Tennessee Baptist.

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

For the Tennessee Baptist.

SHADES AND SHADOWS.

Chapter 2.

I want of brotherly love and christian fellowship among those who profess to be servants of Christ, is one among the great hindrances to the spread of truth, and the prosperity of the church. There is no principle, perhaps, belonging to the religion of Christ, possessed of more importance than brotherly love and christian fellowship. There is nothing better calculated to overcome the world and sweetly draw sinners unto Christ. It stands as a mighty wall of defence around us, defying the darts and influences of Satan. The church in which brotherly love truly reigns, scarcely rest under their own vine and fig tree, enjoying from day to day the smiles and blessed influences of their kind Redeemer.

In view of the great and glorious influence exerted over the church and the world, the Lord directs his disciples to cherish and nourish that heavenly principle; for it is written, "Be kindly, affectioned one to another with brotherly love; in honor preferring one another. Let brotherly love continue. Be of the same mind, one toward another. A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another."

Such love and union in the church will be proof to the world that the members are what they profess to be—the true and devoted servants of Christ. "By this shall all men know that ye are my disciples, if ye have love one to another." These scriptures are very plain and easy to be understood. The duty of the church—of the children of God, in reference to brotherly love is definitely pointed out for, the question is, do the members of the churches possess and exhibit this divine principle? Do they love one another with that fervor, which would, if necessary, cause them to lay down their lives for each other? I am inclined to the conclusion that no such love exists in the church in these latter days. I am reminded that if a member of the church was taken, by wicked hands to the stake, there to be burned on account of his faith in Christ, he would have to die alone. None could be found who could be willing to defend him, for fear he might loose a little popularity, or get a little scorched themselves.

There are a great many Judas's in these days, who would rather betray and destroy a brother, than to defend him against his enemies. "Surely," says one, "you must be greatly mistaken. Our churches cannot be a destitute of this heavenly principle." It is true I may be deceived in some things, but in this I am inclined to think I am not. "Where then is the evidence to prove that the churches are wanting in brotherly love and christian fellowship?" The Savior said, "Ye shall know them by their fruit." I am sure that if the members of the church love one another as Christ directs, the fruits of it will be seen, for it is something that cannot be kept concealed. But to be more definite, I will briefly point out a few things which clearly show to my mind, a want of brotherly love. And first, the members of the church speak evil of each other—use hard and unbecoming expressions. Second, take up reports against one of their number, and freely circulate the same to his injury, and to the injury of the church, without knowing whether the report is false or true. Third, they seek the advantage of each other in their worldly transactions, instead of seek others interest as the word of God directs. Fourth, they neglect, to a considerable extent, the sick and the distressed, the poor and the needy, and the widows and the orphans. The afflicted and distressed members of the church, especially if they are in common circumstances, suffer from day to day, and perhaps for weeks, without receiving any attention from their brethren. Not the slightest intimation of brotherly love is exhibited to them. Not a word of comfort is received from them. And if these afflicted ones live, they will always feel that the members of the church have no regard for each others feelings or interest. It never will be erased from the mind. If they die, they die feeling that the church is destitute of a true christian spirit, and their families, who witnessed these neglects, become alienated from the church—do not feel that interest in the cause as they would have done if they had received kind treatment and kind attentions in times of distress; and finally, they with all their influence, and with all their friends and kindred, are lost to the church. Thus, for the want of brotherly love, the church cuts off her influence, and paralyzes her power, and drives multitudes into the ways of error, and into the world of endless torment. Societies which only claim to be of the world, are careful of their sick. They see that they shall not suffer by day or by night for attentions and the comforts of this life. They remember the poor distressed ones, and listen to the cries of the orphan, and provide for their temporal welfare. But the church, which is not of this world, and professes to be governed by principles of divine origin, takes but little, and comparatively no interest in the members who are sick and distressed; makes no effort to supply them with the comforts of this life—makes no inquiry in reference to these things—takes no interest in the welfare of the widows and orphans of their deceased brethren. These is no provision made for these to live and have comfortable homes.

5. Another strong evidence of the want of brotherly love and christian fellowship is, the hatred and animosities which exist in the church. In many instances this evil spirit has such a strong hold in the church that many of the members when they meet at the church, or other places, will not speak to each other. They above each other in bitter terms to others, and thus the evil spreads into families and communities, each one having his friends and associates, until the whole church is filled with confusion.

On communion days some of the members may be seen walking out of the house, and standing out among the wishad, engaged in foolish conversation whilst the minister is administering the Lord's Supper; whilst others who usually refuse to partake of the cup of the Lord. Inquire of these members why they act thus, and they say, "because we have no love or fellowship for some of the members you have in the church." Thus it moves on from year to year, growing darker and darker, and the confusions becoming greater and greater. There are only a few items among the many which I have mentioned as proof that the churches are wanting in brotherly love and christian fellowship. Indeed the half has not been told. It is a dark and gloomy cloud which hangs over Zion, with only bare and there a small ray of light to cheer the heart of the poor pilgrims, and light up their pathway as they journey to a better and a heavenly land.

Thus the cause of truth is greatly hindered, and souls are driven farther and farther from Christ, and the church left to weep over her desolate condition. "The ways of Zion do mourn, because none come to the solemn feasts; all her gates are desolate; her priest sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions. Her children are gone into captivity before the enemy. And from the daughter of Zion all her beauty is departed." (Jeremiah.)

But when brotherly love reigns in the church the members are kind to one another, and strive to promote each other's spiritual and temporal welfare in sickness, in health, in prosperity, and in adversity. Peace and happiness dwell in their midst, and Zion's gates are crowded with anxious souls inquiring for the way of life, and the water of salvation. In the midst of their joy and gladness they exclaim, in the language of good old David, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for ever more." The Lord will appear unto them as the latter and the former rain upon the earth, and as the morning, and their pathway will grow brighter and brighter unto the perfect day.

[TO BE CONTINUED.]

For the Tennessee Baptist.

MESSRS. EDITORS: I am not fond of controversy, but I love truth, and I suppose that your many readers do; I love to have information fill the columns of our journals; I love to know how my brethren feel all over the land; I wish we could have more intercourse, more exchange of sentiments as lay members. Perhaps it is our fault, but we are too much excluded from a hearing through our organs; too much suppressed in the expression of our opinions, because you can get more polished and theoretically written articles to fill your columns weekly. Now we love also, to read the truthful and pleasant conversations of erudition or even the flashing emanations of genius. But we love also to present, now and then, an inquiry to our distant brethren, and want their opinions on it. Well, shall we have a medium for the transmission of our *common talk* to each other? Pardon me; I wrote the above, entirely forgetful of the *loud* came at the head of this sketch. But what I want to tell all my brethren, who read the *Baptist*, is, that there is abroad in our country, even among the members of our local assemblies, an idea, which, if it exists to such an extent as I am apprehensive it does, I want the body of lay members, the assemblies in their individual capacities, in the whole South, as they do in Tennessee, to speak out and let us know how they feel. A certain sickly sentiment prevails among our brethren I think, (and I have lately made observations at the largest assembly of our Ministers and laymen known in our State) a sentiment of fear. Those who are educated and able to combat error, are shrinking away from it, and saying there is room for both, because they are afraid that they will have that all-killing charge (of Pedo) of uncharitableness brought against them; can I not say they fear their congregations will be lessened; their fair name as a preacher be all tarnished with this foul charge? This man-fearing spirit seals the mouths of our preachers, paralyzes the pens of our editors, and makes the old ladies of our different congregations feel very sociable as they attempt from what their preacher said, to establish the "no difference" *panacea*. Now Baptists, generally, certainly believe that we hold, and should teach the truth of God's word in its purity, and in its entirely

But it seems to me that there is already too widely, a spirit of compromise with the papal errors of human organizations among us claiming to be branches of the Church. I would ask my brethren of observation if this is not the prevalent idea among their acquaintances? Now there branches may be bought from the *church*, of whose sap they partake—the organization called the Catholic Church. But if we go to the New Testament, we will find that Christ and his apostles set up one kingdom and planted many assemblies which belonged to this *kingdom*. Now in order to lay any just claim to being of this kingdom, these assemblies must all agree in the essential essence of the kingdom and with each other; they must possess the same constitution, all agreeing with the pattern which was given by the inspiration; they must hold and teach the same doctrines, the faith once delivered to the saints; they must practice the same ordinances, in the same way, and observe them in the same order, as setting forth the same spiritual truths. Yes, more, all must acknowledge the authority of one law-given, and that Jesus Christ, and not the Pope, not the Bishop, not the *Elder*. They must have one law-book and that the Bible, not the Liturgy, not the Discipline, (ever improving,) not the Confession of Faith. But, brother, do not Baptists know somewhere that these organizations do not begin to fill these plain, free requisitions. They know that such as I have imperfectly stated is right, and they know also that these churches fall very far short of this unanimity, and differ so widely from the apostles' pattern for the assemblies of this spiritual kingdom. Baptists know this, and in their closets with the Bible before them they *feel* it, and feel it to be their duty to declare plainly, though the heavens fall, the whole counsel of God. And yet, in many cases, and many places they go to their pulpits and sanctums to speak and write what their hearts are only forced to believe by a laborious effort. Many of their compromise sermons are made from what they think will not offend the ear of this one who is a Methodist, or that one an Episcopalian, and then they contest some text to place at the head of it, with no other connection to the discourse. I fear that much of our *liberal* preaching is the result of such unmanly fear, such mealy-mouthedness, such *ad captandum* efforts, while every day, in our arguments with the *Pedos*, we are met with some concession that this or that D. D. has made; with what this efficient pastor says (and he is a model man;) say these. Then we pony *armed* inexperienced young men must seal our mouths, or be heralded as upstarts, &c. All our efforts at bringing home the truth as our hearts believe it, like Nathan of old, are rendered negatory upon those whose ears are impatient to hear anything except this truth—compromising preaching.

Dear brethren, is this the state of the case among you? Let us hear what is the *substratum* of Baptist feeling, upon which this system stands. Will it support those who stand upon it? The great Baptist heart is not thus faint, I am sure, and let us, let them who speak for us, know what they can speak and write of what we believe and will stand by them in. While we are thus parleying and unionizing with what in heart we believe error, and with our old, but no less bitter enemies, they are sealing cords of arguments over our mouths as they once did over our hands and feet, these cords will be our compromises of the truth. Let us beware, and let the people speak out.

"CANDOR" OF VIRGINIA.

DISCUSSION.

The Author of Theophilus Walton so exposed at Home that his Books have been withdrawn from Circulation.

In passing through what is called the "Canebrake county in Alabama," the capital of which is Uniontown, we learned that the author of Theophilus Walton, alias Mr. Harrison, Methodist preacher, had been so thoroughly exposed in the paper published in the town, that it not only became politic for him to leave the place, but that his book was withdrawn from circulation by the Methodists. It is at a south rabious discount in the place and not circulated. The estimation placed upon the veracity of Mr. Harrison in that vicinity and within the circulation of the paper, can be imagined by the reader when he reads the articles in this and future numbers—for we feel that those articles are deserving of a far greater circulation than they enjoyed in the *Herald*. While they contain a large amount of information, they afford our readers a sample of how discussions are conducted in the country.

It is our information that Mr. James H. Hadson was the reviewer of Mr. Harrison, a man who deserves, and has the esteem in all a prominent position in the denomination:

From the Canebrake Herald.

"THE MAJESTY OF TRUTH."

MR. EDITOR:—In looking over a book bearing, in part, the above title, and written by the Rev. W. P. Harrison, I observed two passages, under the head of "Baptist Bible," professedly taken from the revised edition of the English scriptures, by "the American Bible Union." One of these passages purports to be a quotation from Phil. ii chap., and 10th verse—and reads, in "The Majesty of Truth," thus: "That in the name of Jesus every every knee should *bend of heavenlies* and of *earthlies* and of *infernals*." The other is professedly from Col., iii chap., and 10th verse, and is rendered thus: "You have put in the *young man*."

Now, Mr. Editor, I have seen several commendatory notices of "The Majesty of Truth" in your paper, and I have no doubt that many of your readers believe that what is said in that book, in regard to the passages above quoted from it, is true.

But, sir, will not you and your readers be surprised, when I assure you that "the American Bible Union" has *not* revised *either* of the Epistles from which the above quotations are professedly taken?

I have, sir, the last "Bible Union Quarterly," and in it the Society states emphatically that they *have not*.

Now, how much of *majestic truth* is there in such a *palpable misstatement of facts?*

And I will, furthermore, state, that as far as I can learn—and I am directly interested in the "Union," and take its "Quarterly,"—not one single line that appears under the head of "Baptist Bible," is found in the revised work of the "Union."

It is not my object to cry down "The Majesty of Truth." The book is undergoing a review, by the author of "Theodosia Ernest," and I have no doubt that full justice will be done to it, and the world will have an opportunity of seeing in how many instances "The Majesty of Truth" has proven himself unworthy of such a title. "*The Majesty of Truth*" misrepresenting! What an idea!!

Mr. Editor, I feel a deep interest in all that concerns the movements and final success of the work of "The American Bible Union;" and my object in writing this is to correct the false impression "The Majesty of Truth" is calculated to make on this subject alone.

By giving the above a place in the *Herald*, you will greatly oblige, yours, &c.,

ENVIRONIST.

Uniontown, Ala., Dec 3, 1858.

Theophilus Walton and the American Bible Union.

MR. EDITOR—My attention has been called to an article in the last number of the *Herald*, by one who signs himself a "Bevisionist." The object of the article is evidently to impugn the veracity of the author of Theophilus Walton. To do this, he selects a statement of the translations of the American Bible Union, as given in Theophilus Walton, and affirms, on the authority of the Bible Union Quarterly, that no such translations have been made. I am not in the habit of noticing everything that anonymous scribblers may have the courage to publish; but the present opportunity to exhibit the rascality of this "Bible Union," is inviting to a lover of honesty and fair dealing.

I take this occasion to ask the "Revisionist" who "takes the last Bible Union Quarterly," if he denies, positively, *that the employees of the American Bible Union have made the translations quoted in Theophilus Walton?* Whether they have revised their own translations or not, is not the question: but, did not the translators of the American Bible Union make the renderings I have quoted? If "Revisionist" is willing to risk his own veracity in the contest, we can have an issue of fact, whenever he furnishes the public with his real name. *I know whereof I affirm*—and at the proper time and place the evidence will be submitted to the public. I held myself ready to prove, from this "Quarterly," and other records of the Bible Union, the following propositions:

1. That the American Bible Union is a *Baptist* society.
2. That they started with the avowed object of putting uncorrupt in the Holy Bible.
3. That they have published to the world that Pedobaptists can not help them.
4. That they have published to the world that Pedobaptists *are* helping them.
5. That the translations quoted in Theophilus Walton were made by the translators in the service of the Union.
6. That they have canvassed again and again that nearly or quite all the Evangelical Denominations in this country are represented in the American Bible Union.
7. That no denomination is represented in the "Union" except the various branches of the *Baptist* family.

Let "Revisionist" furnish me and the world with his *real* name, and I will attend to him, and to Elder Dayton's review of Theophilus Walton, also, in due season.

Yours, respectfully,

W. P. HARRISON.

"The Majesty of Truth."

MR. EDITOR—Although the author of "The Majesty of Truth" does not *always* notice 'anonymous scribblers,' he has condescended to lay aside the robes of his assumed dignity so far as to notice the *scribblings* of "Revisionist." Now, sir, as this condescension on the part of this *illustrious* author may be regarded as an honor conferred, "Revisionist" feels highly complimented. (!!) But, sir, I must be permitted to assure "his excellency," the author of "The Majesty of Truth," that whilst his *vanity* may prompt him to *brandish* his name before the public, "Revisionist" is a modest man—has no aspirations for notoriety, and thinks that a communication may possess as much *truth* without as with the name of the author. "Anonymous scribblers," as a general thing, may be a *timid set*, and possess but little *courage*; still, the *potent* name of W. P. Harrison presents no terrors to "Revisionist." The "opportunity to exhibit the *rascality* of the Bible Union is (indeed!) inviting to a lover of honesty and fair dealing." But it would be a vain hope to expect either *honesty* or *fair dealing* from the author of "Theophilus Walton," on the subject of Bevision; hence, it would be useless to attempt an "issue of fact" between us.

The author of "The Majesty of Truth" proposes to prove a number of things in reference to the Bible Union. That he could succeed in establishing *anything* and *everything* he wished with such a *witness* as 'Mr Mason,' no one who has read Theophilus Walton would for a moment doubt. For instance: He proves by Mr. Mason, on page 62, last line, that the Bible Union is "virtually dissolved, without having the face to accomplish its designs." Now, sir, if the Bible Union was dissolved *at the time* Theophilus Walton *was issued*, it is *still dead*; there has been no *resurrection* or *reorganization* since that time; and *if dead*, why does our 'author' still bother himself about it? No sir; any one at all acquainted with the history of the American Bible Union, knows that this assertion is palpably false: that it is not only *not* dead or dissolved, but that it has enjoyed a greater degree of prosperity this year than during any former period of its existence. In Theophilus Walton, page 89, where reference is made to the revision of the Scriptures, the *translations* are called the "translations of the society," (the Bible Union.) Now, sir, if they were the translations of the Bible Union, they bore the stamp of *genuineness*, and were issued and *put forth* by the *consent* and with the *knowledge* of the Society; otherwise, they were not the *translations* of the Society. Whatever an "employee" may do in order to obtain a proper rendering, although he may have translated a passage *forty* different ways, it is still not the work of the "Union" until it is *sanctioned* and *approved* by the 'Union.' Any man of three grains of sense knows this. But, suppose we admit, as asserted by Mr. Harrison, that some "employee" has thus rendered the passages in dispute, what then? Why, the simple fact that *such* rendering has been *rejected* by the 'Union,' affords the highest kind of proof of the falsity of the charge upon the Union by the author of Theophilus Walton. I re-assert that the American Bible Union has *not revised* either the Epistle to the Phillipines or Collossians.

