Tennessee Baptist.

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To all Pedobaptists.

LETTER, NUMBER 35.

Christ Preaching the Kingdom of God which was established on Earth in the days of John the Baptist.

THE inspired Apostles strictly and minutely obeyed this command. In Act i, 3, we are taught that Christ after his resurrection employed "forty days, *speaking the things of the Kingdom of God.*" [*Literal.*]

In Act viii, 12, we read that when the people of Samaria "believed Philip preaching the things concerning the Kingdom of God, they were baptized (into it of course) both men and women."

In ch. xiv: 22 we learn that Paul and Silas returning to Lystra and Iconium, and Derbe, they strengthened the souls of all the disciples, and exhorted them to continue in the faith, and added, "it is necessary that through many afflictions we enter into the Kingdom of God." This shows that all the disciples there had "*entered into this Kingdom of God,*" and of course by the examined oath of allegiance, notwithstanding the "*many afflictions*" from the wicked, that attended that membership. In Act xix: 8, we learn that "Paul entered into the synagogue and became bold for three months (*dialegomenos*) conversing upon, and (*peithous*) urging the things of the Kingdom of God."

In Act xx: 25, Paul says, "I know that ye all, among whom I have gone *preaching the Kingdom of God* shall see my face no more."

When Paul, on an appeal was sent to Rome, he called the Jews of that city together. And when they had appointed a day "many came to him into his lodging; to them he testified and expounded the *Kingdom of God.*" Acts xxviii: 23; also, in verse 30, 31 we are taught that Paul in his own hired house, "received all that came in unto him, *preaching the Kingdom of God*, and teaching those things which concern the Lord Jesus." Here we have abundant evidence that Paul gathered the converts every where into this same Kingdom of God. And all were gathered into the Kingdom by baptism. For all the converts at Rome where Paul now was, were "*buried with Christ in baptism*" (Rom. vi) We must believe there was *system and uniformity.* In Rom. xiv: 17, Paul says, "the Kingdom of God (in the present tense) is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." In 1 Cor. iv: 20, he says, "the Kingdom of God is not in word but in power." And then, in ch. vi: 8, 9, 10, after telling them they "do wrong and defraud, and that their brethren," he asks, "know ye not that the unrighteous shall not inherit, i. e. possess the Kingdom of God?" That is, know ye not that such a course will disinherit you as unfit members of the Kingdom? The argument is if ye "*do wrong and defraud, and that your brethren,*" you cannot remain in this Kingdom of God. This Kingdom does not retain any one whose conduct is such. He then proceeds to say of idolators, adulterers thieves, drunkards, revilers and extortioners, that they cannot be members in this Kingdom of God. It is a Kingdom which *holy* human beings can enjoy—and which such *wicked* human beings shall not enjoy. All this is in this world. Yet if such vile characters are shut out here they will be from heaven of course. This same thought he presents to the Ephesian christians, (ch. v. 5.) "For this ye know, that no whoremonger nor unclean person, &c., hath (present tense) any inheritance in the Kingdom of Christ and of God." To the Colossian christians he says, "The Father, who has translated us into the Kingdom of his dear Son." Hence the Colossian christians were in this Kingdom also, at that time, and by the agency of God. And in ch. iv: 11, after mentioning a number of co-laborers in the christian cause, he says, "*These alone* are my fellow laborers (*eis*) into the Kingdom of God." Such labored with him in the conversion of souls, and in baptizing them into that Kingdom. "*Fellow laborers into the Kingdom*" embraces *all this.*

So also the Thessalonian christians, (1 Thes. ii: 12) he exhorts, "that ye would walk worthy of God who *hath called* you (*eis*) into his Kingdom and glory." They, therefore, were in this Kingdom by God's agency. And he exhorts them (2 Thes. i. 5) "that ye may be counted worthy of the Kingdom of God for which ye (now) suffer persecution." (See v. 4) In 2 Tim. iv: 1, he teaches that Christ will judge the quick and the dead, *according to his appearing and Kingdom.*" The principles of this Kingdom then were as among the rules and tests by which we shall all be judged. Alas for those in that day who have rivaled against it, and who have preferred Henry VIII, or Calvin or Coke, as a teacher of organization to Christ. So in Heb. i: 8, God says to Christ, "Thy throne is forever—a sceptre of righteousness is the sceptre of *thy Kingdom.*" And then in ch. xii: 28, Paul says, "Wherefore we receiving a *Kingdom*, which cannot be moved—let us serve God acceptably with reverence and godly fear." The Hebrew christians then had received this Kingdom, and were in it.

In so many passages we have instructions concerning "*the Kingdom of the heavens*"—that was miraculously brought down from "*the heavens*" to this earth in the days of John the Baptist. In a few passages, as 2 Tim. iv: 18, and James ii: 5, and a few others, the future Kingdom in the future world is meant by the word Kingdom.

In the Epistles the christians are often said to be "*in Christ.*" In nearly every instance, if not every one, this applies exclusively to those who have been baptized into Christ's Kingdom.

The force, however, of this phrase *in Christ* is greatly perverted by King James' Episcopal translators by so transposing it as to place it remote from those who are participant as being in *Christ.* As specimens, let us place the phrase "*in Christ*" where it should be in one or two verses.

Take 1 Cor. iv: 15. For though you in *Christ* have ten thousand teachers, yet not many Fathers. For *I in Christ* have begotten you, through the instrumentality of the Gospel. I have sent unto you *Timothy* who *is in the Lord*, my beloved Son and faithful, who will remind you of the ways of me in the *Lord*—now I teach every where in every assembly. (verse 17.) As all (*in Adam*, die—as *all* in *Christ* (all who are in his Kingdom) shall be made alive. (Ch. xv: 22.) *I in Christ* tell the truth. (Rom. ix: 1.) *Those in Christ* who are asleep are perished. (verse 18.) *In Christ* (in his Kingdom) the vail is done away. (2 Cor. iii: 14)—God, who causes us in *Christ* to triumph. (2 Cor. ii: 14.) *We in Christ* as of God, in the sight of God speak, (verse 17)—*We in Christ* speak before God. (ch. xii: 19.) God who hath blessed us *in Christ* with all spiritual blessings in heavenly places. (Eph. i: 3) That the *Gentiles in Christ* should be fellow heirs and of the same Body. (ch. iii: 6.) That the bonds of *one in Christ* might become manifest in all the palace and in all other places (Phil. i: 13)—the steadfastness of the faith of you in *Christ.* Col. 2: 5—*those in Christ* who are dead shall rise first. 1 Th. iv: 16—*I in Christ* speak the truth and lie not. 1 Tim. ii: 7. All this shows how much obscurity Jesuit translators have thrown over such passages by putting "*in Christ*" in the wrong part of sentences—and how much more forcible is God's teaching when that phrase is so placed as to show who the persons are in *Christ.* This phrase, in all such passages, means in his *Kingdom*—and the *persons in Christ* are always such as have been *baptized into his Kingdom.*

So also commonly when THE BODY of christians is mentioned it always means this same Kingdom; or at least the *subjects* of it who have been baptized into it. In one spirit were we all baptized into one body, (*literal*) 1 Cor. xii: 13. *We in Christ* are one body. Rom. xii: 5. We are dead to the (ceremonial) law by reason of the body (Kingdom) of Christ. vii: 4—the communion of the body of Christ, i. e. community *of* privileges, especially the Supper, 1 Cor. x: 16, The members of that one Body being many, xii: 12. We are members of but one Body. Verse 20. God (*mesokrasis*) hath mingled the Body together, giving more honor to that which was defective (the Gentile portion,) verse 24, that there be no schism in the Body, and that the members care for each other alike. Verse 25—ye are the Body of Christ and members. 27—Head over all things to the assembly which is the Body, the fulness of Him who fills all in all. Eph. i: 23. that he might reconcile both (Jews and Gentiles) unto God in *one Body* by the Cross—having killed the enmity by it. ii: 16, there is one Body, 44, for the purification of the holy ones, for the work of the service and for the edification of the Body of Christ. Verse 12, Christ the Head, of whom the whole Body is united together and compacted, &c. Verse 16, He is the Savior of the Body v: 23, we are members of his Body. Verse 30, He is the Head of the Body—His assembly. Col. i: 18, for the sake of his Body, which is the assembly, or which I was made a servant according to the administration of God, given to me for you to fulfil the word of God Verse 24:5, but the Body is Christ's ch. ii: 17.

And not holding the Head from whom the whole Body supplied and collected increases the increase of God, ii: 19—the peace of God, into which ye are called in one Body, iii: 15.

Ecclesia, assembly, is another word which often expresses the subjects of this Kingdom, especially where it expresses the whole mass of the members of that Kingdom. It never signifies church. Church is not a translation, but a *perversion of it* to Catholic purposes. God never put church, or any word that signifies church, into the New Testament. It is the Catholics, and semi-Catholics that have done it. Ecclesia sometimes expresses all the assembly of the Kingdom. Thus, on this Rock I will build my assembly. Mat xvi: 18. The Lord added daily to the assembly. Act ii: 47. Saul made havoc of the assembly. viii: 2. Feed the assembly of God which he hath purchased with his own blood. xx: 25. God hath set in the assembly apostles, prophets, &c. 1 Cor. xii: 28. I persecuted the assembly of God. xv: 9. In the Jews' religion I persecuted the assembly of God. Gal. i: 13. God gave him to be Head over all things to the assembly, Eph. i: 22, that now might be known by the assembly in *heavenly places*, (i e. in the heavenly Kingdom) the manifold wisdom of God. iii: 10. Christ is the Head of the assembly, v: 23, the assembly is a subject of Christ, verse 24, Christ also loved the assembly, verse 25, a glorious assembly not having spot, &c. 27, even as the Lord nourisheth and cherisheth the assembly. 29, the Head of the Body—the assembly. Col. i: 18, for the sake of his Body which is the assembly. 24, take care of the assembly of God Tim. iii: 5, the house of God which is the assembly of the living God, Verse 15. To the mass meeting and the assembly of the first-born written in the heavens. Heb. xii: 23 (*dialrophes*) casteth them out of the assembly. 3 Jno. 10.

In most other cases it signifies a convenient *local* assembly more or less of the members of that Kingdom. Thus tell it to the assembly, Mat. xviii: 17, if he refuse to hear the assembly—the assembly which was in Jerusalem—gathered the assembly together—a servant of the assembly—all the assemblies of the Gentiles—the assembly that is in their house—unto the assembly of God at Corinth—unto the assemblies at Galatia—unto the assembly of the Thessalonians, &c.

In other places too, it signifies an assembly of *wicked* persons. Thus the assembly (the mob at Ephesus) was confused. Act xix: 32, thus spoken, he dismissed the assembly, the mob. 41. Let it be determined in a lawful (worldly) assembly, verse 39, the assembly in the wilderness, Act vii: 38, i. e. a mixt multitude of bad and good. The word signifies simply an assembly. The persons brought to view of course determine the character of the assembly.

Many other passages teach the same principles of the Kingdom, especially those relating to the King and those relating to the subjects. Whoever Jesus Christ is called King it is in reference to this Kingdom. Also the same wherever he is called Lord, and wherever he is called Master, and other official names. The Kingdom is called "*Jerusalem from above*," the "*heavenly Jerusalem*," and perhaps some other names. Whenever the christian subjects are said to be "*in heavenly places*," the meaning is "*in this Kingdom of the heavens.*" "The heavenly calling" is perhaps the same. When the Apostle says, "our (*politeuma*) citizenship is in the heavens." Col. iii: 10, and when we are said to be "*fellow-citizens of the saints*," and "of the household of God," Eph. ii: 19, allusion in all these expressions is made to our being citizens or members in the same "*Kingdom of the heavens*," with those *in the heavens* who are members of the same Kingdom. It is a great honor for us to be recognised as such.

It is habitually reading God's Greek Testament with a docile spirit, that has convinced me of all these things which I have written. And it is an ardent desire to have the rights of Jesus Christ, as King in his Kingdom respected, and to have all his people enjoy their rights, that leads me to use such plainness of speech.

J. F. B.

For the Tennessee Baptist.

Dialogue on Missions.

NO. 6.

SHEPHERD:—When we last separated, we were testing the character of Missionary Societies and their Boards. You demanded of me to show you where the Lord has said definitely, that we should organize Missionary Societies. This demand I consider inconsistent with your own practice. But let us look at the matter according to the principles of reason, and the light of God's word. If you will show me where in the New Testament it is said in so many words, we should organize District Associations—erect meeting houses—print and circulate Bibles—print and circulate religious newspapers, and grant church letters, then I will show you the same *authority* for the formation of Missionary Societies.

The truth is, the Lord has given us plain and positive commands to be obeyed. These commands are *specific* and must not be *changed*; but we find it necessary to *use certain means*, in order to render obedience to those commands, which means have not been specifically mentioned in the Scriptures. To illustrate: The Lord has commanded us to baptize believers. We understand that command to be, that we should immerse or bury them in water, into the name of the Father, and the Son and the Holy Spirit, and raise them up again to walk in newness of life.

Where there is not "*much water*"—enough to baptize without damming up the water, we *use means* to confine it and increase it to a sufficient depth. This is not contrary to the Scriptures, and yet the Bible nowhere says in so many words that we should make pools in which to baptize.

The Lord commanded us to teach all nations, to preach the Gospel to every creature. We find it necessary to build meeting houses; but the Scriptures nowhere say in so many words, that we should "go into all the world, *build* up *meeting houses* and in such houses preach the Gospel." Here is the plain command: "Go teach all nations," "Go preach the Gospel to every creature." And if we can obey this command successfully, by preaching in private houses, it is right to preach there; if we can preach successfully in the grove or on the mountain's top, we should preach there; but if we find that the Gospel can be preached most successfully by erecting suitable houses for religious instruction, then it is right to build such houses; no law of Christ is violated by so doing. And so we reason with reference to Missionary Societies. If the churches can send out and sustain Missionaries most successfully without any Societies or any Boards, let them do it—it is right. But if we find it best to unite a number of churches and district Associations, forming Missionary Societies whose sole object will be to advance the Redeemer's Kingdom by the spread of the Gospel, then it is right to organize such Societies.

