

Editorial Ink Drops.

THE TENNESSEE BAPTIST.—The nature of our communications is such that the possibility of our compliance with the request of the Church in Portland, Me., to be with them at the opening of their new meeting house, on the first Sabbath in September, is impossible. We appreciate the kindness of the Church in extending to us the invitation, and assure our brethren in Portland, that it would afford us much pleasure to be with them. We shall never forget the last day we preached in O. We pray for the prosperity of that Church.

SPRING CHURCH.—We visited this rising little village on the third Sabbath, and preached Sabbath morning and evening. It is known as the present seat of the Middle School, and the prospective College of West Tennessee. Brother D. B. Selph, graduate of Union University, is at the head of the institution, and is giving universal satisfaction. Brother Selph, though he does not tremble himself to blow his own trumpet, as a President was not, yet he is a man of sterling worth—a sound Baptist, who is not afraid to have it known; a student, and yearly among in the confidence and esteem of the denomination as a minister and teacher. The school last year numbered between fifty and sixty, and a large increase is expected at the opening of the new year—the first Monday in September.

Nearly in the fall, the new building will be ready for the school. It is a large, commodious structure, containing a large Chapel and eleven other rooms, situated upon an elevated campus, just at the north of the village, and would the patrons of the institution but add another story, it would be unquestionably the finest structure for educational purposes in the District. If they ever see their Samuel College, they will ever regret the want of the story. The cost would be inconsiderable.

SPRING CHURCH.—is the centre of the finest portion of West Tennessee, can afford cheap board, and is free from the many baneful influences which corrupt the morals of our youth in our large towns and cities. Would they could preserve the passage of a specific law from the next Legislature, banishing all intoxicating liquors, at least five miles from the village.

The Baptist congregation of the Church are, with hardly an exception, thorough Baptists—not afraid of the principles of the faith, and the children of Baptists will not be taught to undermine and base the religion of their fathers at this school.

Our faith is worthy of remark here. At the baptism of brother Neal, brother Selph made a few remarks at the water side, among which was this: "That baptism, naturally and primarily, means to dip or immerse, and the unlearned of Pedobaptist scholars in the world admit," and said he, "it is no property mean nothing else." Upon this, Mr. Warren, (C. P.) who has devoted himself almost solely to preaching against Baptists wherever he can get a hearing, is called into the place; and at the request of his people, the Baptists gave him up their house to preach down their own teachings in a three hours harangue, and yet his brethren and friends of Spring Creek threaten to withdraw their patronage from the Baptist School, if brother Selph shall dare to answer Mr. Warren, or openly, in his own pulpit, teach Baptist sentiments! Look at it! Brother Selph is pastor of the church in the village, and Principal of the School, and Pedobaptists have the temerity to threaten the withdrawal of their patronage from a School in their own village, and to the utmost of their influence crush it out, if brother Selph shall preach as a Baptist minister is bound to preach, if he hopes to please his God! Is not this showing the manner of spirit they are?

Brother Selph is not moved by these threats, but firmly says, I shall discharge my duties as a Baptist preacher, if every Pedobaptist scholar in town from the school—Pedobaptist patronage cannot be, nor shall Pedobaptist threats, intimidate me.

We are anxious to be the result of the modern persecution. Brother Selph said: "The seed of the martyr has ever been the seed of the Church," and he will receive four-fold the number of scholars that he loses by this sectarian persecution. God will make the wrath of men to praise Him, and the residue of it he will restrain.

Tha Mr. Henry Warren is circumlocuting the country, preaching upon baptism and making statements and taking positions, that prove him either a very ignorant or a very bad man. We base this upon the notes taken of his discourse he preached at Hope Hill. We let us to no man's preaching upon baptism, but let him first inform himself and then let him keep truth on his side. He is a corrupt man who will intentionally take advantage of the ignorance of the people, and when confronted, refuse, as he does, to let a Baptist in discussion of his propositions and reckless statements. Brother Neal gave out an appointment to preach upon baptism at Hope Hill, on the fourth Sabbath. Brother Neal, although a convert, is abundantly able to meet Mr. W. upon the issue between us. We are more and more pleased with brother W. the more we see of him. We think our ministers in West Tennessee, are too far toward him, having allowed themselves to be prejudiced by the reports that Methodist have put out in circulation, more than to Mr. Warren. Nor are we, we are willing to be should have a prophet. Time will prove things true or false, and prove whether brother W. is gold or dross.

JACKSON.—We leave this place for Lookout Mountain, having filled all our appointments in the District. We sat a few days of relaxation and a short "concluding" and then back to busy life again.