Again, sir: on page 304 of Theophilus Walton, you will find a quotation taken from Theodocia Ernest, and commencing with these words: "The way that is ordinarily used, we cannot deny to be a novelty," and ending thus: "that it might have as little resemblance to the ancient way of baptizing as possible!!" Immediately following this quotation in Theophilus Walton, 'Mr. Mason' again makes a display of "The Majesty of Truth," by saying:

"Now, Theophilus, you will not be surprised to hear that there is *no such passages* in Dr. Wall's 'Defence.' There is not a word of it on page 403, nor is it ANYWHERE ELSE in the book. I have looked in vain for even the *detached* sentences, though they may have been thrown together, in ludicrous patches in a quilt. But I cannot find ONE SENTENCE in Dr. Wall agreeing with this quotation in 'Theodosia.' [Italics, &c., mine.]

Now, Mr. Editor, the author of Theophilus Walton here asserts, positively and emphatically, that the above quotation taken from Theodosia is spurious to be found in Dr. Wall's' Defence—that he has hunted for the detached sentences, but cannot find them, (he found all the rest;) that there is not even a reference in Dr. Wall agreeing with it. Now, sir, I happen to have a copy of Dr. Wall's Defence, and I assert positively, that the quotation, which Mr. Harrison denies being in Dr. Wall's Defence, IS THERE—very nearly verbatim et literatim, not in detached sentences, but in continuous sentences; and I pledge myself to show it whenever called upon.

Now, Mr. Editor, whenever the author of "Theophilus Walton" makes such a display of "The Majesty of Truth" as to prove that the "American Bible Union" is *dissolved* and *dead*, and then *proofs* that no *part* of the quotation referred to above, is in Dr. Wall's "Defence," then will this community be prepared to bear his *other proofs* in reference to the Union. "An honest opinion, *maintained* honestly, is commendable; but when *frauds* (falsehoods) are resorted to in order to prove it, I am compelled to reject both the *truth* of the opinion and the *honesty* of its advocate," (quotation from Theophilus Walton, page 304;) and so say I, Mr. Editor. When an author states a palpable falsehood, or palms off a fraud, *knowingly* and *wilfully*, he is not entitled to be believed in anything he writes. By consulting page 458 of Dr. Wall's 'Defence,' vol. 4, Oxford Edition, the reader will find the quotation which Mr. Harrison asserts is not in 'Dr. Wall.'

REVISIONIST.

P. S.—The copy of Dr. Wall's 'Defence,' containing the quotation in dispute, will be left at the printing office, for a few days, when any one can consult it who wishes to do so.

"The Majesty of Truth."

MR. EDITOR:—When I addressed you my first article in regard to 'The Majesty of Truth,' I had no idea of writing more; nor, indeed, should I have done so, had not its author attempted a defence of its daring misrepresentations.

In my first article, I called attention to several statements made in Mr. Harrison's book, which cannot be sustained. The first was in regard to a quotation from Dr. Wall's Defence. I proved, by reference to the work itself, that the *almost exact words* ARE in Wall that are quoted in Theodosia Ernest—which The Majesty of Truth deemed being there, even in "detached sentences." Now, Mr. Editor, if Mr. H. really did examine Wall, as he says he did, what do you think of his assertion, that such language is not to be found, even in detached sentences, "anywhere" in the book? What would you call such a statement? I should almost blush to name it, and shall therefore leave our author to do it. But if he did not search for the passage in Wall, what, then, do you think of his assertion that *he did?* Let him take either horn, and the case is a most miserable ugly one.

I showed, in the second place, that the Bible Union was not dissolved, as stated in The Majesty of Truth. No christian enterprise, with such a small beginning, and such powerful opposition, ever gained so rapidly upon the confidence and affections of the American people. Of this society, it may be truly said, "The little one has become a thousand." Every annual report shows an increase of friends and means. The statement that the Bible Union is "dissolved," is so palpably false, that I am astonished that any man should be so reckless of his reputation as to pen it.

Since writing my last, I have received a communication from J. Edmonds, Esq., Corresponding Secretary of the Revision Association, in which he says, in regard to the Epistles to the Phil. and Col.: "We have not revised Phil. or Col., either of them." This letter, and the Quarterly, from which I receive my information upon this point, may be seen at the printing office by all who desire to see them and learn the truth. Now, I have convicted The Majesty of Truth of two plain and palpable misstatements in regard to the revision of the Scriptures,—and one would suppose that these were enough to make the book a rather suspicious production. But, I cannot stop here.

Our author says the Bible Union is a Baptist Society. Here again he fails of truth. There is not a denomination of christians in the world, as such, engaged in the work. I affirm that there are persons connected with *nine* different denominations engaged in it. In the annual report of the Society, for 1858, on page 250, they say, "the preliminary revisors were ecclesiastically connected with nine different denominations. The society is an independent organization, outside and independent of any christian denomination. This appears upon the very face of the constitution of the society. Anybody, by the payment of a certain sum, may become a member; nor does it matter to what denomination they belong, or whether they belong to any. And as to the persons employed as revisors, the Corresponding Secretary says, in the letter above referred to: "More Pedobaptists than Baptists have been employed in the work of revision by us" And after stating that he is not authorised to give me all their names, he proceeds to give the following from different denominations: "C. Rodiger, Lutherian, the leading philologist in the world. He is also on the Final Committee, as you will see published on page 253 of Quarterly, which I send you. P. Schaff, D. D., German Reformed Presbyterian, second to no scholar in America, and he is now at work with final committee, though he has not yet assumed all its responsibilities. John Lilly, D. D., Old School Presbyterian. The *Princeton Review* has several times noticed his revision with decided approbation. John Forsyth, D. D., Associate Reformed Presbyterian, the best scholar in that denomination in America. Phillip Boys, D. D., Church of England, London."

In addition to these, he gives the name of Dr. McCallen, Methodist, a graduate of the Edinburg University, Scotland, as one of the warmest friends and advocates the society has.

There are at this time four gentlemen engaged in the work of final revision; two of whom are Pedobaptists and two Baptists; and the society is doing all it can to procure a third from the Pedobaptist ranks. So, when the number of the final revisors shall have been completed, there will be a majority in the College of Pedobaptists; and never, until our author can make that a Baptist work which is done by an equal number—not to say a majority—of Pedobaptists, can he make the work of the Bible Union a Baptist work; nor can he make the Union a Baptist society.

I affirm that, if there be truth in the Corresponding Secretary of the Revision Association and the reports of the Society, the Pedobaptists have more to do in the work of revising the scriptures than the Baptists have. True, the society originated with the Baptists, and they will ever have the honor of it. And it is also true, that they have assumed about half of the manner to carry on the work, thus far, but Pedobaptists are, for the most part, the revisors. And this, then, is the third false statement about the Bible Union in The Majesty of Truth. O, how its Majestic Truth shines!!—bright as—mud!

In your next issue, I will try and give you a chapter upon what is said in The Majesty of Truth about Doctor Judson's using Pedobaptist money in circulating his Baptist translation of the scriptures in Burmah. I now state it to be false.

REVISIONIST.

For the Tennessee Baptist.

CREEK TRANSLATIONS.

DEAR BROTHER GRAVES:—Constant devotion to the work of pushing forward the publication of my translations, has hindered me from writing to you sooner. I have been compelled to "walk by faith" all the time; and even now, I can scarcely "see day-light." My manuscripts of the Hymn Book and Grammar, are in the hands of Rev. Holmes, a Printer of New York, and a Baptist of the right stamp; and my translation of the Gospel by John is in the hands of Mr. Trow & Co., one of the most extensive printing establishments in the city.

I found it necessary to have type cast for the two Creek letters which I used, from the fact that ordinary Greek type would not suit the body and upright position of the Roman type. A few pages of proof have been struck off, and I am well pleased with the appearance. We have contracted for the printing and binding in handsome style, and on good 48 lb paper, of 3000 copies of the Hymn Book, 3000 of John, and 1500 of the Grammar. The printers and binder propose detaining me six weeks, before I can start back to my field of labor with my hooks. The time seems long to me, but having put my hand to the plow, I will not look back. I long to breathe once more the fresh prairie air.

I am really hungry for the Southern and Western papers. I have not seen a copy of any of them since I left Pennfield. I do not know what is going on in the South, but I hope that peace prevails. Everything in New York is *Japanned* since the arrival of the Embassy. Little else is talked of. My time will be wholly occupied reading and correcting proof until my books are printed. I hope to make Nashville in my way when I return, and though I shall be in a great hurry to get back to my family and field of labor, I can not deny myself the pleasure of calling, that good sister who made such a noble and liberal proposition to give $1000 on certain conditions, to defray expense of publishing my books, or to supply the Creek Baptist Churches with a library. I shall be glad to receive contributions in the way of supplying the Creek churches with good Baptist books. I expect to turn Colporter when I get back, and sow my translations and other religious books all over the Creek nation. The Baptists must wake up to their responsibilities, and counteract, as well as they can, the zealous and untiring efforts of such as oppose the truth as it is in Jesus.

H. P. BUCKNER.

New York, June 25th, 1860.

For the Tennessee Baptist.

COMMENCEMENT MOSSY CREEK COLLEGE.

MESSRS. EDITORS:—You will permit a friend of the above named Institution to write a word in relation to the closing exercises which came off on the 13th of June. The writer was not present during the examination of the various classes which began a few days previously. I learned the examination was critical and thorough.

There were four young gentlemen in the graduating class who acquitted themselves with honor to the Institution. They were Mr. Sitline, of Fort Gaines, Ga., Messrs. Cate and Dyer, of Tampico, Tenn., and Mr. Jenkins, of Rioeville, Tenn., who delivered the Valedictory. The presentation of the Diplomas was by the President, N. B. Gofast, who addressed the young gentlemen with much pathos and point. I regret having lost the card given me by Prof. Bryan, which contained the names of the three young men who obtained the medals, as an evidence to them that they were the best orators of the occasion.

The literary address was made at the close of the exercises, by Prof. J. A. Russell, of Knoxville, Tennessee. Subject of the address "Virtue in an odnamism." This address was one, truly, of deep thought, and logically arranged, and called for by the Faculty to publish in pamphlet form.

The Faculty consists at present, of N. B. Gofast, President, R. H Keeling, Prof. of Mathematics, R. R. Bryan, Prof. Chemistry, &c, Dr. Sam. Anderson, Prof. Natural and Moral Science, who has been severely afflicted for some months, and who will please pardon me for not paying him a visit in his sore affliction, as he had removed some distance from the College, having just recovered from a spell of sickness myself, I was unable to walk the distance.

It certainly is important that the friends of Mossy Creek College come up to its support, and make it such an Institution as will bless generations to come.

OBSERVER.

From the Religious Herald.

HOW THE CHARGE CAME TO FAIL.

MESSRS. EDITORS: In compliance with your request, I send you an account of the change of sentiment in the church with which Doctor Innes was connected in Edinburg, on the subject of baptism. It is as follows:

One of the deacons of the church, on one business had him to the top of the building to give some directions to the work going on, accidentally fell to the ground, and was taken up dead. His widow did not profess religion, but thought as all the children had been baptized on account of the father's faith, so the youngest being, at the death of its father, unbaptized, was entitled to the ordinance. She accordingly applied to the Dr. to baptize the child baptized. But this being the first case of the kind that had ever occurred in his practice, he did not know what to do with it. He aimed to bar that he would bring the case before the church, as he did not know himself, what to do, she not being a professor of religion. So at the next meeting, which happened a few days after, the Doctor announced the case to the church, and stated that he had promised the applicant to bring it before the church, as he was at a great loss what to do with it. There were in the church many men of gifts who could argue a point with readiness, but such a case had never an occurrence occurred before, it being a law in the church that one of the parents must be a believer. Friday evening was appointed to investigate the subject.

You can imagine what drowsiness in families were going on before the evening came, and the most intense excitement was expected. I remember going, among others, six miles to the meeting, so that on arriving we found a crowded house. The arguments were chiefly drawn from 1 Cor. 7: 14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy." One of the deacons said, for his part, he was surprised that any one should doubt the right of the child to baptism, seeing it was born before the father died, and consequently had as good a right to baptism as the other children. Another rose and said, that nothing seemed more certain, than that baptism would answer no good purpose when there was no believing parent to stand for the child, and that they might as well do away with the rule requiring that one of the parents, at least, should be a believer. One of the deacons observed that the text in 1 Corinthians, vii and 14, settled the question in his mind at once, that the children were holy because of the believing father, and consequently were entitled to baptism; that it would be otherwise with children where neither father nor mother professed, as in their case the children had no holiness to entitle them to baptism; and that this child, being born before the father died, was just as holy as any of them. One old man, in rising to speak of the subject, said that the holiness of a believer could not always last in the child, and that he believed the holiness of the child died when the father died. Dr. Innes thinking it time to speak, said that they had all forgotten the reasoning of the Apostle in the text; for it was clear to him that the argument in the text was, that the children were not made holy by virtue of the believing parent, but by virtue of the unbelieving being sanctified; it was by virtue, then, he argued, of the unbelieving wife being sanctified by the believing husband that all the children had been baptized, for it was evident if the unbelieving had not been sanctified, there would have been no holiness. One brother observed, if the reasoning of their pastor was true, the unbelieving wife was as much entitled to baptism as the children, for she is said to be sanctified, and it is clear that if any one is sanctified, whether child or adult, he is a fit subject for baptism; so that if the text was any argument for the baptism of children was an argument for the baptism of the unbelieving father or mother. Another brother rose up and said that it seemed to him that there was a federal holiness imparted to the children by the believing father or mother, but how long it lasted he could not tell, and that there was also a sidereal sanctification imparted by the believer to the unbeliever, but in what way or how long it lasted he could not tell. The meeting, for want of time to discuss the subject, was adjourned for one week.

Among the members the subject was talked over and discussed, and when the meeting was opened and the subject fairly set agoing, I remember the first speaker said they had been looking to a text for infant baptism, which he had, for his part, discovered, had no infant baptism in it; and if the Corinthians were ignorant of infant baptism until the time the Apostle wrote to them the text they had been discussing, they would, he thought, be at a great loss to understand what to do with it, as it had puzzled them all. A good deal of discussion then arose as to the meaning of the text; and at last the pastor rose, and said the subject had led him to doubt the propriety of baptizing infants, and that if they had any to baptize, they must get some other person to do it until his mind was made up. In a short time Dr. Innes was himself baptized, and then and there baptized a good many others, who, from the discussion that took place, had their eyes opened to see, as the Dr. said, the last evening of the discussion.

The Baptists have no difficulty—the candidate comes forward for himself. If he makes the good confession, they receive him; and he and they understand what they are doing.

JAMES FIFE.

THE INFIDEL'S HOPES AND HAPPINESS—ARE THEY YOURS?—Man's longings stretch back into the past, and out into the future; he must know whence he came, and whither he is going. If there be future life, will that life be like this—a temporary one—or will it be eternal? How will our conduct here affect our destiny hereafter? If we have sinned, can we obtain forgiveness from the Ruler of the universe? If not what is our doom? If so, by what means can it be done? To these and many other questions of inscrutable importance, reason can find no answer—all is darkness, all is confusion, all is inexplicable mystery—we came, we know not whence; we live, we know not why; we die, and know not what comes after death, or whether death be not the end of all. Thus we stand here on the earth like one who, suddenly waking from a sleep, finds himself in a strange land, surrounded by influences of which he has no knowledge, ignorant of where he is, and how he came there; not knowing why he is there, or what he is expected to do; not knowing to what laws he must conform, or what will be the consequences of any movement he may make; ignorant, if as a resident there he owes allegiance to any one, and if to any one, he knows not to whom. He hears the whispering of visible beings around him, but knows not what they say; he sees the traces of mighty power exhibited over and anon in works of terror or of love, but he knows not to whom that power belongs, or by what laws it is controlled, or when or how it may exert itself on him. He goes forward, but knows whether he walks to life or death. He stops in sudden fear, but knows not whether it is safer to stand or go. His eyes grow dim with gazing; his limbs grow weary with exertion made without an object. His heart grows faint with the exhaustion of alternate hopes and fears; clouds and darkness cover the sky. Powerless to make another effort, he sinks down upon the ground and resigns himself to whatever fate may come. Thus aimless, thus helpless must be our life; thus hopeless, thus fearful our death, till God makes known to us our origin, our duty, and our destiny.—*Infidel's Daughter.*

Few ministers conceive rightly as to the amount of ignorance in their congregations, even upon subjects of vital importance; let us be so plain that they cannot misunderstand us.

Never shun to preach all that God has taught you, so shall you be clear of the blood of souls, and enjoy the testimony of an honest conscience.