Let me call your attention to the language of Eld. J. B. Jeter, in his book, "Campbellitism Examined." The objection which you now urge to Missionary and Bible Societies, was *once* urged by Mr. Alexander Campbell, of Bethany, Virginia. Eld. Jeter was answering the objection. On page 57 he says: "It is said there were no Mission and Bible Societies in the days of the Apostles." "Therefore these Societies are unauthorised." The fallacy in the argument, lies in not distinguishing between what is *essential* and what is *circumstantial* in christianity. Christianity has its doctrine, facts, laws and promises: and these are settled and immutable; but many things relating to the progress and establishment of christianity, were of necessity left to be decided by time and circumstances; in short, by expediency. In the days of the Apostles, there were no translations of the Scriptures, no houses, so far as we are informed, erected for religious worship, no religious periodicals, no christian editors, and no alms-houses; but are all these unauthorised? May not christians, churches, and individual christians, combine for any, and every good purpose in such manner as they may deem expedient, provided that in so doing they violate no law of Christ? But what law—what moral obligation is violated by Missionary Societies?

The propose to convert the world to Christ—is this right? They propose to accomplish the work by the promulgation of the Gospel of Christ—is this authorised? They propose to diffuse the light of the Gospel by sustaining and encouraging men who believe and love the Gospel, and exemplify its excellence in their lives, to proclaim it among the heathen. Is this unauthorised? The truth is, if christians are authorised to do any thing, they are authorised, as churches or individuals, to enter into any combinations, or employ any means, not interdicted by divine authority, to spread the knowledge of salvation. "Let him that heareth say, come." Does not this extract present a true sentiment? If I am not very much mistaken, you, as a denomination, are now to a certain extent, acting in accordance with those principles. Your great houses of worship, you have a few religious news papers, you print and circulate the minutes of your Associations, buy and read Bibles which have been printed in the improved modern style of printing. But if you contend that we are not at liberty to use any means for the promotion of the Redeemer's cause but such as have been specifically mentioned in the New Testament, then you take hold of the anti-scriptural agency when you take hold of the press—and more, you must contend that it is wrong to print and circulate the Bible. Indeed, according to your principles and practice, we ought to be destitute of the Scriptures, especially as they are now printed. For it is wrong to use any means to promote the cause of religion, except such means as God has specifically commanded, then it is wrong for christians to print Bibles and Testaments, as they are now printed, (for the art of printing is of modern date.) And if it is wrong for christians, it would be wrong for sinners, so that neither the churches nor yet the world could give us the Bible. It is wrong for you to have the Bible printed as you now have it, or it is proper to print it; and if it is right to print the Scriptures, then it is right to use means which have not been definitely mentioned in the New Testament. Now which horn of the dilemma will you take? Look at your Bibles! Where were they printed? To whom are you indebted for them? I can answer for you. To the Missionaries or to worldly publishers. You claim to be "THE LIGHT OF THE WORLD," and yet, so far as anything your denomination has done benefits us, we all—yea, you and your *children*—would be *destitute of* of the *blessed Bible.* Surely there is something wrong in your so-called Primitive Christianity.

Campbell. Am I to understand you to contend that the *silence* of the Scriptures concerning some conceived duty, is to be deemed sufficient authority for its performance; and that what is not expressly forbidden in the scriptures may be done. Then, sir, you open wide the flood-gates of error, and give your sanction to Infant sprinkling, and "a thousand and one" other unauthorised and anti-scriptural dogmas.

Shepherd. No sir, no; you are not to understand me as contending for any such thing, nor does my language admit of any such construction. I said the commands of God are specific and must not be *changed*; but the means necessary to be used, in order to render obedience to those commands were not specifically mentioned. And mark another position, and that is: such means and such *only* may be used, as do not violate the *commands of Christ.* If the means we use for the spread of the Gospel come in contact with the authority of the Redeemer they ought to be abandoned. But to-morrow we will compare our system of Missions with the Apostolic plan, and see if we cannot discover a striking resemblance.

A VIRGINIA BAPTIST.

Missionary Interests.

The following series is from the pen of the senior Editor of the Banner and Baptist, Rev. J. M. Wood, who is known to the Baptists of his State as eminently loyal, and pre-eminently a Missionary Baptist. We suppose he has a conscience, has given more in proportion to his income to missions for years past, than Bro. Wood. He argues the Scriptural duty of contributing this year upon his brethren, because he thinks that more money can be raised, more interest awakened in the churches more missionaries sent out, more heathen instrumentally converted, and the ultimate ends of the Great Head of the Church accomplished by it than by the usual or rather the Unusual means heretofore known to Baptists until within the last few years. He advocates not the abandonment of Missions, but the prosecution of them ten times more vigorously upon the Old Scriptural plan. We bespeak for his articles, upon so important a subject, a candid, patient, prayerful, reading, by all our readers, and when satisfied that the Church or associational Church plan is preferable, advocate it in your Associations and Churches, until every Baptist association in your State shall support one or more Missionaries in the Regular Order Baptist—what they do at home.

We may be called anti-Boardism, but is it not a plan for the authority of Christ, and his Churches, and for missions—as simple machinery and Constitution, which Baptists cannot too much, and too earnestly guard against.—EDS. BAPTIST.

Missions, Associations, and Conventions.

No. 10.

WE take occasion, in the commencement of this article to say that, in all that we have yet written, we have intended no personal disrespect to anybody, unless it was an allusion, in a foot note, to the *bowing prodigy.* There are great principles involved, in the present discussion, and christians should be willing to study them, honestly, thoroughly. In regard to the men who compose the Boards, our brother H. C. H. has spoken in the highest terms of commendation, and we mainly indorse his opinions of them. This is especially true of the Marion Board. These brethren have conducted themselves, and the affairs of Domestic and Indian Missions, in a manner worthy of much praise. So far as we know, they have been impartial in their appointments, and faithful to all their trusts. Brethren Holman and Sumner, (and we suppose all the members of the Board,) have worked hard and faithfully for Baptists, and we have yet to bear a word of complaint against them. The members of the Richmond Board have been faithful in the affairs of Foreign Missions. We have never heard a suspicion expressed, of the improper use of funds or anything of the kind. We have confidence in their integrity in this respect.

Yet as frankness should characterise editors as well as other men, we will say that one of the Board appears to be a tolerably strong partisan, and another is known to be willing to receive Pedobaptist immersions under certain circumstances. A few more, of his opinion, upon a Board which overlooks the propagation of Baptist churches, in foreign lands, would be likely to give cast to such churches as should be constituted by their operations. And we might ask what churches in the South would be constituted in the premises?

While we have thus expressed our confidence in the financial integrity, and honesty of purpose of the good brethren who compose the Boards, will it be regarded impertinent to ask a few questions?

First in regard to Domestic Missions: What is gained to the cause of religion, by taking the work of the States and Associations, within the States, to some central point? What is gained, should any particular Association send funds to this central point, to be sent back to men who labor within the bounds of said Association? Are the churches of such Associations honored for feeling a deep interest in their neighbors, the poor and destitute around them? Are the people impressed with the power, the holy influence of the churches of Jesus Christ, or do they *magnify* the Board? How does it sound to simple-hearted Baptists, to hear it said that the Board has done this, that, and the other for Rome, Mobile, Tallahassee, Jacksonville, &c., when Baptists around ought to have done it, and perhaps had furnished the means to do it? How does it sound when the Board says our Missionaries, when they ought to be the Missionaries of the churches? How do these questions appear compared with the *simple principles* much *here our characteristic Baptists?*

Second. In regard to the Foreign Mission Board we may ask: By the authority of what churches do you exist? What churches, *per se*, are even represented among you? How you propose to extend the Gospel, and propagate churches, with the laws and ordinances of Jesus Christ, and by what authority? Is it by the authority of money, (or those represented for money's sake,) or by a vote of churches? Or do you not say that the churches *will* and *ought* to do it? Then do you say that the *simple* organic principles of Baptist churches will not allow churches to do what Christ, in the commission, most solemnly required them to do? If so do you not say that churches, in this respect are a failure? and that something like the Methodist plan of doing things is best after all? And finally will not those who differ with us, as we feel, inquiries fairly and in kindness? Some who have said we would not attempt to meet their arguments are correct, so far as the past is concerned, for we have seen no arguments from them. A few articles in the *Banner & Baptist*, by Bro. J. H. Campbell, and J. L. Warren, respectfully written, are about all of that kind, which we have seen on the side of Boards. The balance have either been fulsome praises of Boards, about as a shrewd trader would brag upon a defective horse, or else an array of ridicule against anti-missionaries. Some have gone so far as to give specimens of sermons, calling them "*sermonettes*," &c., &c. If these are great men it only proves that great men are not always kind. If they are very high it proves that *high* men can stoop to very little things. There are some things in the history of those who are called anti-missionary Baptists very objectionable, which we intend ere long to notice respectfully, but will do them the justice now to say, that in doctrines, their views of Baptism, communion, private affiliation, and such like things, they stand upon a platform which the gates of hell shall not prevail against. Business men say that they never lose anything in money transaction with them. It is proverbial that tradesmen are not afraid to trust *hard-shell* Baptists. Our civil and criminal courts are rarely, if ever, troubled with them, and our sense of justice inclines us rather to write independently of all that some men say. There greatest mistake has been in stopping too long in *Romans*, and not going on to the book of Acts. The Bible should be taken as a whole—doctrines, precents, invitations, promises, and ordinances, and blessed is that man who appreciates it in its wonderful and glorious harmony. For reasons which are controlling, in the premises, we will hazard all the criticisms and imputations which may be elicited by making the following statement: Those who say that those of us who wish to honor the churches, and honestly think that present plans of missions are unscriptural, are anti-missionaries, either mistake our true position, or wilfully misrepresent. For more than twenty years none of us have given, at least, half of our clear earnings to objects of benevolence, and our greatest grief is that we cannot earn more so as to have more to give. There may be some paradoxes evolved about this time. Some who would be understood to be the champion defenders of missions may practically do but little. After all it may be a money-making business with some men to take the popular side of a question. It may serve to *fool them on dollars.* Such men sometimes say that they boast not of liberality, on the ground that they should not let the *left* hand know what the *right* hand *doeth*, for the simple reason, that there is no information to impart on the subject, or so little (if the *left* has any soul) it would be *pronounced ashamed* of the *right* hand. On the contrary some who appear to oppose may be the most liberal contributors.

From the Banner & Baptist.

Review of "Corrective Chnrch Discipline."

"DEDUCTIONS." "CHURCH INDEPENDENCE."

No. 12.

THE present number of Professor Mell's series is quite lengthy, and contains several points which deserve a careful examination. But as all these important positions are made to depend upon *one*, and must fall, if it falls, our present task can be quickly dispatched. The *great foundation principle* of his article is this—

"*The decision of the Church is final.*"

To substantiate this proposition, it is claimed that the Scriptures sustain it.

1. "By positive precept."
2. "Inspired example." And—
3. "By general principles laid down in the Scriptures."

Another proposition which must stand, or fall with the above, reads as follows: "The reception of an individual into the membership of a Church, and his expulsion from that same fellowship, are not 'corelative' or 'commensurate' ideas."

1 remark—That if "the decision of the Church is final" in the sense in which Prof. Mell claims, then I readily confess that most of my criticisms must fall; that the Baptist mind, with a few rare exceptions, must have been mistaken in regard to one of the most vitally important doctrines connected with the existence of Christ's Church; and that fountains of deepest gratitude should, henceforth, arise from every Baptist heart, to Prof. Mell, in view of the great service he has done the cause of truth. "Honor to whom honor is due," is my motto. If, therefore, it turns out that the Author of "Corrective Church Discipline" has established the Finality of every act of expulsion from a Church, be the meed of honor, henceforth, His. He has done a work which none other has ever done!!

But what does he mean by the "*finality*" of a Church's decision?

(1) "That one Church cannot receive to membership the excluded members of another;" and—

(2) "That such excluded members can be restored to fellowship only by the action of of the Church expelling them."

There is no need of dodging the point. If this doctrine is true, Churches are, and must be, INFALLIBLE, so far at least as discipline is concerned! I understand Prof. Mell to teach that every act of expulsion, right or wrong—done in accordance with the Divine law, or in direct violation of it—for the purpose of honoring Christ and his cause, or with the malicious design to destroy, it may be, one of his most obedient, pious servants—however, or with whatever design the expulsion may be done, it matters not—the act is final!!! Such is the *theology* of Professor Mell! If he does not intend to teach such monstrous doctrine, let him answer this simple question: Can a Church rightfully receive into her membership a member excluded from another Church, when it is known that he has done nothing worthy of exclusion, and when it is known, too, that his Church excluded him "wickedly" and with the design to destroy him? Please answer this question by "Yes," or "No." *Above, or dishonor it.* If you answer "Yes," you should not grumble at taking the *consequences* along with the doctrine itself; many of which are monsentous indeed!

1. This doctrine cannot be true, unless the Church is *infallible* in her discipline. If the Church is *infallible* in discipline, why not in everything else? Will you please inform us. But you say the church is *fallible.* In defense on you, therefore, to show that the *decisions* of a Church is not essential to her *existence*, or you *must* modify the above conclusion, and say, "The Church is not infallible in her discipline." *Choose between them.*

2. If you persevere in the advocacy of this doctrine, you must not except your Baptist brethren to sustain you. You must find your sympathisers among the Popes and communicants of the Church of Rome!! Elder Dawson and the strongest advocates of the "*finality*" of a Church's decision, disavow, if I understand them, the above *Romish* dogma. Yet it appears that Elder Dawson indorses, in all important particulars, the entire series on "Corrective Church Discipline." This doctrine of Church *infallibility*, is so *totally important* in Church discipline; will enter into both *direction* and *command* it at the same time! It appears to me that he now stands in this unpleasant attitude before his readers. It would rejoice me for him to explain away the matter.

