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Che Bulpit.

Divine Teaching. BY THE REV. W. P. BALFERN

That man is ignerant, and needs a Divine tenstor, needs scarcely to be proved. The first in lamentably apparent in every age of

the world's history, and the condnet and condition of men in general, proclaim it aloud as with au iron tongue. We do not say that he is imporant in reference to natural things; we speak of him in relation to spiritual thingsthings which make for his eternal peace. Men be wise in science—great as philosophers to draw near, in an hour of darkness, and blood removes his guilt, and lifts him, through human knowledge, and yet in reference to any ling to teach sincers until they are sensible brace him as his God and Father in Christ, saving acquamtance with themselves and they want his help, then it is the sensibility of whom he once viewed with dread, as a holy God, be fools. And numbers are to be found the sinner constrains God to come to his help; Lawgiver who must condemn. in the present day who will admit the truth of God is moved by that which is out of himself: 1 3-That he leads them to obedience and hosubstance: from the letter to the life of practionl religion. But there are some who feeldeeply feel, daily feel-and deplore their igwill be exceedingly precious; and let us notice his words in the following order:

Observe, first, that the Lord teaches sinners. Secondly, his design in teaching them. And,

thirdly, that which constrains him to teach I. THE LOAD TEACHES SINNERS. Why, say some, that is very trite, very com. who have walked with God, so that the truth who is the fountain of goodness! Then, though mon-place; we have heard and read that, over is declared by implication that the Lord we have no goodness to recommend us to God. and over again. Very likely; but the quest taught them. What, indeed, were all the we may yet be the subjects of divine tuition; tion is, to what extent has it influenced your rites and ceremonies of the Mosaic economy, for it is God's goodness, and not ours, which up your heart to gratitude and praise? Did God taught his people as they were able to upright-faithful to himself, his promise, and spiritual things. The scriptures make it imyou ever think that myriads of your fellow- bear it-means adapted to the infantine state his Son. He has promised to teach : have we perative on the Church to give the light of therefore, must have used the term baptize in creatures, possessors of the same feelings, of the church, and expressive of his willing been lead to plead his promise? Then, what. life to the world, while they are silent as to the same sense that Christ and the apostles thoughts, and desires as yourself, have lived ness to teach sinners? The incarnation of ever our fears, he will not disappoint us he the obligation to furnish means for mental did. He was forced to admit that the usual and died without having a God to go to-much Christ declares the same truth. What is Je will make us wise. He does not say he will culture. Still, if any considerable portion of less a God who has revealed himself as willing sus but Deity made audible, speaking to us make us learned-eloquent-philosophers; no: to teach his sinful, erring creatures? You in our own language—language we can under- but more wise : unto what? Salvation! What have heard this, yes, but how have you stand-to teach and to save? And what is a field opens here! The truth of God involv. enough for those who appreciate the advantafelt, when you heard it ? Oh! methinks the death of Christ but a marvelous exhibited in the making of poor, ignorant, wretched that if hundreds who heard this truth, tion of God's willingness to teach sinners? O. sinners blessed! But want of space compels for this lack, but as this is not a work of char-Sabbath after Sabbath, as though it were divine mystery! The heart of Jesus must be us to conclude, an idle tale, had been born in a world pierced, that the lessons of mercy may be What may we gather from the whole amilar to this, and in the midst of a people written upon our hearts, and our ears be openwho had never heard of God: were to hear for ed to the voice of love. "If I go not away." can remove it, and that unless he teaches him. the first time that the Great Being who made said Christ, "the Comforter will not come." he will die a fool. them would address them, at a certain hour. on a certain day, how impatiently would they eal illustrations we have of this truth in the condition, are slow to believe, and need to be wait for the period to arrive, and with what life of Christ. What was the character of told and assured that God is willing to teach intense anxiety and reverence would they list those he taught? Were they not sinners? them. "What!" says the returning prodigal son, ten to his voice! And why is it that, when Do we not behold him calling a Matthew from "the High and Holy one teach me! Impossi God tells us in his word that he is willing to the receipt of custom? And does not a Mary ble! If I were sensible, repentant, one of hi teach us, that many practically treat the dec. Magdalene and a Peter hear his voice? And people"-Stop! Your ensibility is not to laration with acorn—and rather listen to any reader, what says thine own experience? Did be the warrant upon which you are to expect teacher than him? Because they do not hear he find thee sensible, humble, willing, obedi- the favor, hut God's goodness. Observe again the word of God as the roice of God; and be ent. meek and lowly in heart, hungering and -Good and upright is the Lord; therefore ing so much under the influence of sense. be thirsting for himself, when he came to teach will be teach." Are you more than a sinner cause they cannot see him, they give him little thee? Or did he find thee wandering on in No! "But is not my sensibility the ground reverence, and practically live as though he darkness, ignorance, and sin to destruction? upon which I may expect the Lord's teaching?" did not exist. Let men be persuaded that on Doubtless the latter. Then sing of grace. No! but his own word-"he will teach sin a certain day an angel would appear upon the and aim to make known to others, even as Dariners." Your sensibility may vary with the earth, as a given place, to instruct them in re. vid did, the Christ-exalting fact, that the hour, but his word is ever the same. Here is ference to their spiritual and eternal welfare Lord teacheth sinners. to make known to them the secrets of their being, and of what awaits them beyond the will teach them in the way." grave—how they would crowd round the spot ! how they would welcome the angelic visitor! the Lord finds his people in the way of life spproach upon the ground of what you are and when he opened his lips, how they would and happiness, willing and obedient; and be. and not what God is. "I am penitent," say hang upon his words, and greedily devour his cause that such is their condition, therefore be you, "therefore I am to be taught" "God is instructions! But here, in this declaration will teach them still further, and add to the good," says the word, "therefore you may exof the Psalmist, we have it stated that God spiritual stores they have already acquired ?_ | pect to be made wise." Your persuasion of Himself—the Creator of angels, the august We think not; but rather that he finds them yourself is, that you are a sinner; as such you Being whom they worship-is willing to teach out of the way, and graciously teaches them | are invited to come. Blessed truth ! Reader. minaers! And men read it, hear it, without to bring them into the way. What way? | dost thou tear thine own heart? Art thou sarprise, without gratitude, without praise - The way of life and happiness, both here and afraid of its sophistries? Dost thou dread self-"Wonder, O heavens! and be astonished. O hereafter. What does this involve on the part deception, and fear the craft of the evil one? earth !" That a philosopher should study the of the Lord? movements of an insect, a king hold familiar 1-That he gives them a sight of his true knoweth all things, and wiser than Satan. Yet converse with the meanest of his subjects, character and their own False apprehensions "he teaches sinners." Then commit thyself sometimes exsites wonder; but that God should of God's character and their own lie at the into his hands-rest upon his word-and he express himself as willing to teach a sinful root of nearly all the mistakes which men will "guide thee with his counsel, and afterman-a polluted worm-scarcely excites a make in reference to religion. The first thing wards receive thee to glory."

this: but if it were not true, how came they mind; but he opens the understanding by his pride! He who is All, annihilated himself: preselving from this text, and wishing to repu-self known. And those who are thus taught would have others think me onite other than med, said-"Does a echoolmaster send for know themselves; for when once the eye of diabelical presumption, is this! Our Lord children who are blind or deaf? Pythaguras the miad is opened by God's spirit to perceive saith not be ye meek and lowly: but he saith, would not permit his disciples to ask him's the purity of the divine perfections, they form "I am meek and lowly in heart;" it is enough the same and they had been with him three a lucid mirror in which our moral depravity is to know that he is humble, to conclude that pears; and he acted right; for it requires much seen, s) that we exclaim from the heart—I we oneht to he an His cample to cuttu an to keep us from asking foolish ques"God be mereiful unto me a sinner." We now, authority as none may find a dispensation for,
"But does Jahovah imitata the schoolindeed, see clearly that we are poor, and much less the sinner, who may well chosen hu-

thought in the minds of thousands who hear it those have to learn who are taught of God is

proclaimed Sabbath after Sabbath, and year to know him. "My people," says Jehovah,

after year. O sin, what hast thou done? Had "shall know my name." He does not lead

Jehovah gathered the angels who never fell, them to know him as the Deity, "the First

taneht him, he would have known but little: tremendons God.

passage both to the mind and to the heart. I "cometh unto me." When the Father, there-Oh! but we believe he teaches sensible sin- | fore, reverls himself in his holiness as a Judge ners." Yes, and insensible, or how comes any who condemns, it is to prepare a way for the to be sensible? If sensibility is the warrant revelation of his Son, in a way of mercy and upon which we may look up to Jehovah for love. The cross is never seen to perfection by divine teaching, what are we to do when we i the sinner until it is beheld in the centre of have no sensibility, or fear that it is but the those divine perfections which consume by reasensibility of natural convictions? If our son of their purity; it then becomes the cool sight is the ground upon which we may appropriate shaded place where he gladly hides himself, proach the footstool of mercy to seek direc- learns the mystery of Divine love-to renounce tion, what are we to do, and upon what are we himself, and cleave to him whose precious their minds may embrace the entire circle of when we cannot see? If the Lord is not wil- the influence of faith and a filial spirit, to cm-

this are conscious that it is true of them the movements of his infinite mind are depend- liness. Men have not power to make their and yet they are at peace! Content ant upon the movements of the sinner! The teaching influential; but the Lord has: he with a smattering of this knowledge, and the text is wrong; it should be, not "Good and teaches to profit. Teaching, to be profitable, other knowledge, yet know that if they were to upright is the Lord, therefore will he teach," must lead to practice. The Lord teaches his die in their present condition, they would go to &c., but "The sinner is sensible, therefore the people not only to know, but to do his will hell! Oh! awful infatuation! May God wa Lord will teach." But if all sensibility be and not only so, but he makes them to desire kan them, and from the shell bring them to the not vital, the prescher, in affirming that the internal purity as well as external rectitude kernal of religion; from the shadow to the Lord will teach all sensible sinners, must oc- They pray with David-"Create in me a clean casionally preach the truth of the text as it I heart, O God, and renew a right spirit within stands, and enunciate the heart-cheering me." They hunger and thirst after righteous announcement, that "Good and upright is the ness-not simply the righteousness of Christ norance before God; who often exclaim, with Lord, therefore he will teach sinners in the imputed, but the conformity of their minds to one of old, "Surely, I am more brutish than way." The fact is written upon the first page the law of God, in which they delight "after any man, and have not the understanding of of the Bible : no sooner had the man fallen the inner man." We have no scriptural evia man." To such, the cheerful confidence than the great Teacher comes forth, and the dence that we are taught of the Lord unless and encouraging declaration of the Psalmist trembling culprits hear a voice, not only a we obey him, and seek a practical conformity voice of righteous condemnation, but of mercy, to his revealed will, in heart and life.

and the consoling promise falls upon their III. THAT WHICH CONSTRAINS HIM TO PRACE ears-"The seed of the woman shall bruise the THEM. "Good and upright is the Lord there-

serpent's head." From that memorable peri- I fore will he teach sinners in the way." od until the present, some have proved that Then it is not our own goodness moves him "the Lord teacheth sinners." In the darkest | no, but his own. Does goodness constrain men ages of this world's history, we read of those to deeds of mercy? How much more him but a kind pictorial alphabet through which | constrains him to teach. And the Lord

That man's ignorance is such that God alone

And what a number of beautiful and practi- That men, when awakened to a sense of their the secret of your bondage : you want to come II. His design in Teaching them. "He as a saint to be taught, instead of which you lare invited to come as a sinner, you want to What are we to understand by that? That | plead your sensibility, and not to promise; to The Lord is greater than thine heart, and

SHORT SERMONS

Of Meekness and Humility. around him to instruct them, it would have Cause," or as a "Principle;" but as the living I. "Learn of me, for I am meek and lowly been on act of marvelous condescension; but God and a righteous Judge, who will not spare I in heart." Matt xi. 29. If any other than that he should speak to sinners, and declare the guilty. He gives them a spiritual appre- | Jesus had taught this lesson, the imperfection biasself ready and willing to become their teach- hension of his character under the influence of of the teacher would have furnished us with almost too good news to be true. He will me! for I am undone, because I am a man of it himself, and that too by his own example, teach somers. Ah! here lies the offence to unclean lips; for mine eyes have seen the which is such as should silence all objections: same: had it been saints—the penitent, the King, the Lord of hosts." And this again such as should make us adore, be confounded, well-disposed, or the moral—why, that would which Jehovah gives them of himself in moral and imitate. What I the Son of God descends through the natural eye. for this will bring for heaven to earth, takes a corruptible body, Many who sees of free grace, will not have but little of the true nature of God to the and dies upon the cross, to sname us of our to the doctrine that God tenehee sinners, as to know God, are also by reflection taught; to what I am! What I am! white and and without it, we must suffer.

set of the series of the serie

er himself had spiritual discernment before he dread penalty attached to it by a most holy but ness. Pride is ever hanghty, impatient, and captious: but he who despuse himself is conhad he waited until he was willing to receive 2—He conducts to Christ. "This is life tent to be despised. He who thinks nothing his word, he would never have heard his voice; eternal, that they might know thee, the only due to him, will not think himself neglected had not Christ permitted him to come with his true God, and Jesus Christ whom thou hast The true virtue of meekness is never the ef-"foolish questiona" to him, he would have had sent." "No man can come unto me," says fect of constitution; all appearances of it but little wisdom. It is our mercy to know Christ, "except the Father who has sent me that are the products of mere nature, arise that he comes to the blind eye and opens it; draw him." "And all who have learned of the from weakness, indolence, or cunning. To be to the deaf ear, and so speaks as to make a Father," says the same infallible Teacher, meek towards others, we must renounce our

To meekness, our Lord adds lowliness heart : it is no speculative conviction be requires, but the real bent and inclination of the Saptist Charch or animister, living or dead, ever had any eccleheart : it is a lowliness to which the will consents, and which it loves for the glory of God; it is an entire distrust of ourselves, our own parts and abilities that we may owe our cure to God alone. To despair at the sight of our own wretchedness, is not humility, but a most abominable kind of pride.

