The Tennessee Baptist.

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

Publishers and Proprietors { J. R. GRAVES. W. P. MARKS. J. B. RUTLAND.

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

VOL. XIII. TERMS { TWO DOLLARS IN ADVANCE. THREE AT THE END OF THE YEAR. NASHVILLE, TENNESSEE, SATURDAY, OCTOBER 25, 1856. NO. 8.

Our Pulpit.

SHORT SERMONS.---No. 42.

BY J. M. PENDLETON.

THE RESULTS OF APOSTOLIC PREACHING ON PENTECOST.

"Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—ACTS 2: 41, 42.

THE transactions of but few days have been so full of interest as were those of the day of Pentecost, of which we have an account in this chapter. The Savior just before his ascension had commanded the apostles to remain in Jerusalem until they were endued with power from on high. They were obedient and waited for the baptism of the Holy Spirit. The promise of the Lord Jesus was verified. The Spirit was given most copiously—the gift of tongues was conferred—and the apostles spoke in different languages the words of salvation. Peter, naturally forward and ready to speak, rose first, and, repelling the charge that he and his companions were drunken with new wine, affirmed that the prediction of Joel was then fulfilled. He fearlessly accused his auditors of the crucifixion of Jesus of Nazareth. He told them, however, that it was not possible for death to retain the murdered Messiah a captured prisoner; for God raised him up and exalted him to his own right hand. "Therefore," says Peter, "let all the house of Israel know assuredly that God has made that same Jesus whom ye have crucified, both Lord and Christ." This discourse made a deep impression. The people were penetrated with the conviction that they were lost and ruined. With trembling anxiety they inquired, "Men and brethren what shall we do?"—They were awakened sinners—their fears were alarmed—but Peter did not encourage them to take comfort from this fact. He said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." To be awakened, alarmed, and to repent are different things.—Conviction of sin is unavailing, unless, resulting in repentance, it leads the sinner to Christ for salvation.

But let us notice the points in the text:

I. THEY GLADLY RECEIVED THE WORD OF GOD PROCLAIMED BY PETER.

The promise of salvation had been made to them. Some cheerfully embraced it, for the language implies that all did not. Do you not now see the truth of what I have said, that conviction is unavailing unless it results in repentance, and leads the soul to Christ? And it is to be regretted that in most revivals, as in the Pentacostal revival, there are some whose souls are agitated with fear who do not gladly acquiesce in the way of salvation. But the truly penitent sinner feels his ruin—feels that he is lost—that he cannot extricate himself from his miseries—that his sins are aggravated, inexcusable—repents bitterly of his transgressions—and looks to the gospel for relief. The gospel tells him about Christ, and announces pardoning mercy through the blood of the cross. The humbled sinner embraces the message. He gladly receives the word, O how gladly! Have you seen the drowning man saved in the hour of his extremity by the interposition of a friend? How does he rejoice! With what gratitude does he think of his deliverer! But how much greater is the sinner's joy when rescued from perdition! Have you seen a criminal condemned to die pardoned by Executive clemency? What gladness! What exultation! But how much more rapturous the exultation of those saved from the curse of the divine law, from the wrath of heaven! With what delight do they think of the way of salvation! With what transport do they contemplate the fact that God can be just and the justifier of him that believes in Jesus! They gladly receive the word of life. Is it strange that when Samaria believed the gospel, as preached by Philip, "there was great joy in that city." There is that in the gospel which when cordially believed is adapted to excite gladness and joy.

II. THOSE WHO GLADLY RECEIVED PETER'S WORD WERE BAPTIZED.

The baptism of believers alone was practiced in those days. Peter had said to the awakened, "repent." They had repented. They had gladly received his word, which certainly implied faith. The next thing was baptism, and baptism, let it not be forgotten, was restricted to those who gladly received the word. It was their duty to make a public profession of christianity. Baptism is the believer's first public act. Repentance and faith are private transactions between God and the soul. In these transactions there is a death to sin and a spiritual resurrection to newness of life. As Christ rose from the dead, so those who believe in him rise from a death in trespasses and sins to a new existence—a spiritual life. When faith embraces the Savior the actual remission of sins takes place. It cannot occur *before*—it cannot fail to occur *then*. An unpardoned, a condemned believer is a contradiction in terms. Now the divine arrangement is for the facts to which I have referred to be set forth in emblem. Do not forget what the facts are:—namely, the burial and resurrection of Jesus—the believer's death to sin and resurrection to a new life—and the *actual* remission of sins. How can these things be exhibited in symbol, in figure? I answer by baptism; and in this ordinance it is done most significantly and impressively. "Buried with him by baptism"—"planted in the likeness of his death," is the language of Paul, while Peter connects baptism with the resurrection of Jesus Christ from the dead. The actual burial and resurrection of the Savior occurred more than eighteen hundred years ago, but he is symbolically buried and raised from the grave whenever the ordinance of baptism is administered. We see him buried and raised again in baptism just as we see him dead in the holy Supper. In the latter ordinance he is symbolically crucified—in the former he is symbolically buried and raised from the dead. Baptism likewise emblematically declares the believer's death to sin and resurrection to newness of life. As Christ died *for* sin, so those who are saved by him die *to* sin, and become alive to God and holiness. Their spiritual life is well as their legal state is changed. They begin to live in a new sphere. Renouncing the world and sin, they are, in the baptismal profession, emblematically separated therefrom. The separation is visible and palpable, even as natural burial is a visible and palpable separation of the dead from the living. There is also in baptism a formal, symbolic remission of sins. The sins which are actually blotted away by the blood of Christ when faith commends in that blood, are in symbol washed away in the baptismal waters. There are many passages of Scripture which speak of remission of sins in connection with faith in Christ, and there are other passages which refer to remission in connection with baptism. If in the former passages we understand the remission to be *real*, and in the latter *symbolic*, all will be plain. Baptism is immersion and immersion appropriately represents the important facts to which reference has been made. Nothing but immersion can represent them. Buried by immersion, how forcible and beautiful! Buried by sprinkling, or pouring, or moistening, how impossible and absurd! There is nothing in these acts which bears the remotest resemblance to a burial and resurrection. What unwarrantable liberties men, in the plenitude of their daring presumption, have taken with an ordinance of Christ. In how many places have we, instead of the immersion of the intelligent believer, the moistening of the forehead of the unconscious infant! When will those who have departed from the truth return to it!

III. THERE WERE ADDED TO THE DISCIPLES THE SAME DAY ABOUT THREE THOUSAND SOULS.

This number renounced Moses and assumed Christ as their Leader. They became members of the Jerusalem church. Baptism draws the line of demarkation between the reputed friends and enemies of Christ. The Lord Jesus intended his disciples to be distinct from the world. Hence he said, "My kingdom is not of this world." It is an awful thing to bring unconverted persons into the church, and it is the natural tendency of what is called infant baptism to unite the church and the world. I know the idea is entertained by Pedobaptists that the "old Jewish church" and the gospel church are one and the same under different dispensations. What an absurdity! According to this view the three thousand converts on Pentecost were added to the church though they belonged to it before! And more than this: The Savior was crucified by church-members! In these and kindred absurdities Pedobaptists involve themselves in their unavailing efforts to maintain the cause of infant baptism. It is evident from the New Testament that when Jews became christians and united with christian churches, they abjured Judaism, and openly avowed their discipleship to the Messiah. They hearkened to the voice which said from the excellent glory, "This is my beloved Son: hear him." Moses was the lawgiver of the Jewish economy; Christ is the Lawgiver of the gospel dispensation.

IV. THOSE WHO WERE ADDED TO THE DISCIPLES CONTINUED STEADFASTLY IN THE APOSTLES' DOCTRINE.

The word doctrine literally means teaching, instruction. The apostles taught authoritatively—They were the Savior's ambassadors. They executed his commission, "Go ye, therefore, teach or disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you," &c. The three thousand had been discipled to Christ—they had received baptism as the badge of discipleship—and now they were to be taught by the apostles to observe all the Savior's commands. Acting under the commission of Christ the apostles had no discretionary authority. They were restricted in teaching to what the Redeemer had enjoined. And the three thousand converts continued steadfastly in their doctrine, receiving the instruction they communicated and acted accordingly. Discipleship to Christ is always followed by a willingness and a desire to receive instruction in divine things. Those who come to the Savior are required to learn of him. Never satisfied with their attainments, they are to make richer and more extensive acquisitions in divine knowledge. They are to "add to their faith virtue, and to virtue knowledge," &c. The best method of acquiring knowledge is to continue in the apostles' doctrine. With the Pentecostal converts religion was not a temporary excitement of the passions. It was deep-seated principle which induced a continual attendance on the apostles' ministry that they might learn lessons of heavenly wisdom.

V. THEY CONTINUED IN FELLOWSHIP.

Fellowship means communion as is manifest from the following passages: "God is faithful by whom ye have been called into the fellowship of his Son Jesus Christ our Lord. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? What communion hath light with darkness?" In the first of these passages the term translated *fellowship* is in the last two rendered *communion*, and it is the same word which in the text is translated fellowship.—Those who are converted to God are called into the fellowship of his Son. They partake of the benefits of his death. Called into the fellowship of Jesus Christ, they have fellowship with one another, as the beloved disciple teaches. With the Pentecostal converts there was something in common.—They had the same faith, the same love, the same zeal, the same hope, the same humility, the same joys, the same sorrows, the same glorious prospects. They were of one heart and of one soul. In them the Savior's intercessory prayer was answered and they were one. They dwelt together in unity.—They continued in fellowship. They persevered in maintaining the unity of the Spirit in the bond of peace. The efficiency and usefulness of a church depend much on this. Sometimes church-members act unworthily of their profession—then they are to be arraigned before the church—if they repent they are to be forgiven—if not, they are to be expelled. In either event, fellowship will not be long disturbed. Most churches are remiss in discipline.

VI. THEY CONTINUED IN THE BREAKING OF BREAD.

I understand the reference here to be to the Lord's Supper. When Jesus instituted this ordinance he took bread, gave thanks, and *broke* it. It was very natural, therefore, that the ordinance should be referred to as the *breaking* of *bread*. Hence it is said in one place, "When the disciples were come together to break bread." The holy Supper commemorates the death of Christ. This is its prominent design. It concentrates the attention of the communicant on the atoning sufferings of his Lord. It is a remembrance of Jesus in his dying agonies. It follows baptism. No unbaptized person has the shadow of a claim to a place at the Lord's table. No one in the early centuries of christianity was so reckless as to assert such a claim. Robert Hall's argument to disprove the priority of baptism to communion is perfect sophistry, decorated, it is true, with all the attractions of a magnificent eloquence, but sophistry still. Baptized believers alone can scripturally approach the Lord's table.

VII. THEY CONTINUED IN PRAYERS.

Prayer is the citadel of the christian's strength. He takes hold of God by prayer. In this exercise he effects, if I may so say, an alliance between his own weakness and the divine omnipotence. The power of prayer is wonderful. Some one has said, "it is the only power in the universe of which God is not jealous." The reason is obvious. The power of prayer recognizes the power of God. The throne of grace is the christian's appropriate place. The people of God are a praying people. Prayerless professors of religion are not christians. Those who are converted to God evince it as did the members of the Jerusalem church by continuing in prayers.

PRACTICAL QUESTION. Do you, reader, give these evidences of piety furnished by the converts of Pentecost?

For the Tennessee Baptist.

Mr. and Mrs. Judson.

THE History of Mr. and Mrs. Judson's suffering during their imprisonment at Ava, by Mrs. Ann H. Judson, in a letter to her brother, dated "Rangoon, May 26th, 1826."

Number 8.

MRS. JUDSON'S LETTER TO HER BROTHER.

"FOR the first fortnight after his departure, my anxiety was less than it had been at any time previously since the commencement of our difficulties. I knew the Burmese officers at the camp would feel the value of Mr. Judson's services too much to allow their using any measures threatening his life. I thought his situation, also, would be much more comfortable than it really was; hence my anxiety was less. But my health, which had never been restored since that violent attack at Oung pen-la, now daily declined, till I was seized with the spotted fever, with all its attendant horrors. I knew the nature of the fever from its commencement; and, from the shattered state of my constitution, together with the want of medical attendants, I concluded it must be fatal. The day I was taken with the fever, a Burmese nurse came and offered her services for Maria. This circumstance filled me with gratitude and confidence in God; for, though I had so long and so constantly made efforts to obtain a person of this description, I had never been able; when at the very time I most needed one, and without any exertion, a voluntary offer was made. My fever raged violently, and without any intermission, I began to think of settling my worldly affairs, and of committing my dear little Maria to the care of a Portuguese woman, when I lost my reason, and was insensible to all around me. At this dreadful period, Dr. Price was released from prison, and hearing of my illness, obtained permission to come and see me. He has since told me that my situation was the most distressing he had ever witnessed, and that he did not then think I should survive many hours. My hair was shaved, my head and feet covered with blisters, and Dr. Price ordered the Bengalee servant who took care of me to endeavor to persuade me to take a little nourishment, which I had obstinately refused for several days. One of the first things I recollect was seeing this faithful servant standing by me, trying to induce me to take a little wine and water. I was, in fact, so far gone that the Burmese neighbors, who had come in to see me expire, said, 'she is dead; and if the king of angels should come in, he could not recover her.'

"The fever, I afterwards understood, had run seventeen days, when the blisters were applied. I now began to recover slowly, but it was more than a month after this before I had strength to stand. While in this weak, debilitated state, the servant who had followed your brother to the Burmese camp came in, and informed me that his master had arrived, and was conducted to the court-house in town. I sent off a Burmese to watch the movements of government, and to ascertain, if possible, in what way Mr. Judson was to be disposed of. He soon returned with the sad intelligence that he saw Mr. Judson go out of the palace yard, accompanied by two or three Burmans, who conducted him to one of the prisons, and that it was reported in town that he was to be sent back to the Oung-pen-la prison. I was too weak for all things of this kind; but a shock so dreadful as this almost annihilated me. For sometime I could hardly breathe, but at last gained sufficient composure to dispatch Moung Jug to our friend, the governor of the north gate, and begged him to make *one more effort* for the release of Mr. Judson, and prevent his being sent back to the country prison, where I knew he must suffer much, as I could not follow. Moung Jug then went in search of Mr. Judson; and it was nearly dark when he found him in the interior of an obscure prison. I had sent food early in the afternoon; but being unable to find him, the bearer had returned with it, which added another pang to my distress, as I feared he was already sent to Oung-pen-la."

When we talk of suffering for Christ, let us read the above, and hide our faces with shame. I desire to see Mrs. Judson in heaven.

"If I ever felt the value and efficacy of prayer, I did at this time. I could not rise from my couch; I could make no efforts to secure my husband; I could only plead with that great and powerful Being who has said, 'call upon me in the day of trouble, and *I will hear*, and thou shalt glorify me,' and who made me at this time feel so powerfully this promise that I became quite composed, feeling assured that my prayers would be answered.

"When Mr. Judson was sent from Maloun to Ava, it was within five minutes' notice, and without his knowledge of the cause. On his way up the river, he accidentally saw the communication made to government respecting him, which was simply this: 'We have no further use for Yood-than; we therefore return him to the golden city.' On arriving at the court-house, there happened to be no one present who was acquainted with Mr. Judson. The presiding officer enquired from what place he had been sent to Maloun. He was answered from Oung-pen-la. 'Let him, then,' said the officer, 'be returned thither;' when he was delivered to a guard and conducted to the place above mentioned, there to remain until he could be conveyed to Oung-pen-la. In the meantime, the governor of the north gate presented a petition to the court of the empire, offered himself as Mr. Judson's security, obtained his release, and took him to his house, where he treated him with considerable kindness, and to which I was removed as soon as returning health would allow.

"The advance of the English army towards the capital at this time, threw the whole town into the greatest state of alarm, and convinced the government that some speedy measures must be taken to save the golden city. They had hitherto rejected all the overtures of Sir Archibald Campbell, imagining, until this late period, that they could in some way or other drive the English from the country. Mr. Judson and Dr. Price were daily called to the palace and consulted; in fact, nothing was done without their approbation. Two English officers, also, who had lately been brought to Ava as prisoners, were continually consulted, and their good offices requested in endeavoring to persuade the British general to make peace on easier terms. It was finally concluded that Mr. Judson and one of the officers above mentioned should be sent immediately to the English camp, in order to negotiate. The danger attached to a situation so responsible, under a government so fickle as the Burmese, induced your brother to use every means possible to prevent his being sent. Dr. Price was not only willing, but desirous of going; this circumstance Mr. Judson represented to the members of the government, and begged he might not be compelled to go, as Dr. Price could transact the business equally as well as himself. After some hesitation and deliberation, Dr. Price was appointed to accompany Dr. Sandford, one of the English officers, on condition that Mr. Judson would stand security for his return, while the other English officer, then in irons, should be security for Dr. Sandford. The king gave them a hundred ticals each to bear their expenses, (twenty-five of which Dr. Sandford generously sent to Mr. Gouger, still a prisoner at Oung-pen-la,) boats, men, and a Burmese officer to accompany them, though he ventured no farther than the Burmese camp. With the most anxious solicitude the court waited the arrival of the messengers, but did not in the least relax in their exertions to fortify the city. Men and beasts were at work night and day, making new stockades and strengthening old ones, and whatever buildings were in their way were immediately torn down. Our house, with all that surrounded it, was levelled to the ground, and our beautiful little compound turned into a road and a place for the erection of cannon. All articles of value were conveyed out of town, and safely deposited in some other place.