But to return: Prof. Mell cannot expect Baptists to sustain him in this. A few may do it, but the masses will not. Baptists of America appreciate their liberty too highly, to voluntarily submit to be bound by the chains of Popery.

2. This doctrine, if true, would, if carried to its legitimate result, well nigh extinguish the Church of Christ. Let us see. Suppose the Church in Athens, Ga., should "wickedly" exclude one member, then another, and another, until but two members are left in the Church—suppose every Church in Georgia should wickedly pursue the same course; then as there are, I believe, but 765 churches in Georgia, the membership, by this process, might be reduced to 1,530. Subtract this number from 67,722 (the sum total of the membership,) and there will be left 66,192 members in Georgia who could never enjoy the privileges of Christ's Church, except at the pleasure of their enemies (excommunicates!) How exceedingly absurd must that doctrine be which leads (when carried to its fullest extent,) to such *results!* What would become of Christ's cause on earth, should every Church adopt this wicked policy, and the excluded be compelled to submit to Prof. Mell's doctrine!! Is it said, "These results will never be realized?" I reply—There is nothing in the doctrine *itself*, to prevent such results; and if they *never* should be "realized," no thanks to the *principle*, which would permit it.

The age is too far advanced to spend much time in discussing this excluded doctrine. Let Rome and her subjects advocate it, but let Baptists be governed by the Bible. But Prof. Mell attempts to establish this position from the Bible. It is true, that Inspiration teaches by "*precept*," "example," or by "*general principles*," that a worthy, pious member, who has been *unjustly* and *wickedly* expelled from a Church, can never become a member any more, except at the option of his *blood thirsty* destroyers? Not a word of it. The Bible knows no such doctrine! The Bible gives clear directions, however, with regard to members who have been justly expelled. In all such cases it is in accordance with the spirit of the Scriptures, that all Churches should regard a member who has been *justly* excluded, as *excluded*; and it would not be proper for any other Church to receive into her membership this *justly excluded man*, without the consent of, or at least some conference with the Church excluding him—if such conference is at all practicable. The law of Christ, when executed in a proper way, and by the proper body, is binding upon all Christ's subjects; but when an act of a Church is violative of, and in opposition to, the law of Christ, his subjects, if the act concerns them directly, should denounce it in *unmistakable* terms. This is the voice of Scripture. Prof. Mell's great error on this subject consists in making the Scriptures prove *too* much. All the teachings to which he refers, relate to the *just* and not to the *unjust* actions of the Church.

In conclusion on this point, let no one *slander* Baptists, sinfully *common sense*, or misrepresent the Word of God, *so far*, as to imagine that *the absurd dogma*—"that a wrong action of one Church can be binding on any other"—receives, from any one of these sources, the slightest sanction.

But if Prof. Mell should answer this simple question by a "No," what must follow? Simply this: that one of the *main pillars* in his "Discipline" must fall. This pillar, erected in his definition of "Public Offences," has sustained a large portion of his fabric, and its fall must be attended by the destructive crash of all that rests upon it.

Let us notice the second proposition—that "the reception of an individual into the membership of a Church, and his expulsion from that same fellowship, are not 'correlative' or 'commensurate' ideas."

When a certain writer advocated, a few months ago, the doctrine that the reception of a member into, and his expulsion from a Church, are "correlative" and "commensurate" ideas, Elder Dawson replied: "What the Doctor says about 'correlative terms,' 'correlative ideas,' 'co-extentive ideas,' throws no light upon the subject; as Smith says, they are 'truisms' clothed in great swelling words." [*S. W. Baptist*, Dec. 8, 1859.]

Here we see again that there two leaders in Israel are *disagreed.* One says *the doctrine is not true*; the other affirms that it is a "*truism.*" It is a little remarkable that two learned men, on the same side of the question, should differ so widely. But still more remarkable is it, that Eld. Dawson should regard the point, we are now considering, as a truism, and at the same time, should indorse Prof. Mell's "Discipline," which regards this *same doctrine* as an UN-TRUISM! He says in a recent issue of the *South Western Baptist*: "We have examined every position (of Prof. M.'s series) with care, and analyzed every argument diligently; and without claiming for the articles absolute perfection, they present the most faultless view of the question we have seen." I leave Eld. Dawson to reconcile these positions. For my part, I must say that the "reception" into, and "expulsion" of a member from a Church, seem to me to be "co-extensive," or "commensurate" ideas, and susceptible of as clear illustration as any "truisms." Prof. Mell says: "The excluded man is still (i. e. after his exculsion) the subject, in a sense, of the Church expelling him." But he does not inform us clearly in *what* "sense." True, he says, "the excluded man sustains the relation (to the Church) of one who is the subject of its reformatory discipline!" The weakest plea (if he will pardon me) I have ever read!

If the excluded man is a subject of the Church at all, it must arise from the fact that his expulsion was only partial—in which case he is partly in and partly out of the Church, or else the Church may have a subject who is not within it, and, therefore, the Church has jurisdiction outside of itself! Absurdity of absurdities!

Prof. Mell tries to strengthen this position by the circumstance, so he says that the excluded man is not "received again (into the Church) in the same way as he was from the world at first. Then he was admitted by experience and baptism; now, he must not be admitted but restored." The man was received "at first" by the "vote" of the Church; if excluded, he must be excluded by the "vote" of the Church; and if restored to the same Church, he must be restored by the "vote" of the Church. This quibbling about terms avails you nothing.

But he is still the subject of the Church's "reformatory discipline." But what, my dear Sir, will you say, when the excluded "is still the subject," not of her reformatory, but of her *destructive discipline!*—You may "every Church is bound to obey the commands of the Savior." So say I. But has the Church obeyed? this is the question. If she has, all right; but if not, do not try to make it appear that the other churches (——) to sustain her in her wickedness. Let the advocates of the Romish Church have such *support.*

You say again, "The design of Corrective Discipline, even in its highest summum, is not to *injure* but to *reform*" (my italics). Then, I suppose, you would not call that "discipline" *at all*, which is designed to "*injure.*" If you would not, then we are not so far disagreed on this point after all. But suppose a Church *should* arraign, try, and exclude a worthy member with the view of "injuring" and *destroying* him, what, Sir, would you call this? Please answer.

You contend that the reception of an excluded member into the fellowship of another, without the consent of the Church excluding him, is an "interference with its discipline. * * * * * since it is designed to prevent the intended *effect* of that discipline." It has been shown, in a previous article, that a Church's independence is not interfered with, in any important sense, so long as every Church is left to vote and act as she pleases. If a Church should think an excluded man worthy of membership in the Church, she would not be *unorthodox*, unless if she should choose to do so, she is permitted to give him membership in her own body. What do you say of this? Still, it is not affirmed that one Church should receive an excluded member of another, when he has been *justly* and *properly* excluded. This would be an insult to the Savior. But if a member has been *wickedly* and *unjustly* excluded from one Church, that Church, refusing to grant him membership on his application for it, becomes a party to the wicked and unjust act of exclusion. A *righteous* act of exclusion deserves the respect of all the churches; an unrighteous one, their *disapprobation* and *disrespect.*

But you say further that the reception of an excluded member into another church would *destroy* christian union. Admit it. But suppose the man has been unjustly and wickedly excluded, has union with such a Church *desirable?* "Union" on *truth* and *justice* should be sought at all times; but "union" in, or so *error*, never. Let "Christian union" never be mentioned, when it must be purchased at the sacrifice of truth; let it cease to have a name, if it can be obtained only by *participating in wickedness!*

Prof. Mell's three "Pleas," or objections to his position, he does not, nor can its satisfactorily answer. They would be noticed, if it were thought at all necessary; but as his answers to those "pleas" can be *valid* only on the "*plea*" of Church infallibility, I am willing for them to pass.

There is one other matter to which allusion will be made.—I am informed that under Prof. Mell's pastorate an excluded member was once received into his Church. The man, if my information is correct, had been excluded from an Anti-Missionary Church for his opposition (I believe) to "*Brahmism.*" The excluded man presented himself to the Church of which Professor Mell was, and now is pastor, and was received into the fellowship of the Church without any consultation with the Church that excluded him. Now it is supposable—

1st. That the Church believed that the man *had* belonged to a Church. If not, he could not have been received without baptism.

2nd. That Prof. Mell and his Church believed the man to have been *unjustly* excluded; else they did wrong in receiving him.

Now, if the body excluding him *was a Church*, (and it seems that they must have thought so,) and if Prof. Mell's Church *did* receive the excluded member, it appears that Prof. M. *once* sanctioned a deed which he now sorely condemns! How is this? If there is anything incorrect in the above, the writer will gladly receive the correction. The facts are available.

While on this point, another statement will not be out of place.—It has been, so far as I know, the custom of Missionary Baptist Churches to receive, into their fellowship, members, excluded from Anti Missionary Churches for attaching themselves to the Masonic fraternity, temperance societies and the like; it has also been customary, I believe, for Missionaries, to receive, into their fellowship, those presenting letters from Anti-Missionary churches. If these two things have been *customary*, it has been *customary*, according to Professor Mell's doctrine, for Missionary Baptists, to "interfere with the discipline" of Anti-Missionary Churches. Yet I have never heard of the Anti-Missionaries complaining that their "independence has been destroyed."

In conclusion, I ask again, Does Professor Mell design to teach that one Church cannot rightfully receive, into her fellowship, a worthy man who has been unjustly and wickedly expelled from another? Please answer "Yes," or "No."

A. S. WOODWORTH.

For the Tennessee Baptist.

H. B. TALIAFERRO'S NEW BOOK.

It will be remembered that the then junior editor of the *South Western Baptist*, only a few years since, wrote a book entitled "The Grace of God Magnified," which is published by the S. B. P. Society. This book is neither more nor less than a publication of the experiences of the author, and President Edwards—all about self.

Then junior editor has now become senior editor of the *South Western Baptist*, and has given the public another book entitled "Fisher's River, (North Carolina) Scenes and Characters by 'Skitt,' Who was Raised There," published by Harper & Brothers, New York. It is true, the author says "I choose to conceal my real name, and will be known by the nickname of my boyhood, "Skitt." But *Skitt* is now traveling over Alabama for the interests of his pepee, and is so proud of his new book, that one would suppose from the amount of talking he does about it, that he is the special agent for the circulation of this book.—"Skitt" is none else than Elder H. B. Taliaferro, of the *South Western Baptist.* Any one who reads the book five minutes will not be surprised that the author "conceals his real name," but will be astonished that he, in the social circle, takes great pleasure in telling that he is its author. A more shameful, ridiculous, obscene book certainly never was written by a minister! It is the most vulgar, low-flung effort at story writing that ever came under my knowledge from any sort of a man. I heard it suggested

THE BAPTIST.

"TRUTH AGAINST THE WORLD."

NASHVILLE, SATURDAY, MAY 26, 1860.

Editorial Telegrams.

THE CHRISTIAN INDEX.—The Editor of this paper is evidently prepared to notice an article in our present issue headed, "A false impression made." He will see that he is based under a mistake as to what he published about the Gen. and Association of Kentucky. I was present, and know exactly what was done by that body. The Southern Baptist Sabbath School Union has no warm friends in Kentucky as a rule. P.

WILL some friend send us the minutes of Stephens Association, Ga., for 1859. Direct to Murfreesboro', Tennessee. P.

MELLO DESCRIPTIVE.—Although we do it, the Southern Baptist Publication Society, has published in book form Prof. Mell's articles on "Corrective Church Discipline." The Society has thus exercised a generous attitude before the denomination. If the Society is willing to risk the consequences of so imperfect an one as he is, Baptists, as well as individuals, are somewhat bound. P.

BETHEL UNIVERSITY.—See advertisement of this University in this week's issue.

Letters to Young Preachers.

No. 5.

DEAR BRETHREN: Paul is writing to a young minister, said, "Take heed to thyself." The admonition was important then; it is important now. Preachers must take heed to themselves so far as their motives in preaching are concerned. They must not preach to display themselves—their talents, their learning, their eloquence. This would be an entire perversion of the objects of the ministry. What right have men, when they stand up in the name of the Lord, to make themselves prominent? Have they been called of God to do such a thing? Surely not. Their business is to seek the glory of God in the advancement of His cause—in the edification of saints and in the salvation of sinners. It is only when the divine glory is kept steadily and constantly in view that ministerial duties can be acceptably performed. If any other object gains control of the heart it will contaminate every effort of the pulpit. Jesus, the great teacher and preacher, ever aimed at the glory of his Father. Apostles preached that God might be glorified, and no minister's heart should be animated with a different purpose. Even as ministers are imperfect men—only partially sanctified—there is danger lest unworthy motives influence them.

I have thought that young preachers are often too much concerned as to what their congregations will think of them. They are perhaps too anxious to establish a reputation for talent and oratory. They wish it to be said by their hearers that they are great men, preach great sermons, &c. They wish to learn insidiously, if I may so speak, what the people think of them, and every complimentary thing they hear is treasured up as carefully as if it deserved to be remembered. Cowper shows his knowledge of human nature when he said,

"O, popular applause!
What heart of man is proof against thy sweet seducing charms?"