ALREON NO. TTTIE VERY SHORT SERMONS.

When the enemy shall come in like a flood, the Spirit of Lord shall lift up a standard against him less 59: 19. 1. Alarming evil anticipated.

2. Effectual resistance promised. My foes repel; my fears suppress; Direct my way, and hold me up; Teach me, in times of deep distress, To trust thy word, and wait in hope.

Postulatea. 1. Knowledge sustains the same relation the mind, that food and raiment do to the body; it makes it strong to do the will of God and work of Christ. Hence, schools and colleges, and books, and presses, are necessary in the same sense, (though in a higher one,) that farms are: the one to supply the wants of the mind, the other of the body. If it be urged that an intimate connection exists between the mind and the soul, the same is true in reference to the body, and if the same exertions were used, to cultivate the mind at home that we take to pamper the body, we would have more knowledge.

2. To supply the world with these facilities for mental culture, is more of a commercial ceived that he was losing caste. This how transaction than a duty of charity. Providence always awards to industry and frugality, physical necessities of the world; to suppose otherwise, would be to reflect on the benefimen, from mistaken policy, neglect to provide for their intellectual training, it may be well ges of this sort of culture, to make provision ity, but of mere humanity, we should always mark the distinction, and avoid inferring religious duties from remote analogies. This is unsafe and injurious . the school of inference by the three claimants i. e., to immerse, to caches dangerous lessons

3. There is great danger of placing too much reliance on those human instrumentalities, and underrating our dependence on divine agencies, such as the Scriptures, the preaching The people, &c., were immersed of him in Jordan of the gospel, and the spirit and grace of God; the tendency of the human mind is to carnalize every thing, even the Deity-or to carnalize living things and deify carnal things. The Germans and English have perhaps fallen into this them in or into a river, not only made sense, error; cleric orders are substituted for spiritual but only would make sense. grace, and philosophy of religion. It is a remarkable fact that the heresy and infidelity which has crushed the Old World, and threatens the New World-originated with the more educated classes. If then, education is the great luminary which is to enlighten all our darkness, why does such noxious weeds grow up under the very halls of colleges; "by their fruits ye shall know them." Let the advocates of these measures come with pure hearts and

4. The men or company who supply books and other facilities to meet our mental necessities, by their own industry and means withou calling on others for assistance as a charity, o attempting to incorporate an entire denomina tion into a stock company to print and retail books, is a benefactor to his race and descreen the encouragement and patronage of the country. They thus release the Church of a task, and leave religious men to appropriate their means to scriptural objects of charity. To blame them is both unjust and ungenerous .-Religion has already been helped too much. with unsanctified human instrumentalities, as the swords and jails of the world best testify. Let us not touch the ark lest we die.

Ms. Entros :- Permit me through your in valuable paper, the Tennessee Baptist, to say : word to young brethren, (and old too) of the missionary Baptist order, that while they are thinking about going to the "new countries" in search of health, and fields of usefulness er, to the humble, right-thinking mind, seems which they exclaim, like one of old—"Woe is objections to the doctrine. He therefore taught not to forget South Florids. Here is a healthy field, already white unto harvest, and none to reap-the people are calling for help and there is no help. I will say to any brother, who may have any inclination to come here, if he wishes to know any more about the country, in any respect, than he knows at present, if he will address to me his questions, at Tampa. I to be sames? A good man but recently, when word and Spirit, and through if he makes him- and I, who am nothing, would be, at least will endeavor to answer them. Come over brethren and help us, we need help very much. Allow me to quote some lines in verse that

will apply in this case :

"All o'er this wide extended land. In places not supplied, We want a dozen men to stand And tell why Jesus died.

Dear reader, let a dying world Make known its claims to thee; And hasten thou with flag unfuried-Proclaim the Jubilee." J. M. HATRAS.

de ver on the Will to Million of the days of the second sections of TRIALS AND SUFFERINGS

For Religious Liberty in New England. A Tale or the first Baptist blood shed in America. The Oldest Baptist Church in America, not the Providence Church. J. R. Graves, Editor. 40 cents.

Romans vi. 4. (When this History was undertaken, the Editor did not supbundred pages; and it was accordingly advertised at ten, and then fifteen cents, but it has already grown into a volume of 149 pages, and the first part only is finished. The second part will contain a discussion of the most important period of American Baptist History, the planting of the first Baptist Church on these shores; end by facts and Sgures, dates and documents, that caanot be controverted, it will be shown that the Charch at Newport, Rhode Island, and not the Providence Charch, is the first and eldest Baptist Church in America; and more, that no

We publish a new chapters of the first part, that our reader with narrative only supplied to the it together. It will make a work of between two and three handred pages. It will be bound and sold for forty cents, and ready for canling by the first of

CHAPTER X

A STRANGE LETTER. THE language which Pynchon and Endicate

had heard Bates employed whilst they were standing by the door of the store, was suffi cient to confirm their previous suspicions of his sympathy with the Baptists, if not to convince them that he was fully converted to their views. They informed Parson Cotton, and the prominent members of the Church of what they had seen and heard. It soon be-If he closed his eyes, or turned away his head, myself" or accidentally coughed, it was construed into strong evidence against him. It was not long scriptural act of baptism, he turned his attenbefore Strongfaith discovered the feelings and suspicions of the Puritans towards him. He saw that he was an object of particular obser vation, that a coolness was growing up in the minds of former friends towards him; that his custom was falling off; and that the brethren of the Church did not meet, as formerly, for conversation at his store. He plainly per ever, did not deter him from prosecuting his inquiries upon the general subject of baptism ample means to supply the mental wants and Since his conversation with Chauncy, his mind had become much clearer upon the mode.

He had the meaning as given by the lexi ters who lived about the time of Christ, and signification as to dip, to immerse, and the rule laid down was, that it must in every instance have this meaning, unless the context forbids it. In every passage where immerse, or to dip, or overwhelm will make sense one o these must be need

He resolved to read the New Testament through, and examine every passage in which baptize and baptism occur; and trying each sprinkle, to pour, and see which term in the majority of cases would make the best sense.

Here is a specimen of his experiments Matt. iii. 6.

The people, &c., were springled of him in Jordan. The people, &c., "were poured of him an Jordan. To pour or sprinkle people in or into a river he saw was palpably absurd; while, to immerse

Matt iii 16 And Jesus, when he was ammersed, went a traightway out of the water, &c. And Jesus, when he was sprinkled, (i. vent up straightway out of the water, &c. And Jesus, when he was poured, (i. e npon, went up straightway out of the water. &c. Mark i. 5.

And were all immersed of him in the river of Jordan And were all sprinkled of him in the river of Jordan. And were all poured of him in the river of Jordan. Baptism or Jases .- Mark i. 9

And was immersed of John in Jordan. And was sprinkled of John in Jordan. And was poured of John in Jordan.

"To immerse alone," he said, "makes sens in the above two passages, since dust, ashes, or water, or any divisible substance could b sprinkled or poured, but not the body of a person. And then to sprinkle or pour in the river of Jordan, was certainly an incongruous idea, and equally so to say, sprinkled or poured with the river of Jordan!!

That the Savior was immersed in the river of Jordan, he considered it wicked to doubt John iii, 23,

John was tumersing in Enon, &c., because ther John was sprinkling in Enon, &c., because there was much water there, &c.
John was pouring in Enon. &c., because there wa much water there &c

The place John selected for baptism, he considered of itself convincing evidence that he immersed the people as well as Christ.

Acts viil. 88, 39, And they went down both into the water, both Philip and the eunuch, and he immersed him, &c.
And they went down both into the water, both Philip and the eunuch, and he sprinkled him, &c. And they went down both into the water, both Philip and the cunuch, and be poured him, &c.

This question was forced upon his conscience. Why did both go down into the water, both the administrator and the subject, unless it against what he now regarded as an unscriptu was for the purpose of immersion? Luke xii. 50.

But I have a baptism to be baptized with. But I have a sprinkling to be sprinkled with But I have a pouried to be poured with

The term is used here in a figurative sense the Saviour speaking of the sufferings soon to overwhelm him, compares them to a baptism were they to be so slight as to be compared to a mere sprinkling or to an immersion, an overwhelming flood?

Romans vi. 3. soured ? into Jesus Christ, were immersed? sprink-led? poured? into his death. sowred? into Jesus Christ, were immersed? sprinkled? poured? into his death.

The language is figurative—haptized into
the representation or likeness of his death.—

secure?

This was the spirit of Pedobaptism in the days of our fathers, and this is its spirit to-day. Did the Church of Christ, did the saints of Jesus, ever per secure?

Can any act but immersion represent an dike-

Therefore, (i. e., for this very reason,—to—per sent death,) we are buried with him by interest

into death.

Therefore, (i. e., for this very reasons) Therefore, (i. c., for this very reason—to represent death,) we are buried with him by poerung into

There can be no form of a burial and a raising up again, to represent the burial and resurrection of Christ, in a pouring or sprinkling.

Col ii. 12 Buried with him in temersion, &c. Buried with him in sprinking &c. Buried with him in pourtag, &c.

He had no desire but to obey and follow Christ, and be governed by the plain teachings of the Scriptures and the examination tleft not a doubt upon his mind as to what they taught, and that immersion, was the general practice of all Christians for full thirteen tundred years after Christ, Professor Charlingy

had sufficiently proved in that interview. Although he foresaw the sacrifices in which the adoption of such a view would at ones in. volve him, be hesitated not a moment in poor creature, and smiting on his dark breast. came noised abroad that Bates was a Baptisi, may not trifle with the commands of Christ," he prayed, "God be merciful to me a sumer." On the Sabbath, and on lecture days, when he he would say, "I may not construe the Scip- until, like the poor publican, he went down to attended meeting, especially when any allu. tures to suit my own feelings or convenience. his house a saved and happy man. sions were made to the prevailing heresies, or Nor does it matter to me, or excuse me that when children were brought to be christened, others think and act otherwise-though great many a furtive glance was cast towards his and learned ministers. I must examine and pew, to see what effect was produced upon him. obey for myself--since I must be judged for

Having fully satisfied his mind touching the tion to the appropriate subjects of the ordi-

ter his departure from Cambridge, visited Boeton. Strongfaith, after much contrivance, finally obtained a private interview with him. and learned from him the reasons of his rejection of infant baptism. Dunster was a clear and forcible reasoner. He could present a subject in a strong light. His conversations with others upon the exciting topic of infant baptism had so shaken their faith, and troubled influence. At a time when he refused to have his own infant baptized, and came out publicly, in a sermon, "against the administration of baptism to any infant whatsoever," he was visited by Rev. Jonathan Mitchel, who was subsequently, if not at that very time, the Puritan minister at Cambridge. Instead of con- friend to be the confident of aught that convincing Dunster that he was in error, he came near being convinced that he had embraced a false doctrine himself; for in his account of the results of this interview, Mitchel says, with a blending of simplicity and superstition, if not with a mingling of bigotry. "After I came wife's or husband's heart. Promise this to from him. I found hurrying and pressing the yourselves, and to each other. Review the gestions against Pedobaptism, and injusted scruples and thoughts, whether the other account in it; your souls will grow as it were wention of men, and whether I might with and many a young pair, had on their wedding day conscience baptize children, and the like -And these thoughts were darted in with some marriages would have been happier than, alas, impression, and left a strange confusion and they are! sickliness upon my spirit. Yet methought it was not hard to discern that they were from the Evil ONE. First, because they were rather injected, hurrying suggestions, than any deliberate thoughts, or bringing any light with them. Secondly, because they were unreasonable, interrupting me in my study for the Sabbath, and putting my spirit into confusion, so as I had much ado to do aught in my sermon

· · It was a check to my former selfconfidence, and it made me fearful to go needom and poison in his insinuations and discour-Mr. Hooker's principle, that I would have argument able to more a mountain, befor practice received among the faithful." .

It need excite no surprise that a man, whose powers of argument could produce effects upon an educated minister, which the latter attributed to Satanic agency, should also have had considerable influence with Strongfaith. He presented such objections against the practice of infant baptism, that Bates found himself unable to reply to them. Not to render this having tendered his resignation and being about account tedious to the reader, it must suffice to to remove to the West, the following brethren say in brief, that both Bates and Stephen em- were appointed a committee to draft a preambraced the Baptist views of the ordinance --Still they attended meeting with the regular William D. Sutton, and John B. Duncan. Congregational Church in Boston. Stephen, however, did not make a public profession of exemplary Christian life.

One Sabbath, when Parson Cotion was £.!ministering what he called the scal of the covenant, to one of the infants of the Church, Strongfaith, to show his entire want of sym! pulpit. He wished it to be understood that pattern of his Master. he had no faith in the authority or utility of the ordinance. He felt it to be his duty to bear, in some manner, his public testimony and well balanced mind. ral, human invention, and for this reason he resolved to turn his back whenever the service might be performed. His conduct created great excitement in the congregation.

*Dunster, first President of Harvard College, as *Dunster, first President of Harvard College, as Cotton Mather expresses it, "fell into the briars of Anti-Pedobaptiam," while he held that office. Quincy, in his History of Harvard College, says: "Is dicted by the grand jury for disturbing the ordinance of infant baptism in the Cambridge Church, convicted by the court, sentenced to a public admonition on lecture day, and laid under bonds for good behavior. Densiar's maximum was consummented by behavior, Dunster's martyrdom was consummated being compelled in October, 1654, to resign his Romans vi. 3.

So many of us as were immersed? spruskled? of President, and to throw himself upon the tender | der be requested to copy the same.

THAT'S ME !- A poor to sent in South ern Africa, lived with a good Dutchman who kept up family prayer daily. One day he read, "Two men went up into the temple to pray."

The poor savage, whose heart was already awakened, looked earnestly at the reader, and whispered.

"Now I'll learn how to pray."

The Dutchman read on. "God, I thank thee I am not as other men-" "No, I am not; but I am worse," whispered

the Hottentot. Again the Dutchman read, "I fast twice in the week. I give tithes of all I possess." "I don't do that. I don't pray in that man-

ner. What shall I do ?" said the distressed The good man read on until he came to the

publican, who "would not lift so much as his eyes to heaven." "That's me," cried his hearer.

