, he showed to all around him by his pious walk and godly conversation, that earth was not his home, but that he had a building of God, a house not made with hands eternal in the heavens.

For several years my membership was at the same church of which he was deacon. I always attended church regularly, and brother Devore's seat was never found empty. Often have I looked upon that good old man as he sat in his accustomed seat (under the pulpit) with the tears flowing down his furrowed cheeks, and how often have I coveted his good feelings and inward joy; but he is gone! His spirit is gone "in peace to God's throne."

On my outward trip to Carolina a few days previous to his death, I tarried one night with him.—As his house might be called the house of prayer, previous to our retiring to rest, he requested me to close the day; and although his voice was weak and tremulous, yet with what fervency did he join in singing one of the songs of Zion. Little did I then think he was so nigh the gate of heaven.

He died in the full triumph of faith, with his head reclining on a crucified Redeemer. His last words were in the language of Paul: "I have fought a good fight; I have finished my course: I have kept the faith."

In his death, the church has lost a senior deacon, an active and efficient member, and a strong prop; the community a useful citizen; his bereaved wife an agreeable companion, and his servants a good master, who administered to their wants, both temporal and spiritual. "Let me die the death of the righteous, and let my last end be like his."

J. L. B.

Christian Index and Southern Baptist please copy.
Cherokee, Ga., June 3, 1856.

Cordelia A. Jones.

ONCE more it becomes our painful duty to record the death of an amiable friend and worthy member of the Baptist Church in this place, our beloved sister CORDELIA A. JONES, relict of the late Dr. A. H. Jones, after a protracted and painful illness, closed her mortal career at eight o'clock, on the evening of the 23d June, 1856: aged 40 years, 11 months, and 2 days.

She united with a Baptist Church in Georgia, when about fourteen or fifteen years of age; she was eminent for her piety and christian zeal, an ornament to her profession, and a bright and shining light in the community where she lived. Her *life* and *death*, alike, demonstrated the power of faith, and the triumph of the christian hope. The language of all her acquaintance is, "if any one is prepared for death, Mrs. Jones surely was."

She has left three interesting children—a son about fifteen years of age, and two daughters still younger. Many friends mingle their tears with those which those orphans shed. They have kind relatives, but no parent, to care for them—may they realize the promise of God, to be the Father of the fatherless!

W. C. BUCK.

Columbus, Miss., June 24, 1856.

Elizabeth F. Collier.

DIED, at her husband's residence, in Montgomery County, Tennessee, February, 1856, ELIZABETH F. COLLIER, in the 27th year of her age, after several weeks illness.

Mrs. Collier made a profession of religion under the care of John Mallory. She joined the Baptist Church at Blooming Grove, of which she lived a pious member until removed to the church triumphant.

Although racked with pain for weeks, she did not complain of her lot—she said if she could serve a better purpose by going, she was willing to go.

She has left a husband and only daughter to mourn their loss; but they weep not as those who have no hope, for she was heard to say just before her death, that all was well—I know that my Redeemer liveth. Blessed are the dead that die in the Lord from henceforth; yea, saith the spirit, they rest from their labors, and their works do follow them.

Simeon Mitts.

DIED, at the residence of his brother, Henry Mitts, near Harrisburg, Mississippi, on the 15th of May, 1856, brother SIMEON MITTS, in the 37th year of his age.

The deceased was born and lived in Newberry District, South Carolina, until 1849, when he came with his brother to Mississippi.

He has been afflicted with white swelling for 30 years, of which disease he died. He joined the Baptist Church at Hickory Grove, in August, 1854, and lived a consistent member until his death.

His afflictions were unusually long and trying yet he was enabled to bear them with patience and resignation, confidently believing that "the far more exceeding and eternal weight of glory" would soon be his

May the Lord help all his friends, and those who may read this, to prepare to meet God.

A. L. S.

The Newberry Mirror will please copy

Adelia L. Hargett.

DIED, in Franklin County, Alabama, May 26th, 1856, at her father's residence, ADELIA LASSAPHENE HARGETT, aged 5 months and 26 days.

Lassie was a lovely child, none could excel her, but she is gone; and while her sweet little body is confined to the narrow limits of the tomb, her spirit, like an uncaged bird, soared away to the mansions of bliss, prepared by our Savior—for he hath said, "Suffer little children and forbid them not, to come unto me for of such is the kingdom of heaven."