Miserable man must that minister be who has his reward in human applause. Poor reward indeed. The love of approbation has been wisely implanted in the heart—and its legitimate indulgence is well enough; that is to say, the approbation of the wise and good may be innocently desired—but the danger is in becoming solicitous about the praise of men. It has appeared to me that some ministers have been keen a relish for even indiscriminate commendation. The heart needs to be often inspected—its motives analyzed, and its impulses subjected to the most rigid scrutiny. See to it, young ministers, that you cherish no desire and take no the existence of no feeling incompatible with supreme solicitude for the glory of God. An anxious concern for divine glory will have a happy effect on your preparation for the pulpit and on the delivery of your sermons. I assume it as true beyond doubt that you consider it your sacred duty to prepare your sermons as well as possible. Do not dare to indulge that spirit of ease and sloth so ruinous to pulpit preparations. When you determine what subject to present for the consideration of your hearers, it is your business to inquire how that subject can be best presented. Let it be mentally arranged. If the use of the pen will facilitate the mental arrangement—and with young ministers it certainly will—use the pen. Sketch your plan that the leading ideas you wish to present may be deeply impressed into your memory. Need I say that a holy zeal for the glory of God will have an important influence in determining the arrangement of your plan? It will prevent the introduction of any point on which you may display needless learning and exhibit even startling oratory—but with as rational expectation of glorifying God by benefiting the souls of your people. I know of no better way to exclude irrelevant, and I might say, injurious matter from a sermon than for the preacher's heart to be fully engrossed with a desire to glorify God and promote the interest of his cause. And, then, zeal for the divine glory must not only exert its influence on the composition of sermons, but on their delivery. It will exert a wondrous influence. The same discourse—I mean the same as to arrangement—will not appear the same if delivered on one occasion with comparative indifference to the glory of God, and on another, with an ardent desire to magnify his name. Ministers are nothing without God—nothing in the study—nothing in the pulpit—nothing anywhere. They need to possess such spirituality of mind, such devotion of heart, as will keep them in constant communication with God, receiving from his fullness supplies of grace adequate to the demands of their vocation. Those who live thus to see the expressive language of the beloved disciple, "dwell in God and God in them." They are zealous for his glory, and to promote it is their great object when they prepare, and when they deliver their sermons. The only way to render this desire for the divine glory habitual, is, to cultivate habitual communion with God. I conclude as I began? "Take heed to thyself," young minister, and beware lest some improper motive stimulate thee in thy work. P.

A FALSE IMPRESSION MADE.

Elder Howell's organ of the 12th instant, in referring to the General Association of Kentucky, says, "we are gratified to learn that the session was harmonious and pleasant, the only occasion for disturbance (Graves' Sunday School Union) having been ruled unconstitutional by the Moderator, and the report of a committee upon that subject not admitted." I hope there was no intention to falsify, but this language makes a false impression. The committee appointed to report on Ministerial Education, Georgetown and Bethel Colleges, and Sabbath Schools. The question came up whether reports on those subjects could be received consistently with the Constitution of the body, and as the 5th article of the Constitution specifies Home and Foreign Missions and the circulation of the Bible as the objects to be promoted by the body, the Moderator decided that a strict construction of the Constitution forbade the presentation of reports on the subjects I have named. Why then is the Sabbath School report singled out? Why? Why is the Moderator referred to as specially ruling out the report on Sabbath Schools? Evidently that a spiteful thrust might be made at the Southern Baptist Sabbath School Union—an institution that has, during the brief period of its existence, done more in the Sabbath School cause than all its enemies have done in their lives. The opposition to the Union is as unmeasurable as it is vain—as rancorous as it is impotent. I am happy to say that the Moderator of the General Association of Kentucky, Elder J. S. Coleman, is a devoted friend of the Union. He is a noble brother—one of the finest specimens of the high-minded gentleman and consistent christian I know of anywhere. Elder Howell's organ may injure the Southern Baptist Sabbath School Union in Kentucky if it can. Let it do its best.

The editorial inaccuracy of Elder H.'s organ may be seen in the fact that it announces Elder Hillman among visiting ministers at the General Association of Kentucky. If he was there he must have had on the fabled ring of Gyges—which possessed the peculiar property of rendering the wearer invisible. I saw no sign that saw Elder Hillman during the sessions of the body. P.

ANOTHER FALSE IMPRESSION.

Somebody has been writing against me in Elder Howell's organ over the signature "*Doulos*," and seems to think that I have been replying to him. This is a great mistake. I choose not to reply to unknown assailants. Is not this right? P.

CUMBERLAND PRESBYTERIAN ASSEMBLY.

This Assembly now in Session in this city, referred to a Committee of "learned Divines" of *five* "D. Ds," the following resolutions:

WHEREAS, the question in reference to a new version of the Bible has been agitated by immersionists for a number of years past, and freely discussed by its advocates throughout the bounds of the church; and whereas, they have preferred charges and serious charges against the version now in use, known as King James' translation, and have alleged that some seven or eight pedo-Baptist denominations are engaged with them in preparing for the Christian world what they declare to be a true version of the Word of God; and whereas, many honest Christians are liable to be deceived, and have their faith weakened in the family Bible; therefore

Resolved, 1st. That we have no sympathy with this movement, believing it to be sectarian in its character and injurious in its tendency.

Resolved, 2d. That our confidence in the integrity and excellency of King James' translation has only been strengthened by the unwarranted attacks that have been made upon it.

Resolved, 3d. That it is the great bond of union between Protestant Christians, and that we will resist all encroachments upon it, preserve and transmit it unimpaired to our children.

Resolved, 4th. That we regard King James' translation as the great reservoir of the English language and the foundation of English theology and literature.

Up to this time of writing the Committee has not reported. It is charged that serious charges have been preferred against King James' version by "Immersionists." The charge is true. Like charges have been preferred by Barnes, McKnight, Campbell, Challmers, Clark and Scott—*sprinklers*. Is it a sin for "Immersionists" to prefer charges that "sprinklers" prefer? We will show the Assembly when the translation is completed whether there are seven or eight Pedobaptist denominations engaged on the translation or not. We do not say that any of them are *Cumberland Presbyterians*.

(*Res.* 1.) We never thought they had any sympathy with the movement; for a pure translation would suggestionably be "injurious in its tendency" to their organization.—Alas! for infant sprinkling and other absurdities, if the whole world was familiar with the *Greek* language.

(*Res.* 2.) These Rev. gentlemen and "learned divines," will please remember that these "unwarranted attacks" have been made by the great lights of their own organization, the names of a few of which we have given above. Tenderly, gentlemen, in your condemnation of your "learned divines."

(*Res.* 3.) You it is "a great bond of union between *Protestant* christians." Nobody doubts that. But remove from our English version Episcopalian absurdities, and "Protestant sarcitisms" would clamor for the former version as they now resist the attempts to give to the English reading world a correct translation of God's inspired Hebrew and Greek Bible.

(*Res.* 4.) Yes it is a great reservoir of the English language, but that is no argument why errors that stain its pages should not be remained.

The opposition of *Cumberland Presbyterianism* I will have but a *feeble* effect upon the noble work now being promoted by the American Bible Union. They may spare their condemnatory resolutions, and pocket their anger. C.

HONORABLE TESTIMONY.

The following is taken from the Rutherford *Telegraph*, a political paper published at Murfreesboro', Tennessee. It was published as introductory to the insertion of the preamble and resolutions of the students of Union University, which we gave to our readers last week. It is creditable to the head and heart of Mr. Northcutt, the Editor:

"We take great pleasure in laying before our readers the following testimonial of confidence and trust in Professor Pendleton, of Union University, as expressed by the students under his charge.—From all that we can learn, we fully endorse the views of the students. From our knowledge of Rev. Mr. Pendleton we believe him to be a man of talents, learning, piety, and withal a patriot.

In a benighting age common in these days, when some malicious person desires to blast the character of a man, to bring the charge of abolitionism against him. We admire the spirit of these young men in thus disarming the charge. In regard to any theological controversy which Mr. Pendleton may have with the ministers of his own or any other church, we have nothing to say. We make these remarks in order to express our conviction of his innocence of the charge of abolitionism. We have further to say that we believe that the charge was aimed as a stab at Union University. Many of our readers will recollect that a few years ago a similar charge was made against Judge Green, of Lebanon. Our institutions of learning in Middle Tennessee, have reputations that cannot be demolished by the breath of slander."

Elder S. S. Lansdale, formerly of Big Lick, Va., has been appointed Agent of the Southern Baptist Sabbath School Union for the State of North Carolina, and has entered upon the duties of his office. We commend him and the cause to the hearts of our brethren. A. C. DAYTON, Cor. Sec.

TO SUBSCRIBERS.

We are still sending out accounts to subscribers who are in arrears, and the clerk, who is making them off, may send statements to some who are entitled to credit for services rendered. To such we say, take up the facts and all shall be set right. P.

PEDOBAPTISTS OF TENNESSEE BAPTIST.

California Correspondence.

BRO. GRAVES:—Four months have passed since my eyes were gladdened with the sight of the *Tennessee Baptist*. I am getting desperate, and if the old Hero of many hard-fought battles, should not arrive by the next steamer, I shall conclude that I am a good many miles from home—from my old home—for this glorious land is my home now. Unable even a cause for the newspaper mail is rather slow; he must put on new teams, or abandon the job to his more enterprising children. The mail is about 24 days from New York to San Francisco by the Isthmus. By the pony Express across the Continent we get letters from New York in 12 days; telegraphic news in eight; as the lines extend, the time, of course diminishes. The pony leaves Sacramento on the arrival of the San Francisco boat—passes the summit of the Sierra Nevada, plunges down into Carson Valley, hastens on to Salt Lake City, centers over the Rocky mountains, rushes on to St. Joseph, and gives up his bundle to the iron horse, bound for New York—the whole distance from Sacramento to St. Joseph is run in about 9 days.

The great want of this magnificent coast is a Railroad connection with the Mississippi river. The physical features of the country are eminently favorable to the construction of the road, especially on the Butterfield stage route; and the difficulties on the Salt Lake and Carson Valley route are far less than has been generally supposed. Let this great road be built, and the amount of travel and commerce that will pass over it will surpass all calculation. The North and South Pacific coasts, the Sandwich Islands, China, Japan, and Australia, have already opened no inconsiderable trade with San Francisco; and this trade so favorably begun, is destined to increase immeasurably. Besides, the vast basin that lies between the Sierra Nevada and the Rocky mountains, and the immense plains that lie still farther East, embracing Arizona, New Mexico, Utah, Nevada and Decotah, are all capable of sustaining immense populations and will become markets for the luxuries of Asiatic nations.

When access becomes easy and cheap from the Atlantic States, population will become vastly augmented here; for climate, soil, productiveness, healthfulness—all invite men to come where they can live and enjoy life.—To the toiriest no land is more inviting. The natural scenery is indescribably beautiful. Lake, river, plain and mountain, spread out before the eye like a vast picture hung in a frame of polished light. Cataracts leap over precipices twenty-eight hundred feet deep, and mountain peaks rise into the region of eternal frost and snow; and this vast chain of mountain grandeur extend from North to South for a thousand miles.

Gold has been the mighty magnet that has attracted most of the population already here; but if there were not as ounce of gold imbedded in the rocks, this country would present extraordinary inducements for the agriculturist, the mechanic and the tradesman, for the climate is such that it is a luxury to live. A man can labor without that sense of fatigue and utter exhaustion of body and mind, that so many feel in the Eastern or Atlantic States.

The country in a moral and religious view is less inviting. The ends of the earth have been thrown together here. Many of the worst class of hardened men are here, who "neither fear God nor regard man." Many who maintained a fair religious character at home, when exposed to this fiery furnace, turned out utterly Godless, and to every "good work reprobate." But all is not dark in California. There is light in Egypt. God is honored here, and his people are working nobly to redeem this land from sin and error.—For a country so recently settled, much has been done, especially in towns and cities. The Methodists are very active—there being two Conferences and two papers—belonging to the North and South. The Episcopalians are also at work at the strong points. The Presbyterians have some of their strongest men here—Old School, and New School, and Congregationalists. Pedobaptists are remarkably kind to Baptists. All denominations have cordially invited them to unite with them; and frequently the invitation has been accepted. In many places, Pedobaptist ministers have been principally sustained by Baptists; they have got a foot-hold by this means; they have built houses of worship, and then have given the right hand of fellowship to their Baptist brethren. It would have been infinitely better for them to have been scourged as John Clark, of Massachusetts, or imprisoned as the Wallers, of Virginia. You should not, however, judge too harshly of those who have fallen into error. In many places no Baptist ministers could be found; Baptists themselves were few; and the only religious meetings were held by those of a different faith; and consequently many who were not well instructed, were led from mere religious meetings to unite with the dominant religious party.—There are, however, many Baptists of a different stamp—the faithful among the faithless. Our churches number now about sixty. Many are small, and their pastors labor to supply their own wants. But a good beginning has been made, and by the blessing of God, we shall soon have Scriptural churches all over the State. We have many hard working and faithful preachers, among whom some are equal to the best of those of Eastern cities, such as brother Cherry, of San Francisco, brethren Shuck and Carlton, of Sacramento, and others.

We need a powerful press, to arouse our people—to warn them of entangling alliances—to instruct them in church polity—to encourage them in faithfulness, and prompt them to every good work. We have a small shoot published monthly, by Bro. Shuck. This is a good paper as far as it goes, and Bro. Shuck deserves the gratitude of all the churches for publishing it under the most unfavorable circumstances. In July this paper will be transferred to San Francisco, and will be edited by Bro. Cherry. We hope then to enlarge the sheet and issue it weekly.

We also greatly need a book depository, and we must have one. Let us have one of your partners in San Francisco, and hang out your sign, "The Great Western Publishing House." Your books here are very popular, and would have a great sale if they were in the market. "Theodosia" is in great demand; so is "Infidel's Daughter," "Iron Wheel," etc., etc.

I have been so much engaged in holding meetings and exploring my new field, that I have not been as punctual in filling my "quarter" as I had desired; but hereafter, you may expect me to be on hand with my gleanings, quite frequently, if they should prove acceptable. C. R. HAYMAKER.

Sonora, California.