Be sure that what you preach is God's word, the blessing is promised to that, and that alone.

Remember you are responsible for talents, for time, and for opportunities; improve them as one that must give an account.

You are a steward of God's mysteries: appointed to unfold, illustrate, and press them home upon the minds of the Lord's people.

Never be silent when you ought to speak; but there are evil times when the prudent will hold their peace.

Do something for God every day. I mean something definite; something that is likely to tell on the future.

Be faithful: to God who sent you—to men who hear you—to the office you fill: be faithful unto death, but let faithfulness and love be united in your ministry.

THE BAPTIST.

"TRUTH AGAINST THE WORLD"

NASHVILLE, SATURDAY, JULY 14, 1860.

Editorial Telegrams.

BR. B. W. JARNAGIN, of Murfreesboro.—This brother never allows a good object to appeal to him in vain. He our last visit in Murfreesboro, Br. J. gave us a pledge for $25, to aid in building the Spring Street Church. He hopes there are other brethren in Tennessee who will give a like amount.—Who will be the next to pledge $25, or not?

We learned that Eld. Stowell, of Georgia, has lately been relieved of them (cares) on his flock by Dr. J. Henry. He says:

"My flock is now all healed over. From present appearances there will be no more left. While I hope the marks of my heathen (say he multiply abundantly from my face (for that will prove your skill) yet I cannot be want them on my heart as long as I live."

GOING TO ROME.—We are in the receipt of letters from leading brethren from various parts of the South, intimating their intention to be at Rome, Ga., on the 4th Sabbath in this month. Brethren from Mississippi and Southern Alabama, who have never before met with the Sabbath School Convention, will give it the light of their countenances this month.—This fact greatly encourages us. Why will not every friend of the enterprise in Georgia, East Alabama and the contiguous States who can possibly attend, come up to Rome, and let us have a meeting like unto the first of the tabernacle—a union of Baptist hearts and heads in the most important Baptist enterprise that now engages the denomination. What does the Union propose to do, and what is it now doing more effective by? Giving a pure Bible and Baptist literature in the children of the South and of the Union—for, bless God, the books of our Union are going to the ends of the earth—to California, to Oregon! It is no longer an experiment. It is a "success," as the stalkers for the half year will show. The Outdoor and Union meetings plant it upon a foundation that cannot be shaken. We expect that the Rome meeting will not be a whit behind the former. Let every Baptist, whose heart beats within for the Union come up to Rome—unless he will go to Louisville next November; to the Annual meeting—and in Rome as many of those who oppose us to come as we can, to see and hear for themselves. It will doubtless be the largest gathering of Baptists that has been seen in the South this year; and we believe will be the most harmonious one. Lord Mark Baptists don't quarrel.

CONCORD ASSOCIATION.—This body meets with the church in Gallatin, on the 1st Sabbath in August. The large, new church house is now finished and ready to receive the Association, and the largest hall that belongs to any church in Tennessee, is now on the way, and will be ready for use. It will be the first Baptist Association ever held in Gallatin, and it is confidently hoped that this will be well attended. Brethren in and of the Concord Association, there is important business to come before the body, and large representatives are appointed to meet on the occasion, and let us make this for the sake of the church, and our missionary interests, the best attended Association of old Concord we have ever enjoyed. Let every church be fully represented, and then let every brother, who wishes to enjoy a good meeting of days, go in addition to the delegate; and some were even man a gift for home missions, without fail. Will not every church composing the Concord Association, raise and send up a generous contribution for domestic mission purposes. The Missionaries of last year, who were not paid, are in sore need of it. Let not the cry of those who have labored for us, but whose wages we have withheld, "come into the ears of the God of Sabbath." Will not the deacons, with the pastor of each church, make it their business to raise the annual subscription for Home Missions, and send it up to the Association at Gallatin? It is greatly needed.

CAN'T you go to Rome on the 4th Sabbath in this month?—When in years to come, those brethren who originated and stood foot by the Southern Baptist Sabbath School Union, are remembered with praise by a grateful denomination, and you asked if you aided it, will you not be ashamed to be obliged to say, "No, not one dime; nor did I never so much as favor it, by attending one of its meetings?" This will make your children ashamed too. There will be a warm greeting extended to the friends of the Union by the brethren at Rome. They will be glad to see a multitude. Unless you go to Louisville in November, don't fail to come to Rome.

HUGH W. TAYLOR, East Tenn.—[illegible] on what points to visit in East Tennessee. We have not when we can leave home, owing to the health of our family. We are daily receiving invitations from Alabama and Mississippi, East and West Tennessee.

WHITE!!—A minister in Mississippi, says that he takes this position with those Baptists who go for Mell rather than for Matthew. Where views to the enemies of Baptists endorse? "It is evident that the whole Pedobaptist world is on their side, and this is the best evidence that you are right. Has not the world ever been united in persecuting Baptists?"

R. M. WHITE, Rome, Ga.—A Baptist, who would commune with Campbellites, or with Pedobaptists, or with Spurgeon, ought to be excluded from a Baptist Church. It admits of no debate. We do not, we believe, by *principle*, act more *feeling*. If you are a Baptist, return to the old paths, and what a may.

BRO. PERRY, Rome, Ga.—Can we not have an opportunity to confer with her when we visit Rome? All we can do, we will do cordially.

WHERE is Gideon Dupont, Bro. Smith? Do we pass it going to Atlanta?

BRO. CRAIG.—I received the pledges and subscriptions at Mt. Lebanon as they were ordered to us by the brethren. If you know that you paid, there is no doubt about it. We will see you credited, from the week reported, without account.

MISSIONARY MASS MEETING.—See a call in News from the Field this week.

THE time and place of holding each Association in Tennessee we should be pleased to publish. Will the Clerks send them to this paper?

E. W. E., Eulah, Mississippi.—We think a Tabitha School Agency in the very thing.

WE have to acknowledge with pleasure, the receipt of a check for $25, through Bro. H. Owen, of Memphis, from sister S. Johnson, wife of our Br. J. R. Johnson, of Alabama, to aid in the building of the Spring Street Church. This generous testimonial of sympathy from sister Johnson, will encourage the hearts of all the sisters, and cheer her to the best of those white-robed who have put their hand to this work. Br. Johnson came to the assistance of our College in an opportune moment, and gave $2000, and secured the endowment of the Chair of Theology. Without his aid at that time, it could not have been endowed in time to have retained Bro. Pendleton as Professor of Theology. His name will never be forgotten by the friends of the University, nor sister J's by the members of the Spring Street Church.

WM. P. PENDLETON, Va.—The hand given when the vote is taken to receive baptism can only be sanctioned the hand of christian not church fellowship. If the hand of church fellowship is even given, it is at the first church meeting after baptism, when the Church Covenant is read and the candidate enters into it with the men here. Do not your churches have a Covenant? Do you not read it to the new members, and obtain their consent to it? The hand given is a feeble expression of faithfulness to God and to each other pledged.

WHO is a proper witness in a Church trial?—We think every man whom testimony could be received in a court of justice—leaving the church to be the judge of the weight that should be attached to it—i.e., how far it should be influenced by malice or prejudice. Church members should not be encouraged to indulge in the idea that a man who lies, cheats, or is a [illegible] is a fit witness. One may not be a [illegible] of good character and yet be a fit witness.

BIG HATCHIE ASSOCIATION.—We can not insert proceedings in good time, and at least this Association this year. We will do all in our power to encourage Bros. Pendleton and Dayton in their appointed the last of August. Will Bro. Brown give us the very day?

BRS. GEO. CHANDLER AND OTHERS.—We fear that it will be impossible for us to accept the invitation of the Grove Level Church, Banks county, Ga., to preach the sermon upon the opening of their new house of worship, on the third Sabbath in August. It would give us great pleasure to do so. Will the Committee return our thanks to the church for its kind invitation.

SUNDRY CORRECTIONS.—Should we notice to refute all the slanders made and circulated by sunday papers to effect us, it would fill the editorial columns of each issue of this paper.—For this and numerous the reports are fabricated. We cannot accommodate our enemies in this—a word or two must suffice:

1. We are charged with having invented a new and exclusive theory of church polity, and it will appear in the forthcoming edition of the Baptist Text Book. We must positively deny it. We have more clearly developed some of the principles we advocated in the old edition, and quoted highest human authorities to substantiate them. The opposed constitutions are produced by the quotations quotes of gathering and distortion we were witnessed in this life! The dis will be visited upon the heads of its authors. We will send a copy of the South Western Baptist of April 5? The new edition of the Wheel is being brought out in New York, so as to meet at the earliest day possible the Northern and Southern demand. Not a copy has yet reached us, but expect a full supply daily. Let those who would judge between us and our enemies send for a copy.

2. It is published to the world, if not invented by Elder Crowell, of St. Louis, that we sent out printed forms of invitations, and resolutions for churches to pass and return to us for publication. Eld. C. will give up his author, or stand responsible for the report—or possibly he can produce such an [illegible]. If we ever did anything of the kind, will the church resolving the form publish the fact to the world.

3. It is published to the world, that we were sent in our Agency for the S. B. Church, to assert that it was the only Baptist Church in the city. No man ever heard such a charge from our lips. We did once or twice say that, as a the body from which we withdrew and which to day stands alone, having no society [illegible] Church is the only one in what was called the city of Nashville [illegible] Baptist—and the Cherry Street Church was full one half or three-fourths of a mile from its figures. What next?

4. It is widely reported, and everything that [illegible] is being done, to make the impression that we are opposed to Home, Foreign or State, or both. If the [illegible] Home or Foreign, [illegible] the United States, [illegible] the length of it to him. But this we plead in our behalf. We recognize no course in being a true church of Christ, but as unauthorizedly opposed to the [illegible] of Baptists in the last year, our family that we make an enlargement of the duty to preach the Gospel to every creature, to [illegible] of Jesus, [illegible] for years about, [illegible] Churches, with the days of Luther. We [illegible] to adopt the principles made in it day by day, and we think that every Baptist has a perfect right to the proposition to the Churches to unite with other church plan to the Home, if he sees fit; and that it is not the first [illegible] of Home to encourage such a location as an "order of [illegible]" to "glory of Zion," etc. Here hereafter we will [illegible].

WE take this occasion to bear our testimony to the marked ability with which Bro. Dayton edited the monthly Baptist during the past twelve months. His course has given very general satisfaction. His abilities commend for him a wider field of labor and usefulness than this department affords. In parting with him editorially, we assure him that he leaves with him our best wishes for his highest usefulness and prosperity.—Ex. Ed.

BRO. H. COFFY, Tenn.—We appreciate your kindness and hospitality. You say certain men of known Gamplelitish influence, may oppose our visit to West Tennessee, this summer. This is nothing new. Men of that class in West Tennessee have for the past twelve years opposed our visits to the Big Hatchie Association, and the Convention, and they have opposed any connection with Middle Tennessee. This fact is known to all West Tennessee Baptists. They never have been able to cause the West Tennessee Convention or any Association to refuse correspondence with their Middle Tennessee brethren, nor do we believe they ever will be able to do it. Such opposition never has and never will deter us from visiting our brethren in West Tennessee whenever we can possibly do so.

A TEACHER.—Provided finding a competent teacher of the English branches, will do well to address J. B. Bryan, Centreville, Alabama.

MEDIATION ACCEPTED.—A letter from the Chairman of the Committee of Mediation appointed by the Mississippi Baptist State Convention, addressed to the Spring Street Baptist Church, Nashville, was read before the church and congregation last Sabbath, and a letter of cordial acceptance unanimously ordered to be returned; the 7th of August position suggested as the day.

Will not that Committee, or as many as possible, come up in time to visit the Concord Association, which will hold its session only one hour and a half's ride from this city? Come up brethren, one and all of you, and form the acquaintance of your brethren in the Middle District of Tennessee.

BRETHREN OF CONCORD ASSOCIATION.—Have you contributed to the cause of Home Missions this year? Can you not possibly spare, if not all, at least one half of what you intended to give to this object; bring it up to Gallatin, or send it by the time will get from your church? It is greatly needed to enable the Board to discharge the debt it owes; but fall on your Missionaries. Help, each good brother, help.

READ, without fail, the Report of the Concord Association recognizing the authority and rejecting the majority of the 1st Church; and the articles of the Constitution that made it the duty of the Association so to act.

ELD. REUB. WHITFIELD, AND OTHERS, Mississippi.—We have been compelled to send to New York for the Duty and Long Draw. Wait patiently.

THE article on the 4th page is by Eld. J. S. Baker, of Florida, and is worthy of consideration, as all his articles are.

WE have received the resources of the Big Tree of California, from Bro. Hendrickson, and have them on exhibition at our office. We can hardly believe our eyes, and never could have conceived of a tree so large.

WE call Eld. Vardeny, of Ga., liberty to make appointments for us from the Friday before the 4th Sabbath, until the Friday before the 5th, D. V. Have not seen the list he has made out. We grant only the churches who have forwarded their invitations to us, to Bro. T., at Powellton.

A GOOD Teacher, settled if possible, wishing a good situation in an Academy, will do well to address W. L. Mulls, Fountain Hill, Mollton county, Tenn. He must be able to teach the ancient languages.

Important practical questions that alike concern all Baptist Churches, and which should be answered without reference to personal preferences.

1st. Do the acts of one church bind every other church in the world?

Special Question.—Has one church the right to admit to, and exclude from her membership whomsoever she pleases, without reference to the action of any other church in the world?

Ques. 2. Has a church the right to entertain and proceed to try a case that has been irregularly and even wickedly brought before her?

Special Questions.—May an offence, admitted by all parties to be a *personal* offence, be brought before the church for trial, the party claiming to be offended, getting a third person to prefer it as a general offence, and yet the offended party acting as prosecutor? Can the law (Matt. 18,) governing personal offences be thrust aside, and all personal offences by this operation turned into general ones?

Ques. 3. Is it the duty of the accused defendant, who has been arraigned in violation of the law of Christ—even maliciously, with the avowed intent to exclude, and if possible, ruin him—to recognize the right of the church to try his illegally, by going into such a trial, with or without a protest?

Special Question.—Ought not a member quietly to submit to the decisions of that tribunal to which he has yielded himself to be tried, and which he has recognized by defending himself before it?

Ques. 4. When a *majority* departs from the law of Christ, and the *minority* adheres to it in the estimation of any church, or the Association to which said church belongs, which should be recognized as the church—the constitutional *minority* or the disorderly *majority*?

Special Question.—Is it an interference with the internal regulation of any church, for an association of churches to refuse the fellowship of the body because of its departure from the *faith* or the *order* of the Gospel, in the estimation of the Association?

Ques. 5. Ought churches or associations that regard a church as in open disorder, and persistently acting in violation of the law of Christ, to receive her letters of dismission, or the ministry of her pastor, or admit her members to her communion?

Special Question.—Would not the reception of her letters of credit, or receiving her minister or members to the ordinance of preaching and the Supper, be a recognition of the church as orderly, and therefore, make the church, so fellowshipping, accessory after the fact to the disorders of the offending church, and equally guilty with her?

Ques. 6. Have the offended party and his family and relations, and the prosecutors, and their families and relations the right to vote in the trial of the defendant?

Special Question.—Can it be considered an impartial trial when the offended party and his relations, together with the prosecutors and their relations, constituting the governing influence in the church, vote against the party they have arraigned, and would not such a course make it appear to all that the prosecution was a malicious one?

Ques. 7. Ought females to vote in the administration of the government of the church?

Ques. 8. Ought minor children and servants to vote in the administration of the government of the church?

Special Question, No. 1.—If it can be made to appear that a member has been excluded by the votes of females, minor children and servants, against the votes of an adult minority, should that exclusion be recognized by the churches of Christ?

Special Question, No. 2.—Will not the law that excludes the servant from eating, likewise exclude the minor children?

THE FACT EXPLAINED AT LAST.

Our readers will remember the mystery connected with the representation of the Goshen Association Va. in the last Southern Baptist Convention. Many considered it strange that a body never represented before, should have so great a number of messengers present. It was evident from the Goshen minutes for 1858, that it was not by authority of the Association. The matter can now be understood. A prominent minister of Goshen has said to a friend of mine that the Board (the Executive Missionary Board of Goshen, I presume), appointed the messengers. That friend inquired by what authority? The answer was in substance, by authority of a general law, and it was added that the Association at its next session sanctioned what the Board had done. This fact as my friend well remarked, indicated that the Board had an authority to act in the matter. Hence it was deemed necessary for the Association to endorse what the Board had done.

It can now be understood how Eld. Howell was elected President of the Convention. From what I learned at the time I have no doubt that a very large majority of the sixty-six Goshen messengers voted for him. The impression was that he had great strength among the Goshenites.

Goshen never having been represented before, double as many messengers could take seats, as if she had been previously represented; and *this is no doubt the reason she was represented.* I my boldly that, so far as the facts in the case have been brought to light, the Goshen Association never resolved to send messengers to the Southern Baptist Convention at Richmond. The brethren who arranged the matter must have acted on their own responsibility, and I do not wonder they wished the approval of the Association; nor is it strange they secured it, being men of influence, and no less than sixty-six being involved in it. I do not know that I have ever heard of just such a piece of Baptist Jesuitism and management. If the men engaged in it have easy consciences and sleep on quiet pillows, so be it. P.