"At length the boat in which the ambassadors had been sent, was seen approaching, a day earlier than was expected. As it advanced towards the city, the banks were lined by thousands, anxiously inquiring their success. But no answer was given; the government must first hear the news. The palace gates were crowded, the officers at the lut-d'han were seated, when Dr. Price made the following communication: 'The general and commissioners will make no alteration in their terms, except the hundred lacks, [a lack is a hundred thousand] of rupees may be paid at four different times; the first twenty-five lacks to be paid within twelve days, or the army will continue their march.' In addition to this, the prisoners were to be given up immediately. The general had commissioned Dr. Price to demand Mr. Judson, and myself, and little Maria. This was communicated to the king, who replied, 'They are not English; they are my people, and shall not go.' At this time I had no idea that we should ever be released from Ava. The government had learned the value of your brother's service, having employed him the last three months; and we both concluded they would never consent to our departure. The foreigners were again called to a consultation, to see what could be done. Dr. Price and Mr. Judson told them plainly that the English would never make peace on any other terms than those offered, and that it was in vain to go down without the money. It was then proposed that a third part of the first sum demanded should be sent down immediately. Mr. Judson objected, and still said it would be useless. Some of the members of government then intimated that it was probable the teachers were on the side of the English, and did not try to make them take a smaller sum; and also threatened, if they did not make the English comply, they and their families should suffer."

This interesting narrative will close with one more number, and we are inclined to believe that every christian that has carefully read this plain history of heart-rending suffering, will live nearer the cross than they have ever done. Ye *children* of God, come *entirely out of the world*, and live for Christ. The world has no charms for a christian.

TO BE CONTINUED.

THOS. H. COMPERE.

Antonie, Ark., 1856.

For the Tennessee Baptist.

The Baptist Church is the Church of God—All Other Churches are Unscriptural Sects.

(CONTINUED.)

THE last article closed with Christ's making and then baptizing disciples, &c. We now consider the commission, &c.

7. The great commission of Christ, which is the standing law of membership in the church of God, requires faith in the subject as prerequisite to baptism and membership, (Matt. 28: 18–20; Mark 16: 15, 16.) Read these Scriptures. This commission is full, definite, and immutable. It is a limited commission, and implies a prohibition of all things not contained in it.

This is the law of baptism. It requires the baptism of believers, and impliedly forbids the baptism of any others. Consider well the nature of positive laws, and limited, or specific commissions.

8. The apostles all so understood this commission, and, acting in accordance with it, admitted none to baptism and membership without faith professed. In Jerusalem, on the memorable day of Pentecost, when filled with the Holy Spirit, Peter first preached to the people, and when they gladly received his word, which implies faith in those who thus received it, then, and not until then, they were baptized. Read Acts 2: 36, &c.

When Philip went down to the city of Samaria, and preached Christ unto them, there was great joy in that city. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women," (Acts 8: 5–12.) This is a beautiful place to have put in the babies! But the language forbids the idea that any were baptized before they believed. The term *both* cannot apply to but two classes; and, as men and women are specified, it is certain that none others were baptized in Samaria. "Then Simon himself believed also," before he was baptized. Whether his faith was genuine or not, does not affect the universal practice of the apostles, requiring a profession by each subject before baptism. In the same chapter is recorded the case of the Ethiopian Eunuch. He was required to believe with all his heart, before he was admitted to baptism and church privileges, (Acts 8: 27–40.)

The same rule was observed in Damascus in the case of Paul. The circumstances all imply that he was a believer in Christ before his baptism, (Acts 9: 1–18.)

Now, let us go with Peter and his six brethren, down to Cessarea, and witness the introduction of the gospel to the Gentiles. Behold the interesting introduction!

Peter then proceeded just like Baptist preachers now do. He first preached the glorious gospel, and when the people gave evidence of their change of heart and faith in Christ, he first vindicated their right to baptism, and then commanded them to be baptized in the name of the Lord," (Acts 10: 38–48.) He strictly observed the commission in admitting none to baptism and church privileges until they believed in Christ. Nor did he leave their baptism as a discretionary privilege, but enjoined it as a solemn duty. This being the introdution of the Redeemer's kingdom among the Gentiles, makes the occasion more interesting to us Gentiles. We see that Peter observed the same order here, as in preaching to the Jews. He had "One Lord, one faith, one baptism."

In Macedonia, the same law was observed. Near the city of Philippi, "out on the river side," the Lord opened Lydia's heart, she *attended* to the word of God preached by Paul, which implies faith, and was then baptized, with her household, which was composed of "brethren," whom the apostles "comforted." This can be predicated of believers only, (Acts 16: 12–40.) The reception of the jailer and his family into the church of God, is recorded in the same chapter. The apostles first "spake unto him the word of the Lord, and to all that were in his house" Could not speak the word of the Lord to infants.

After this the jailer and his family were baptized, and "rejoiced, believing in God with all his house." This was a happy family of joyful believers, baptized according to the great commission of Christ, and thus admitted to membership in his church.

We will now consider the planting of the church in Corinth, (Acts 18: 8.) Paul, as usual, preached the gospel. Much opposition was raised against it. But, "Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized." The order of the commission of Christ is here strictly observed. Paul first preached, the people *heard*, *believed*, and were *then baptized*. We have now passed through the Acts of the Apostles, which is the inspired history of the planting of the first churches in different countries and cities, and find perfect harmony in every instance with the great commission. In every instance faith was required before baptism and church privileges. There is not a record of the admission of the first infant to baptism, or to a church relation in all this inspired history. All those churches planted by the apostles, were such as would now be called *Baptist Churches*. There were no conflicting sects then among the disciples of Christ—hence, there was no need of a distinguishing appellation to describe the Church of God. There should be but one order of churches now: and they should admit none but believers to baptism and membership.

JAS. J. SLEDGE.

October 3, 1856.

LOGANSPORT, BUTLER Co., KY. July 29, 1856.

BRO. GRAVES:—A few days ago I was invited by Elder A. Taylor to attend at Salem meeting house, Butler Co., Ky., and preach in his absence, on Saturday and Sunday, as it was not convenient for him to be there. I promised Bro. Taylor to fill his appointments, which came off on last Saturday and Sabbath. I preached a sermon on Saturday to the church—they all seemed to be very well pleased with the sermon, and the church paid me for the time I contemplated staying with them. It, therefore, became my duty to preach at least two sermons during the two days. According to appointment the congregation assembled on Sabbath morning at the usual hour, with the expectation, as I supposed, and cannot yet think otherwise, of hearing me preach; but when I arrived at the meeting house, I found the Rev. T. A Read, a Cumberland Presbyterian preacher, there, and it was the expectation of a part of the congregation that he would preach, and even some, and I might say, a goodly number of the members of the church, thought he would preach in conjunction with myself on that occasion; but to their great astonishment, I walked up into the stand without even so much as inviting him to a seat with me. Some of the congregation seemed to be greatly astonished; so much so that they were prompted to make some inquiries why such was the case. I was soon ready to commence my discourse. My subject was the "The communion" The text that I read is recorded in the 16th chapter, and 15th and 16th verses of the gospel according to Mark. Now, I did not take this text because the Rev. Mr. Read was there, and I desired to preach something in opposition to what he believed, or at least taught others to believe, for I had prepared the sermon before I knew any thing about the Rev. Mr. Read being there. I could not, therefore, justly have been accused of trying to hurt his feelings, though I have been repeatedly accused of preaching the sermon purposely to get up a controversy, but I deny it. It was my sole object in preaching the sermon to inculcate the great fundamental doctrines of the gospel of Christ. I had in view, in so doing, the glory of God, and the salvation of immortal souls. I preached nothing but that will cord with the gospel, according to my judgment, and the opinion of all the Baptist brethren whom I have heard express themselves. In conclusion I called on Bro. Read to pray, he refused by asking leave to make a few remarks. He entered immediately into a kind of review of my sermon, though not making any great objections to it; and I am of the opinion, with various others, that his reason for not alleging any particular objection, was because he could not find one. But he seemed to be more than anxious to have an explanation as to the manner he had been treated upon that occasion. True, he said many things about the sermon, and as many more about its deliverer. He said that "I was a young man of some promise, and that I had devoted my time to ardent study; but like most young men, I had undertaken to preach from a subject that was too deep for me. But that he was fully prepared to sympathise with young men in all their awkwardness Though," he says, "brother Miller is like a young preacher that I once heard of, he is advancing rapidly, he is almost through the Bible." He said several other things, indicating that he thought it was a kind of smuggled arrangement between Bro. Taylor and myself, that I was to preach the sermon knowing that he was to be there. When he was through, I replied, thanking him for the good advice he had given me, and I remarked, that I hoped that I might be benefited by it. As to my having got nearly through my Bible, I said it was very true, that I had read and re read both the Old and New Testaments, and to save my life I could not find the doctrines contained in either of them, that Bro Read was striving to propigate among the people. (Considerable laughter.)

I remarked, that as to an explanation in regard to the manner in which Bro. Read had been treated, I had none in the world to give; I remarked also, that I was a Landmark Baptist, and that I had not, nor world not bold pulpit communion with Pedobaptists! I then gave a few reasons for not inviting them into the pulpit with me, which were certainly satisfactory to every lover of truth. He replied again, in which he accused Bro. Pendleton and yourself, and all those who held to the principles as set forth in the Landmark, of being high-church-men. He personated me, by saying, "Bro Miller, it is your right to be a Landmark man if you choose." In reply, I said that I knew it was my right, because the Bible guarantied unto me the right; but it is not the right of any man to be what the Bible does not allow him to be. I then beseech you to say nothing more about the Landmark. He was greatly confused, and it is said, that he trembled like a Beltshazzar, though he could say a great deal about the Landmark and its advocates, but if his heart is as destitute of religion as his replies were of argument, I do pity the poor man, but I hope better things of him.

The proceedings of the day has caused great excitement, many individuals seemed to be greatly astonished at the boldness of Baptist preachers. I think the time is fully at hand when Baptists should stand firm upon the sure foundation, and fearlessly declare the whole counsel of God, and that "with an humble boldness and child-like simplicity."

Mr. Read will, it is thought, preach a sermon in reply to the one of which I have been speaking. If he does, he will hear it answered, and I will send the arrangement for the sermon I preach on for publication, in order that the public generally may know that he is opposing a pure doctrine.

A. B. MILLER.

☞ The following picture of the rabid Fremont party in Ohio, is truly dark and ominous. We met many of its representatives in our travels. They are for northern rule or ruin. They are anarchists of the darkest type.

CLEVELAND, OHIO, Sept. 22. 1856.

BRO. GRAVES:—I cannot resist the inclination to address you a few lines derogative of the northern people, among whom I have traveled for the last two months. I have been as far north as New York, and after a few days longer sojourn in this State, shall return to Mississippi. I could not have credited the change produced in this people within the brief period of twenty years, (the term of my residence in Mississippi,) from the ordinary sources of information. It requires actual contact (I hope not contamination) and personal observation fully to comprehend the extreme degeneracy, morally, socially, religiously, and politically, of a people once highly elevated in the scale of civilization, but now almost sunk to the depths of an ignominy having its parallel in the days of the *San Culotte*, when reason was dethroned, the social elements petrefied, man became a monstor, and the Demon of drunkenness held his saturnalia amid fire, and smoke, and blood, and carnage. The Abolitionists have evoked a storm they cannot easily outride. The reign of terror has been summoned, the guilotine erected for the South, the St. Justs and Marats usurp the places dedicated to the most High, and in the name of the living God they search for the blood of Christian patriots—churches are converted into recruiting stations, and their highest arches echoes the vital jests of an infidel ministry. Worse than money changers are in the possession of those courts, for there priests of Belial are mendicants at the encrimsoned altar of revolution. The corruptions of State march *pari passee* with those of Church. Jefferson's pleasing retrospect of having contributed to a reverence of church and State, with this people, was a delusion. There is but one religious press in the free States uncommitted to political Abolitionism. The most unscrupulous partizan Fremont presses, are pseudo religious.—This artillery, ruinously elevated to our unoffending and christian people, is really aimed at the God of the Bible.

Infidelity derisively mocks at the unhallowed triumph, and impotently spits upon most holy things.

The *Higher Law* of France, which abolished the Bible, sunk Christian altars and reared upon the ruins their decade and throne of reason, was superseded by the eagle eyed Napoleon to secure for society a base to stand upon, and not until the North, from the ruins of the chaos to which it is fast tending, shall be guided by a similar disagreement, will it have accomplished its destiny.

The higher law principle, which rejects the obligations of an oath, adopted politically, becomes a sentiment destructive of all good. Already sixty thousand believers in the higher law haved assumed the name of Spiritualists. There are thousands of Unionists, so called, who regard the ordinances of Christ as non-essential, and the only test of church fellowship a hatred of Southern Institutions. Millions of these spit upon the Bible, and openly blaspheme God's name.

The higher law principle recognizes the right and duty of every individual to determine for himself the limit of his obligations, as his own judgment may dictate. It licenses crime, holds both human and Divine law in contempt, and reduces man to the condition of the brute. This is the pit the North digs for itself.

I hope never again to tread the soil of these traitors to God and country.

Your Friend,

J. D. ELLIOTT.

From the Western Watchman.

A Dialogue.

Baptist. Have unbaptized and unordained persons the authority to baptize their followers, or to ordain other ministers to follow them?

Protestant. Ans: They have not.

Baptist. Who does the Protestant standard declare to be Anti-Christ?

Protestant. Ans: The Pope of Rome.

Baptist. Are the ordinances at the hands of the Romish Priest valid or invalid?

Protestant. Ans: They are invaled.

Baptist. Must the Romish Priests be excluded from the Christian ministry?

Protestant. Ans: They must be excluded.

Baptist. Have the Scriptures declared this thing?

Protestant. Ans: We so affirm that the Romish church is the scarlot harlot, riding on the beast with seven heads, and ten horns.

Baptist. Has Christ's church been reformed out of the bosom of the mother of harlots?

Protestant. Ans: This is our belief.

Baptist. Has the Prophecy of Daniel concerning the kingdom of Christ, been fulfilled? If we understand the Prophet, he foretells the setting up of a kingdom, in the days of the fourth universal empire (Rome) which was never to be broken in pieces, utterly disorganized, or given to any other people, but to stand forever and ultimately to fill the whole earth.

Protestant. Ans: I don't know about that.

Baptist. Were the promises of Christ as "the gates of hell shall not prevail against it," "lo I am with you always, even unto the end," to his church and people?

Protestant. Ans: It looks so indeed.

Baptist. Do these promises secure the perpetuity of the churches of Christ in and through all subsequent ages?

Protestant. Ans: I am rather inclined to believe they do.

Protestant. Were these promises made to the Romish church?

Protestant. Ans: As the oldest church I should think so

Baptist. Why then reject her ministers and ordinances if these promises were made to her? Christ has promised to be with her unto the end, and the gates of hell shall not prevail against her. Are you not guilty of dividing the body of Christ?

Protestant. Ans: I don't know.

Baptist. "Our form of church government is often the model of the primitive; and we can trace our origin back through all the mist and fog, through all the dark ages to the days of John the Baptist, Jesus Christ, and the Apostles. We acknowledge no uninspired mortal, as the founder of our sect, or as our leader. Our founder is none other than the Lord Jesus Christ. He is our Captain and leader, and we are his followers.

Protestant. Ans: If I believed as you do I should be a Baptist also.

Baptist. Your discipline is not founded on the Scriptures, (see M. E. Church South, page 5,) and you say it is "founded on the experience of a long series of years; as also on the observations and remarks we have made on ancient and modern churches," hence yours, and all other denominations are of a more recent origin, and their different forms of church order are human inventions, and not God's. These things are so. We can trace the Episcopal church to Henry VIII; the Presbyterian church to John Calvin; the Lutheran church to Martin Luther, and the Methodist church to John Wesley, and so with all other sects, we can point to their origin, and to the men (uninspired men) who are acknowledged as their founders. Your societies, may embrace many of God's dear people, and are doing good in the world, yet as to their visible order, they are of man's invention.

Protestant. Ah! Your view of the subject settles the question as to what is called close communion.

Baptist. If I with Baptist principles and faith, was a member of your church, would you exclude me?

