

Tennessee Baptist

DESIRING TO KNOW THE WHOLE TRUTH, DARING TO OPPOSE ANY ERROR. J. R. GRAVES, EDITOR.

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The Pulpit.

(Our readers will find in this department, during the present year, by J. R. Graves, one of the most brilliant preachers of England.)

A Good Man the Subject of Divine Thought from Eternity.

BY THE REV. EDWARD WHITE.

"Blessed be the God and Father of our Lord Jesus Christ, who has thought of us with special blessing from eternity."

It is probable that as nobody ever understood Christianity so well as the apostle Paul, so no one ever enjoyed it more in his soul. Although he was hunted round the shores of the Mediterranean sea for twenty-five years by the rabble of every Roman province, and was afflicted as to the outward man with every description of persecution and sorrow, yet he always speaks of himself as one of the happiest of men, through the depth of his communion with the "God of all consolation." When we consider that his great sufferings had softened his heart, and rendered it exquisitely susceptible of sacred and solemn impressions,—that he was a highly spiritual person,—that he had enjoyed the reception of abundant revelations from the Fountain of Wisdom and of Joy,—and on one special occasion had actually been caught up into Paradise, and had been made a spectator of its entrancing ravishments,—we cannot wonder that he was an intensely joyful man within, that his eyes were ever flashing with the light of heaven, and that he diffused around him a contagion of inexpressible happiness. It must have resembled intercourse with a blessed angel to spend a night with Paul when he was imprisoned towards the end of his life at Rome, at the time of the writing of this Epistle. The language of thanksgiving with which he commences it is just the natural burst of song from the heart of a man who had been rapt into the third heavens, and who knew that he was going thither to spend eternity with God.

Let us listen to his joyful and joy-inspiring words! His thought wanders into the dark abyss of the past eternity after the cause of his heavenly destiny. Amidst that infinite darkness he points to the one central thought of God—shining in inexpressible brightness amidst the awful shadows of immensity, before the morning stars sang together—the thought of Christ, and of his redeemed Church "chosen in him" before the earliest part of the dust of the world was made.

Most persons who possess the gift of self-knowledge will feel that unless God had loved them before they were born, it is certain that he would have found no reason for loving them afterwards. But not to enter on this mysterious subject, let us rather say, what all Christians will assent to, that whether from omniscient foresight, or from omnipotent determination, God has always known the individuals of mankind who are his, and being such, that he has predestinated them to an everlasting inheritance in Christ Jesus, "according to the purpose of his own will." Every true Christian is thus a predestinated person, and, as such, has been an object of delightful thought to the Almighty Lord of life in the eternity that has gone by. What an awe attaches to the being of a predestinated soul, to one whose appearance and character are both the subject and the result of the long meditated thoughts of Omnipotence. We look with a feeling of profound interest upon a stone which has been rolling for ages in the bottom of the ocean, and which is at length cast upon the beach, rounded by the attrition of the billows and currents of untold centuries,—a pebble that was being rounded and polished by the action of the waves in the depths of the sea when the old empires of antiquity were flourishing, or before the deluge, or antecedently to the creation of man. We gaze with interest upon those "everlasting hills," which were standing above the universal waters perhaps before some of the stars were made. But what are these feelings compared with those which should fill us when we look upon a person whose "goings forth have been from old, from everlasting," like Christ,—whose countenance, whose aspect, whose history, whose words, were the manifestation of creative purposes in the Divine Mind so ancient in the darkness that all the works of the visible creation? Rocks, and worlds, and the deep foundation of the mountains, and stars that have already shone through periods which it would defy man's arithmetic to measure—are comparatively as yesterday.