P. S. Who will send me a copy of the Goshen Minutes for 1859? Direct to Murfreboro Tenn.

ILLUSTRATIONS.

A Man-of-War-Man's idea of Faith.

THERE are many principles which can be much more easily illustrated than defined. Among these is *Faith*. Faith is an assent of the understanding to certain statements; it is believing; it is confidence. But what is faith in Christ?—saving faith? Any definition of this, in order to present the whole of its character, must necessarily involve circumlocution, and even then be liable to misconception. To be fully understood, it should be a matter of experience. One of the best illustrations of it, for the masses was lately given in a prayer meeting by an old man-of-war's man. I once served, said he, in the American navy under Captain Porter. He was a severe officer, and as I thought, ill-treated his men. So, upon a favorable opportunity, I, with several others, ran away. I deserted the navy, and concealed myself in Boston and vicinity for two years. During this time, a reward of two hundred dollars a-head was offered for the apprehension of deserters. I, however, successfully escaped detection. At the end of two years the war of 1812 broke out with England. The government was greatly in want of men for the navy. Accordingly, they issued proposals of mercy to all deserters. They publicly proclaimed, that if those who had deserted from the navy, would return, they would be received, and nothing would be said concerning their desertion. That is, if they would go and deliver themselves up to the Government, they would be pardoned. I saw those proposals, and believing them to be offered in good faith, I went down to the navy office, confessed that I was a deserter, and offered to re-enlist. I was at once received, and nothing was ever said to me about my desertion.

Now, my hearers, we have, all of us deserted God; we have abandoned his service; justice is after us; a prize is set upon our souls. But, terms of forgiveness are offered us. If we will return, throw ourselves upon the mercy of God, and enter his service, he will forgive us on account of what Christ has done for us. We must *voluntarily deliver ourselves up to the Government*, and then we shall be pardoned.

Here is one for the children of your family, and for the Sabbath School.

"FATHER," said a little Welsh boy to his parent, who had been explaining the Scriptures to his family, in the hall of what was once the Manor-house, but which was then occupied by a farmer,—"Father, you said you would some day, when I was old enough, teach me what faith is. Am I old enough now?" "Well I think you are Willy; come to me," said his father, rising from his chair.

The boy had no sooner approached, than his father raised him from the ground, and set him on the top of a double chest of drawers that stood beside the wall. The child's color went and came, and he was evidently afraid to stand upright in so unusual a situation.

"Now Willy," said his father, placing himself at a little distance, and holding out his arms, "Now Willy, stand upright and jump into my arms." The child's position and the father's command were alike calculated to produce alarm, and did produce it; but the father's look was calm, kind and serious, and the child had implicit confidence in his father, so he had nothing for it but to turn his mind to compliance.

Raising himself somewhat, at length he made an effort to jump, but his heart failed him, and he drew back, and stood farther from the edge of the drawers.

"Ah Willy," said his father, "*Thou hast no faith*—try again." Willy thought for a moment, and perceived the nature and drift of his father's experiment. He came again to the edge, and this time he did make the spring; but so imperfectly, and with so divided a mind that he would have fallen, but for a beam of the ceiling just above him, on which he clapt his hands, and recovered himself.

His father smiled, and said, "Willy, thou hast no faith yet; but that was better than the last. Come try once more."

The look of quiet love in the father's face and his still open arms, at length assured our hero that there was really no danger, or it may be, that he saw so much to reverence and trust in that parental smile, that he forgot the danger. Be this as it may, the third time little Willy stood bolt upright, and jumped over the dreadful gulf into his father's powerful arms. He looked up with a smile; and his father setting him on the floor said, "There, Willy *that was faith*. There is a gulf of hell between you and eternal life, but your *heavenly* Father holds out for you the arms of his love; and has sent his only Son to die, and prove it to you. Trust Him, as you have trusted me, and you will save your soul.

QUESTIONS FOR CALM DISCUSSION.

We submit this week a series of questions, the right settlement of which—if indeed, there remains any doubt concerning them upon the minds of our brethren—is of vital importance to American Baptists. The discussion will involve no personalities. We think that they are questions that concern every Baptist church, and should be answered, after proper discussion, by every Baptist church, without respect to persons. The Southern Baptist Publication Society has endeavored and found a book that answers most of them, and the Bible Board is industriously circulating them by its colporters and agencies. Our churches to preserve the purity of our polity are imperiously called upon to decide what they consider sound Baptist polity. There are papers that have shut out all discussions involving these questions, because names were used. If they are willing for their readers to see a full and free discussion of these questions, free from personalities, they can now do it. This paper is open to a free discussion. Both sides will be heard. The discussion will commence next week, by an able article from the *Religious Herald*, on the 1st question. Carefully written articles are solicited.

California Correspondence.

SONORA, June 1st, 1860.

BROTHER GRAVES: Last Sabbath was an important day in the history of the little Baptist Church in this mountain city. Never before had they a house of their own, in which to worship the God of their fathers. Now their new and tasteful house was ready for use, and brother J. Lewis Shuck, was on the ground to preach the opening sermon. His subject was Home.—Temporal, Religious, Spiritual, Eternal. The subject was skillfully and powerfully handled, and admirable adapted to a California audience. It made a profound impression on a people gathered from all parts of the Eastern States, who generally feel that they are far from home.

In the afternoon we went to Columbia, four miles distant, where Bro. Shuck preached another able sermon on the Recognition of a Church, which I had recently organized. This church is located in an important town, and is the fruit of my afternoon labors. We returned to Sonora, for another important service. The house was crowded to its utmost capacity. Brother Shuck preached again. His sermon was on the ministerial office, after which we ordained Bro. Aaron Gould, as pastor of the church of Oak Flat, which I had recently organized, some twenty miles distant. After the ordination, I gave the hand of fellowship to three brethren, whom I had baptized a week or two before. Then I delivered an address on baptism, and then "went down into the water" and baptized three believers in Jesus. Such were the labors for one day in this far off land—the dedication of a church edifice, the recognition of an infant church, the ordination of a minister, the reception of members, and the baptism of candidates. I was much favored in having the valuable labors of Bro. Shuck. He is a noble brother, a whole-souled Baptist, and a fearless and faithful preacher of "the whole counsel of God." He is the pastor of an interesting Chinese church, in Sacramento, and a general missionary for the State under an appointment of our Southern Domestic Board, and also editor of the *Baptist Circular*. His labors in California have been greatly blessed, but unfortunately he intends leaving the State at the close of the year. He has been in the Foreign Service for nearly a quarter of a century, and now has a longing for "Old Virginy." His feelings are quite natural, but his departure from this field will be a serious loss to our churches.

On Tuesday, well-mounted on fine horses, we started for "the Big-trees" some twenty-eight miles distant. Our route led us over mountains, through wild and magnificent gorges, up the side of terrific precipices, across beautiful meadows and Elysian fields, till at length we came to a mountain of lime. In ages past this region has been exposed to the action of fire; marble and limestone have been converted into pure lime, and by the labors of miners in search of gold, vast beds have been exposed to atmospheric influences, and has became slacked. Sam's grand old lime-kiln is no ordinary curiosity.

At a small town called Murphy, we entered one of the finest roads that I have ever seen anywhere. It has been prepared as a great thoroughfare over the Sierra Nevada, down into Carson Valley, Washoe, and the Mono Lake Region.—East of the Nevada Range, is Silver District, which has lately created such intense excitement among the miners and capitalists. Tens of thousands have gone over hoping to mend their fortunes, most of whom will probably return no better off than when they started. Some may succeed; but disappointment is the lot of most miners—they abandon home, families, civilization, society, everything that is desirable in life, and get—nothing.

We continued to ascend, getting higher and higher, the air became cool and bracing. Mountain torrents came leaping by in vast sheets of foam, then broken into fragments, danced in the sunlight a moment, or fell in showers of crystal on thunder-seared rocks. Here and there were beautiful little farms. Now and then a Saw-Mill, indicated the presence of human industry. Rich and luxuriant grass, gemmed with flowers of every hue, carpetted the everlasting hills. The timber increased in size, till the growth become enormous, and almost appalling. Pine, Fir, Cedar, shot up as straight as an arrow to the height of two hundred and fifty feet. On we paced. Winter was just retreating to his eternal home a few miles before us. The buds of the oaks were just beginning to swell. Here and there was a bank of snow, and the air became as keen as a razor. But look! there stand two sentinels right in the road, as if to guard the approach to their brethren beyond. They are the trees! Hold your breath! Not a word! Silence becomes the place! But the heart says, "Great and mighty are thy works Lord God Almighty!" We pass on a few paces and dismount. We are at the Hotel, but we must see these wonders before we go in. But shame, shame! Some men without a soul has cut down one of these grand monarchs of earth's grandest forests, to work up into walking-sticks and snuff-boxes. Oh fallen One, God made thee sublime, the crown and flower of these stupendous and hoary peaks, but vile man has stripped thee of thy glory, bartered thee for a consideration, and converted thee into a *sneeze box!* Shame. But here is the stump—it is the floor of a dance house. The stump is twelve feet high, thirty feet in diameter, with the bark off, and over one hundred feet in circumference, six feet from the ground. Now brother Graves, you may open your eyes and mouth and say, Oh brother H.—But here is the proof of actual measurement taken by brother Shuck and myself. The short string is the diameter and the long one the circumference. Stretch them out, and see for yourself. (N. B. These strings are for your library, as mementos of my visit to the Big Trees of California.)

After a good night's rest and a capital breakfast, we started with a guide for a walk among these magnificent creations of Almighty power. The impression of their grandeur continues to deepen as we get more favorable views, and make comparisons with the immense pines and firs about them. Here is one prostrate, broken, decayed, burnt, but still the greatest wonder of all. It is 450 feet in length. We ascend a ladder and walk along the trunk, and look over the broken and charred root, and turn away dizzy! We had no means of obtaining the girth of this fallen giant, but it must be vastly larger than the one measured. That was three hundred and twenty-five feet long; this four hundred and fifty; difference in length one hundred and twenty-five feet. These trees are all immensely large, but very considerable according to age. They are very symmetrical, beautiful in color, and of the Arbor Vitæ family. Their age is undoubtedly very great. The tree we measured, according to its rings, is over three thousand years old. Others must be much older than this. Think of it! Those trees commenced their growth in the days of Abraham, witnessed the enslavement and redemption of Israel, the rise and fall of empires, Babylon, Persia, Greece, Rome, the upheaval and settlement of all Europe, the discovery of America, and may still live to bathe their green crowns in the light of that morning when the Savior shall sway his sceptre over the redeemed and regenerated earth. There are ninety-six of these mammoths in the grove; but there are many of all intermediate sizes, down to one or two feet high. I have some of the seed from which they grew readily; I would send you some, but I fear you would not live to see them fall grown! We must leave the trees. We are on our horses.—But see, here is an enormous giant on the ground, shattered by the fall, and injured somewhat by fire. It is hollow. We ride up and enter one end and come out at the other! Not very difficult, for the hollow is twelve feet in the clear! You may think this is rather tall riding, but it is a fact. When you ride through a covered bridge, think of brother Shuck and H. on horseback passing up and down the interior of a tree! H.

P. S. I wish some of my friends in Tennessee, would walk to see, as many of the small publications of your house as they can, such as Old Landmark, Slack's Reasons, Ford's Origin of Baptists, &c., &c. I can use them to immense advantage. They will do incalculable good. My reason for this request is this: we have nothing out gold here, no bank notes; and gold cannot be sent in letters without great risk. If brethren will supply me with these small arms, I will put them where they will do execution. H.

DAHLONEGA, June 5, 1860.

BRO. DAYTON:—I have contended often and warmly for the correctness of your position, in reference to the Kingdom, as given in Theodosia, vol. 2, page 70; but I have to-day found a difficulty, I am unable to remedy, and therefore, desire your assistance. The difficulty is this: The Kingdom consists of baptized believers, now is a man who stands excluded from one of the assemblies within this kingdom, outside of the kingdom? Again: Are the members of the kingdom as such, and such only to administer the ordinances?

You will gratify more than one by answering these queries, in the *Tennessee Baptist*.

Wishing to learn of you. I am yours, in the bonds of christian love,

W. T. B.

REMARKS.—I take great pleasure in replying to the questions of my brother, and none the less because I suspect the occasion which has suggested them. I will answer very plainly and with simple words. The passage referred to on page 70, vol. 2, Theodosia, I suppose, is this:

"The visible Kingdom of Christ, therefore, which is that we have been talking of *consists of all those who have openly professed their penitence for sin and faith in Christ, and have been baptized into his name in accordance with his appointment.* It is composed of these and; and it *contains no other*, simply because, according to the laws of the King these are *the indispensible* requisites for membership."

Now, according to "Christ's appointment," John was sent to prepare a people made ready for the Lord. The Lord while on earth accepted such believers as John had brought in, and then he, himself, received and baptized even more than John. When he went to heaven he gave the authority to receive members into the kingdom *to his churches*, consisting of baptized believers. Those, therefore, are in the kingdom who have been baptized upon a credible profession of their faith, by authority of some one of the true churches of Christ, which acting in his name as the executive of his laws, has received them "*according to his appointment.*"

"During the life time of Christ the *kingdom* was established, but *the church as the executive* of the kingdom was not needful, for the King himself was present and acted as his *own* executive."—Vol. 2, page 75.

"The church of Christ is simply one visible judiciary and executive of his visible kingdom."—p. 96

As such it is the church that is to receive members. Rom. xiv: 1.

The church is to cast out the wicked. 1 Cor. v: 4, 5.

The church is to restore the penitent. 2 Cor. ii: 7, 8

The church is to set apart ministers. Acts 1st, xxiii and vi: 5.

The church is to send out Missionaries. Acts xiii: 3, &c.

From these and many other passages it appears that I taught in Theodosia what I now believe, if possible, more firmly than ever, that if it is the church which is to receive members into the kingdom when she is satisfied they are true believers, it is she who is to cast them out again, when by their conduct they convince her that she was mistaken—that they were not believers and should not have been received. And when she *has* cast them out they are no more members than if they had never been within. She has the right to ordain ministers and Missionaries, and she may depose from the ministry, and by exclusion from the kingdom *does of necessity depose* from the ministry. So that one who has been excluded is no longer any more a minister than a member. If Bro. Graves and myself are excluded, cast out of the kingdom, as heathen men and publicans we have no right either to partake of the Lord's Supper, or to act officially as ministers of the Gospel. Our doing either is an act of open contempt of the government of Christ, and we must account for it at the Bar of God.

"It is taught in Theodosia that one must not only be a member of the kingdom but a *member of a church* within the kingdom, or else he may not participate in any business of the kingdom or sit down, much less preside at the table of the Lord."—p. 128

This leads us to examine another question, *and see* WHAT IS ESSENTIAL *to an act of exclusion from the Kingdom of Christ.* And I remark that much more is required than that *some church* shall resolve or *vote* to exclude a person. The act must not only be an *act of the church* but it must be performed for that purpose, with that spirit and in that specified manner which the *law* of Christ requires, or else it is null and void—has no more force than a Papal Bull. A man *illegally* and *wickedly* cast out IS NOT CAST OUT AT ALL.

Let us see what our brother W. T. B., and our other brother (though I suppose he repudiates the title) Prof Mell, of Georgia, might have learned from Theodosia on this point.

Will our brother turn to page 158, of 2d Theodosia? There he will find a summary of the things which a church may do, with a recognition of the fact that in all that it does it is independent of all other organizations, and then he will read.

"But while it is independent of all other churches or federations in its organization, and in the exercise of its functions, it is so absolutely dependent on Christ its Lord and King that it can *make no laws* but only execute the laws which Christ has made; and can exercise *no authority but such* AS WAS SPECIALLY DELEGATED *to it by Christ.* It is simply and only the *executive body* to which Christ has entrusted the administration of the laws of his Kingdom ACCORDING TO THE CONSTITUTION AND LAWS WHICH HE MADE for its instruction and government."

On page 159 pains is taken to describe the "*limits of church independence.*" "If it is the executive of his kingdom it must of course execute the laws of the King." "It is *as his laws* and *only as such* that the church can execute them, and in doing this *it must proceed in strict accordance with the laws of the King.*" "If it changes the law, IF IT REFUSES TO EXECUTE IT AS GIVEN, it is a virtual rebellion and *secession* from the dominion of the King. It is no longer *his executive.* It is no longer *his church.*"

Why no longer? Because it no longer obediently obeys and executes his laws, for which very purpose it was made a church. If it receives members without a personal profession of faith, as infants on the faith of their parents, or receives them by sprinkling, it ceases to be Christ's church. Why? Because it has set aside and refused to *execute his laws* in regard to the reception of members. The act is null and void. The person *thus* received is not received at all. He is no more in the kingdom than if there had been *no action of the church* in this case. No true church can regard or treat him as a member of the kingdom. He is no more baptized than if no ceremony had been performed. Why? The law of baptism was not observed. The church exceeded her authority. So far from executing the law she rebels and nullifies the law. But Christ has no *rebel churches.*

That this is true as regards the law of receiving members will be granted by my brother in Georgia, and my brother in Dresden, if they are true and consistent Baptists. Then it devolves on them to show that a church is more at liberty to set aside the law of Christ as it relates to discipline, than as it relates to the reception of members, or else admit that if a church refuses to execute the law in discipline she equally loses her authority to act for Christ, and that her illegal *act* of exclusion is just as much null and void as her illegal act of reception in the other case.