She suffered the most intense pain for three months, every effort to arrest her malady was made, but neither the devoted attentions and painful anxieties of relatives, nor the constant visits of friends, could suffice to turn away the shaft of the King of Terrors She has passed away from this to a happier and more glorious clime

Dear brother and sister cheer up, for while we mourn the loss of sweet Lassie, we entertain the hope of seeing her again, where parting will be no more, and sorrow never comes.

E. T. B.

Russellville, Ala. June 28, 1856.

HURLEY'S SARSAPARILLA.

OF all the remedies that have been discovered during the present age for the thousand ills that flesh is heir to, none equals this wonderful preparation. Only three years have elapsed since the discoverer (who spent a decade in studying, experimentalizing, and perfecting it,) first introduced it to the public, and it is already recognized by the most eminent physicians in all parts of the country, to be the most surprising and effective remedy for certain diseases of which they have knowledge.

All other compounds or syrups of the root have hitherto failed to command the sanction of the faculty, because, on being tested, they have been found to contain noxious ingredients which neutralize the good effects of the Sarsaparilla, and often times injure the health of the patient. It is not so with Hurley's preparation.

This is the pure and genuine extract of the root, and will, on trial, be found to effect a certain and perfect cure of the following complaints and diseases

Affections of the Bones, Habitual Costiveness, Debility, Indigestion, Diseases of the Kidneys, Liver Complaint, Dyspepsia, Piles, Erysipelas, Pulmonary Diseases, Female Irregularities, Scrofula or King's Evil, Fistula, Syphilis, and all Skin Diseases.

Besides curing the above, it is also known to be a great and powerful tonic, purifying the blood and invigorating the system.

In short, it is without exception, in the cases mentioned, and its general effect on the system, the most efficacious as it is the most desirable remedy of the age. It is already extensively used throughout the country, and is fast obtaining an European reputation. The instances of cures it has effected are daily coming to the proprietor's knowledge, and he has no hesitation in recommending it to one and all who desire to procure relief from suffering. One bottle being tried, its effects will be too apparent to admit of further doubt. *Recollect, Hurley's Sarsaparilla is the only genuine article in the market.*

Price $1 per bottle, or six bottles for $5

For sale at the manufactory, corner of Seventh and Green Streets, Louisville, Kentucky, and by all wholesale houses throughout the United States and Canada.

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Tuition in the Preparatory Department, $25 a year, in the Collegiate, $50. Board in excellent families for $10 and $12 a month.

February 9, 1856—tf.

PROSPECTUS OF "THE COMMISSION;"

A MISSIONARY MAGAZINE, published monthly by the Board of Foreign Missions of the Southern Baptist Convention, Richmond, Virginia. 32 pages 8vo.

The Commission will be chiefly devoted to the promotion of Foreign Missions, though it will, from time to time record the progress of other Christian enterprises, especially those of the Convention. It may be expected to contain the journals and letters of our missionaries, articles advocating the cause of the heathen, historical and biographical sketches from the pens of our ablest writers, and such other matter as may be of general interest.

No pains or expense will be spared in the endeavor to make it eminently worthy of patronage.

The matter of "The Commission" will, to a considerable extent, be different from that contained in the Home and Foreign Journal, so that those who take both papers will find each possessing its own peculiar value.

It is intended to make "The Commission" the repository of our missionary history. The minutes of the Convention will be published in its pages. That such a repository is needed there is a general conviction, and the Board are convinced that in publishing "The Commission" they shall be meeting a felt want.

TERMS—One copy per annum, $1 in advance.

Any person sending the names of five subscribers with the money, ($5,) shall receive a sixth copy free for one year.

Address, "THE COMMISSION," Box 283, Richmond, Virginia.

march 8—tf

CANCERS CAN BE CURED.

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

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

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

CHALLENGE TO ANY MEDICAL SCHOOL!

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

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

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

There are cases which I except in the above Challenge:
1. Cancer in the mouth or throat.
2. When located where it cannot be reached by my remedies.
3. Where the patient is afflicted with another disease, or a complication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured, but the Consumption killed.
4. The patient shall not be so old and weakly, that there is not sufficient vitality left to produce granulation, after the cancer is taken out.
5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases brought here. I do not profess to rejuvenate old age, or to raise the dead, but to Cure Cancers under ordinary circumstances Yet I have successfully treated patients from 70 to 80 years old

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

REFERENCES.