Modern geologists delight to observe, on plates and flakes of sandstone taken from the deepest strata that compose the solid structure of the globe, the marks of raindrops that fell when that sandstone formed the shore of a primeval ocean, long ages and almost limited eternities before, and after another, the coal measures were deposited, and new worlds succeeding worlds afforded scope for fresh and fresh developments of creative power and skill in vegetable and animal conformations. What if on some such plate of sandstone, split from the deep and solid rock, a geologist should have found, not the impressed footprints of a reptile, or the marks of raindrops indicating by their position the slant of the rain when it descended, but his own name, written along with that of the Son of God, and accompanied by some expression of Eternal Love, indicating that he had been thought of in the eternity that has gone by? "Oh, could he trace those characters, how would he be bound with his own name, written along with that of the Son of God, and accompanied by some expression of Eternal Love, indicating that he had been thought of in the eternity that has gone by?"

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Thus, too, in the world of events. He doeth according to His will among the armies of heaven and among the inhabitants of the earth. He has a plan, and a method, and an end. He will work, and who shall hinder it? The divine thought will triumph, all obstacles notwithstanding. All things shall work together for good under the operation of that Sovereign Will which blows like a mighty rushing wind through the forests of time and eternity, and turns all the leaves at once in the direction of the gale.

This Will is at work, let us hope, upon us, for our salvation. And who can describe the result? If God has thought of us with delight in the character of good men from eternity, it has been with the accompanying design of changing us forever into the likeness of Christ. We have been predestinated to be conformed to the image of his Son, in a holy life everlasting. Oh, what is this? Life forever! We speak of it in the easy currency of language, as Foster describes, without any serious effort to place and detain it before the mind as an object of protracted contemplation. We belong to a world which is "but for a moment." We are conversant with seconds, minutes, hours, days, months, and years, with a lifetime of forty, seventy or three hundred years, and we really have but a small capacity for rising to higher conceptions of duration. How slight the ability which we possess for estimating the periods of time which have left their score as they passed upon the rocks beneath our feet. The globe is a time-piece, but we are like children who cannot comprehend its enunciation. We have a sense of something obscurely vast. If the heavens were by the slow journeys of planets and comets in their courses to higher conceptions of time, the mind is soon wearied with such calculations and reflections. But that life is eternal!

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Thus, too, in the world of events. He doeth according to His will among the armies of heaven and among the inhabitants of the earth. He has a plan, and a method, and an end. He will work, and who shall hinder it? The divine thought will triumph, all obstacles notwithstanding. All things shall work together for good under the operation of that Sovereign Will which blows like a mighty rushing wind through the forests of time and eternity, and turns all the leaves at once in the direction of the gale.

This Will is at work, let us hope, upon us, for our salvation. And who can describe the result? If God has thought of us with delight in the character of good men from eternity, it has been with the accompanying design of changing us forever into the likeness of Christ. We have been predestinated to be conformed to the image of his Son, in a holy life everlasting. Oh, what is this? Life forever! We speak of it in the easy currency of language, as Foster describes, without any serious effort to place and detain it before the mind as an object of protracted contemplation. We belong to a world which is "but for a moment." We are conversant with seconds, minutes, hours, days, months, and years, with a lifetime of forty, seventy or three hundred years, and we really have but a small capacity for rising to higher conceptions of duration. How slight the ability which we possess for estimating the periods of time which have left their score as they passed upon the rocks beneath our feet. The globe is a time-piece, but we are like children who cannot comprehend its enunciation. We have a sense of something obscurely vast. If the heavens were by the slow journeys of planets and comets in their courses to higher conceptions of time, the mind is soon wearied with such calculations and reflections. But that life is eternal!