On page 78 of 2d Theodosia, we read:

"*Here is the next and fundamental law of church discipline.* The brethren were to live together in love and harmony, but if one felt himself aggrieved he should first go and try the effect of a personal interview. If this should fail to restore a right state of feeling, take two or three brethren and talk the matter over in their presence. If this should fail then he should call the matter up before the *Ekklesia*, the body of disciples assembled in their official capacity to transact business in the name of Christ, and from their decision (thus legally and rightly obtained) there should be no appeal. This is repeated almost in the same words, page 107 and 108, and it is added, when the church has decided, the question is settled. There is not appeal. There is no higher authority to whom he can go. The church is supreme. Its decision is final. It cannot be reversed by "any authority but its own." But now on what ground? The author of Theodosia goes on and explains by saying in the very next sentence, "Christ is King and the church is the executive in his kingdom. When the church does even though it consists of but two or three gathered in his name, asking wisdom from him AND GUIDED STRICTLY BY HIS LAWS, he says, Matt. xviii: 18, 20, he will sanction, for he will be invisibly present in their midst."

But what if the church sets aside his law, I never taught, and never will teach that Christ would sanction such a deed as that, or such an act is binding on any body. So far from it. On page 116 and following, I constructed an argument to show that those bodies which, like the Presbyterian, Methodist and Episcopal organizations set aside one part of this law by making it impossible for the offended brother to observe it, did by that very act of rebellion cast themselves out of the kingdom, and could claim no authority as executives of Christ.

"They have nullified and set aside his law of discipline, and substituted their own inventions." In that they, "in utter disregard of *his* commandment to settle the difficulty in the church (when brethren could not settle it themselves) require it to be settled in altogether a different place, and by altogether different authority."

But if the observance of one part of the law is necessary, so is the other. The church though independent of all other bodies, both in the reception and exclusion of members—so that no other body can compel it to receive or to cast out, is yet so entirely dependent on the law of Christ, that it receives any one *unlawfully*, the other members of the kingdom are not to regard him received at all, or if it casts him out *unlawfully* they are not to regard him as cast out at all. In the former case he is no more in than if he had not been received, in the latter he is no more out than if he had not been excluded.

The ground taken by myself and the minority of what was the First church was, that the church was the *execution of the laws of Christ*, that when it or a minority of it persistently and deliberately *refused to execute them* it ceased thus far to be his church, or to have any authority as such, and that the authority rested in those who were determined that the *law should be executed.* On this ground only we claimed that we were the church, that is the true *executive.* On this ground we were recognized as such by the General Association. There was no *refusal* to be tried as has often been represented. No desire was expressed or intimated to avoid a trial or condemnation, if on trial it should be found just to condemn. We simply asked the church to *observe the law of discipline* as laid down in the 18th of Matthew.

When I inquired of the Pastor, in the presence of the church, as respectfully and kindly as I could, whether this law had been observed. I was abruptly told that "the Pastor of that church was not to be interrogated."

When at a subsequent meeting the case was called for trial, a solemn protest was offered, declaring that *we could not* conscientiously go into the trial of the cause until the *law of discipline* had been observed. We asked *delay* until this could be done—and that the offended brother should be instructed and required to first go alone, and then with two or three, and try what could be done.

We entreated that this might be ordered. No harm could have come from obedience to the law. The utmost we could have been a brief postponement of the sentence. There was time enough ten times over, before the trial actually took place, to have done this thing. But the majority voted that they would not obey—and because we believed they sinned in this and declared our non-fellowship with their wicked deed we were declared in open disorder and (*after the majority had been disfellowshipped by the Association*) formerly excluded from the fellowship of that disorderly body.

If their proceedings were according to law, and they were an orderly church, we are excluded. If not, we are as much members of the Kingdom, and as much church members as we ever were, for surely one cannot, by the laws of Christ, be cast out of his Kingdom for insisting that his churches shall observe *his* laws, and this was the sum and the substance of our offending.

I have thus endeavored to answer not only my brother's questions, but the other questions which I have no doubt lay behind them, though probably suggested by another—and that is, whether J. R. Graves and A. C. Dayton are, under existing circumstances, authorized to administer the ordinances of the Kingdom of Christ—and this turns upon the question whether the Spring Street church is a church within that Kingdom, and this turns again upon that other question, whether it was such a sin against God for us to ask that the laws of Christ should be observed, and to refuse to fellowship the violation of them that by so doing he forfeited all right to be counted among the people of Christ, or could be justly and lawfully cast out of his Kingdom for begging our brethren to heed his law of discipline. Let our brethren in the Kingdom judge. Those who think the acts of the majority were lawful, must treat us as strangers. Those who regard them as a wicked departure from, or even as a well meant but ignorant *violation* of the law, may and must regard us as we do ourselves, and as all our churches where the facts were best known, and the case most thoroughly understood, regard us; and that is, as those who never lost our membership and have no need of church action to be restored, since the whole proceeding was null and void, because violative of *Christ's law of discipline.* A. C. D.

P. S. Those who are expecting from us a reply to Prof

SECULAR DEPARTMENT.

NASHVILLE, SATURDAY, JULY 14, 1860.

"The News we have the person in the hand, and pause to ponder on our way to church."

VALEDICTORY.

Two years ago we first saluted the readers of the Baptist as Sunday Editor. Our first engagement has expired, and to-day, kind reader, we bid you farewell. Our twelve months' intercourse has been as pleasurable in every sense. We have sought to make our department worthy of the paper, and never our labors have not been altogether unpleasant. We part with our editorial brethren with sorrow, but the duties of life compel us. We pass visit many of our brethren during the summer and autumn, at their homes and churches.

Our will we rejoice in the prosperity of the Tennessee Baptist, where'er our lot may be cast, so long as it advocates, as now, those principles and sentiments dear to every true Baptist. May it ever be a sure guide and ever merit the patronage of the quiet brotherhood.

GEO. C. CARTER.

Summary.

The slave trade has received the earnest attention of the British Parliament. We are informed that the House of Lords had debated the slave trade question and adopted a resolution in favor of the reappointment of a Consulate at Mozambique as a check to the slave trade. In another instance the Lords have come in direct collision with the Commons. Our information is that the church rates abolition bill was thrown out of the House of Lords by a great majority. Such a step will call forth the indignation of the outraged dissenters, who for ages have been contending for the passage of this bill. In London on the 6th an extraordinary meeting of the Royal Atlantic Steam Navigation Company was called to adopt a resolution for an increase of capital from £500,000 to £700,000, to authorise the directors to borrow money. Mr. H. Lewis, who presided, announced that it had been determined that the opposition for increasing the capital should stand over until the result of the first voyage of the Connaught is known. In a little while "steaming" between America and Great Britain, will be a less profitable business than now.

The latest Sicilian news is that all is temporarily quiet. The King of Sicily is sick and the Neapolitan Council had resolved to grant a constitution, a general amnesty, a total change of ministry, and a free press. Commenting on this the London Times says that the promised Neapolitan constitution comes too late. Garibaldi has decreed the demolition of Fort Castlemare. The first division of the revolutionary forces are directed towards Syracuse. The Municipality of Palermo asked of Garibaldi the immediate annexation of Sicily to the Kingdom of Italy. Garibaldi replied "not yet." We are further informed that the King of Naples had consented to propose a liberal constitution, one condition of which is an offensive and defensive alliance with Piedmont. The Neapolitan Ministry resigned. The promulgation for the new constitution takes place on July. It was said that the Neapolitan Government had determined to restore the two American vessels, but the American Minister demands reparation for the insult to the American flag.—The American vessels seized were the Charles and Lewis of Baltimore. The evacuation of Palermo is completed. The Neapolitan frigate had left Marsala. Garibaldi was forming twenty regiments of operating on the main land. The Neapolitans are in great force in Calabria. All the communes in Sicily had presented addresses requesting annexation to Piedmont. It is somewhat amusing to read the various opinions of the European press in regard to his Sicilian campaign.—At the commencement of the revolution we find the Gazetta di Napoli shouting "the monster in human shape, Garibaldi by name, has had the temerity to attack, at the head of a band of murderers, the dominions of his majesty the King of Naples. It is needless to add that measures are taken by the government to capture him, when he will be justly punished for his rash and lawless undertaking." But a few weeks since the Gazetta becoming alarmed at the success of the "monster" Weekly announces "the Commander-in-chief of the King's troops in Sicily has signed capitulation with his Excellency General Garibaldi at Palermo." Here are two extreme views. The first from the Mosach Volksblatt. It shrieks "the bandit Garibaldi is about to continue his wicked and bloody trade of human murderer in the happy and peaceful Island of Sicily; but the divine vengeance will not fail to overtake him speedily." The second is from the Turin Gazette, which unreflingly exclaims "the Archangel Garibaldi has appeared in human shape on earth, in the person of Garibaldi, to scatter the last enemies of Italian liberty and bring them to the condign punishment that they deserve." While we see no necessity for extreme views on either side, we do see reason why every lover of liberty should sympathise with the noble exertions of Garibaldi to cast off the chains of Sicily, and rescue her from the slavery of King Bomba. Think of the Sanfedists made in the Neapolitan prisons of Palermo. Here is a brief account of the prisons to seen on the 13th of February last: "About forty of the shirri had been captured by the revolutionists, treated by them with kindness, and placed in security until they could be sent to Malta—a friendly precaution to prevent their being murdered by the indignant mob, which then broke into the police palace, and cast the books and furniture from the windows. A portion of the spacious building appeared, however, to be inaccessible. Windows and loop-holes there were in it, but no opening to one entire wing of the dark prison-house. Presently, on removing one of the huge book-cases, some fresh-plastered wall appeared concealed behind. A passage was quickly broken through it, and the senses was almost overpowered by the steaming effluvia which issued from the seven dark chambers communicating with each other, where, upon clearing the loop-holes, a secreted scene of horror was before us—such as wants the best testimony to be believed. There lay human bodies, and the mutilated remains of such, in every state of death and decay; bundles of rotting rags, mingled with bones, and limbs, and filth, filled the corners of the smaller rooms; chains hung riveted to the walls above, whence some of these remains had dropped as they died—some still holding in their sun grasp the arms or ankles of their famished victims. Skeletons, almost fleshless, were piled upon others which were quite so, and placed on stone shelves, which had served as their beds while living; naked bodies, black and pulpy, were hidden beneath others more recently dead, yet alive with maggots; and, greater horror still, two human bodies, in writhing attitudes, were hanging crucified upon the wall of the largest chamber, the rocking, blood-stained stones of which held rusty spikes corresponding to the outstretched hands and feet of others, which had been so suspended, and still retaining the stringy remains of muscles torn to shreds, from which the heavier portions had dropped, and lay in heaps of putridity beneath. Shrieks of indignant horror arose from the infuriated crowd, a portion of which rushed back to the prison where the captured shirri were secured, brought them out, and shot them down on the instant. Others returned raking and searching among the bodies and bodies, examining minutely the putrid remnants of those they fancied might have been their fellow brethren, or kindred, who had long been missing, but whose fate they knew not." Who would not strike a blow or contribute his gold to secure the liberty of such a people?

Perhaps the most exciting of House scenes is the quarrelling of politicians, about the most suitable of the nominees now in the field for the next Executive. The nominees at they now stand are, Bell and Everett "Constitutional Union" candidates; Douglas and Johnson, Democratic candidates; Breckinridge and Lane, Democratic candidates and Lincoln and Hamlin, Republican candidates. All these have accepted their nominations and are now regularly before the people.

We learn from Washington that the Indian treaties recently ratified by the Senate, were those with the Sioux and Foxes on the Mississippi, the Kamors or Kew, and the Delaware Indians.—The treaties with the first named tribe, provides for allotments of lands to the members of the respective tribes and the sale of the surplus after the allotments have been made. The proceeds of such sale to be applied for the benefit of the said Indians.

The astronomical party, bound for Labrador in the coast survey steamer Bibb, Lieut. Commanding Murray, arrived at Sydney, Cape Breton, on Monday evening, in four and a half days from New York, coaled there and left on the following evening. No ice is reported in the straits of Belle Isle, a circumstance which favors the progress of the expedition reaching its destination.

It is said that the derangement of the California mails is likely to involve the Government in some serious difficulties which have not been considered. Our postal treaty with England obligates us to bring Southampton mails which come to Panama by the English steamers. Propositions have been informally made to carry the mails by the San Antonio and other routes, but the transportation is considered impracticable.

By Overland Mail we learn that the Oregon Congressional election is doubtful. The telegraph line is complete to Visalia. The Pacific telegraph line was completed to Fayetteville, Arkansas, on the 4th instant. This is the first telegraph office opened in Arkansas. The Overland Mail coach, with San Francisco dates to June 15, passed there on the 5th, which stated that the excitement in Arizona in regard to the gold discoveries on the Mesimbras continues. Many persons had left Tucson for the mines, and more were preparing to start. All the members of the provisional government had left. The Indians were committing depredations on ranches and small parties of unarmed individuals, but no lives had been taken.

No small amount of talk is indulged in by professional gossipers about the visit of the Prince of Wales, England's future monarch, to the United States. Latest announcements are, that in private letters from official sources in England, it is stated that he will go as far east as Portland, and as far west as Cincinnati, in the United States.

C.

EXPLOSION OF THE RES LEWIS.

It has now become almost like piecing one's self in the jaws of death, to risking a passage on a Mississippi steamboat. Scarcely a week passes without its fearful record of an explosion and loss of life.

A most terrific explosion took place near Cairo on the 26th ult., the record of which is before us. The cause was the culpable conduct of the engineer in forcing the boilers beyond their strength. It was the trial trip, they said, of the boat, and careless of the precious freight aboard they forced her machinery and boilers till they collapsed. Of the passengers and crew 75 have been rescued, 12 injured; 2 have since died; 8 are seriously injured; over 60 are missing; only ten bodies have been found, Mrs. Williams' and a deck-hand. As soon as the sufferers expired they were placed in coffins and buried like dogs.

But there was a vile wretch who refused his assistance to rescue those helpless ones, floating either upon rafts or the burning wreck. This specimen of humanity, called a man, was Captain MILLER, of the Bay City, who refused to allow his boat to go to the rescue of the passengers of the Res Lewis. He spurned the entreaties of a fond parent with foul oaths, and beheld from the Texas of his own boat their sufferings unnerved. Let the traveling public beware of such a man.

C.

ONE ROGUE FOOLED.

Brother E. Lambert, of Lacry, Arkansas: That twenty-five cents you put in your letter for the "Children's Friend," was stolen out. Don't you suppose he thought he was about to get a five-dollar gold piece? The next time you send us gold or silver, just get a piece of paste-board about the thickness of the coin you send, and cut the board out and then put the money in, and paste a piece of paper on each side, and the thieves may be fooled again. We send "Children's Friend."

SPRING STREET CHURCH.

Dr. B. W. January, Murfreesboro',	pledge	$100
Enoch Jones	" "	20
Mrs. S. Johnson	" cash	25.

THE SOUTHERN BAPTIST REVIEW, Volume iii: Number 2, July

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Robinson's Historical Works; Treatise on Greek Prepositions; Limits of Religious Thought; Soul Prosperity; Letters from Switzerland; Lessons at the Cross; Ivoyman Hogue; The Still Hour; Oakland Series; Florence Stories; Old Battle Ground; Plato's Apology and Crito; Quinti Horati Flaccii.

The Baptist press is pleased to speak in the highest terms of commendation of this work, and we hope the day will come when thousands of Baptists will patronize it, where hundreds do now. It will make thinkers and strong men of our private members if carefully read and studied. It is a denominational instrumentality of untold power. The Methodists continue to publish their Quarterly Review, although it runs the concern into a debt of thousands annually. Such is the estimate they place upon their Review. We have no treasury, save the patronage of our brethren to rely upon. Will not the friends of the Review interest themselves in its behalf, and double at once its circulation in their fields?

The Texas Baptist thus notices the last number:

"SOUTHERN BAPTIST REVIEW.—This valuable work with this number commences its sixth volume.

Article 1. Genuineness of the New Testament writings.

2. Where did the Baptists come from? This is from the pen of S. H. Ford, and commencing at the present time, he traces the Baptists back step by step, finding traces of them in all the various countries of Europe, shewing that though reviled and persecuted they held to the same principles and taught these doctrines that are now held by us. The researches of the present day are constantly bringing to light evidences that from the time of the apostles the Baptists have held forth the pure word of God, when all others had gone astray. The Baptists have been the salt, preserving the world from entire corruption in the past ages, nor will their mission be fulfilled till all believe and know a pure church is the world's only hope.

3. Breckenridge on Baptism. A review of the fallacies of that distinguished man on this subject, and worth far more than the price of the Review. It is from the pen of J. M. Pendleton.

4. Possibility of happiness in Heaven, notwithstanding the final perdition of the ungodly. Can say nothing of this writer's productions.

5. Outline of Baptist history. The conclusion of a couple of first rate articles.

Of course we big say our own this Review for, is the vast amount of historical information that is contained in it, in this respect it is among our Religious Quarterlies like the sword of Goliah, "none like it." Eclectic Department. Book notices. Editors—Graves, Pendleton & Dayton. Published by Graves, Marks & Co., Nashville, Tenn., $2."

