

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

J. R. GRAVES, EDITOR

TERMS: { TWO DOLLARS IN ADVANCE.
THREE AT THE END OF THE YEAR

NO. 51.

but to wear it as a memorial of her ! O ye Chris-

but to wear it as a memorial of her! O ye Christian mothers, what a lesson you have before you! Can you, dare you, give injunctions to your daughters, directly contrary to apostolic commands? But to the honor of my sister, be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave declare proof, that she loved Christ more than father or mother. Her

ample, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming

ample, united with the efforts of the rest of us, to make this station, is beginning to exercise a redeeming influence in the female department of the church. But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? This mission and all others must necessarily be sustained by continual supplies of missionaries, male and female, from the mother country. You, sisters and daughters will continually come out to take the place of those who are removed by death, and to occupy numerous stations still unoccupied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around in dresses and gaw upon them, with the most unfeigned curiosity, regarding them as the freshets.

...the riches of the Christian religion, from that land
 where it flourishes in all its purity and glory. And
 when they see the gold and jewels pend from
 their ears, the beads and encircling their
 necks, the finger rings set with diamonds and
 pearls, the rich variety of ornamental head dresses,
 the mantles and the wraps and the crisping
 of the hair, the wondrous and the beautiful
 and the triumphal glance at their old teachers,
 and spring with fresh avidity to re-purchase
 and resume their long neglected elegancies:—the cheer-
 fulness of the Lais, the Lais, the Lais, the Lais,
 and the Salven, the Karesness will relax
 their necks, and cars, and arms and ankles;
 and when after another year's absence they return
 to their church, I shall behold the demon of vanity, en-
 dored in the centre of the assembly, more firm-
 ly than ever, grinning defiance to the prohibitions
 of apostles, and the exhortations of fathers, would
 in be their bumble followers. And thus you, my
 dear sisters, sit quietly by your friends or re-
 turning devotedly to your places of worship, be, by
 your example, spread the poison of vanity, through
 the rivers and mountains, and wilds of this
 distant land; and, while you are sincerely and
 devoutly praying for the upbuilding of the Redeemer's
 kingdom, are inadvertently building up that of
 the devil. If on the other hand, you divest your-
 selves of all meretricious ornament, and

...sisters and brothers, who come hither, will be disappointed, — the further supplies of vanity and pride will be cut off, and the churches at home and abroad will be purged, and the church here will be pure also.

Dear Sisters,—Having finished my tale, and our sister exhibited the necessity of a subject which I lay addressing you, I beg leave to tender a few to you as your candid and prayerful consideration.

1. Let the *supra* to commence, and inquire what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of these sentiments to acquire strength from indulgence? Do such nines and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone in feeling before God.

II. Consider the words of the apostle, quoted
from 1 Timothy 3, 9—“I will also that the
man adorn himself in modest apparel with
self-command and sobriety, not with brodered
garment, or gold, or pearls, or costly array.” I do not
note a similar command recorded in 1 Peter, 3, 3.
I think the verbal construction is not quite so ade-
quate, though the import of the two passages is the
same. But cannot the force of these two passages be
evaded? Yes, and nearly every command in
Scripture can be evaded, and every doctrinal asser-
tion perverted, plausibly and handsomely too, if we
take it out of its proper place. But preserving the
context, and reading it in its proper place, we find
that it is in simplicity and godly question, ask your
conscience open as the light of the sun, whether
the meaning is not just as plain as the sun at
noon-day. Shall we then hallow the Son of
man, inspired apostle, or shall we not? From that
decision, shall we appeal to the prevailing custom,
fashions of the age? If so, please to recall
that the missionaries you have sent to the heathen; to
beaten can vindicate all their superstitions on
some ground.

III. In the posture you have assumed, look up
and behold the eye of your benignant Savior, ever
watching upon you with the tenderest love,—
his daughters, his spouse, wishing above all
things that you would yield your hearts entirely to
him.

and become holy as he is holy, rejoicing when one after another accepting his precious invitation, and entering the more perfect way.