Dr. Boyd, M. D., McLemoresville, Tenn.
Dr. J. M. Iott, M. D., Missouri, cured.
Dr. Dillard, D. D., Lexington, Ky.
Warner Spindle, Fredericksburg, Va
Elder W. O. Buck, Columbus, Miss.
Hon. Joel Berry, Mississippi.
Dr. Norfleet, M. D., Port Royal, Tenn.
Dr. Savlas, M. D., Ridgeley, Mo.
Dr. Dillard, M. D., Chicago, Illinois.
Peterson Tanner, Athens, Ala.
J. H. Eaton, L. L. D., Murfreesboro, Tenn.
J. R. Graves, Nashville, Tenn
Col. John McGee, Dalton, Georgia.
J. B. McDowell, M D., Helena, Ky.

S. W. JANUARY.

Murfreesboro, Tenn., July 29, 1854.—tf

CANCER CURED—No. 74.

Ten years ago a cancerous disease made its appearance immediately under the left eye of my wife, which did not increase in size to any considerable extent, for four or five years, and gave her but little pain, occasionally itching a little; five years ago the disease commenced spreading and became very painful. It was examined by one of the best physicians in our country and pronounced Cancer; he also treated the case, but failed to effect a cure. The medicine he used was so painful that it could scarcely be borne. The disease continued to spread until the eye became involved; three years ago the sight became entirely destroyed—the disease continued to spread until the socket of the eye was entirely eaten out, a part of the nose and cheek involved. In this condition five weeks ago, I brought my wife to Murfreesboro, Tennessee, and placed her under the treatment of Dr. S. W. January, who commenced treating her case—Dr. J. has taken out the disease, and a cure is I hope the result of the treatment. On to-morrow morning I leave for my home in Weakly county, West Tennessee.

J MORRIS

Murfreesboro, Tenn., January 3, 1855.

CANCER CURED.—No. 75.

This is to certify that I have been afflicted with a cancer on my nose, which made its appearance six or seven years ago.—I have placed myself under the treatment of Dr. S. W. January, of Murfreesboro, Tenn., who has removed the disease, and I believe a cure is effected. My residence is Lauderdale county, Alabama.

December 20, 1854

EXCELSIOR CORN AND COB MILL.

PATENTED BY CHARLES LEAVITT, FEBRUARY 27, 1855

THE above cut represents a recent and valuable improvement by CHARLES LEAVITT, in *PORTABLE GRAIN MILLS*, adapted to crushing Corn and Cob together for stock, and grinding Meal for family use. Mr. Leavitt being the original inventor of this kind of a machine, and, from a long experience with cast iron corn-crushers, finding that all of them were liable to objections, the most formidable of which was their want of durability or liability, soon to wear out, he again went to work with the view of removing the objectionable features. In February, 1855, he succeeded in obtaining letters-patent for the "Excelsior Corn and Cob Mill," and now has the satisfaction of being able to present the above Mill to the farmers of the United States, standing as it does at the head of the list of Corn-Crushers, combining the good qualities of all, exempt from the defects of any, and possessing many new, valuable, and distinguishing features, of which *all others are destitute.*

We have remarked that the great and heretofore insurmountable objection, urged with so much force against cast iron mills, was their *palpable deficiency in durability.* To remove this objection was a desideratum long sought for, and which has been at length attained in the "Excelsior Mill" only; the grinding surface of which consists in movable rings made of hardened superior metal, and which, when worn out, can be replaced in five minutes by new rings, at a cost of $3, which makes the mill as good as new, there being no other part liable to wear out. Two sets of grinding rings accompany each mill, making it equal to two mills. This peculiarity, possessed by no other mill, should not be over looked by purchasers, as it insures durability, a consideration of all others the most important.

Another interesting feature in this mill, and one which we think will secure for it a just consideration of merit, is in its being provided with a meal conductor, by means of which the meal is discharged into a half-bushel, instead of being scattered around the mill, as is ordinarily the case.

This mill having been fairly tested with other mills at the last Fair of the Maryland Agricultural Society, at the Ohio State Fair, and elsewhere, at all of which it established its superiority, we do not hesitate emphatically to pronounce it pre-eminently superior to any and all other corn crushers of the day. Its superiority of the movable grinding rings, which feature of itself makes the distinction between the "Excelsior" and all other corn-crushers so broad as to render a comparison superfluous; and, as an evidence of our sincerity, we hereby announce that we will give a silver cup to any Corn-Crusher that can be produced of the same size and same length of lever, that will grind finer and faster than the Excelsior, at some time and place to be agreed upon.

