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

VO L. X111.

OUR PULPIT SHORT SERMONS-No. 49. ST J. M. PENDLETON.

Want of Love to God.

is full of rational creatures, very few of whom have say love for Him. They love other objects. They less fathers and mothers, brothers and sisters, rel-sires and friends, but for the God who made them have never felt one emotion of affection. bru earthly honor, wealth, and pleasure, bu they do not leve supreme excellence. They even ion of the divine character excite a no admiration. Alas! how this want f love to God clothes our world with disgrace, and make it bear a striking resemblance to hell itself. L SECRETA AND DESTROYS OF LOVE TO GOD.— This hamiliating proposition it is my purpose to cablish. Its truth will appear from several con-

in thoughts of God.

the in retain God in their knowledge." It is still me, that the ungodly do not like to know God or what multitudes spend days and without any serious thoughts of God ! How ilemphis objects that we love ! We do not. But thoughts affections as thoughts? In penitent sin-this, many, very many, of our churches have dwin-ast, shey are not. You may think with interest of alled away into insignificance, their light has bethe satural attributes of God, and yet hate him on come darkness, and they are stumbling blocks in

hat comers de not love Him.

Many of them ridicula the Bible. Others pro-

for a mentam for it on account of its antiquity. Parhaus I may my the Bible is respected by a masomerant with unners neither beheve nor love.-They do not believe they are as deprayed and vile the heathling dectrine of salvation by grace. They would rame reed almost any other book than the Bible. Is it activatent, then, that they do not love the Author of the Bible ! Would they treat the summers maken of a friend they loss as they treat the ward of God ! Certainly not. Love to that biend weald forbid it. And love to God would

1. Somers do not love to hold intercourse with

Why is this? It is a pleasure to hold converse lies a prayerless life. Prayerless sould are destitote of lave to the God who hears prayer. Is it est manifest that those who restrain prayer before God de not love him !

4. sinners do not aim to please God. The principle of selfi shoess predominates in their

here. They act chiefly with a view to their own gratification. They sumetimes act with a view to when, but their great object is to please thousands. And why Because they love them silves apremely. We always desire to please those we kee. The son who loves his father dearea is piezze him and enjoy his approbation. It an of the scholar in regard to the teacher. It is in of the midder in reference to the General. Why m's, then, that sinners do not care to please Godshore him! Evidently because they do not love church will not have a minister to serve her as pas-And, mnners, I bring the charge against you that yes do nothing with a view to please God .have performed ten thousand acts, and your well has been more numerous than your acts, wifin your thoughts have been immumerable. But reen is were heart! If Jesus were here he would FI was of the wicked Jews, "I know you. I hat the keen of God in you."

- I'm rejution of Christ as the Savior shows that somer time we love to God.
In the reas succeeding the text Jesus says, me come in my Pather's name and ye receive me met, meaning that their rejection of him arose from want of love to the Father. It is character-The proptatic declaration is fully verified—"he is of mm' - a muse of stambling and rocok of fiense." Summers are subassed of Christ in this adulterous winch no finite intalect can comprehend. And the to God would induce a most cordial ac-The same is the plan of salvation through Christ. und Envised this plan—it is his great work—on it Me hart is fixed—and in every part of it may be isfinite love. How then is a refusal to be according to this plan consistent with love to Bu mt. It cannot be. Can those who God reject the Son of his lave ! Impossible.

therefore, when mimers reject Christ as the they give the chearest evidence that they and dealints of love on God. "He that henoreth set the San honoreth not the Father who sent Jeans said of the wicked Jews-"they have mind both me and my Father. ' Nor did he ever his a possible thing that he could be rea love of God. Sinners, you are reject-

This destitution of lave to God is the essence of

moral depravity.

2. How reasonable is the doctrine of repentance ! Deeply and bitterly should every sinner repent that he has not loved God. Want of love to God Liequahfies for heaven.-

Who could enjoy heaven withou love for the Be ing whose presence constitutes heaven ? The Duties of a Pastor to his Church.

BY MILES I. LANGIET. "Food the flock of God," &c. Peter UR text presents an important theme for our consideration. It is of transcendant importance

I. THE IMPORTANCE OF A PARTEYUL DISCRARGE OF PASTORAL DUTIES. The prosperity of a church dethe satural attributes it could not yet the way of sinners! The knowledge, seal, piety, and liberality of a church depend very much upon How will it do fast you to love the moral character the efforts of her pastor; and unless he properly the efforts of her pastor; and unless he properly which yet may seembe to him hut you must leve, his must sharasser as revealed in his word. So as managed affectionate thoughts of God immining souls to Christ. The temporal support of foreign missionaries depends upon the liberality of a church yet shows that you do not leve him.

This shows that you do not leve him. minister who esteems it his greatest privilege, and

most important duty to "feed the flock of God," is not only laboring successfully to advance the prosperity of Christ's Kingdom, but is also advancing his own temporal, as well as eternal interest. jersty of the mhalitants of our country. But how for when a church is full of the life of Christ, then, few son usest themselves with its pages! How few and only then, will she support her pastor and aid gaged everything we possess. And, although, use the maximum of the Bible! Many of its most in the world's conversion to the full extent of her poscurs. Another remark. The character of our They do not believe they are as deprayed and vile prospective ministry will be moulded very much after the character of our present ministry. What an important thought

II. THE DUTIES OF A PASTOS SPECIFIED. A pastor should "preach the word," in all its

various topics, to the people of his charge. 1. He should preach frequently on experis religion. Such preaching is beneficial in a two-fold sense. In describing the characteristics of a real pendule a course d'sparaging and depreciatory of the little. the child of God is established in the faith of the the danger he is in.

2. Practical preaching is an essential part of pas balls spintsal interviews with his people, but it toral duty. If experimental religion purifies the has no attractions for simers. They do not love heart and refines the affections, practical religion may. Frayer is to them a wearisome exercise. should order the conduct. These are duties which the church owe to God, the world, her pastor-duwith those we love. Why then do not sinners ties which Christians mutually owe each other. It giasily avail the avelves of intercourse with God in the duty of a pastor to enforce all these as occaby payer? Because they do not love him. This sion may require. A judicious and faithful pastor maphatically the reason. For every man who will present everything in its proper place so that his teople may be theroughly instructed in "all

3. Doctrinal preaching should by no means b neglected by the pastor of a church. There is, perhaps, no branch of pastoral duty more important, and more neglected, than doctrinal preaching. Hence a great number of our own members are en tirely ignorant of some of our most important principles; and we, as a denomination, seem to be verging towards Arminianism, Paul declared "the whole counsel of God," and we should do the

quires it. He is "set for the defence of the gospel," and, therefore, must "contend earnestly for the faith once deli-ered to the saints," whether it not met it the great business of their lives to renders him popular or not. A well informed tor, unless he will defend her faith and practice against the various corruptions of the day. But. alas! a number of our churches have been so train-

The find. What harrible degravity must to make all things work together for the good of suspension of the paper, I have twice sent bills by brethren throughout the Territory." those who love and obey Him.

A pastor should not only preach the word, and administer the ordinances, &c but "visit from house to house," as did Paul. A minister should visit his people at their homes, and administer re proof, instruction, comfort, encouragement, &c., as the nature of the case may require. People may be greatly benefitted in this way. It gives them an eppertunity to ask questions; in answer to which they are greatly improved in the knowledge of divine things. This is the most successful way displaced and rejected of men." He is 'displowed by which to inform the ignorant. Indeed, sometimes intelligent members need reproof which it would be inexpedient to administer publicly. In class; and it is chiefly at the request of some safel gawratism. Why is it so ? They do all such cases a private interview is necessary. Inve Get. If they loved God they would love True it is sometimes the erring should be reproved what he brees, and he loves his Son with strength of publicly; but it will not do in all cases. The pastor's own good judgment, under the direction of

God's word, must govern him in these matters. Rewarra -1. What an imporat office is that of a gospet minister ! All other callings sink into insignificance when compared with this! "Who is suf ficient for these things !"

2. Uhristian pastor, are you instructing you people in experimental, practical, and doctrinal 3 Do you defend the whole truth against the er-

rors of the day! 4. Are you prompted more by love for your pe ple, than by the salary you expect to receive from

WILL METHODISTS BAPTIER IN ANY WAY !- I do - not mean any thing is baptism, but I speak after some mequire, "Lord, what wilt thou have didn'te may desire. We offer this as an example gaper, and as it was the only religious paper in the proof of which I held myself responsible. But if ministry say we will baptize in any way the can-

NASHVILLE, TEN NESSEE, SATURDAY, AUGUST 8, 1857.

was too large to be baptized when the other children of the family were, but then desired baptism: of the carnal mind, and the carnal mind is enmity the Elder prosoned to administer the ordinance, the against God. This enmity is the germ of all discolard, stating, that she preferred the Epistem of the community is the germ of all discolard the community in the germ of the community is the community in the germ of the community is the community in the community in the community is the community in the germ of the community is the community in the community in the community is the community in the community in the germ of the community is the community in the community in the germ of the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community is the community in the community in the community in the community in the community is the community in the community in the commu bedience and rebellion, while love its opposite, so.
cures a conscientious observance of the divine commands. Sinners, you are disobedient to God and
therefore you do not love lam. Jesus would have

| Saint and prayer. I baptise thee in the name of spoken to you just as he did to the Jews if you the Father, and of the Son, and of the Holy Ghost. had been present when he uttered the words of the names; and do sign thee with the sign of the cross. the persons forehead. Mr. Editor, is it not very man depravity ! Hence the destitution of love to inconsistent for children to abuse their grandmoth God of which we have now spoken and heard .... er, for doing the very thing, they are guilty or themselves; what will not Pedoism do for numbers Pine Bluff Ark. June 3d, 1857.

> For the Tennesses Saptist "The Religions Expositor."

MR. EDITOR:—In your paper of December 20 1856, (Vol. xiii, No. 16,) I find the following item, which I think calls for correction, as, to some extent at least, it does the Baptists of Oregon injustice. I should have replied to it before, but having removed from Corvallis, did not receive the paper until lately:

"The last Religious Expositor, published at Care

vallis, Oregon, a splendid Baptist paper, and greatthat this subject be well considered by all Chrisly needed in Oregon, announces a suspension, the editor having expended his means and involved himself between twenty-five thousand and thirty theusand dollars, having mortgaged everything he issughts objects that we leve! We do not. But you may say, you do think of God. Are your theoretics affections and the pends in a great degree upon the judicious and possesses. Yet he has enough upon his books—of the pends in a great degree upon the judicious and the pends in a great degree upon the judicious a to relieve his embarrassments; and yet in the faceof these fects and his appeals, they delay to pay their subscription and allow him to be atterly raise ed and his family reduced to absolute penury! Is it not outrageous and positively wicked? must we think of such professed christians? There hath the world's goods, (and may we not add with remendous emphasis, money justly due his brother) and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him."

That the error in the above may be the more parent, I will make an extract from the aditorial the Expositor, announcing the suspension: "In our effort we have expended means and

volved ourselves to the amount of between \$250() and \$3000. To meet our liabilities we have mort selves from our pecuniary embarrassments in a rea sonable time; yet, under the present stringen least temporarily. We have on our books several hundred dollars for subscription unpaid, and which, f sent in now, would fully remove our immediate embarrassments. . . . We hope our subscribers will send it at once, by mail," &c.

instead of between \$2500 and \$3000. As I suppose this was an oversight, the mere allusion to the matter is sufficient.

money in the hands of my Baptist brethren to relieve To effect this, my motives were impugned. m perty for less than one-third of what it actually cost as to compel proof. me in cash, in order to be able to pay debts, which | Trifling circumstances, of unintentional mistake subscription been paid in. A third error is in representing my "family"

never married, I am not very apprehensive on this score. Thank you for the sympathy, however. A fourth error, and, as our Bantists here think of more importance, is, that the impression is conerrors of the day whenever the cause of truth re- veyed that this subscription is in the hands of Bap ren think your strictures upon them very severe The fact is, I find by a careful examination of my ed by man-pleasing ministers, that they will not well as a majority of the delinquent lay members.) have a paster who is disposed to "declare the whole are in comfortable circumstances, to say the least, letter, besides all the urgings before. And I certainly do not think I am unreasonable in saying signed for the Expositor, were, through the influence that I would be very glad to have them pay in of Baptists diverted from their course and sent to enough to enable me to meet my more pressing en- other periodicals; pursons intending to subscribe gagements without too great a sacrifice of property. of Oregon are delinquent subscribers for the Exregiter, for such is not the ease—the majority pay-

> them that I send this communication. I might name cases also, in which, not only it ividuals, but charches are delinquent for job of.) I'll write plainer next time.

ing upon the facts as you see proper.

resolutions, appointed committees, and all that nort late the other. gaper in Oregon. The Methodists had started a say that I have uttered nothing but facts, for the Bever. They care not to do what he of the fact. Elder Hunter who is not inferior in the love of God, that we keep preaching talents to any Methodist minister of my ether denomination.—Baptists included. This could be a few individuals, and by no means sanctioned by publication. W. R. Was not included by publication. W. R. Was not included by publication.

Feeling this, brother Boyakin, at the Willamette Association, in 1855, offered to issue a prospectus

During the fall of the same year, (1855,) brother D. T. Lenox, of Thelatin Plains, proposed to me here. I intend to urge it as a standing matter bethat if I would solicit the subscriptions, brother fore our Associations and other public bodies until S—'s creek—he said to the church; Brethren Boyakin would edit a semi-monthly paper, and he a paper is started. And I intend to make this pro you know that I have a large family, all daugh-(brother L.) would be responsible that the paper position to the Willamette Association in June : If the should come for one year. As brother L. is they will loan me \$1200 to relieve the press from labor on my farm to support my family, unless the abundantly able, I made an effort. But the breth-ren would not subscribe unless they first saw the payment in installments.) I will give them all the The church gives me a compensation for my services." paper, and I found the plan would not work.

sidered good authority that the committee did not price, and obligate myself to pay \$100 a year for for you—preach for us monthly and we will pay metended to do anything, I was induced, from va... five years to keep it up, taking the \$100 in advertible like. Upon these conditions brother R. acbrethren throughout the Territory.

know who was its originator, and what principles I'll not oppose him. it would advocate. As I had preached in nearly lif you say this is promising a great deal for a law. The church although abundantly able to every section of the Willamette Valley, and was broken up man, I reply that I have secured a good pay the debt, actually suffered the sheriff to sell who C. H. Mattoon was. But the "principles" up" is my motto, and I am too spunky to be scared but it is true. After this, that church experience "stand up manfully for the inalienable rights of and live for but myself, I think it morally wrong these was plain marks of God's displeasure upon man." Another said. "If you say anything on the in me not to pay to the Giver of all good the instate of the money market, our property, at a said against Missouri, if I wished their patronage; forced sale, would not near pay our debts. • • • and so it went. Perhaps one third of the denominate are anti-davery—the balance are not, although the publication of our paper, at many of the latter class are not ultra pro-slaveryists already sufficiently lengthy. With many wishes by any means.