Suppose a lifetime as long as all human lifetimes added together. This will give us one generation a lifetime of thirty thousand millions of years, for fifty generations, five hundred thousand millions. Well, this would be a large unit of measurement. But suppose a line of figures, written along a sunbeam, from its source till it is absorbed in the outer darkness, representing a sum of such periods repeated the one after the other, and thus all the sunbeams to be such lines of figures, and all still at the threshold of eternity, and all eternal life which is the predestinated heritage of Christ and his Church. We are lost, thought is swallowed up in wonder. "But these are the true sayings of God," and the life is to be "glory" everlasting. Are we dreaming? Can this be reality? Can we seriously think of such things as our prospects? Only in Christ! Nature shudders, and withdraws her footsteps from the search of the depth. But "all things are yours, for ye are Christ's." This is the inheritance of the Son of God.—It is his by nature in His divinity, by reward in His humanity; and the only consideration that can render such an amazing prospect credible for us, is that God has already given us his Son to die for us. Therefore "we shall live through Him!" It is at Calvary, and at Calvary alone, that faith can lift up to heaven an unblinded eye and an untreacherous hand.—But standing there, or rather falling to the ground in adoration before the Lamb of God, "bearing our sins and carrying our sorrows," she can learn the lessons which nature would not teach her. "We know that if this earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, ETERNAL IN THE HEAVENS."

"God moves in a mysterious way His wonders to perform; He plants his footsteps in the sea, And rides upon the storm. Deep in unfathomable mines Of never-failing skill, He treasures up his bright designs, And works his sovereign will."

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SHORT SERMONS.

OF SPENDING OUR TIME WELL.

"As we have the opportunity, let us do good to all men."—Gal. vi. 10.

I. The night cometh when no man can work. Time is precious, but men know not its true value, nor will they learn it, till it is too late. Our friends ask it of us, and we bestow it as if it were nothing worth. Nay, sometimes it is a burden we want to get rid of; yet the day will come, when we shall think one quarter of an hour more valuable than all the treasures of the earth. God, most liberal and bountiful of all other things, teaches us, by the frugal dispensation of Providence, how careful we ought to be to make a good use of time, because he never gives us two moments together, nor grants us a second, till he has withdrawn the first, still keeping the first in his own hand; so that we are in a perfect uncertainty whether we shall have it or not. Time is given us to use as we please, and eternity will not be too long to regret our lost time, if we have not made an ill use of it.

II. All our life, as well as our heart, is due to God; they are neither of them too much for him. He gave them only that we might love and serve him. Let us, therefore, rob him of nothing. We cannot ever moment do great matters for him, but we may always do what is proper for our condition. To be silent, to suffer, to pray, when there is no room for outward action, is an acceptable offering to God. A disappointment, a contradiction, an injury received and endured for God's sake, is of as much value as a long prayer; and the time is not lost which is spent in the practice of meekness and patience. But for this we must be cautious, that those interruptions do not happen by our own fault. Thus we should regulate our life, and "redeem the time," as St. Paul speaks, flying from the world, its vain amusements, useless correspondences, and unprofitable conversations, which serve only to dissipate our minds, and fuddle our self-love. By these means we shall find time for the service of God: all that is spent otherwise is lost.

VERY SHORT SERMONS.

Let us do the death of the righteous, and let us not fast and weep like the heathen.—Isa. lviii. 3.

1. An extorted petition.
2. An involuntary testimony.
Who would not wish to die like those whom God's own Spirit reprobates to bliss? To seek into that soft repose, they wake to perfect happiness.

The American Bible Society.

NEW YORK, Feb. 5, 1858.

On Thursday, January 28, the Board of Managers of the American Bible Society held a special meeting on the subject of their late Revision of the Common Version. It is generally known that the Society have lately reconstructed their English copies of the Bible, introducing numerous corrections, chiefly relating to punctuation, capital letters, orthography, headings of chapters, and in some instances entirely altering the meaning, so as to conform to the unquestioned authority of the divine originals. But little attention was given to the subject outside the Board; and indeed so ignorant were the people of the facts, that the

Sunday-school Convention Adjourned.

WREXAS, the Southern Baptist Sunday School Union, formed in Nashville, Tenn., in October last, adjourned to meet in America, Georgia, in April next; and WREXAS, the Editor of the Christian Index, in his issue of March 3d, has expressed the opinion that it is by no means desirable that we have the existing dissensions which will probably result from the meeting of the Union, should it be held with us, and as we coincide with him in this opinion, therefore...

Resolved, By the Baptist Church in America, that we very respectfully and courteously express it as our preference that the Union shall not meet with us.