7. Anticipate the happy moment, "hastening all the wings of time," when your joyful spirit will be welcomed into the assembly of the spirits who are just made perfect. You appear before the face of Jehovah:—the approving smile of Jesus crowns your everlasting happy destiny; and you are entering into "the sea of life and love unknown, under a bottom or a shore." Stop a moment; look on yonder dark and miserable world that you left; fix your eye on the meagre, vain, conceited attributes of crummental dress, which you hesitated to give up for Christ, the King of glory; and on that glance, decide the question, truly you can ever.

8. Anticipate your exalted position. You cannot but be proud of your feet, in your present attire:—but, I beseech you, I see you taking off your neckerchiefs and ear-rings, and putting away your ribbons, and ruffles, and all the ornaments of head-dress, and I beseech you, explain what else.

you exclaim, what shall we do next? An
important question deserving serious consideration.
Ornaments you are removing, though useless
worse than useless, in their present state, can
be disposed of as to feed the hungry, clothe the
naked, relieve the sick, enlighten the dark minded,
circulate the Holy Scriptures, and spread the go-
spel throughout the world. Little do the in-

and distress, endured by the greater part of inhabitants of the earth. Still less idea can form of the awful darkness which reigns upon vast masses of mankind in regard to spiritual life.

During the years that you have been wearing these useless ornaments, how many poor creatures have been passing in waste! How many have perished and groined on beds of abject wretchedness. How many children have been bred up in stupid ignorance, hardened in all manner of vice! How many immortal souls have gone to hell, with a life in their right hand, having

For the Tennessee Baptist

Thoughts for Baptists.

MR. EDITOR:—It was the opinion of Gall, that the seven Apocalyptic churches, were types of the different phases of professed christianity in all ages of the present dispensation, to indicate the dangers and disasters to which the people of God would be exposed, from the wiles of Satan, and the doctrines of seducing spirits, from that time until the second coming of Christ. If this view be correct, then are we living under the Laodicean age of the church. And O, sir what a need!

are found stupid enough to contend that we should recognize these same people as "liberals."

Let us hear what the angels, the Faithful and True Witness, says to this church: "I know thy works, that thou art neither cold nor ~~now~~ I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth; because thou sayest, 'I am rich and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked,' I will

and clothed, and naked. I counted them to buy of me gold tried in the fire, that thou mayest be rich, and that white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and I anointed thy eyes with eye-salve, that thou mightest see. As many as I love, I rebuke and chasten: be zealous, therefore, and repent. B. hold, I stand at the door and knock." How completely this sketch of the Laodicean church agrees with the state of the religious world at this day! We are accustomed to boast of this age, as one distinguished above all previous ages, for *emancipating progressiveness*, and the rapid diffusion of religious knowledge amongst the nations of the earth, and we would enough to believe that we are in advance of even the Apostolic age. We indulge in unmeasured self glorification over the supposed wonderful changes that are taking place, resting in the condition of the world, by means of our Bible Societies, Missionary Organizations, Sunday Schools, &c. &c. We print Bibles by the million, and imagine we are diffusing the light of the knowledge of God with unparalleled rapidity, and exultate ourselves, that we shall soon conquer in a millennium of universal peace and holiness. When the truth is, professors of religion are generally more ignorant of the Scriptures now, than they were five hundred years ago, when it was not an uncommon thing that a christian could recite the entire Bible from memory. When the very existence of copies of the Scriptures seemed to increase.

increase the zeal of God's people to study them with the more diligence—so that, as some historian has remarked: if every copy of the sacred writings in existence had been burned, there were numbers of Christian men living, who would have been able to produce, from memory, a perfectly correct copy of the Bible. It is doubtful now-a-days, whether one of all our ministers can quote a passage of Scripture correctly, and as to the membership generally, it is probably not more than one in five ever read the scriptures at all.