"Stood afar off," read the other.

"That's where I am!" said the Hottentol.

"But smote upon his breast, saying "God be merciful to me a sinner-" "That's me, that's my prayer," cried the

MINISTERS' AND DEACONS' CHILDREN.-In two hundred and forty-one families of ministers and Deacons, there were eleven hundred and sixty four children over fifteen years of age. Of these children, eight hundred and fourteen-more than three-fourths-were hopefully pious, seven hundred and thirty-two had united with the church; fifty-seven had enter-Whilst pursuing his investigations upon this ed the ministry, or were engaged in their prepoint, it fortunately happened that ex-President Dunster, who had retired to Scituate af. sipated, about one-half of whom only became so while residing with their parents. In twenty-seven of those families, there were one hundred and twenty-three children, of whom all but seven were hopefully pious; seven of them were deacons, and fifteen ministers. In fiftysix of those families, there were two hundred and forty-nine children over fifteen years of age, and all were hopefully pious.

HUSBAND AED WIFE.-Preserve the privacies of your house, your marriage state, and your hearts, from father, mother, brother, aister, and all the world. Between you two let no third person come, to share the secret joy or grief that belongs to yourselves alone. Do you two, with God's help, build your own quiet world-not allowing the dearest earthly cern your domestic peace. Let moments of alienation, if they occur, be healed and forgetten in aftermoments and years of faithful, devoted love ; but never let the wall of another's confidence be built up between you and your vow at every temptation; you will find your many a young pair had on their wedding day known this all-important secret, how many

The Rev. Dr. Nott, President of Union College, N. Y., who is now between eighty and ninety years of age, in a public address delivered a short time since, said, "I have been young, and now am old, and as I stand before God to night, I declare that nothing I have ever given in charity is regretted. Oh no; it is the riches we keep that perish; that we give away abides with us for ever, it impresses itself in our character, and tells on our eternal lessly to Mr. D., for methought, I found a ven destiny; for the babit of charity formed in this life will accompany us to the next. The ses against Pedobaptism. I resolved, also, in bud which begins to open here will bloom in full expansion hereafter, to delight the eye of the angels and beautify the paradise of God. would recede from or appear against a trutter Let us then now, and on every fit occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony we shall then condemn.

> At a regular Meeting of United Baptists at Mount Pleasant, Logan County, Ky., at her September meeting, 1857, our ceteemed brother and Pastor, John R. Dunn, ble and resolutions, to wit: Isaac Browning, WHEREAS, our esteemed brother and Pastor.

who has labored successfully and acceptably religion, though in other respects be lived an for our church for twenty years past, has deemed it expedient to dissolve his connection with this church.

Resolved, That in the character of brother Dunn, we have ever beheld the true christian, the humble, God fearing man; that in all his pathy with the service, turned his back to the walks and conversation he has exhibited the

> Resolved, That we recognize in brother Dnnn. not only a christian man of God, but a lorical

> Resolved. That in dissolving the connection which has so pleasantly existed so long, we devoutly pray that our brother may be directed to a more useful field of labor-that his labors may be blessed wherever God in his providence may oast his lot.

Resolved. That we recommend our brother

to the Baptist churches of the land. Resolved, That this preamble and resolutions may be spread on record, and that a copy of the same be tendered to brother Dnun, and that a copy be sent to the Tennessee Baptist

Done by order of the church. R. T. GARDERS, Moderator, JOHN C. HIRMS, Ch. Cik.

mawith Baptists, by Mr. Kies, with the elaks to the souldones of the public-yet denied a earing below shoot in the hearing of whom assailed, (the resi-er of Mr. Rico's popur) I tau the unly susual tell me—this pa

elements entruiting its parties to make a special effort to large these Letters his me the ere of Prosbyterinas everywhere well at Christians of either denominations.

Ye did in the whilest possible circulation of these better

ther are exhausted. Now subscribers for one year having the the Tont, seem Bantist for the entire entreet year, for \$1. In ac

mouths at 30 cents, and all back numbers supplied gratic unit

LETTERS TO N. L. RICE-No. XV.

Ma. N. L. Rien-Dear Sir :-

first converts.

Since Pedobaptists, as Mr. Barnes, rely upon this passage more than any and all others in him the New Testament, to warrant the paptism of notice it marticularly.

Because it is said that the household of Lydia was baptised with her, Petiobaptists affirm that into the view of Christ. (Note on Acts 16 15, p infant children were bantized, since some houses 347 holds contain children. Now, we know they may, or they may not. The logic by which position they feel forced to take upon this questain infants. All Lydia's household was so much as entered his mind, and if the aposbaptized; therefore some infants must have Bles never commanded or practiced the rite, premises.

Let Pedobaptists manage this with their utmost ingenuity, and they are compelled to assume eight things which they must prove, be- Son, and of the Holy Ghost fore the passage will avail them :-

First That Lydia was ever married. The Bible don't suy se. Second. That she had a husband tately.

have been no intant children.

Third. That she ever had any children. She might have been married, yet, like thousands, have had no children. Fourth. That those children were then liv

ing. She might have had many, and still none

Fifth. That any of them were babes. It the was a mother, her children might have been adults

Sixth. That she brought her babes along with her. She was three hundred miles from home, and on business. Is it not probable shi would have lett her little children at home

Seventh. That her babes were baptized They Bible don't ear that they were. The term "house," or "household, does not in cinde all. See i Samuel, 21: 22

Righsh. That they were baptized on her faish, and contrary to the commission Must there not be something wrong in a system that depends upon such inconclusive Scripture to sustain it "

There are facts which we learn from the history of this case -

I. That this meeting was by a "river side,

quite convenient for immersion . That Lydia and her household were immersad, "and when she was immersed (chap-(istha) and her houseanld.

3. That she was immersed seems colden from two facts 1 That Luke makes no met tion of her husband, and vet does not say that she was a wirlow. 2 He caus the honsehold "her household," which we cannot suppose b. would do if she had a husband living It i-

4. That her household consisted of adult is lievers, whom Luke calls "brothren." Act-16 40 These must have been of the house hold of Lydia, for we have no intimation that any helieved at this time except Lyden and her household! To say that others believed. is mere assumption. Lydia was unquestional by Baptist family

I submit the opinion of a few of the most distinguished Pedobaptist Commentators

A CLARK (Methodist. She are nied vate to things. She believed them and received them as the doctrine of feet, and in this faith she was pointed by her whole family ; and in it they were all baptized." (Note in Acts 16, 15.)

Mr. Clark certainly concedes here that all those of her family that were baptized believed. and this is all Baptists claim. They believe that Paul observed the order of the Commisiou here as well as in every other instance, i.e., taught and baptized those who believed.

Dn. WHITEY. " And when she [Lydin] and these of her nameshoul were instructed in the christian faith, and in the nature of haptism required by it she was baptized and her household. (Note it

Whitby, it will be seen, does not presume to declare that Paul violated the command of Christ by baptixing these uninstructed and unbelieving.

Lursoncu. "Whather any iumnte were in her bouse [Lydia s] is uncertain. An undoubted argument, therefore, cannot be drawn from this instance. by which it may be demonstrated that infants were hantized by the aposties. It might be, that all in her house were of a mature age; who, as in the exercise of a mature understanding they believed, so they were able also to make a public profession of that faith when they received baptism. As I neither honon so likewise I cannot affirm the contrary. Is may be urged, [in favor of infant baptism.] That we read of whole familes being baptized, wherein doubthave there were some children. Answer. As for my part, I will readily grant there might be children in those families; vet the Holy Spirit furnishes me with no solld argument whereby I can demonstrate it wridently against athers, who shall deny or question the truth of it; since it does not expressly say there yers any children in them. And though this should ha granted, yet we are not informed that they were analysis logether with their parents on the cou-

thanks to God; which children could uever do. the earliest day possible to visit the prominent of the supplicity of the gospel.

This is the argument—

This is the argument are called the same with the simple stands and edistance of the gospetiate and ethers as the dissolution and solven as a stand with the argument and elfastion and elfa

tracy, all those who were builtized are said to give

Infant children herefere were were infants baptize Lydia's household. This argument is conclusive.

remarks : "But for the very reason, ithat Lydia was baptizimprobable that the phrase (oikos * autas) ker household, should be understood as including infant children. . There is wanting any conclusive proofpassage for the baptism of children in the age of the apostles, nor can the necessity of it be adduced from

modern commentators, on this passage, thus

the neture of haptism." Hear him speak now as a Pedobaptist-

Still however the propriety of infant haptism is sensited and the condition of the Church Arren THE CLOSE OF THE THIED CENTURY imperatively reunired its introduction." (Notes on place.)

This is an admission that the condition of the Church in the first three centuries did not require or admit of the idea of infant baptism; then may we conclude that when any Church occupies the position of the churches in the first three centuries, it will have uo need of infant A. D. 52.] Paul visited Philippi in this baptism! But this very commentator, so disyear and planted a Church there. Lydia of tinguished for his great learning, declares it as Thyatira and her household being among the his opinion that the idea of infant baptism never entered into the mind of Christ, no more than it did into the minds of the Apostles! Hear

In the words describing the institution of bar infants, upon the faith of the parent, we will tism in Matt. 28 19, the connection discipling, ther in Christ (muthatenein) with boptizing, (laptizern) and tenchian (didesk-in) appears quite positively to oppose the iden that the haptism of children entered

Now who will not justify Baptists in the infants are gut into this household of Lydia. tion viz: If Christ did not institute infant and baptized, is this: Some households con- baptism, and if the idea of such a rite never been baptized. The conclusion is drawn as then it is us questionably a human rite added though it were admitted that there are infants by men to the institution of Christ, and should in every household-which is not assumed in the be repudiated by all Christians as opposed to the will and mind of Christ-and above all, should not be administered as an ordinance of of the Church Go on my brother, abute not, It the New Testament is a rule of faith and Christ, in the name of the Father and of the a letter on the Sovereign right of the Father, practice, abide by it, if not discard it. Re

writers, my dear sir, deserving of our notice? Your silence will be construed as an admission Unless she lately had a husband, there could on your part that you cannot reply, because your character as a polemic is so well known. You were never known to be silent when pressed by an opponent, provided you were satisfied

*Mr. Summer samemots to make out an argument in favor of infants, by making a distinction between who and other claiming that the former means ally and the latter the servants or attendants in family. It this is a tair sample of his scholarship making which he deserted in England, not to go to school but to enlighten American Methodists The simplicity - to call it by no harder name

Christ calls his Father's house in John 2 16 the and it I make thrist says Luke in 57 tito whatever house (: And ve enter first say pead be unto this pass a man in the same house executivemain. Is not these sufficient to prove that offer and mans are used interchangeably

Ma Lorrow - At the late meeting of the Bether Association held with the Mt Pleaaut Church in the place. Oct od and oth the following preamble and resolutions were unanamonsly adopted, viz

When the a considerable effort has been made and to still being made, to cast odium o the name of our highly esteemed Brother E.der J R. Graves. (Editor of the Tennesse Baptist, published at Nashville Tent j i consequence of his fearless defense of Baptist principles, which are Bible truths. Therefore Legatres. That this Association hearthy at prove the course of Brother Graves in hi praiseworthy efforts to suppress error and

build up the cause of truth Resolved. That a committee of three be appointed, consisting of brethren W Jacob Par-Fer. John J Westbrook, and Lewis Simmons implied that she was the sole head of the house i to furnish Bro. Graves a copy of this preamble and resolutions, and request him to visit the churches of our Association, and preach to them on the subject of our distractive doc

In compliance with the above appointment we send you the preamble and resolutions. and most carpestly and affectionately request you (to comply with the request,) to visit bly a good Baptist sister, and here was a hap- the churches of our Association, or as many of them as you can, and we assure you that you shall sustain no pecuniary loss by so doing If you can come inform us by 'etter and state the time you can come, and how long you can remain, and we will arrange the appointments, and have them published in your paper

> Come if you can. Yours in Christ W. JACOB PARKER, A LEWIS SIMMONS J. I. WESTBROOK

REMARK . - The above action on the part of

extend such invitations or to speak so approve speak of this thing as a brother who is faulty. His declared William regulated all His true disingly of a brother laborer. We did not know I must in love and in faithfulness deal plainly ciples that we liad so much as an acquaintaine in the with you. (Rev. iii 19.) and as you ask pub. You justly say that are cathroned God, is Bothel Association. We are at a loss how to liely for an answer. I will try and respond in , the last doctrine that subjects will receive; I express our feelings in reply to the above. We the name of the Lord. truly appreciate the kindness. It fills our heart with gratitude and encouragement. We receive it as a reward for our steadfastness to and unhesitatingly, with what I deem error the great principles of faith and practice that should characterize the Baptist family. As an evidence that the great Baptist heart of the and positions advocated in this journal. We

MANSFIRM ROAD, NOT ed weekly of bi-monthly

to Spurgeon, but the letter shared the fate of hundreds. Not satisfied with this sort of does with shortsightedness. behavior, I put the letter to print-and sent

him a copy with the following letter: NOTTINGHAM, JUNE 27, 1857.

and solicit your perusal. I ask you, before to insinuate Jo. xiii 10., I Cor. xii. 13.] publishing it, whether there is in the state. Here let us observe the restrictive feature of me, that I may change my voice.

ti H ORCHARD

A Friendly Answer and Monition.

Park Street, Loudon

tian men, against our doctribul views

I with other-, look upon your call to this methods and proceed this institutions, which important work at this time to be a movement, begins invariably with the Clergy.

er's Order and tiospel

I lately read a ser new bearing your nam-1.) To the statement I heartily subscribe

drought dearth and death which now pervade I shadow, but the English substance. (Jo. xv. 26, 27 xvi 14, 1 Cor xii 3)

You ask proof of baptism preceding the from this doctrinal sentiment. Lord's Supper. You might with equal pro-

the Church, and sportol fellowship is break- Ps. 11.1 No re-Eng. Aug. 27, 150.