Capacity of grinding corn and cobs with two horses from 15 to 20, and with one horse, from 8 to 10 bushels per hour.

COST OF RUNNING THE EXCELSIOR MILL FOR TEN YEARS;

Compared with that of the cast iron Mills in most general use.

It has been proven by experience, and contrary to general expectation, that cast iron Mills for grinding Corn, etc., to do the work properly, will not last more than two years. In view of this fact the inventor of the Excelsior Mill has labored to produce a machine that will be more economical, and at the same time more effective. The following estimate will show the cost of grinding with various Mills now in use for ten years.

Cost of Excelsior Mill, $60, including an extra set of Grinding Plates, which makes it good for four years. Cost of repairs for six years, $9 making for ten years $69.

Cost of a cast iron Mill, without any extras, say $41. Cost of running the same for ten years, supposing that the Mill will last as long as the Excelsior Mill with its repairs, say to be renewed every two years, which in this case must be done at the expense of a new machine each time, $178 making for the ten years a cost of $220. This same rule will apply to any and all of the Mills now in use which come in competition with the Excelsior Mill.

Farmers and others in want of mills for grinding Corn and Cob, etc., will see by the above estimate that the Excelsior Mill can be used for the purpose required at less than one-third the expense of any other Mill now in use.

This Mill may be put up in a few minutes by any ordinary farm hand, printed directions accompany each mill.

The undersigned having purchased the right to the above Mill in Middle Tennessee, take pleasure in introducing it to the public, believing it to be all that is claimed for it, and well worthy the attention of every Farmer, Stock Raiser, and Dealer in Stock. Price $60, with two sets of grinding rings, and levers fitted to the shaft ready for attaching the horses. These mills are made for us by Mr. T. M. Brennan, of this city, whose well known skill as a mechanic will be a guarantee of the superiority of the workmanship, and that the purchaser will have the satisfaction of knowing that he is encouraging home manufacture.

We offer Territory for sale upon such terms as will make it an inducement for men of energy to engage in the enterprise. We may be found at the foundry of Mr T. M. Brennan No 3 College Street, near Broad, where we shall be happy to receive orders, and furnish such information upon the subject as may be desired. Good business men wanted to act as Agents.

Persons in either of the States of Texas, Louisiana, Florida, or Arkansas, wanting the above mill, can be supplied by addressing JAMES C. BALDWIN & CO.
Nashville, Tennessee.

April 24, 1856

STOCKTON'S PATENT STRAW CUTTER.

THE multiplicity of Straw Cutters already before the public, and a large proportion of which having failed successfully to stand the test of a fair trial, and having so far fallen short of the representations of the vendors, as well as the expectations of the purchasers, a general distrust has been created in the public mind of all machines of this description. Hence it becomes necessary in introducing a new one, to claim for it the consideration of the public, [illegible]

[illegible]

We claim for it—

1st. Great strength and durability.

2d. An entire freedom from complication, being so simple as to be easily operated by a boy twelve or fifteen years of age, without the least danger of derangement.

3d. Superiority and excellence of execution, cutting with great exactness and rapidity.

4th. Great economy in price, being offered at the low rate of Eight Dollars.

Other advantages might be enumerated, but would occupy too much space.

It possesses one peculiarity, however, so remarkable and important that we cannot forbear making mention of it. We allude to its evenness in keeping, designed to keep the knife always in its proper place and insure uniformity of execution. [illegible]

County rights in Middle and West Tennessee for sale upon extremely advantageous terms. They can be made by any enterprising man. Men of energy wanted to act as Agents.

Address, JAMES C. BALDWIN & CO
April 26, 1856. 37 College Street, Nashville.

LOVE'S PATENT WASH-TUB.

THE above Machine, patented October 16th, 1855, in its utility, simplicity and rapid and thorough execution, surpasses every thing of the kind heretofore introduced. This Tub is mounted on a stand, and provided with rollers and brushes, by the action of which a strong and rapid current of water is kept in motion, and through the clothes, removing every particle of dirt without the slightest injury to the clothes, however fine the texture. By a peculiar arrangement, the dirt removed from the clothes is precipitated with a piece of deposit, and therefore prevented from being again deposited in the clothes, as is the case in most washing machines.

Six or seven shirts can be thoroughly washed with this machine in from eight to ten minutes. These tubs are warranted to be made with care, and [illegible] with its perfect performance, renders it the

CHEAPEST AND BEST WASHING MACHINE NOW KNOWN.