Resolved, Also, that in pursuing this course we are not to be understood as opposing the Union or approving of it.

Resolved, That a copy of this preamble and resolutions be forwarded to Elder A. C. DARTON, President of the Southern Baptist Sunday School Union, and that a copy be sent to the Index for publication.

A true report from the minutes of the Bethel Baptist Church of America, as adopted at her regular Convention, held March 13, 1858.

AMERICAN, March 17, 1858.

BROTHERS EDITOR:—I have received the above resolutions of the Church at America, &c. I do not wonder that this Church should be unwilling to witness the repetition of such a meeting as that which we had in this City last October. Nor do I see that we have any indications that there would be any less bitterness in the opposers of the Union, or any more of patience in its friends, should they meet in any place this Spring. That there were any Baptist ministers in all the land who were capable of exhibiting such a spirit as has been shown in the controversy upon this subject, has been to me a matter of great astonishment as well as of heart-felt sorrow. What duty this unexpected action of the people with whom we proposed to meet, imposes upon me as President of the Union, I am at a loss to know.

All I can now do is to give notice that the adjourned meeting of the Southern Baptist Sunday School Union, which was to have been held in connection with the Georgia State Sunday School Convention at Americus, on Friday before the fourth Sabbath in April, will not take place. Whether the organization is now to be regarded as dissolved, and the effort to secure a Baptist Sunday School literature for the South abandoned as fruitless and hopeless, must be determined by the action of the Churches, Associations and Conventions of the coming summer.

Painful as the controversy which has been urged in view of this meeting has from its personal character been made to me, distracting as it must have been to the denomination, I am willing, if need be, to see it continued until a full and fair opportunity has been given for every Baptist in the Southern States to give us the benefit of his opinion.

Terrible as the retribution may be, which certain of our brethren seem determined to inflict upon those who ventured to suggest that such an organization was desirable, I am willing to endure it for the glorious results which I am more than ever persuaded will certainly follow, sooner or later, from this movement.

The objects proposed to be accomplished have all the time, and by all parties been acknowledged as of most immense importance and most earnestly to be desired by every Baptist heart.

There was not at first, and there never has been any question raised upon this point—that we greatly need, and must in some way obtain a Baptist literature for our Sabbath Schools, is a fixed and undisputed fact. Nor was there at first any question as to the necessity of some organization for the accomplishment of these objects.

When the subject was first mentioned there seemed to be but one heart in all who heard of it. When the Convention met in Nashville, there was but one who even expressed himself as doubtful of the expediency of any organization. The dispute was between those who suggested and urged it had any right to do so. Whether those who met and organized had any right to do so. Whether the Board which they saw fit to nominate as managers of its business were competent to perform the duties assigned them.

Upon these points and such as these, a most extraordinary contest has been waged, so personal and so angular, that many hearts have been deeply grieved.

I take this occasion to repeat what I have already said more than once, viz: That if any other and better plan than the one now before the denomination can be presented or one which will commend itself more effectually to the Churches, and the brethren, let us have it. If there are other places more eligible than Nashville, or other brethren more competent than those mentioned, let the Churches say so. I have never sought, and do not now desire, any connection with this or any other organization for these objects, but as an humble worker in the attainment of the end.

Letters from Virginia, Georgia, Alabama, Kentucky, Missouri, Arkansas, Mississippi, Louisiana, have led me to suppose that the opponents of the Union are not among the masses of the brethren. The Churches thus far heard from are unanimous in their approval. I do not believe there will, next fall, remain any doubt about what the great body of the Southern Churches desire. When time for correspondence and consultation has elapsed, they will probably request another meeting of the Union, at some central point, where the question will be decided whether the Baptists of the South will or will not have an organization for the special cherishing of the interests of Sabbath Schools.

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—Bro. J. B. H. is certainly very greatly endeared to us by the constancy of his friendship in this our day of trial. We have truth for our friend, and we are willing to sacrifice all others for it. If the course of some brethren injure them it is not our fault. We sought to prevent it, for the influence of every true Baptist is as dear to us as our own.