Protestant. Yes, according to our discipline on page 127, M. E. C. S., we should exclude you, if you inveighed against either our doctrine or discipline.

Baptist. Yet you would suffer me to come to your communion table, as I am baptized.

Protestant. No. According to our discipline on page 123, "No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church?

Let Apella, the Jew believe it if he choose.

[Especially written for the brethren in Perry county.]

A. B. HOGARD.

GUM GROVE, Aug. 22, 1856

For the Tennessee Baptist.

Kind, gentle reader, would you be loved, would you be held up as a good, a true man or woman? Would you be spoken of by *all as liberal, charitable*, willing to let others do as they will? Then mix freely with all, have a kind word for all, oppose none; admit that all are right, if they think they are right, whether in Religion, morals, politics, science, or art. Be not one of those who think for yourself; or if you think, be cautious to think just like the crowd you are in, and be very certain not to think that one in authority, an owner of property, can be wrong—at least, do not see the error as it is none of your concern. This thing of being "a busy body in another man's business," is a terrible thing; it begets derision in families, in neighborhoods, in churches, and may be the cause in States. Men have made fortunes attending to their own business. Men have made *talking friends* to themselves by not disagreeing with their present company. There is scarcely any one thing so apt to stir up strife in a community as one of your think for himself men, and say-out what he has to say. They are as great pests in their way, as was that boy born in Eisleben—Luther. Just reflect on this, and look at the great evils brought on the world. Had not such a great spirit lived, the great head of the church would have kept the Baptists in caves, and in the accessable mountain ranges Just think over past history, and then think what will this prying into right and wrong do. Unless there be a check put to it, the world will be turned up side down;" some of these *thinking and fearless Baptists* will have the country constantly in a *muss*. "Thinking and fearless," with a vengeance! these meddlesome and would-be-smart Baptists!! It is high time that a stop should be put to all this meddling with other folks concerns. Who finds fault with the Baptists for going into the water?" None—but a D. D. say, he would "not object to the Baptists," only "let them cease talking of their peculiar tenets" And so will it be every where, if Baptists will only hold their peace.

What good can come of all this strife? The peace of neighborhoods and of families are broken up, by this everlasting jangling about *non-essentials*. Some of these men, given to strife, say there are "moral precepts," and "positive precepts," and that the latter must be complied with whether we see a reason in them or not. This is just simply denouncing any who do not exactly do what these disturbers think to be positive precepts.—They would have all good men go down into the water side by side with a Baptist minister, as if any other minister was not as good. So will it ever be, if there is not a stop put to this wranghng. The L. L. Ds and D. Ds. and those who are Presidents of colleges or expect so to be, either should join with peace loving brethren in Christ Jesus, and frown down all this stickling for, and quibling about non-essentials.

Yours,

IOWA.

By the by—there are many *good* men who are disposed to frown this strife down, as evinced by holding meetings with any and all others, inviting a Campbellite to aid—so said, and assisting a Methodist in making Methodists, except in merely receiving them into the class, or society, or on trial, or whatever it is These christians who show a *liberal* spirit, deserve all commendation from anti-Landmark Methodists especially, and from the other liberals "Of their fruits ye shall know them"

I.

THE THEATRE.—Dr. Rush told a friend that he was once in company with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre in the evening.

"What madam!" said he, "do you go to the theatre?"

"Yes," was the reply, "and don't you go, Doctor?"

"No madam," said he, "I never go to such places."

"Why, sir, do you not go? Do you think it sinful?" said she.

He replied, "I will never publish to the world that I think Jesus Christ a bad master, and religion an unsatisfying portion; which I should do, if I went on the devil's ground in quest of happiness."

This argument was short, but conclusive. The lady determined not to go.

The Tennessee Baptist.

GWIR YN ERBYN Y BYD.

TRUTH AGAINST THE WORLD.

Motto of the Welsh Baptists.

NASHVILLE, TENN.

SATURDAY, OCTOBER 25, 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 XV.

"Government, as a fixed and stable cause in the progress of human affairs, is finally productive of a large amount of good or evil; it is strictly, in its operation, a moral cause in the formation of character; for it necessarily presents circumstances and considerations, in the light of reasons and motives which lead to results in the formation of character, that become habitual and permanent. The good of all concerned, therefore, should be the object proposed in the adoption of any form of government; and when a system of government is adopted, which calls off the attention of the governed, from the general welfare, by depriving them of all control in the enactment and execution of the laws, the natural and unavoidable tendency of a government of this description, is vicious and demoralizing; and such are the character and influence of all non-elective governments. The members of a community, who place themselves under the exclusive control of a few irresponsible persons, as their sole masters, in matters of government, thus tamely depriving themselves of the right of representation, and even of existence, except by expatriation, and betray a criminal negligence of their best interests, and great inattention to the general welfare: and all governments recognizing such a distinction, contravene necessarily the influence of enlightened conviction and independent inquiry." *H. B. Bascom.*

NOTES OF APPLICATION AND ILLUSTRATION.

[BY THE EDITOR OF THE TENNESSEE BAPTIST.]

The charge implied in this article is, that Methodism *degrades its membership.*

Governments whether civil or ecclesiastical, either degrade, or elevate and develop the minds and sentiments of the governed. Compare the population of Russia, Austria, Italy, with that of America. 1 Why this astonishing difference? Those are *non-elective*, this *elective*. In those, the governments of both church and state are despotic, the former a hierarchy, the latter a tyranny; in neither have the people the least voice, or allowed to have the least concern, but are taught to yield an unquestioning obedience to the *Tyrant* and the *Priest*. The terrors of the Inquisition and the anathemas of the Church on the one hand, and the penal statutes and the dungeon or hangman, on the other, forbid all discussion, and repress even thought. No one will question the vitiating and demoralizing influence of such governments—that the people are serfed in thought and degraded in sentiment, and reduced to a state of abject vassalage.

Bascom clearly says that Episcopal Methodism degrades its membership. They are trained from the first day of their probation to yield an unquestioning submission to the absolute dictation of Methodist preachers in all religious matters—to believe precisely what they prescribe for them—i. e. every thing in the Discipline great and small, and almost to think their thoughts.

The inferior ministers are required to take as solemn a promise or oath of obedience and submission to their chief ministers, the Presiding Elders and Bishops, as any Catholic Priest takes to obey the Pope of Rome!* The subjection is *absolute*, mind and body, time and service.

Every process through which the member passes, and the influence of the entire economy under which the Methodist is kept, is designed to reduce him into a state of passive faith and obedience—to believe and to do all and nothing more or less than his rulers—the Traveling Preachers and Bishops—command from Conference to Conference; every influence that is exerted upon him by the Economy of Methodism degrades the man. The people are manifestly deprived of the exercise of thought, concern, or responsibility, in matters of church government—all this must be surrendered to the preachers; while to their faith, their thought, and conscience, the Methodist Discipline changed quad-rennially, is the Procustian bed: they must be cut or stretched to its precise measure, in "every point, great and small."

Can such a church government be otherwise than degrading and demoralizing? Can Christians and Christian parents submit themselves and their children to it without guilt and wrong; without betraying a criminal negligence of their duty to God and their own best interests? The government of the Methodist Episcopal Society is *non-elective*, and is exclusively administered by a few irresponsible persons—the *preachers*, who are not *the representatives* of the people, nor amenable to them; and these preachers are not only first the legislators, then the judges, and then the executors of all the laws of the government, but are also the *sole judges* and *depositories of faith and discipline*. Let the reader hear the decision of Bascom in Article XVII:

"It should not be overlooked, moreover, that when the ministry are considered by the laity, as the sole judges and depositories of faith and discipline, the people lose the only powerful motive, the only direct incentive, they can possibly have, to inquire and decide for themselves, in the infinitely momentous concerns of truth and duty. Such a monopoly of power by the ministry, tends directly to mental debasement, consequent indecision of character, insincerity, and misguided zeal."

Reader, are you a Methodist? Will you, if a Christian, an American citizen, tamely submit to this form of government? Look around you, find a church in which there are no lawgivers, no masters, but in which all are upon an equality—the preachers all equal to each other, and the members all possessed of equal power with their preachers, and are required to exercise an equal voice in the administration of the govesnment and discipline of the church, and you find one of the inseparable marks of a Scriptural church. In such a church, the natural and religious rights of each member are acknowledged and he is called upon to exercise them. He is trained to exercise thought and taught to administer government, and discharge responsibilities. In such chuches freemen are moulded and the noble and true manhood developed. Such churches have been the only parents of Republics—were the parents of our own, and by such churches alone can Republics be perpetuated. In such churches as in schools, the whole people learn the principles and acquire the practice of elective and self-government. Ought not every patriot Christian to enter himself, and bring his children under the influence of such a school? But such churches were instituted by Christ the King, and for a Christian to be found supporting organizations different from these, is for him to be found arrayed in opposition to his Savior.

* See Great Iron Wheel, p. 160—Tr?, which see and read—a most astounding fact!!!

From the Western Recorder.

Divorce.—Second Marriage.

We have on hand several queries touching the marriage of persons divorced.

We will collate the positive teachings of Christ touching such cases, and leave the matter with the conscience of Christians and the disciplines of churches.

Matthew v, 31, 32, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

Matt. xix, 3, "And I say unto you, whosoever shall put away his wife, except it be for fornication, committeth adultery: and whoso marrieth her which is put away, doth commit adultery."

Luke xvi, 18 "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery."

Mark x, 11, "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her."

From the above we learn that the man who divorces his wife and marries another commits adultery, and the woman who is divorced commits adultery if she marries again. Christ has established this law, and it is clear, and admits of no doubt.

Here is one instance where the laws of our land are in open conflict with the plain word of God.

The duty of the church is clear. She must exclude the brother or sister who marries after a divorce. There is no evading this law. We see the striking justness of this law. If men and women could marry, and when tired of each other, procure a divorce and marry again, and so on as often as taste might dictate, without being considered guilty in the eyes of God or men—the marriage institution might as well be at once abolished, and Free Love be the order of the day. Far better a few innocent suffer, than for lust to be encouraged by the Word of God".—*Tennessee Baptist.*

The above reply of the *Tennessee Baptist* to "several queries touching the marriage of persons divorced," is so indiscriminate and indelicate in its accusations of great crime, on the part of some of our best citizens and God's most faithful children, that it appears to us outrageous. Such views of the Divine law, and such teaching of church duty, as to discipline, would be so destructive of the peace of the churches, should they act upon them, and so ruinous to the happiness and usefulness of many of its most pious members, that we feel constrained to notice them.

When a journalist undertakes to interpret "the positive teachings of Christ" for the benefit of others, and to direct the church, so positively, as to say "*she must exclude*," if he is a lover of truth and right, he ought to be very, *very* sure that he is correct. Has this commentator interpreted Christ's law aright, when he says, "from the above we learn, &c." without making any exception whatever.

Luke and Mark, as he has quoted them, must be understood as not contradicting the "saving for," and "except it be," "and shall marry another" of Matthew, which he has also quoted. But we will let an abler expounder speak.

"Marriage is not a temporary contract, but a union of a man and woman for life. This contract is essentially mutual. They cannot separate at their pleasure, or at the expiration of a definite period. They are bound to adhere to each other during the term of their natural lives, and neither of them is at liberty to enter into a new arrangement, without an offense against the law both of God and man. *There is one cause*, however, which may terminate the relation during their *lifetime*, namely, the sin forbidden in the seventh commandment. Adultery, whether committed by the husband or by the wife, is a just ground of divorce. It is a direct violation of the marriage vow, giving the aggrieved party a *right* to demand the disolution of an engagement which the other has broken by retracting the pledge solemnly given at its commencement. You will observe, however, that adultery does not ipso facto disolve the conjugal relation, it only invests the sufferer with a right to demand the dissolution of it from the competent authority: if the wife or husband does not choose to exercise the right, things remain as they were.

"Another cause which, in this country but not in England, is considered as sufficient to procure the dissolution of the conjugal tie, is the willful desertion of one of the parties, which means as our law has defined it, the absence of one of the parties for a specified time without any lawful cause. If a man should be absent from his wife for many years on business, or because he was forcibly detained or rendered incapable of returning, the wife would have no plea for a divorce. Our Savior has taken no notice of this cause when speaking of the subject; but it is supposed to be countenanced by these words of Paul: "If any brother hath a wife that believeth not and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and he be pleased to dwell with her, let her not leave him. But if the unbelieving depart, let him depart. A brother or sister *is not under bondage in such cases*." As willful desertion not only implies alienation of affection, but defeats all the designs of marriage, it seems to entitle the injured party to be released from an obligation which the other has violated and which now serves only as a restraint upon the natural liberty of the innocent."

If these views are correct, so far the "laws of our land are (not) in open conflict with the plain Word of God." And when he says "she (the church) must exclude the brother or sister who marries after a divorce" and justifies it by "far better a few innocent suffer," &c., he is not only incorrect and unjust, but cruelly insulting to impute the vilest crime to many of the most chaste and innocent in our land and in our churches.

We know not who wrote the article, though it is editorial, for the paper states that "our editor is absent," so that we have to do with the article alone. Z.

REMARKS ON THE ABOVE.

We give the entire article of Z., as it appeared in the Western Recorder, of Oct. 8th, that our readers may see both the argument, if there is aught that deserves the name, and the *spirit* of the anonymous assailant.

His object seems more to inflame the prejudices of the readers of the Recorder, and especially of "part of some of our best citizens and God's most faithful children," who are involved in the guilt of adultery, if our construction of the express declaration of Christ be true, than to show the fallacy of our views. Indeed, we never knew a kind and ingenuous man act so unkindly and disingenuously. But we let all this pass—we are used to this treatment in return for the advocacy of Scriptural purity of practice.

"Z." does not undertake to *prove* that our understanding of Christ's teachings is wrong, but he *assumes* it—begs the question at issue! Is this like a scholar?

He quotes two paragraphs from somebody, whom he does not even deign to inform us—who suggests a *supposed construction* of the words of Paul to the Corinthians, (1st Cor. 7: 12,) which this unknown commentator thinks will cover *all cases of alienation in the which the civil law regards as grounds for divorce!* This kind, christian Bro. says "*if these views be correct*"—and he does not presume to risk his own reputation by an open endorsement of them!—then is "he (the editor of the Tennessee Baptist,) not only incorrect and unjust, but cruelly insulting, to impute the vilest crime to many of the most chaste and innocent in our land and in our churches."

Did an ingenuous debatant ever pursue such a course? And we confess ourself astonished that our Bro. Robinson—the present editor and proprietor of the Western Recorder, should have admitted such an attack, unless he also endorsed both the *sentiment* and the *virus* of the anonymous correspondent. So will we not do by him.

We are aware of the importance of the subject under discussion, of its intensely practical and delicate character, and that doubtless sundry members of our churches are implicated in wrong doing, through criminal inattention to their Testaments, and the unfaithfulness of their religious teachers. But we cannot help this. A marriage was about to be contracted which would involve the parties in the sin of adultery; but a doubt arising in their minds, we were appealed to for our honest opinion in the sight of God, and we gave it.

In support of that opinion we lay down this axiom—

No apostle ever gave advice that contravened, or nullified, the express teachings of Jesus Christ.

Not even "Z." will presume to question this.

Now in Matt v. 31, 32, also 19; 8, the Savior expressly declares that no man can put away his wife save for *one specific* offence, without sin, and the same is true of a woman with respect to her husband. This law is enunciated so clearly, that it is incapable of any misconstruction that is not wilful and wicked. It is also announced in Luke 11. 18, and Mark 10: 11, 12, without any exception: but the exception made in Matt. must be understood to apply. All agree in this.

By this law of Christ, the marriage institution, which had been so long dishonored by the Jews, as well as the Gentiles, was restored to its original institution.

The next question before us is, *Do any of the inspired apostles contravene—nullify—this law of Christ?*

In other words, *may a man put away his wife, or a woman her husband for any other cause save that of adultery, and not commit sin? Or may either divorced party marry again, and not violate the 4th commandment, and the law of Christ?* Matt. 5 31

(We say divorced for any cause, because if he or she marries, marries one who has been put away for the sin of adultery; the person so marrying, marries an adulterer or adulteress, and the person divorced for any other cause commits adultery by the law of Christ.)

We answer, according to our understanding of the New Testament, *most emphatically*, NO

If any apostle, by any word or epistle, absolves parties from sin when they seek a divorce for any other cause save the one specified by Christ, that apostle plainly enacts a law, or teaches, *in direct contravention of the teachings of Christ*, which is not supposable.

We understand our assailant, "Z," to maintain that Paul's personal advice (not given by inspiration) to the Corinthians, 1 Cor. 7: 12, 13, 15, does warrant husbands and wives to obtain divorces for other causes than the one specified by Christ—that parties divorced for other causes may marry again without sin. The issue than is plain—for if Paul so teaches, his teaching contravenes those of Christ; and "Z" abuses us roundly for not declaring that Paul so taught!