Printed directions accompany each Machine.

County rights in any part of Tennessee for sale upon such terms as will secure to the purchaser a large profit upon the investment. To men of energy a rare opportunity for making money easily and rapidly will be offered.

Agents wanted in all parts of the State. Address,
JAMES C. BALDWIN & CO.
37 College Street, Nashville, Tenn.

AYER'S PILLS,

Are curing the sick to an extent never before known of any Medicine.

Invalids, Read and Judge for Yourselves.

JULES HAUEL, ESQ., the well known perfumer, of Chestnut Street, Philadelphia, whose choice products are found at almost every toilet, says:

"I am happy to say of your CATHARTIC PILLS, that I have found them a better family medicine for common use, than any other within my knowledge. Many of my friends have realized marked benefits from them and coincide with me in believing that they possess extraordinary virtues for driving out diseases and curing the sick. They are not only effectual but safe and pleasant to be taken, qualities which must make them valued by the public, when they are known."

The venerable Chancellor WARDLAW, writes from Baltimore, 15th April, 1854

"DR J C AYER: Sir—I have taken your Pills with great benefit, for the listlessness, languor, loss of appetite, and Bilious headache, which has of late years overtaken me in the spring. A few doses of your Pills cured me. I have used your Cherry Pectoral many years in my family for coughs and colds with unfailing success. You make medicines which cure, and I feel it a pleasure to commend you for the good you have done and are doing."

JOHN F. BEATTY, Esq., Secretary of the Penn. Railroad Co., says:

"PA. R. R. OFFICE, PHILADELPHIA, Dec 13, 1853

"I take pleasure in adding my testimony to the efficacy of your medicines, having derived very material benefit from the use of both your Pectoral and Cathartic Pills. I am never without them in my family, nor shall I ever consent to be, while my means will procure them."

The widely renowned S. S. STEVENS, M. D., of Wentworth, N. H., writes:

"Having used your CATHARTIC PILLS in my practice, I certify from experience, that they are an invaluable purgative. In cases of disordered functions of the Liver, causing headache, indigestion, costiveness, and the great variety of diseases that follow, they are a surer remedy than any other. In all cases where a purgative remedy is required, I confidently recommend these Pills to the public, as superior to any other I have ever found. They are sure in their operation and perfectly safe, qualities which make them an invaluable article for public use. I have for many years known your *Cherry Pectoral* as the best Cough medicine in the world, and these Pills are in no wise inferior to that admirable preparation for the treatment of diseases."

"ACTON, ME., Nov. 25, 1853.

"DR. J. C. AYER. Dear Sir—I have been afflicted from my birth with scrofula in its worst form, and now, after twenty years' trial and an untold of amount of suffering, have been completely cured in a few weeks by your pills. With what feelings of rejoicing I write, can only be imagined when you realize what I have suffered, and how long.

"Never until now have I been free from this loathsome disease in some shape. At times it attacked my eyes, and made me almost blind besides the unendurable pain; at others, it settled in the scalp of my head, and destroyed my hair, and has kept me partly bald all my days; sometimes it came out in my face, and kept it for months a raw sore

"About nine weeks ago I commenced taking your Cathartic Pills, and now am entirely free from the complaint. My eyes are well, my skin is fair, and my hair has commenced a healthy growth; all of which makes me feel already a new person.

"Hoping this statement may be the means of conveying information that shall do good to others, I am, with every sentiment of gratitude, Yours, &c.

MARIA RICKER."

"I have known the above named Maria Ricker from her childhood, and her statement is strictly true

ANDREW J. MESERVE,
Overseer of the Portsmouth Manufacturing Co."

"SENATE CHAMBER, OHIO, April 5th, 1854.

"DR. J. C. AYER: Honored Sir—I have made a thorough trial of the CATHARTIC PILLS, left me by your agent, and have been cured by them of the dreadful Rheumatism under which he found me suffering. The first dose relieved me, and a few subsequent doses have entirely removed the disease. I feel in better health now than for some years before, which I attribute entirely to the effects of your CATHARTIC PILLS.

Yours, with great respect,
LUCIUS B. METCALF."

The above are all from persons who are publicly known where they reside, and who would not make these statements without a thorough conviction that they were true.

PREPARED BY JAMES C. AYER,
Practical and Analytical Chemist, Lowell, Mass.

Wholesale by BERRY & DEMOVILLE.

And Retailed by all the Nashville Druggists, and dealers in medicine throughout the South.