SARAHLIE.—The St. Louis Observer, a Cumberland Presbyterian paper says:

"We love 'evangelism,' as we understand it, but we fear that the phrase itself is rather too vague or indefinite. Universalists, Unitarians, Campbellites, all claim for themselves to be 'evangelical.'

Ed. Wm. C. Buck, the astute editor of the Baptist Correspondent, Alabama, says:

"It will not do for any one to say that it is yet an open question whether the First Church in Nashville did violate the paramount law or not, because all the churches in the vicinity, and an overwhelming majority of the churches in the South, have decided that they did violate it, and sustain the minority."

HORRIBLE UNCERTAINTY.—The St. Louis Presbyterian says: "Upon the principle of reasoning among intelligent men, no one knows that they who have been baptized by affusion or sprinkling, are unbaptized. It is a question that human reason cannot decide with absolute certainty from the revelation which God has given." The Scriptures were written not for the spirit of scepticism, but for the spirit of faith; and those who search them for matter of doubt will never fail to find it.

GENERAL NEWS

—In the English House of Lords, recently, Earl Granville, in an elaborate speech on the repeal of the tax on paper, declared that American manufacture for paper making were infinitely superior to the English, and that England was also behind France and Japan in the manufacture of this important article.

—The New Yorkers are showing their appreciation of the Japanese by picking their pockets.

—"Shakers' disease" is now prevailing among the hatters of Orange, New York, not less than a hundred cases of it having occurred during the past year. It is in reality mercurial poison; is confined chiefly to those engaged in the finishing of soft hats by the person, called "carroting." It is supposed that the mercury contained in the felt is volatilized when the hat is ironed, and the vapor being inhaled by the workman produces the usual symptoms of poisoning by mercury, such as salivation and muscular tremors. The physicians state that the disease yields readily in proper treatment.

—The Canada News thinks that the late report in regard to the contemplated marriage between the Prince of Wales and a Princess of Prussia, is a hoax.

—Thomas Hall, a linen weaver in Ireland, has finished a shirt entirely in the loom. It is woven throughout without seams, and very accurately and neatly gathered at the neck, shoulders, and wrists. The neck and wristbands are double and stitched; there is a regular selvage on each side of the breast, and whose stitching ordinarily is, as it is in this shirt. In short, it is as perfectly finished as if made by an expert needle-woman. The shirt has been exhibited to several persons in the linen trade, who are completely satisfied that it is actually the production of the loom, without any assistance from the needle.

—A rare instance of a perfect recovery from a desperate wound was recently brought under the notice of the Paris Academy of medicine, by Mr. Larrey, who at the same time presented to that body an American, Mr. Preterre, to whom mechanical skill the attainment of the full result was due. At the battle of Magenta, a sergeant of the 85th regiment of the line was struck by a musket ball, which, after completely shattering his lower jaw, came out behind from under the skull, close to the cervical vertebræ, which, had they been injured, would have rendered the case hopeless. It is hardly credible that so extensive an injury, inflicted in so important a region of the human frame, could have admitted of cure; and it reflects high credit on the army surgeon who attended him. To restore the power of mastication by mechanical means, Mr. Preterre was called in, and succeeded in the accomplishment of his task by an ingenious contrivance, which has been greatly admired by the first surgeons of Paris.

—In Toledo, a few days since, a man worth $60,000, and not owing a single dime, drawned himself for fear of coming to want.

—A physician of much observation and research, informs the Boston Traveler that the other remedy for deafness, which comes to us from France, is an old remedy, which, in some cases, is efficacious. He advises us to caution people disposed to try it from using the common ether of the shops, as this may produce pain. When used for this purpose the article should be re-distilled from the black oxide of manganese.

—The N. Y. Courier & Enquirer says of the Great Eastern: All around, numerous prog-shops are springing up, and the number promises to be very great. One man pays $500 a week for the privilege of locating a lager beer saloon near the ship, and others pay $50 a week or upwards for the same privilege. The depth of water in the dock does not appear to be so great as the committee supposed, and the vessel, although drawing but 22 feet in the stern, is aground.

—The Bristol News says the farmers of that region are mostly through with their wheat harvest. Accounts of the crops, so far, as that paper has heard them, are to the effect that only about one-third of an average crop has been realized. The oats crop bids fair, however, to be the best for years past, and there is a flattering prospect at present for the corn. The Chattanooga Gazette of the 7th says: Refreshing showers have descended within the last few days, making the heart of the farmer glad; for the corn crop promises to be most abundant this year. We learn from a gentleman who has visited all portions of the country that there is a large quantity of old corn in the hands of the farmers, and the prospect now is that they have committed an error in not selling when corn was bringing better prices than at this time.

—Private advices received in this city a day or two since, state that an insurrection had broken out in the vicinity of Osceola, Arkansas, among the servile population. Our informant learns that the disturbances were quelled, but not until several slaves were severely wounded. The negroes, it is thought, were instigated by worthless white men.—Memphis Argus, July 7th.

—Mrs. Parker, widow of the late Theodore Parker, arrived in New York by the Vanderbilt last week.

—The London Chronicle, one of the oldest newspapers in the English language, has just died, in its 96th year. The Post, in an obituary of its late contemporary, says: "It was in the Morning Chronicle that Sir Philip Francis—or somebody else—under a well-preserved incognito, gave to the world the Junius Letters, the fame of which have not been confined to those countries where the English language is spoken. These letters appeared in the Chronicle during the term of office of its first editor, Woodfall, who introduced into his paper the custom of regularly reporting the debates in Parliament, a new feature in English journalism at the time. Woodfall was considered a "reckonly brave person" for having given publicity to the ideas of Junius, Burke, Fox and Sheridan. Tom Moore, Campbell, Goldsmith, Byron and Dickens may also be numbered in the brilliant array of writers for "the good old whig of the Strand." Mr. Cooke, one of its last editors, having become a convert to Puseyite doctrines, labored vainly to infuse vitality into the falling fortunes of the paper, which had been published at a loss for some time. Sergeant Glover's efforts to sustain it were equally vigorous and equally unsuccessful. Thus, after a career of ninety years, the Morning Chronicle disappears from the list of British journals.

—In the Court of Queen's Bench, at Quebec, on the 13th inst., Justice Alwyn indignantly vacated his seat on the bench because a portrait of Pope Pius IX. had been suspended in a conspicuous place in the court room, declaring that he would not sit there while the picture remained. In consequence, the whole business of the court was stopped. The picture was placed in the room by permission of the Judge's three Roman Catholic colleagues on the bench.

—In the town of Pittsfield, Vt., on Saturday night last, while a singing school was in progress in a school-house, a thunder storm passed over the village, and the lightning struck the school-house, passing down the chimney and through the hand of a young man who was sitting near the chimney, with his arm stretched out towards it on the back of a seat. The ladies' hoops were all struck by the fluid, stripped of all their windings, clasps broken, hoops bent into all sorts of shapes, dresses scorched and some set on fire, and, wonderful to relate, no one was killed, and none injured but the young man.

—In Japan, boys become men at about fifteen years of age. They then receive a new name, and have their heads shaved. For every advance in rank, the name is changed for a new one. The change of name is carried to such an extent that no subordinate is allowed to retain the name of his chief, and when an individual is appointed to a high station, every one under him who chances to be his namesake must immediately change his name.

—At Cadiz on the 4th instant, a frightful affair occurred. One of the Moorish prisoners who, having been ill, was placed in the hospital, where he was exceedingly well treated, got up in the night when seized with delirium, and arming himself with a knife, attacked the patients right and left, killing some and wounding others. The patients whom he did not reach ran out of doors screaming for help, and the Moor rushed after them and stabbed several. At last a body of watchmen, armed with long lances, came up, when the Moor stabbed three of them, and the others were so terrified at the appearance he presented—his hands and clothes being stained with blood and his eyes dashing fire—that they took to flight. Shortly after, however, a picket of soldiers arrived, and, as the man would not surrender, a sergeant fired and he fell dead. Hearing of the affair the local authorities hurried to the hospital, and there they learned that four men had been killed, and (including the watchmen) sixteen wounded, several of them mortally.

—Thos. Hendon and a woman named Sheehey, until recently residents of Ulster county, New York, are charged, the one with poisoning his wife, and the other with poisoning her husband, that they might enjoy each other's society without hindrance. The two bodies of the deceased wife and husband were disinterred, and their stomachs sent to New York for chemical examination, and poison was found in sufficient quantities to cause death. Meanwhile, however, the guilty parties took the alarm and made their escape.

(Advertisement.)

For years, aye, from time immemorial, have housekeepers wasted a preparation which should possess the power of re-uniting the fragments of crockery, glassware, &c., which will accumulate in every household. This desideratum has at last been filled by Mr. H. C. Spalding, of No 30 Platt street, New York, who has introduced to the public his Prepared Glue, which is cautioned to become as much of a requisite in every family as the locker match or metallic pin. The glue is engrossed in a chemical solution, the ingredients of which is of course a secret with the proprietor. Its adhesive qualities are truly astonishing, joining together, as it will, heavy pieces of wood, as well as the most delicate pieces of china or glass.—Daily Evening Traveler.

(Advertisement.)

—Our attention was called this morning to a friend of ours, who, a few months ago, was sickly, feeble and debilitated—now he is healthy, strong and robust. This great change was produced by taking McLane's celebrated Vermifugum Gordon. It is a real Elixir of Life. We advise every reader who may be sickly and debilitated, and all who are well and wish to keep so, to try it.—Evening Mirror.

UNION UNIVERSITY.

DEAR BRO. GRAVES: It was my good fortune to attend the last Commencement of Union University, on the 27th of this month. I need not say I was greatly congaged, now with the enunciation I witnessed and the speeches delivered by the graduating class. I have attended every examination and commencement since the organization of the University, and candor compels me to say, I have never known an examination or any commencement exercises, which elicited more applause or gave more satisfaction than the one just alluded to. The Trustees, Faculty and friends of the University have great reasons to be proud of its success, and encouraged to redouble their zeal for its prosperity. When, about eighteen months since, the University was deprived of its first and greatly lamented President, Dr. Joseph H. Eaton, the Trustees and friends of the institution were ready to despair of its attaining to that position intended by its founders; the future appeared dark and gloomy; they knew of no one who could take the helm and steer aright; but without a President, it has far surpassed anything in former years. The highest number of students ever reached in the catalogue was 229. During the year which has just closed, I learn from a catalogue before me it has reached to 285, and I was informed by one of the Professors that two names were accidentally omitted. I say, credit to whom credit is due, and to whom is it more deserving than to that able, devoted, laborious and self-sacrificing corps of Professors? The friends of sound and thorough education and wholesome discipline have great reason to be proud of them, and to thank God that such men have devoted their lives and their talents to its cause.

The University has enemies, who would rejoice over its downfall, who have industriously endeavored to prejudice the minds of many against the Professors, and have circulated false and slanderous reports against them, but their objects were as plain as their insinuations were false. I rejoice to know that the great body of Southern Baptists are supporting the institution by their money and their patronage, and that Union University is becoming more prosperous than in former years. Despite all the efforts of its enemies, it has more students in attendance than any other purely literary male institution in the South.

The character of its alumni for sound mental discipline is surpassed by no other institution, and to these it may proudly refer as the evidence of what it is now. In conclusion let me urge upon all these, who desire to have their sons well educated and taught correct moral principles, to send them to Morfreesboro'.

"ALABAMA."

June 30th, 1860.

Resolutions Passed by the Trustees of Union University at their Annual Meeting.

WHEREAS, The members of the Board of Trustees of Union University have witnessed with pain the efforts of certain evil-minded persons, and, we believe, enemies of our school, to make the impression that Rev. J. M. Pendleton, Prof. of Theology in our beloved University is unfriendly and opposed to the institution of slavery as it exists in the South, and whereas, from our intimate personal acquaintance with and our knowledge of the teachings of Professor P., upon the subject, we know these charges unfounded.

Be it therefore Resolved, That, while we as slaveholders and friends of the South will ever be found ready to guard the institution with vigilance, we will with equal vigilance guard and defend the character of Professor P. from all such malevolent attacks.

Resolved, That the forbearance with which Prof. P. has borne these malicious charges elicits our warmest admiration.

Resolved, That we can and do most conscientiously recommend Professor P. to a Southern public as a safe instructor of the youth of our country.

Resolved, That a more noble, Christian heart, and one more loyal to the true interests of the South, beats not in the bosom of any man with whom we are acquainted.

JOS. F. FLETCHER,
R. D. SPRINGHOUSE,
J. W. KING,
J. J. MARTIN.

LADONIA MALE AND FEMALE INSTITUTE,

FANNIN COUNTY, TEXAS.

BRO. GRAVES:—It will doubtless interest many of your readers in other States to know that the Baptists in Texas are making some laudable efforts for the promotion of the various important enterprises with which we, as a denomination, are connected. In many parts of the State the brethren are already acting nobly in behalf of Missions, notwithstanding they have just had to incur all the expenses incident to the settlement of a new country. They are also awaking in a great measure to the importance of Education, and seem to be determined, God helping them, to adopt as their standard *nothing less than a thorough, moral and intellectual training for their children* as far as it can be given.

As an illustration of what has been done, and of what brethren are still further anxious to do in behalf of this interest in the bounds of the Sister Grove Association, I beg leave briefly to call attention, through your paper, to the present condition of the Institute named at the head of this article.

The incipient steps for building up a school of a high order in the bounds of this Association were taken several years ago, but after deliberately considering the matter the brethren concluded that the time had not then arrived for attempting to carry the enterprise into operation. Still they were determined not to relinquish, but only postpone, the undertaking until they should be better able to succeed. Accordingly a standing Committee on Education was appointed, whose duty it was to report annually on this subject. The Committee did as they were required, and in their report for 1858, said, "Now it is the opinion of your Committee that it is high time this body should move in the matter, and we have no doubt you may succeed well on establishing one or more respectable schools in the bounds of this Association." A large majority of the body readily concurred with the Committee in this opinion, and the subsequent result of the matter proves that it was a correct one.

In 1859, the school was located at Ladonia, in Fannin county, Texas. This place is a neat and healthy one, and adapted in many particulars to insure the permanent prosperity of such a school as we intended to establish. It is a quiet and thriving little village. It occupies a pleasant site, and is surrounded by an extensive fertile region of country, already pretty densely populated. It is my honest conviction that there is no point in Northern Texas more suitable for the location of a high school than this, for in addition to its other advantages, I am confident that no place can be more accessible than it. Its position is such, too, that it will be bound to secure a large share of patronage from all that interesting, fertile and populous portion of our State lying between Clarksville on the east, and Dallas on the west. The rates at which rich land in the neighborhood of Ladonia is now selling, will, unquestionably, rapidly augment the population in that region, and thus, of course, the interesting prospects of the school will be annually advanced.

The Institute now owns and occupies a large and comfortable frame building two stories high, worth at the lowest rate $1100. Besides this, brethren have already contributed about $2800 in cash, subscriptions, &c. This sum, we are very confident, can be largely increased as soon as the Board can make the necessary arrangements to secure the services of an efficient agent to travel in our Association and collect funds for this object.

The first session of the Institute opened in 1859, under the most favorable influences. There were 60 or 70 students in attendance during the year. The Board has secured the able services of Rev. A. G. Moffat, as Principal, until the Association meets in September, 1860. In the meantime they have instructed the undersigned to endeavor to effect an arrangement with some competent person to succeed him as Principal of the Institute. As my acquaintance abroad, however, is but limited, I have concluded, Bro Graves, to make known the condition, wants, &c., of the Institute, through the medium of your extensively circulated paper. Should this article meet the eye of any teacher, who will come recommended as competent to act as Principal of a high school, and who desires a position of great influence and usefulness as well as profit, he will do well to visit the Sister Grove Association, which meets on Friday before the second Sabbath in September next, at Kaufmuky Town, Grayson county, Texas; or if he prefers, he is respectfully solicited to enter into a correspondence with

S. D. BAILEY,
Denham, Fannin county, Texas.

SPECIAL NOTICES.

RARE OPPORTUNITY.

Isaac Hale, Jr. & Co., Newburyport, Mass., will employ Males and Females to act as local or traveling agents. Those now in their employ average from $80 to $90 per month. We cannot, in this advertisement, particularize the business, but we will in a circular, (free of cost,) to all who address us upon the subject. This is a rare opportunity for those out of employment to obtain an honorable situation. 2m

SPRING AND SUMMER MEDICINE.—The fibres of the body are often soft and relaxed after the bracing cold Winter is withdrawn; and if sickness attacks us, it is in the form of fainting, apoplexy, fevers, inflammation, and acute rheumatisms. Because at this season all the humors are apt to corrupt from any sudden check of the perspiration, from costiveness or the stoppage of any usual evacuation, than at any other period of the year. Brandreth's Pills act all at once to cleanse the blood from those excretions which the cold and want of exercise of Winter have locked up in the bowels and solids of the body, and which, if not timely expelled, produce cancer, tumor, costiveness, consumption, and an early death. When, therefore, you feel chilliness, lassitude, dizziness, pains of the head, lose no time, but at once swallow four, six, or eight of

BRANDRETH'S VEGETABLE UNIVERSAL PILLS.

Soon these symptoms will displease anxiety, and health follows. And, remember, these Pills are entirely vegetable, and harmless for the weakest or strongest, but able to search out and remove all impurities, leaving the blood as pure as it was in our first parents.