It was necessary that the entire denor unite to support a paper here, and as some of our amount of leading and most influential ministers are abolition. I remain. ists, as a matter of policy, I deemed it best to be The first error I notice is the making my losses entirely neutral on this question. But this would ceptions, the motto with them was aut Casar, du nullus-anti-slavery or nothing. And they not only refused to take the paper, but some of them wen The next error is in saying that I had enough systematically to work to break it down.

my embarrassments. This, at least conveys an er- word disputed, and my character vilified. Reports roneous impression, for such was not the case. were both originated and circulated by Baptists True, as I say in my editorial, I had enough out to concerning matters, relative to which I had neither have relieved my immediate embarrassments, but part nor lot, either directly or indirectly, remotely not my entire embarrassments. It is also true that or approximately—the events having occurred be I have not yet received the tenth part of this out- fore I came to the Territory. Yet these reports standing subscription, and that in consequence I were so passed about by hints, and innuendoes, have been, and may again be obliged to sell pro- that I could never get hold of any thing tangible so

could have been paid without this sacrifice had this or oversights, and old offences of comparatively a trivial character, and which happened years ago, and for which voluntary satisfaction had long since being " reduced to absolute penury !" As I was been rendered to the church, were resuscitated and circulated (and by Baptists at that) with additions and exaggerations to suit the times. And in one instance, to my certain knowledge, a club of between thirty and forty subscribers was held back some six weeks in consequence of a report circulatists who refuse to pay it, and some of our breth | ted by a Baptist minister of high standing, that I had been brought up before the church on a case of discipline; nor were the names sent till I walked books, that only fifty-six per cent of the delinquent seventeen miles (and back) and procured and sent subscribers are Baptists; although, if I speak the them an official record of the church signed by the truth, I am compelled to include in this list about Moderator and Clerk, stating that not only was the ten per cent of the Baptist ministers of the Terri- charge untrue, but that "no member to their knowltory, some of whom, to my certain knowledge, (as edge had ever preferred a charge against me either publicly or privately;" and also saying in addition that " every male member of the church was a subper has performed no act—you have spoken no council of God." But let a minister discharge his and could pay up as well as not, if they only scriber for the paper, and that they cordially rewast you have included no the that you duties, and leave the result with God, who is able would. Nor can they plead ignorance, for since the commended it and its editor to the support of the

Subscriptions, advertisements, and job work. dewere, as I have since been informed, turned from But whilst it is true that fifty six per cent of my their intentions by Baptists, who if they did not delinquent subscribers are Baptists, I would not tell direct falsehoods, to say the least, stretched the have you infer that fifty-six per cent of the Baptists | truth to its utmost limits. The sanctity of private correspondence was violated by a Baptist, and from the data thus furnished, a Campbellite editor (whose ing in advance. (And this overpaid subscription I standing in his own denomination, is at least, equivam refunding as fast as possible.) So that your re- ocal, and whose paper is a standing disgrace to the marks are rather keenly felt by some of this latter Territory on account of its obscenity and blackguardism) undertook to get up a broil between myself and some of my Baptist friends; but in this l am happy to say that he was unsuccessful.

A prominent Baptist minister, if I am correctly work, and have been for the last six or seven informed, has directly accused me of lying, and almonths, but perhaps it is as well to forbear until I though I have twice sent a verbal message, an ascertain if any of our churches are really so ir- once written to him requesting specifications, and solvent as to repudiate an honest debt or not, be stating that I had stated nothing that I did not befire I particularize. If some of our churches here lieve to be true, and was not conscious of any undon't take a hint from this, (for the Tennessee Bap- truth, and was willing to correct any unintentional tat is taken to some extent among them, and I have misstatement, yet he has never replied. I have tried every other direct dun and hint I can think been informed that the reason is that " he does not consider me worthy of his attention !" I hope this I have now written enough, I think, to explain is not so, but if it is, all I can say is, that whilst I what I intended, but as I am writing, I believe I anknowledge that he occupies an influential posiwall give you a little insight into the causes that led | tion, both socially and religiously, and also admit to the establishment of the Expositor, as well as that my position is a more ordinary one, I have the is progress and termination, leaving it to your own feelings of a man and the rights of a christian, and option as to the propriety of publishing or comment- I have yet to learn from whence a Baptist, however high his position or advanced his attainments, de-For several years our Associations have passed rives his authority to trample upon the one or vio-

of thing, relative to the establishment of a Baptist If you think I have written too harshly, I will sardant material here in our denomination, that the denomination at large. And one fast, moifi-

must be harmonized before there can be much uni- east with meaning, is, that, with one or two exted effort among us. We are often much misrep- ceptions, the persons thus acting are all abolition resented by other denominations, especially by the lists. You will not be surprised, therefore, to learn Campbellites, who try to make some of our mem-here believe there is no material difference between inent men in the denomination too.) are thoroughly ma end them; so that taking it all in all, I think I satisfied that the question of slavery was at the may safely say there is a real necessity for a Bap- bottom of all the trouble, and that had the paper tist paper here, especially as there is none in Cali- been anti-slavery, these reports, etc., would probe by Jesus Christ, the great law-giver in Zion. Have

Association, in 1855, offered to issue a prospectus and start a paper on his own responsibility if the Association would sanction the effort. Although apprehensive that the result might prove a failure, (and I so said at the time), yet I offered to canvas the entire Territory for the paper at my own expense, besides doing all else I could for it. The Association, however, gave the enterprise the cold shoulder, and brother Boyakin withdrew-kis proposition in disgust. He was, however, appointed together with Elders Chandler and Fisher, as a compositor. Against all the opposition brought to bear not thereby lost amidst the cares of the world, that together with Elders Chandler and Fisher, as a committee to devise measures for the establishment of a paper, but brother B. declared he would have nothing to do with the matter.

Constitution servously impaired in anoring as I thought for the good of the denomination, I cannot the work. Does not God withhold his blessing from our churches for this neglect!

In my younger days, I considually heard broth-nothing to do with the matter.

type and other items necessary for a paper, sell not want your services for nothing, but go and hire The next spring, ascertaining from what I con- them the press at \$100 less than the New York such a servant as you want - a good hand to work rious considerations, to start the Expositor. 1 was tising, or subscription, or job work, and taking it backed monetarily by brother Walker, Judge Fulduring the year for which it is paid, or forfeiting for them. kerson, A. C. K. Shaw, Esq , and others, and had my right to it. They may locate the paper where According to agreement, he hired a servant be the promise of correspondence, etc., from various they please, put in who they please for editor, and longing to orphan children and gave his note to the brethren throughout the Territory.

If I know my own heart, I believe my leading two-thirds of the denomination decide this; but be paid by the church. The year transpired and motive in starting the paper was for the good of the they must keep up the paper for the five years. If early the next year, God called brother R. to his Baptist cause in Oregon. But no sooner was it any one can do better than this, with no more reward on high, He died still leaving the note sounced, than every one was on the qui vise to means at command than I, let him "go shead." unpaid. The church made no provision to pay it,

ritory, there was but little trouble in ascertaining my losses and fulfill all I promise. "Never give too bad—too outrageous for any christian people

that you many have better success than I in the promised. As far as I can learn, the experience

Yours in Christian Fellowship, C. H. MATTOOK.

Baptists recognizing Universalists. A Baptist church has recently granted the use of her pulpit to a Universalist preacher. A church in the Florida Association. And the writer being ever he feels that in trying to preach, he is bringing desirous to know and practice truth, and having his wife and children to poverty and want? How earned a great deal for good, in time and eternity, from the paster of that church, feels painfully anxous to know the warrant under which they acted. Knowing the piety, prudence and discernment, as well as the large store of knowledge of her pastor, must not hastily pass judgment on their course. But disclaiming utterly all intentions to meddle with the affairs of others, and every disposition to dictation, I must, in the fear of God, and with true love for those brethren, investigate a little.

And the first great question in thinking or acting for my Heavenly Father, is, is it right or wrong How shall I arrive at the conclusion? I find but one way. The people of God should do "all things" with an eye to His glory. Is He glorified in the reckless renunciation of His truth, as Universalists are guilty of, or in the effect of their preaching upon the minds of their bearers ! Surely not. Sometimes he has used the wicked for purposes of His glory, but that is a right reserved entirely to Himself. The people of God should always seek to please Him, and not man. In the instance referred to, was God pleased tif not glorified, certainly He was not pleased. Were men pleased? the presumption is, some were; and it may be, took a deep draught of the spicy poison, lever, never to recover from its effects. Consequently. I must conclude that that act of my brethren A FLORIDA BAPTIST.

Hearn School. At a meeting of the Board of Trustees, called for the purpose of considering the resignation of J. S. ngraham, Principal of Hearn School, the following emmittee was appointed, to prepare suitable reso-This School has been in charge of brother Ingraham for the last eight years, and having enjoyed a

minute is made upon our Record, and a copy sent

Leaves from my Scrip Book. sisterial support—influence of its neglect upon

preachers and churches.

III Landmark," the "good old way" marked out in reference to the late action of the Amer This is a short outline of the course of the Ex- and compelled them to be secularized? Have they

But I am in hopes that we will yet have a paper man of God, well calculated to do good, but he was

and the guardian was compelled to collect it by law. The church although abundantly able to personally acquainted more or less all over the Ter- situation, from which I can ultimately recover all brother R.'s land to pay the debt. This seems was another matter. One brother wrote to me to by past experience. As I have no one to look after a long and wintry season, and I have often thought question of slavery, you need not send the paper terest due on His loans to me as steward. I never than was meet and it tended to poverty. Are not to mo." Another said, "You will, of course, denounce the border ruffians;" whilst a fourth declared that "all the settlers of his neighborhood were Missourians," and of course nothing must be Baptist College, and the other a Baptist paper—without a reasonable compensation? Many of publishing line, and ultimately accomplish a vast others is similar to my own. Who can tell the anamount of good for the Baptist cause in America. guish such a course has brought to the heart of many a poor minister and his family. What can we do, we feel that were is me if I preach not the gospel on the one hand; on the other are see our with bread and who must be clothed. Will God prosper churches who thus withhold more than is meet. Is not this one cause of the state of reli gion in our churches! Can a preacher go before God and the people in the fullnes of the gospel of Christ when his domestic comfort is neglected and long will our churches neglect their duty-driv their ministers to secular employments and thu secularize both the ministry and the churches many of our churches are now suffering drought and mildew for their covetousness. Many of our brethren are getting rich; as the world rises in their hearts, religion droops and withers in the soul. The church becomes worldly, yields obedience to its customs and thus looses its power to do good. In many places this is true—in some it not only looses its power for good, but becomes a bye-

> ts truth and frowns upon such churches. . Write again my dear brother, write again on thi crying an of our churches. You may thus bless many a pastor's heart, and stir up many a church

word and a repreach to the cause of Christ. Breth-

ren may be unwilling to admit it, but God knows

of sermons by Spurgeon, which you sent me. Sure enough he is an extraordinary man, and I sermon in the entire twenty-seven that does not was wrong. If, however, I can be convinced that ity to communicate what he knows. There ap- the non-professing world! Don't give up the able, was wrong. If, however, I can be convinced that try to communicate the state of piety too, running through the brethren! True the lightenings playfolly threaten as, and the thunders rol! deafoningly around out heads. only felt that I would like to possess his preaching talent, but thought I should above all things utions, expressive of the feelings of this Board. from the light of Divine truth that he is himself ham for toe last eight years, and naving colors a like a christian, to seen have a christian. O what tell us we are doing they cause of religion an inthe youth of our country. Our association with a privilege. This is the secret of the preachers brother Ingraham has been of the most amicable success. This is what we want in our ministers character. As teacher, trustee, citizen, church of the present day. More of the "unction from on member and Sabbath School teacher, we have always found in him the agreeable companion, the But after all, is it not to be regretted that he has agreeable mighty. Mossel by name of those things efficient laborer and the devoted christian. Having imbibed some errors? Open communion Baptist? ci'the past night, we follow our slorious: leader been thus connected with him for a number of What a strange thing! True he has not said any-into the furious struggle, where we will nkey namet years, during which time he has merited our pathing about it in his sermons. The great 'ear'
those of our own hossahold; and taking upon as
troage and esteem, therefore

what a strange came.

The great 'ear'
those of our own hossahold; and taking upon as
troage and esteem, therefore 

none in America, and I feel thankras to utu as seem.

I am surprised that American ministers should have matrumed that your opposite that your opposite the state of the state t sounds prettily. Certainly it does to the Rag lish; and it has to them a meaning and a beauty in it—"the throne of the happenly grane."

Had Spurgeon blessed God for the deventry of public the church has a second control of the church control of the

ny with the inspired Paul who followed Christ, but as it is, he is only in company with the uninspired

NO. 48.

ministry of a later dispensation who are fall of men—I mean in this thing. You have seen, I presente, in "our" Christian Index, the action of our brethren at Columbus, Ga. not our churches neglected to sustain her ministry, and compelled them to be secularized? Have they not thereby lost smidst the cares of the world, that the least of it, for our brethren to be contributing

> giously and morally, are not in many instances obiduously upon the tender sympathies of the infant beart. The child is made to say most thankagivingly, I thank God-

"I was not been a little alme. And all my labor done."