If we are not disappointed in receiving our new type in time, we shall be able to give our readers as beautiful a paper as is issued in the Union.

We have ordered the finest font of type for the paper through the same made in New York.

Jackman is a pretty place—rather it can be said as there is hardly a yard fence, front or back, that is in its place, at least in the lower part of the town. With a little enterprise on the part of the citizens, Jackman would grow up, and double its present population in a short time. The Railroad is within a few rods of the depot, where it will rest for a season. The State College in Jackman has gone down, no professor any longer yet in it is vacant walls.

Brother Jones as beloved by his Church, and is drawing good congregations. We have heard him but twice, and both these efforts would do credit to any minister occupying any pulpit in town or city, as would his Bible Class Lectures on Wednesday nights. If Virginia has more such workers to spare the West, their coming will be hailed with delight. There are some of ministers on the East of the mountains who are doing but little good in comparison with what they might do in the West. Remember, friends, that the talent is in the West, and encourage them to direct it.

We shall remember our letters to Mr. Rice as soon as we receive them. We regret to learn a week or two ago that he was in the West.

This is the most important discussion that ever engaged us, and we hope that our paper will feel fifty or sixty thousand readers who will follow us in the right way.

We think that the struggle, here and there, is a very important one, and we shall receive the result with interest.

The Appearing of Christ.

THE Scriptures plainly teach that Jesus Christ has come in the flesh—has died on Calvary—was buried in the sepulchre of Joseph—rose to triumph therefrom—and ascended to heaven. And the same Scriptures teach as plainly that he will come again—the second time without sin unto salvation. He came first to offer himself a sacrifice for sin—he will come the second time, not as a sin-offering, but to consummate the salvation of his followers. This he will do by raising up the dead saints from their graves, and giving them bodies incorruptible and immortal as his own. So far as the saints living at his coming will be concerned, he will perfect their salvation by "changing" them—causing them to undergo a change equivalent to death and a resurrection. Then follows, the dead and the living, will be caught up together to meet him in the air, and so shall they ever be with him.

The appearing of Christ is the most important and glorious event developed in the mysteries of the future. It is evident, too, that modern piety betrays one of its defects by failing to direct attention to this event. The churches are not living in expectation of it. In this respect they differ from the apostolic churches. It seems to have been characteristic of believers in primitive times that they "looked for" the coming of their Lord. Paul teaches that while Christians live "soberly, righteously and godly in this present world," they are to "look for that blessed hope and the glorious appearing of Jesus Christ, our great God and Saviour."

The object of their blessed hope—a hope which now makes them happy—will be fully realized at the appearing of Christ. Hence the connection of the "blessed hope" with his "glorious appearing." To look for this hope is to anticipate the accomplishment of its object, while the anticipation is created and sustained by the promises relative to the Savior's coming.

The apostle Paul likewise teaches that "to them that look for the Savior shall be appear the second time," &c. Here it is supposed that there are some who look for him. Who are they? Christians, of course. They expect his return from heaven. They are looking for it.

The same apostle refers to the day when the Lord the righteous Judge will crown "all that love his appearing." To expect the appearing of Christ is one thing—to love it is another. A sinner may expect the Savior's appearing—only a saint can love it. The reason is obvious. To love the appearing of Christ implies love to him because Christians love him they love his appearing; to love the day when he will come in power and glory. They want above all things to see him, and his appearing will necessarily involve his personal visibility. They will see him as he is—not as he was—the weeping infant in the manger, the broken-hearted man of sorrows in Gethsemane, the murdered sufferer on Calvary, the pale occupant of Joseph's tomb—but as he is, the Lord of glory, the object of heaven's adoration, his countenance as the sun shining in the greatness of his strength, while on his head are many crowns indicative of his extensive conquests and numerous victories.

The beloved disciple, having referred to the fact that the Savior will come, exclaims, with rapturous desire, "Even so, come Lord Jesus." The Redeemer's coming seems to be with many Christians an object of dread. This ought not to be. Should children fear when their long absent father returns? Should the wife be alarmed when the husband writes, "I am quickly?" Should she not rejoice rather? Let the bride, the Lamb's wife, exult that the bridegroom will come, and that the marriage will be celebrated in the presence of all the hosts of heaven.

If Christians lived in expectation of the Savior's coming, if they loved him, and anticipated what a happy day it would have on them: How little would they think of this world! How contemptible would its honors, riches and pleasures appear! All its glories would fade away, even as the light of the glow-worm is utterly extinguished by the effulgence of the meridian sun.