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What course should a Missionary body pursue with a Pastor who not only refrains from contributing himself, but urges upon his flock that it is sinful in them to contribute, thereby discountenancing the philanthropic principle of disseminating the Gospel among heathen nations?

The foregoing queries are from a highly esteemed Brother, whom I never saw. To the first I answer, emphatically, No. To the second I have this to say. Let a few of the prominent members of the Church aim to convince the Pastor of the injurious consequences of his course. If they convince him he will act differently. If they do not, let them kindly but earnestly advise him to resign his pastorate, that the Church may select a Pastor whose views are congenial with the spirit of the gospel.

How shall we reach the Evil? —Ms. Editor—Almost all editors at the North believe Slavery to be a great evil, standing out in opposition to the spirit and teachings of the gospel. They also believe that the gospel is adapted to the cure of this as well as every other evil, and that as servants of Christ, it is their duty to bring that influence to bear upon the Southern institution. But how shall this be done? There are many thousands of Christians at the South, and they occupy just the position to meet the evil. Every great reform must be effected principally by the efforts of the people whom it immediately concerns. It may be said that the intolerance of Slavery would operate against their efforts as well as ours. But it would not operate to the same extent. It may also be said that Christians there are very much under the influence of Slavery—that they are its apologists—it advocates, and that therefore we can hope for no assistance from them. But it cannot be that a great body of men renewed by the Holy Spirit and entirely beyond the influence of Divine truth in so important a matter.

It appears to me that the only way to reach the evil of Slavery is through the influence and cooperation of Southern Christians. Ought we not then to seek for a better understanding with our Southern brethren, not by compromising the truth, but by striving for union in it. If there is any class of men that we can hope to reach at the South, they are the disciples of Christ. It will be in vain to call on men of the world, politicians and planters, to give up Slavery, as a great sin and evil, while the body of professed Christians that surround them and form their views of religion and morals, are willingly involved in it. May we not, then, with all candor and sincerity, appeal to Christian men of the South, as servants of our common Master. So sure as Christ is their Savior, and the Holy Spirit their sanctifier, they will ultimately take the right position. It may be well too, let me add, in our appeals to our Southern brethren, to show more of meekness than self-righteousness. For when we mark the prejudices, the questionableness, and the worldliness that exist among us, and observe the limited influence which Christian principle has over the majority of professors; who can resist the unwelcome conviction that if we had been in the same circumstances with Southern Christians, many of us would have been as deeply involved in the sin of Slavery as they are?

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How shall we reach the Evil? —Ms. Editor—Almost all editors at the North believe Slavery to be a great evil, standing out in opposition to the spirit and teachings of the gospel. They also believe that the gospel is adapted to the cure of this as well as every other evil, and that as servants of Christ, it is their duty to bring that influence to bear upon the Southern institution. But how shall this be done? There are many thousands of Christians at the South, and they occupy just the position to meet the evil. Every great reform must be effected principally by the efforts of the people whom it immediately concerns. It may be said that the intolerance of Slavery would operate against their efforts as well as ours. But it would not operate to the same extent. It may also be said that Christians there are very much under the influence of Slavery—that they are its apologists—it advocates, and that therefore we can hope for no assistance from them. But it cannot be that a great body of men renewed by the Holy Spirit and entirely beyond the influence of Divine truth in so important a matter.

It appears to me that the only way to reach the evil of Slavery is through the influence and cooperation of Southern Christians. Ought we not then to seek for a better understanding with our Southern brethren, not by compromising the truth, but by striving for union in it. If there is any class of men that we can hope to reach at the South, they are the disciples of Christ. It will be in vain to call on men of the world, politicians and planters, to give up Slavery, as a great sin and evil, while the body of professed Christians that surround them and form their views of religion and morals, are willingly involved in it. May we not, then, with all candor and sincerity, appeal to Christian men of the South, as servants of our common Master. So sure as Christ is their Savior, and the Holy Spirit their sanctifier, they will ultimately take the right position. It may be well too, let me add, in our appeals to our Southern brethren, to show more of meekness than self-righteousness. For when we mark the prejudices, the questionableness, and the worldliness that exist among us, and observe the limited influence which Christian principle has over the majority of professors; who can resist the unwelcome conviction that if we had been in the same circumstances with Southern Christians, many of us would have been as deeply involved in the sin of Slavery as they are?