Jeas I have and Baorum.—I labored Church, no supper, till the Apostles came.—Abram's rite and offering; or why gold, silver, At Cornelius, you have baptism, then Peter traes, certain woods, Embrodery, dresses, anwhen my nead failed in June-I hope you re- went in and did eat with them. There may be imals of different kinds, should be used in His ceived the parts, as I posted them; and the no necessary connection between baptism and service; or why Sinai was for the law and Olshausen, the most authoritative of all Freeman with Magazines, as they were publish- the supper, as thousands were baptized by mount Zion for His abode. It was the pleas-John and the Apostles, who probably never ure of the Lord. Many professors in this day Spurgeon strange on me pandeming plant and the dispert They could not be the not called forth a single breath of censure from ciples after Pentecost without baptism; they ed upon her faith in Jesus as the Messiah] it is highly any class of religionists—to my knowledge.— might be disciples without the Lord's Supper. I wrote to some of our particular brethren in Ton, have many records of haptism, without the Metropolis, but they thought the kindness any reference to the Eucharist. History supof his heart required tender reproof. I wrote ports the same order. Any who makes enquiries on these points, should not charge Pe-

> The Lord gave us the pattern in His Ministry. He by His Apostles baptized, and the | baptized were admitted to His Supper : [un-DEAR BROTHER SPURGED :- I have under- less these disciples rejected the council of God stood that written letters received by you con- against themselves, as the Jews did, in not subtaining counsel, are consigned to the flames; I mitting to baptism. (Lu. vii. 39., Acts i. 21 present this address in a more tangible form, (22) which some of our learned ministers seem

ments, any misrepresentations of your religious the Lord's table. There were at the time the views or practices, and if so please to apprize table was instituted a hundred and twenty dis ciples, agreeable to the open practice, eligible I would not misrepresent you on any consid- to the table. Why was the supper confined to eration. It is the error in practice I assail, eleven? Had the rite been instituted as a frawhich I deem derogatory to my Master's hon-ternal festival, every disciple and self-approx or. I shall request the preseman to allow the ing follower, would have been admitted. This work to remain in statu quo, for a day or two pexclusiveness of Christ, is in perfect agreement I am in christian esteem, your friend and bro- with his Choice. His Election, His Love, and other doctrines. If piety was a qualification why was not Mary there ! If triendship en titled, why not hazarus? If devotedness in danger, why not Joseph and Nicodenius!-To Mr. C. H. Spurgeon, Baptist Minister, Where were the Lord's brethren? Were these all baptized ' (Jo. vii. 5.) It was our DEAR BROTHER SPURGEON -I was both Lord's sovereign Will, and may He not do as pleased and profited by your discourse delive He pleases at his table. There are many proered in George Street Chapel, in this town on lifessed followers, we see in this pattern, nor your late visit. Your dauntless manner in exqualified for communion. Many questions hibiting the truth, the glorious, the furdamen- might be asked, which the Holy Spirit has tal droctrines of the gospel of Christ, is most not condescended to meet. Even the obscurcreditable to your ministerial efforts, is most ties of God's Word and the difficulties of Recheering to the hearts of the saints; and is, I velation, are left us tists, to distinguish obedi am persuaded, acceptable to the Great Head | ent disciples. (Deut. xviii. 20., Jo. xx. 29.) Son, and the Holy Spirit: nor in the require- ceive it as a whole or diseard it as a whole.-Are there no considerations presented in the ment of those fruits of holiness in the spirit. Act not the part of papers in borrowing the above arguments, from such distinguished life and obedience of professors; which are come of the Church to supply the deficience of the indubitable evidences of a believer's union. Recelution This essence of Roman policy is to Christ. I believe the prominence given to already distilled into dissenting communities. the Redeemer's authority in your ministration, . If the model and practice of the Apostles be is one secret of your success. Let not those our guide, which is to be understood from inall important truths be lost sight of in your, spired injunctions, then let us avoid vain ques addresses : as they are heard and seen, they will tions and every thing valeutated to divert the that you could reply with any degree of stay all reasoning and gainsaying among thris mind from the rules and examples recorded -It is the aim of man to improve upon God's

> and appeal to the Churches in providence, in | But why pull down in your communion fulfilling. Rev xvi 15 before the Savior visits practice the doctrinal sovereignty of Jesus His communities, to scrutinize their claims, which you proclaim so fully from the pulpit and inflict some retributive process. Time settial in 15.7 Why, dear Sir, are you like the teacher of the dull, will unfold rassing many Pedous, so jealous of gospel doctrines. , and so indifferent to positive laws? Are not Your appearing publicly as a Minister of the honors of Jesus, the unity and prosperity Christ, inspired a hope in many minds on both of His Church, equally united with His presides of the Atlantic, that you would prove couts as with His doctrines. Has Josus left restorer of the old paths, be an Iron Pilice as servant at tweety to legislate in His and Bruzen Wall again t every corrupt prac. House to after the terms of salvation, or ar tice in the land and a defender of the Redeem range the order of His taintly? The doc trines can be altered and accommodated to the hearers, with the same presumptive propriety The Sovereignty and Eathronement of this - as the precepts of our Lord. He who tam You observe. The doctrine of an Enthroped pers with positive laws, and he who sanctions God is the last truth a man allow- (Ps in 6 their neglect, are equally guilty in the eyes of

> La Sovereign The Methodisis, Independents and others. Suppose we alsow that baptism was given acknowledge a teaching Savior, and a priestly lafter the just tution of the Supper, what is Savior In exhibiting Him is these offices gained by such quibbling. The supper was they are estimated Ministers of Clera and tinsmitted by our gracions Teacher and suff preachers of His gospel But here settent do ering Brother who was not vet glorified (Jo they speak of Jesus as a Sovereign outbrood byij 30 xvn). This institute is not clothed and enforce obedience to every process the twith the dignity of baptism. The bread and grounds of His Kingly character that I wine were emoved on the disciples at their op set Him on His Holy Hill Men in office tion or convenience, and depend on circum suppress His Dignity (Act. in 27) Heb a Istances, which relieve the rate from a positive I Jo b. C. It is in the ancients and character. In the great commission it is among His professed friends where desus reliamong the all things and is associated with cives His wounds (Zee and 6) Friends levery moral duty. The supports seldom restay the progress of His work (Matt. xiii 58 of ferred to, and not often united with other great and mar the operation of His hand, it Cor truths, but haptism is seen associated with ev xi., 19 marg.) Jesus exalted sends H - Spirit tory great doctrine of the gospel. Whateve (Jo xv 26) who witheses to He regular duty may be omitted, the baptism of believ claims. The success of Apostol. Inc. arose ers is often resorded. The true follower of from their testifying to an exalted androned Christ wishes to observe in Lord's memorial Savor III- Sucreighty was fully dictared that if so circum-tanced, as on travel, a cor and proceeded the conversion of the mertitude of rupt order in a Church, sickness, &c., the ours (Matt. AA iii 18. Acts ii. 32. 30 or 25 31 soon is need in. This has often occurred and (3d, 32 v 36 43) Suppressing or obsen-(will occur again. Had it been positive, if ring the Redcomer's Dignity and Righteons (could not have been neglected. But biptism ness. (Re. xvi 15) and the abuse of His or-lis different. I shall not contend for the word der, are causes inflicient to account for the only, but for the thing equation not the Greek

professing communities. (1 Cor vi :30) -- | This positive law was delivered when Christ Ministers have lost sight of the Dignity of I was firested with Sovereign dominion (Matt. Christ in their addresses; which dectrine the xxvni 18, 19) Here we have thur Eu-Holy Spirit opens in His testimony of Jesus through Lord, who sends forth His law and commandment from His chosen city. (Isa. ii. I was forecably impressed with the above readily Prosching, bapting, and teaching. mark of yours, when read in conjunction with the order, and these duties are the great the Bethel Association takes us entirely by your Englishes about Baptism of Commun. articles in this statute. Here the enthroned surprise. It is not usual for Associations to ion. If these enquiries are your? You | Redeemer gives the order of procedure, and

> fully endorse the sentiment. The churches of While I esteem you as a brother and servant | Christ have had this view verified in late ages. of God. I shall deal, as you do, very plainly in the opposition offered to the ordinance of baptism I will assign my reason for this view, and also show the importance of baptism

The Sovereignty of God and Christ is de-South beats in sympathy with the principles priety, ask for the proof of penitence and faith clared and acknowledged more in the nature of doing so. Was not baptism instituted years positive precepts, than in all the laws of the regard it as a pleasing evidence that the bre- before the supper? John's baptism was God's decalogue. It was in this class of positive three in South Alabama have no sympathy baptism, and it became Christ's baptism vir- laws, the worthies (see Heb. xi.) were tested with the assaults of the Cor. Sec. of the South tually and practically by His immersion .- in their obedience to God. These positive will not can deny that there were infants in that ern Publication Society, and at least one other John's immersion was of God's council and commands spring from the Sovereign Will member of the Charleston Board, more than are we to suppose there was a second " It or Goo. They are obeyed as in Abram's case with the malignant efforts of those who are so was of God's righteons appointment, and the (Ge. xvii. 26, xxi. 10.) because they are God's violently opposed to the faith and policy, to the fulfilling of His righteousuess. (Lu. vii. 20. expressed will. Obedience from these pre- Strong desires for union among all true hearted Bay advocacy of which, we have devoted our life. 30., Matt. xxi. 32., iii. 15.) It was the begin- cepts is a greater proof of a submissive dispo-Will brethren Parker, Simmons, and West- ning of the gospel: (Mar. i. 1.) The same in sition in disciples than their performance of gether with the accompanying remarks of the edit brook, accept on behalf of the delegates of the doctrine, duties, subjects; and was the pass- altar services (1 Sa. xv. 22) or all moral laws; or of the Baptist, created no little interest among Association, our sincere thanks, and heartfelt rite into the kingdom: (Jo. iii. 5.) Did the (Lu. xviii. 22.) Moral duties are the common our prople in western Georgia where the Tennesse gratifule for this distinguished proof of the worthies believe in a coming Messiah, and we obligations of all men, but positive precepts regard entertained for, and confidence reposed believe in a risen Savior; did their faith differ are peculiar to the Church, and are given to take place, and that Baptists would present once in us. by so large and influential a body as the from our faith because we have a new revela- distinguish disciples. If these are dispensed more an unbroken from our faith because we have a new revela-Bethel Association of Ala. Moved by this tion and a day of Pentecost ! " Let us leave with, the separating line of the Lord is des- God's truth. Many of our brethren were anxious to expression of their wishes, we shall embrace such sophistry to the enemy, as clusives, not troyed. As these precepts proceed from the see this Thompson, and take the man by the hand, sawing wood. admit that this is a candid and the earliest day possible to visit the prominent in accordance with the simplicity of the gospel. Absolute Pleasure or Gon, the obedience or who was willing to make such speringer of personal and the earliest day possible to visit the prominent in accordance with the simplicity of the gospel.

refuse to obey them.

fro BE CONTINUED.] NEWS FROM THE FIELD. AND WORDS FROM PRIBADS.

> Per the Louisiana Banti THEODOSIA AT WORK.

Bao, Davros :- I noticed in the Louisiana Baptist some time aro, that you wanted cases reported where the reading of Baptist publications had influenced people to change their views and church relations. A neighbor of mine, who has been a Methodist for nearly thirty years, after hard persuasion agreed to read Theodosia. He says when he began to read it. he thought it so contrary to what he considered scriptural that he got a work written by his own denomination, and compared it with the New Testament, and found that they would not agree.-He then turned to Theodosia, and compared it with the New Testament in good earnest, determined to find the truth, if possible; and before he got through the first volume, he was convinced he had been in error; and last Sunday he, and his wife and daughter, came and related their experience, and were received into the Church.

Bienville par. La. Sept. 25 1857

Mr. Entrop -I had the pleasure of burying two individuals with Christ in haptism on resterday and on last evening at our prayer-meeting a very worthy brother presented himself for membership in on church. He had for a number of years been a memher of the Presbyterian society, but becoming those oughly convinced of his error, has left them and expeets with his mother (who at present is a Presby terian to be immersed into the privileges of the Church or Christ, at this place.

Our church is in a growing condition shall certain's occups a prominent position in this

The Lord is with his people and he will for them

onquer the world! Babylon the Great shall fall " The mouth of the Lord has spoken it, and the kindoms of the world will, ere long, become the kingdom of our Lord and of his Christ. The clarion has been somicled, and the ministers or the pere cord of treth will continne to blow it lone and loud until the wans of the great city shall have tallen and the angels spread their golden whogs over her ruins-glittering with the dew drops of grace and bedecked with the diadems of giory should a accumulations of everlasting by DABILON THE MOTHER OF PLAGLOTS.

Then will the kingdom be delivered us to the Father and the ransomed will return and come to fron-when and where they will hear the melodious corce saving Come up hither and I will show thee the Bride the Lamb's wife. The Bride will then, caning gently upon the arm of her Beloved walk the golden plains of the heavenly Jerusalem sincing the song of eternal redemption

Worthy the Lamb they'll ery For he was slain for sinners Worthy the Lamb, our tips reply. For he was slaun for us.