We have our Sunday Schools too, and boast of the rapid progress we are making in training up the youth of the nation in the doctrines of the Bible. As Irving once said, "In this modern times you boast and glory, and you think yourselves to be a high and noble, edifying people."

have your Sabbath Schools in good public condition, because we have your Sabbath Schools in the British Schools, and all kinds of schools for teaching youth." I if you" he said, "that philanthropy and great things are the *enigmas* of your *disgrace*. They show that your land is not a land where *disgrace* is the children of *how* they show that there is a want of parental instruction, and though they be blessed things - these Sabbath Schools - they are indications of something wrong for if we all taught our children, there would be no need of strangers to say to our children, 'know the Lord.'" We boast of the grandeur of our Foreign Missionary organization, and point to the pitiful sum of twenty-five hundred thousand dollars, and some fifty or a hundred Missionaries to show the zeal of five hundred thousand Baptists for the glory of God! men a few poor men, persecuted, hunted down and exiled - went every where preaching the word about a cent of support from a Missionary Board, and in a few years made known the gospel to every

tive boast too, of our Temperance Societies, and
 of our so-called benevolent intentions; and in some
 instances make use of them to reform the churches.
 We Baptists of drunkenness, putting asunder
 that which God has indissolubly joined together,
 Temperance, righteousness, and a judgment to come.
 We are miserably poor, whilst we boast of
 riches, naked, whilst we imagine ourselves
 clothed from head to foot with the garment of righte-
 ousness, blind, whilst we persuade ourselves that
 are vastly wiser than our fathers. Professing
 ourselves to be wise, we have become foolish, and
 after glorying in our own shame, rather than ac-
 knowledge that we are naked, and need to be cloth-
 ed, and need to eye-salve; miserable and poor.
 Yet unwilling to acknowledge our poverty and
 need, we go gold tried in the fire.
 From the commencement of the American revo-

to the close of the career of Napoleon at Waterloo, a period allotted to one generation, a state of things was produced in the religious world, that almost without a parallel in the annals of Christianity. During the convulsions of that memorable period in the political world, mankind well might lose sight of the claims of the Christian religion, and a generation of men grew up who saw the storms and earthquakes of war and politics as they were ignorant of the true issues which were previously dividing the religious world. The mission of William Carey to the East, was the signal for a general movement among all the sects to attempt, on a large scale, the evangelisation of the

The age of religious persecution seemed to have passed away, and men's minds were occupied with the conception and organization of institutions for the more extensive propagation of Christianity. The labors of Missionaries, and the translation and publication of the Bible in all languages. The plan was to be a magnificent one, and in *1871* began.

people of God, who had initiated the movement, seduced into a spirit of spurious liberality, induced to ally themselves with the enemies of a gospel, in the bonds of these recently devised schemes, under the specious and deceitful motto, "we agree to disagree on all nonessential points." Christian doctrine, and cooperate in all that is *Christian and fundamental* in the gospel system," as good of humanity at large. Baptists were becoming more *respectable*, and consequently, more *modest*; and religious sects, that scarcely more a quarter of a century before, had followed with fines, persecutions and imprisonments, once seemed to grow wondrous kind, and even ceased to receive them as brethren of a common

From one after another of these organizations, Baptists have been turned out with kicks and like poor Tray in the Bible, all for being too poor to carry the yoke of all these things for which have transgressed about the memory of

conscience you will find them all

Most of those who opposed the reference to the Assembly, were governed by a strong desire to come to a decision now in favor of the Committee. My own vote for the reference was given partly to prevent the approach which would have fallen upon us, even by a small minority voting to disapprove and condemn the proceedings of your Committee — and partly because I was convinced that the subject would never be entertained by any future Assembly. And I doubt not that many others who voted for the reference were governed by similar motives. In the whole matter, we were controlled by an earnest desire to prevent all censure of your action, and also to preserve the Assembly from reproach.

I could write much more, but these few remarks are sufficient.

With the highest regards

With the highest personal regard, I am your friend and brother in the best bonds.

A. W. LILLARD.
General Assembly, Lexington, Ky., May 30, 1857.

For the *Fortunate Baptist*.