Let us now examine the advice of Paul

"But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace."—1 Cor. 7: 12-15.

The Church at Corinth had written to Paul for advice touching marriage and divorce of believers, and one of the cases was—if a believing wife or husband might divorce or put away the unbelieving husband or unbelieving wife.

Touching the first case, Paul distinctly commands by the authority of Jesus Christ, "LET NOT THE WIFE DEPART FROM HER HUSBAND," (for other causes than the one specified by Christ is understood.) But if she does depart—for other causes, which of course she cannot do without sin—LET HER REMAIN UNMARRIED, and "let not the husband put away his wife," and to complete the elipsis, add, "but if he depart, let him remain unmarried or be reconciled to his wife." Touching the case, when *one* of the parties was an unbeliever, Paul, like an honest man, confessed that he had no revelation, but simply gave his own opinion, and it would be doing him great injustice should we construe it into a *new law*, or one that manifestly nullified a pre-established law of Christ. He advises that no believing husband or wife put away or depart from an unbelieving companion. This is unmistakably clear.

But if the unbelieving husband or wife depart—alienate himself or herself—let such an one depart; i. e., seek by no legal or other means to force such to remain. This is all plain.

The clause that admits of an issue follows "*a brother or a sister is not under bondage in such cases*—but God hath called us to peace."

The question is, *does this advice warrant* the party left, *on account of his or her religion*, (*not* anything else) to marry? Can the one so left marry again and not violate the law of Christ?

We answer again from our conscience, with the teachings of Christ and the Apostles before us, *unquestionably, they cannot*, for,

1st. There stands the express law of Christ, who, clearly foreseeing every possible contingency, and of course, *this very one*, declared that the marriage obligation could not be repealed but for *one* specified offence, and to say that a Christian wife, or husband, could divorce an unbelieving companion and marry again without sin, is to make Paul, *when not speaking by Divine authority, add to the laws of Christ*—which is not to be supposed.

2d. In case when professed Christian husbands or wives become so unhappy with each other as to depart, *a mense et thoro*, Paul expressly says, *they may not marry*, even if their dispositions are such, or they become so odious or disgusting to each other that they feel that they cannot live together, and in the face of Paul's command, depart from each other, though they remain apart not only *three* but *three score and three* years, yet they may not marry again; and can we suppose that after giving such a rigid command in one breath by the authority of Christ, he would in the very next, *without any authority*, authorize the dissolution of the marriage contract because one party was a believer? That he gave advice *that releases every unbelieving, unprofessing husband or wife in our land from* the Christian wife or husband, as the case may be, without sin against God or man? And that absolves from sin every such party, should they see fit to marry again? We ask, did Paul design to teach, that faith in Christ is so great an offence against the non-believing party, as to dissolve the marriage relation, and so free each from the other, as to leave them at liberty to marry again? Can we believe this? Yea, then we can believe that this advice of Paul, releases every unbelieving wife and husband in Christendom from their marriage vows, if they see fit to avil themselves of it, and leaves them at liberty to seek other alliances!!

Is "Z" and his anonymous commentator prepared to advocate this? Even if he claims that this advice releases the party LEFT, ON ACCOUNT OF HIS OR HER RELIGION—FOR THIS IS THE ONLY CASE COVERED BY IT—it will bring no relief to "some of our best citizens and God's most faithful children" (?) whose conduct—and perhaps his own—he essays to vindicate from our insulting imputations—for very few of them, we opine, ever sought divorces because of the christianity of their companions, for the parties involved are, according to "Z," "God's most faithful children," and the "most pious members" of our churches!!

The expression, "not under bondage," then does not mean, that the party deserted is at liberty to marry again; for this is contrary to the tenor of the apostles argument; but signifies a freedom from the performance of *marriage duties*—and nothing more, for he adds, "God hath called us to peace,"—as though he had said, if the non-believing husband will not remain without destroying the peace and happiness of the family, let him depart—interpose no obstacle—and if such a separation will promote peace, patiently submit to it—you need not consider that you owe the deserter any of the marriage duties—he has forfeited all his claims upon your person and services, so long as he violates his own marriage obligations.

There is another important reason that urges why the Christian woman should not marry again: The Lord may call that ungodly husband to repentance within a week, a month, or a year—*at any time*, and both parties would then be happy, *and only happy again* in their former relations. The temporal happiness of the *three parties* for life, might be destroyed in case of a re-marriage. Then her very steadfastness to her christianity—preferring a living widowhood, an alienation from the dearest earthly object, to alienation from Christ—might operate upon the ungodly husband, so as to bring him to receive the truth.

We can upon examination adduce weighty authorities to sustain our views; though when we gave our opinion we had not consulted one, for we considered ourself sought unto for our *conscientious and independent opinion*, and we gave it for what it was worth, and nothing more, as we are want to do. We submit but a few, because we have but a very few in our library, having little taste and less time to read them:

Ripley on Matt., v, 32.—Jesus corected this erroneous view, and declared what is the just, and the only just ground of divorce. *Causeth her to commit adultery*: exposes her to this sin, proves an occasion to her of committing it. *Marry her that is divorced*: that is, her that is divorced for light causes, for other causes than the one specified. The rule is similarly stated in Matt. 19: 9. In Mark 10: 11, 12, and Luke 16: 18, the rule is stated without any exception. Thus Mark and Luke must be compared with Matthew in order to obtain the Savior's rule, and the exception in the former part of the verse in Matthew is to be regarded as implied in the latter part. Thus a wife divorced for any other cause than the one specified, is not, properly speaking, divorced. She is still, in the view of the Savior, a married woman. The connection between her and her husband is not dissolved. Any other man, then, marrying her, commits adultery. An examination of Matt. 19: 3—9, and and Mark 10: 2—12, shows that this was, in our Savior's time, a subject that excited deep interest; and that there was great occasion for him, as the legislator for the conscience, to pronounce a decision.

Barnes on Matt. v. 32.—Our Savior brought marriage back to its original institution, and declared that whosoever should put away his wife henceforward should be guilty of adultery. But one offence, he declared, could justify divorce.—This is now the law of God. This was the original institution. This is the *only* law that is productive of peace and good morals, and the due respect of a wife, and the good of children. Nor has any man, or set of men, a right to interfere, and declare that divorces may be granted for any other cause. Whosoever, therefore, are divorced for any cause except the single one of adultery, if they marry again, are, according to the scriptures, living in adultery. No earthly laws can trample down the laws of God, or make that *right* which he has solemnly pronounced *wrong*.

Barnes on 1st Cor. vii, 15, 16.—*But if the unbelieving depart.* If they choose to leave you. *Let him depart.* You cannot prevent it, and you are to submit to it patiently, and bear it as a Christian. *A brother or a sister is not under bondage*, &c.—Many have supposed that this means that they would be at liberty to marry again, when the unbelieving wife or husband has gone away; as Calvin, Grotius, Rosenmuller, &c. But this is contrary to the strain of the argument of the apostle. The sense of the expression "is not bound," &c., is that *if* they forcibly depart, the one that is left is not bound by the marriage tie to make provision for the one that departed; to do acts that might be prejudicial to religion by a violent effort to compel the departing husband or wife to live with the one that is forsaken; but it is at liberty to live separate, and should regard it as proper to do so. *God hath called us to peace.* Religion is peaceful. It would prevent contentions and broils. This is to be a grand principle. If it cannot be obtained by living together, there should be a peaceful separation; and *where* such a separation has taken place, the one which has departed should be suffered to remain separate in peace. God has called us to live in peace with all if we can. This is the general principle of religion on which we are always to act. In our relation to our partners in life, as well as in all other relations and circumstances, this is to guide us. Calvin supposes that this declaration pertains to the former part of this verse; and that Paul means to say, that if the unbelieving depart, he is to be suffered to do so peaceably rather than to have contention and strife, for God has called us to a life of peace.

16. *For what knowest thou*, &c. The apostle here assigns a *reason* why the believing party should not separate from the other needlessly, or why he should not desire to be separated. The reason is, the possibility, or the probability, that the unbelieving party might be converted by the example and entreaties of the other.

Cobbin's notes in Family Bible "*Is not under bondage*," does not mean, as some suppose, is at liberty to marry again, for this is contrary to the strain of the apostles argument, but signifies a freedom from the performance of marriage duties. "*Called to peace*," and if such separations will promote it, patiently submit."

Our columns are open for the discussion of this subject. The attention of all who bow to the authority of God's Word ought to be called to this matter, and of Christians especially.

Let it be understood, that we have only given our opinion. Let it be tried by God's Word, and if it accords with the teachings of that, let the Churches act upon it, however pious the parties offending may be. Let not our churches become the homes of adulterers.

The Presidential Election.

This important event is just at hand, that is to say, if the people elect their next Chief Magistrate. And surely this is desirable. No one who has any recollection of the election of the President by Congress in 1825, can wish that duty to be again devolved on the House of Representatives. It is far better for the people in their personal and individual majesty to say by their votes who shall preside over the Union for the next four years. It will be seen from the language I have used that I have no idea of a dissolution of the Union within the next four years. I have none earthly. Threats, I know, have been made in the North and in the South, but they are idle and vain. They have been made chiefly by demagogues. The *people* love the Union and say, in the language of General Jackson, "IT MUST AND SHALL BE PRESERVED." But my object in calling attention to the approaching election is to urge christians to pray for the welfare of the country. I am satisfied that there is too little prayer. Christian men read politics, talk politics, and too often become mad about politics, but they do not commend their country, as they should do, into the hands of God, invoking his superintending Providence over it. The influence of the people of God on communities and nations is undoubtedly great. Sodom would have been spared if as many as ten righteous men could have been found among its inhabitants. Paul exhorted that "prayers, supplications, intercessions and thanksgivings be made for all men; for kings and all in authority," &c. Here the duty of praying for our Presidents, Governors, &c., is taught; for they are men in authority. And if we should pray for Presidents *in office*, we ought to pray that God by his kind Providence will elevate to the chair of State the man whose administration will be most in accordance with the divine will, and most promotive of the best interests of the country.

There may be those among us who will smile scornfully and contemptuously at the mention of prayer in connection with the Presidential election, but every man who deserves the name of christian will see the propriety of calling upon God. Aye, more: There are wicked men of intelligence and sagacity who (strange as it may seem) are relying, professedly so at least, on the prayers of the people of God for the perpetuity of the Republican liberties. Christian men and women of the South, North, East, West, call mightily on the God of heaven.—A non-recognition, on the part of any nation, of his Supreme Presidency of the universe is the usual precursor of that nation's ruin. "Ye that make mention of the Lord, keep not silence."

Men of God should vote in his fear. The right of suffrage devolves on them a fearful responsibility. This responsibility they cannot throw off—They must vote as well as pray. They must carry out the spirit of Cromwell's order to his soldiers on a rainy day: "Trust in God, boys, and keep your powder dry"—a sentence, by the way, which embodies a vast amount of theology.

With a sincere desire to do a little good for my country, I have written this short article, not intending to write one word from which any one can infer my personal preferences in relation to the next Presidency. J. M. P.

BIBLE READINGS.

2 TIMOTHY 1: 16, "The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain."

The grateful heart breathes out its warm desires, for the blessing of the Lord on its kind benefactor. The blessing here implored is for the house, the family of Onesiphorus, who probably contributed to the comfort of Paul by acts of hospitality. "Was not ashamed." The apostle was a prisoner in chains; many had turned away from him, as men are prone to do, from a man in disgrace. But Onesiphorus had sought him out, in the proud city of Rome. He was not ashamed to befriend him even there.

2 Tim. 2: 3, "Thou, therefore, endure hardness, as a good soldier of Jesus Christ."

The soldier discards the luxuries of life—he puts away all effeminacy and love of ease: his life is a continued series of hardships, toils, and privations.

Jesus Christ has no use for such soldiers as are unwilling to "endure hardness." Energy and self-denial are especially requisite in ministers, officers in the army of our Heavenly King. A lazy man ought never to think of entering the ministry. Indeed, such a man is contemptible in any position. One who can lead a life of inglorious ease, in the midst of a world perishing in iniquity, deserves not the name of christian.

2 Tim. 3: 12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

The enmity of the carnal mind to God, vents itself in persecuting the godly. They who hate God, hate his image wherever it is seen. All who determine to live godly lives must expect persecution. And why is this? Because they are a living rebuke to the ungodly. The lines have fallen to us (Americans) in pleasant places. The arm of persecution withers, when overshadowed by the wing of the American eagle. But the malignity of the unrenewed heart, when restrained by law from open acts of persecution, vents itself in little meannesses below the law. Perhaps the petty persecution, the most difficult to bear, is that from those who profess to know God, but who in works deny him. The contemptuous smile, the curled lip, and mocking tone of a fellow member, are often more grievous to the humble child of God, than the jeers or frowns, or denunciations of a world lying in wickedness.

2 Tim. 4: 18, "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever, Amen."

Paul was a prisoner in bonds. At his first appearance before Nero, all men forsook him—but the Lord stood by him, and enabled him to preach the gospel faithfully to courtly sinners.

There were found converts to the faith even in Cæsar's household. Hence his strong confidence that God would deliver him from every evil work and preserve him unto his heavenly kingdom. His outburst of praise is simply the language of the renewed heart under a lively sense of the goodness of God.

Titus 1: 8, "But a lover of hospitality, a lover of good men, sober, just, holy, temperate."

The cause of God may often be promoted by those who cheerfully and pleasantly entertain strangers. The poor and friendless seem naturally to look for aid and comfort in the minister's house. "A lover of good men." The intimate associates and counsellors of a minister ought to be good men. "Sober"—maintaining a grave and dignified demeanor in society. "Just" in all his dealings with his fellow men. "Holy," having all his powers consecrated to the service of God. "Temperate"—free from excess in all things.

Titus 2: 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

We were the captives of Satan, securely bound with the bonds of iniquity. Christ redeemed us from our captivity and bonds. When no other ransom of sufficient value could be found, he gave himself for us. We now belong to him alone. "A peculiar people"—unlike all others, actuated by higher, holier motives. "Zealous of good works"—performed not with the view of gaining heaven by them, but as the natural expression of grateful hearts.

MARY.

The Early Baptists of Virginia.

The article of brother Howell in the last number of the Southern Baptist Review on the "Influence of the early Baptists of Virginia" is a document of great value. It shows most conclusively that the Baptists of the "Old Dominion" before and during the Revolution were the unfaltering advocates of civil and religious liberty. In the days that tried men's souls they never wavered. Their doctrine was:

"Let Cæsar's dues be ever paid
To Cæsar and his throne;
But consciences and souls were made
For God the Lord alone."

It is well known that Mr. Jefferson was indebted to the government of a Baptist church for some of his most important ideas of civil government. And it is certain that he and Mr. Madison sympathized and co-operated with the Baptists in their struggles for religious liberty. Dr Hawks in his History of the Episcopal Church admits that the Baptists took the lead in those efforts which resulted in the abolition of the union between Church and State.—Presbyterians were not prepared at that day to go as far as did the Baptists, while Episcopalians and Methodists were opposed to any change of the relation of Church and State. Methodists, however, in those days did not consider their organizations as churches, but as societies in the bosom of the Episcopal Church, and hence their views of religious liberty coincided substantially with those of Episcopalians.

All persons who would understand the preliminary and incipient movements of the Revolution, ought to read brother Howell's article. They will find in it many historical facts which are very imperfectly understood. With these facts politicians ought to acquaint themselves that they may know what causes in Virginia contributed to the adoption of the sublimest of uninspired documents—"The Declaration of Independence."

The Editors of the Southern Baptist Review cannot say that it is what it ought to be, or what they hope it will be; but they can say that brother Howell's article is worth the subscription price.—And it is to them a gratifying thought that a production so replete with historical interest and value can be permanently preserved. The Revolutionary history of the Baptists is secure, and if they will only be faithful to the Master they serve, their future destiny will be glorious. On them devolve responsibilities of transcendant importance. May they like christian men meet these responsibilities.

J. M. P.

General Washington a Praying Man.

It has been often said that General Washington was a man of prayer. It is unquestionably true. He recognized Jehovah as the God of nations, as the God of battles, and his prayers ascended to heaven for the triumph of the cause of American liberty. There were gloomy periods in the Revolutionary struggle when the hope of the good man was in God alone. How fervently Washington then prayed! What tears of indignant sorrow he wept over British aggression, and how earnestly he invoked divine interposition in behalf of the oppressed Colonies!

But my object in referring to Washington is to state a fact which has within a short time come to my knowledge. During a recent preaching excursion to Meade County, Kentucky, I became acquainted with brother O. Withers, a worthy member of the Garrettsville Church. He is on a bed of affliction and talks like a pilgrim bound for the heavenly Canaan. Among many other things he told me his father, who was for many years a Baptist, was a soldier in the Revolution. He was thoughtless of salvation, but on one occasion, going forth from the camp into a retired spot, he saw Washington on his knees in prayer. The sight sent conviction to his heart. His sins came to his remembrance, and he repented bitterly before God. He ultimately obtained hope in Christ and became a devoted christian. The scene he had witnessed—Washington in prayer—was ever vivid to the eye of his mind. Painters and sculptors have represented Washington in many positions. Would it not be well for some of them to picture him on his knees in prayer?