I was pleased with your "Inquiries of Southern Christians," in THE EXAMINER of N. C. in a subsequent number. It appeared to me like a step in the right direction. G. G.

REMARKS.—The above breathes the spirit of Christ. Would that all Northern Christians could exercise the same charity. Convince Southern Christians that Slavery is contrary to the teachings of the New Testament, and they will abandon it at once, but harsh abuse and bitter denunciation can be productive of evil only.

In a little Tract from the pen of N. M. C. entitled "The Faithful Centurion," will be found in a small compass a Scriptural defence of the Institution.

To the Subscribers to the Beneficiary Fund of Union University.

You will remember that at the Associations of 1854-5, that pledges were taken to defray the expenses of our young ministers at Union University. A liberal amount was pledged, \$10,862 50, to be paid in ten annual instalments of \$5 or \$10. \$2,266 66 of this amount has been paid in, and faithfully applied to the purpose for which it was pledged. (See Report of Treasurer in another column.) There are now young ministers pursuing their studies at the University, supported in whole, or in part, by this fund. They have been received by the Education Board upon the most liberal and satisfactory terms, and the Treasury is now overflowing, and not one dollar to meet the weekly expenses of these young ministers. They must all be sent home, and the Board left in debt for their expenses last session, or all these friends must come up and promptly redeem their unpaid instalments due last October, 1857. We have not a fear but all will cheerfully and immediately do it.

The Board at its last meeting appointed us as its Collecting Agent, because the Treasurer knowing the present post-office of few of the patrons, is unable to write to each privately. We have adopted this method as the most direct and satisfactory to collect instalments due. A large proportion of the donors, doubtless have not known to whom they should pay over their funds and obtain the proper credit, and others may have forgotten how much they have paid, and all wish to see how the money paid has been appropriated thus far. All this they will see in the Treasurer's Report.

To relieve the Board, we accept of the agency, and will give receipts, from week to week, in this paper for all amounts paid, and hand over the same to the Treasurer. It will be seen from the Report that Alabama has contributed the largest number of Beneficiaries. The amount paid to them since 1855 has been \$1,257 92. There is not one of our Beneficiaries who will not ultimately pay back into the Treasury more than they have received. Nearly all who have graduated and have charges, are now pledged \$100 over and above the amount, for which they have given their note to the Board.

Friends of young ministers, let us bear upon you all, before we hear that the young ministers are leaving the University.

We will leave the column standing until our agency is completed.

REPORT OF THE TREASURER OF THE EDUCATION SOCIETY OF UNION UNIVERSITY. Table with columns for Name, Amount, and Total.

SPECIAL NOTICES.

JACKSONVILLE, Ala., March 13, 1858. —Ms. Editor: We the undersigned, have been appointed on the part of the Baptist Church at this place, to invite you to attend the session of the Alabama Convention to be held with this church on Friday before the 4th Sabbath of May next, for the purpose of preaching upon the opening in our house of worship. We trust it may suit your convenience to be with us.

G. C. WATLEY, E. T. READ, JAMES M. CARROLL, WM. H. FLEMING, JOHN H. WATKINS. —A Ministers and Deacons (meeting) will be held at Poplar Grove, Fulton Co. Ky., five miles east of Hickman, on the Dresden Road Saturday preceding 5th Sabbath in May next.

MINISTERS AND DEACONS OF BULAH and its corresponding Associations, are requested to be present with such essays, extracts, or skeletons of sermons as they may be able to prepare for the occasion.