Now, reader, I seriously ask, Does the American Tract Society intend to inculents moon the infant mind that " To labor in the sun," is a draudful calamity? No, but that slorery is a curse; and they would impress upon the tender infant mind this leading sentiment. I am glad that those consistent sharp-sighted brethren at Columbus have said to tra, am I! Hypocritical tro, am I! Yes, Ques; and I am guilty of an unfact sin of thinking for myself. You will print this, for love to see my old name in print.

your" paper as well as "our" Index. I reloice o find, too, that they are both rapidly growing in favor with "our" people, and that they are "right side up." Let Baptists real them if they dare. They will find themselves getting imperantially, yet certainly, more religiously healthy. Good religious health is a great blessing. May we all live in a good religious atmosphere, and have the wholesome food. " the sincere milk of the Woun "-that

we may grow thereby. By the by, could not Spurgeon has sufficient constitutional stamina to justify the ceinion that it would not be a hopeion effort to put him under a strong medical prescription. To be a Baptist, or not to be a Baptists, that's the question. To obey God or not to obey God, is the same thing,

What Does it Mean? [[]HY is it, that some of those Baptists who have

stood in the frost of the recent structure of to retire . Some of them are disposed to communication the kigh and kely principles termed Landmark, side issues; and are beginning to fear that to maintain them longer will do harm. Consequently they conclude to say less about these things, and preach the gospel. Will those brethren preach a gospel that they will not practice? will they unsheaths the sword in the pulpit, and hide it when they after wards mingle with the multitude ! It is a fact all do not seem to be apprised of: that no num can preach the whole goupel—that gospel which "is the power of God," without directly or indirectly inalcating those doctrines out of which grows the Landmark practice. As a general thing, the Landmark and Anti-Landmark Baptists preach the same fundamentals. But when we come to practice we find the difference which called forth this desposable term -- Landmark. Omy a very few practice, what the bosts preach. It is certainly a stratute conclusion, and equally errone ous, that the gospel can be faithfully preached, or preached at all, in the Scripture sense, when only preached im part. It is also wonderful that ministers will princh a guspel that will damn the unbelieving world sa mess, and sacrifice themselves every day, in nedesvering to enforce by example, the aurini truth reached, and then, when a few, claiming t'm gion of Christ, but " denying the power thursd," are concerned, these same ministers are wanting in A.F.R. EDITOR.—I have read the second series practice. 'If Baptists are right at all, they are attogether right. If so, all other desceningtimes are allagether wrong. Why then compromise with one think has no equal in sermon-making. Not one errorist sooner than another ! Why not there surar ves in the breach te'ween God and the Problem give evidence of deep thought and of superior abilof the present day. In reading his sermons, I not but they have no harm that can reach us. Look all around on the ground, and you will find the enemes arrows. Yes, on the ground. Preud the delight to have that perpetual unction—that faith truth the whole truth of God, and practice it, open of assurance which so abundantly characterizes when in the very camp of the enemy. Think of his discourses. O. what business has a preacher what Christ endured for our sakes, and talks courin the pulpit pointing out to lost sincers their way age to suffer shame for His mame's sake. Baptists to heaven, while he himself does not feel conscious a great many of them that is, will give us the usid and reproachful look : call as "High churcs Bappointing to heaven and leading the way. To live tirts," as lately done in the Christian Indes; fire pointing to near an array are the second of jury, and almost persuads us to believe it, but the hight of the next morning shines upon a grittering hast that oppose, busily, the trush of our Father

IROTH AGAINST THE WORLD

LETTERS TO N. L. BICE. NUMBER IV.

Harryn ascertained that the primary and obvious the orat question to sak, before we can conclude nersed his circy os and Christ in the river of Jurdan, is, will the context allow of this definition—i. a will to immerce make good sease in the paneges if substituted for baptize; and will malanous related of Joho's baptizing, justify the idea of immersion? I affirm what no modest arbeits will present to deep, that according to the n'ardards of interpretation, the literal and primary meaning is in be chosen instead of the secondary, if the sense will permit of it and the

notext dura not firbid it.

There is no higher authority than Sir William

Blackstone, and he says:

The words of law are generally to be understood in their most, and most exown admirishment; not so much regarding the propriety of grammar, as their general and popular use; but when words bear either none or a very absurd afguillention, if literally understood, we must a little devials from the received sense of them."

Your own J pathan Elwards, the greatest American Presbyterian theologians, has said: "In words capable of two senses, the natural and proper is the primary; and them'ore eaght, in the first place and chiefly to be regarded."

If we translate the passages relating to John's obvines meaning of bapties, the following will

in the Judan, confessing their sics."

Mark 1: 5. " And were all immerced by him in

Tan Sarnon's Barrass - Muk bow plain and may of understanding when God's Word is allowed to speak to us as it does to the Greeks. See Matt. 3: 13, to the end, substituting in and immerse for

the same rule, and admire the divine simplicity and give you such a heart clearness of the nurrative! Who can misunder stand in ! New let me from to the commission. the great law for baptism—and hear it as it was heard from the lips of Jesus by the Apostles :

"Go ye into all the world and preach the gospel to every overture. He that believeth and is venerated shall be saved," etc.—Mark.

" is a therefore, descripte all nations, insurersing them into the name of the Father, and of the San, and of the Haly Spirit."—Mutthew.

Had Priest-traft and Church-craft allowed this completes to have been travelated, would, aye. could the christian world have been so disided and at war touching the action of haptism ! Pedobeptints, Sir, those who then demanded the suppression of the plain pachings of Christ's example and comin and these who now sanction and endorse their action-opposing a faithful version, will be

hald quilty believ God for this great sin. But you, in common with the teachers of affa sion, meet me with this cophism: Baptim and its on nates do not have the same meaning in the New tament, especially when christian bactism is spoten of, as they do elsewhere and in the classics. having a Hellecistic or tropical arguification—in other words become words of a generic rign fixties, denoting an ordinance and not an action .

Let us try this statement by the universal standards of B.blical Interpretation. See Principles of Interpretation translated from the Latin of J. A. Linesti, &s , containing extracts from Moras, Bookkeil and Henderson. By Mines Swart, 3rd ed.

From what has already been said, in this chap ter, about the use of words, we may discover the ground of all the certainty which attends the interpassage, unlesses kind of necessity compel us to sell a particular sense to a word; which sense, as I have said before, must be one; and unless there are special reasons for a tropical mening, it must be the bland sense." (Morus, p. 47, xi.)-

rigles of interpretation are common to The principles of interpretation the Sorie-sacres and profine to things. Of course the Sorie-tures are to be investigated by the same rules as ca of the Sairit; or that men truly prous, and desirous of knowing the truth, are assisted by it in heir researches, especially in those things that per-tain to faith and practice." (Morus, p. 69, xix )

"If the Striptures be a revelation to men, then are they to be read and understood by men. If the same laws of language are not observed in this revelation, as are common to men, then they have no guide to the right understanding of the Scripnew; and an in appreter needs map retire as much a the original writer. It follows, of course, that tures wou d be no revelation in them nor of any use, except to those who are inspired But such a bick the Scriptures are nor; and nothing is more evident than that, when God has spoken to men, He has spoken in the language of men; for he has spoken he men, and for men. 147 (Note by problems Staart.) - Ernesti, pp. 15. 16.

Are not these authorities sufficient? As the point is important, and the whole u sue now turns upon the question, whether we may resort to dary or figurative meaning, when neither the text nor the context demands it. I quote three other standard an borities:

Virgings says:

"This is accounted by all a constant and undoubted rule of approved interpretation, that the ordinary and most usual algorification of words must not be deserted empt fir sufficient rensons."

"It is acknowledged by all that we should pere depart from the proper and native signification of words, except for the weightiest and most urgent

What can be more abourd than to imagine that the distrines or rules of practice which relate to much imbegions terms as to be capable of many meanings. Well does the English Periossy, Law requires much and paraces of the most association and unequivocal society.

These principles cannot be too thoroughly studied by those who seek the truth.

Now imbititute to immerse in every passage in the Brangelists allesing to John's toptizing, and throughout the whole New Testament, and it will both make some in the text, but be justified by the drainco

There is one instance, that may confuse the mer-English Scholar, but it is owing to a faulty trausiaton of a simple proposition.

It occurs in Matt 3: 11, which would read it our version with immerce substituted, "I indeed rie jus with water unto repentance," &c.-The preposition rendered work, is en, and its proper and primary meaning is m.

I sak no more to be granted than I prove beyon reasonable doubt. Mark my argument.

L. The translators have generally translated it is throughout the Bible, and in nicely-nine case. ery burdied, it requires the signification of water or mong. Take this rendering of it in a very chapter for illustration. It occurs nine times, and in every instance, except where boptimes or the render it in mys case within which is equivalent I is not this remarkable? Take the next display—on coones six times, and they arm drapter—on corner life thous, and they alate it is in every instance cave one, and then a case g. Tuen to the first chapter of Mark, and he the limit twenty versus in which haptize occurs twelve times, and it is rendered in or info in which estance entered in the two verses in which coming! Is not this a remarkable fact! It

gh to excite our empleten that sur

SUPPLIES BAVE BURN INTENTIONALLY ORremaining, whom we know were every one Episto-palisms, were afraid that the Baptists would gain all the advantage if they should translate boptime and en fairly and honestly ! What say you, Mr. Rice ! Does it not look so ! Dare you, familiar as you are with the history of that affair, deny that they designedly left hapter entranslated, and mistranslated en, to deprive Baptists of the advantage of the plain teachings of God's word ! I have no idea that you are willing to come out frankly and schoowledge this, because you would thus concede half the matter under discussion, yet I can produce a Polobaptist, whose scholarship and houesty you

trated work on the Import and Modes, p. 5: "At the time of the translation of the Bible controversy had arisen as it regards the import of the word, so that, although it was conceded to have an import in the original, yet it was impossible to assign to it in Eighish any meaning, without seem-

will not gainsay, who will admit the principal fact

in the case. I allude to Dr. E. Beecher in his cele-

assign to it in E-glish any meaning, without seeming to take saidet in the controversy tam pending.

"Accordingly, in order to take neither side, they did not attempt to give the sense of the term in a significant Erglish word, but merely transferred the word Eaptim, with a slight alteration of termination, to our language. The consequence was that it did not exhibit its original significancy to the mind of the English reader, or indeed any significancy, except what was derived from its application to designate an external visible rits.—In short, it became unersly the name of a rite, and had a usage strictly technical, and lost to the ear whatever significance it originally had."

Does not this unravel the whole mystery of this singular rendering of en? This you cannot deny and I demand of you as a christian man, a professed minister and teacher of the word, will you jusbiptizing according to this rule, using the literal tily this changing, by a faithless version, of a word used by Christ to express a specific act, to a term designating a rite only? Is not this changing and Main 3 6 " And they were immersed by him taking from God's word? Can you find it in your heart to cover up and defend such a daring act of impiety ! Mr. Rice, I appeal to you, not as an opopent, but as a christian, if you are one, as an breest man, will you, before God and man, come out and advecate this unfait! fel dealing with God's rord? We are rapidly passing up to the judgnent. I pray God to give me a sincere heart to rnow and to teach his truth; and I pray God to

> You may admit that loptice is transferred; and et not readily admit that an abould have been ranslated is, in the above passages. I therefore produce another distinguished Pedobaptist philo-logist, Dr. Gec. Campbell, whose testimony will etile two points; (1) that en should be rendered in here; and (2) that the context justifies in rendering the phrase bapture en udati, and en to Jordane, water, and in the Jordan, which being the case, according to these standards I have quoted, we must translate. I say we have no option-we occur

and agar so framilate the phrases. Consider well Dr. Campbell's testimony "I indeed bepiere you in water. —He will hopeize
you in the Holy Spirit and fire. Volgate, in agua
in Spirite Sancre. Thus also the Syriac and
other ancient interpreters. All the modern translaters from the Greek which I have seen, render the words as our common version does, except La Ciero, who says: dans Few dans le Soint Everit. I am arry to observe, that the Popish transis the Velgate have shown greater veneration for the style of that version, than the generality of Pro-tesiant translators have shown for that of the orig-

testant translators have shown for that of the original; for in this, the Latin is not more explicit than the Greek. Yet so inconsistent are the translators last mentioned, that none of them have scrupled to render on to Judone in verse the sixth, ix Judon; though nothing can be plainer than that, if there can be any incongruity in the expression in water, this ix Judon must be equally incongrues. But they have seen, that the preposition in could not be avoided there without adopting a circumbocution, and saying with the water of Judon, which would have made their deviation from the text too GLANING. The word Reptizers, both in secred writers and of scical, signifies to day, to plunge, to immerse; and el seical, signifies to dep, to plunge, to immerer and was rendered by Tertuinau, the oldest of th ground of all the certainty which attends the inter-pretation of larguage. For there can be no cer-tain y at all in respect to the interpretation of any passage, unless a kind of necessity compet us to under, on to Jordene. But I should not lay much stress on the preposition on, which answering to the History both, may denote with as well as m, did not the whole phraseology, in regard to this cere-meny, concur in evincing the same thing. Accordemerge, or rescend, verse the sixteenth, ope tou add ther backs. These faracies, therefore, are not to fore, the Greek word is edopted, I may say, rather than translated into modern languages, the more commitraction ought to be preserved, as far as may con gretted that we have so MUCH EVIDENCE, that even good and learned men allow their judgments to be WARPED BY THE SENTIMENTS AND COSTONS OF THE

> DEBECT THE DICTION OF THE SPIRIT BY THAT OF THE 3. My third argument is the internal evidence that this rendering is correct—it makes better sense. Let us illustrate it by the verses in Matthew and Mark in which baptizo occur :

WHATEVER DENOMINATION, ALWAYS INCLINES TO

Matt 6: And were immersed of him (en) in Joam. ole. Matt. 11: I, indeed, immerse you (en) in water into repentance. \* \* He shall immerse you in

the Holy Spirit and in fire. Matt. 13. To be immersed of him. Matt. 14 I have need to be immersed of thee.

Matt. 16. And Jesus, when he was immersed rent up straightway out of the water. &c. Mark 11: 4. And there went out unto him al he land of Judes, and they of Jerusalem, and were all immersed of him (en) in the river of Jordon. &z.

Mark 8. I indeed have immersed you in water out be shall immerse you in the Holy Spirit Mark 9. Just came from Naz reth of Gallilee nd was immersed of John (en) in Jordan, and straightway coming up out of the water, &c. It makes the same good sense elsewhere, an

therever the circumstances of baptism are alluded to, they call for this signification : e. g. John was immersing in Econ-because Joo 3. There was much water there, Acts 8. And they went down both into the water hoth Philip and the Euneck and be immersed him

and when they come up out of the water, &: Rom 6: 4, 5; and Col. 2: 12; 1 Cor. 10. 1, 2, an 5 . 99

4 My fourth argument is that Baptizo can next. be rendered to prinkle nor pour upon in all these assazes, and meet the demands of the text and the ntext, while immerse and immersion alone will. Take one case in Matthew sixth verse.

And were sprinkled upon with Jordan, etc. " a poured upon "
Take one case in Mark 1: 4.

And were all sprinkled upon with the river ordan, &c. And were all poured upon with the river of Jo

And were all sprinkled in the river of Jordan.

a a poured a a Try Rem. 6: 3. Know ye not that so many as were sprinkled into Jesus Christ, &c.; or, as were poured into Jesus Christ.