In these days when so many storms beat against the ship of State, much prayer ought to ascend to the God of heaven. Who will refuse to pray?

J. M. P.

Brother Adiel Sherwood.

It is stated in the papers that this brother has written "Notes on the New Testament," which will shortly be published by Sheldon & Co., New York. Being personally acquainted with brother Sherwood, I hesitate not to express the opinion that his "Notes" will be valuable. I consider him remarkably sound in judgment, and his scholarship is unquestionable. His good sense, however, has no doubt suggested to him the propriety of embodying in his "Notes" the results of his scholarship rather than that ostentatious display of learning, for which some commentators are unfortunately distinguished. Success to every effort to elucidate the word of God.

J. M. P.

For the Tennessee Baptist

Russel's Creek Association, Kentucky.

BROTHER GRAVES:—By special request of one of its leading ministers I visited the 53d session of this body, which embraced the 3d Sabbath in September. It was held with the Mt. Carmel church, Taylor County, some twelve miles from Greensburg.

To us it was quite an interesting and pleasant visit. Every needful preparation was made for the comfort of those who attended the meeting. The good sisters of that section have no superiors in the art of converting the bounties of providence to the use of the table, so as to feast the appetite. The brethren and people, though generally dressed in good style, were characterized by that plainness and familiarity which is ever refreshing to a *genuine Baptist*. The weather was fine; the church has recently built a good meeting house, which is surrounded by a beautiful grove.

The meeting was largely attended. On the Sabbath there was supposed to be 2000 persons in attendance. The Association had been engaged in efforts to supply the destitution, which seemed to have been considerably blessed. Four new churches applied for admission into the body. The Association divided for convenience, and there will be a new organization on the North side of Green River. I heard brothers Brown, Miller, Brooks and McDonald. The general tone of the preaching was Baptistic. The preachers urged that Christ is the Great Head of the church, and the Scriptures the only standard of faith and practice—that the obligation to give the gospel to the world, rests on the church. The brethren were exhorted to practice upon those principles in a spirit of zeal and affection, which is altogether commendable. The meeting passed off pleasantly, and I think upon the whole made a good impression. There are efforts being made, to cultivate the Missionary spirit, especially in the supply of their own destitution. May the ministry, and churches of Russell Creek have wisdom and grace to contend earnestly for the faith once delivered to the saints, and may they be blessed with great prosperity. Thanks to the brethren and friends for their kindness and hospitality during our short stay among them. The next session will be with Mt. Gileod church, 10 miles south of Greensburg, 3d Saturday in September, 1857.

Theodosia met a warm reception, but I only had a few copies. She would find a hearty welcome to many firesides this winter, if she only could have a favorable introduction. I think that Bro. Elder—Brooks would take great pleasure in introducing her to his freinds, from the deep interest which he took in her history.

S. L. SUMMER.

Burksville, Oct. 3, 1856.

Remark. Where is Elder B's. Post office? Will he act as agent? ED.

"The legitimate Drama."

The season for this "entertainment" in our city has again rolled round. The Theatre is fully opened—the lovers of fun and pleasure again have the privilege of drinking the intoxicating drafts of the *Thespean* waters. "The legitimate drama!" This designation was given it by a number of our citizens in a complimentary note to ex-manager John Green, who has devoted his life to theatrical pursuits.—What is the legitimate drama? We are at a loss to know. We know by the aid of Webster and other eminent Lexicographers, the meaning of "legitimate" and the meaning of "drama," but the "legitimate drama," we cannot define. Is it dramatical exercises, legalized by the enactments of the legislature of a State or Territory, or of the Congress of the United States? Be that as it may, the "legitimate drama" is pernicious in its tendencies, demoralizing in its course, and well calculated to lead the young and unwary along the broad road to irrecoverable ruin. The "legitimate drama!" aye, the "drama!" what illusions it possesses—what power of fascination! What trains of evil!—how many bright prospects it has blighted!—how many young men it has assisted in casting down to the depths of woe and utter ruin! The legimate drama, ah! the *legitimate drama!* Who can compute the evils that follow in its wake!

Prima donna Fanny Ellsler and *Don Juana*, may run the world mad, or the world may become as *wild as bedlam*, and the secular press may chime in and proclaim at the top of its voice, "great is Diana of the Ephesians!" but after all it is nothing more or less than wild intoxication, a chimera, a hallucination, more delirious in its effects than the *Morphia* of Alcohol.

Compare the Theatre and theatrical pursuits and their tendencies for one moment, to the sublime teachings and influences of the Christian religion, or rather look first upon one and then upon the other! Look at the exaltation, the grandeur of the one and the degradation, the evil consequences of the other! The one leads estray, the other to the plains of ineffable delight and the joys of endless bliss. R.

Read.

Have you not noticed typographical errors in your paper and Review? Perhaps you do not know how difficult it is to prevent them. Read this:

ATTEMPT TO PRINT A PERFECT BOOK.—The celebrated Foulises, of Glasgow, attempted to publish a work which should be a perfect specimen of topographical accuracy. Every precaution was taken to secure the decided result. Six experienced proof-readers were employed, who devoted hours to the reading of each page; and after it was thought to be perfect, it was posted up in the hall of the University, with a notification that a reward of fifty pounds would be paid to any person who could discover an error. Each page was suffered to remain two weeks in the place where it had been posted, before it was printed, and the printers thought they had attained the object for which they had been striving. When the work was issued it was discovered that several errors had been committed, one of which was in the first line of the first page. The Foulis' edition of classical works are still much prized by scholars and collectors.

The Hardest Hit of the Season.

OPIE ON LYING.—A COINCIDENCE.—"A gentleman stepped into our office a few days since and handed us $25, with a request that it should be appropriated to the publication of a work on "lying." He at the same time presented us a copy of "Opie on Lying," suggesting that this was the work he should like to see thrown abroad into society."—*McFerrin in Methodist Advocate.*

That gentleman had doubtless been familiar with the editorial columns of the Methodist Advocate, the past twelve months. He was doubtless conversant with Mr. McFerrin's course touching Brownlow's slanderous book; tho' expressly called upon to endorse, if true, the charges personal to ourself, or to repudiate them, if false, he has not the christian, manly, or honest hearted principle to do either, and yet lends the columns of his paper to its praise, and to promote its circulation, as *though it were true!*

That gentleman was doubtless familiar with Mr. McFerrin's conduct with respect to his "Pet" attack upon Elder J. M. Pendleton, charging him with *intentional* dishonesty, in intimating that a Methodist minister of his acquaintance, an accredited scholar, educated in Dublin, had expressed himself, in a private letter to him, favorable to the revision effort. And when Elder Pendleton makes proof and demands the name, Mr. McFerrin refuses to give up the name of the assailant, or to publish a manly or honest amende, leaving Elder Pendleton's character still impeached before his readers.

That gentleman had doubtless, just read Mr. McFerrin's intimation that Elder Walker was laboring under some mental derangement,

Head.

...ticed typographical errors in ...aviar? Perhaps you do not ... it is to prevent them. Read ...

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our Exchanges.

...rch, Mo.—18 additions; three

..., Ky.—21 accessions. ...2 additions, one Methodist. ...ditions. ...—15 additions. ...additions. ...ditions. ...additions. ...—27 additions. ...additions. ...ditions.

...ran PREACHER.—It is stated in ...ger, that a Mr. Strickland, who ...s been connected with the stage ...ndoned that profession for the ...nd he preached recently in ...dist) Church, Troy, N. Y., ...Church, Va., 23 have been bap... ...received for baptism. Brother ...5 baptized at the Hopeful Bap... ...ds:

...e assisted in a very interesting ...h Mt. Olivet Baptist church—... ...6 were baptized. Since these ...tized 7 at Hopeful—making 12 ...1 and 15 at Mt. Olivet—making

...—The Biblical Recorder re... ...sting revival at the church near ...

...e professed during the meeting; ...e students. ...ting cases are still enquiring ...or, especially among the stu... ...nty of these.) ...pwards of forty persons have ...n.

...r mentions cheering revivals as ...other parts of the State. ...East Fork, Henry county, 15 ...At Shelbyville, 17.

...—At a meeting recently held ...k church, twenty willing can... ...obedience to the command of ...g on their way rejoicing. Sev... ...n members of the Methodist

...church, 22 persons have been ...Christian Index has accounts of ...tist church, under the pastoral ...Mell, has recently been blessed ...on. Thus far 34 have been re... ...Hamilton county, 14 have been ...rme, Henry county, 8 received ...Bethsaida 16; Antioch 5 or 7; ...

...ches have had considerable ad... ...Fayetteville 23. ...ton county, 19; Hebron, Pike ...13; Fairview, 35. ...ty church, Newton county, ...Madrid, 70; and a church or...

THE SAVIOUR.—In August, ...baptized *eight* Seminole Indi...

...h came forward for prayer, were ...men of promise; besides tha ...negro chief—who has so long ...children.

...AN!—Scotland has taken one ...d a Maine Law: ...shall be allowed to sell spirits, ...a glass of wine or spirits to be ...tumises, in any town in Scot... ...ables or provisions of any kind, ...to sell or spirits to be consum... ...ic House shall be allowed to ...with wine or spirits during any ...will a lodger be permitted to ...r meal where wine or spirits ...any part of the day. ...into operation during the past

...FRIENDING.—The arrivals of ...rsburg have never been so ...r, nearly one thousand vessels, ..., having cleared in the first ...ening of navigation.

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, OCTOBER 25, 1856.

SPECIAL CONTRIBUTORS.

Elder J. M. Pendleton, Bowlingreen, 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.
Ivey 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.)

Notice to Advertisers.

THE Tennessee Baptist has the largest weekly circulation of any paper in the South! It is, therefore, the best advertising medium. A few columns of select advertisements are admitted at the following rates:

TERMS OF ADVERTISING.

One square, 8 lines or less, - - -	$1 00
Each additional insertion, - - -	75
One square, one month, - - -	3 00
Per square, three months, - - -	8 00
One square, per annum, - - -	20 00

Our denominational School advertisements at half the above rates, and *invariably in advance.*

All transient advertisements to be paid for in advance.

Let those who advertise send the amount of money they can afford to expend in advertising, with their advertisement, and it will be published according to the above terms.

SUBSCRIBERS READ THIS.—The papers are put up at this office with clock-work regularity, and duly sent.

We have in our possession evidence that there are Postmasters who are determined to break up our list.

We have the names of some, and if there is redress to be had at Washington, we shall have it. We are losing thousands doubtless through the opposition of Postmasters to our paper.

We wish our subscribers everywhere to be on the look out, and post us up.

We hope often to hear from brother C.:

METHODISM NORTH AND SOUTH.—Dr. Olin, a distinguished Northern Methodist minister, after living in the South, said on the floor of General Conference, 1844: "I here declare that if ever I saw the graces of the Christian ministry displayed, or its virtues developed, it has been among slaveholders. * * * * * I feel, sir, that if this great difficulty shall result in separation from our Southern brethren, we lose, not our right hand merely, but our very heart's blood."

IMPERTINENT INTERFERENCE.—Read Rev. A. B. Miller's account of filling an apointment of Bro. Taylor at Salem meeting House Ky.,—upon the outside. Is it not high time for Pedobaptist ministers to understand that they have no claims upon Baptist pulpits—and that Baptist ministers have a right to preach upon the Commission of Christ even though they be, by chance or design, present in the assembly?!!

VERY MODERATE, VERY.—*There is still a ray of hope for the Iron Wheel!!*—Mr. A. B. Fly, the only public debatant the Methodists have on their lists in the South-West, submits the following proposition, through brother Sledge to Baptists in general, and to ourself in particular:

PROPOSITION.

"The Great Iron Wheel, published by J. R. Graves, and circulated by Baptists, contains *thirty-nine falsehoods and misrepresentations.*

A. B. FLY."

We think this very moderate in Mr. Fly, when the editors of Methodism, *et cum multis aliis*, declare that the whole book is but one mass of falsehoods, not an intentional truth in it!! It is almost an endorsement of the truthfulness of the work.

The force of the book is certainly beginning to be felt.

Now, if there is one mistake or misrepresentation in the Wheel, we declare upon our conscience, that it is unintentional, and, since our appeal to Bishop Soule and to McFerrin, to Mr. Lee, Deems, Smith, and any Methodist editor have been in vain, we are willing to be corrected by any one, and we therefore offer Mr. Fly one column per week of our paper for thirty-nine weeks, if he wishes to make good his charge, or let him stand before the world as a false accuser. His articles must be relevant to the proposition, and his language courteous to ourself.

We challenge any Methodist editor in Christendom to meet the issues of the Wheel.

ELD. SUMMAR AND THE FREEDOM ASSOCIATION, KY.—We see by the Western Recorder that a committee was appointed by the Freedom Association, to inquire into the action and statement of Elder Summar, who was acting as its Missionary in Burksville.

The finding of that committee was adverse to approbating his conduct, and disclaimed the truthfulness of his report of matters and things connected with the meeting held in the town by Elder T. J. Fisher.

We presume to know nothing in the premises. Elder Summar has heretofore possessed an unimpeachable character, and we still believe his word, unless the men who composed that committee were possessed of like character, and had a *personal* knowledge of the whole transactions.

As the case now stands, in justice to the defendant, we withdraw any judgment heretofore expressed, and await the decision of brother S.

☞ To Hon. White-Jones' Church History is out of print. One copy could be obtained, two years ago, of Elder Wm. Murphy, New York city.

☞ To brother Harston, of Denmark, Tenn.—The Works quoted in the 9th Letter of the Iron Wheel, can be obtained of Methodist book agents in Memphis, we expect—they can be had at the Book Concern in this city.

☞ Brother L. Pitts adds this encouraging note to the name of a new subscriber:

P. S.—Allow me to say for your encouragement that your publications are gaining ground in this section of the country, and are doing more to unite the Baptists, than any religious works amongst us. As an evidence of this fact, the Western Association, (Baptist,) at its last session, the 3d Sabbath in September past, recommended your paper, together with the Great Iron Wheel, without a dissenting voice. Last year, such a move would have met with strong opposition. Thus you see the work goes bravely.—Yours, &c.,

L. PITTS.

A NOBLE EXAMPLE.—The members of the Canton (Miss.) Baptist Church has sent us, through brother A. H. Dinkins, $36 for the venerable Orchard. Who will, what other church will, emulate this noble, this *christian* act?

R.

☞ We would respectfully invite the attention of the public, our lady readers particularly, to the card of Mrs. McGlokey. She has a rich assortment of Millinery and Fancy Goods, and is prepared to offer inducements not ordinarily to be found. The ladies in her employ are polite and accommodating, and we take pleasure in recommending the house to public patronage. Remember No. 7, Union st.

R.

PERSONAL.—Elder L. Milton Whitman, of Darlington, Wis., well known in Memphis and vicinity, has resigned the pastoral charge of the Baptist Church at Darlington, and is now ready to attend to any call from a Baptist Church to become its pastor.

His health leads him to greatly prefer a location in the Southern country. Any communication addressed to Elder L. Milton Whitman, Darlington, Wis., will meet with prompt attention.

For the Tennessee Baptist.

WHY THE PATRONS OF THE TENNESSEE BAPTIST DO NOT RECEIVE THEIR PAPER.

The writer has heard much complaint among the subscribers to the Baptist about the difficulty of getting their paper regularly. The following conversation which he overheard in the city of Jackson, Mississippi, in May last, may suggest the cause of such irregularity at other places. In company with R. W. Priest, Missionary to Central Africa, he stepped into the Post-office in Jackson to write a letter. While there one of the officers remarked to another: Well, here's that old paper again. I'll bet it never fails to come—whatever becomes of other papers, it is always here. It is the most worthless paper in the United States. If it were any account I should not mind the trouble of distributing it. The one addressed replied, I throw most of them behind that box. Others I send back to the office. I don't like the editor of that paper, no how, and I don't care to distribute his old paper. Upon hearing which the writer spoke up:—That will account for the difficulty patrons have in getting their paper. Some of the subscribers to the Tennessee Baptist get their paper semi-occasionally—others rarely get it at all."

An effort was made to lay the fault at the door of the editor and publishers. "They send us their paper, said the officer, without direction. They must think we know all their readers. We do know all their readers at this office, but we are not going to direct their papers for them." To which it was replied, "I have reason to believe that the editor and publishers attend promptly to their business, and that the fault is not theirs."

Nothing further was said. The writer has not intended to give the language of the delinquents verbally. Most of it was too profane and indecent to appear in print.

A. C. C.

Rochester, Theo. Semi., Oct. 4, 1856.