The following article from the *Banner and Baptist* is well worthy of perusal. It seems that some brethren are resolved on a division of the denomination in the South. I can well remember when it was charged that Elders Graves, Dayton and I were attempting to effect a division. We denied and repelled the charge. Who is for dividing now? The very man who thought the "Nashville Trio," so-called, wicked for doing anything that seemed to have a tendency that way. "The logs of the lame are not equal"—never were, never will be; for as soon as they become equal the lameness will be at an end. P.

DIVISION.

In the *South Western Baptist* of the 26th inst., in a letter from "Our Georgia Correspondent 'M.'" says the Junior Editor. The same Editor says, "It is a remarkable coincidence that we are almost daily receiving just such letters from brethren of the same character and from different quarters of the South."

But what of the letter from "M."? The following are extracts:

"Since my last letter to you, I have reflected much on the posture of affairs among the Baptists in this (Ga.) and other Southern States, and I am not only confirmed in the opinion that we ought to make no compromise with the followers of J. R. Graves, but that principle and policy both require a total separation from them."

Now notice the "*principle*" *which requires the separation*—

1. "Their errors are fundamental, and, if they should unfortunately prevail, will subvert the long established polity of the Baptist Churches."

Following this is the *bold sentiment*—

"For one, my voice is for resistance to the last extremity."

2. "As long as the union continues, we will be justly chargeable with holding them out to the world as orthodox Baptists—our very Union recognises them as such. And are they orthodox? Will the revised edition of the 'Iron Wheel,' which is soon to appear, contain orthodox Baptist doctrine on Church government? We have been satisfied, in advance of its publication, what it will contain—that, I presume, is intended to prepare the way for the contemplated change in Church polity. Are Baptists prepared to sanction the change?"

3. "To denounce his (Graves') errors, and refuse to recognise him as an orthodox Baptist, and yet recognise those who concur with him in doctrine, would be a gross inconsistency."

4. "Policy" requires separation.

Under this head, he refers to the importance of giving the enemy no *advantage*.

"Then he says, "Let the line of demarcation be drawn—let the separation take place at once, for come it must—as well attempt to unite the adherents of the old and the new system of Church polity."

This is a remarkable letter, and seems to be another part of *the movement*, which, though it may have not been perfected, was, in all probability, concocted about six months ago. *I do not say that such is the fact, but it looks that way, and many will believe it.*

Then was an *end to be accomplished*. For the attainment of this end it was thought *expedient*—

1st, For Professor Mell to write out a treatise on "Corrective Church Discipline." That *this discipline is right* be received as favorably as possible, *it was deemed prudent to obtain*, if possible, *the exclusive use of the press until his series made their full impression.*

2nd. *This done, a separation must take place at once.* Other developements go to establish the probability of the existence of the above programme.

I suppose the writer of this memorable letter is either Professor Mell, or Elder Mallary or some one who indorses "Corrective Discipline," and whether a *division takes place or not*, this writer, of course, will have *to separate*. He cannot longer, with the *slightest show of consistency*, have anything more to do with *this party whose errors are fundamental*. I suppose the Junior Editor of the *S. W. Baptist*, and the *writers* of those "almost daily letters," may be classed in the same category. They have no *toleration* for the errors of Graves, nor can they have any for his sympathizers. Well, of course, if they *cannot tolerate our errors*, we will not gramble at their preference, however much we may regret the loss of their *fellowship*.

But let us notice the *grounds* on which it is proposed that this "separation should take place at once."

The *reason*, divested of all unnecessary verbiage, is this, "*Their notions of church polity*—i. e. of church discipline, as I suppose—*are fundamentally wrong*; therefore we cannot longer hold ourselves responsible for them—"*there must be a separation at once*." Now, whether this is a justifiable ground for the *separation or not*, one thing must be apparent to every one who has read "Corrective Church Discipline"—viz: that the advocate of Professor Mell's "Discipline" cannot, without stultifying themselves, urge *this plea*.

"The "Discipline" says, "No error in discipline can unchristian a church." If this be true then it is evident that the *exercise of erroneous discipline cannot affect the membership of a church; for what is not destructive to the whole, cannot be destructive to the parts of which the whole is made.*—Again; if the exercise of *erroneous discipline* cannot annihilate a church, *affect the membership of the church*, how can an *erroneous* OPINION *affect membership or fellowship?* Prof. Mell's logic, and that of his coadjutor's, amounts to this: "No error in discipline can annihilate a church, provided always, that the *error* is made by those who are striving to accomplish *an end* which I (he) wish to see accomplished; but be sure that if the error be made by those who differ from me (him) as *act*, or *even in opinion*, the result is quite the reverse—they are no longer orthodox—their error is fundamental—a separation must take place at once"!!! Now, if this is the ground which you occupy, you see that your *present position* is precisely the opposite of that which has been assumed in *the discipline*. Proscription is at the bottom of the whole matter.

But let us notice the second reason, or exhortation to *separate*—

"As long as the union continues, we will be justly chargeable with holding them out to the world as orthodox," &c.

This is logical. If the followers* of J. R. Graves are in *radical error*, so long as you remain in the union you endorse the error, *this is self-evident*.—But, Sir, if they are in error, *respect to your intellect as well as to your heart*, requires you *to establish it on different grounds from that stated above.*

Do you have your Ball on what the "Iron Wheel" will probably contain? Why not wait till it comes out, and then demolish it by *reasoning?* Now, admitting, Sir, that the announcement of what the "Iron Wheel" will contain, is sufficient to justify you in discarding the writer and those who have endorsed it; is it *safe*, is it *just*, to cast aside all who sympathize with him in other matters, on the supposition that *they will all endorse it?* Dont be too hasty. Wait till you *see* what they do, and then let *their action be the ground of their condemnation*, and not *what you suppose they will do*. A *wise* father never chastises his children but for what they *do*? Wait, and see whether they accept the "Iron Wheel" as their discipline; and when they *do it*, it will be time enough to inflict the punishment. For one, I never expect to subscribe to the Discipline of any man, save that given by Jesus.—And as to having the "Iron Wheel," or Mell's *Discipline*, as the standard by which Baptists will be governed, you need have no apprehension. The Bible is sufficiently plain. Even the friends of the man for whose errors you have so tolerantly, are comparatively little what the "Iron Wheel," or your Discipline either will contain. They think the Bible, without note or comment, is sufficiently plain.—Would you cast off several hundred thousands of your brethren, because they do not believe that Matt. 18th has reference to such acts as violate neither religion, nor morality? Will you cast yourself aloof from them, because they cannot believe that every act of resistance against the destructive designs of a majority, is sinful? Will you drive them from you, because they cannot believe, as you do, that the same act is *not sinful*, and sinful at the same time? They will, however highly they may appreciate you, prefer that you should disclaim them, rather than that they should be forced to swallow such a dragon!

*Posterity will ridicule the ground on which it is proposed that this separation be made. The reflecting mind can never appreciate your present position. Now, if a separation must take place, justice requires that the *real cause* be made known!—What is this cause? Will you pardon me for suggesting it? It is to be found in the answer to the following question: *Why is the Construction of Graves, Pendleton and Dayton so much desired by many as our denomination?* Is it not because of the principles which these men advocate—*especially by the doctrines of the Landmark?* Is not this the thing so much *hated*, and which renders these men, and many others, so *odious* in your view? Is not this the foundation of the whole complaint? Be candid now, and if this is the cause, let there and the world know that it is because they are Landmark Baptists that you separate from them. I verily believe this to be the cause; and that justice to all parties requires that this, should be the basis of the separation—if, indeed a separation must take place.*

Now, I ask every one, called by the name of Baptist, if he knows what are the doctrines contained in the Landmark? If he does not let him first inform himself—he is not competent to act till he does. What is the Landmark? Is it some new doctrine? It is as ancient as the Church of Christ—has its origin in the fundamental structure of Christ's Church—is necessary to its sensible, consistent existence. Are you willing to cast off thousands of Baptists, because they believe—

1. That immersion alone is Baptism? (Do you not believe this?)
2. That baptism is essential to Church membership? (Do you not believe this?)
3. That none but members of the church ought to be regarded as belonging to the church?—(Do you not believe this?)

If you believe these things, you lack but one thing of being a Landmark Baptist, and that is, to act according to your belief. If these are the fundamental errors for which we are to be dis-fellowshipped, say so, and let us bear the odium consequent upon our belief. You can bring yourselves into high repute among errorists of all grades, by informing the world that you discard us for this reason. Even the Church of Rome might recognise the compliment indirectly paid her by pushing this censure. But I will not enlarge. If the separation must be made, don't, for reason's sake, base it upon our erroneous views of discipline, when you affirm that "No error in discipline can annihilate a church"!!! Dont base your separation on the supposition that Landmark Baptists will adopt the discipline of any man, while they have the New Testament—wait till they do, before you punish them for it!

But if separation must come, base it upon the Landmark question:—publicly avow that you do believe that Pedobaptist organizations are true churches, and their ministers true, official ministers; in this case, the separation will divide, as I think, between nominal and real Baptists.

Let Baptists consider well what they do before they take this step; and if any regard the above as radical errors, let them not perpetuate "the union"—let them leave us; and, however much we may deplore the loss of their fellowship, we will try to console ourselves with the reflection that "All things work together for good." I rejoice that God rules, and that His cause will ultimately triumph. A. S. WORSALL.

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A. S. WORSALL.

Bro. Graves is not responsible for those who sympathize with Elder Graves by calling them his "followers." If he is, he is not a Baptist, for he will know that it is not in accordance with the principles of our faith to be the leader of any sect, or to make it involved in the responsibility of any man's teaching, further than that he may teach doctrines dictated to them from the Bible, underlying the whole edifice. They call no man master.

"PEDO-IMMERSION."

Last week we took occasion to refer to an article of a correspondent of the *Banner of Peace*, published in this city. We said a second article was promised. That article is now before us. It falls far short of our expectations, but there are a *few* things in it. "Conservator" sneers at the Baptist interpretation of what baptism represents, i. e. the being "*buried* with Christ." Strange to say in this expression of opinion he does what he condemns in his former article—"impeaches the honesty, piety and learning of the framers of the Confession." The founder of Presbyterianism thought as Paul thought, and as Baptists now think, of the proper representation of baptism, and the most learned of that sect have ever thought so. But "Conservator" dares to differ, and we admire his courage, if we cannot his reasoning.

"Conservator" blows to the winds the sophistry about the "pouring out of the Spirit," &c., &c., being figurative of water baptism. He says:

"The Holy Spirit is represented in the Scriptures as being poured out, shed forth, falling upon, etc.; as coming, descending, etc., and sitting or abiding upon; as filling, anointing, and sealing. Now, I ask: In all these diversified acts or operations, which particular one is signified by water-baptism? Or, whether any of them ought to be? Answer: Not any of them directly. These operations all apply either to the manner of the Spirit's coming, or to his extraordinary influences in the primitive church, which have long since ceased. What part, then, of the Spirit's operations ought to be symbolized by the ordinance of baptism? Answer: His ordinary work in purifying the hearts of returning sinners, by an application of the blood of Jesus Christ, called the washing of regeneration, and the renewing of the Holy Ghost." But if any inquire for the particular *modus operandi* on the heart, hear the Savior's own answer: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Perhaps it is true, but we should like to be *informed* which portion of the word of God teaches that baptism prefigures the operation of the Holy Spirit upon the heart? Where is it "Conservator?" Where is it friend *Banner?* Let us have the chapter and verse, and no more whims and dreamings.

But here is another *representation* extract. Read it carefully:

"Still, it is admitted on all sides that there is much in the New Testament account of baptism which is calculated to perplex the mind of the young inquirer upon the subject. They went to where there was much water—down into the water—came up out of the water; and by the mind supplying several adjuncts, it is not difficult to make out an immersion. Add to this the external mode of interpreting, Rom. vi: 3, 4, and Col. ii: 12, instead of the internal baptism of the Spirit, and it seldom fails to settle the young inquirer, already biased that way, down in his previous belief in immersion. Moreover, when we consider how slowly the human mind acts upon all subjects of this kind, it greatly increases the difficulty. It is impossible for it man to relinquish his habits and prejudices in a day, which have occupied half a life-time in forming and maturing. In view of all these difficulties, as before remarked, I am sure, if it were a matter of vital importance, that a merciful God would have acted, as he has in all other cases, in condescension to our weakness, and prescribed the acceptable mode."

"Perplexing," eh! Why no, "Conservator." Be honest with the book and there is no trouble. Practice the primitive mode—the mode you admitted to be primitive last week, and the perplexities will vanish. Do you remember your language last week? Here it is:

"*It is a well established fact that immersion*—*generally practiced in England up to that time*, (the framing of the confession) —— *in the baptism of infants*; but the old Liturgy, for various causes, had been thrown aside, and the divines entered upon the work of preparing a new directory for public worship. And Dr. Lightfoot, at their head, informs us that, after a long discussion, they were about equally divided, *twenty-four for retaining dipping, and twenty-five against it, and that at length*, ——*then*: "That in the administration of baptism it is not only lawful, but also sufficient and most expedient, to be by pouring or sprinkling water upon the face of the child."—[Italics ours.]

But who informed "Conservator" that the allusion in Rom. vi: 3, 4, is to the internal baptism of the Spirit? It will require more genius than "Conservator" possesses, and all the *lights* of his sect with him, to show a shadow of proof of any such dogma being taught in Rom. vi: 3, 4. It is a newly devised fable to deceive the uninformed. We challenge any man to prove this modern dogma.

But here is the final decision of "Conservator," and it is a politic one:

"In conclusion, Mr. Editor, I will just state that I am not an advocate for the mode, immersion—am glad to see it falling into disuse—decidedly in favor of sprinkling as the most scriptural, the most significant, and the most convenient at all times and under all circumstances. I have operated long, and had much experience in revivals of religion in the West; I have lectured and written upon the subject, and have succeeded in answering the difficulties of many; and my experience is decidedly in favor of immersing all who are Presbyterians in all other respects, if we cannot succeed in satisfying them without it. Such generally relinquish their old prejudices by degrees, have their children baptized, and become thorough-going Presbyterians. But if we adopt the exclusive practice, we at once drive them from our branch of the church, widen the breach between us, and confirm them in their views of immersion."