Rom 6: 4. Therefore we were [it is in the pas tense in the original] buried with him by pouring into death; or, buried with him by sprinkling into

Rom. 6:5. For if we have been planted together [by a sprinkling] in the likeness of his death : or planted together [by a pouring] in the likeness of is death. These terms cannot be conceived to an ewer the conditions of the text, but immerator alone will-since one is buried in an imm and a berial is a foreible likeness of death. I present you a dilemma to conclude this argu-

Dil.-Christ enjoined a duty in the command to Now the word he selected, Baptiso, is generic a to mode, and means to wash, or apply water in any

It is specific as to mode, and denotes a specific act, as to sprinkle, to pour, or to immerso.

THE

If you take hold of the first born, then should water be applied in the name of the Trinity in any enceivable way-to the tip of the nose, the right ear, the tongue, the great toe, or the heel, drank or injected—you must receive it as valid baptism ! ! inswer me, would you acknowledge such forms ! This here would gore you to death instantly.

If you say it has a specific sense, then you must held that it signifies either to sprinkle or to pour upon, or to immerse, or some other one act, and it course can mean no other or diverse act. If it neans to sprinkle, it cannot mean to pour, for they are as different acts as to welk and to run ; if means to immerse, it can mean neither to pour or to sprinkle. I quote with pleasure Dr. Beecher's duission on this point : "On the other hand, if we adopt a specific mea

on the other hand, if we adopt a specific meaning, as immerse or sprinkle, we must adhere to it in the sause way, and not pass from the generic to the specific, or from the specific to the generic, according to exigencies, on the ground that the world Boptizo may, in the whole circuit of its use, mean cometimes one thing and sometimes another. Nor must we adopt both, for however numerous the possible meanings of a word may be in its various usages, it has in each particular case but one meaning, and in all similar cases its meanings us the isome. ing, and in all similar cases its meaning is the some. Hence the word Baptice, as a plied to a given rite, has not two or many meanings, but one, and to that one we should in all cases adhere.

one we should in all cases athere.

"But if the command is specific and modal, as immerse, then we are limited by the range of that word, and cannot fulfil the command by sprinking or pouring, for these are not modes of immersion, any more than riding is a mode of walking, or wri

ting a mode of painting.

"It is true that sprinkling and pouring may be mode of perifying,—and so is riding a mode of roing. But if the command is not purify, but immerse, then all debate as to the mode is at an end, for you can immerse, not by sprinkling, but only by immersion." But you cannot translate Baptics by to sprinkle

can you do so by to pour. Therefore, if you ap-Will you attempt to break the borns of this di

mly, and meet the demands of the context. Nor

lemma? I shall wait your attempt. I have somewhere met with the following entation, which is called SHORT METHOD OF SETTLING A LONG CONTROVERS

It is this, and I invite you to pay especial atten I. All scholars agree that hoptize, Greek verb used for, to baptize.

2. That less, signifies to bathe or wash th body, as distinguished from washing only the ex-3. That kee and kno, are the appropriate Greek

rords, for pour. 4. That pluse, is the proper word for wash, a applied to clothes. 5. That nepto, is the word for, to wash the hands

cet, eyes, or any part of the person as distinguish ed from the whole. 6. That rhoutid: , is the Greek word for. t

7. That not one of these words is ever used for ither of the others. TLLUSTRATION. 1. Rheutideo (to sprinkle) is never used for t

wash hands, feet, eyes, or any part of the body, as listinguished from the whole. 2. That it is never used for, to wash clothes 3. That it is never used for, to pour. 4. That it is naver used for to bathe or

he whole body, as distinguished from a part 5. That it is never used for, to baptize ALL SCHOLARS AGREE. 1. That a word cannot signify that for which it

s never used; and therefore, feet, hands, eves, etc.

3. That it does not mean to wash clothes. 4. That it does not signify to pour. 5. That it does not mean to hathe, or

whole body ; and

6. They must admit that it does not baptige. That if to swenkle." does not mean if to harding n wash the clothes, the hands, 'etc.; that it doe not mean to wash the body or to pour, is further evident from the fact that the King's revisers never translated rheatides any thing but to springle; and

they were all Pedobaptists. This was even more than Bishop Bancroft could do. INDICATION. The following are the only places in the Christian Scriptures where raustides, to sprinkle, occurs. To show that it does not mean "to baptime," I will substitute the latter, in all places, for the former. 1. For if the blood of bulls, and of goats, and

the ashes of a heifer, beptizing the unclean, sanctifisth to the purifying of the flesh, etc. Hab. IX 2. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and goats, with water and scarl

wool, and hysrop, and taptized both the book and all the people. Heb. ix : 19. 3. Moreover, he boptized, likewiss, with blood both the Tabernacle and all the vessels of the min

istry. v. SI. 4. Let us draw near with a true heart, in full ascuratee of faith, having our hear's supticed from an evil conscience, and our bodies washed with pure

water. x: 22. We will now subject shantismes, sprinkling, the same test

1. We are come to the blood of bustism, which peaketh better things than that of Abel. mi : 2. West according to the foreknowledge of God the Father, through sanctification of the Spirit unto

the obedience, and beptizing of the blood of Jesu Christ. 1 Pet. i: 2. These are all the places in the Christian Scrip tures where " to sprinkle " and " sprinkling " co

our : and it must be obvious to all that the sprink ling of the New Testament is not the baptism of

Here I close my investigation of John's minis I claim that I have incontestibly demonstrated

1. That his munistry belonged to the Gospel dispensation, and, therefore, to the first century of bristianity. 2. That his doctrine was evangelical and his has tism christian.

3. That he baptized the Apostles and first direi ples of Christ, as well as the Savior himself. 4 That he baptised none but those who professed repentance for sin, and faith in a coming Mensiah, as the Lamb of God to take away sin. 5. That he immersed all he baptized, either in the

river of Jordan or in Enon, "because there was much water there." 6. Therefore that John was not a Pedobaptis but a Baptist, AND THE APOSILES WHEN BAPTISTS. If you, or those who have followed me, think I have been working long, it is sufficient for me to

now that I have GAINED MUCH. I know, if I believe you Mr. Rice, that I have runs d every Pedobaptist church extant, if I have proved that John immersed either the Savior or the Apostles, for you say to Mr. Campbell in your book, p. 36:

olf you have succeeded, two serious conclusions follow inevitably, viz:

1st. That the overs helming majority of Protest ant Christians, to say nothing of Ruman Catholics are undeptimed. Amongst these, are found green

21. That the churches which practice w sprinkling, are not true church sof Christ, and their ministers are not true ministers of Christ, but in-tractors into the sucred office, and profusers of sa-cred things. For you will scarcely undertake to prove, that the Scriptures recognize unbaptized churches, or an unbap ined ministry.<sup>25</sup>

TENNESSEE BAPTIST.

Then as certain as the Bible was writman, and in the language of man, so as to be in-terpreted by the laws that govern Luman language, just so certainly, Mr. Rice, are you an unbaptize man. I devoutly pray God to open your eyes to this solemn truth, before you have misled others. J. R. GRAVES.

> For the Transmiss Suptist. Pulpit Commnion Augain.

WR. EDITOR :- A short time before I left home attragging number of the Baptist which came in my way, some strictures on my article upon the above named subjects, from the pen of J. M. P. and I now embrace the first convenient opportunity of noticing them. I am porry that I have access wither to my article nor the strictures on it. think, however, I can recollect the substance of them ; but if I should misrepresent them, let the error be imputed to the imperfection of my mem

My argument in favor of encouraging unbar

tiged persons to give religious instruction was sim-

ply and briefly thin: Those who believe the gos-

pel, even before their baptism, desire to impart the knowledge of it to others, and they violate no law n obeying this impulse; and more, that they are quired by the law of love to do it. And if it is not wrong in unbaptized believers to impart eligious instruction, it is not wrong in us to encourage them to do it. Well, the argument is proeneed by J. M. P. to be sophistical. According to ogical rule, there rannot be more in the conclusion than in the premises. But in my premises I used the words "religious instruction," and in my conlusion I employed the word "preach." It is not roong, says J. M. P., for an unbaptized believer to ive religious instruction to his children, to a Sunday School class, or to any body, in a private way ; but to "preced" is another thing-this no unbapmad lover of Christ and of souls can innocently do. There is in preaching a peculiar sanctity or authority which forever excludes the unbaptical from sharing in it. So, if I rightly remember, J M. P. teaches. That I do not m'srepresent his views seems probable from the words of J. S. B. one of the pillars of Old Landmarkism, published in the Baptist of April 25th.

"That it is the duty of all who hear the gerne to receive it, and aid in communicating it to others. believe as firmly as do our opponents. They assume that one cannot communicate the grapel with other kind of schools. The plain, common sense, out preaching it. We contend that while it is the daty of all to aid in some way or other in communicating the grapel, it is the duty of only a limited number to become preachers, or public proclaimers f the gaspal."

I think I have now reached the gist of the con roversy. It is right, according to Old Landmark's eaching, for unbaptized believers to communicate he gospel, but not to praced it; to give religious intruction, but not in the way of precching.

My argument would require but a slight chang in its phraseology to bring it within the logical rule prescribed by J. M. P. Is there any law forbidding those who believe the grapel, understand it and desire to preach it to the ignorant and perish ing, to comply with this plous impulse, before they are baptized? I confess, I know of no such law If the thing is sinful, it has never struck me in that light ; and if it is not sinful, my heart prompts me to encourage it.

1/ my argument was erroneeus, the error did no spring from not knowing the logical rule or perceimg its application in the case; but from ignorance that preaching was any thing more than one method of giving religious instruction. I supposed that religious instruction comprehended all the methods comminicating the gospel, whether public, by the tongue or by the pen Preaching the gospel is certainly giving religious instruction and I thought that the right to give religious in struction comprehended the right to give it in the way of preaching. But if J. S. B. is correct, and presume, J. M. P. concurs in the view, then neiser he writes will be read with interest, and when ther the unbaptized, nor the baptized believer has an unrestricted right to give religious instruction, the weakness of the cause he defends, and not to except he be "specially called of God to the work." the may "commedicate" the gospel, but he must beware that he dies not attempt to do it in the special way called preaching. The gropel, com- prehensive of all the methods in which such in municated by his tenger, privately, or by his pen struction may be given. He therefore, insists that publicly, may be owned and blessed of God school whose right it is to give religious instruction the conversion of staners; but we be unto beave the right to preach. Will not this argument him, and unto his abettors, should be invade prove too much ! Let us see : Every brother it the previous of these whose exclusive work it is to our churches has the right, and is in duty bound

preach the gospel." It is high time, in my judgment, that this pe nish notion, (I intend no discrepact to those who preach. Every sister has the right to give religious old it should be repudiated by Baptis's. The word preach" means suitlish Every man who has a Schools, &c. Therefore she has the right to preach. ight to make known the pospel has a right to Aye, more: Every wicked father and mother have preach it, or publish it. But 'to the law, and to the right to give their children religious instruction

the testimony."

There are two words in the New Testamen rendered "preach." The first is rungelize, which | Jeter's argument does not prove too much ! If so, signifies nimply to "announce glad trilings." It enotes to publish good news privately as well as the logic. publicly. Gabriel preached to one man. He said unto Zicharias, "I am sent to show then (Gr. preach to the) glad tidings." "See 1: 19. Preaching the grapel is not exclusively an official work - ing, to examply with this pious impulse, before Of this we have decisive proof, Acts 8: 4. During the persecution which followed the death of Sie phen, "the church which was at Jerusalem" were all scattered abroad, except the spostles. Now these scattered brethren "went every where preaching the goepel." They were not the few, but the at the Lord's table "before they are baptized."many-not the apostles, but the church, who went every where publishing glad tidings. There is not he slightest reason, that I know of to suppose they preached efficially. They knew the word of God wed it desired its diffusion, and proclaimed it .-The other Greek term remiered preach is Kerrano. s signifies to publish or proclaim, without any regard to the character of the tidings published. This will evidently appear from consulting a few of the passages in which the term occurs. Mark 1: 45 -5:20-7:36-8m8:39-12:3-Rev. 5:2-There is then, so far as I can perceive, nothing in cate its necessary priority to communion. I say the import of the terms rendered preach which indicates that the exercise should be limited to a selected class of believers. Why may not every one who hears the jayful sound, proclaim it? W. have positive evidence that preaching was not exdusively an official work in the apostolic times.-The aposties did arrogate to themselves, or to a selected class, the sole authority to proclaim the tidings of salvation. It is true, preaching is mentioned generally in connection with Christ, the apostles, and other ministers ; but so also is teaching. And if it is argued, that, because preaching is generally ascribed to Christ, or those set apart specially fo the service, none others have the liberty to preach; then it may be argued, with equal force, that because tenching is generally ascribed to Christ or those set apart for the service, none others have the right to teach, or to give religious instruction.-Teaching and preaching are essentially the same. In the apostolic commission, Matthew uses the word "teach." "Go-foot all nations;" and mark the word "preach." "Preach the gospel to every creature." If then it is wrong for unbaptized believ-

sendally the mane, as I have shown, then it fol- to preach there are laborers enough willout praylews that no christian should teach the word of ing for more.

Ved, who has not been called and regularly indus.

I think all these in ed into the ministry. But as the advocates of Old ly from brother J's position. I do not charge him Landmarkism admit the obligation of all believers with holding them for he virtually disavows them b impart religious instruction, they must concede to them the right to preach the word, if in this vay they can most efficiently communicate strip-ural knowledge; or they must show the essential pel." Here I offer brother J. my hand in token of ifference between preaching and teaching the word of God.

Far be it from me to oppose, or depreciate, a re-gular Christian ministry. While Christ requires of all believers, under all circumstances, the best use of their gifts for the diffusion of divine truth, he rails some to be wholly given to the work of religious instruction. I fully concur with J. S. B. aducted into the ministry without scriptural qualifications, and then let us seek to be profited by their ninistrations But, for the love of truth, let us ot, by an unscriptural enactment, restrict the prolamation of the gospel to the regular ministry. Oh, if our brothren were all filled with the know edge and love of the gospel, and if with humility and fervor, they should proclaim it, wherever they go, as did the primitive disciples, would minister he less encouraged or less successful in their la bors? And if some lover of Christ, who from lack of opportunity or lack of knowledge, has not been baptized, should proclaim the glad tidings. why should we forbid him? Christ is preache by thousends who have not been baptized, according to our views of the ordinance, and "I therein do rejoice, yes, and will rejoice." I will furnish an illustration of my views on thi subject. The law requires the appointment of com mon school teachers, and prescribes their qualific

tions and duties, and none should be appointed without the requisite qualifications. But what would you think of the logic of the man who should insist that because the qualifications of efficial teachers are strictly prescribed, that pupils shall rec ive no asristance in learning their lessons, except from the regular teachers; especially as they may, by some ild fashioned aunt, be taught to mis-pronoun Nicarogua,17 The children would demur at such ferced construction of the common school law. It would be found, too, that in the families which the strict enforcement of the school laws, is most carnestly insisted on, the children would receive the most careful assistance in studying their essons. I question whether in all Christendom, family could be found that would adopt the Old Landmark principles in reference to common, or any universal rule is ; get a well qualified teacherf he is sick and necessarily detained from school. get the best temporary substitute that can be obtained; even if his qualifications are below the le ral standard -- but, by all means, let the pupils get natruction from every source within their reach, if some of their instruction should mislead them in spelling "feror." I am indebted to J. S. B. for the gospel a man who in his preaching discoveries

this pertinent illustration. It is to be hoped that our conflicting views of Pulpit Communion," as it is termed, will cause no alienation among brothren, or discord among churches Our churches and associations are indeendent, and will follow out their own conviction on this subject. For my part, I respect the land-marks which were set by car Baptist fathers of leginia. They were standing when I entered the ministry : they are still standing ; and I have not seen the alightest reason for removing them. When I am convinced that they do not properly mark out the land, I shall aid in their removal, bu not till then. Meanwhile, I entertain a sincere re gard for the intelligence, logical accumen, and piety of the brethren who differ from me on this subject and heartily rejuice that our system of church polity will permit them to pursue their own way, misgu:

Remarks on the Foregoing.