April 25, 1856—6m

EVANS & CO.,

Wholesale Dealers in Dry Goods, &c.,

NASHVILLE, TENNESSEE.

WE are now opening in our new Marble Storehouse, North side of the Public Square, a very large and desirable stock of

STAPLE AND FANCY DRY GOODS,

Hats, Bonnets, Umbrellas, Parasols, &c.

Having purchased our Goods under the most favorable circumstances, we are prepared to offer inducements to merchants visiting our city, and respectfully solicit them to give our stock an examination before purchasing elsewhere.

We would call special attention to our stock of Ladies Dress Goods, Bonnets, Ribbons, Mantles, &c.

march 1, 1856. EVANS & CO.

THE REV. OCTAVIUS WINSLOW, D. D.,

A DISTINGUISHED BAPTIST MINISTER.

THE Works of Dr. Winslow have acquired very great and deserved popularity in England, and must, when known, have a very extended circulation in this country. The following volumes are now ready.

THE GLORY OF THE REDEEMER IN HIS PERSON AND WORK.

By the Rev. Octavius Winslow, D. D., author of "Midnight Harmonies," "Practical Views of the Atonement," &c., &c. 1 volume, 12mo. Price $1.

"Mr. Winslow has written much and written well. Always happy in the selection of his subjects, he was never more so than on the present occasion. The work is richly evangelical, highly spiritual, and scripturally practical."—*Christian Witness.*

"The deep and pure spirituality that characterizes all the preceding works of this dear servant of God, shines most beautifully here. The object of the treatise is to assist the believer in maintaining spiritual ground, and to fill him with high and holy thoughts concerning his Lord, is the end at which the writer has aimed; and if he succeeded not, the fault lies not in him, but in the faithless spirit of the reader. The whole volume is a feast both for body and soul."—*Christian Lady's Magazine.*

THE INQUIRER DIRECTED TO AN EXPERIMENTAL AND PRACTICAL VIEW OF THE WORK OF THE HOLY SPIRIT.

One volume, 12mo. Price 75 cents.

GLIMPSES OF THE TRUTH AS IT IS IN JESUS

One volume, 12mo. Price 75 cents.

"The author takes most evangelical and scriptural views, his works cannot be read without profit."—*Southern Churchman.*

"Dr. Winslow writes as from the heart, he has beheld not only with the eye of the intellect, but by faith, what he portrays, his style is fervid because his spirit is all aglow with the theme."—*Christian Herald.*

A liberal discount will be given to BOOKSELLERS, COLPORTEURS, or AGENTS, from the above prices.

Sample copies sent by mail, FREE OF POSTAGE, upon the receipt of the retail price.

LINDSAY & BLAKISTON,
Publishers, Philadelphia.

Baptist papers copying the above will be entitled to copies of the books upon sending their paper to the publishers.

March 22, 1856—tf

IT IS NOT A DYE.

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

Does not contain any deleterious ingredients—
Will not soil the finest linen,
Restores the hair to its natural youthful color—
Will not injure the hair or health—
It is not a Dye, but a Restorer of the hair;
Will restore hair, however gray;
Prevents Dizziness, Headache, Scurf, Dandriff,
Scald Head, and unnatural perspiration
Does not contain lead, lime, caustic, Spanish flies,
Copperas, or Nitrate of Silver
Clergymen and others have given their names and influence
To spread its name and its usefulness
See that each bottle is signed on wrapper in red ink, and
On Directions in black ink—Mrs S A ALLEN

Principal Depot, Laboratory, and Salesroom, 355 *Broome Street, New York City*

Nashville—J. G BROWN, Agent. *Louisville, Ky*—Mrs. A. NANT

All letters from persons wanting Agencies, &c., must be addressed to the Depot, as also all letters of inquiry for list of Agents and terms

February 16, 1856—1y

NEW BOOKS! NEW BOOKS!!

THE following attractive and valuable Books have recently been published by the

AMERICAN BAPTIST PUBLICATION SOCIETY:

CARRIE HAMILTON. Or the Beauty of True Religion. By Mrs Denison. 12mo, 65 cents

CARROLL ASHTON; Or the Rewards of Truthfulness By Aunt Abbie. 18mo, 30 cents.

MY CLASS. Or Stories on the Elements of Christian Character By Aunt Abbie 18mo, 30 cents

MY JOY AND CROWN: Or Cherished Instances of Conversion By Rev A. S Patton 18mo. 20 cents.