O how glorious the thought. What sweet medicathons of the poys that await us But O how carefully cusht we to her wedding gathernt on and our lamps trimmed and hope and trust my brother that I have been en burning. Then shall we be permitted to behold the marriage of the Lamb and dwell with him in the mansions prepared to: the pure in heart Yours in the bosois of Christianity

Hickman Ky Sept 17 1851

on the first Monday it Aug 1857 a Methodist on her in the name of J (Rickman, was buttack by brother Weich into the feilowship of the Mt Pingal Baptist Church Brother Rickman has en competed with the Methodists about twelve case He a pions brother and has fair preach gates to We tope he will prove a valuable ac essent to tre haptist cause in that section. J I SPARKMAN

Brother of F. Bucannar, of tia, recently baptized cents as some five of whom had been member the Methodist Society

W MAIN FOR ARKANSAS Tin Church at Shady to e Dollas Co. recently excluded a member namal Allen Byas who refused to give up his letter de evidently designs to impose himself upon som L II FITZFATRICK, Ch Clk

Brother J. A. Bock writes from Table Rock, Ark. hat there is a great revival of religion to Mario . Ark Fourteen were added the day or two be ere to a little church in his vicinity, the larger half t whom were from the Methodists. Brother B. it takes sometime for books to reach

The Cumberland Presbyterians in this county will

eceive Campbellites upon their letters without ask ne themany questions Brother Everett, of Fla. thus writes

I think it very liberal and conducive to good, t et ministers, paying in advance, have vour paper at reduced rates, and devoutiv trust they will respond n efforts to promote its circulation in a becoming manner. A large interesting and truly dignified New York secular paper-Journal of Commercesends to ministers for a dollar a year, and the inte est of the paper is doubtless thereby promoted. I see not why 20,000 names should not at once appear on your list. Effort is all that's wanting on the part of those who acknowledge the claims and worth of The Tennessee Baptist. True there are other worths and important papers which should, and must be sustained, but circumstances surround the Baptist, requiring beculiar support on the part of its friends. During my recent associational trip, I have heard you and your work spoken of disparagingly; no, coully, it- true but calculated for injurious effeet. But oftener and in higher places an encouraging mead of praise was awarded to both I am decidedly a middle ground, or conservative man and always slow to take sides. Thate not all this some time ago taken up your defence, whenever and wherever I hear you or your work evily spoken of And, my dear brother, how strengthened I am in the justice of my course by reading a late note you published from my old pastor, beloved brother, and reverend pattern Rev. A T, Holmes! His words at such a time and in such a case are of more value than gold

About Mr. Thompson, of Ga MR. EDITOR: - In a late number of your paper communication uppears over the signature of a man. who claims to be an Anti-missionary Baptist by the name of Thompson. Articles of like character from others also appeared about the same time. In these articles a good spirit seemed to be manifested. tists were expressed. These communications, to Baptist has considerable circulation. Hopes were entertained that the union spoken of would see

excel him in bitterness of spirit, or in the use of unkind and unchristian epithets. At Sardis Church, knowing they were there, gave them the most severe not repeat any of his expressions. His conduct was very little like a minister of Jesus Christ, or even a

A body of Baptists no where can be found, who are sounder in faith, more uncompromising in their opposition to the errors of this age, or where the course of the editor of the Tennessee Bantist is more heartily approbated, than in the Western Association We believe Thompson has deceived you. We know he deceived us; for his conduct contradicts his professions. He pretends in his printed letter to de sire a union among Baptists; in his whole course of labor among us, his exertions were directed to prevent such a result. He certainly is guilty of du plicity Such a course should be exposed.

A PRIEND OF TRUTH. REMARK.—Rev. Selvidge, of Dalton, gives na a similar character of this man. We see he is discredited by the Conesauga Association.-En

Brother Ammons, of North Carolina thus

ndead a treasure I never but hefure : a n Pedi. ritness to the unscriptural organization of Method sm . I believe it may do me much good. I see in your naper of June 1st, a communication from J. II. Perkins, in reference to the division among Baptists in which the name of Garret Deweese was alluded (by James Whitiker Jr. and not Perkins,) as connected with the so-called Arminian Rantists or reewill movement.

That Garret Dewiese was at the nead of the doubt thousands are proud but that Garret Dewices, it history, with marrative only supplied to tie it towas Arminian is not true. The division occasioner ether -Ex in the Franch Broad Issuriation was vower discreti and not practice : Carret Dewess preached the sine trine of free grace or conditional electron while the opposite proclaimed particular, scernal and no New Prospect Church. It is now ready for mailconditional election, and reprobation. Deweese tr. numbed in the end on his positions- was stubstantia tel after his death T' Big Ivy Association form ed by the rent of party and the French Broad unit ed upon the Big Ivy Article of faith, taking the name of French Broad, and are now one body

They are also in correspondence with several As metations in East Lennessee and western North 'arolina, that I suppose are as orthodox as any Raptists upon the face of the earth. This body is now an active missionery body and has an Associational school of good character

The following is a private letter from an An missionary Baptist minister, of the We withhold ames, but approve the lone and spirit of the letter We can but feel that he is one of the Master's ser vants. Why should the household be divided an the children be taught to hate each other! Ma God bring a better day upon us

Mr. Epiron -May grace, mercy, and truth, be multiplied to you and yours abundantly throughou. to the gospel. Lord Jesus Christ, Amen. The object of this note, is simply to say to you

that I have been a reader of the Baptist almost om its commencement. I am truly glad to have t in my besom to say -although a Primitive Bar tist,-- that myself and the "Primitive Baptists," get erally, in this State and adjoining States, believe ve to be a Baptist of the first water, ami about one-hard in this section of the country and in other portions f this State two thirds . what is commonly dominated Missionary Suptists believe you to be I muchle minister of Jons Christ fourteen years and I find the sound , ortion of the Missionary Barnel a general move of sound Baptists, both Pringer mives and Missionaries in teeling, for something to done wherein we can be a unit -for I am sure we are ... - may God speed the day, I pray. Browl tiraves, I believe that in the great division of the Baptists that it best was divided and that each party got its chaft " e Primitive Baptists got two seders and anti instrumentalitists. And the Migsionaries got all the Arminians and those approve nating to Campbellism, &c. I think, my brother that it is high time that something should be done whereby the wheat may again be gathered. All sonon lantists believe that brother Pendleton's "Lar Mark Reset " will characterize the Baptist denomina tion till the sun shall rise and set no more. I was could see you and converse with you about the hings I intend at some time to write you at some length, - privately -upon this subject. I have not time to do so at present. I have just returned home from a tour of preaching and I am nearly broken lown and very nervous indeed, &c.

Brother Graves, I find great opposition to a revision it the English Scriptures. &c. I have come to the conclusion that things ought not to be pressed toard at present. You will bear in mind that I see on last fall or winter my letter to Elder Troot, and his response; and my views of Revision, &c., for piscation in the "Baptist." and as you have not give. tvet publicity I kindly request you to withhold and east it among the rubbish or commit it to flames as I wish not to gender strife or fisting n

the subject at this time

LE At a regular meeting of the First Baptist Church, Nashville, Tenn, beld Wedneeday evening, Sept 9, 1857, the following preamble and resolutions were unanimously

WHEREAS Our brother, the Rev W. H Bayliss, having for more than two years sutained the relation of Pastor to this church. and is now about to assume the same relation to the church at Lebanon. Tenn., therefore,

Resolved. That in the separation, we part with a brother beloved, endowed with these attractive graces-those noble and endearing malities so essential to the character of an approved minister of Jesus Christ.

Resolved. That we regard him an earnest faithful, and effectual preacher of the gospel. holding forth the form of sound words and the mystery of faith in a pure conscience. Resolved. That we will cherish with grati

tude, the recollection of his labors here, and that we do affectionately commend him, as well as his most estimable family, to the kind consideration and attention of the charch to which they go. We promise to make mention of them in our prayers to God, and invoke the Divine blessing upon all their efforts for the cause of truth and salvation.

Ordered that a copy of the foregoing be transmitted to brother Bayliss, also to the Tennessee Baptist for publication.

S. M. Scott, Clerk. ONE SECRET OF HIS SUCCESS.—Mr. George Peabody, the wealthy London banker, who since his return to his native country about a year ago, has given more than half a million the Turkish mosques, reading it with devout attenof dollars to public objects, recently stated at tion. The late wars, and the consequent certial fraa reception in Concord, N. H., that fifty years ternization with the English, have, in a great measago, at the age of twelve, he passed through Concord, stopping at the old Stickney hotel. where he paid for his lodging and breakfast by



NATURE AND FAITH

Faith beholds the spirit fied; Nature stops at Jurdan's tids; Faith can see the other side; That but hears farewell, and sigha! This, thy welcome in the akies Nature mourns the crael blow; I O Y Faith assures it is not so; Nature never sees thee more; Faith but sees thee gone before Nature reads a dismal story; Faith has visions full of glory; Nature views the change with Faith contemplates it with gladness Nature murmurs ; faith gives meekbess ; "Strength is perfected in weakness;" Nature writhes and hates the rod," Faith looks up and blesses God; That looks downwards, this above :

-Rev. Robert Peden. - HEREDITARY RELIGIOS .- A church is a free and rountary society, nobody is born a member of any church otherwise the religion of parents would descend to children by the same right of inheritance as their temporal estates, and every one would hald Lis taith by the same tenure as he holds his lands.

That sees barshness this sees love.

-BAPTIST HISTORY .- Bev. J. R. Graves has in eres a historical work entitled, "Trials and Suffermas for Religious Liberty in New England : a Tale of the First Baptist Blood shed in America." It has been automiced as to be ready for mailing tict 1st and will be sold for forty cents. The Tenrailed freewill party is a fact, one too, of which in I nessee Baptist says. "It is not notion, but author-

This is one of our most beautiful publications-an athentic history of Baptist sufferings in New England and fixes beyond question, the date of the

-HALF YEAR OF THE AMERICAN TRACT SOCIETY. -Statements at the meeting of the Executive Committee just held, showed that the receipts for six mouths had been slo1,536, or less by \$11,000 than in the same months last year. The sales by colporters though in some occalities diminished, have on the whole increased about \$6,000, and the grants or publications have increased nearly \$1,000,000

The Society superations have so far exceeded the receipts that notes given for printing paper will fall lue in November to the amount of \$8,914,17; and . December \$15,698.44 total due within six months, \$49,451,54.

How say some that Christ was haptized to ener upon the priestly other? The Levitical Priests. ven and not thus enter the priesthood. They were not baptized Baptism as a sacrament is peculiar

What strange shifts men will make to parry the implest and plainest traths -A viol Est Prs -The Lynn Forum says -

The use of a bass viol in the churches, is a base viol ation of the Sabbath - " ilave you much fish to your bag ?" asked a erson of a fisherman who was returning home

Yes, a good eel. was the shopery reniv. -Jone Kerles-His Extersiasm - When John Kepler discovered, after seventeen years of investi periodic times and the distance of the planets, his delight knew to bounds. Nothing holds me." and he I will indule in my sacred fory: I will isis with the Primitive Baptists," cathering triumph over mankind by the honest confession that around me while endeavoring to unfurl the hanner of 1 have stolen the golden vases of the Egyptians to King Immanuel and to fight his battles I also bould up a tabernacie for my God, far away from the confines of Egypt. If you forgive me, I rejoice, il you are angre I can bear it. The die is cast the bunk is written to be read either now or by posterity I care not which. It may be well to wait contury for a reader as God has waited six thous

and years for an observer -New Porish Version of the Birls .- The Werk-Register states that Cardinal Wiseman has instructed Dr. Newman to prepare a new translation the Scriptures, which the Reverend Doctor is to er about immediately.

- THE MEASEST MAS IS THE WORLD !- Who is be ? the the man who, after enjoying the privilege, with as wife and children of reading a newspaper every week for months and years and obtaining therefrom astruction and amusement leaves for-no one knows where-without settling for his paner, and compel in the postmaster to order it stopped. We have felt had on knowing that just such a miserable creature as this has been in the receipt of our paper. We how for decency's sake, that there is not another uch worthless personage on our subscription listf there is we may give his name and residence a ratuitous insertion in our conunnas.

Members of the editorial fraternity, do you know of a meaner men than one who arts thus .- Boston Mare Beanch We know of no meaner act that white men can

- A Precious Oreganice "-A correspondent of

he Biblical Recorder relates the following incident as having occurred in the county of C----, Virgin a. \ Methodist minister had to sprinkle two chil tren one an infant, the other a stout lad of several summers. When the younger was sprinkled, and he minister turned to the older, the little "unregen erate sinner ran down the aisle, exclaiming, "You hant wash me, for mammy washed me before she

-THE MINISTRY -"It was the opinion of Abra nam Booth, says Rev. D. G. Corey, in the Christian herien that there will be more professed minis ers of the gospel finally lost, in proportion to their number than of any other class professing god

-CRILDREY-A Koman Catholic priest, in refer. ence to his system of proselving, said "Give me the children of Protestants, and I will teach them what they will never forget "

-An Englishman speaking in favor of his own country, said to Dr. Thompson . "You have no coal, and a is this that gives England its manufacturing importance. The docur replied - We are not alto gether destitute of coat, we have one small bed alled the coal field of Illinois which is larger than the whole of England. If you wait till we scoop some of it out, and then bring your Island over, we will drop it in and annex you ?" "Ah! but you have no nobility," said John Ball. The doctor replied: "We are a nation of kings;" then, with all the nomponeness he could assume, he made a bow uid "You are now in company of one of the al family of the U.S. of America."

-THE TURES AND THE BIBLE -At the late meeting the American Board, Rev Dr. Schaeffer gave a most interesting account of the present attitude of the Turks. The feeling is general among them that their religion must give place to Christianity. "Our book (Koran) is done-finished, a sid one to DSr., Ours is just becure 'replie the Doctor. A religion which cannot give prosperity and strength, they conclude must be worthless. They are easer to obtain the Bible, and are found in all pieces, even in ure, been the cause of this change.

-We see that our exchanges generally are resulted on expurgating their lists of anhacribers. No man who pays for his paper will find fault with such a procedure, and as for those who never may se is

THE REPORT OF THE PERSON OF TH

E. NOVEMBER 21, 1857. a of the Banks of Tullingges. and by the State, Union, and Plants

Banks of Tennesses. AT THE PLANTERS' BANK. Bank of Memphis. Bank of Topposies. Northern Bank of Tenn Planters' Bank. Bank of America. Merchants' Bank. Citizens' Bank

Bank of Middle Tenn. Bank of Paris. Bank of Chattanooga. Farmers' Bank. Commercial Bank. Rank of Commerce. Bank of the Union.

Southern Bank. BY THE BANK OF STENNESSEE AND THE UNION BANK. Bank of Middle Tenn. Bank of Tennissee.

Planters' Bank. Citizens' Bank. Union Bank. City Bank. Bank of America. Farmers' Bank. Bank of Chattennessa Merchanta' Bank. Bark of Commerce. Northern Bank. Bank of Memphis. Southern Bank. Traders' Bank. Bank of Paris. Bank of the Union. Kentucky Banks. New Orleans Banks. Buck's Bank. Exchange Bank,

We will receive the notes of any of the above Banks at this office for papers and books. Notes of the following Banks are purchased Brokers at from 60 to 80 cents on the dollar.