How active, too, would Christians be in the discharge of their duties if they looked for the coming of their Lord! When Peter says, "Be diligent; that ye may be found of him in peace without spot and blemish," he teaches that a desire to have the approbation of our Lord when he comes is a powerful incentive to Christian diligence that he does not want. Who would not hear from his lips those words, sweet as the music of heaven—"Well done good and faithful servant!" Let the disciples of Christ think more about his coming! Let them love his appearing! This will spiritualize their desires, vitalize their devotions, elevate their affections, alleviate their sorrows and multiply their joys.

J. M. P.

The American Tract Society.

WHEN this Society unanimously adopted a resolution condemning slavery as a "moral evil," and the parent of other evils and sins, classing it with "intemperance," "war," and "Ritualism," and resolved that they ought to make those evils and sins growing out of its existence the subject of discussion in their publications, the Secretaries of the Society felt called upon to issue a special letter to "Evangelical Christians" &c., in the *Southern Baptist*, which they have since addressed to "Evangelical Christians" &c., at the North, apologizing for writing as they did to the South.

We take it for granted that these Seres are devoted and honest Christian men, and that they really mean all they say to the South and the North. But at the same time it must be evident to others, that it is not to them, that the Society do intend to assert its right and its intention to publish books and tracts on slavery in its moral and religious connections. It is equally certain that it intended to assert its right and its intention to treat it as an evil and a sin. If they did not mean this, they did not mean anything. If they meant to go on as they had done before, there was no need of any action on the subject. And so long as that report and these resolutions stand unrepelled upon the Minutes of that Society, its Secretaries may write till they wear out their pens and the hands that hold them, but they cannot convince intelligent people at the South nor at the North, that this is not the intention of those who presented, and of those who adopted, that report and those resolutions. These Secretaries may declare that they will not be necessary to the carrying of that intention into effect. But they can only speak for themselves. The Society has given them no instructions to contradict its formal, and solemn, and official action as a Society, assembled and deliberately adopting its future plan of operations.

The action of these Secretaries is of no more force than that of the Corresponding Secretary of the Bible Board would be, in case he should think the Southern Baptist Convention had committed an error in relation to Bible distribution.

If the Convention, for example, should instruct the Board to circulate the Revised Scriptures instead of the Common version. The Secretary may dissent; he might say that the Convention did not mean to have done what it resolved should be done, but what would it avail? What the Convention could only be lowered by what the Convention decided, and what it said could not be learned by the Board. It is a simple matter to see that the Convention did not mean to have done what it resolved should be done, but what would it avail? What the Convention could only be lowered by what the Convention decided, and what it said could not be learned by the Board. It is a simple matter to see that the Convention did not mean to have done what it resolved should be done, but what would it avail? What the Convention could only be lowered by what the Convention decided, and what it said could not be learned by the Board. 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the great interest manifested by all, of all names and parties, to render the messengers and visitors comfortable and happy. Well does Covington—my old home—the home of my youth and boyhood, and where I became a christian. May the blessing of God rest upon my old friends, and new ones too, in and around Covington, now and forever.

The object of this epistle is more especially for the purpose of asking the publication, in your paper, of some resolution as hereby forwarded.

Yours in Christ,
JOSIAH H. BOIXX.

Twenty-Ninth Anniversary of Big Hatchie Association.

In session at Covington, Tennessee, July 27th, 1857. Presiding, Wm. N. Kegan, Moderator, and Joseph H. Borman, Clerk.

²⁶⁶The following resolutions were passed unanimously, with the request that they should be published in the Tennessee Baptist:

Resolved, That the churches belonging to parishes, which have failed to send up their contributions, for the China Mission, be urged to send up the same at the earliest possible moment; to brother E. S. Thomas, Treasurer, Brownsville, Tenn., as the funds are greatly needed.

which he shouted the glory of a crucified Jesus. His eyes gazed on this devoted old father's and heart panting after the glories of heaven. He died at that Spirit, which, through life, had the favorite of divine grace.

MOONEN.

Nancy Genalga.

At her husband's residence, in Wilson county, after a protracted illness of several weeks. She was born November 22, 1822; and married to Jacob Gennings, March 11, 1841. She was an exemplary christian—a member of Smith's Fork Church. She lived like a christian and died like a christian. She left a kind and six affectionate children to mourn after her. But their loss is her eternal gain. May the Lord bless them in their bereavement.

A. J. BRANDON.

Henry W. Arrett.

On the 5th of June last, at his residence, in the city of Clarksville, Tenn., in the fifty-ninth year of his age.

J. C. GOSSETT.

Another Arrett professed the religion of our Sa-

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