The celebrated Pills are sold at 25 cents per box, with full directions, at 294 Canal street, New York. Dr. Brandreth's office, and by

JONES YEAR & Co., Nashville.

June 28—1 ms.

HIGHLY IMPORTANT TO MOTHERS.—Mrs. Winslow an experienced nurse and female physician, has a Soothing Syrup for children teething, which greatly facilitates the process of teething by softening the gums, reducing all inflammation—will allay all pain and is sure to regulate the bowels. Depend upon it, mothers, it will give rest to yourselves and relief and health to your infants. Perfectly safe in all cases. See advertisement in another column.

March 24-1y.

New Advertisements.

Julius Brands.

THIS GENTLEMAN, WHO IS ONE of the firm of Brands & Kerner, of Columbus, Georgia, has been in our place for some time. During his stay here he was seen conversing with strangers, and one of our merchants lately was sent to Brands to hear conversation he said was calculated to incite them to insurrection. Upon this information he was arrested and taken before the Mayor, but before he was tried he made his escape. The merchant who heard the conversation, if it was true, was guilty of a high crime, and had Mr. Brands arrested on account of the charge. The community was considerably excited, and had he been then tried the investigation of the charges was proper, but on a day, the result might have been serious to Mr. B.

When the time fixed for the investigation arrived, the Court was crowded with people, and the merchant commenced the interrogatories. Mr. P. Turner, who was necessitated to be on time, was for the defense, came and announced that the prosecutor was not in the city, and that Mr. Brands, who was not before fixed he would come; that there being no proof against Mr. Brands, he desired to dismiss the case, and that he did not in that public manner to see that he is the man of Christian character, and that he is a Christian gentleman, and that, if he did utter an apology was done from him and this comes only to Mr. Brands for our association which may move some uncharitable thoughts against him, which he is sorry for, and that he will give as good will which he could command, may who might be guilty of such in Illinois, and that his without any reward, yet he was willing to be instrumental in curing even suspicion in the business.

After remarks from Attorneys Mr. Brands, the case was dismissed, and the Mayor in his charge to the Jury said to Mr. Turner, John Chitwood, Esq., one of the members of the Court, presiding.

Moved, that A. S. Colvar, Col. Hugh Fraser, and A. S. Mathes be appointed a Committee to draft resolutions suitable to the occasion. The motion was adopted, and the Committee, after retiring, reported the following resolutions:

1. *Resolved*, That the proceeding before the committing Court this day, in the case of the state vs. Julius Brands, shown beyond question that the charge preferred against the defendant is under a misapprehension of the fact; and that the defendant is innocent of the charge and a man of irreproachable character.

2. *Resolved*, That the community, while it will scouch to the extent of the law, the man who is guilty of the offense with which Mr. Brands is charged, hereby tender Mr. B. a public apology for being placed him in the false and very unpleasant condition of being even charged with such an offence.

3. *Resolved*, That the Home Journal and the Nashville papers be requested to publish these resolutions.

The resolutions were unanimously adopted, and the meeting adjourned.

These proceedings, and the facts in the case, satisfy as beyond doubt that Mr. Brands is above suspicion upon the subject of the charge preferred against him, and we hope that the Southern Press will take the matter in hand that justice is done him, wherever he may go.—Home Journal, Winchester.

July 14—2t.

To the Patrons and Friends of the Mary Sharp College:

THE 19TH SESSION OF THIS INSTITUTION closed on the 29th of June last, with an examination that evidenced even a higher degree of proficiency than ever before attained by the classes.

The Institution has maintained its rank for itself the highest position among the institutions of our land. Its Catalogue for the year ending 1860 shows a list of over three hundred students. The prospect for the coming session are even more flattering than any past session. The Trustees have determined to do all in their power to make the school still more deserving of the patronage of the public.

The Trustees have bitterness in under embarrassment to the administration of the affairs of the Institution, from the evil effects of the credit system, that has proven so disastrous to so many institutions. A large outstanding debt are the trustees upon which they depended to pay off the salaries of the teachers much of which has already become worthless, and the residue requires time and considerable expense to collect it even in part. They feel it incumbent on them for the welfare of the school, to provide against such losses in future. We are satisfied that the Institution cannot support such losses. The Trustees have, of themselves accumulated a debt, and have a strictly cash basis, as the best for all.

They take this means to inform all the old patrons of the school, the changes adopted at the late annual meeting of the Board, viz:

1. That hereafter the scholastic year will comprise but one unbroken session of 20 months—commencing on the 1st Monday in Sept., in each year, with such holidays as the Faculty may deem proper to give.

2. That no scholar will be matriculated for a term less than one session. It is by far the best for both, the teachers and scholar, that they should enter at the beginning of the session. Yet, they will be permitted to enter at any time during the session.

3. In every instance, one half the tuition for 8 months, in every department, will be required in advance, and the remainder at the close of the session. In cases of protracted illness, the present condition will be made.

It is hoped that no one will for any reason, ask the Trustees to depart from this rule. It will be far better for the patrons to borrow a trifling sum—the half year of his daughter for 8 months—of his merchant or neighbor, than for the Trustees to borrow thousands at a heavy expense to keep it up.

The Good cot include in order—the patrons being left to make such arrangement with the Steward and Boarding house as he may think best.

The Music department has been reorganized, and Professor W—— now elected Principal; and he will be assisted by an able corps of teachers. It will give far greater satisfaction than heretofore.

Terms of Tuition.

Preparatory Department, 10 months.			$22
Freshman Class	"		24
Sophomore "	"		27
Junior "	"		42
Senior "	"		45
EXTRAS.			
Music on Piano, short Session.	$35	Long	$50
Use of Piano,	4		6
Guitar,	20		30
French,	8		12
Paints on Leather Work,	4		4
Paper Work,	4		4
Needle Work,	4		4
Oil Painting,	20		30
Crayon,	12		18
Pencil,	12		18
Water Colors,	15		20
Drawing,	10		15
Vocal Music,	2		3
Graduation Fee, for Diploma,			5

The next Session commences on the 1st Monday in September next.

BY ORDER OF THE BOARD.

Jun 30—2m.

General Educational Agency.

NEW YORK CITY.

FOR ENGAGING ACCOMPLISHED Teachers for families, schools and colleges and furnishing pleasant school furniture, apparatus, &c., of the best quality, and at the lowest prices.

Refer to—Rev. W. W. Everts, D. D., Chicago, Rev. J. R. Kendrick, Charleston, Stebbins & Co., Rev Tenn, and others. Address

REV. G. G. SAXE, A. M.,
Box 2811, New York.

July 14—2t.

THOS. S. HAYBON,

WHOLESALE

GROCER AND COMMISSION MERCHANT,

108, Main Street, bet. Second and Third, Louisville, Ky.

SPECIAL ATTENTION WILL BE DEVOTED to the sales of cotton and leaf tobacco, and to the filling of orders of grocheries—Sugar, grain, bacon rope, bagging, &c. etc.

June 14—3y.

Dr. Shallenberger's Antidote.

IT IS A SAFE AND RADICAL CURE FOR Fever and Ague, chill fever, intermittent or bilious remittent Fever, dumb ague, and all those of Disease having malarious origin.

A few doses will stop any ordinary case, and one dose invariably stops the chills. It contains nothing to the least degree hurtful to the system under any circumstances, and never produces the unpleasant effects that attend the use of Quinine and other articles in general use. It

[illegible] of the diseases, full in the original and only antidote for Malaria, call for Dr. Shallenberger's [illegible] Ague Antidote, and receive you get THIS.

[illegible] Ga., June, 1860.

I have been using Dr. Shallenberger's Fever and Ague Pills in my family for some three years, and have no hesitation in saying that it is the best remedy we have found for Fever and Ague. They have never failed in any case in which I have given them.

D. R. BURNS,
Pastor of the Baptist Church, Canton, Miss.

[illegible] & Co., of Charleston, S. C., who are among the largest wholesale drug dealers in the country, writes:

CHARLESTON, S. C., June 27th, 1859.

GENTS.—We take pleasure in coming that we prefer the sale of Dr. Shallenberger's Antidote to any other article in our line. We have sold it for many years, and have never had a complaint. Our sales are more than double those of any other Fever and Ague Pill. Our customers speak highly of it, and we believe it to be the best article for the purpose we know of. We shall be pleased to receive your order for it.

Yours, &c.,

[illegible] & Co., of Charleston, S. C., who are among the largest whol

THE FAMILY.

"I Thought I Would'nt."

TWO young journeymen mechanics were working at their benches, on opposite sides of a cabinet-maker's shop. They were both about twenty-five years of age; both married, both healthy and intelligent. One of them stopped his work, turned round towards the other, and leaning against his bench, thus accosted him:

"Dick, I always thought you were quick-tempered; you used to be when you were a boy. Now I think I am not quick tempered, but if the boss had talked to me as he did to you yesterday, I believe I should have knocked him down, let the consequences be what they might."

"Well, Tom, I am quick-tempered," replied the person addressed as Dick, "and as to knocking old Scoldem down, I had my thoughts about that matter too."

"To be sure, I reckoned you were right mad enough when I saw your face as white as a sheet," said Tom, "but I should like to know what your thoughts were 'on that solemn occasion,' as they say."

Dick laid down his chisel, and turning around, folded his arms and replied:

"I thought I would, and then I thought I wouldn't. When old Scoldem first found fault with me, and began to scold me, and finally got angry and abuse I me merely because I would not measure him in the same style, I thought—no it was not thinking, it was only an impulse; it occurred to me that if I should only just smash his hat down over his bloated face, and then give him sun good blue under the left eye, which should tumble him among the shavings promiscuously—it would be serving him right, for I was terribly angry. But then I thought—and it was thinking for it came after the impulse, and restrained it—then I thought that he was a great deal older than I was, and had a wife, and sons and daughters grown up and married, who would be very much shocked and ashamed to hear that he had been treated in this way; and I thought, too, that I was in his employ, and could quit him at any moment if his service was intolerable, and that it would be disgraceful to me to have it reported that I had had a fight with my boss; and I thought how had Lucy would feel if I was arrested for a breach of peace, or even made myself liable to be, and so I thought I wouldn't."

"Ah, Dick," said Tom, "those were not evasive your feelings, when you took hold of your hammer and then pushed it away from you. I believe I was as white as you, just that moment, for I expected you would drop him sure."

"You are mistaken Tom," replied Dick, "I did not take hold of the hammer from any impulse or design to use it, but 'I thought I wouldn't' have it where I could reach it and as I pushed it over the end of my bench, and it fell among the shavings and it took me a long time to find it when I wanted it again."

"Well," said Tom, "I don't believe I could have stood what you did, anyhow. But you use that expression, 'thought I wouldn't,' as if it was a sort of favorite one; have you adopted it as a motto for your coat of arms, I should like to know?"

"Some sorter same, some sorter not," as they say out West," replied Dick, laughing; "but it is said that all the highest modes of thought have a stereotyped expression, and that is the reason, for instance, why those who speak the English language are always seeking for liberty expressed in the great phrases which are so commonly used in books, speeches and newspapers. So I confess that I have got one little pet phrase, which when I am in action, reads, 'I think I won't,' and when I am pondering over what I didn't do, signifies, 'I thought I wouldn't.' And I think this phrase over a great deal, and I confess it does me good. I'll tell you how I got into it.

"About a year ago, I went home one damp, slushy, thawing night, rather late for supper. Old Scoldem had been very cross that day, and very insolent; and that, with the unpleasant weather, made me feel very cross, too, very. Well I got home. The fire was almost out, the room uncomfortable; but supper was ready, and we sat down at the table. Lucy did not seem inclined to talk, little Jimmy was fretful; the tea was weak and cold, and the toast wasn't made right. I felt very much annoyed, and I thought I would just tell Lucy in a confidential sort of way, that the tea was only slops, and that the toast wasn't fit to throw to the pigs, and that I would then put on my hat and go off to the Odd Fellows' lodge earlier than usual, and serve her right. But then I looked across the table at Lucy, who sat there holding her baby, eating nothing and looking pale and weary; and I noticed too that her dress was very plain, and I recollected that there in his arm chair; and it occurred to me that it was just possible that my wife might be feeling ill, and that little Jimmy was affected by the weather, just like older folks, and that perhaps, this damp air affected the smoke of the chimney. I asked Lucy if she was ill, and she said that for six hours she had had a terrible headache so 'I thought I would'nt' say anything about the tea and toast, but I persuaded Lucy to lay down on the settee with the baby, while I took little Jimmy, and commenced telling him a story, while I put on his night gown, and then put him into his crib, where, as I was describing to him the old man's sharp jumping over the wall—then another—and then another—and then another—he went over the wall with the twentieth, and was fast asleep.' Then I cleared the table, and put away the things till morning, raked out the fire and got it ageing, and took the baby, and placed it in the cradle. I got some cold water and bathed Lucy's hands and face and smoothed down her hair with my hands, (magnetism, you think? well no matter) and placed a wet cloth above her forehead. I asked her if she was better, 'yes,' she said, with a sweet smile, and fairly went to sleep while she said so. So I got down a book of travels and forgot all about myself for a couple of hours. Then I locked up, and as I saw little Jimmy sleeping so soundly and pleasantly in his crib, where he had kicked himself out to the top of the bed clothes; and the baby, too, drawing quietly with her thumb in her mouth; and Lucy reposing so refreshingly, with a half smile on her parted lips, the fire now burning brightly, and the rain beating against the windows, I was glad I did not speak a cross word to Lucy, and leave her sick and alone with a deranged kitchen, a dull fire, a fretful child, and a nursing baby. What a brute I should have been if I had done it."

"Yes, of course," said Tom rather slowly, for he was just then impressed with an idea that he, with all his good temper, had "done pet" at a time not very remote. But he regained his composure by saying: "Well, go on Dick this story is so interesting as a prize-tale."

"I have but little more to say," continued Dick. "I have considered the matter a great deal, and the more I consider upon it, the more 'I think I won't.'

"When old Scoldem is insolent to me, when any one justles me unwittingly, when a tradesman or a fellow craftsman treats me rudely, my first impulse is to pay him in his kind; but when I consider that it will do me no good to do it, 'I think I won't.' When I am annoyed by short comings at home, and am tempted to find fault, I ask myself if Lucy is not a good-tempered, industrious woman, a good mother, and a loving wife, and if I don't rectify the matter as well as I can by saying not a word about it, 'I think I won't.' Some expression never forms on my lips, because 'I think I won't.' So when the children are too noisy, or one of them is fretful, I think that noise is often preferable to unnatural silence, and that it is better to take the little favored lamb in your arms, and tell him about Gulliver and the Lilliputians; than to call his ears and send him outraged to bed. I am glad that I often 'think I won't.' I feel that I have triumphed when I can say, 'I thought I wouldn't.'"

"Dick," said Tom, "can you give me a scrap of paper?"

Dick looked in his wallet and produced a piece.

"Here," said he, "is the back of a letter dropped to-day in the city post-office; it is addressed to me, and a post mark on it, too, but no it is marked 'Paid.' I hope that won't hurt it."

"All the better for having your name and date on it, Dick," said Tom, who proceeded to the desk; wrote something very carefully on the paper, folded it, and put it away in his pocket book.

The two friends grew old together in their native city. They both became paragons in their calling, and were noted for their attention to their workmen and servants, for amenity to the community at large, and for their domestic happiness. They were distinguished by civil honors, and were made depositaries of innumerable trusts. They numbered first and intimate friends, and it was a source of happiness to them that their children intermarried. Tom died first. In his last will he made a singular provision.

"*Item.* I direct that a certain sealed package bearing my name, shall be delivered to my true and life long friend, Richard Felton. It contains a gift which he made me in early life; it has been to me a great source of success, and of domestic happiness. I return it to him now; he does not need it, but will be glad to receive it."

This mysterious package was produced and opened. It contained only a crumpled, worn and somewhat soiled scrap of paper, apparently a piece of a post-marked letter, which read as follows:

"July 1st, 1808."
RICHARD FELTON,
Circleton.
"I THOUGHT I WOULD'NT."

HISTORIO-ASSOCIATIONAL.

We publish this week these portions of the minutes of Concord Association, that contain the history of the reception of the minority of the First Baptist Church, as the Church; also, the articles of the Constitution that made it the duty of the Association to act in the case:

"During the reading of letters, the Nashville First Church sent a letter, purporting to be from the same original Church—Nashville First Church.

Elder J. J. Martin moved to lay both on the table until the Association is fully organized. Motion prevailed.

Elder E. W. Haile moved "That the two Nashville letters now be taken from the table for disposal," which motion produced some discussion.

Elder J. M. Pendleton, offered as an amendment, "That both letters be referred to a Committee, with instructions to report on Monday."

REPORT OF THE COMMITTEE ON THE TWO NASHVILLE LETTERS.

The Committee to whom was referred the two letters purporting to be from the First Church in Nashville, respectfully report:

"We see no reason why the action of this body should be at variance with the action of the General Association of Middle Tennessee and North Alabama in its decision against the majority, and in favor of the minority as the orderly and constitutional First Baptist Church, Nashville. Nor have we any fault to find with the judgement expressed by the Council convened in March last. That judgement, we think, was in accordance with the facts re the case.

"That the New Testament law was violated in the arraignment of Elder J. R. Graves we cannot for a moment entertain a doubt.