TOROTHER Jeter is welcome to the columns of I) the Tennessee Baptist at all times. Whater he fails to convince, the reason will be traceable t any incompetency in the advocate.

Brother Jever, it seems, uses the phrase "to eigh religious instruction" in a generic sense and com-"to give religious instruction" in his family, in the Sunday School, &c Therefore he has the right to instruction in the family circle, in the Sunday Therefore every wicked father and mother have the right to preach. I respectfully ask if brothe there must be some element in it which vitiates

Brother J. inquires, "is there any law forbid ing those who believe the gospel, understand it. and desire to preach it to the ignorant and perish-

they are baptized ?" I courieously submit that those who "under stand" the gospel know that it is their date to be baptized before they become preachers. Suppose "those who believe the gospel" desire to commune Is there any law forbidding a compliance with this "pious impulse !" Brother J. will say there is ... He will say the language of the commission .-"Disciple all nations, baptizing them." 'He that believeth and is baptigut"-implies that baptism is so immediately connected with discipleship and faith that it must be administered so soon thereaf. ter as inevitably to precede communios. What brother J. rays of communion, I say of preaching. Brother J. will say that haptism was administered so promptly on the day of Pentreos: as to indithe same thing of it's priority to preaching .-Brother J. will say that the whole tenor of the New Testament shows the precedence of bantism to com munion. I say the same thing of its precedence to preaching. And it is a very significant facthat although the Lord Jesus at the age of twelve years was in the Temple "with the doctors, both earing them, and asking them questions's-ner er till after bis baptism was it written as fol lows : "From that time Josus hegan to preach" becan after his bantism, not before. The restricted right of preaching the gosp

brother J. calls a Popish notion." Well, we are always learning, I did not know Baptists had entertained a "Popish notion" from time immemori al. They have always believed in a call from God to preach the gospel. They have believed God has called few to preach as compared with those he has not called. If, however, according to brother J., every believer, baptized or unbaptized, has the right to preach, a special call from God to this work is an absurdity. The call is general, embracing in its comprehensive range all believers bapers to preach, it is equally wrong for them to give tized, both men and wemen, and all believers un religious instruction to their children, or Sunday baptized, both men and women, and (if giving re-School classes. More still, it is wrong for an unligious instruction and preaching are the same saptized believer to point a dying sinner to Christ, thing) all unbelievers too ! With this general call who anxiously inquires, what must I do to be how are we to understand the Serier's language,saved? Nor is this ali; if preaching is exclusively "Pray ye the Lord of the harvest that he would an official work, and preaching and teaching are send forth laborers into his harvest ?" If all are

in saying, "I fully concur with J. S. B. that it is the duty of only a limited number to become fofour perfect agreement on this point.

As to what brother J. says of the two Greek

words translated "presth" I need say but little.— The one means to declare good tidings, and it may be done either privately or publicly. The other means to proclaim, and proclamations are generally f not necessarily public. Brother J. will find that there are six Greek terms in the Acts of the Apostles translated preach and only one of them (the one used Mark xvi. 15) is correctly translated -When it is said, "They that were scattered abroad went every where prearling the word," the term rendered preaching is not the one denoting nec essarily a public proclamation. The preaching re-ferred to was most probably private. Brother J loes not of course believe it was official preaching for he considers wit the duty of only a limite number to become (official) preachers." He believes both in official and unofficial preaching. believe only in the former. The authority preach proceeds under God from a gospel church and when this authority is given the preaching is official. As to "giving instruction" without this authority it ought not to be called presching. Strictly speaking there is no unofficial preaching Says brother J., "If some lover of Christ, who from lack of opportunity or lack of knowledge has not been baptized, should proclaim the gud tidings why should we forbid him ?" Let the reader substitute the words-come to the

Lord's table-for proclaim the glad tidings, in the foregoing sentence, and see how it would then arpear. As to those lovers of Christ who from "lack of opportunity" have not been baptized, I know of none such. There are opportunities enough for baptism. If therefore a lover of Christ remains unbaptized it is for some other reason than clack of opportunity." And the reason, whatever it is venture to say, is a good reason why such a person should not be encouraged to preach. But suppose an individual has not been bantized from lack of knowledge" as brother J. save, what then ? have only to say a person who is so ignorant as not to know that a believer in Christ ought to be baptized, on a profession of his faith, is poorly qualified to preach. All this Landmark discussion has reference to a recognition of Pedobaptist preachers as gospel ministers. And is brother J. disposed to recognize them because "from lack of opcortunity or lack of knowledge" they have no been baptized ? Is this a sufficient ground of recognition ! "Why should we firbid him"-the unbaptized lover of Christ from preaching !inquires brother J. I suppose the question refers to the Pedobaptist preacher. I do not forbid him. I have no power to forbid him, and if I had I would not exercise it. I only decline assuming the responsibility of recognizing as a minister of and violates gospel order. I dare not sanction his practical departure from the teachings of Christ .-But if God is pleased to bless the truth such a man preaches in spite of the error mixed up with it, I rejoice and will rejoice. Suraly, however, the fact that God sovereignty bestows his blessing is no reason why we should deviate from the rule prescribed in his word.

I do not think the "common school" illustration avails brother J. mach. He admits that "the law prescribes the qualifications of teachers." Very is, however, as evident from Somptum that Go well. Then no one has the right to teach who does not present the qualifications prescribed by the law. Those who are appointed to examine applicants for the place of teachers may be called nucharitable and Barnabis restrain the people from offering me and bigoted if they reject those who cannat spell crucifiz, but they must do their duty.

Brother J. thinks if the "regular teacher is sick" Yes, but when Baptist and Pedobaptist preachers exchange pulpits the Baptists preachers are not sick -if they were they could not exchange. And then. manya Baptist minister who is not sack, but lazy and courteous (as he thinks) invites a Pedobaptist to preach for him and he listens. In such instances brother J. will surely admit the regular teacher is to blame for putting up a substitute. But I beg pardon. It is not my business to answer this pornon of brother J's letter. This belongs to J. S. B. of Georgia.

A Query-Secret Societies.

BROTHER PENDLETON:-Would you advise roung Baptist brother to join a Secret Society, such or example as a Mesonic or Odd Feilows Lodge, or example as a Massaco, or one the Templars or the Order of Good Templars? The Templars of believe, have in view the promotion of the Templars operance cause.

Respectfully,

INQUIRER. ANSWER -I would advise no such thing. Christians ought to exert their influenc in their christian capacity. The religion of Jesus Christ should have the credit of all the good they do. A church of Christ is constitutionally a society for the promotion of all good objects. A church member berefore, as a church member, has before him the widest conceivable field of labor. If he does his duty as a christian he has no time to attend the Lodges of Masons, Old Fellows, or Good Templars. So far as men of the world are concerned say poshing. I only say that christians in becoming members of these human organizations, do in my judgment, virtually affirm the incompetency of the charches of Christ to ac complish the purposes for which they were organized. I know other men, rauch better men than I am, think differently, but my opinion is likely to remain unchanged till I see stronger arguments than I have yet seen on

be opposite side of the question. J. M. P. Wait and Get the Rest.

In the month of October all the churches car supply themselves with the New Illustrated South-ern Baptist Register and Almanac for 1858. It will be the most perfect in its Sentistics of Baptists. and especially in the South, and the most beauti ful, in all respects, ever offered to the decemina tion. Between two hundred and three numerous dollars have been expended in engravings alone!

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Salt River No. 2 West Fork.

THERE IN TENNESSEE. - J. flerson, Lobanon, Un ion. Who will send?
THERE IN TEXAS.—Eastern, Sabine, West Fork.
Who will send? Will brother Baines ask! Five fix Virginia -- Accomac, Letanon District

FOUR IN NORTH CAROLINA. -Briar Creek, Saler Union West. Will Brother James ask who will send us Minutes of the above, and accept our thankst

Two IN SOUTH CARGLINA -Fork, West Union. SEVEN IN GEORGIA.—Murkalee, Sharp, United Baptist, Burning Spring, Campbell County, Concord Cumberland River, Franklin, Freedom Greenap Middle Distruct, Nelson, Nolin, South Bead, Peint Union, Rassell's Creek, South Con-cord, South Cumberland River South Kentucky, and also South Kentucky, S. B., South Union

Conversations on the Acts of the

ATR BELL.-The fourteenth chap now claims our attention. In what the Paul and Barnahas !

William - In Inn Mr. Bell.-What did they do ! Mary.—They went into a Jewish Sympus.

Mr. Bell -- What was the result ? John -A multitude both of Jews and Mr. Bell.-Will you observe the languages

they so spoke that a great multitude, da! - J. H. Co. sters may learn something here. They thethe only speak, but so speak the word of the Lerit heir hearers will believe it. What did the tieving Jews do?

James. - They stirred up the Gentiles. Mr. Bell.-How long did Paul and Bernsteen main at Iconium !

Eliza.-A lore time Mr. Bell -What did the Lord do !

Eilen.—He gave testimony to the word of he race and performed wonders by his nercents. Mr. Bell. - What is said of the multitude of the chy Mary. -- It was divided - part held with the Jon nd part with the Apostles.

Mr. Belt -- Was an attempt made to person James -- Yes sir, and being sware of the purpose Paul and Barrahar!

cities of Lycamia. Mr. Bell -What did they do there ! William. - They preached the grapal

Mr. Beil.—No peracution was allowed to me them in the great work of presching the gape. They were noble men. What miracle was peormed at Luntra 2 Mary .-- A man lame from his birth, who he ever walked was healed, so that he legel wa walked.

Mr. Bell. - What effect did this have on the period John. - They were amazed and mid The pith tive come down to us to the likeness of the Mr. Bell - What did they call Barnelsond Paril Mary.-The former they called Jepins, with

atter Mercurius. Mr. Bell -Jüpiter was emaidered by the bat and Romans as their supreme god, and Mer rus recognized as the god of elequence. Pail wa bevefore, termed Mercury because for wie for chief speaker. What was the priest of Justin 

ones as gods.

Mr. Bell.—What did the Apostles do ! John.-They sent their clothes in token of herer and said to the people, Way do ye their things? Mr. Bell -What more did they my !

James. - They said, we also are men of the assions with you and preach to you that you though turn from these ratities to the living God. Mr. Bell.-They termed idol gods and theware thip very How did they designate the trailer.
May .- As the creator of heaven and coult to es and all things therein-

Mr. Bell -Did they represent the true God w the God of providence? Kira. - They said he did good, and gave us nin rom heaven, and fruitful seasons

Mr. Bell.-How many practical Atheirs flow are among us! They do not recognize the Order beaven as giving rain and feuitful seasons. They ralk about the laws of nature. They may in the ne concerns times M with the affairs of pen. 1 preserves all things as that he created ad things The power employed in creating is requisite in preservation of that which is created. Did Por

William.-They did with difficulty. Mr. Ball -What did certain Jown frem Artich

them, I suppose, to believe that Paul and Barnsbas were bad men. Mr. Bell.-And what was the result of this per-

John. - They persuaded the people indused

emasion ! Mary.-They stoned Paul, and drew him out a the city supposing him to be dead. Mr. Bell .- What may we learn from this! James.—The fickleness of popular author.
The very people who recognized Paul as a golden

were ready to offer sacrifice to hum, in all the while considered him an evil-door worthy of that he

Mr. Bell - Do any of you remember how che Paul was stoped ! Ellen -Three times, I think. Mary -- You are wrong Elen. He mys. Puls was I beaten with rods, once was I atmend Mr. Bell.—Paul, it corms, was not only

but dragged out of the city. What same unto

isciples stood around him? John-He rose up, came unto the city, and in next day departed with Barnabas to Deris. Mr. Bell.-What did they do there ! William.—They preached the grapel and topic sany, or according to the Greck disciple may Mr. Bell .- What did they then do !.

Mary. They returned to Lysins, Rousin, Antioch. Mr. Bell - For what purpose ! William -To confirm the souls of the same nd exhert them to continue in the faith. Mr. Beil -Can you think of any special meet

why this was necessary !

James.—I suppose Paul thought that as habit been so cruelly persecuted it might intended and dishearten the disciples. They, then fire, ornfirmation and exhortation.

Mr Bell.—Did Paul and Barnabat give the de ciples any assurance of exemption from tributes Mary -No sir. For from it, but they and m mus: through much tribalation enter into the ting

dom of God. This was in substance a reptile of the Savior's words : in the world ye had been tribulation. Mr. Bell.-What did Paul and Europes &

every church ! William .- They ordained elders. Mr. Bell.—What do you suppose he word with f material James .- To appoint

Mr. Bell-The original term in this year and o choose or appoint by vote, and the wint y stratching forth the hand. I sopress burch made choice of its elders and that had Barnabar are said to have ordained then they recognized the action of the circle. did Paul and Barnahas go when they had per the mrh Pisidia?

John.-To Pamphilia. Mr. Bell-After preaching the hat did they do? William - Went down to Attations apple own of Pamphilia and theres they mied a

Mr. Bell.-The Anticch church and mail out and what did they do on their return! Mary.—They go bered the church ispaire schearsed all that God had done with them how he had opened the door of faith is the Com-

er plan of conducting missions ? William .- So it seems to ma It " ter for churches to send cut missistrates bose missicouries to receive their may churches and make report of their chusches-

Mr. Bell - How long did Paul and nain at Antisch 3 Elma-They abode a long the

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they do on their return ! whered the aburch together

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and Baranton gian the our exemption from tribulation For from it, but they said as

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Land.