BAPTISM.—IMPORTANT ADMISSIONS.—The July number of the London Quarterly, the organ of the English Tories, in an article on Christianity, compares the baptismal rites of the Latin and Greek Christians. The Reviewer says, pp. 27, 28:

"There can be no question that the original form of baptism—the very meaning of the word was complete immersion in the deep baptismal waters: and that, at least for four centuries, any other form was either unknown, or regarded as an exceptional, almost a monstrous case. To this form the Greek Church still rigidly adheres, and the most illustrious and venerable portion of it—that of the Byzantine empire absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand—doubtless in deference to the requirements of a northern climate, and the convenience of custom, has altered the mode."

In the "Philosophical Dictionary" of Voltaire, I find the following statements:

"Baptism is a Greek word, signifying *immersion.*"

"Children were baptized so early as the *second* century."

It is clear from the scope of the article, that Voltaire recognized no other meaning in the word, and no higher antiquity in the usage.

Our opponents would do well to consider, whether, by refusing to acknowledge indisputable points, in the controversy between us, they run no risk of bringing their candor under a cloud, and embittering the prejudices of infidels against Christianity itself.

We are preparing a work to embody, if possible, all the concessions of Pedobaptists, scholars, and historians in all ages, in favor of Baptist faith and practice.

We would be pleased to receive such from any one.

The Tuskeegee Association, Ala. adopted the following report at its session this year. We were not aware that our paper was known extensively in the bounds of the body. We thank our Alabama brethren for their kind commendation, and fully endorse their closing appeal in behalf of the S. W. Baptist—their State paper:

"REPORT ON PERIODICALS.—Your Committee beg leave to say, that they cannot too earnestly recommend to our brethren our Southern denominational press.

As means of acquiring a knowledge of our missionary operation, the Home and Foreign Journal, published monthly at the low rate of twenty-five cents a year, and the Commission, another monthly published at Richmond, Va., at $1 per annum, are eminently worthy of the support of Southern Baptists.

There are other publications worthy of the support and encouragement of the denomination. The Tennessee Baptist, The Biblical Recorder, of N. C., The Christian Index, Ga., to which we can barely allude in this short and hasty report. We may reasonably be indulged in saying a little more for the South Western Baptist. This paper is published in our State, and in the heart of our Association. For the last three years it has been edited with such spirit and ability that we deem long encomiums unnecessary. Has it not peculiar claims on the denomination, and is it not worthy of its support? It is *our* paper, furnishing a cheap means of transmitting, over a wide extent of country, all that relates to our progress as a church. Let every Baptist ask himself the question, Can I do without it?

W. T. COLQUITT.
E. D. PERRYMAN, } *Com.*
W. D. TOLBERT.

For the Tennessee Baptist.

To the Freedom Association, and all others whom it may Concern.

I PROPOSE, in a short time, *to publish in substantial book form*, a full History of my connection and labors with the said Association, as Missionary. If any one especially concerned, or interested, can show a good reason why any documents, facts, or information, in my possession, should not appear in the contemplated book, they are now hereby called upon to attend to the matter immediately, as I expect to commence preparing the work for the press in a short time. Address me at Burksville, Ky.

S. L. SUMMAR

October 7, 1856.

INCIPIENT POPERY.—An eminent minister of the Congregational order, in the city of Providence, a Doctor of Divinity, recently said, in the meeting of the Consociation of Rhode Island, "*I was never born to be a Presbyterian*; IT IS INCIPIENT POPERY."

What would be said of the editor of the Tennessee Baptist, by many Baptists, should he affirm that Presbyterianism is INCIPIENT POPERY!!! If it is not so, would that eminent Doctor have hazarded the declaration?

General Items.

SAFER THAN CHLOROFORM.—French surgeons have discovered that an application of pounded ice and common salt to diseased limbs causes numbness and insensibility, so that surgical operations can be performed without pain to the patient, and without the risk involved in the use of chloroform.

In every part of Great Britain the harvests were reported to be favorable. In Scotland the crops were very heavy. Potatoes in all parts of the kingdom, though not entirely free from disease, promise to be abundant and excellent. The harvest in France is considered fully an average.

The King of Naples resents the remonstrances of France and England against the despotism of his rule. The London Times says that, "with the exception of Sardinia, there is not a square mile of Italy which is not ready for revolt. At Naples the exasperation is at the highest. Civilians can no longer tolerate the oppressions and espionage of the police. The galleys and prisons are crowded with unfortunate persons, whose crime is that they are suspected of not wishing well to the government of the King."

The cholera has prevailed frightfully at Madrid, Lisbon, and in the island of Madeira.

Some difficulty has arisen between Russia and the Allies respecting the adjustment of the boundaries assigned by the treaty of Paris.

Preparations were made in Russia for the Czar's coronation at Moscow on the most extravagant scale. The Czar has commanded that the clergy of all the different confessions in the empire shall be officially invited to the coronation.

The electric telegraph in the Egyptian desert, between Gairo and Suez, has been completed.

King Kamehameha III., of the Sandwich Islands, was married to an English young lady June 19.

ENGLAND.—The aggregate wealth of England is estimated at £4,447,000,000; of which amount £1,700,000,000 is in cultivated soil; £550,000,000 in dwellings, factories, etc.; £750,000,000 in waste lands, public buildings, churches, hospitals, prisons, naval and military establishments; £300 000,000 in railways; £245,000.000 in live stock; £200,000,000 in canals; £200,000,000 in manufactured goods; £230,000,000 in agricultural implements; and £130.000 000 in mines.

A HEAVY LOAD.—On the 31st of March, the amount of the unredeemed national debt of Great Britain was £775,312,694, and the annual charge for it upon the nation nearly twenty-four millions sterling.

RELIGIOUS LIBERTY IN FRANCE.—Louis Napoleon has positively and peremptorily ordered the prefects of France to allow to all the Protestants in their districts the free and undisturbed exercise of their religion, desiring that he may hear of no more persecution of the Protestants, and that they may never again be disturbed in their worship.

SAFE TRAVELING.—In 1854 and 1855, not one passenger was killed on the Prussian railrods; of 12 000,500 conveyed on them in 1855, only three were wounded, two of whom brought the misfortune on themselves by leaving the cars carelessly.

SCOTCHMEN IN TURKEY.—A merchant in Constantinople has bought an estate of 6,000 acres of rich land, within twelve miles of the capital, and intends to invite Scotch families to come and settle upon it to improve it. He proposes to build a village, and to encourage tradesmen to reside there. He intends to restore a mosque, which was formerly a Christian church, to its original object of Christian worship, to provide the settlers with a minister, and also to give them a school and schoolmaster. No Turks or Greeks are to be allowed to settle in the village.

NEW SOCIAL REFORMS IN TURKEY.—It is stated that the Sultan has determined to pension off all his wives except one, who is to bear the title of Empress, and that Turkish women are to go unveiled in public. The *young* women, it is said, received this news with great joy.

JUGGERNAUT.—In consequence of a memorial of the Calcutta Missionary Conference to the Supreme Council of India, praying that the connection between the government and the temple of Juggernant, so prejudicial to the gospel, might be severed, by discontinuing the annual grant of 23,321 rupees from the public treasury; decisive steps have been taken to remove the evil so long complained of. A sum of money sufficient to produce £1,500 a year is to be invested in land, and made over to the trustee of the temple, in full payment and discharge of all the claims of the temple for the residue of its old endowments.

☞ The London Times was established in 1785, by John Walter, and inherited by his son, now a member of Parliament. It is valued at $3,750,000. Its principal editor has an annual salary of $25,000, and its Paris correspondent $10,000. Its advertisements, it is estimated, yield it $3,000,000 a year. one firm alone paying $150,000 a year.

A PEDOBAPTIST CHURCH TRANSFORMED.—In noticing the annual meeting of the North Boston Association, the Christian Era furnishes the following:

"Two new churches—Medford and Melrose, were recieved. The former was formed out of the elements of the old church which disbanded some time since; and the letter was formerly a *Prostestant Methodist* church, but seeing the scripturalness of our faith, they as a body came over to us, and settled a Baptist pastor."

Dr. R. L. Cowper, of Murfreesboro', N. C. has received $25,000 damages from the Weldon and Wilmington Railroad Company, for injuries sustained in a collision on that road in February, 1855.

The census of Nebraska has just been taken, and it shows a population of 19,716, and 1,000 votes. The population has increased over two and one fourth fold in a single year, and the number of voters is nearly three times greater than in 1855

It is stated that the number of voters in the United States is estimated at 3 000,000.

The propagation of fish by artificial means has been duite successful in Ohio. Fine specimens of the product were exhibited at the agricultural fair at Cleveland.

A train of cars was thrown from the track near Island Pond, Me., last week, by running down a moose, which was killed. He was a noble fellow, weighing about one thousand pounds.

The pay of members of Congress, instead of the old-fashioned *per diem*, is now, by recent acts of the Federal Legislature, placed at $3 000 per year Deductions are made for voluntary absence during the session, and no books are given, except those pruted by Congress.

The salaries of the United States Embassadors, Envoys Extraordinary and Plenipotentiaries have been increased. Those to Great Britain and France, are to receive $17,500 each: those to Russia, Spain, Austria, Prussia, Brazil, Mexico and China, $12,000. and all others $10,000.

Cleaveland has lately been brought into direct commercial relations with London, by means of a line of what is called auxilliary screw steamers, which are to run between those cities. The first vessel of the line—the *Chester*—lately sailed from London with a full cargo; the second vessel—the *Black Prince*—was to sail on the 9th inst.

The City Directory for London, England, makes a volume of *two thousand seven hundred pages.*

FRANCE.—The hopes of religious liberty which had been recently excited by the noble sentiments of the Emperor, have been bitterly disappointed. The edict re-opening the Protestant chapels, which had been closed, is interpreted to apply only to chapels built before 1852, and all others are still religiously closed, and proselytism forbidden on the most stringent penalties. The Ultramontane and Gallican parties in the Romish church are engaged in a sharp conflict, and a very clever book has recently exposed the inconsistencies of the *Univers*, (Ultramontane organ) in having once argued, under the Republic, that the church was the ally of the largest freedom, and more recently that the church is the chamion of absolutism, and will tolerate liberty nowhere.

The population of Paris is now 1,178,262, being an increase of 115,000 over the census of 1851, when it amounted to 1,053,262. The increase in the immediate vicinity of Paris has proved still greater.

"Immersionists versus the Bible."

This is the title, in part, of a small book recently written by a Pedobaptist, and published by the Methodist Book Concern.

We have often heard the old adage quoted that "truth is stranger than fiction," it was verified by the author in the instance of writing that book. It is indeed strange, that those who take the Bible, the whole Bible, and *nothing* but the Bible, and make it alone their guide in *all* matters of religious faith and practice, and who strenuously oppose every species of error and tradition, and all inovations upon the express written word, should be charged by any sane man with being against the Bible. But it is even so.

Now, if Baptists were to charge upon the author of that book, who is daily in the habit of teaching for the doctrines of Christ, the commandments of men, that he was acting against the express commandments of the Bible, there could be some plausibility in the charge.

If to immerse persons for baptism, is against or contrary to the teachings of the Bible, do not Methodist act against the Bible—do they not often immerse? Certainly. Will they not (pretendedly) baptize in any way to procure a member? But why argue so preposterous a case? The author in writing his book only displaped a degree of recklessness that is manifested by all errorists; and we predict that for and on account of his assiduity in the defence of the (Methodist) faith, he will be rewarded with the degree of D. D. That we suppose is what he is seeking.

Alas! alas! that men should so far, in their party zeal, forget themselves and their high destiny, should be so wedded to a sect, and so blinded by bigotry, as to attempt to make hetrodoxy lovely and orthodoxy heinous—to make the "worse appear the better part."

Immersionists against the Bible! Why my dear Sir, Wesley your great *author* was an Immersionist Dr. Adam Clark, the great Methodist expounder and commentator, believed that the ancient mode of baptism was immersion. Indeed, all Pedobaptist writers of any note, gave it as their deliberate opinion that baptism was anciently performed by immersion. And no one m this, the 19th century, can take up and read, unbiased, and without sectarian prejudices, the New Testament without irresistably coming to the conclusion that immersion was the Apostolic practice, yea, and if Mr. Lee, the author of the book referred to, does not believe it himself, then there is a potency in Sectarian blindness, that makes even *darkness* visible.

Query: Did Dr. McFerrin ever immerse an individual?

THE SUFFERER'S FRIEND.—Hurley's Sarsaparilla is unquestionably the most efficacious remedy that can be administered; indeed, the only one on which reliance is to be placed for the safe and permanent cure of scrofula, liver diseases, disensed kidneys, syphilis, dyspepsia, or any form of cuticular eruption, dependent on an impure or vitiated condition of the blood. Try a few bottles and you will find the money well spent.—*St. Louis Herald.*

Sold in Nashville by Berry & Demoville.

VALUABLE WORKS.

THE LAWS OF FIGURATIVE LANGUAGE. By D. Lord. Price, - - - -	$1 00
THE LAWS OF PROPHETIC SYMBOLS, - - -	75

Works with which every Bible student ought to be familiar.

Sent by mail. Address,

GRAVES, MARKS & CO.

OPINIONS OF SCHOLARS

From the Rev. S. K. Talmadge, D. D., President of Oglethrope University, Georgia.

On examination, I find the "Laws of Figurative Language" to be a masterly treatise, characterized by that thoroughness of investigation which marks every thing that proceeds from the pen of the author.

From the Rev. J. R. Wilson, Professor, Hampden Sidney College, Virginia.

Mr. Lord's excellent work interested me exceedingly. The author condescends to be minute, but its never tedious. I was particularly charmed with two of its features: 1. The lucidness of style and arrangement; 2 Its treatment by rule and example, of the subject of "musical feet and the modulation of verse." I think I would greatly prefer to see it take the place, in a college curricium, of any book with which I am acquainted, treating of rhetoric.

From the Rev. George W. Eaton, D. D., Mercer University. Hamilton, N. Y.

I am now prepared to convey to you, after a careful examination of the book, our very high estimate of its merits. I perused it with the liveliest interest and substantial profit. I cannot doubt that Mr. Lord's theory of figures is the true one; and the whole subject is so clearly and attractively exhibited as to rel ove the scientific statements of all dryness and frigidity, and to allow the apt and beautiful illustrations to have their full effect upon the mind of the reader.

From the Rev. William J. Clark, Principal, Female Seminary, Georgetown, D. C.

I have examined with care Mr. Lord's work entitled "The Laws of Figurative Language." The result of my examination is, that I consider it a work of very marked ability, and as deserving a place in the course of instruction in our higher schools, not less than a place upon the clergyman's table. I am particularly pleased with his constant reference to the Bible. I shall place it in the hands of my advanced classes.

From the Rev. Robert Ryland, President of Richmond College, Va.

Having read with great interest "The Laws of Figurative Language," by David N. Lord, I take pleasure in saying that I consider it eminently worthy of a place as a text-book in our colleges and high schools. I know of no treatise that gives so *clear* and *full* an idea of all the varieties of tropical speech found in the Bible and in other standard works. Each figure is first defined, and then numerous passages are cited to exemplify its laws. The diligent study of this whole subject, as thus managed, cannot fail to reflect light on the Sacred Page, and to illustrate the force and beauty of its revelations.

NEW BOOKS,
SENT BY MAIL FROM
The South-Western Publishing House.

500 Copies of Spurgeon's Sermons.	Price $1 00
3000 Copies of the revised editions of Theodosia, - - - - - -	$1 00
In gilt, - - - - - -	1 50
1000 Great Iron Wheel—17th edition, -	1 00
1000 Orchard's History of Foreign Baptists,	1 00
1000 Stuart on the Classical and Scriptural definition of Baptizo, - - -	75
3000 New and enlarged edition of Pendleton's Three Reasons why I am a Baptist, with a Fourth Reason on Communion. - - - - -	45
A FULL SUPPLY OF DOWLING ON ROMANISM,	3 00

Don't wait for the books to be brought to you by our Colporteurs, for they may not visit you for three, six, or twelve months, or may miss seeing you altogether, but enclose in a letter the price of the book or books you want, and we will send it to you by a return of the mail. Address,

GRAVES, MARKS & CO.

P. S.—We will send by mail any Baptist book published in America, not advertised by us, at the *publisher's retail price*, on receipt of the price and *postage.*

G., M. & CO.

SPECIAL NOTICES.

WE WANT NO SUBSCRIBER TO PAY $3 00 FOR HIS PAPER!

WE are *compelled* to send agents and collectors into the field to collect what is due us, so as to enable us to carry on our business. We again say to one and all in arrears, send the amount you owe for your paper ☞ REPORS THE AGENT CALLS UPON YOU, at the rate of $3 00 per year—otherwise you will be charged $3 00, according to the printed terms.

Mississippi College.