MA. KIRROD.—I notice an answer in your paper of the 14th ult. to brother Barnett, of Georgia. In which you say, "I am a Missionary Baptist, as was John. Christ, Paul, as were all the Apostles, and were all *Baptists*, until within the last century; and be alone to a Primitive Baptist, who is a Scriptural Missionary Baptist. Yet, for this I do not consider myself perfect, or as having much wherewith to glory above those Baptists opposed to our Missionary machinery, as at present constructed—to our church and world societies—to our Arminianism, and almost open communion with Pedobaptists and Campbellites—who characterize some of our churches." And you conclude your answer by saying, "We would submit our

I, like yourself, profess to be a *Scriptural* Missionary Baptist—but not of the kind you name above. It was in consequence of the *Reformation*

It was in consequence of the Baptists going into these things that the division has been made in the Baptist ranks; and for opposing these things of which you complain, we have been called 'Antis,' and those who oppose us would have the people believe that we are 'Anti!' to all that is good. I have been trying to preach for some time, and I know that I, in my weak way, contend for the same faith that the first Baptist church was constituted upon, and the same faith and practices taught by the Savior and the Apostles. Whist I acknowledge these Baptists call Missionary, in my knowledge, yet there is still great need for a still further reformation, for very many of them do nothing more than Methodists in faith, it indeed they have any at all. I am pleased with the frank manner in which you reply to brother Burman.

and should you conclude to "submit your views at length," you may put my name down as a subscriber, and on the receipt of the first number, I will send you the next.

You can do with this as you may think proper—publish it or pass it by unnoticed.

Very truly, yours,
SAMUEL CANTERBURY.
Skilos, Holmes Co., Mass., March 13, 1857.

REMARKS.—Were we satisfied that those called out-Missionary Baptists would see our views; would we submit them to the public, we would not hesitate to re-examine them. When we have

For the Tennessee Baptist.

Theodosius's Brother in Trouble.

DEAR UNCLE DAYTON—I write you in deep anxiety and distress of mind. A few months since I was seeking to know my duty in reference to uniting with the church of God, but was confused by the various and contradictory cries which came from different quarters, some saying, "Lo, here," and others, "Lo, there!"

When I saw your work, entitled "Ten days' travel in search of the Church," I then, of my own

...I was shot through my mind. I sat down, and with diligent study compared your characteristics of the church with the teachings of the New Testament. Being satisfied that all was right, I went on, like Theodosia, in search of the church. At last I found a company of brethren and sis-

ing, conferring together in a log cabin near a spring far from the waters of Deep Creek. Here was an organization, having the identical characteristics which you had described, and I had found it to be in accordance with the Scriptures.

With throbbing heart I came before them, and rehearsed my experience of Grace. They extended to me the hand of Christian fellowship, and received me as a candidate for baptism. On the following day I was baptized in baptism, in the likeness of the Saviour's death, by their pastor. Need I say that I had the answer of a good conscience? As I came up from the water, tears of joy gushed from my eyes. A feeling of sweet peace came over my soul, such as I had never before felt. That was the happiest moment of my life. No mariner, who has not for months tossed upon the billows of the

The ocean, as his shattered bark enters the quiet
 of my protected haven. could have had higher
 feelings of exultation than I did. The stress even
 seemed to lock greater, and the stars to shine
 brighter than before. I seemed to breathe a
 new and more delightful atmosphere.
 Thus I continued for months. No lowering cloud
 dimmed its gloom over my pathway until I read the
 sermo of Dr. Follen, and your strictures upon it.
 I read this, a new principle, which had never be-
 fore occurred to me, seemed to develop itself,
 that the validity of baptism depended upon au-

the question immediately arose in my mind, whether there have been *com*formity in any of these? And, it is not possible that I am yet the happiest! That night I could not sleep. The day I made inquiries, and found it to be even as I felt. The good man who baptised me, had been, indeed, been immersed on the profession of Christianity; but it was done by a worldly man who was at the time laboring in the Methodist ministry, having been driven from the Baptist communion by the valiant Antinomianism which prevailed among them in this section of country at that time.

misunderstanding, then, he had been regularly
baptized, yet his connection with the Methodist
Church, and offshoot of the Episcopal church, at
the time when he baptised my pastor, would manifest
the baptism informal. And the fact that
afterwards returned to the Baptist church,
was not correct the informality. The line of
separation was then broken in my pastor, and the
members of all the church invalidated--and mine

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1. *Journal of the American Medical Association*, 1997; 278: 1039-1044.