# THE TENNESSEE BAPTIST

### EATERDAY, AUGUST, 8, 1857.

## Special Contributura

ter W . C. Bron, Gola-bes, Mississippi.

J. M. Prantanos, Union University, Trace

J. M. Hurr, Malamorantille, France, T. W. Tracey, Tracestelle, Korfa Caroline

J. W. Rower, Tanastelle, Korfa Caroline

J. J. Rower, Breiting Green, Kontocky,

L. R. Tracescon, Greenstery, Louisines,

H. Ilma, Chilliants.

Parelga Correspondents. " J. E. Canon. | Control Africa. " W. E. Chang. | Control Africa. " Hankland and Chawroon, Chine.

We anderstand that the Board of Trusteen

The latitudes are in an exemptible, endefiled, and seeking. In its anjoyment every desire of the beard of others who have received, some one, come two, some five, and others more or less. Who will send an irrations of the redestened spirit will receive full gratification—the two, some five, and others more or less. Who will send an architecture of the redestened spirit will send on such facts as them? We want them for the inferred though the send on such facts as them? We want them to be the send of the demoralizing tendency of balls, whether held in public or private houses, are inferred to be the send of the demoralizing tendency of balls, whether held in public or private houses, are the send of the demoralizing tendency of balls, whether held in public or private houses, are the send of the demoralizing tendency of balls, whether held in public or private houses, are the send of the demoralizing tendency of balls, whether held in public or private houses, are the send of the demoralizing tendency of balls, whether held in public or private houses, are the send of the demoralizing tendency of balls, whether held in public or private houses, are the send of the demoralizing tendency of balls, whether held in public or private houses, are the send of the demoralizing tendency of balls, whether held in public or private houses, are the send of the demoralizing tendency of balls, whether held in public or private houses, are the send of the send of the demoralizing tendency of balls, whether held in public or private houses, are the send of military the mered depths of the Godhard, and Markets, infinitely adequate to slake the same ar the seal. Christian, though you were as your as Learnes, is at set enough that you are an laired God Ir

### Pelekaptist Affirstrens and the D. M. Board.

when the Tennesse Emptist circulates, who it is bilisted, fael disposed to excess themselves for Thesel contributions to the Marion Board, on the ground that it opposes and sortains the affiliation of lasther this k with the Pedobaptist organiza

tions of California.

I ment you will do what you can to disabose the minds of any such bruthers. I had a free conver-sation with heather Halson, the Cor. See- of that Based, asses seaks ago, and was accurred by him Words from the Field.

Words from the Field.

Brother A. Jones, late of Ciarkwille, Va., new in Jackson, Term., writes: "The 'Beriew' has midwet their baswledge or consent, and should just come to hand, and a most capital number it is. ps out in passyer for their success, and every Baptist passe he feesly appeared to their wants. I am attended and distressed that Tomes: a Baptists he seless as Bills for this Board.

History and a strict on African Missions in excellent. The passe he feesly appeared to their wants. I am attended and distressed that Tomes: a Baptists has done as Bills for this Board.

L. Ther the summer in the proceed in settling the quatien of application in relation to himself."

I have also ved in the K-say some type; rephical presented is ened for presented, and on page 36 we were be not blind."

Less Egyption course for Elizapien counce. Broth
Brother A. J. Said w Meredith was one of the ablast writers the

The of his productions published with the title,

forth every political. Could there not be a vol-

I that that sharch in this cars, or meage are wident spread."

We see every day the more deadly and distractive the evil of receiving Methodists into Baptist thurches, and we think our shurches are making and feeling it. Wis do set amone by this one who ambieca a Mathodist, but one who is still a Methodist —in doctrine, an Arminan—a believer in the altrantes apastesy of minin—a doctsine that subsurts the very foundations of the gospel, sed wa press it we who adhere to their Pedahaptist haptism. So long se they retain them, may are like the Cathon Pannen, bound as a foreign passer by a solumn cath. Let them refrequish their allegiance and be haptiated into Christ and into his church. We feel kind to all much, but let them means in with the Methodists until they get ripe Baptists, and them drop mto the beaim of Christ's church militant. Who will my we are uncharitable

Convention at Montgomery two years ago, and re-starated at Louisville last month, the Bable Bland is to do all it can to promote the circulation of our denominational and other religious books. The serest way to spread such books is to make known their value, and the reediest way to make their value knows, is to show what they are likely to de, by showing what they have already done. Brothren and sisters please send me the facts.

A. C. DATTOR. Cor. See. of B. R. Words from the Field.

same be my sted. Let so one, therefore, besitate the article from West. Jones, of England, on Campbellism, is worth the subscription price of the while senski labers, un account of a feelish indiscretion of one of their little army of mentionaries, and has about "Procreation," "Vitalising Power," and all thousands of miles removed from their immediate that: rather new, atartling, and certainly suggests that: rather new, atartling, and certainly suggests but upon the whole, well ressoned out from his on weath for most or all of there as true and premues. His review of Crawford is good He Sential Beptists. They have done and are doing hes the upper hand of the Professor there. Brothagual sel gluious amk. Lat avery Esptist heart er l'endletou's article en African Missions in excel-

Let be subject to their success, and every Bapting passed to their wants. I can always for their success, and every Bapting passed to their wants. I can always and distressed that Tennesse Bapting has facely appealed to their wants. I can alknow a subject to the subject to th am informed Bethesda Church ("Groball Church",) This is so able neary on a subject of transcend. that is her members, are strong friends of yours. mt importance. The milimia merit of Christ's And may you long live to work for our blessed

mining meriles in forcibly and akequantly set

Mater, is the wish of your brother."

— Rother Southwell, of Newton county, Texas.

— Rother Southwell, of Newton county, Texas.

writes: "Many Landmark Baptists are in this country; in fact they are the most numerous now, punkly arise within the compass of mostal exist-and are fast gating, in my judgment. Theodows agair

in doing a good work among us. The from wheel

2 Tint it is limited in its application and also. Brownlow's slanderous book given the Wheel that, only by non-compliance on the part of air. more influence, by exciting enquiry and investigation. Many men having Brownlow's book will borrow the Wheel in order to compare them, and thus "the wrath of man is made to praise God," for on I have sharved in the Keesy some type; rephical comparison, the judgment of all, except old Mr. some which segue to be convented. On page 13, Prejudice, will be convented—and he would be

- Brother A. J. Smith, of Megnolia, Ark., mys: I have just finished reading the second volume or Theodosis, which I think is the best thing I ever read on the subject. Both solumes are in high re-

These persons are Methodism so all the day. If a minister is the day is the day is the day of the day is the day of the day. If a minister is the day of they don't come. I racions you a prece from the REMARKS.-With the church. The paper of the week belon-thinking you may have

in any other case, sets discrete. — Brother Thomas P. Brone, writing from Sur-— Brottom P. Become, Briting from Smrthursper members, and conducty to
sy, Ark, says: "The Baptists are gaining ground
hers, they have the ascendarcy—they can keep it,
I believe. There is sacre interest manifested at our
meetings their manh." Our congregations are large
and attentive."

Barrelle, Ey, Are 5, 28—4.

of Cicero, in which he defends Murens, the Consul What we Want Just Now.

It is not somey—that will come in time—it is not labours to carry books and lasers them to plead for Jesus and his lady as the Birs. W. N. Chandle, of Tennesses, Separintendant, and his lady as the Barker of Pages — This paper comes to make the second the best of the second to restrain from the first of God.

The Barker of Pages — This paper comes to make the second to restrain from the second to restrain from the first of God.

The heirs of the rish, the great, the aught of the marks best of the rish, the great, the sughty of the what is a second of the rish, the great, the sughty of the second of the circumstances. We want every brother who knows of any person who has been lad by one of these books to shandon error and obey the truth, to tall me of the fact, or that we may show the impartance of book is an obstite of the rish the sughty of the second of the rish, the great, the sughty of the second of the rish the second of the second of the circumstances. We want every brother who knows of any person who has been lad by one of these books to shandon error and obey the truth, to tall me of the fact, or that we may show the impartance of book is a cot cither drunk or mad. Dancing is always the fact, or that we may show the impartance of book is a cot cither drunk or mad. Dancing is always the last act of riotoms binquets, gay places, and product of the second of the last in these "places of gayety and of proface pleasures." With us it may be the first act is falled to the truth by reading see hook. We have been done to the most dangerous associa two mans of the circumstances. We want term who begins for the second of the last in these "pleasures." and it is abooking to hear a last to the truth by reading see hook. We have been separated from the most dangerous associa to the circumstance.

When the Godd is the second that the second of the second to the second of the last in these "pleasures." and it is abooking elect, whom Cuto endeavored to restrain from the

from the mored depths of the Godhand, curve, if our denominational books could at once be perception to discover the merits of so plain a case. chave, it our denominational access could at case as accessed over the land.

We executly request every brother who has a bid dancing, cannot be sufficiently praised for it his knewledge any fact showing the influence of the unmer of it (and it does not appear that the any of the books published by our Baptist publics indicately was then practised) occasionately and in the very room tion interests, either North or South, East or West, ed a thousand distreters, and in the very room to farmsh as with it. By the instructions of the where the ball was held, it made impressions dan-

# SPECIAL ARTICLES.

sension the first day of September. It is bound that all pupels who expect to attend will be present at the opening exercises. Lest some alarm might, prevail in regard to the minales, we state that ro such disease is smotig us.

MARY SHARP COLLEGS will commence its next

More than eighty pupils had tuem last autumn and during the winter, but not a case has occurred since February. A report has been circulated to some extent that the number of pupils will be limited. It will not be so, all can be accommodated Z. C. GRAVES, President.

Arkansas Baptiat State Convention, held with Samaria Church (near Tulip, Dallas exunty) embracing first Sabbath in October.

Associations in Arkansas — Fayertville Association, near wan Baren, first Friday in October.

Red River Association with Pine Prairie Church, Serier county, Saturday, Saptember 25th.

Liberty Association of Call Call County House Liberty Association, at Gil Gil Church, Umon ounty, Salurday, September 12th.
Caddo Association, with Clear Spring Church, Burk construction,

\$1.25.
The sather of this work is the samesour of Dr. Chalmers in the Charral B-vinity in the New G-lings. B Gavarch, and the Intellectual leader of the Scottiah Pres Ganreh.
From Each Willer, eather at "Old Set Remistanc?" As —
The work before as is one of at once the most randable and said which we have every accessed.
From the "X-was of the Churches?"—It is a work of which nothing less can be said, than that, both in soliti and satarce, style act argument, it face irreversably the same of the outbor and second policies. Clark county.

Union Association meem on Friday, October 21.
Sabine Association, September 26th.

In hees, 17 Pried Arplas, 81 foal Briefa - Choules, 18 Pried Arplas, 81 foal Briefa - Choules, 18 Green anaisea. 3: Octavione, 19 to the Francis Control of the Batra Family. Saleo, ganorr à Oo, Wholesale Commissive Morchants,

Correspondents' List. If heether C S lebr, who dates, Clark excety, West Tennes

B. L. Baber. - 85 resolved the 4th of June T. B. Muares's summentered. Creffied for 3rd vot. Am

### ACKNOWLEDGMENT OF PAYMENTS The following unburthers have paid to the dalos annexed

heir nemes in 1887 ; W J Serves, E Galbreth, SG Malendyn, H Sinck, N Wall-r E Keeking, Miss CS mther, CA Beynolds, J Flatcher, Elder The state of the s J Woods, S replet, A O Jewell, Thee Organ, I Davidson, M A Gibons, J M Sconneyh, M M Hobitestt, H Saker, M Paker, P Doughty, W W Anders, J B Pietcher, W Watton, E Parky, B

paper or the week needs a proper or the week needs a paper or the week

# TENNESSEE Farmer and Mechanic.

THE TENNESSEE BAPTIST

Poetry for the Million!

There was a man in Tanbes I mi,
As pose as John groy turboy;
T.A. when he if anything on hand.
He was a real workle.

Ota 'cehy Gur, he — see all and E. Davest's Acresment; And gains so wind our Tunkse (hought Yee this 2 Hz be the whereas)

Hz months to traveled in "the West."

H. Seyton's house mell c.

For Payton's heeks are all the ga, And alt the saspic tay them; The t sih of this, if you would know, You've saily just to key bes.

There's 030 Profess to Lagradian write.

Prince of the House of Dunas.

The man that fen't speak will of it,
Moss be, past hape, deprayed.

"Madelon Haml y" in its mats-

A late tolymenty tariffing --The sale on cumptan , and as great, 'Fin hard the orders kiting.

Another—for religiors 'e'k—

'I's out on the 'H arm's Telen's—
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Of which als good is an kon.

And "Merry's Be to of Pountses"—ah
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And, truth tomy, the older f. Ilp.
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Are wonderfully shakes.

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And then, upon his natire green,

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A farmer, maranent, hasher.

er your. There is ream for at lesst 500 more to do no well. For valuence, with full particulars, ad iron in alorse, with fall particulars, as trees

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Dr Hashawan is chaiff and impartial, tor, us no strong a man see of rid to be, vardes he argument a metric in an appoint your last meets he antegore to with the quist and measure ring read-zero or a loose octive on iron tracks, neutrone or to the measure ring read-zero or a mester mind as a leads, right-cas, discriminating and satisfactory reflection of the ratious facts philosophic which have espaced in matera times to all are ingrean as youth to their destruction. Dr. Rachamah he strong their faints and supposed the representation. Where Alberton's as how for the rines.

We reconnected "Medera Alberton's as how for the rines.

We rearmened . Mrders Atherem's as a book for the times and as her my so diss claume on throtogical stades in... I'm

with just late the ensetry then GRACE TRUMAN.

"What we in corper watto"?"

Then soot the stanger for New Tought
And colled on Head Betton.

He gree his corpot-log a jork....

VOL. II. NASHVILLE, AUGUST, 1857, > KO. R. ALL LETTERS TO BE ABBRESSED TO L. P. WILLIAMS,

THE SUNNER HAS COME, and FALL

THE SUMMER HAS COME, and FALL work must be dem apon the FARM and PLANTATION, and in the Gamers, and in the Gamers, and to make this work profitable, it should be well door. The TEXAMERS FARM and MECHANIC, is filled every must be will easier the sound of the motions the embergine maney to every person angaged in these occupations.

Every Farmer in the Scath-West would find this Journal a housest to his out-door labors, as the articism are prepared with direct reference to this initiated and its used actions, giving the most seccentral methods of cultivation, harvesties and preparation for market.

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Farmers often append from \$200 to \$2500 a year, in plouring, seeing, cultivating and harvesting, and these attempt to save track, and informing them of the successful methods of carrying on similar operations, paraged by athese.