AT a regular meeting of the Trustees of Mississippi College on the 24 day of October, 1856, the following resolution was passed:

Resolved, That the sons of ministers of all denominations shall henceforth have their tuition in this College gratuitously—provided they are not fully able to pay for the same, and that this resolution be published in the Tennessee Baptist. Western Recorder, and such other papers as are favorable to the cause of education.

J. N. TASHE,
Sec'y Board of Trustees.

Oct 25.

MARRIAGES.

MARRIED,

On the 21st of August, 1856, at the residence of Mr. Wm Allen, her son-in-law, by Eld. — Carrol, Eld. PRYTON SMITH, of Tipton County, Tennessee, and Mrs. E. M. MANESS, of Drew County, Arkansas.

On the 5th of October, 1856, by Eld. D. H. Paul, at the residence of Col. A. Edwards, near Drakesville, Davis County, Iowa, P. REDDER, M. D., to Miss MARY M. EDWARDS.

ACKNOWLEDGMENT OF PAYMENTS.

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

J M Green, Z Terrell, Dr B Eaglin in full; A Rogers to 15th Nov.

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

Wm Sears to 8th May; G W Bolton, W P Langly, J W Emmerson, Thos Pelfrey, J Jones, E Kilgrove to 11th Oct; E Springer to 16th April; Elder B Reynolds to 30th April, A Millikin to 14th Nov; A H Dinkins to 8th Sept, T J Smith J R Ford to 11th Oct; miss Mary Thompson to 9th Dec; O D Battle to 9th Nov; D W K Peacock to 11th Oct; Jesse Green to 22d march; J S Smith to 10th Nov; John Field to 11th June; mrs E Whitmell to 15th Oct; N Malone, John Autry to 20th Oct; H R Faulkner to 30th Sept; Eld M W Holland to 19th Oct; Elder J F White to 5th Nov; H J Anderson to 4th Aug; R Swan to 1st Sept; John Jesses to 11th Oct.

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☞ Sold also by Druggists generally. October 25, 1856—1t

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October 25, 1856—4m

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IT IS NOT A DYE.

Grey-haired, Bald, or persons afflicted with diseases of the hair or scalp, read the following, and judge of MRS. S. A ALLEN'S WORLD'S HAIR RESTORER.

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REV. J. P. TUSTIN, Charleston, S. C: "The white hair is becoming obviated, and new hair forming," &c.

REV. A. FRINKS, Silver Creek, N. Y: "It has produced a good effect on my hair, and I can and have recommended it."

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REV. D MORRIS, Cross River, N. Y: also and MRS REV. H A. PRATT, Hamden, N. Y.

We might swell this list, but if the above fail to convince—TRY IT!

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THIRD EDITION.

The Progress of Baptist Principles in the LAST HUNDRED YEARS.

BY THOMAS F. CURTISS,

Professor of Theology in the University of Lewisburg, Pa., and author of the "Communion," &c

12mo, Cloth, $1 25.

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BOOK TWO.—Progress of Principles still controverted.

Chapter 1. The command to baptize a command to immerse 2 The importance of the ordinance of Baptism. 3 Infant Baptism injurious—its modern defences considered. 4. Open Communion unwise and injurious

BOOK THREE.—Progress of Principles always held by Evangelical Christians, but more consistently by Baptists

Chapter 1. The Sufficiency of Holy Scripture. 2 Salvation by grace alone 3 The essential priesthood of all Christians. 4 Connection of Baptist Principles and Political Liberty—5. Summary of the foregoing work

In the course of the work the author reviews the opinions of many distinguished men, as Roger Williams, Wesley, Nevin, Coleridge, Neander, Bunsen, Augusti, Origen, Cyprian, Anthon, Pond, Stuart, Eusbnall, Robert Hall, &c.

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It is the book for the times. You have earned for yourself a most enviable reputation. If you will give me credit for sincerity in the remark, I had rather be the author of that book than any other which has been published from an American Baptist author within the last hundred years." I have said it to others, and may venture to say it to you. *If I had it in my power I would place it in every family in the Union.* The spirit in which it is written is itself a tower of strength

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The good temper of the author of this volume is obvious; the method of arranging his materials for effect admirable

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The work exhibits ample learning, vigorous argumentative power, and an excellent spirit. Apart from its theological bearings, it possesses not a little historical interest.

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The entire work is written with ability and unfailing good temper.

Christian Index.

It abounds with facts which will be read with astonishment by many who have not thought much on the subject.

Southern Baptist

We know no man in our churches better fitted to present a fair exposition of Baptist principles

Published by GOULD & LINCOLN,
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W. M. STEWART. W. W. OWEN

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MEDICAL DEPARTMENT.

THE SIXTH ANNUAL COURSE OF LECTURES in this Institution will commence on MONDAY the 3d of November. A full preliminary course free to all students, will be given by the

VOL. XIII. THE TENNESSEE BAPTIST. NO. 8,

The Family.

EDITED BY MRS. MARKS.

The Farmer.

Does the farmer dig the dirt?
Aye, aye:
Does he wear a coarse shirt?
Aye, aye:
And if his cheek is brown
With the kisses of the sun,
Is he less a gentleman?
Nay, nay.
Does the farmer plow and sow?
Aye, aye:
Does he wield the spade and hoe?
Aye, aye:
And if his hand is hard,
And his feet be roughly shod,
Shall we give him less regard?
Nay, nay.
Does the farmer work for all?
Aye, aye:
Labors he for great and small?
Aye, aye;
If from out the farmer's store
Comes the bread for rich and poor,
Should we honor him the more?
Yes, yes.
Gives the farmer then his due;
Aye, aye;
Though he SERVES, he's MASTER too,
Aye, aye;
And may Heaven its blessings shed
Down upon the farmer's head,
Till we cease our cry for bread.
Aye, aye.

A Negro Sermon.

THE discourse from which the annexed passage is taken, says the Christian Register, was actually preached in the town of Zanesville, Ohio, some years ago. The name of the reverend divine, who was a colored gentleman, and we believe a sincere and humble Christian, we have forgotten; but the Judge Harper, to whom he refers, we remember well. The Judge was present at the delivery of the sermon, and was brought in by the preacher, by way of illustrating a position taken by him. But to the passage:

"My dear frens and bredren," said the preacher, "de soul of de brack man is dear to de Lord as de soul of de white man."

"Now, you all see Judge Harper, a sittin' dah, leaning on his gold headed cane—you all know de Judge, niggers, and a berry fine man he is too—well, now Pisa gwine to make a little comparishment. Supposing de Judge, some fine morning, put his basket on his arm, and goes to market to buy a piece ob meat. He soon finds a nice fat piece op mutton, and trots off wid it. Do you 'spose de Judge would stop to 'quire wedder dat mutton was ob a white sheep, or a brack sheep? No, nuffin ob de kind—if de mutton was nice and saft, it would be all de same to de Judge. He would not stop to ax wedder de sheep had white wool or brack wool.

"Well, just so it is, my frens, wid our Hebenly Master. He does not stop to ax wedder a soul 'longs to a white man or a brack man—wedder his head is kivered wid straight hair, or kivered wid wool.

"De question he will ax' will be—'Is dis a good soul?' an' if so, de Master will say—'Enter into de joy ob our Lord, an' set down on de same bench wid de white man, yo'se all on a perfect 'quality.'"

A Clerical Anecdote.

SOME thirty-five or forty years ago, a Mr. Williams, a clergyman of the old school, somewhat eccentric, came to Salem, from the country, to exchange desks with one of his brethren in the ministry. During the Sabbath-noon intermission he said to his daughter, "I am going to lie down in St. Paul comes himself, don't you disturb me."

Mr. Bentley, who preached in the East Church, who had been very intimate with Mr. Williams, but had not seen him for several years, hearing he was in town, hurried off after dinner to make his old friend a call.

"Where is brother Williams?" he inquired as he met the daughter.

"He can't be disturbed, sir, not even if St. Paul should call."

"I *must* see him!" was the impatient rejoinder, in the inimitable manner peculiar to Mr. Bentley.

Resistance to such a *must* was out of the question.

The room of the sleeper was designated. With no gentle voice and a corresponding shake, Mr. Williams was aroused. He was delighted to see his old friend Bentley, reiterating in his fervency his gratification.

"I think, brother Williams," said Mr. Bentley, "that you are a *little* inconsistent."

"How so! how so! brother Bentley!"

"Didn't you tell your daughter you were not to be disturbed, even if St. Paul called? yet you appeared very glad to see me."

"No, no, brother Bentley, not inconsistent at all. I was—I am glad to see you. The Apostle Paul! why, I hope to spend a blessed eternity with him; but you, brother Bentley, I never expect to see you again."—*Hingham Journal.*

MEANING SCRIPTURE.—An English lady who had lost a daughter at Rome, wished to have the verse, "Blessed are the pure in heart, for they shall see God," inscribed on her tomb in the Protestant cemetery, but an officer connected with the censorship would not allow the last part to be ascribed, saying it was neither right nor just that heretics should see the Lord.

A MECHANICAL MISSIONARY.—About three years since, a steam flouring mill was set up in Constantinople, at the suggestion and under the direction of Rev. Dr. Hamlin, to furnish labor and support for converted Americans. After the Eastern war broke out, when every thing in the city was put in requisition for the supply of the troops, an extensive bake-house was established in connection with it, employing about forty men day and night. Contrary to the opinions of many, the operation has been successful, and the net profits, which have not been less than $25,000, have gone into the missionary treasury.

SCIENCE AGAINST SUPERSTITION.—Professor Nichol, a distinguished astronomer in Scotland, having recently been requested to give his opinion regarding the supposed influence of the changes of the moon on the weather, says very decidedly, "No relation exists between these two classes of phenomena.—The question has been tested and decided over and again by the discussion of long and reliable meteorological tables; nor do I know any other positive way of testing any such points."

GOOD FOR BOTH RELIGIONS.—A writer from India mentions a Roman-catholic church, newly and handsomely built, and fitted up with images and appliances, so that the natives only need to transfer their adoration of one class of images to that of another to become good Roman-catholics, and in fact there are fireplaces in the ground all about the church, where the people boil rice, a form of Hindoo worship.

A POPE'S SERVAGENT.—It is stated that Pope Sixtus V., wishing to destroy a gang of outlaws who had a strong-hold in the Appennines, sent a train of mules loaded with poisoned wine and food, as a road that ran near it. The robbers having seized the prey, feasted on it and died.

From the Christian Chronicle.

Can the Baptist Church

BE TRACED BACK THROUGH ALL AGES, TO THE PRIMITIVE CHURCH?

A writer in the Christian Review of Jan., 1855, professedly a Baptist, makes the following singular remark for a Baptist, or an ordinarily intelligent scholar: "Though Baptists, and attashed for the time in which we live to this division of our Lord's followers, we must yet say that we know of no assumption more arrogant, and more destitute of proper historic support, than that which claims to be able to trace the distinct and unbroken existence of a church substantially Baptist, from the time of the Apostles down to our own." How does this statement look in connection with the testimony just given? We freely, however, forgive the author of it, for the rebuke of his position which it has called out in the October number of the same Review: "But if he means what his words seem properly to denote, taken in with their whole connection, that no traces can be found of churches substantially Baptist throughout the centuries which connect Cyprian of Carthage with Martin Luther—then we must be permitted to take issue with him. Who is he, or what is the extent of his knowledge, that he should be qualified to speak on such a question in the style of oracular authority? Men who have gone deeper than any others into the investigation—for instance, Robinson of Cambridge—reached a very different conclusion. We hold in our possession at this moment a letter received from one of the most distinguished scholars of our denomination—one too that has filled the chair of Ecclesiastical History—who thus freely and forcibly expresses his views of the opinion advanced by the Reviewer: "The language is exaggerated and offensive, and far more 'arrogant' than the assumption to which it is applied. I can see nothing resembling arrogance in the supposition that a body of Christian disciples, holding substantially the views of the Baptist churches of the present day, may be *historically* traced from the times of the Apostles. They may have taken different names, at different periods. The mere name amounts to little or nothing in such a historical view, and it is puerile to hang an objection to such a shadow. The thing itself would constitute the object of historical investigation. On the ground that the Baptist churches conform substantially in their doctrines and practice to the apostolic churches, (which the Reviewer of course admits,) we must either suppose that there has been a Christian people existing in every age from the Apostolic to the present, characterized by the same doctrines and practice, or that there were periods in the intervening history when Apostolic faith and practice had absolutely no representative on the face of the earth. Are we prepared to take the latter alternative? Have there been such hiatuses in the history of Christianity? No church, no Christian people, to uphold the standard of a pure Gospel, and bear witnesses to the truth as it is in Jesus amid a perverse and crooked generation? What then becomes of the Savior's promise? Reasoning a priori, we must infer, I think, that there must be a continuous line of witnesses for the truth, not only as individuals, but as organized bodies, keeping the faith as originally delivered to the saints, and practicing the ordinances as instituted by the great Head. It cannot then be 'arrogant'—nay it is a duty we owe to the truth, to go into a careful and thorough investigation of historical sources, to find out, if possible, such an uninterrupted line of witnesses." We beg leave to ask if the "continuous line of witnesses" from the Apostles to the Reformation were not Baptists, what were they? Surely no one of the present sects having no earlier an origin than the Reformation, will claim them. Were they then Latins, Greeks, or Baptists?

We are now prepared to suppose it probable that the Baptist church can be traced directly to the primitive church. This testimony (which might be greatly increased) can be accounted for on no other supposition,—*New edition of Haynes' Baptist Denomination.*"

ANOTHER STEP.—The Pacha of Egypt has issued a decree, by which Christian soldiers are permitted to follow their religion in perfect freedom.

REVIVALS.

For the Tennessee Baptist

Missouri Correspondence.

DEAR BRO. GRAVES:—Last week I returned home from a visit to my children in Sidney, Iowa. Sidney is the county seat of Fremont county, situated some ten miles from the *Great Missouri River*, about forty miles below the Council Bluffs, (now Bluff City.) Sidney is a beautiful little town and bids fair to become a place of business and attraction. While I was in Sidney, the Union Association met with the church there. This Association was constituted two years ago. She was represented by delegates from nine churches, I believe; and I think she has about the same number of ministers. Seven of the churches of this body are located in the upper counties of Missouri, (called the Platte Purchase.) One in Nebraska City, N. T., and one in Sidney, Iowa, with which the Association was held. The Association appeared to enjoy much harmony in her transactions of business.

I remained in Sidney some eight days after the Association adjourned, and labored in connection with Elders Renfro and Finly during that time. The Lord abundantly blessed His people with refreshings from his presence, and caused many to cry for mercy. Sixteen were added to the church. Twelve by experience, and four otherwise. We believe that much fruit will yet be gathered in, before the interest closes. I am proud to say that the church in Sidney is truly a Baptist church; and most of our ministers are Baptist ministers. It is true, however, that we have some very "tender-footed" Baptists out here, but still I think I am not mistaken in the church at Sidney, as was "Passenger," some months ago when speaking of a certain church and her doings "out towards sun down." "Passenger" stated that there were quite a majority of "old Landmark men" in that church. In that matter bro. "Passenger" was very much deceived; for from her actions, I doubt very much whether there be a half-dozen "Landmark" members in the church. (For you know, that where open communion is practiced by the Pastor, and he preaches that the Lord's prayer is done away, and moreover the church receives into her fellowship and membership those who were immersed while in a State of unbelief, by a Methodist minister.) The prospects for true Baptists look gloomy to me. But suffice it to say, that "birds of a feather will flock together."

Bro Graves. There seems to be a tradition among us Baptists "out towards sundown," that we must be very compromising. That we must have all things common with all men, and that preaching the cross of Christ, and the plain, barefooted truths of the gospel, are calculated to hurt the kind feelings of many, and as such we must resort to other means instead of the cross of Christ, to affect our hearers, and hence to get up a revival or rather a "rowsing," we adopt the mode of operating on the animal passions of the mind, by the use of death-bed anecdotes, &c., while we sing, "come and give me your hand," &c. Now, sir, I don't oppose the narration of a death-bed scene, the singing of a song, and the shaking of hands, prudently; but to make *this* the gospel, to operate on the head instead of the heart, I am opposed.

O, that *we*, as ministers would study to shew ourselves approved unto God, (and not unto men) "workmen that needeth not to be ashamed, rightly dividing the word of truth," and not only be able to "give the sum and substance of the truth, but the truth itself," for nothing but God's truth can benefit poor dying man! My dear preaching brethren in the South, let me invite you to our frontier home! Come over and help us. "The harvest is great, the laborers are faint and few." Come and see our beautiful wide-spread savannah's with their smiling forest groves. O, how beautiful—how rich the soil—how clear and cold the water to satiate the thirst. Our corn is large, our cattle and hogs are fat. In a word, our country is not surpassed by any in these United States, and still better the Lord has spoken good concerning this rich, fertile country. Then, in conclusion, let me again say to the ministery, come and live with us, help us to cultivate this western field of the Lord.