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-The great road, a rural smell;
 The given appearing ground,
 Dark ways along the mead,
 The creek rises dark behind,
 While borne from dale to dale
 Here, resounds the blended voice
 Of love, and social sleep.
 -Thomson's *Seasons-Summer*.

the Lord's prayer, and the council translated into the Sanskrit. In 781—the first translation of a Bible into English.

Mr. Stowe, son of the celebrated
Stowe, was drowned last week in
river, near Dartmouth College, of
undergraduates.

Happy to learn that the Library of
is in a flourishing condition. A
man just made by the librarian,
and volume upon its shelves,
times have been added within the

BOOKS A UNITARIAN. — The Quarterly

AT WORK.—A clergyman observing the road breaking stones, with a feeling to get at his work better, said: "Ah! John, I wish I could break off my hearers as easily as you are breaking stones." The man replied, "Perhaps you do not work on your hearers."

failure, being heavily in debt, and sold to the President of the Broadway, to keep it from sale by the mortgage will be kept open for the races. Mason is re-elected the President of the New York city, and Aaron Halsey, of Yellow Springs, has been appointed to succeed him on the faculty. The scholarship which it had at times four hundred and thirty students, and students will

means the current expenses of the
est.
erous other instances ought to sat-
the Board of Trustees to the land,
not be endowed by scholarships—
was once declared endowed with
in scholarships, which came well

strikes a child with terror,
 play, and kills its song,
 commits an error,
 from moral wrong,
 and never fear it,
 is no defect;
 break its spirit,
 ly to direct
 stop the flowing river,
 it would contain it.

...—If Christians would generally follow the rules, drawn up by the late Charles Sumner, for the government of conduct, much mischief might be averted in our communities. Too often do the ignorant people to whom we minister often sacrifice, by their dissipation, without any intention of doing so, the more I feel the importance of this subject.

g to the following rules, which I
for myself in relation to such mat-
little as possible what is to the pre-
nothing of the kind, till I am able
it.
drunk into the spirit of one who dis-
port.
moderate, as far as I can. the un-
is expressed toward others.
belays that, if the other side _____

THE SCENES.—Not long ago, a
the land of steady habits, who
by his friends in a coasting sloop,
earnest desire to go upon the stage.
such bond of him, that all remem-
tain, and accordingly he abandoned
ricker to try his fortune before the
experiment lasted for six weeks.
that time he withdrew in utter dis-

could be convinced that the shortest road to perdition. The road is own comments.

LOOK TO CHRIST.—Now I will give the means of detecting Satan, so that whether his convictions are from the mere bellowing of Hell in his face, you may be always sure that the devil will make you look at not at Christ. The Holy Spirit's

enemy's work is the very opposite of ten of the instructions of the Lord with ourselves: "You are grieved—that is self. You have not self. You have none of the joy and therefore cannot be one of his." Thus the devil begins picking whereas the Holy Spirit takes self and tells us that we are nothing at all, Jesus Christ is all in all."

the cause of our salvation; it is not the cause that we cannot be saved. But remember, the blood of Christ that saves (He is not thy joy in Christ; that saves not; it is not even faith in Christ, the instrument—it is Christ's blood therefore look not so much to thyself, thou art grasping Christ, as to thy hope, but to Christ, thy hope is not to thy flesh, but to thy Lord and Saviour of the faith; and if

R. B. Derocse, a Frenchman, and Romanism, was ordained to the episcopal ministry, at the request of the church, in Detroit, July 30th.

THURSDAY—Among the men who have some good things that are an obstacle to the Journal of Health, is here, I read his business:

man feels as happy after a pleasant day as a luxurious one; certain are we that under that night, and feels the hottest day: all the advantage to the is the transient passage down the

of the London Times each morning of paper fifty fee: high. Every would make a volume as high as the ment: The entire to be employed in ment: is three hundred, including of readers

culated that about three hundred will emigrate during this season and to the Western States and territories.

be estimated at twenty millions of
 ryth's creation has already noted
 devoted to the purchase of the Mount