THE CHURCH AND HER ENEMIES: Or Practical Reflections on the Trials and Triumphs of God's Afflicted People By Wm S. Plumer, D. D. 18mo, 25 cents.

THE OUTCAST DAUGHTER. A Story of the West. 18mo, 15 cents DEPOSITORY,
march 22 118 Arch Street, Philadelphia.

W. M. STEWART. W. H. OWEN

STEWART & OWEN,

MANUFACTURERS OF

Copper, Tin, and Sheet Iron Ware,

No. 14 Market Street,
NASHVILLE, TENNESSEE.

HAVING returned to our old stand, from which we were driven by fire, we are now prepared to attend to all 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, WARES, AND GRATES,

Plain and Enamelled Marbleized 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 order, 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, pledging ourselves to give entire satisfaction

STEWART & OWEN,
April 19. 1856-tf No. 14 Market st

GRENADA MALE INSTITUTE.

THE Subscriber opened his School in Grenada on the 3d day of March, 1856

His object is to establish a permanent school of high order, suited to the wants of the community. To aid him in the accomplishment of this object he has secured the services of Mr. G. F CRAWFORD in the Classical and Mathematical Department. Mr. Crawford is a graduate of the Alabama University, and has testimonials of *good* scholarship from the President and Professors of that Institution.

The course of instruction will embrace a Primary Department, in which all the elementary branches of education will be taught—an Academic Department comprising all the branches usually taught in the course of a good English education—a High School Department, including the Latin, Greek, and French Languages, and the higher branches of Mathematics and Science. Parents can have their sons prepared here for our University or for any College in the Union.

Young men, preparing themselves for Teachers, will find it to their advantage to spend some time under our instruction. We will use our best efforts to qualify such for becoming successful Teachers.

Attention will be given to the instruction of those desiring to prepare themselves for *Commercial Pursuits* and the practical purposes of life. JAMES G. HALL

We offer to the public the advantage of a *good, permanent* school. We shall endeavor to train boys in the way they should go, both mentally and morally

JAMES G HALL,
Grenada, Miss., April 19, '56—tf G. F. CRAWFORD.

DISSOLUTION.

THE firm of SHELDON, LAMPORT & BLAKEMAN, is this day dissolved by mutual consent, Mr. Lamport retiring.

The remaining partners having associated with them Messrs. HEZEKIAH SHELDON and MELANCTHON M. HURD, will continue the business of the late firm under the style of SHELDON, BLAKEMAN & CO

New York Feb. 6, 1856

We shall speedily publish the following—

1. *OLSHAUSEN'S BIBLICAL COMMENTARIES ON THE NEW TESTAMENT.* 8vols. octavo.

2. *THE ENGLISH BIBLE*—History of the Translation of the Holy Scriptures into the English Tongue, with specimens of the early English versions. By Mrs H. C. CONANT, author of the "Earnest Man," and of the Translations of Dr. Neander's "Practical Commentaries." 1 vol. 12mo. muslin.

The following valuable Books are having a rapid sale, and new editions are being constantly issued.

THE EPISTLE TO THE PHILIPPIANS PRACTICALLY EXPLAINED By Dr Augustus Neander, translated from the German, by Mrs H. C. Conant. 12mo, cloth, price 50 cents.

THE EPISTLE OF JAMES By Dr Augustus Neander, translated by the same. 12mo, cloth. 50 cents

THE FIRST EPISTLE OF JOHN. By Dr Neander, translated by the same. 12mo, cloth, 50 cents.

Of these Books the Rev FRANCIS WAYLAND wrote:

"Neander was learned in philosophy, and in the history of the church, beyond any man of his age, perhaps of any age. Take up now his Commentary on John's First Epistle, the best of his works of this character with which I am acquainted.—The excellency of this exposition is not at all owing to his marvelous learning, but to the childlike and loving temper which places him in so delightful harmony of spirit with the beloved Apostle."

From the Hartford Religious Herald, March 6, 1856

Neander is best known to our readers as the Historian of the Church, and his Ecclesiastical History, brought down to the period of the Reformation, has secured for him the reputation of being one of the most profound scholars and thinkers of the age. The evangelical Strauss, his friend and colleague, says of him in his funeral discourse: "He did not despise human knowledge, he sought for it with unwearied diligence, he was a master in it, but he laid all the surprising treasures of his learning at the foot of the cross."