Affectionately,

J. D. WILSON.

P. S. Bro. Graves and Pendleton, write on; great er is he that is for you, than he that is against you.

J. D. W.

For the Tennessee Baptist

Judson Association.

BROTHER GRAVES:—Allow me to say that I have just returned from the last anniversary of this young Association. The meeting was harmonious and interesting.

Four churches were admitted into the Association, and Home and Foreign Missions claimed the attention of the brethren, and the claims of each responded to in a manner which indicated an increase of liberality in sustaining our missionary enterprises.

I was permitted by the voice of the body to present the claims of the Bible Board, and was not only listened to while making a speech, but my call was responded to liberally under the circumstances

Before closing, I would remark that there is a great scarcity of ministers in Judson, for so much territory. Brethren in the ministry might do well some of them to visit this young Association, for there is great opportunity to be useful, and as good prospect of support as in almost any section. Columbia is an important point in the Association, and should be noticed by our Boards.

There is a small church there of good brethren, who will do all they can to build up the cause, but will need assistance.

W. N. CHAUDOIN,
Agent of Bible Board.

Nashville, Oct. 1, 1856.

Baptism Among the Indians.

Bro. Buckner writes that Haloche Islands, a native Creek preacher, baptised four converts recently, near the Cherokee line. We are frequently cheered by reports of baptism among that interesting tribe. He also states that all the old debts to the native preachers, and missionries in the Creek Nation have been promptly paid by the Marion Board.

If the churches in the South and West will continue their accustomed liberality to this good cause, it will soon be unembarrassed.

Remember that donations to Indian Missions, may be sent by mail to,

Treasurer B. D. U. S. B. C.,
Marion, Ala.

LIBERTY, Miss., Oct. 1, 1856.

BRO. GRAVES:—The Lord has been good to us in this portion of Mississippi, in converting sinners. Bro. Z. Reves commenced a meeting with the Mars Hill Baptist church in this county, on Friday before the third Sabbath in July, which lasted several days. Ten were received into the church by baptism—and in all this year 14. He also commenced a meeting with the Friendship church, Pike county, on Saturday before the 3d Sabbath in August, which lasted eleven days. Twenty-two were entered for baptism. He has received some fifteen Methodists. The Iron Wheel is doing its own work here—many of them say, they thought they knew what Methodism was, but now acknowledge they knew nothing about it—let the Wheel roll on.

Bro. Adams has just closed a meeting with the Baptist church in this place, which lasted ten days received twenty-five for baptism. Bless the Lord, O, my soul! bless His holy name! may He have all the praise.

W. F. CAIN

WOODSBORO, Ky., Oct. 10, 1856.

BRO. GRAVES:—As Christians are always glad to hear of the Lord's reviving his work, we have concluded to inform them through the columns of your excellent paper, what the Lord has been doing for us in this region of our country, (New Bethel.) We commenced a protracted meeting in Marshall county, Ky., on Saturday before the fifth Sunday in June which lasted five days. The meeting became interesting, and the result was eight were happily converted, one restored, and since, up to this time, we had nine accessions at the same place. Also at Bethell in the same county, at a protracted meeting, held with the Bethell church, commencing on Saturday before the second Sunday in August, and continued nine days. There were eleven souls happily converted to the Lord, and one restored. Also we had a protrated meeting, commencing on Saturday before the fifth Sunday in August, with the Wadesboro church, in Calloway Co., Ky., and fourteen souls were happily converted; making in all forty-four accessions to the several churches. The several meetings were conducted by brethren Elder William McClaine, Elder D. M. Green, Elder E. Owings, and Elder John Fletcher

H. D. IROAN.
H. GILBERT, jr.

godly example, and that we deem it to be our duty and high privilege to follow him as he followed Christ.

Resolved, That we deeply sympathize with sister Wright and her five young children, in their sad bereavement, and fervently pray that God will be the husband of the widow and the father of the fatherless.

Resolved, That the foregoing preamble and resolutions be inscribed on our church records, that a copy be presented to the widow of the deceased, and that brother Graves be requested to publish the same in the Tennessee Baptist.

Done in Church Conference.

JOHN SELVAGE, *Mod. pro tem.*
V. TAYLOR, *Clerk of Spring Hill.*
M. L. BRADY, *Clerk of Poplar Grove.*

Since the above resolutions were passed by the churches, the youngest of brother Wright's children, GRIFFIN, about one year of age, has followed him to the world of spirits.

May our sister be sustained in these repeated bereavements by the hope of the gospel, which hope, in affliction's waves, is like an anchor to the soul sure and steadfast

S. E. GARDINER

Mary B. Collins.

FELL asleep in Jesus, at her residence in Monticello, Florida, on Friday morning, October 3d, 1856, sister MARY B. COLLINS, in her 57th year.

Sister Collins was a native of Edgefield District, South Carolina, but had been a resident of this State for many years. She was an humble and earnest christian, and for many years a consistent member of the Baptist Church. Of her it may be truly said, she lived her religion, and her death gave evidence of its sincerity. She said to the writer of this, a few moments before her death, in answer to the question how she felt: "I feel that I am going to my Jesus."

Peacefully she lived, peacefully she died. Her disease was short but violent, lasting but three days. She was supported through her sufferings by Him who has declared "I will never leave thee nor forsake thee."

She leaves three sons, with affectionate relatives, and numerous friends to mourn her absence, but they feel their loss to be her great gain. May the consolations of the gospel be their stay, and may those of them who know not her Savior, be brought to a saving knowledge of him.

"Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

PASTOR.

Sarah Bailey.

DIED, October 3d, 1856, of Bilious fever, at her residence near Cross Roads, Madison County, Ala., Mrs. SARAH BAILEY, consort of James Bailey, Esq.

Sister Bailey was born in Virginia, February 16, 1798—emigrated to South Carolina with her parents at eight years of age; was married to Esq. Bailey September 11, 1821, and with her husband emigrated to Madison County in 1830.

She professed religion at an early age, and ever afterwards lived an exemplary life. She united herself with the Piney Grove Baptist Church, Limestone County, Alabama, and was baptized into its fellowship by H. R. Bray, August 22d, 1854.

In her death, the Piney Grove Church has lost one of its brightest ornaments. She leaves a husband and six children to mourn her departure, and a large circle of friends to share in their grief. May their loss be her gain in the heaven of heavens.

W. CHASTIAN.

CASTALIAN SPRINGS FEMALE COLLEGE.

REV. A. V. CHAMBLISS, PRINCIPAL
PROF. W. J. CHAMBLISS, ASSOCIATE PRINCIPAL

THE Rev. A. W. CHAMBLISS, late President of the Central Mississippi Female College, having purchased out the celebrated Watering Place in Holmes County, known as the Castalian Springs, and converted that entire extensive establishment into a **Female Seminary of Learning**; and having associated in business with himself Rev. WILLIAM H. CHAMBLISS, a regular graduate of a Southern College, and a popular and experienced teacher of young Ladies—they take this method of announcing to their former patrons, and to the public generally, that the Second Session of their Institution will open the FIRST WEDNESDAY OF SEPTEMBER next, to be continued, without intermission, Ten Months.

THE CASTALIAN SPRINGS FEMALE COLLEGE is slightly located seven miles east of Lexington, on the immediate thoroughfare from that point to Kosciusko, and form Tuscumbia to Columbus. It is particularly accessible to the counties of Holmes, Yazoo, Warren, Madison, Leak, Nashoba, Atala, Winston, Choctaw, and Carroll—and by reason of its proximity to the Mississippi Central Railroad, to other more distant portions of the State. The salubrity of its atmosphere, its entire exemption from miasma and all local causes of disease, together with its abundant supply of *Freestone and Medicinal Waters*, have rendered this location proverbial for many years, as one of the most desirable retreats, for those wishing health, to be found in this latitude. The concurrent testimony of Physicians who have analyzed its properties, and of those parents whose afflicted daughters have returned home, after several months of absence, permanently cured, with scarcely the loss of a day from their studies, is that the Mineral Springs at this place—strongly impregnated with Sulphur, Iron, Magnesia, Soda, and Carbonic Acid Gas—constitutes one of the finest tonic waters ever discovered, and in curing and preventing the numberless diseases to which young ladies, and those pursuing sedentary habits, are peculiarly incident.

The Proprietor of this Institution, pleasingly sensible of the superior *natural advantages of its position*, has determined to spare no labor or expense, approved by the long experience in the education of youth, to render its *internal facilities* and management equally useful and attractive to families desiring a participation in their enjoyment.

The Course of Study adopted, embraces the entire circle of English Literature and Science, as pursued in the best Female Schools of the country; the Ancient and Modern Languages; Latin, Greek, French, Spanish, Italian, and German; Vocal and Instrumental Music, on the Piano and Guitar; Drawing, Painting, and Embroidery, in all their varieties.

In these several departments of instruction none but the most thoroughly qualified and skillful Teachers are employed, and young ladies may pursue the entire course or only a part at their option. All the appliances of the school-room—Musical Instruments, Globes, Maps, etc.—are entirely new, and of superior quality; to all of which it is in contemplation to add during the ensuing autumn an Apparatus and Library at an expense of not less than *three thousand dollars*.

☞ Special attention is daily bestowed on the elementary branches of education, Spelling, Reading, Writing, and Arithmetic.

The Boarding Department of this Institution, which is under the immediate supervision of the Senior Principal and his lady, will accommodate at least one hundred pupils the ensuing session. The dormitories are spacious and well ventilated, comfortable in summer and in winter. They are all connected together and surrounded by an enclosed campus of not less than five acres of ground, beautifully shaded with the natural growth of the country, and carpeted with green, forming a most delightful and invigorating ground for amusement and recreation after study.

The Social Relations of this Institution are unique, conducted more after the model of a single large family, than after that of ordinary Boarding Schools. Keeping steadily in view the part which each young lady is subsequently to act in the great drama of human life—the most assiduous attention is directed to the cultivation of those amiabilities in each which constitute the perfect lady no less than the perfect scholar. Both the Principals with their families, their assistant teachers, and all the pupils, lodge in the same buildings, eat at the same table, and worship at the same altar.

In Respect to the Terms of Tuition,

The Principals of this Institution have determined to experiment on a reduction of the prices usually paid in Female Seminaries. If they shall find, after a fair trial, that they can realize an adequate compensation for their toil and responsibility, at their present rate of charges, they will take great pleasure in continuing them; if they do not, they have equal confidence that their patrons will cheerfully consent to allow them such reward for their services as will fully sustain in their midst a Female College of the very first class. The present rate of charges—*unless young ladies are entered for a full Ten Months' Session and their bills paid in advance for the entire session*, is as follows:

Board and Tuition in the English Course, per Session,	$100
Music on Piano and Guitar, Extra,	50
Drawing, Painting, or Embroidery, Extra,	20
Ancient or Modern Languages, Each,	20

It will be observed that the above rate of charges is from 30 to 40 per cent below the prices usually demanded in Institutions of this character, and that they can be justified only on condition of prompt payments. They enable patrons to furnish their daughters and wards with both a complete education and ORNAMENTAL education for about the cost of an ordinary English course elsewhere. At these rates an English course with Music will cost only $100 per year; and English with Music, French, Painting and Embroidery $210; whereas, in other Institutions a similar course will cost from $275 to $300.

Pupils will of course furnish their own Books, Sheet music, &c., which can be procured at customary charges, at the Institute.

Special Regulations.

1. No young lady of this Institution will be allowed to make social visits in the community during the Session or otherwise leave the premises, except with her parents or one of the teachers

2. No young lady will be allowed to receive the social visits of gentlemen, or to conduct any correspondence with gentlemen except by a written permission of her parents, addressed to the Principal.

3. Every young lady will be required to observe the utmost economy and care in the use of her clothing, books, &c.

4. No young lady will be allowed an account with a merchant, or purchase any article on a credit in the community.

5. All money designed for the use of young ladies, for the purchase of books, clothing, or as pocket money, must be deposited with the Principal. Young ladies will be allowed *fifty cents* for pocket money per month.

☞ Patrons will be furnished with a receipt for all money paid on Board, Tuition, &c., covering all contingencies and accidents that may arise during the session.

☞ Parents and Guardians will be furnished with monthly reports, showing the progress and deportment of their daughters and wards in the College.

☞ The next Session will commence on Wednesday, the 3d day of September, when it is hoped that all young ladies contemplating to enter during the Session may find it convenient to be present, as it will greatly facilitate the arrangement of classes. Those arriving first will have precedence in the choice of rooms.

Castalian Springs, Holmes County, Aug. 30, '56—tf

Obituaries.

Tribute of Respect.

DEPARTED this life, in Gibson County, Tennessee, on the 11th of August, 1856, Eld. GRIFFIN WRIGHT.

Brother Wright was born in Granville County, North Carolina, November 26, 1809, and was baptized into the fellowship of the Baptist Church in Sommerville, Tennessee, by Elder P. S. Gayle, in October, 1838. At what time he professed religion we are unable to state, as he had for some time previous to his joining the Baptists belonged to the Methodist denomination. He was ordained to the work of the gospel ministry in September, 1840, and continued to the end of life a faithful laborer in his Master's vineyard.

He was taken sick whilst engaged in a protracted meeting at Pleasant Plains, Madison County, from which meeting he went home to die. His last sermon was from the text, "Prepare to meet thy God." He departed in peace, expressing full confidence that the Savior, in whom he had long trusted, would not fail him in his dying hour.

The churches of which brother Wright was pastor at the time of his death, viz: Spring Hill and Poplar Grove, Gibson County, request that the following preamble and resolutions, passed unanimously by them, be published with this obituary.

WHEREAS, It has pleased God, in his mysterious Providence, to call from the labors of the church militant to the rewards of the church triumphant, our beloved brother and pastor, Eld. Griffin Wright, and whereas, the last years of his life were spent among us, laboring for our good—having been for nine years pastor of Spring Hill Church, and for ten years pastor of Poplar Grove Church—therefore,

Resolved, That while we bow in solemn submission to the will of God in the decease of our pastor, and while we believe that death was to him eternal gain, we cannot but grieve at our own great loss in being deprived of his presence, his labors, and his influence among us.

Resolved, That we hold in grateful remembrance his many virtues, his faithful instructions, and his

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 mesalea? 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 try my skill in the treatment of this Cancer to the most rigid but fair trial.

There are cases which I except in the above Challenge

1. Cancer in the month or throat.
2. When located where it cannot be reached by any remedies
3. When 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 sealed or 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 favorable 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 care and treatment, and cannot be trusted with the medicine until pronounced cured or discharged by me

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Peterson Tanner, Athens, Ala
J. H. Eaton, L. L. D., Murfreesboro, Tenn
J. R. Graves, Nashville, Tenn
Col. John McEwen, Dalton, Georgia
J. R. McDowell, M. D., Helena, Ky

R. W. JANUARY.

Murfreesboro, Tenn., Sept. 6, 1856.

CANCER CURED.—*No. 75*

THERE appeared on my wife's nose a sore, 3 years ago, supposed to be cancerous. Seventeen days since, I placed her under the treatment of R. W. January, of Murfreesboro, Tenn. Dr. J. has removed the disease, as I believe, and a cure is the result of his treatment. During my stay in Murfreesboro, I have frequently heard a great many patients of Dr. January speak, and must say, that I feel satisfied that his treatment is a specific for the cure of the dread disease if taken in time. My residence is Shelby County, Ky

CALEB GUTHRIE

CANCER CURED.—*No. 76.*

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 spreadly, 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 disease had spread so far and 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 extended, 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. R. W. January, who commenced treating her case—Dr. J. has taken out the disease, and a cure as I hope is 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, 1856

AYER'S CATHARTIC PILLS,

OPERATE by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, and, by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by Professors, Physicians, and Patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the suspicion of untruth. Their certificates are published in my American Almanac, which the Agents below named are pleased to furnish free to all inquiring.

Annexed we give *Directions* for their use in the complaints which they have been found to cure:

FOR COSTIVENESS.—Take one or two Pills, as much or as little as to gently move the bowels. Costiveness is frequently the aggravating cause of PILES, and the cure of one complaint is the cure of both. No person can be healthy while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

FOR DYSPEPSIA, which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the derangements of these organs, which are of Dyspepsia, will rapidly disappear. When it has gone, don't forget what cured you.

FOR A FOUL STOMACH, or *Morbid Inactivity of the Bowels*, which produces a general depression of the spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength is restored to the system.

FOR NEAR-SIGHTEDNESS, *Sick Headache, Neuralgia, Pain in the Side, Back and Limbs, Gravel, Jaundice*, and for weakness arising from any derangement of the digestive organs, they are a gentle but sure remedy. Some of these complaints will yield to the first dose, but to cure others a course of the Pills is necessary. Yet I have successfully treated patients from 70 to 80 years old.

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WM. STEWART. W. W. 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 GR