COTTON PLANTERS, will Sad weather apon the callivation of Cottas, embracier as post the callivation of Cottas, embraciers as the whole majorat and meaning it is the

COTTON PLANTERS, will find tensible apos the caltivation of Cotton, embracing that whole majort and meating it in the most thorough manner; these articles or not fall to be worth more than the subscription proce, to every perms connected with cotton growing. Try it one year, and see if we are mutakes.

TOBACCO PLANTERS, are litturies remembered. I have over 200 men engaged in colling books for me and the mentality from Ten 13 Fifteen Handred Dillers

two dollars.
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SIECIMEN numbers sent GRATIS, upon appliention. Back numbers farmshed from January.

WE sweld assessor to the country merchants that we as Fall and Winter Goods, of every hind, naker the above head which are naversham
in this or ony eiler merhal for entirty and hearth of arths,
They will be direct to tee trade spen liberal teron, and w
carcostly severe a call from all errors and sheet time evalue;
Aug 1- S.a. bollow Mathedat I shinking H. are

# Bethel College, Russellville, Kv.

THE fall Collectate Course embraces four years. Taltic Last year \$40: Locife stal expenses \$3. Last year \$40: Locife stal expenses \$5. Locife is any of the regular classes for which they are qual The Professors are all men of high attainments and of entryed expelseons. Negetal attention will be given to Givil Expinering, Land Perveying and to the Modera Lawrages. The Preparatory Department ion well arganized School of the highest grade, in white Neutrante easy atvantamentally prepare for Online, tare a limited cone on faring in premare tion early for bemeen, or where these contring to teach seek overcial t ninteg for that important vocation. The Privilegel of this Department has the very highest mails unless for his position—Trailles in this Dipartment free S.B to \$40 ner voar; is indeated according to he has not too Transcer's receipt mpt. Board in the best families for M TA pay week, all expense met.

The College were begins on the Srat Thereday in Sentember onl closes on the vS h of January, with the Juster Rybelton. The record create sewmerces on the ur Henday in January and closes with the Commencement on the in Henday in Thursday in January and closes with the Commencement on the in third Thursday in January. A. H., Serviciani, or R. H. Calmarali, Serviciany of the Sourd of Yearson.

# Baptist Female Institute. Murfreesboro', Tenn. PACULTY.

Prof. P. W. DOSON, A. M. Miss toward Worknes, Miss Class Moskres, Mis Class Moskres, Miss Caser S. Moskres, Prof. Passes on Britans, Prof. Music.

Post. Fanaga on Stringen, Prof. Rusie.

I XTERUS TION will be given in the d'Ecreet Re-Rah hence chee, Katerat Falcoo Mothemetre, the Lette, Grock Fronth, Germa and Spanish Larguness. Tours helice whom parents wish it can towns in a fall course presented for young made to University.

The Markooch well formale larditive in new personnerity so-takinded and at day the farct on of seat he a corns of twochors on can be found in ony Institution to the United States, who slift has a corp reserving in mans the curpe of faults stinn as thorough, so in any preparation mans the curpe of faults stinn as thorough so in any preparation on the curpe of faults stinn as thorough, so in any preparation of the forth in incompensation on the professional properties of carolial, had and heast the dismables of nearprayed.

I an according Deput then it, we feel one Start that we give every guarrates that any privat could wish that he doubt he will receive every momenty attention.

OUR RENC DEPARTMENT. GUB BUSIC DEPARTMENT.

CUB BUSIC DEPARTMENT.

The Trusters are gratiful to he able to assumence be timp the first state of the securing the services of first. Patter, as Friedipal in the Kudent Department of the replication of First. Patter, as Friedipal in the Kudent Department of the replication of Post 8 bith as Tassber and Parformer is well known throughout the heathers had a more the various new instruments (arnished to the Basical Department, to are happy to my Lacoe of Caleborage of Free distanct Plance, varied at one through an able in which is much of loss and 3 sab, here ay equal is ray Francis institution. Instruction on Piene, per cortion fee musiks, -

Gaiter.

Gaiter.

Instruction on any of the above named instruments, Learnwhies on any of the above manual instruments, per mealth, lastraction on may of the above manual instruments, per mealth, lastraction on may of the above manual instruments.

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Bene or Ginne, per pupid,
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January Plantones, results

they have of aware resulted, a generous and appreciate personnel.

Perther lookers they may be obtained by a liferening any and of the treatment of the remains i, Sever & D. Santo & L. Lancell, D. B. J. Vany and Riger & A. Bellond, B. A. J. Indiana, B. C. B. D. B. J. Vany and Riger & B. Bellond, B. A. J. Indiana, B. C. B. B. J. W. B. L. T. Ang S. D. B. S. M. B. M. A New Question Book.

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I now in laboral manals, my Rev. Remail 8 Senies. Vol.
1, new and series. It may give assers

Toke in the met of a new cories of Question Rocky which will be classified and in the content. The pion district from all of the impart of the Greynos—their of Rockies and Assertion and Institute and the three colleges. The particles are not of the Greynos—their of Rockies and the Second Rocky of the Greynos—their of Rockies and Assertion and Second Rocky of the S A New Question Book get to rare this visions examp I am nightly antiject in! I wall know the curse to be my frequent facilysace in enting the bothe of Mestatty's Calebrate Househ Stitres in the house, so it will afted testant relief to any porem haring Gramps, Spawe, Cholara Morben, da., whice were generally Grampe, Spalve, Cholara Eschus, da., whose are generally the result of once indeligence is vegetable dist. In East, when interest is co-emilied, on family can afferd to be without those littees. They can be lead of any of our druggitis need pur bottle, contrataling a fail quark, which will be the quark.

Buy sale by Druggicia and Nuclear generally.

# AYER'S

CATHARTIC PILLS, CLASSE THE BLOOM AND CURE HER BILE. INVALIDE, PATHER MOTHER PHISI-CLARD, PHILANTH MPISTS, PRAD THRIR EPPFOTS, AND JUDGE OF THEIR VIST

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G. W. Bosner, a b-Protesser / Anstroyand Physiology L. B. Smurroy, " - Prot. of Process on 1 section R. P. Certan, is n-Panf. of Chemistry and Hotton Junis-Houn Ques, u. s-Christrine and Dim |11| of Woman and W. B Hanney, B n-Hungla Buller and Phorisons, T. O. Gatta, u n-Institutes and Provide of Sayory. Tickets to Lectures SEA: Bairconstant for St., Grader theories SEA: Per further institution, non-annual nearwayseased; For further institution, non-annual nearwayseased; Implies and address R. O. Gatta B. III. Emplies, July 25- S. B. Hann of the Fact. T.

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"Por this it has a street and fulfill of vig then note?"

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"Promising the haption of repaisons for the vancerine of son."

By Bury so he Crappe Haghan. 18th sillion.

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Ny Bill coming in the treat were said in Bugiant in a pay abort time and one putant in Industrie a sharpe of pitaless on to the time.

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I user to the brather or inter, or agent, bead or untilene or, whe will sell the locant number of The lettle from Silve of some facer beauty of Principal meshes went \$7 60. To the see who see's annt to the inspect number of neglin, from the shares works.

To the see who such the third largest number, may one of past see, they works.

American Repliet Publication Suitely to pair Staven and an ile Senity's prince-with present added Pechagon of American Repliet Publication Senity's prince-with present added Pechagon of American Repliet Publication Seniory's part of Tracts in machines, containing \$15 mars, and \$2.50 periods.

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2,000 sailes) from of Pastage. THE GREAT IPON WHEEL:" Co. Hamb

THE GROUND AND EVIL TENDENCY OF THE POST OF THE PRODUCTION OF THE PARTY OF T in the property of the property of the property of the top on the property of the top of the property of the p PROF. STUART ON EAPTISM—New and Be THE COMPANION—New sed coimed Edition

THE MODERN WHITFIELD'-BH C. B Designate of Leasten. Her values. If Designate, with Integrand on by this Off. Den roady, price in. 16. CAMPBELLISM EXAMINED, AND RESEL-The heart shall be unsured. Price H at the Popular History (F - Arts) in t

11. POPULAR HISTORY (W ENGLISH RULE)
Transition, with quasiums of the Cet Region Statement
by Mrs. B. O. Ominit.

Freew Oberlain, 1982, statement of compy parameters
as well as revelegation for the least a recommendation of the least and the least and the least a recommendation of the least a recommendation of the least and the least a recommendation of the least and least a recommendation of

This tract seaming the historie case, provide beginning a question that the Furst Seaton Committee in Memorial II. in the 1111 impaire Church in America. Principle 4. AN OLD LANDMARK RESET.—Principle 19 E. BAPTISM OF JESUS -By N. M. Confedered.

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I offer these prom were, and hences I have may revised the broad in that to the best to vise legal may make and 3-mily from the estimation of Herberton, Brawsley and these Revised are of instituted and tasks have enough to result their empresses of majoritual challenges.

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portance of this part of the Mission work, do not communicate the words. "True up a child in the in the King's truth to our magnided see St. Joseph on Missouri river and off city in Iowa on the same, the distance of 150 sters hat not one single meetingchurches. In a short time quite a number of young to units? Surely there are none was don't heart to answer these questions in the affirmative. The test will finish them studies, and also Female Seminaries. O tell it set in Kantacky, increase will graduate a large massive, prepared to do good. And will these educated christians select the Lord, to the help of the Lord against the large massive as the Lord against the Lord against the large massive as the Lord against t A Minimum school?

But sail women, too many of

Having spent nine years with the Creeks, I am

prepared to speak of Messon life; and woul? any
to these who have I am contemplating a Mission to
the Indiana. That if they enter upon the work, like
John Howard, who, when he traveled through the
tar what is generally called "Tender-forted".

by if they did not drop—meterd of swal-ing it. I have heard of such a thing as regards regret their decision. in smalls the of "myresm." Some of an preach-

be willing to lay Ball and Scoke's practice aside

In the property of the state of 1 stabiling error. Ged's

The fact, we fact, and are baptism's in

I know that the doctrine of salvation

Do you expect to the three who

I know that the doctrine of salvation

Do you expect to the two transports of the property of pleasure has happened by those who

Do you expect to the two transports of the property of pleasure has happened by those who

Do you expect to the two transports of the property of pleasure has happened by those who

Do you expect to the two transports of the property of pleasure has happened by those who The front there who lose wool and business the gifted Fanny Forrester.

I have left the Creeks—perhaps no more to be with them. Indiana can be benefitted by the general them.

ud. Ged will austern you, my dear bruther.
Brt egain to "Cuntu," not "Ahismass," bu to "Chaki," I wank! say -0 "Cashi" -come to our ight male a pencefal bease. Our soil and water is not surpassed in arr beloved Union. Ours as a W. P. Benson was bord in great and the belowers faint and few? Why R. EDITOR; —Feeling a considerable degree of Carolina, August 5th, 1803. not come and bely to plant and propagate truth in

ay, Abchison, and adjacant counties, is the Taunessee Bantist, at your option.

J. D. WILSON-P. S. Benthren may I bear from you't I have ham hiboring twelve years bere-am worn out have not labored in vam. J. D. W. Richeille, Holt masty, Messeri.

Hine Years with the Creek Indians.

TNDIAN missions have not yet received the at-...... A platter in the discount. Indiana a part of the United Sestes, and claim, thereline has proved a failure, except the one to the Pwhaps good men were secured; they, ver, were not the men for the place.

In reviseing the Crack Mission, during the nice ar hand lain it. I found him very feeble; bealo, or at least to attend a meeting with me. in dunite, m aften expressed, was not gratified; at is four more in after my arrival he finished his bly course. I was excious to be with him dura the list hoor. As all must die, it is pleasant liver a christian can die. My wishes were The strength did not fall him, but con id expressing his hopes of hosesn-his happimust in dying. While he said many thin never a be degotten by me, I need but repeat, his last

words - "Senst death" and the friend how herd to give these ty;

are has a bacu many large functals 11 mer the departed. Brother Islands, being leved by his powers of endurance, the people a day a journey to look once more on the feawar a i loved for his worn's mke.

At the death that a was last but one ordained na or and myself, with five churchesdistances from each other, and the people, as the only name given under heaven by which we can be saved. having to travel mustiy at night. During 5th. That in reference to the spread of the gos-

twelve and about two thousand members. The What say you? Will you respond to these Summales are umbraced in this sammer. I rules ! which is called the Orack Missage. The! I must confess that I have often been astomated

wack, and m a lantingman.

ints, remaible farmers, and intelligent matters sachers and teachers, were members, while in bool at all, of that robool. Experience enables me to know, that for a dozen

that a Mission without a subsol is, for efficiency, the see a steamer with one wheal some. Bap been so prison school of their Board among the construction while large appropriations have been effort our brings, you certainly must see the above state of things, you certainly must see the propriety of a thorough purging in order to a happy union. When the disposing of this fund, could not, with any propriety of a thorough purging in order to a happy union. When the disposing of this fund, could not, with any propriety of a thorough purging in order to a happy union. When the disposing of this fund, could not, with any propriety of a thorough purging in order to a happy union. When the disposing of this fund, could not, with any propriety of a thorough purging in order to a happy union. When the disposing of this fund, could not, with any propriety of a things, you certainly must see the propriety of a things, you certainly must see the propriety of a things, you certainly must see the propriety of a things, you certainly must see the propriety of a things, you certainly must see the propriety of a things, you certainly must see the propriety of a things, you certainly must see the propriety of a things, you certainly must see the propriety of a things, you certainly must see the propriety of a things, you certainly must see the propriety

part from it."

Now shall the Board secure a large school fund?

the Pedoes are against us; every hody are against us; every hody are against us; and must this state of things of pecessity All depends upon the members of the Beptist exact? Shall we lie miently by, and make no effort churches. In a short true quite a number of young to units? Surely there are none who feel in their

Having spent nine years with the Creeks, I o

"Baptists, down where throats or mest go to his station, not to study Botany, sto-free slick and fast as "newcam" itself. (Won-but labor to cultivate the mind, and segmently dest look down at their feet some change the heart. With such a purpose, experience regret their decision.

Having but lately left the Creaks, I find my in

lies, we seemed to preserve the friendship that all this societies, around as which he called the churches of Ged. Now, are the above, is enough to make as a man to do not be useful at the societies. But I rejoice in beautiful and deals blank. But I rejoice in beautiful and deals blank. But I rejoice in beautiful and the formed that you will take a trip. They all proposed the word abibboleth wife, and duty; and at the end of that time some of you will be easy of access.

They all proposed the word abibboleth wife, and duty; and at the end of that time some of you will be easy of access.