THE MARY SHARP College at Winchester is now full, and the Faculty decline to receive any more during the present session. A wing is now being added so that three or four hundred can be accommodated next session.

THE FRIENDS OF THEOLOGICAL EDUCATION in the South and South West—Brethren—As authorized and requested by the Convention at Louisville, Ky., in May, 1857, I hereby announce the fact, that the State Convention of the Baptist denomination in N. C. at their session July 28th, 1857, did accept the conditions stated with respect to the selection of Greenville as the site for a proposed Theological Institution. And by the same authority, I hereby make known that for the purpose of organizing this Institution, the constituent churches of the Southern Baptist Convention are earnestly solicited to send delegates to a meeting which will be held in Greenville, S. C. on the Friday before the first Sabbath in May, 1858.

PREMIUM.—I hereby offer a premium of fifty dollars for the most approved tract, on the best method of originating and conducting Sunday Schools. The tract is to be a didactic one of not less than thirty and not more than fifty pages.

MINISTERS.—Will you please publish in the next issue of the following notice: The Ministers and Deacons' Meeting for the District of the Muscle Shoals Association will meet with the Monition Church on Friday before the 4th Sabbath in May next.

NEW SUNDAY SCHOOL BOOKS.—THE SCRIPTURAL QUESTION BOOK—By A. DARTON. Will be issued in a few days, price 15 cents per copy, or \$1 per dozen.

500 NEW SUBSCRIBERS TO THE TENNESSEE BAPTIST.

Resolved, That the Church considering the peculiar circumstances by which he is surrounded in his relations to Temple Broadus College and other Churches, accept the resignation with sincere regret.

Resolved, That during his ministry with this Church, since November 1855, up to this time it has cherished for him entire confidence as a Christian minister, honestly desiring to discharge his whole duty, and the members of this Church will always remember with gratitude the good accomplished, and the uniform kindness which has been cherished by pastor and people.

Resolved, That these resolutions be furnished to the Missions Baptist and Tennessee Baptist for publication.

JOSEPH LEE, Mod. pro tem. J. C. CALVERT, Clerk pro tem.

At a regular meeting of the Baptist Church at Woodland, Haywood County, Tennessee, held Saturday, 20th Feb. 1858, the following preamble and resolutions were unanimously adopted, to wit:

Resolved, That we deeply regret that the sick which has bound us together so long, should be severed, and in the separation we part with a Brother, beloved and one that has served us faithfully, ably, and to the entire satisfaction of the Church.

Resolved, That we cherish with gratitude his labors here, and invoke the divine blessing upon all his efforts for the cause of truth and salvation wherever they may be made.

Resolved, That this preamble and resolutions be spread on the Church book, and a copy sent to the "Tennessee Baptist" for publication.

By order of the Church. EDGAR C. COSSAR, Mod. J. H. SMITH, Clerk.

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Financial.

BANK NOTE LIST.

Table listing various banks and their note values, including Bank of Tennessee, Bank of Nashville, etc.

WHOLESALE PRICE CURRENT.

Table listing prices for various commodities such as Flour, Cotton, Sugar, etc.

ACKNOWLEDGMENT OF PAYMENTS.

The following new subscribers have paid to the date annexed to their names for 1858.

Mr. Mary Glover, Edw. M. Risher, Parson, Wm. L. Doolittle, Geo. Northrup, Mrs. F. F. Gaskins, Geo. H. Gaskins, Wm. H. Gaskins, Wm. A. Gaskins, Wm. J. Gaskins, Wm. K. Gaskins, Wm. L. Gaskins, Wm. M. Gaskins, Wm. N. Gaskins, Wm. O. Gaskins, Wm. P. Gaskins, Wm. Q. Gaskins, Wm. R. Gaskins, Wm. S. Gaskins, Wm. T. Gaskins, Wm. U. Gaskins, Wm. V. Gaskins, Wm. W. Gaskins, Wm. X. Gaskins, Wm. Y. Gaskins, Wm. Z. Gaskins.

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