"Conservator" is very rash in love with sprinkling, much more so than the *twenty-four* who voted against *twenty-five* to retain *dipping*, as the mode to be practised by Presbyterians. At that time the plea was "expediency," (see extract above) now it is "most scriptural and most *significant*." Ah, dear, how men change!

All "Conservator" cares about in this matter is to swell the Presbyterian fold. He goes in for pleasing the *people*—never mind what God says, or what *pleases him*—the people are to be retained in Presbyterianism, and "Conservator" will immerse, sprinkle or pour them, just as they say, and trust to *luck* to have *their* children sprinkled afterwards. And such is the policy of Pedobaptists the world over. Please or not please the people, Baptists will *please* God, by administering the ordinances as He commanded; and for this strict adherence to truth their numbers are often small. Did Baptists but adopt the plan of Presbyterians and do as the candidates wished, they would in a little while be the only denomination of any note on the Continent of America. But no, God's will is their will, and obedience to His commands is their delight. C.

LETTER FROM ELD. G. M. THOMPSON.

In publishing the following letter it is proper to say that I objected to a remark of Elder T.'s like this—that the primitive Baptist preachers not only oppose writing sermons and skeletons, but are opposed also to having any mental arrangement of the plan of a sermon before going into the pulpit. P.

CALHOUN, GA., May 8th 1860.

REV. J. M. PENDLETON: Dear Brother in Christ; Through the kindness or some friend, I have been favored with the *Tennessee Baptist* for April 28th, in which I see that you have in a very favorable way noticed my visit to Murfreesboro. It is truly a heart-felt source of gratification to me, to learn that those who know and love the truth as it is in Jesus, approbate my feeble efforts in preaching Christ to a perishing world, and if I advance but "very little to censure," for that little I am very sorry, and if I knew in what it consisted would try to amend, for my desire is to preach nothing but the truth, and if I am rejected to be rejected for the truth's sake.

If the Primitive Baptist preachers in that part of Kentucky where you lived denied that the Gospel should be preached to every creature, they differed very much from those in the part of Kentucky where I formerly lived, or with any I have ever been acquainted with. There is an order of Baptists calling themselves "Old School," headed by D. Parker, G. Beebe and T. P. Dudley, that we call Two Seed or Arian Baptists, that deny that the Gospel should be preached to any but the church. But the Primitive Baptists proper do not affiliate with them, or recognise them as gospel ministers. We hold it to be the duty of every minister to testify both to Jew and to Greek, repentance toward God, and faith toward our Lord Jesus Christ; but that it is not in the power of the minister to impart either of those graces of the Spirit to the sinner. Paul may plant and Apollos may water, but the increase is of the Lord. That, to make the word effectual it must come in power, and in the Holy Ghost, for, "we preach Christ crucified," unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, Christ, the power of God, and the wisdom of God. We therefore pray that the Holy Ghost may attend the word, and apply it to the sinner's heart, so that he may attend to the things spoken by the Lord's servant. Believing that faith and repentance are gifts of God, and that no sinner will be saved without them, we pray for sinners, that God may grant them repentance unto life. Great injustice has been done the Primitive Baptists by associating them with Beebe, T. P. Dudley, &c., and attributing their heresies to the denomination. These men are now separated from the Primitive Baptists, and are leading a party of their own, and the denomination should no longer be held responsible for their unscriptural doctrines. You close your article by saying, "So far as doctrine is concerned, I see not why he, and all such as he, may not live in union with missionary Baptists." My dear brother, if I am not in union with the true Bible Missionary Baptists, I have mistaken the people I am among, and have read my Bible to but little purpose. If by Missionary Baptists, you mean such as pray the Lord to send forth more labourers, and are willing of their earthly substance to contribute to sustain those sent forth by the Lord, I am among them, or I am deceived in the people with whom I live. If, however, you mean by missionary Baptists, those engaged in a missionary machinery which they themselves acknowledge "*is unknown to the Gospel*" and that "*the sooner the church is rid of it, the better for the church and the world.*" The reason is obvious. We are old land-mark Baptists, and cannot affiliate with a system unknown to the Gospel, and which is anti-Baptist, and anti-republican, and that the church is better off without. My dear brother, is there no good reason why we should not live in union with a people who are building up those anti-scriptural, anti-Baptist, and anti-republican institutions? Must we must lose our respect for the teachings of Christ, the laws of the New Testament, and the purity of the church? We hold that Christ has established the polity of his church, as well in regard to her missionary operations as anything else, and that it is rebellion on our part to disregard the teachings of Christ, and set up, or unite with a system unknown to the Gospel. We desire a union with all who truly love our Lord Jesus Christ, but we cannot unite with them in building up an interest opposed to the teachings of the New Testament. Now, my dear brother, if we, as Primitive Baptists, have set up institutions unknown to the Gospel, you and your brethren were right in withdrawing from us, and should not recognise us until we repent and turn away from our unscriptural practices, and do our first work, or return to the old paths God walk in them. And if it is you have built up these unscriptural institutions, and have caused us to withdraw, ought you not to repent and turn away from it, and seek fellowship again with those who have maintained gospel order in missions as well as everything else pertaining to the church of Christ. It was a memorable time with me when the separation took place, and I feel in my heart that it could be a joyful time if I could see those brethren who are sound in doctrine and experience, and who acknowledge the missionary machinery which caused the division, to be unknown to the Gospel, anti-Baptists, and anti-republican, throw off their unscriptural machinery and come back to their brethren, who have ever loved them and prayed for them, although they could not follow them in error. I am a poor, frail, erring creature, and cannot love my Lord half enough; but when I err, and am made sensible of my error, I not only want grace to confess it,

SECULAR DEPARTMENT.

NASHVILLE, SATURDAY, MAY 26, 1860.

"For those who have the patience to the hymn,
And pause to ponder on our way to church,
[illegible]

Summary.

The 9th of June is the day announced when the Great Eastern sails from [illegible] for New York. We sincerely hope she will not be hoaxed again. In reply to the French proposals, England consents to adopt as a basis for the conference article 92 of the final act of Vienna, which assures the neutralization of Chablais and Faucigny. The steamer Great Britain recently arrived from Australia with 190,000 pounds of gold and 404,000 pounds on the way. This is surely an important arrival. In the house of Commons, Lord John Russell has stated that the British proposals for the settlement of the San Juan difficulty had been declined by the United States, and that counter propositions from the American Government [illegible] confidently expected. The Reform bill had passed a second reading without a division. A prominent law firm at Aberdeen [illegible] insolvent, their deficiencies being estimated at £400,000. The senior partner had absconded. Pullinger, the London swindler, had entered his plea of guilty.

The remaining items of foreign news of any importance are embraced in the following:—The Berlin Chamber of Deputies has granted supplies for placing the army upon a war footing. The French Garrison still remains at Rome and will probably be reinforced. Camp Chalons will number 40,000 under McMahon and will be the center of the army of observation along the Rhine frontiers. The whole force will number 80,000 under the command of the Emperor. The Palermo agitation is decreasing. The siege has been raised. A Turin dispatch says a spontaneous insurrection is spreading throughout the Island of Sicily. The Royal troops are in possession of the towns, but are blockaded between the sea and the Insurrectionists in the interior. Rumors are current that the relations between Austria and Turky are assuming a bad aspect, and that Prussia and Denmark are on the eve of a rupture with Holstein. It is thought, however, that the rumors are manufactured by speculators. Garibaldi [illegible] Genoa with 2,200 men. He was received with the wildest enthusiasm and is expected to cut out a Neapolitan Frigate which was watching for him. Three thousand more volunteers would start soon to join him. O'Donnell had returned to Madrid. It is rumored that a collision occurred between the Chinese and Russians on the frontier. The ultimatum of the Allies has been declared to the Chinese. American securities are almost nominal. Consols 94 7-8@95, having declined under the Chinese letters.

Since our last issue the Republicans nominated ABRAHAM LINCOLN for the Presidency and HANNIBAL HAMLIN for the Vice Presidency. The nomination produced considerable "hub-bub" [illegible] Lincoln may prepare for a second inglorious defeat. So we think.

Little of importance transacted in Congress. In the Senate a bill was passed for an Indian Agency and Agent in Washington Territory. The bill for the more effectual suppression of the slave trade was taken up and sundry amendments offered. The bill was ordered to be printed and referred to the Judiciary Committee. In the House, after the reception of a special message from the President in reference to the re-captured Africans, Mr. Branch said in addition to the slaver re-captured by the Mohawk, unofficial information had been received that another cargo had been seized on the coast of Cuba. Hence there should be prompt action on the part of Congress. It appeared to him that the only additional legislation required was an explanation and construction of the act heretofore passed. His motion as amended was referred to the Judiciary Committee. A bill has been introduced to establish a uniform bill of bankruptcy; referred to the Judiciary Committee. We should like to see such a bill. The introduction of a motion for an adjournment on the 10th of June caused much confusion, and the 18th was finally substituted.

As considerable interest is felt in the Japanese Embassy now enjoying our hospitality, it may not be considered out of place to give the following description of their entertainment by the venerable Gen. Cass. On the night of the 18th the spacious residence of Gen. Cass presented a truly brilliant scene, the occasion being an entertainment to the Japanese Embassy. Among the gay and fashionable throng were the army and navy officers in costume, members of Congress, foreign ministers and attaches, together with hundreds of Ladies arrayed in rich and splendid costumes, displaying the choicest of floral beauties. A fine band of music added to the general delight of the distinguished visitors, who, about twelve in number, were more fashionable than those who presided them, and therefore did not arrive until 12 o'clock. On their entrance into the parlors all eyes were naturally directed towards them. They were, in comparison with the dresses which they wore on the day when they were presented to the President, plainly attired. They carried with them, however, their swords and other distinctions of office, but wore no head dresses. They were close observers of the scene, while the distinguished entertainer was assiduous in his attentions. As heretofore, they were accompanied by the naval commission, and Mr. Portman, the interpreter. Notwithstanding their scenstomed gravity, they appeared to be delighted with the brilliant scene, but as heretofore, abstained from familiarity with the ladies. To do them honor the festivities were prolonged to a late hour. Let us also append a brief sketch of the reception of the Embassy at the Navy Yard. At an early hour the navy yard was thronged with a dense multitude, including many ladies. Intense excitement was everywhere exhibited. Flags were flying in all directions. The *Philadelphia* approached, while the marine band upon her deck played the "Star Spangled Banner." Mayor Berry went on board, and was introduced to the Embassadors, extending them a welcome in the name of the citizens of Washington, for which they acknowledged their thanks. The treaty box was first brought from the boat, and then followed the Japanese, under the escort of several naval officers. They passed, as they landed, between the American and Japanese flags. Having approached to where Capt. Buchanan was standing, he, in the presence of his brother naval officers, welcomed them in the name of the President of the United States and the country, reciprocating the kind feelings expressed by the Japanese Government, when the treaty was made by the gallant Perry. The dignitaries bowed their acknowledgements. While these ceremonies were progressing, a salute was fired from the battery. The cortage was then formed. The intense excitement continued throughout the entire distance from the navy yard to the quarters of the Japanese, which they reached at about a quarter to two o'clock. So dense was the crowe or pedestrians and carriages, that the Japanese cortege occupied over an hour in going from the capital to Willard's. The resident population it more excited and enthusiastic than ever before, and the whole march through the city was a perfect ovation. The reception rooms at Willard's were densely thronged with the wives, sisters, and daughters of the dignitaries who were assembled to receive these welcome visitors. Over an hour was required in the exchange of courtesies before the weary travelers were allowed to retire to their quarters. The crowd has now dispersed, and the military returned to their quarters.

Rumors are afloat that ex-Postmaster Fowler, the New York defaulter, sailed on the 19th, in the City of Washington, for Liverpool. George Law intends to test his liability as surety for Mr. Fowler, and has sent an agent to Washington to hunt up evidences of negligence on the part of the administration. We expect to hear of strange developments before this case of plunder is disposed of.

By Overland Mail we learn that on the 1st instant, Zulnaga issued a decree deposing Miramon and assumes the office himself. It is supposed that the Clergy supported him. On the 8th instant, Miramon imposed a forced loan of $250,000 on the city of Mexico on foreign and Mexican houses. Urega, with 8,000 men, occupied Guano Yuato on the 5th instant, and on the 10th Miramon left the city to encounter Ureaga, where a decisive battle is expected soon. It is probable Miramon will be defeated. Ureaga moves with energy and has larger forces and better artillery than Miramon. Galvias, the French Minister left the Capitol and is now at Jalapa. Robles is preparing to return to the city of Mexico. The Juarez Government expected to remove to Jalapa during the coming month.

The weather dusty irons hotter, but the musquitoes have not dared to show their bills in Nashville.

C.

CALIFORNIA.

In the Religious Department may be found a letter from our Corresponding Editor, which will be read with delight. We are in receipt of a private letter from the same good brother, a portion of which we will make public:

SONORA, Cal., April 21st, 1860.

Bro. Graves:—Your favor of the 20th march is before me, and I will answer your questions with pleasure.

California is decidedly a fast place. San Francisco is almost 12 years old—has been burnt down five times—has a population of 80,000—has commercial relations with Japan, China, Australia, Sandwich Islands, the North and South Pacific coasts; and sends 60 millions of gold to the Eastern States every year, besides the millions that go in private pockets. Some of its streets are about equal to Broadway, in costly architecture, and in population looks like Sedlem broke loose. Everybody is in a hurry, and everybody's wife looks like a fresh rose dose up in silk. It is emphatically a go ahead place. So is Sacramento, and other towns; though of course on a smaller scale. A go-a-head man, as "O." seems to be, could go-a-head to his heart's content.