While, however, Neander was an Historian, he excelled also as an Expounder of the Bible; and we have as his dying legacy to the people of God, his exposition of the Epistle of Paul to the Philippians, the General Epistle of James, and the First Epistle General of John. These expositions are not, as German expositions usually are—works of learned criticism merely, but are popular practical commentaries on Divine truth, rich in the results of study, and glowing with the light and warmth of a deep personal experience of the gospel. Neander, with all his accumulated stores of learning, sat as a docile pupil at the feet of Christ, and his Christian humility is beautifully illustrated in the fact, that when applied to by [illegible] his autograph to be placed under his engraved portrait, he gave it, and appended thereto the words: "Now we see through a glass darkly, but then face to face."

May these Expositions so appropriate as the closing labors of his life, be for the instruction, consolation, and edification of many.

Sheldon, Blakeman & Co. are publishers of the valuable series of ARITHMETICS, by Prof J. F. STODDARD, and the series of SCHOOL READERS by J RUSSELL WEBB. These books are now generally considered, by our most intelligent educators, as the best extant and are receiving a very rapid introduction into all parts of our country.

Sheldon, Blakeman & Co. will continue to act as Special Agents in New York for all the publications of Messrs. GOULD & LINCOLN, and J. P. JEWETT & CO., issuing them here simultaneously with their publication in Boston, and at the same rates of discount to the trade.

Either of the above will be sent free of postage, by mail, on receipt of the price above named.

Published by SHELDON, BLAKEMAN & CO,
April 19 '56.—tf 115 Nassau St. New York.

CITY HOTEL.

JOHN W. THOMAS, PROPRIETOR.

South-West Corner Public Square,

Murfreesboro, Tennessee.

THIS commodious house has just been erected, and having been well fitted up with new and elegant furniture in all its apartments, is now open for the accommodation of the traveling public.

The Proprietor promises a *first class* Hotel, and hopes to receive a share of patronage. Dec 25, 1855.

C. W. ROBERTSON, Nashville, | JAS. S. BRADSHAW, Bedford Co. | JOHN E. JONES, Jr. Marshall Co.

C. W. ROBERTSON, & CO.

WHOLESALE AND RETAIL DEALERS IN
BOOTS, SHOES, TRUNKS, &c.
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JUDSON FEMALE INSTITUTE.

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S. I. C. SWEZEY, Professor of Mathematics and the Natural Sciences.
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Mrs. MARY E. SHERMAN, Presiding Teacher and Instructor in the English Branches and Wax Work.
Miss LOUISA DEWEY, Instructor in Botany, English Literature and Ornamental Needle Work.
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Miss SARAH ROOT, Instructor in Music.
" FRANCES ROOT, Instructor in Music.
" HELEN M. COLBY, " "
" EMMA M EATON, " "
" MARGARET J. SHERMAN, Instructor in English Branches.
" EUSTATIA F. PIERSON, Instructor in English Branches
" ELIZA C. INGERSOLL, Teacher of the Preparatory Department
GOVERNESS—Miss EUSTATIA F. PIERSON.
MATRON—Mrs. ELIZA BOLTON.
STEWARD—WILLIAM HORNBUCKLE, Esq.

The next Session will open on the FIRST MONDAY in OCTOBER, and continue nine months.

Circulars containing information respecting Course of Study, Rates of Tuition, and the general Regulations of the Institution, will be furnished on application to
S. S. SHERMAN, Principal

MARION, ALA. September 15, 1855. tf

Piles! Piles!!

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

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

Those applying for the medicine, address "S. W. JANUARY, Murfreesboro, Tenn."

Murfreesboro, July 29, 1855—tf

RUGAL F. SUTTON,

ATTORNEY AT LAW,

And General Land Agent, Helena, Arkansas.

REFER TO

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May 24 [illegible]

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April 19, 1856—tf

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February 16, 1856

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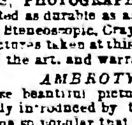
AMBROTYPE,  PHOTOGRAPHIC,

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THERE are six good reasons for this unparalleled increase and great popularity—1st. It is strong and reliable, and easily managed. 2d It saves the hard labor of Raking. 3d. It saves at least another hand in binding. 4th. It saves shattering by the careful handling in raking, besides, the straw being laid straight, it is well secured in the sheaf, and no seed drop in the after handling, and the heads are not exposed in the stack, so that the GRAIN saving even exceeds the LABOR saving. 5th It is a good *Mower*, being one of the best convertible machines in use. 6th. It has a knife that does not choke.

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April 19, 1856.