The offences charged against him were evidently personal. It is vain to say they were public; for a public offence as well as a private one, may be personal. In all cases of personal offence among Church members, the law of Christ, as laid down in the eighteenth chapter of Matthew, must be observed. Until this is done, no Church can, without involving itself in disorder, take cognizance of any such case. It is, therefore manifest that the dominant party of the First Church in Nashville, became disorderly in practice when it arraigned Elder Graves in disregard of the law of Christ. It seems to us that the principles of common justice were greatly outraged in the failure of the Church to furnish Elder Graves with definite specifications.

"Christian propriety, ordinary courtesy, and simple justice, required that the prayer of the Protest of Elder Graves should be granted.—That it was not granted is proof positive that those that voted against it were indisposed to do right. And the use made of the name of Elder R. Fuller, of Baltimore, after he, in legal phrase, entered a *nolle prosequi*, indicates some thing. We are of opinion that Elder Graves sends his Protest at the right stage of the proceedings against him, and when it was disregarded, he and the minority that acted with him were perfectly justifiable in withdrawing from the disorderly dominant party. We see not how they could have taken part in the trial, so-called, without acquiescing in what they knew to be a violation of the law of Christ. It was their duty to withdraw, and we recognize them to be what they claim in their letter to be—the orderly portion of what was the First Baptist Church, Nashville, while we consider the dominant majority as the disorderly portion of said Church, from which this Association should withheld its fellowship until said majority retraces its steps and rescinds its unscriptural acts.

"In view of these facts and considerations, (and others might be named) we recommend the adoption of the following resolutions:

1. *Resolved*, That the messengers of the orderly portion of what was the First Baptist Church Nashville, are entitled to seats in this body.

2. *Resolved*, That as the Nashville minority have taken the name of Spring Street Baptist Church, (having resolved to build their house of worship on said street,) the clerk so designate it in the minutes.

3. *Resolved*, That in view of the unscriptural proceeding of the majority Elder J. R. Graves in connection with the facts that the misunderstanding between him and Elder Dawson, of Georgia, has been amicably and honorably settled, (Elder Dawson admitting that Elder Graves was justifiable in entertaining the view he expressed before he heard the explanations made at the time of the settlement,) and in view of the additional fact that Mr. Tustin has amply proved by his recent action that he never was slandered by Eld. J. R. Graves in being termed an unsound Baptist, it does seem to us that justice, honor, and religion require the disorderly dominant party at Nashville to retrace its steps and modify its records.

4. *Resolved*, That as we earnestly desire an adjustment of Nashville differences it would be exceedingly gratifying to this body for the dominant party at Nashville to correct the disorder into which it has fallen, so that peace may be restored in our Zion.

5. *Resolved*, That while it may not be expedient for the two parties at Nashville, to be united again in one organization we would heartily rejoice for such a state of things to be brought about as will enable them to act harmoniously in the denomination, each being recognized as an independent Church.

6. *Resolved*, The Clerk of this body be requested to furnish the dominant majority at Nashville, with a copy of this Report.

J. M PENDLETON,
R. W. HAILE,
Jesse Ryan,
R. B. BARTON,
E. D. STEPHENSON,
} *Committee.*

After the reading of the report on the two Nashville letters, a motion was made to adopt. Elder R. Ford moved an amendment, asking for a committee to visit the first Nashville Church, urging them to an amicable settlement of the matters in controversy. There being no second to the amendment it was not entertained.

A motion was then had granting Elder Woolfolk and Brother T. Haley one hour to speak on the subject contemplated in the report.

The Moderator then declared that he could not, as Moderator of this Association, grant either of the messengers belonging to Churches implicated, the liberty of speaking or engrossing the time of this Association without the consent by vote of the body first being obtained.

Elder Woolfolk declined accepting the time proffered to him to speak.

Elders D. H. Selp, W. Shelton and R. W. Haile spoke on the subject. After which, the "reading of the Report" was called for. The Report being read and the question stated the vote was called for by ayes and noes, with the following result:

Ayes—R R Barton, W S Estes, E D Stephenson, H B Buchanan, J S Hill, A Sperry, H Carver, W B Jennings, T W Davis, J J Martin, J C Hood, John Reed, J W Edwards, W T Cartwright, E W Vaughn, W Green, R W H Wallace, N Owen, E W Haile, W Greer, John Sanders, W M Sanders, N M Green, S T Alsup, J F Davis, J C Lanier, J Johnson, J H Baird, J M Pendleton, N Lowe, B Bryson, C R Idoes, R Neal, N R Reed, W B Tenary, George Rayner, W G Blair, B Head, R Cunningham, J A Andrews, G P Sanders, and P Melvin—44.

Noes—R Ford—1.

The Moderator then welcomed the messengers from the Spring Street Church to seats, which was responded to by Elder J. R Graves in a brief but enthusiastic address on behalf of the Spring Street Church.

CONSTITUTION.

ART. 3. The members then chosen and convened, shall be denominated the Concord Baptist Association, who shall have no power to lord it over God's heritage, neither shall they have any ecclesiastical power, or infringe any of the internal rights of the Churches. Nevertheless, it becomes necessary in some cases to have an uniform rule of proceeding, viz: When an offence may be committed by one Church against another it shall be the duty of the Church so offended, to labor with the offender for satisfaction; and if she fail of success, she shall call in the aid of two or more Churches in union, to assist in the labors; and if, finally, satisfaction (in the opinion of the helps thus called in,) cannot be obtained, then the aggrieved Church may bring the case before the Association, who is bound to act on it. And also, when a serious difference may arise in an individual church, which they themselves (after all due labors had) cannot reconcile, they shall then call in the aid of two or more sister churches in the union, to assist in the work; and if finally, satisfaction (in the opinion of the helps thus called in, is not obtained,) the case may then be brought before the Association, who shall act on it.—And further, to illustrate the mode of proceeding in the above cases, reference shall be had to the 18th chapter of the Gospel by Matthew, and other Scriptures which respect discipline for the bringing to trial, and determining on the case of an individual member in an individual Church; and the Association will take cognizance of no case of the above kind, unless the above proceedings have been previously had thereon.

ART. 12 The Association shall provide for the general union of the Churches—preserve a chain of communion among them—give them advice in matters of difficulty—enquire into the cause why any Church or Churches fail to present themselves in the Association—appropriate the money contributed by the Churches for an Associational fund, to any purpose they may think necessary, for the benefit of the Churches, and appoint any member or members of the Association, by and with his or their consent, to transact any business for the benefit of the Union, which they may think proper.

ART 13 The Association may exclude from this Union any Church or Churches which is heterodox in principle or disorderly in practice.

ART. 15. All questions before the Association shall be determined by a majority of the members present, except in the reception of, and excluding Churches, which shall require the concurrence of two-thirds.

From the Baptist.

CHURCH RIGHTS—MISAPPREHENSIONS.

BROTHER WOOD:—I do not wish to anticipate what I intend saying hereafter, in references to the rights of churches, but I ask leave to lay down a few propositions in support of the views expressed in my article on the Ocala case of vindication, and to correct certain misapprehensions under which some good brethren appear to be lying.

1. The administration of the laws of Christ's Kingdom is confided to *the churches*, and not to a privileged order of men, either within or without their bounds.

I presume the truth of this proposition will not be questioned; I therefore proceed to my second.

2. Every church has the right to interpret for herself the laws prescribed by her Sovereign for the regulation of her own acts.

The right to interpret these laws must be vested in the church herself, if not in whom is it vested? Is it in a pope, or pastor, a college of cardinals, an order of D. D.'s, a bench of Metropolitan Bishops, a committee, or Board of Managers, the editorial fraternity, an association or convention of churches? If the truth of my proposition be denied, we have a right to expect a definite answer to the foregoing query.

3. It is the *duty* of every church to administer the laws committed to her according to her own understanding of them, and not according to the interpretation of any other church.

If a church administers a law of Christ's Kingdom contrary to her understanding of it, even though her interpretation of it may be erroneous, she is guilty of an *intent* to resist the authority of her lawgiver, and he whose sole prerogative it is to read the heart and judge of motives, will not hold her guiltless. If she believes infant baptism to be enjoined, she should certainly practice it.

If the foregoing positions be correct, it will follow, as a necessary consequence, that each church has the right to decide for herself whether a candidate for admission, who has been immersed by a Pedobaptist, has complied with the Scriptural law of baptism or not, and to act according to her decision.—She does not bind any other church by her act; for every other church has the same rights that she has. If another church, entertaining a different view of the law of baptism, should deem the baptism of the aforesaid candidate defective, she may and should refuse to admit him to her fellowship, even though he may present a letter of admission and recommendation from the church which he had first joined. If she received him upon his church letter, while she believed his baptism to be invalid, she would be guilty of the sin of the prophet mentioned in 1 Kings, 13, who was slain by a lion, because he departed from the instructions actually given him by the Lord, and acted according to the instructions *reported* by a brother prophet to have been given. "So, then, every one of us must give account of himself unto God." The Word of God is never to be received at second-hand, when we have the means of obtaining it directly from God himself.

The right of a church to receive into her fellowship one immersed by Pedobaptists does not involve the right to force such an one into any other church; neither does the right to authorise such an one to administer the ordinances for other churches, irrespective of their wishes and views of the Scriptural qualifications of an administrator of gospel ordinances. I do not believe that there is a Baptist church in Florida, or ten individuals connected with our denomination in the State, *who are not under Charleston influence*, that would be willing to give a sanction to Pedobaptist immersions. I consider the Charleston influence as unfavorable to the views and practices of Primitive Baptists; for

1. It has ever favored, and still favors, the policy counsed by the American Bible Society, in assisting Baptists from co-operation with it. The S. B. P. Society keeps and circulates the Bibles of the A. B. Society, in preference to those of the A. F. B. Society.

2. It has favored the allowing of the worldly persons to have a voice in church matters.

3. It has favored the retaining of popish relics in the sanctuary, as for instance, the use of the gown in the pulpit.

4. It sanctioned, in the case of Mr. Tustin, a Baptist minister's affiliating as a salaried pastor for a Pedobaptist church, and the use of a liturgy.

5. It has sanctioned Pedobaptist immersions.

6. It has operated to the prejudice of those who dare object, through the press, to any of the above practices. I speak of the *thing*, Charleston influence, as it exists. I have nothing to say against the brethren of Charleston individually. J. P. RANAN.

ORDINATIONS & RESOLUTIONS.

Invitations for the Return Trip to Alabama and Mississippi.

PROVIDENCE.—The Providence Church is in the Alabama Association, which is claimed to be strongly anti-Landmark. It is indicative when a large church can pass the following, unanimously:

DALLAS COUNTY, Alabama.

ELD. J. R. GRAVES—DEAR BROTHER: We, the Baptist Church at Providence, understanding from your letter while you were in Mobile, written to Bro. Enoch Editor and Proprietor of the *Correspondent*, that you would not be able to fulfil all your engagements to visit the churches who had extended an invitation to you to visit them the present time, but would return home to Nashville and in a few weeks return and complete your engagements. We desire to inform you that we this day in Conference—Bro. William Asheraft, Moderator—passed the following resolution:

Resolved. That we cordially and unanimously extend an invitation to our brother, James R. Graves, to visit and preach to us on his return trip to Alabama; and that the above resolution be published in the *Tennessee Baptist*, and copied into the *Correspondent*.

Done in Conference, May 26th, 1860, and signed by order of the Church.

BENJ. F. HITT, *Ch. Ch'k.*

BEACH SPRINGS, Jefferson, Tenn., June 5th, 1860.

DEAR BROTHER GRAVES:—By order of our church at Morristown, I sent myself to drop you a note at our last meeting—May, 4th Saturday.—A resolution was offered

Whereas, Our much esteemed and much persecuted brother, J. R. Graves, contemplates visiting the Mulberry Gap Association at Taswell, the 1st Thursday in September, 1860, and *Whereas*, we, as a church, desire greatly, that brother Graves visit us and *Whereas*, also, brother Graves promised to visit it and preach for us last October was a year, and he failed, (which we deeply regreted.)—*Whereas*, furthermore, Morristown is the nearest point on the Railroad to Taswell. Therefore

Resolved. That we [illegible] and earnestly solicit our much esteemed brother, J. R. Graves, to give us a call at Morristown, either going to or returning from Taswell.

Done by order of the church at Morristown, in session, 4th Saturday in May, 1860.

HUGHES W. TAYLOR, *Mod.*

BROTHER GRAVES:—I see the church at Locust Grove, has invited you to give them a call, and I learned from one of the members at Buffalo Creek, that they intended to invite you there both in the line of travel from Newmarket to Taswell, if you visit those churches as you come up, you will leave the Railroad at Newmarket, four miles below Mossy Creek, (no doubt by this time you have received a request from Mossy Creek Church to visit them at the setting of our district Association, 4th Thursday in August; one week before at Taswell.) I feel warranted in saying that your presence at our Association, would very desirable; and if one minister in the bounds of our Association would feel otherwise I know it not.

I suggest then, that you come to Mossy Creek, and at the close of the Association to Morristown, by the 11 o'clock train, (14 miles).—Monday and Tuesday at Morristown, and Wednesday to Taswell, some 25 miles, you shall have a conveyance. But if it suits you better to go by way of Locust Grove, we wish you to return by Morristown, to preach from the text, "In the days of these things shall the God of heaven set up a Kingdom," &c.

H. W. T.

NASHVILLE FEMALE ACADEMY.

FOUNDED 1816.

THE NEXT SESSION OF THIS INSTITUTION begins first Monday in September. Prepared to receive her classmates and teaching pupils, the last week in August. Offers the following advantages:

1. THE BUILDINGS, in extent and fitness for school purposes, cannot be surpassed, and cannot fail to be widely compared in the United States. We challenge a comparison.

2. THE SIX ACRES OF LAWN AND SHADE are secluded enough to afford the greatest privacy and afford pupils an unrestricted freedom of childish sports and innocent amusements.

3. NON SECTARIAN.—The Academy belongs to fifty gentlemen, represented by seven of their number, a different denominations, pledged to preserve the non-sectarian character of the school.

4. THE MATERNAL CARE of the Boarding pupils is enlarged under the constant supervision of the principal, to ladies of culture and education, who devote their whole time to the happiness and comfort of the pupils.

4. THE HEALTH OF THE INSTITUTION is unprecedented in the history of schools. Only three deaths have occurred in the history of the Institution. The health statistics of the institution are among its highest commendations.

5. THE ROOMS are large, well ventilated, and never crowded.

6. SECURITY FROM FIRE—The buildings are heated by steam and lighted with gas, so that the pupils are secure from the ordinary accidents not so infrequent in other schools, of moveable lights. Both at the expenses of temperature, vide greatly to the health of the school.

7. REGULATIONS, which every lady knows to be most salutary, will be enforced in their full force. The fewest possible changes will be made in the rules and general arrangements of the Academy.

8. THE FACULTY is composed of thirty-five teachers and attaches most of whom were associated with my predecessor, many of them for the O'd Academy, in the House and Departmental Experiments, the Principal, Assistant and Artists, are of high order. A number of Harpist has been recently secured for the coming year.

In fact the highest advantages in every respect, that can be found in any other Institution in the United States are furnished in the Nashville Female Academy—the *Alma Mater* of hundreds of the most elegant and refined ladies in the Southern States.

The particulars may be found in a Circular to the Principal
Nashville Tenn., June 11.

Knitting Machines.

J. P. AIKENS'

Family and Plain Knitting Machines, making Five Thousand Loops per minute.

THIS MACHINE IS NOW JUSTLY REGarded as one of the most important and beautiful inventions of modern times and when its utility shall become generally known, will be esteemed among the indispensable fixtures of every well regulated household. And as an economical assistant in the promotion of Comfort, Economy, Hosiery and knit goods, are the staple necessities of every one, Country Merchants, with the aid of one or more of these Machines, can supply their customers with the best articles of Hosiery, Gloves, Mittens, Comforts, &c., of all kinds, consisting of the following articles—to wit: Everything that is made with the knoodle or crochet, such as Nubian Scarfs, Shawls, Socks Over-Shoes, Undersleeves, Ladies Mitts, Neck ties, Head Dresses, Sontags Undershirts, Drawers, Window curtains, Counterpanes, Hosiery and style of finish. Also, old stocking legs may be re knit, and made as good as new, in an incredible short space of time. These machines are so simple in their construction, and work with such ease, but accuracy, that they may be put into families with no other instructions than are contained in a book of printed directions which accompany each machine. Any person can learn the operation in one hour's time. Purchasers instructed to operate the machine free of charge. All machines warranted to perform as represented. These machines may be seen in operation at the office of S. H. Brockway, No. 4 Public Square, Nashville Tenn. All correspondence addressed to A. Harrison & Co. Agents, will receive prompt attention. An Agent wanted in every county in the State; liberal inducements offered. Please send for a Circular.

This machine took the premium at the Fair at Baton Rouge.

March 6th—tf.

Southern Psalmist!

EDITED BY
J. R. GRAVES AND J. M. PENDLETON.

The following is a list of prices of the different sizes and styles of binding.

Bound in Sheep.	32 mo.	50
" "	12 mo.	70
Arabesque.	32 mo.	60
"	12 mo.	75
Turkey Morocco,	32 mo.	gilt edge: 75
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