* * * * * * *

We greatly need a Baptist Book Store in San Francisco. There are first class houses that do a very heavy business; but none that keep a supply of our books. The demand is urgent, and must be met in some way. Cannot your house establish a branch in San Francisco—the trade would be heavy and profitable? Were it not for leaving the pastoral office, I would go into this business myself; for in my younger days I was engaged in the trade in Philadelphia.

We have here a little monthly paper, published in Sacramento, at two dollars per annum. This paper will be transferred in July to San Francisco, and edited by Rev. Mr. Cherry, pastor of the 1st church. The paper might be connected with the enterprise, and would soon become valuable. The Methodists have two papers in San Francisco, and both are doing well. Our denomination is on young ground.—We have upwards of 60 churches, and from 45 to 50 preachers. We have some A No. 1 men, others are of very moderate abilities. No place needs stronger men than this State. There is a vast amount of intellect here, and an unusual degree of cultivation. To be useful, preachers must think, and show some familiarity with literature in general. Professional quackery in the ministry is speedily detected and heartily despised.

I look upon California as the finest missionary field in the world. The harvest is ripe, and waiting for the sickle. If we would enter in and gather sheaves we must begin at once. Other denominations are are wide awake. They are mostly in advance of us, and most *sufficiently* outdole with our people, and persuade them to unite with them, till they have churches of their own. Many are deceived; they fall into the snare and become bound hand and foot. This is done on a large scale. The cost of living in San Francisco is about the same as in Nashville, if anything less. Provisions are the cheapest. I will send you some secular papers that will give some idea of the extensive business done there; but after all, the half will not be told. I am located in the mining region, about two hundred miles east of San Francisco. In Harper, for April, you will see an article on the mining of this region; [illegible] to go into the subject justly.

* * * * We need a chemical science as the germ of a future college. We have have no man for this work; does he live in Nashville? * * * * * * I have heard nothing from Bro. Graves since I left Memphis. He has hosts of friends here. C. B. HAMMONDSON.

There is a large amount of useful information in the above extracts. We have no fever, but we would like to visit California, and give ourselves—feeble and of small importance though we are—to the Baptist cause. Were it possible the wish of our good brother H. would be realised. In there a Teacher, a sound, pious Baptist willing to emigrate to California, and engage in the school business? Who will answer?

Would that California was thoroughly with strong, devoted, accompanying Baptist ministers, who would rescue our brethren from the clutches of error. We have had a little experience in this condoling scheme—the hagging process. Oh, that our brethren would beware and *stand fast* in their witnessing for the truth. The letters of Bro. H. will be a source of interest to this paper.

C.

RATHER COOL.

The following choice specimen of composition has been received within the past week, and as the style and request are "something new under the sun," we give it publicity. We omit the names and localities:

"J. R. GRAVES—*Dear Sir*: I sent myself to write you a few lines. I am going to school at —— academy, we, the students of —— academy have gotten up a debating socity. I am one among the rest. I reckon you recollect of visiting virginia, last year. I heard you preach at —— church while you were in virgnia, and, I heard others who heard you at —— court house. I heard them talk about hearing you speaking of being in debates. and I reckon you have speeches on almost any querry. I wish you would send me the copy of some if you have any if you please. our next querry is whether south ought to withdraw from the north or not and I am one of the members socisty & I am not well enough informed about the question to make a speech on it. but sir I would be glad if you would send me a speech on any querry. If you please sir let me so my chance for a speech by writing me a few lines in answer to this. I would like to keep it secret if you please.

I wish you would answer my note immediately and let me hear whether you received my letter or not.

I wish you would be kind enough to assist me in making speeches as it would be very little trouse to you."

This young gentleman, then, is anxious to shine in other men's colors. It is really a pity the Sensor is not at home to furnish him a "copy" of one of his speeches. He certainly has a big idea of his "debating socity," and a big one of himself.

Now our reason for publishing the precious letter is to prevent any other young man the disgrace of being caught making a similar request. Young men, if you will steal, publish not your sin as this young man, carelessly, has done. But remember the command of God, "Thou shalt not steal." The delivery of another's address as your own without his consent, is just as much theft as taking ten dollars out of his pocket and appropriating them to your own use; and the delivery with his consent, as though it were your own, is lying, and no liar shall inherit the Kingdom of God. Young man, be no man's shadow. Be yourself as nearly as possible.

C.

VALUABLE PROPERTY.

We direct special attention to an advertisement headed "For Sale," in this week's *Baptist*. We never puff, and never notice an advertisement, unless we *know* whereof we affirm. This has been a principle with us since our connection with the press, and we hope never to abandon it.

When we assure our readers that what is announced in this advertisement of a house and store for sale is true, we are sure of being accredited. In this instance we are positive in what we state, and join with the Broker in saying, "The stand is one of the best in Nashville for a city and country trade." Had we a friend, who we knew would be anxious to go into the "dry goods" business in Nashville, we would recommend him to that store.

C.

GENERAL NEWS.

—The Cincinnati *Gazette* says one of the most terrific tornadoes ever known visited that city on Monday afternoon, between three and four o'clock, which resulted in the complete demolition of a large number of buildings, the partial destruction of churches and hundreds of dwelling-houses, the death of four men in the city and two by drowning in the river, injury of several women and children, throwing up of an engine and baggage car on the Covington and Lexington railroad, and the miscellaneous tearing to pieces and turning upside down and inside out of things generally. As far as heard from the storm had made terrible ravages in the country.

—It moralizing upon duelling the Chicago *Press and Tribune* informs us how the law become a dead letter in Illinois, by reviving up the history of the first and only duel ever fought in that State. In the year 1820 Alphonso Stewart and William Bennett fought with rifles, in St. Clair county, and Stewart fell mortally wounded on the first fire. Bennett made his escape into Arkansas, where he remained two years. His whereabouts were discovered, he was arrested, brought back, indicted, tried, convicted of murder and executed. Governor Bond was besieged days and weeks by the disciples of the code, clamoring for pardon. But he closed his door against petition and entreaty, and William Bennett dangled at a rope's end in the presence of some thousands of spectators, who took in a great moral lesson. This was the first and last duel ever fought on the soil of Illinois, and it effectually crushed out all respect for the bloody code in that State.

—The stone and iron bridge for the Norfolk and Petersburg Railroad at Blackwater, has been completed, and the cars passed over it for the first time a day or two since.

—The dwelling house of Mrs. Bay, of Roscoe, Goodhue county, Minnesota, was burned on Saturday night, April 28, and with it two infant children. The mother was awakened by the infants, and discovering the house to be on fire, feeble as she was from her recent sickness, succeeded in rousing her blind girl and three little boys; the girl in her haste to open the door lost the key, but succeeded in opening the window, out of which she escaped and ran for assistance. The mother assisted the little boys through the window, but the flames had made such progress that it was impossible to save the infants, who had been the means of saving the family. The half-frantic mother and children were rescued in nothing but their night clothes. All their wearing clothing and provisions were destroyed. The husband and father is at Pike's Peak.

—A Hartford, Connecticut, gentleman recently bought an old cent, for which he paid *fifty* dollars.

—The ship *Cleveo*, Captain Smith, from Boston, bound to New Orleans with a cargo of lumber and merchandise, was wrecked on the [illegible] near Elbow Keys, on Monday night, April 30. Part of the crew, consisting of the mate and fourteen men, reached the shore on portions of the wreck. The Captain, two passengers—one of them a female named [illegible] a man named Carney, going to Texas—also the cook and three of the crew were washed away and drowned. The steward who could not swim, tried to save himself by holding on to a hatch, and then to an oar, but losing them, was nearly exhausted, when he grasped at something, which proved to be the leg of a live pig. By this means he was brought to land insensible, and, though badly bruised, is likely to recover.

—The body of an infant two months old was taken from a vault in New York, a day or two since, by the scavengers. Its throat was cut from ear to ear.

—Joseph Smith, of Lewisburg, Tennessee, having given offence to the citizens there, was shot and killed recently in his own house.

—A German, W. Metzler, drowned himself in the Delaware river, at Philadelphia, because a neighbor had questioned his veracity.

—At Aspinwall an English man-of-war was sitting close to the *Roanoke*, having on board Rear Admiral Sir Alexander Milne, commander-in-chief of Her Britannic Majesty's forces of the North American station, who paid flag-officer McClumy, of the *Roanoke*, a visit. He was cordially invited by the flag officer to come on board when the Japanese arrived, but declined, and afterward expressed the idea that it was "a great farce—foolish and nonsensical." The Admiral would not hoist his flag, though every other vessel had their colors displayed.

—A traveler writing from Carthagenia, South America, says that there has been [illegible] dwelling house built there for forty or fifty years.

—In the case of William J. Daniels against the Minnesota and Pacific Railroad Company, the jury brought in a verdict for the plaintiff in the sum of $26,179 20.

—A few days since while a dentist in Louisville was operating upon the teeth of a young gentleman, his hand slipped, and the instrument in it, a "drill," we believe it is called, penetrated one of the eyeballs of the unfortunate patient, entirely destroying the sight of that optic.

—Nearly thirteen hundred steamers and sailing vessels passed in sight of Detroit from the opening of navigation, March 6, to the 14th inst. From this fact some idea may be formed of the magnitude of commercial interests on the great Northern Lakes.

—Liver Complaint, Dyspepsia, &c., are becoming very prevalent among our citizens. We would advise all who may be afflicted with these distressing complaints to go at once and get some of McLean's Strengthening Cordial. It is just the remedy to cure all diseases of the Liver and stomach. Try it. See advertisement.

—The following are the particulars of the murder of R. J. Lyle, of this city. The statement is signed by the passengers on the board the boat on which the murder was committed: "A man calling himself B. L. Sleath came on board at Shreveport, and registered himself as a deck passenger for New Orleans. On the next evening after leaving Shreveport, he came to Capt. R. H. Martin (who was in command of the boat) and expressed a desire to be allowed to change his passage from deck to the cabin, which was conceded to, and a state-room was assigned him by the clerk. Having a small amount of money in his possession, he deposited it with the clerk. Between two and three o'clock on the following morning, while almost all the passengers were asleep, Lyle and Sleath's wife were still sitting up conversing, Sleath suddenly stepped up behind one of the gentlemen (named P. H. Jernigen) and caught him around the head, drew a bowie-knife from behind him, and attempted to cut his throat. He was prevented from making a fatal wound by Jernigan catching the blade of the knife in one hand, and Sleath's arm with the other. He, however, received a very severe wound across the throat. The passengers who were asleep, were roused by the noise and excitement in the cabin and the boat running into the bank. Just at that time a gentleman, named Charles M. Fort, coming out of his state-room into the cabin, was fatally stabbed by Sleath, and expired in a few moments. He resided in Springfield, Robertson county, Tennessee. Another passenger, named R. J. Lyle, of Nashville, Tennessee, being roused by the noise, opened the state-room door to look out, and was immediately stabbed by Sleath. Lyle only said: "I am stabbed," and expired without a groan. The bowie-knife having penetrated through the heart. At this juncture the Captain, who had been asleep in his room, was called, and coming at once into the cabin, he succeeded in getting the knife from Sleath, and then secured him. The murderer had no on his person at the time of his arrest several other knives and a revolver. The murderer is a deformed creature, small in stature, broken-backed, and about 28 years of age. He said he was a native of Weston, Lewis county, Virginia, and that he had been teaching school at a place called Knoxville, in Cherokee county, Texas. The reasons given by him for committing the deed were that they were the parties who were seeking his life—although they had never met before. He acknowledges the deed, but does not seem to care particularly about it."

—[illegible] or notorious Mrs. Cunningham (self-styled widow of Doctor Burdell, of New York) and her two daughters, arrived in this city on the 30th in the Sonora. A passenger who came in the same vessel says she has come here in the hope of finding the peace and quiet which the papers and public of New York would not permit her to enjoy there.—*San Francisco Herald.*

—August H. Arnesfeld, a German, blew his brains out in New York, a few days or two since, on account of lack of employment.

—The men injured in the last bridge accident at Clarksville, are improving, with a fair probability of their recovery.

—Melville Crockett, aged about fourteen years, son of John A. Crockett, of Murfreesboro, was drowned in Stones' river, while bathing, on Tuesday last.

—We learn from the Georgetown (Ky.) *Journal*, that the Hessian fly is playing havoc with the wheat in Scott county. One gentleman says that his crop, which was very promising at one time, will not yield him two bushels to the acre.

—Three years ago a man invested $30,000 in real estate, in St. Paul. A short time since, he sold it for $1,800!

—The Pony Express, which left St. Joseph on the 18th, arrived at San Francisco in nine days and seventeen hours.

—It is believed that Mr. G. F. Train, an American, will shortly lay several tramways, or improved street railways in London. The rails or trams have no grooves, and the wheels of vehicles running on them have no flanges. For most purposes this is a decided improvement over our plan of street rails, since all vehicles can use them with equal advantage. For crowded streets, there is no doubt that a perfectly flat surface of iron, of *high class* at all times, is the best kind of [illegible] for all horses can move in every direction, with the ease of traction allowed by the best macadamized roads.

—The Mobile and Ohio Railroad has been extended to Paris, the seat of justice of Henry county. The distance by rail, from Memphis, is over 190 miles.

—The Dayton *Journal* learns that an entire family—mother, and seven children—lost a fortnight ago, by the burning of a steamboat, on the Ohio river, while the mother nursed her husband and children and died last.

—We regret to see by the Memphis papers that a portion of the business of that city—the Theres and Shaw—got into a row on Sunday in which several persons were injured, as well as the machinery of the Theres. Such occurrences are greatly to be deplored.

YOUTH'S MAGAZINE.

CANEYSVILLE, S. C.

MR. GRAVES—*Dear Sir*: I am happy to say that I have made the attempt and succeeded in getting three new subscribers for the *Youth's Magazine*, for which purpose I now write, and send you the money in advance. I will give you the names as it Postmaster, viz:—* * * * * * *—I hope I succeed in getting some new subscribers for your Magazine.