Bank of Chiborne Bank of Shelbyville Tazweli. Lawrencebury Knozville Ocnee. Trenton. Nashville. GRAVES, MARKS & CO.

KEEP BEFORE THE PEOPLE.

THE PERDAMENTAL DOCTRIBES OF BAPTIET CRUECKES and remarkation of that one Lord. See Rom. 6: 4-6; Col. : 12: 1 Cor. 15: 29: I Peter 3: 21. 2. The Grace of Ged, the only foundation of Hope

se Christ, the only medium of Justification. 2 The Word of God and the Spirit of God the accepts in the

immursul ballovers only, (not of ballevers and their ascourerte califren and seriors on proletion.) associated by voluntary core nunt, to elev and execute all the commandments of Christ having the same organization, doctrines, officers, and ordinane so the Church at Jerusalem, and independent of all others, ac no law he has not exacted. Read Barn. 1: 7: I Cor. 1; 2. Ept 1: 1: Col. 1: 1-4: Acta 2: 41-42: Matt. 18: 20: 20: 8: 2 Cor 6-IF: Rev. 2: 25: Philip 25: 27: 1 Car. 5: 12-13. 5. The "Lord's Supper" is a nesstive and commemorative ord

namer to be observed only by a Church of Christ, as such, is. u thurch expectite, I not as a test of christian fellowship or per rists errangemals teach, pur only to show forth Christ's deuti these churches can participate in this ordinance that agree is faith and practice. But the members of no one church have right to come to the table surred in another church, though "o the same faith and order: " for each church is independent, and vites to the sagred feast. See I Cor. 5: 3-10.

6. Christian Baptism is the immersion of a believer in water by a quantiest administrator, in the name of the Trinity, in repre station of the burial and resurrection of Christ, and professin a death to sin union with Christ, and consecration to his see view. One mode only, therefore, can answer this design, and the pressument of baptism cannot be made by children, except "th children of God by Futh." Matt 3: 18: and 28, 18: Mark 16 16; John 3: 2-3; Acta 4: to the ciose: Rum 6: 4-6. Col

ALE IMPORTANT PACTS. t. All masters, critics and lexicographers of any note, unon rounds declare that the primary (a.e. first) and leading signifiration of "Bentim," is to dip or immerse, while some of the very best echelars of any are, affirm that it has no other muning-Carson, Anthon, Stuart, &c.

2. Nearly all standard Podologotist commentators admit the Bible does not furnish one plain command for, or example

the sinong them, on What quotabs, or for what warment of the specialic charebes was purely democratic, in a reated in the people or membership,) and oil the charakes suit

. (The Baptist Church is the parent of repub-

Church of Christ, or a branch of the Church of Christ. IT & few, so a mession,) are enti-erroraural and enti-re-misural publican freezes ought to support; consequently, all the actand ardinances of such irregular bedies are mergul and right

2. Possibire inwa. (as baptions and the subjects of Baptism. deare not left to he insurance, but in all cases, require positive

to a to a boy one or the beat of his positive requirements or teach others on, involves one in the guilt or violating all. & Breey positive law, ordinance or practice, in the church ot expressly communical, or exampled, is poster-ty-fortuities od these are all homan inventions and traditions, as infan-

PHORAPORY, SINFEL. 5. Christ mave no man, seclety, or church, the authority t set to make, or change his laws, and substitute one thing for another. To surrender what HE has established, is TREACH

Baptist Corollaries.

for conversion and a hope of salvation. 2. There are no authorised ministers, but immersed pr

sexing under the authority of a regular church—and who have 2. There is no peculiar cancilly to a house of worship

4. Since nothing is more evident than the fact, that we teach more effectually by example than by precept—therefore, so long to the ministerial office, it is equally evident that it is imprope for us to insite those teachers to occupy them, when we had laim to he, and construe the act on our part into a recognition

of their ciaims, and thes confirm their followers in error. Nothing can be more inconsistent than to wimit those prough re into our pulpits who hold and teach doctrines, on accountwhich we would an Sale both from our pulpits and our churches

histing force over them of an emocration, convention, count

A. That no semulation or convention has the right to deman support he any project or scheme which they have originated at may only rarumment, sivise, and urge to performan eviance to the great Christian voluntary principle. Z. That Esptists never dissented from any thing but Six—and we not Protestants, but have been, in all ages, the Expuns.

1. That hasting and an afficial relation to a church are are ts a mgulur gaspel ministry—hence all ordinances ad

oreaching, in Huntsville, Ala. We can say, without reserve, that the right man has been engaged, Eld. E. Strode, who is a proved man, and when he takes hold of a work of this kind, he does not allow himself to think of a faul-He receives a part of his support from the Domestie Mission Board at Marion, and should feel a lively interest in this Board in this, the success of this mission may be considered a fixed fact. We hope every brother in North Alabama, at least will not be satisfied without contributing to the object.

" ORE BAPTISM," OR THEER BAPTISMS. -- Mr. Ellis, the Methodist preacher to a Chapel in Edgefield, recently gave out the following appointments: "in the morning we will attend to the ordinance of baptism in this house, by sprinkling, in the evening at the river, by immersion, and at night we will attend to the ordinance of infant haptism."

And yet this very man denounces immersion as unscriptural, &c.; and we are credibly informed that, at the river that evening, he informed the multitude that he immersed the candidate, not because he considered it the scriptural act, but to satisfy her mind-that he believed the scriptural act to be a pouring notion of joining in "the hue and cry" with upon ' Let the reader think of this.

We returned from Murfreesboro last Monday. A larger number are now in College

It should be known to all parents and guardians that a strong and healthy discipline has been adopted, and that it is vigorously executed. It works admirably. A more orderly and studious class of young men were never together there. The morals of all are strictly guarded, and now there is no evil associations our faith to corrupt their manners as heretofore. The College government is upon the total abstinence principle. Total abstinence from all kinds of intexicating drinks-total abstinence from profanity and swearing, and carrying of deadly weapons. Total abstinence from the dance. the circus, the theatre, and parties, while members of the class. When the discipline of the College is widely known, we look to see the College crowded with sons of our brethren and those who desire that healthful, moral restraints shall be exercised over their sons.

There are between 20 and 25 young minis ters pursuing their theological studies under Brother Pendleton, and we look for the num ber to be materially increased by the first of January. But will Baptists in Middle Tennessee and North Alabama remember that Bro. Peudleton is laboring upon the honor of Ten uessee Baptists, pledged to him by the Board that the Chair of Theology should be endowed so that a support should be made safe to bim Unless this is done, his influence and services will be lost to the University, and no theological instructions be afforded to our vount ministers. This Chair is "It if to the interest of our ministry. It is known to all that no young minister is charged a dollar for his education at Union University, and therefore there are no tuition fees to pay the Professor of Theology. The friends of ministerial educa tion-and such are the Baptists of Tennessee and North Alabama-must provide an endow ment-contribute as a voluntary offering a sum. the interest of which will support a teacher in all time to come. The Board has requested us to become the General Agent for this Chair-to raise and secure beyond the contingency of loss, the sum of \$25,000. We have consented to become this Agent, and on this condition: that nothing be paid us for our services. Such is our confidence in the Baptists of Tennessee and North Alabama, that we believe they will respond so heartily and enthusiastically to our appeals that the raising of this fund will be a pleasure to us. We are already overwhelmed with labor, but to resist the solicitations of the Board to accomplish to noble a work as this we could not find it in our heart to do, for our whole heart is in it-and we see so clearly that the best interests and welfare of our denomination is in it. Will not our brethren every where greet us cordially and with the smile of welcome, and with the utmost cheerfulness lay an offering upon the altar of the Lord's House, that shall be honorable to God and to religion that prompts the rift. We have already commenced operations. We opened the books on the 6th of November, and have already secured \$6,300 in responsible bonds? We have never found Bantists so willing to give to an object-and never so willing to give liberally. Surely the

children to execute his pleasure. Now, if there is a brother who reads this, and who has it in his heart to do something to en dow this Chair, will he write to us, and we will visit him, or open a correspondence with him. and send him a bond and explanations.

ter who is earnestly seeking an education, and him come to Murfreesboro, and by all means attend the lectures this winter; and we hope every minister in Tennessee will spend a month or two months in Murfreesboro, this winter. Why not? Their churches will willingly release them for two months. They can arrange it so as to leave their families, and the advan- the Redeemer did not assume as well a true tages that a course of Theological Lectures human soul as body. The task was an easy will be to them they cannot well calculate.

Finally, have you sons to send away to the support of your own University.

concession," [Palpit Communion with Podobaptists] may be well enough as a theory, but workings" have quite satisfied him .- Index.

this should be an additional reason why the That this is an old mark, we refer the reader upon the vexed controversy of modern times, Bantinta of Tennessee, and North Alabams, to the explicit command of Paul, "Now we as to the relation between Geology and Reve Brother S. ia now engaged in raising funds to Lord Jesus Christ, that we withdraw your. A sermon by Elder Wm. C. Buck, against build a house of Worship. It he can succeed selves from every brother that walketh disor- worldly "Amusements," makes up the eighth derly, and not after the tradition which he article. He deals many a hard blow against received of us .- 2 Thes. iii. 6.

Do we "withdraw ourselves" from Campbellgospel—so long as we associate with them in official duties as we do with approved and ortho- articles. dox ministers? Will brother Shaver answer this? and then, if he is willing, please tell us if he would invite a preacher to occupy his pulpit, who held doctrinal views and was guilty of practices for which he would vote to exclude brother Jeter from all Baptist pulpits, and from any Baptist Church; and more, when he knew that the professed minister had neither been baptized nor ordained, and was not even member of a scriptural Church?

The Junior Editor of the Religious Herald stands firm on his Dover sermon, but has no the Pedobaptist press, "to hunt down the Landmarkers. - Index.

some quarters, that board has been raised in he would not be understood as favoring the Christ? A heart resigned to the will of God, Murfreesboro to \$16 per month. This is en. idea that the principle of Old Landmarkism is superior to courage. Was not Bonaparte a tirely false. Board is from \$11 to \$12 per or High Churchism was confined to a portion month, and is confidently expected to decline of the Baptist denomination, but that Pedo. after Christmas. There are some students who baptists were largely tainted, and the princiboard at from \$2 50 to \$3 00 per month, but ple was as hateful in them as in us Baptists. Is not our impression correct, brother S? We have destroyed the paper. We would rejoice exceedingly if brother S. could see the proproper than ever before, so early as this in the priety of Paul's command in 2 Thes. iii. 6., so that a part of his writings should be quoted with approbation by the Pedobaptist press. and the vilest traducers of Baptists in the land, as strengthening their positions against Baptists. We would take more pleasure in announcing it than in heralding the conversion of a half score of Pedobaptist ministers to

> The following Report we copy from the man of courage" he Minutes of the Soda Lake Association Texas. We commend it as a move in the right direction. Who will not approbate the firm stand taken by brother Compere and others. in favor of a correct and consistent Baptist

REPORT OF THE COMMITTEE ON FELLOWSHIP -The Committee on fellowship, report that on inquiry into the fellowship of this body, and Churches composing the same, they find in circu lation a report that Elder Harris, as pastor, and Elder Asa Davis, as assistant, of Mount Church, did receive, some two years ago. two members on Pedobaptism, which report has been widely circulated by an anonymous writer to the Tennessee Baptist, in an article of late date, derogatory to the presiding officer of Sister Grove Association, and calcula ted to prove detrimental to all concerned.

Your committee fing that the church acted an irregular marner in receiving those members on their Pedebaptism. Also that brethren Harris and Davis did not do their whole duty in remonstrating with and onligh tening the members of said church as to Bap tist usage on that subject. Yet your commit the feel an inclination to decembers your elemency to those brother away to the time that has intervened since these members were thus received and its long trought to the knowledge of this body, and also from the foll lowing evidence. The designes from tha Church say that they were newly organized and were not fully acquainted with Baptist usage. Brethren Harris and Davis state that there was a revival going on at the time, and that all their hearts were full of religion and brotherly affection, and that it was overlooked under existing circumstances-those members having been immersed by a Pedobaptist ad ministrator, who also had been immersed.

The delegates from said church further to tify, they do not now believe in such practices that they did adopt the articles of faith of thi Association at their organization Brethren Harris and Davis say they have seen their er ror, and they have long since come to the com clusion never to countenance the like again

Your committee would submit, most respect fully, that they are convinced this Association has been remiss in not speaking out upon those subjects at an earlier day, and thereby giving direction and establishing the brethren and Churches in the right way.

J. C. SMITB. Chairman. W S. KEATH. J. T. Hat.

Literary.

The Religions Herald, of Richmond, Vircinia, thus commends the last Southern Bap tist Review to its readers :

THE SOUTHERN BAITIST REVIEW July-The Human Nature of Christ.

Il storical Inquiry into the Waldensian Or igin of the Dutch Baptists. The Pantheism of Germany Is Fiction Allowable in Religious Books? Ecclesiastical Unity.

Exegesis: John xxi: 15-24. Miller's Bearing of Geology on Natural

Games and Dancing. Book Notices. Literary Intelligence.

The first of these articles is an attempt to disprove the position taken by Elder W. C. Buck, in a former issue of the Review, that one, and has been accomplished triumphantly. The second article, which is a translation from school? Send for a Catalogue of our Univer- the Dutch, presents several concessions as to Mr. F. M. McIxvosu and Miss Eliza J. Myxras, all of David sity, and see the thorough course and healthful the antiquity of the Baptists, from writers regulations, and give your son the advantage whom we judge to be of other communions.of them, and thus contribute as you should to Thus, Halbertsma is cited as saying, "The SHELDON, BLAKEMAN & CO., No. 115 Thus, Halocrisma is cited as saying, "The Nassau Syngar. New York.