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They all proposed the word abibboleth wife, and duty; and at the end of that time some of you will be easy of access.

Do you suppose that the votary of pleasure has naturally and those who puress equal to that enjoyed by the three Mrs. Juliprose at the matter but neverthelem the foundations and the puress equal to that enjoyed by the three Mrs. Juliprose at the matter but neverthelem the foundations. Let our young ladies read the memoir of the gates all acting together, for the glery of God.

Affectionately yours in Christ. I not seen receive "thanky" for this commut- was far happen in Burmah, than when known as

pel, as much as the Creeks bave been. Will those who are prepared to fill a place in a mission school, join these who are wearing out because of their excessive labors.

A. L. Hav.

Comien, Ark., March 17, 1857.

Union among Baptists.

III anxiety upon the subject of union among the He made a profession of religion some time dur this fraitful heal—many little churches are desti- Baptists; as egitated in your paper; and having in ing the year 1855, and attached himself to a branch behind the parties of the primitive order, whom of the Presbyterian Society, in which connection he remained multiply as a brother end minister of the presbyterian Society, in which connection he remained until his death. He had been a reader of the pariet for want of emissione at your copel, we have, therefore, colicited of him his wiews upon the know subject, which you may see in the article accesspanying this note; written as a paper; but like many others, he never put them into practice. His sickness was of long duration; he will see the counties of Andrew, Holt, response to my request, and for publication in the counties of Andrew, Holt, response to my request, and for publication in the many others, he never put them into practice. His sickness was of long duration; he was continued to the house for mountain A. Rectangle of the long of the was continued to the house for mountain A. Rectangle of the long of the was continued to the house for mountain A. Rectangle of the long of the Yours, very truly,

> THOS. A. JONES Tullahoma, June 9th, 1857.

TULLAHOMA, JUNE SIE, 1857. BROTHER JONES: Day Sir-By your request I nation of the Baptista.

We, as you know, are divided, and have for years occupied an antagonistical position toward each other. Suffer me to ask, why this antagonism! Has not our Savior assured us that a house divided against itself cannot stand? We claim from Scriptural authority (as I believe) to be the church of God; the city set upon a hill, that cannot be hid. In our present distracted and divided condition, I conceive that we are not in a fit position to pour forth that flood of light upon a dark and benighted world, that we otherwise could do. If we are Baptists in truth, we ought to be muted. Hardness any me expected. In 1847 I arrived at North prejudice, and all strift and backering a should at and address and a street and and and and and the glory of God, and the progress of his cause should be the chief object of every one of us: always remer bering that The hoping to be able to preach ence more for we should do battle for God; and that we have to contend against principalities and powers, and spiritual wickedness in high places; and in order to do this we must be mited, and use on a such weapone as are not carnel but spiritual, and mighty. through God, to the pulling down of strong-holds In order to effect a union, it will be tiecessary:

1st. To dispose of all preconceived prejudic against each other. 2nd. That the identity of the church, as primi-

tive Baptists, shall be maintained. 3rd. That the Primitive Baptists shall dispose of all their antinomian divitriess; and that the Missionary Baptists shall, on their part, repudiate and dispose of that which is commonly understood among us as Armenian doctrine.

4th. That we will agree to unite in preaching the Gospel in its purity; that we will preach and believe the doctrine of election and prodestination, as brought to view in the Bible : that we will endeavor by our preaching to feed the sheep and the lambs, and to call sinners to repentance; in a word, that we will hold up Jesus Christ our Sevior to the

were the therefee have received almost | pel and the support of the ministry, we will take the Rible directions; which we conceive to be full Tennessee, on the 29th day of April 1857, Mrs. In sine years there has been an increase. Now | and emple upon the subject, and that we will gov- Anna Camp.

church five years since, had four native | at the power that prejoduce has exercised over so be supplied to them out of earth's teeming miland of this time more than two hundred. I many of the Bapusis on both sides. I multiply this Company the Company of the Company of the Company of the will their Master, who has seen it to remove

Though urged by the place between us, that extremes in doctrine follow- her from this earth, for their less is her eternal gain. myself with a school—for | ed. A portion of the Primitive preachers, in their | And as her face is to be seen so more on earth they Beard placed but little importance | war against Armeniamism, acon became so ultra in | should all endeavor to make that preparation which min, as heathern Graves. Winston, their views that they departed from the faith once 18 necessary to meet her where there will be no by the Beard not to principles, which had fee as many centuries charac
by the Beard not to principles, which had fee as many centuries charac
ast man a manuscramming terrared the Baptists as the church of Christ; and

Ww. McKinger. Bis Biss. Informing the In- plurged into all the ugliness and deformaties of Baptist Watchman, Knoxville, Tenn., will

contention to the new house. I The result was, that although so often toru and mass divise in the property of the first and we of Comberland Association were, I be used at the class of the first And we of Comberland Association were, I be used at the class of lieve, the first to stand furth and dactars an angelwere reading the word I lowship against the Antinomian larges and all its I brother J. S. Ingraham, resigned. All applicants resigned, though I adventes. Some of our Associations and absorbes I are requested to send in their names and references were eligibily trinsend, and some hunsted assender is the Secretary of the Soard.

The se

COLD WATER BAPTIST PRWALE SEMI-

On the other hand, as you are no doubt aware, nie uf the Missionery Baptists in their war against the Pransitives, took up the Mathedist system of disctrine, and plunged into the very lowest depths ties should been that for several years, there has and old landser's in doubtrine, and picking up, as it been so person school of their Board among the stere the weapons of their worst enemies to beat

comprehend the words, "Trum up a child in the way it should go, and whom he is old he will not depart from it."

R. W. FAIN.

To the Baptists of West Tennessee.

DRAB BRETHRES:-The day will soon arrive in which we have agreed to essenable in Convention at Eudors, eight miles east of Memphis, on the Charleston and Memphis Bestroad. Hitherto when our Convention has been baid, it has been shamefully small, and I now beg of the churches to act prompt ly m preventing a similar result.

There will be matters of interest to the whole of terest in the success of Missions increases, and West Tennessee presented for the action of the "All me, are in a quickened state, and proceed and produces repentance." And it is for innerance we might be Methodists, your future course. The procedure of Literary institutions, you are now deciding as to your future course. The procedure of Literary institutions, you are now deciding as to your future course. The procedure of Literary institutions, you are now deciding as to your future course. Convention, but the Northern and Eastern portion, your fature course; remember there are in North less of distance; I respectfully request othert to There by uniterations we argue the Methodists, your fature course; remember there are in North follow their example. Will each aburch at the accounts for sandies nurshased on aredit, shall be on follow their example. Will each aburch at the accounts for sandies nurshased on aredit, shall be on follow their example. Will each aburch at the accounts for sandies nurshased on aredit, shall be on accounts for sandies nurshased on accounts for sandies nurshased on aredit, shall be on accounts for sandies nurshased on accounts for sandies nurshased on aredit, shall be on accounts for sandies nurshased on accounts for sandies nurshase

Some of you have every means of anothing for the benefit of those living at a distance. I will duty. It is to be feared that you will take a trig the benefit of those living at a distance. I will They all spank the same things to Tarshub, and spend ten years in running from state, that hy means of the Railroad Eudora will

The morning Bernsville at eight in the morning

President of W. T. B. Con.

OBITUARIES

It becomes my rainful duty to announce to the eaders of the Tennessee Baptist, the death of my only brother, who died in York District, South Carolina, March 7th, 1857. W. P. Benson was born in Anson county. North

views upon the umon sobject, which you may see that be endorsed the doctrines edvocated by that he was confined to the house for upwards of Six In-Mah Branches.

J. R. Poon—Preference of Vecelant Entrancement Music tian fortitude and resignation to the will of Him who rules the universe; saying, Lord, "Thy will be

May He who tempers the wind to the shorp lamb, senctify this dispensation to the good of the now seat myself for the purpose of putting in tan-living; and may His riches: blessing rest upon the gible form some thoughts relative to the present sit- widow and orphan children, is the prayer of a brother. P. P. Banson

Elder Ames Les.

Departed this life at the residence of his son. Henry Les, after a protracted illness, on the 6th day of May, 1857, Elder Amos Lee, aged sixtythree years four months and twenty-five days, Brother Lee was born in Carteret, North Caro-

ina. October 10, 1793. When quite a small boy he removed with his father to Davidson county. Conn., here he remained until the year 1810, afterrard cettling in Christian county, Ky. In 1815 he was married to Tamer Sanders. The next year he enigrated to Jefferson county, Ala. In 1823 he beman a member of the Bantist church, and in 1835 entered the ministry. In 1844 he settled in Attala conty, Miss, where he remained until his death not fathing to discharge the duties of a christian unnister. And, whereas, it has pleased the Giver of all good to remove by death our old pastor and ather in the gospel, therefore be it

Res-lved, That we, as a church whom he has served for a number of years, feel deeply the loss we have sustained in his death. Resolved, That smid our afflictions in this visits

tion, it becometh us to yield our testimony to the faithfulness of our aged brother and father in the church, in the discharge of every duty as a faith ful minister. Resolved, That the church tender their sympa-

thy to the relatives of our deceased brother, and ommend them to the grace of Him who alone can give consolation. Resolved. That the foregoing be inscribed on our

Church book, and that a copy be to the Tennessee Baptist for publication. Done by order of the church, Long creek, Caurch Attala county, Miss., May 24th, 1857.

J. H. WILLIAMS, C. C.

Mrs. Auna Comp.

Died at her residence, in McMinn county, East

She was the daughter of John and Rebecca Hallums, and was born in South Carolina, February 2nd, 1772. She has left behind numerous relatives and friends, who feel that her place cannot lions. But they should submit without a murmur

CHULARONA, MARSHALL CO., MISS Paculty.

The above Institution is now in successful progress, this below its sixth year under the supervision of the same Principal. The Transfers are pleased to announce that arrangements have been made to secure immediately a Chemical and ments have been made to secure immediately a Chemical and ments have been made to secure immediately a Chemical and ments have been made to secure immediately a Chemical and institutions of the country, for the purpose our worthy Principal valid visit the Eastern cities, as size, to wisit the principal institutions of the country, for the purpose of availing him.

Institutions of the country, for the purpose of availing him and the country of the same, it may be deserved. His the decimal of the same, it may be deserved. His the decimal of the same, it may be deserved. His the decimal of the same, it may be deserved. His the decimal of the same, it may be deserved. His the decimal of the same, it may be deserved. His the decimal of the same, and to be in no respect behind the forement of our numerous Institutions of learning.

For further particulars, see the forthcoming Outshopen, or a class the Principal.

President Board of Trustees.

NOTICE TO ADVERTISERS.

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Mallingtes prompt attention to the Sale, Storage and

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mainty seat to their sere.

And will also attent to the resolving and forwarding Goods,

and will also attent to the resolving and start of the sere.

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HAVE just reserved a large quantity of the best Black on Colored Islas, from the justic calculated manufactory of Collins, Kew York, which I will sell at the most rannesse priess. Orders from the sountry promptly attanded to.

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Yalobusha Baptist Female Institute, GRANADA, MISS.

New Warrie A. GRANE PRET - Governmen and Librarian PREPARATORY DEPARTMENT. Ms. and Mss. Moses Garranner—Boardier Department
III The vacancy will be filled by the opening of the nex passion.

The next Session will open on MONDAY, the 5th of Dobbles. There desiring a formation as remains raise of Taition, Course of Study, etc., will be furnished with Catalogues one taining the same, on application to containing the same, on application to

Grenada, July 25, 1837 .- 8 m. Castalian Springs Female College.

Bey. A. W. Cannalizz—Principal, of, W. E. Crasalizz—Ametart Principal. Tanchers, St. — Namber of Boarding papies the Semica, Kinety.

the Seemen, Ninety.

The Seemen Annual Seemen of the Castalian Springs Femala Octions will open on the PIEST WEDNEEDAY a. September ant, and continue has mustle.

The Castalian Springs Female College is slighly located, a west misseemed of leasington, in Holme noursy. It is parameter and the control of the State.

The castalian Springs Female College is slighly located, as west misseemed to fall the central counties of the State.

The control of the State of Seemen and Seemen and the State of the State of the College has been for the last affirment in the control of the petit of the College with both, the very best Freedome and Medicinal waters—on with both, the very best Freedome and Medicinal waters—as come of the best summer retreats for invalide and security of health in the country. The waters of the Elineral Spring, which it within a few areas of the College building, are moscially recommend to all dispasses of young Ladies, and of persons parting security the past year, have rendered them amply sufficient for the second-relation of at least One Hundred Spring with a second-relation of at least One Hundred Springs with smalless the hundred Seet of cops plants, affording ourse Large and well ventilated, and ferming the past year, have rendered the manyly sufficient for the second-relation of at least one Hundred Springs are about fire hundred Seet of cops plants, affording rount Large about fire hundred Seet of cops plants, affording rount Large Springs and the second seed of the seco The whole scaleHelment is very constraint of comfort as study, Furnished for comfort and study, Furnished for the control of Engisch The Course of Study embraces the entire circle of Engisch The Course of Study embraces the entire circle Schools interature and Science, as pursued in the best Female Schools of the country, Ancient and Modern Languages; Music on the Circle and Guidary, Painting, Embrodery, &c., in all which decrease and Guidary entire the control of the country of th

ion the elementary branches of education, Spelling, Read-ir, Writing and Arithmetic The rate of charges, where young majors are estared for a Ill Ton Months' Semion and their entire bitls are paid in adfull for Months Semio's and drive wares, will remain as her todone wares, will remain as her todone more mer Semion and Fution in the English course mer Semion Auciest or Modern Languages (one or all) extra, Skusie on Plano or Guitar, utira, Drawing, Painting, or Embroider, each, extra, Catalogues containing full particulars will be furall application to the Principal.

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The Bees are estirely proxicined from the fire-Rath and other iscoulds which armoy and ruis the Bees. This we warrust, if managed eccuring to the directions given in the book. Nok.

The Bees have an opportunity to exercise in the Spring, and

The Bees have an opportunity to exercise in the Spring, and The fifth case at soy time be removed from the hives with The fifth one at any time he removed from the active one elements the Best on the lases can be transferred as often as necessary, to give them new comb, and without hilling them.

It prevents all possibility of robbing, while feeding.

It is thoroughly ventilated throughout feed-frawers, hives. It is thereughly ventilated throughout feed-frawers, hives honey-bases, and chambers.

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April 11, 1857-17

We will give due extention personally, and by surplainty pointed spending vicarres can be had quee-Earing well maker? out than, and united reconnectly intend our partners much shall be therough end futball, index mean lang constituted veryon-side and abeling, () arms shall be very a smaller and uniform.

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