Baptisis existed several centuries before the Have in pressured will indee in a few days, from adventigation of the last Stanger, and Illustrated States of Beformation, ... by hundreds of thousands;" Ministry the age. C. II. SPURGEON, in General Agent Theological Department. and S. Blaupot Ten Cate, the writer of the Compiled from original and and anecdotes and incidents of tra-

ade to establish a Church, and Baptist ald has found out that "Co-operation without fourth article, Elder Dayton has conclusively vindicated the employment of "fiction" in the that it has proved to be, in one instance at exposition of divine truth. He sets the queseast, a bitter pill in practice. "The practical tion at rest, in fact, for candid minds : but we can not help feeling that some other hand And the practical workings are daily satis- might have discharged the office, (not more windreds of others of our very post, and able, but) more fitly, perhaps. The seventh most devoted ministers-North and South .- Bruille is adverse to the views of Hugh Miller, command you, brethren, in the name of our lation. We incline to the Reviewer's side .things upon which our Churches are coming to look with too much tolerance. Those who ites and Pedobaptists, who not only do walk wish to disprove his positions here, need disorderly but by their teaching subvert the strength and skill for this is not an easy task. We have lacked opportunity to read the other

> This number is rich in interest. We repeat our commendation of the Review with emphasis. Will you subscribe for it? Won't you?

| For the Tennessee Baptist

Courage Inferior to Christian Graces. The editor of the Western Watchman n his issue of the 27th ult., thus states: There is nothing like courage in misfortune. Courage is essentially good, but that there is nothing like it, is esteeming it too highly. Wicked men have been very courageous; even died with courage on the scaffold, and no hope in their death. Meckness is preferable to courage, as "a meek and quiet spirit, which is in We thought he had elected himself to this the sight of God of great price." In misforvery calling. We understand him to say that tune, what can be like the lamb-like spirit of man of courage? Yet in misfortune, how fretful, in confinement how discontented; and at the providence of God, how did he murmur'

Had our author said christian courage, even then, much as it may be esteemed, is it not far surpassed by a meek and quiet spirit? Or a saint resigned to tiod, are not such more excel lent in God's sight, than the most courageous? Even humility far excels courage The vain the ambitious, and the proud, are often men of courage But such is never the humble christian, that sees himself as less than the least of all saints, and unworthy of the least of all the mercies, and of all the truth which God has given him; and who gives unto the Lord all the glory Is not such a one clothed in humil ity, far more excellent in Jehovah's sight than

Sept. 14 1857 Jons Ler

BAPTIST COMPANDS - The present edition of the above work is exhausted, and we have decided to bring out a rewedition full double the present size while the price will be but a small advance upon the present one. The work will be ready in some three months and we aim to make it equal to any Hymn book ever offered to the public

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Mr. EDITOR -The Cold Water Raptist Association request you to publish the following notice i The Minutes of the Cold Water Baptist Associated tion will be ready for distribution three weeks trodate and will be deposited according to instruction with the firm of Messrs. Owen & Owen, Mempha W. Ovid MADRY, Clerk.

ATLANTA MARKET.

ATLANTA. Ga., Nov. .. 1857

SEAGO, ABBOTT & CO.

EDITOR OF THE TENNESSEE BATTIST We refer you to the following quotainons of the Prices Curp-REMARKS. - Trade continues very duil.

MARRIED.

and Miss Vincinta L. Jantson, both of Marshall County, Miss - On the 12th of November, by the Res. E. D. Stephenson

HUNTSTILLE An effort in at last being Accordenced the Religious Her in a temperate and scholarly spirit. In the ACKNOWLEDGMENT OF PAYMENTS. The following submulture have puld to the dates ann their names in 1857 :

> TN Lord to 16 Nov. W H Devideon 20 Dec. J Patterson ta full Williams 2 Copt, A @ Busty 14 June. W II Smith. EM K Sortheutt, Eld J H Breaker, Eld Wm Johnsoo. Eld E B Timmons, Thes Hicks, Mrs M A Billengs, Elder Kreep, J J Wingo be 21 Nov. 1868. The following subscribers have said to the

John Crain, D Rountree, J Stinebough, J H Murry, J Char ler. Eid C J Milm, Eid L L Dewitt, W B Gwymm, L L Mav. Mrs. L L Tumits, Eid J Polhill, Miss M J Thomson to Nov 14, E M then Ti April S R Witerchew 20 Jan. T Chandler I Nov. C S. Miss A H Philips 21 June. Jan West 8 April. N W Garnett 5 March, John Holder 1 Oct. MR Mitchell 4 Feb. Wm Seeves 30 May, J P Durham 30 April, Jas Whitfield 10 May, J Reeves 17 April. The following subscribers have paid to the dates annexed t

belr names for 1859; là April 1860.

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A corn, truly

P J THRASHER

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4. Each visible Church of Christ is a company of scriptural!

till be comes again; and being a Church art, it becomes metdentally, a symbol of Church regationship; consequently only to invested with the authority to discipline those whom she in-

of the operatolical charches, having different subjects, ordinances. orders in the ministry, can justly be called a guesel chierch, or All religious secienes having legislative powers and ciercen-

way, recognized as scriptural churches or their preschers as a Scial ministers of the guspel. 1. The Bible, and the Bible slone, unalloyed with human de

A. To divide the positive requirements of Christ into me sais and new-rescutings, is to decide how far Christ is to b

terption, sprinkling, pouring, ac., now practical for religious

aur -to shange them, TREASON. I. There is no church, but a body of immerced believers, wh have been immersed by one who has himself been immersed

secretarists to a pripat, nor is one spet of locality, one contrain bench, desh or pulpit, more consecrated than another. except as the associations connected with its occumuncy, or the as we appragaints our purpits for the official presching of the

tical sutherity is the world, and the only tribunal for the trial of came of discipline; that the acts of a church are of superior al chilestion open the constituent parts computing them.

Union University and Board

We learn that a report is now in circulation

they are young ministers.

Lord is in this, and will open the hearts of his

In the meantime, if there is a young minisis willing to ao something to help himself, let and Revealed Religion

J. R. GRAVES.

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or — We are arrest part in the first at I wish to open a correspondent little and it my brothern in Tennessee. I simply comr giving you a brief history of my ife and labors, and prospects, in this Southern part of California. I was born in Berkley ty, Virginia, in the year 1800, and emset forty years ago. I made a profession of eligion in the Spring 1821, and attached myand to the Bastist Church, and struggling on with a few pioneers, so planted the standard many different locations. Reing of a roving self to have been unable to harmonise certain disposition. I mounted the frontiers with others. and the expenied new Churches, which through the grace of God, have swelled to a nighty heat. I commenced my ministry in 1833. My education was limited, and not being able to parchess an axtensive library, having the ald fashiuned Bibls, m an bumble log cabm, in the wildernam of Missouri, I trimmed the midnight lamp, which was filled with Reccoon oil, (for I had no other) and took my first degree as Doctor of Divinity. I will here state, as I am writing to n brother Minister, that although the Word of God was like fire shut no is my bosse, my diffidence, my unworthiness. and my limited qualifications, compared to the greatness of the work, was such that I lingered mentions before I ventured into the work. But, glory to God, he has held me up for 24 years, and given me seal for my ministry. I have presched several years in Illinois, and three years in Texas. I emigrated from Texas in the Spring of 1850, into this beautiful Valley on the Pacific Coast. I found but very few professors here. What few Americans were here at the time, were generally worshipers of the god of the world. The whole ply to the committee on the subject of the mam of the native population was sunk in the lowest grade of Papal superstition. I could do but little until the Fall of 1853. There was a number of emigranta settled around me. and among them a few Baptist brethren, and some of the Methodist Episcopal Church. Aboat this time there came in a Bro. Bland. a Methodist Minister, and we united in a social protracted or cause meeting, and were and Clerk, assigning as a reason for the action, greatly bleesed. Some twenty-five conls were happily converted to God, and among them some of my children. There was no other the ism of Apostasy." Baptist Minister within several hundred miles of us. Myself and an ordained Deacon, Bro. Fryer, proceeded and organized a Baptist is not the field of strife. Persons at a distance Church in this place, and the majority of the are much more concerned for us, we think, than low Red River into Pedoism, therefore she young converts united with us by experience they need be. We believe that we have less ceased to try, and dropped correspondence and baptism. And here let me remark, that of the error among us, than those who com- Let Red River return to apostolic Baptist so far as I can learn, the beautiful little plain of us. river of St. Gabriel for the first time, was dedicated and used for the purpose of baptizing true believers in the Apostolie mode. We have moved on slowly bat harmoniously ever since. We have held a kind of social camp meeting and told the Association, they had better clean sionary in the field this year. This is a weak yearly with our other brethren; there being their own floor, before offering their services to body, only about 300, but a better band of no other Baptist Church or Association nearer than San Francisco, 700 miles. We have a good. somfortable frame house, well scated, in this of W. D. Association, state that the resolu-Los Angelos, I have had to divide my time, and preach for the Church every other Sabbath. Los Angelos City has truly been the Sodom of California. Bot the star of Bethlehem is beginning to dawn there. We have a Sabbath School in successful operation there. but no Church organized as yet. We have a Sabbath School in our Church of near one hundred children. This is the first good settlement you come to in California, and members uniting with us are afterwards induced to go to other places. Emigrants are generally of a roving disposition, so we are always receiving and dismissing. Although I have baptized a great many, our little Church does not number quite forty. But we have sent them out in different portions of the land, and I hope there is some Calehs and Joshuas among them. Brother, this is a hard post to stand at. I cannot give you a correct idea of things here in so short a space. There is a large settlement of the deluded followers of Joe Smith within 50 miles of us, who contend for and practice polygamy, but you are aware that they have the elements of destruction smong themselves; and at least two-thirds have rebelled against their leader, and want the pure, everlasting Gospel preached to them. Only think of one thousand young men and women just getting their eyes open to the corruption of their systsm, and no one heretofore to preach to them the word of life.

A great portion of the native Californians might be reached, if we had a man that could fuently speak the Spanish language. But who will make the sacrifice? Who will step in between the living and the dead. My sands of life are running out. A few brief years, at most, of toil and suffering, and I am done. Is there no young man among you, whose heart is burning with love for God, and for perishing souls, that will east his lot with us, and come to the hein of the Lord against the mighty. I tell you there is a great work here to be done, and if the feld is not occupied by the Baptists it will be by other denominations. Again, there is a strong Baptist sentiment prevailing here, and although there have been sent here, from time to time. Presbyterian and Methodist Ministers, both North and South, (men, I will asy, of splendid talents, and deep piety,) yat with our feeble efforts we are far in the lend. Some of their most prominent members have lately renonaced their infant rantism, and anited with us in a profession of their faith, and have been baptized, and it has caused a little exmisment; some of their strungest men seem determined to set up their little dragon of infant beptism right in our midst. And here I stand shene, but not trembling, for it cumot stand before the word of God. I expect to bentine four more next Sabbath, one of them lately converted, the others have belonged to the Methadist and Latheran churches. We have licented a Brother, R. Fryar, to preach, and he bids fair to make a workman-end one lissansi exharter, and although our Church is week in wamber, it is strong in gifts, not amale s but is gifted and ready in prayer. To

the of your last Association, and a supy of your on. Farewell

apula, Las Angules Co., June, 1857.

TiV le system of wheal proper the Teasines Deptis. Progress in the Right Direction.

The following will be read with interest. We approve of the course of the S. W. District

This Association has just closed the fifth approve of the course of the S. W. District Amountion. She has now ascertained the po-forgotten. Caddo is emphatically a Baptist followship a Church, or Minister, who deales a as long as she maintains that position she need vital doctrone of our faith, as that of the se- not far, the Lord will be on her side. Last curity of every belisser. Bro. Crider, one of year, seeing that there was a smart leaning our most laborious and useful ministers in the towards Bome by some of her neighbors. Caddo Arminian views, by which he expresses him- Constitution: pessages of Scripture, with the certain preservation of all Saints. Bro. C. has not in his been baptized by a Baptist." letter, so fully expressed himself as we could wish, or so fully as he did in a recent conversation with us, in which he confessed the passages that taught the certain perseverence of all Saints, far outnumbered and outweighed those that seem to teach the opposite doctrine. This determines the question right, and leaves as food for study. We hope the confidence of every brother will be restored to Bro. Crider. and that his future labors may be even more abundantly blessed than have been his passed

He has been selected as the Missionary and Colporter of the Bulah Association, and he Book, in the bounds of his field of labor :

Ma. Enrroa :- I enclose to you for publication, the resolutions of the Bulah Association. adopted unanimously at its recent session with River sending this correspondence. But send the Madrid Bend Church, concerning the question of Apostasy, and Elder S. J. Crider's re-Association's action.

It is proper to state that a letter was received from the Western District Association, abided her faith, and refused her correspondwhich induced this action.

The letter announced the determination of the Western District Association, to cease cor respondence with Bulah-and contained reso lutions, to that effect, signed by the Moderator "that some of the Churches of Bulah Asso-

I remark that this alarm is abroad. Bulah Association, (the field of Elder Crider's labors)

Quar 1sr.-Is it true that members of W. their neighbors?

place. But as I have engaged to preach in tions contained in their letter, failed to pass Tract Society. that body-that the vote was a tie-and that the Moderator gave the casting vote against passed, I believe without a negative vote, or the resolutions. If so, by what authority have one word of opposition. they come to us, over the signature of the Moderator and Clerk, as the action of that body? tists they must be, or they can't enjoy the home Those statements require an explanation.

the subjoined correspondence will be sufficient interst, all combined were able to move the litto allay the fears of those who have heretofore the band from their principles. May God bless felt so much alarm concerning Baptist senti- Caddo. ments in his field of labor. It would be fortunate for Baptist interests, if all other ministers of our order, were accomplishing as much for the denomination.

P. S. JONES. Hickman, Ky., Nov. 5, 1857.

HICKMAN, Ky., Oct. 20, 1857. BRO. Carden :- Enclosed we furnish you a copy of preamble and resolutions adopted by he Bulah Association, at its recent session publication. Respectfully,

A. B. MILLER. Chairman of Committee.

WHEREAS, It is rumored to the prejudice of this Association, that some of its Churches countenance a minister who teaches the doctrine of apostasy. Therefore.

of this body in the minutes of our present Con-

our body not to countenance any minister who gregations. So they will get their books soon teaches that doctrine. And, whereas, this accusation is circulated to the prejudice of our have the means to buy, and at the same time, beloved Brother, S. J. Crider, we state, that the number and kind of books wanted. Thus those most intimately acquainted with him they can buy at wholesale prices, and the libsay that he does not teach the doctrine; that eral per cent. discount will, in a few years, the utmost that can be alleged against him, is give our Boards a good Depository. Look at that he has entertained a doubt on the subject, while he admits that the mass of testimony is on the side of the perseverance of the Saints. In order to the vindication of both this Association and Brother Crider, in relation to this

Resolved, That a committee be appointed to wait on Brother Crider, and request him to or want new works, let us have them brought feet man, and behold the upright, for the end furnish them a statement of his views for publon by our Boards as above. And let our Mis-P. S. Jones, Moderator. J. T. MARRS, Clerk.

HICKMAN, Kv., Oct. 20, 1857.

Brethren of the Committee :-I have read and considered the preamble and resolutions of the Bulah Association, fur. by the first of January next. nished me by yourselves.

on the subject. There are passages of the this will be \$600 worth of books bought at Scriptures, that with my feeble abilities I have once, and at 30 per cent. saved by wholesale been unable to reconcile with either view of prices, you will have \$180 worth of books left the subject. But as a Baptist minister, it has in the Depository, and in five years nine hunnot been, nor is it my purpose to teach a doc- dred dollars worth, and all our money returned trine in opposition to the faith of the Church, in books at the same prices we now obtain Please write to me immediately, and direct to the production of distraction and discord.

over me in love, and if I get out of the truck, talk to me as brethren should, and not bastily charge me with a desire to propagate any doestrance to the distraction of the Church.

The subscript of the most perfect arrangements that the most perfect arrangements the material for the sale of the most perfect arrangements that the most perfect arrangement that the most perfect arrangements that the most perfect arrangement that the most perfect arrangements that the most perfect arrangements that the most perfect arrangement arrangement that the most perfect arrangement arrangement arrangement arrangement over me in love, and if I get out of the truck, is no sacrifice. We will have the books at any I have no doubt but I can get for it a talk to me as brethren should, and not bastily rate. If the books which have been bought by William Formars. true to the distraction of the Church. | ubove, we would now have a large amount of Baptist for publication. R. H. Pos, Cl'k.

I make this request from the fact, that ser, books on hand, over and above, as a clear mous preached by me are complained of, as gain. Mosas Gazza. teaching apostary, that produce no such complaints, when preached by others.

Respectfully, S. J. Chings.

A. Klyrs, that his address, in future, will be formersett, Ky.

ABBRIOGRAPH CRIENT OF PAYMENTS.

sition of the Bulah Association. That she Association. She has taken a bold and noble belds to sound articles of faith, and will not stand for pure, unnexed Baptist principles, and

"Resolved. That we will not receive or hold in our fellowship, a member that has never This shuts the corruption gate.

"Resolved, That the Friendship Church is illegally constituted, from the fact that Elder Samuel Kelly, assisted in her constitution, who has never been baptized by a Baptist, and also the said Kelly preaches the final apostasy of those who have been regenerated."

This is the way that Caddo does work. She acts like the honest surgeon, not through feeling and sympathy, but from principle. The above could be endured, but here is the

"Resolved. That we drop correspondence with the Red River Association, because she holds is hereby authorized to act as Agent for this | Churches in her fellowship, that hold members paper and the Southern Review, and Child's in their fellowship, who have never been baptized by a Baptist."

In the face of that resolution, Red River sent a correspondence to Caddo this year. All was done that could be done, to prevent Red it she would.

But in the midst of deep laid schemes, on tiring electioneering, sympathetic appeals and tears, Caddo, to her honor, like a martyr at the stake, pressed with threats, and offers of mercy, ence; very much to the displeasure of some of the correspondents. Caddo is charged with forsaking her mother, Red River. My argument is, that the mother has forsaken the daugh-

ter. They both profess to be Baptist. The Caddo still remains on her Baptist ground, while Red River has left it, and taken one ciation, countenanced a Minister who taught step towards Rome, by receiving and holding on to Pedobaptism, which she in her minutes of 1855, declared to be unscriptural. Now which is forsaken, the mother, Red River, or the daughter, Caddo? Caddo could not fol ground, and Caddo will be first to greet her

After the Missionary Sermon on Sunday D. Association, pending the discussion of the about \$36 was od. The brethren by subresolutions contained in their letter to ns. an scription raised, I believe, over \$100, with the nounced publicly their adherence to Apostasy, collection on Sunday. They will have a Misbrethren were never organized.

QUERY 2ND.—Reliable brethren, members A preamble and resolution were quantimously

The report on Revision and Temperance was

Caddo is the home for Baptists. But Baplong. The session just passed will be one of In conclusion, we express the hope, that interest to the Baptist historian, and will be Elder Crider will in future cease to be the ob- referred to with joy by our children, who rise ject of the persecution of Baptists. He is a to fill our places. They will see that neither man of great usefulness-and it is hoped that feeling, sympathy, popularity, wealth, nor self THOS. H. COMPERE Antoine, Ark., Oct 16, 1857.

For the Tennersee Baptise

To the Baptists of West Tennessee. BRETHREN:-Your attention is called parcicularly to the importance of circulating purely Southern Baptist Literature. By reference to reports in your late minutes, you will see a bird's eye view of the great importance of this matter. And in the minutes of Big Hatchie and Central Associations, you may find Boards with the Madrid Bend Church. You will organized to manage a Book Depository, and clease give us a statement of your views in to Superintend a system of Colportage. Now. reference to the action of the Association for where shall these Boards obtain means to supply the Books. Here is a plan proposed. Let each Pastor and Missionary take a little blank book and visit his congregation, and obtain the number and kind of books each family will buy, and let him take the money for them in advance. Then let all these preachers send their catalogues and money to the President of the Board, either at Memphis, or Suring Creek. Resolved, That the Clerk of this Association | or wherever such Board may be created. Then be instructed to publish the confession of faith let those Boards order the books, and thus buy them at wholesale prices. Immediately on the recention of the books, the Pastors may send Resolved. That we advise the churches of and get their books for their respective conand safely, and in this way the Boards will it brethren, every family buys from \$1 to \$20 worth of books per annum. Now. just let us have concert of action, and all of us make out a list of books that we want, of whatever kind they may be, and send the list and money to the Agent of the contemplated Depository, and the work is done; and from time to time, as we need we may truly say with David, "Mark the persionary Board appropriate some of the missionary money in the same way, and make their Missionariea Colporters, so the missionary fund may be increased by the per cent. on his books. Brethren will we not do this as one man All at the same time. Say we shall all be ready out. And here we leave him with his spirit

Look again. Take Big Hatchie Association My position is this. I have been in doubts for instance. Say sixty churches, at \$10 each, them. My brethern talk about this and then My desire is, that the brethres should watch act, and all at once. Will you not say yes. It

" Mrs. Ann E. Allen. It becomes my painful duty to announce the death of Mrs. Ann E. Allen, wife of C. L. Allen, and daughter of Thomas and Dusilla Rogers. She was born in Waks County, N. C., 1828. Having lost her mother in childhood, she came with her uncle. A. Clement, and aunt, to Weakley County, Tenrs, where North-West, has been understood to hold passed the following, (Article 18th,) in the she died Sept. 28th, 1857. She embraced religion in her 16th year, and joined the Missionary Baptist Church, in which she lived a consistent member until her death. She was ever characterized for her deep purity and strict conformance to the requirements of the Church. The Bible was her constant study. She would frequently remark that her greatest aspiration was to fully understand it, so that she might obey its teachings. She manifested her zeal for the promotion of christianity by doing every thing within her power to win souls to Christ, by a life wholly consecrated to the Lord. The extent of her influence can only be treasured in heaven. We scarcely see one whose conversation was more godly, or who wore the world more as a lose garment ready to be laid aside at any moment. She meekly submited to the will of the Lord in every dispensation of his providence. Having been called to mourn the loss of four little infants, her frail mortality would seem inadequate to the task. But her faith remained unshaken. She would comfort her husband by saying, the "Lord doeth all things well. It only makes the ties stronger that binds our hearts to Him.' She was afficted for several months before her death, which she bore with great fortitude. Though her bodily sufferings were severe, she was frequently enabled to rejoice in full triumph of a living faith. When death came he found her waiting-with her lamp trimmed and full of oil. She conversed with a degree of calmness seldom seen; and exhorted all around her to meet her in heaven, and sent word to her Weary absent relatives and friends to meet her there. In reply to a question asked by her husband a few minutes before her spirit took its flight, "If she suffered?" she said, "No. I do not suffer now. Death has lost his sting. My way is as clear as a bright day." She bid adieu to all, and said, "I am almost in glory." Her last words were, " I am saved in glory. We all felt that the chamber where the good man meets his end, is privileged beyond the common walks of a virtuous life, quite on the verge of heaven May this sad dispensation of divine Providence be sanctified to the good of her bereaved husband, relatives and friends.

> is the prayer of her niece Dedham Weakley Co., Tenn., Oct. 23, '57.

Mrs. Eliza Brooks.

Departed this life on the loth of September 857, Mrs. Eliza Brooks. She was born in Madison County, Ga., and removed to this ember of the Baptist Church. While living in this community she exhibited by her meekness, gentleness, and devotion, that she held continual communion with that Savior who was meek and lowly in mind. Quiet and unobtrusive in her manners, affectionate and tender in her disposition, she endeared herself to a large circle of friends, over whom she exerted, by her example and humble conversation, a salutary and christian influence. It may be truly said of her, that none knew her but to love her As a mother, she was affectionate to the last degree; and as a mistress, attentive and forbearing to her servants, and as a member of the Church, she was punctual, pious, and zeal ous. In all these relations she was indeed an example and pattern. She leaves behind her an only daughter, and many friends to mourn

nal gain. Christian Index please copy. Palo Alto, Miss., Oct. 23, 1857.

her irreparable loss; yet their loss is her eter-

Joel M. Boatwright.

The West Point Baptist Church, White County Ark. feel it to be their duty to offer he last tribute of respect to the memory of our beloved brother, Joel M. Boatwright, who departed this life at his residence near West Point, on the 14th day of August, 1857, in the 62nd year of his age. And judging a tree by its fruits, we have no hesitation in saying that

we are satisfied he is safe from the wrath to He was born in Eastern Virginia, in Cumberland County, on the 8th of May, 1795, and professed religion in 1826, and joined the Church of Sarwolett, in Western Virginia, in September, 1836. In 1850, he with his family. and several others, moved to the then so called wilds of Arkansas, where he underwent all the hardships incident to a wilderness country. He was one of the members by which the West Point Bantist Church was constituted, and of which he lived a member until his death, and having filled the office of Deacon with perfect satisfaction to all the Church. He was a man of deep piety, and ever adorned the profession he had made of desus, by a godly walk and a pious conversation. As a husband he was kind. affectionate and confiding; as a father, gentle and judicious, as a master, kind and indulgent; and through all of his deportments, either as a member of the Church or as a citizen, of that man is peace;" and so it was with the subject of this notice. Though old age had made him weak and feeble, he was strong in the faith of our Lord and Savior Jesus Christ. and leaned with confidence on the strong arm of God, while the lamp of life gradually went safely housed in Abraham's bosom, until the second coming of the Savior shall wake him from his quiet slumber, and fashion his body like unto the glorious body of the blessed Redeemer. Therefore,

Resolved. That in the death of our beloved brother we have lost a useful member of the Baptist Church, and a good citisen; and that we deeply regret his loss, sympathise with his bereaved family, and invoke the blessings of

grace upon them.

Thiliaritation. There was a man, in Tanhee land,

"As poor as JUVs grey turkey,
Tet, when he'd anything on hand,
He was a real workle.

M. DATTON'S ADVENTURES; And swick as wish, our Youkes thought. For this I'll be the wiser.

"What me in longer wittin'?"
Then took the steamer for New York,
And called on Hiram Dayton. ets menths he traveled in the West,"

He gave his carnet-bag a jerk-

H. Dayton's books a selling, a And every step he took he succeed He saw his prodits walling. For Dayton's books are all the go.

And all the secole buy them; The truth of this, if you would know, You've only just to try 'em. There's oos Frohmer Ingraham writ—
"Prince of the Henne of Bavid"—
The man that don't spank well of it,
Must be, past hope, deprayed

" Madelon Hawley," is its mate— A tale intensely thrilling— The mis so constant, and se great, "Tie hard the orders filling." Another, for religious folk.

"Tis callet the "Heavan's Token"—
A rich, rare treat—a trehenre-book.

Of which all good is spoken.

And "Merry's Book of Pamies"—nh!
If you should only try it,
You would not wonder that Papa
Is couned and tensed to buy it.

And, truth to say, the older folks,
Are with it greatly taken,
And suber ribs, upon its jokes,
Are wenderfully shaken.

Our Yankes friend, in selling books, Another season tarried. And then, his poskets fall of rooks, Came home, and then—got married.

He bought a farm. He worked auhile, And get it fairly started. And then, to make another pile, On another trump departed.

And then, upon his mattre green. He quietly east acchor. A man of wit, a man of means, A farmer, merchant, banker.

I have over two bandred mes engaged in celling books for mod some of them are making from Tue to Fifteen Hundred library per year. There is room for at least five hundred me do as well. For a catalogue, with full particulars, address H. DATTON, Publisher, Ang 8-tf No. 28, Ann Street, New York.

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WHEAT AND FLOUR. The enhecri August 15th, 1857.

We will accept on Wheat for three-fearths the valve of shipments of thirty days, payable have or at August.—Enland or
country to drafts. Enlapors of Boar, we think,
well smally to their leavest to draw at skiry days, no m to
all the process of the second or the second of the second or the second of the second or th

A rapid cure of COLDS COUCHES, AND HOADSTREES.

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