R. D. SMITH.

Will our good friend Smith accept our sincere thanks for his efforts on our behalf. We acknowledge ourselves under obligations to him, which, if permitted, we will redeem.

C.

—Our warm-hearted, working friend, J. H. Taliaferro writes us:

"Tell Uncle George I hope to send in some subscriber to the *Youth's Magazine* shortly. I would like to influence all the youth in my neighborhood to take it. A neept my best wishes for the editors of the *Tennessee Baptist, Children's Friend, Youth's Magazine*, &c. Yours, in hope of eternal life,

JOHN W. TALIAFERRO, Jr.

Philadelphia, Tenn.

Will our brother receive our unfeigned thanks. We are happy in knowing we have so many friends. May the time come when we will have an opportunity of exhibiting our appreciation of these many acts of kindness.

C.

(From Banner and Baptist, Ga.)

The first issue, of this monthly, has reached us. Judging of the future by the number before us, we are favorably impressed with the enterprise. It is a monthly containing 48 pages of reading matter, adapted especially to the youth of the South. It is to contain regularly, moral Tales, Poetry, Historical Sketches, Editorials, Wit and Wisdom, notices of New Publications &c. We predict for it an extensive circulation. It is Edited by Geo. C. Connor, and published by Graves, Marks & Co., at $1 per annum in advance. Address Graves, Marks & Co., Nashville, Tenn.

(From Baptist Banner, Ga.)

A monthly Serial, beautifully illustrated. Only one dollar per year. A monthly for the Youth of the South. Edited by Geo. C. Connor (known to the readers of the "Children's Book" as Uncle George.)

Such are the title and description of a neatly ornamented, well-printed magazine of 48 pages which we find on our table, from Nashville, Tenn. It is full of lively and interesting reading, and no doubt will prove highly instructive and entertaining to young persons.

From Houston Telegraph, (Texas.)

We have from the publishers the Youth's Magazine, a new monthly, issued at Nashville, Tenn., and devoted solely to the interests of the youth of the South. It is to be well illustrated, and published at the low price of one dollar a year. It is well adapted for the purposes for which it is intended. The articles are interesting, and of an excellent tone.—We commend it to the family circle. Better give the children books like this, which we know to be correct, than run the risk of poisoning them by buying the books of more Northern make.

From Biblical Recorder, (Raleigh, N. C.)

This Monthly for the use of the South, takes the place of the "Children's Book." Each number will contain 48 pages. It is edited by Geo. C. Connor the "Uncle George" of the Children's Book, and Aunt Alice. The Magazine is larger than its predecessor, but will be furnished to subscribers at the same price—$1.

As we have seen many good things in the former, so we expect to see many more in the present publication. The volume begins with the May number now before us.

W.

From Baptist Correspondent, (Marion, Ala.)

This is a handsomely gotten up Monthly of 48 page, designed especially for the youth of the South. The Editors assure their young friends that each number will be handsomely illustrated, and but one dollar per year in advance. The Magazine is from the press of Graves, Marks & Co.; and we have selected the following interesting and instructive story from the 1st No., as a specimen of its contents.

[The Correspondent then publishes that delicious little sketch of Morocco.]

The May—or first—number has been universally admired. The June number is still better. We challenge the production of its equal in the South. Here is its contents:

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Married,

On the 1st of May, near Knoxville, Tenn., at the residence of the bride's father, by Rd. Robt. Sneed, Dr. A. F. DUNCAN, of Penfield, Ga., and Miss SALLIE L. CALLAWAY.

On Tuesday morning the 1st inst, at the residence of the bride's father, near Sparta—by Rd. John Carroll, J. M. P. SMITH, formerly of Tuscumbia, and Miss MARY A. BURTON—all of Pickle county.

SPECIAL NOTICES.

DYSPEPSIA.

One great predisposing cause to this disease, is the neglect and irregularity of action of the functions of the stomach and bowels. When these fail to regularly perform their duties, for any length of time, Dyspepsia in some of its forms is almost sure to follow. Brown's Laxative Troches or Cathartic Lozenges will effectually aid Nature to restore these to a healthy action. Physicians who know their ingredients freely recommend them. [May 26. It.

SAVE YOUR HORSES.—"We take great pleasure in recommending the Mexican Mustang Liniment as a valuable and indispensable article for Sprains, Sores, Scratches or Galls on Horses. Our men have used it for severe Burns, Bruises, Sores, Stiff Joints and Rheumatic Pains, and all say it acts like magic. We use no other Liniment. J. W. HEWITT, Foreman for American, Herndon's and Wells, Fargo & Co's Express."

Gentlemen:—"I had a negro man worth $1,200 who took cold from a bad hart, and was useless for over one year; I had used everything I could hear of without benefit, until I had tried the Mustang Liniment. It has perfectly cared him, and I can now take the above price for him. Respectfully yours, JAMES DEBNARTH.

Every Planter, Teamster and Family should have this invaluable article. Sold by all respectable dealers everywhere.

BARNES & PARK, Proprietors, New York.

May 5—1mo.

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 10-1y.

BERRETT'S COCOAINE.—Premature loss of the hair which is so common now-a-days, may be entirely prevented by the use of *Barrett's Cocoaine*. It has been used in thousands of cases where the hair was coming out in handfuls, and has never failed to arrest its decay, and to promote a healthy and vigorous growth. It is at the same time unrivalled as a dressing for the hair. A single application will render it soft and glossy for several days. See advertisement. may3—3m

New Advertisements.

For Sale.

A STORE WITH RESIDENCE ATTACHED, together with a well selected stock of Dry Goods, Clothing, Hardware, &c., &c. The Stand is one of the best in Nashville for a city and country trade, and possesses numerous advantages not to be equal a man out to starve.

Address A. R. SHAFKNLAND,
Real Estate Broker, Nashville, Tenn.

May 26—tf.

Union University,

MURFREESBORO', TENN.

THE MEMBERS OF THE BOARD OF Trustees are notified to meet in the College Chapel, on Tuesday, June 26th, at 3 o'clock p. m.

The annual exercises of Commencement commence on Wednesday, June 20th, and close Tuesday following. The Annual Address before the Literary Societies, June 27th.

By order of the Chairman.

J. M. PAYNE, Sec.

May 26—4t.

YOUTHS' MAGAZINE.

A MONTHLY SERIAL.

BEAUTIFULLY ILLUSTRATED.

Only One Dollar Per Year.

A Monthly for the Youth of the South!

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See Table of Contents.

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May 12—1y.

1860. 1860.

Southern Baptist Register.

DENOMINATIONAL STATISTICS FOR 1859.

The REGISTER is now ready for orders, and is full of useful information. Price 10 cents each, or one dollar per dozen. Here is the

TABLE OF CONTENTS.

Religious for the year 1860; Morning and evening stars; Constitutions; Resolutions and solutions for 1860; Leap-year; The way to wealth; Calendar for Washington, Maryland, Virginia, Kentucky, Missouri, and California; Calendar for Charleston, North Carolina, Tennessee, Georgia, Alabama, Mississippi. Statistics of Baptist Associations in the South for 1859—Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, Virginia. Grand total of regular Baptists in the Northern States. Grand total of regular Baptists in the Southern States. Grand total of Baptists in North America. Domestic Missionary Baptists. Southern Baptist Convention, organized 1845; Southern Baptist Publication Society, organized 1847; Southern Baptist Sabbath School Union, 1858; Bible Revision Association; American Baptist Publication Society. Baptist periodicals in the South; Northern papers. Baptist Colleges in the South; Baptist Theological Institutions in the South; Baptist Colleges in the North; Baptist Theological Institutions in the North; Denominational statistics; Statistics of population and religion; The Churches and Slavery. The American Baptist Missionary Union. Baptists in New South and New Brunswick. The Greeks of the World. Baptists in Wales; Primitive Baptists; Baptists in Great Britain and Ireland; German Baptists; The Connecticut Presbyterian Church; Roman Catholics in the United States their Churches, Priests, Colleges, Schools, Convents, Asylums and other Charitable Institutions, Catholic Population; The Immersion of Baptists; What Harm is there in Baptists Immersing? Argument from the most Ancient Baptisteries in Favor of Immersion; Pedobaptism, Antichrist; Infant Sprinkling; Rules for Home Education; The Tract Men; The Wallingian Missionary.

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THE FAMILY.

THE FLOWERS.

How walk the flowers blown,
If the sun was gone?
All their time and their perfume
Would be quickly gone.

How can little children's hearts
Bring forth flowers of love,
Unless Christ the Lord impart
Sunshine from above?

Love, and gentleness, and peace
Are the Savior's flowers;
He himself brought forth all these
In this world of ours.

Oh! how patient and how kind
Youth need to be!
He will put his gentle mind,
If I ask, in me.

So, though I am weak and small,
Like the little flowers;
In His strength I've power to all;
For His strength is yours.

INTERESTING FACTS CONCERNING THE HUMAN BODY.

There are about two hundred bones in the human body, exclusive of the teeth. These bones are composed of animal and earthy materials, the former predominating in youth, and the latter in old age, rendering the bones brittle. The most important of bones is the spine; which is composed of twenty-four small bones called the vertebræ, one on top of another, curiously hooked together and fastened by elastic ligaments forming a pillar by which the human body is supported.

The bones are moved by the muscles, of which there are more than five hundred. The red meat of beef, the fat excluded, is the muscular fabric of the ox. There are two sets of muscles, one to draw the bones one way, and the other to draw them back again. We can not better describe the muscles than by assuming them to be elastic threads, bound up in their cases of skin. Many muscles terminate in tendons, which are stout cords, such as may be seen traversing the back of the hand, just without the skin, and which can be observed to move when the hand is open or shut. Every motion we make, even the involuntary one of breathing, is performed thro' the agency of muscles.

In adults there are fifteen quarts of blood, each weighing about two pounds. This blood is of two kinds, arterial and venous. The first is the pure blood as it leaves the heart to nourish the frame, and is of a bright vermilion. The last is the blood as it runs to the heart loaded with the impurities of the body, to be there refined, and it is of a purple hue. Every pulsation of the heart sends out two ounces or arterial blood, and as there are from seventy to eighty beats in a minute, a hogshead of blood passes through the heart every hour. In fevers the pulsations are accelerated, and consequently death ensues if the fever is not checked.

The stomach is a boiler, if we may use such a figure, which drives the human engine. Two ounces of muscles, crossing each other then the food over and over, churning it up in the gastric juice till it has been reduced to the consistency of thin paste. The process requires from two to four hours.

Emerging from the stomach, the food enters the small intestines, where it is mixed up with the bile and pancratic juice, and converted into chyle. These small intestines are twenty-five feet long, closely packed, of course, and surrounded through their whole length with small tubes, which are like corkscrews, and drawing off the chyle, empty into a large canal named Thoracic Ducts, which runs up the back and discharges the contents into the jugular vein, whenceit passes to the heart to assist in forming the arterial blood.

The lungs are two bags connected with the open air by the windpipe which branches into innumerable small tubes, all over the inside of the lungs, each terminating in a minute air cell. The outer surface of these air cells is full of small capillaries, infinite small veins, a thin membrane, only, dividing the air from the blood.

The impure portion of venous blood is carbonic acid, which, having a stronger affinity for air than blood, passes through this membrane in a gaseous state, combines with the air in the cells, and is expelled with the next respiration. Meanwhile the oxygen of the air unites with the blood and becomes purified; then passing into the heart, being mixed with chyle, it is forced through the body as life-giving and arterial blood.

The nerves serve an important purpose in carrying off the impurities of the systems. It is traversed with the ramifications of the body. It is also corforated with countless perspiration tubes, the united length of which amounts to twenty-eight miles, and which drains away from three to four pounds of waste matter every twenty-four hours, or five-eighths of all the body discharges.

The nerves are another curious feature of the animal economy. They are, however, but little understood. They act as feelers to tell the wants of the body, and also as conductors to will the muscles to act. They branch out from the brain and spine over the frame in infinitely fine fibers or branches, like twigs in trees.

AN ASTRONOMER'S VIEW OF THE UNIVERSE.

In waiting ourselves in imagination to our own satellite, the moon—the nearest of our celestial bodies—we have passed over a distance equal to thirty times the diameter of our globe. In advancing to the sun we travel over a distance equal to thirty times that of the moon; and before we reach Uranus, the remotest of the planets, we have traversed a space equal to twenty times the earth's distance from the sun. Time placed at the limits of a system inclosed in a circle of 1800 millions of miles in radius, our appreciation of distance would appear to be exhausted, and we seem to be on the margin of an unfathomable abyss. The telescope, however, and the mural circle, enable us to span the void: and the genius of man, proud of the achievement—and justly, if humbly, proud—has crossed the gulf 12,000 times the radius of his own system, that he may study the nearest world in the firmament of heaven. Beyond this frontier lies the whole universe of stars—their binary systems—their clusters, and their nebulous combinations. The observed parallax of one fourth of a second in Lyra, carries us four times so far into the bosom of space; but though beyond this we have no positive data for the measurement of distances, it would be as unphilosophical to assign its limits to creation, as to give it an infinite range. In this rapid flight into space, we have traversed it in but one dimension, and the line which we have traced is but a unit in the scale of celestial distances.—Creation in its wide panorama is still above, and around us. The overarching heavens still lumine us, and innumerable worlds sparkle in its canopy. If from this bourne, from which the astronomical traveler alone returns, we look upon our cosmos, our own planetary system cannot be perceived. Its sun is dim—itself but an invisible point in the nebulous light that intervenes. Where, then, is our terrestrial ball—its oceans—its continents—its mountains—its empires—its dynasties—its thrones? Where is our fatherland—its factions—its christian churches—its slave crimes, and its unholy wars? Where is our home—its peace—its endearments—its hopes—and fears? Where is man, the intellectual monad—the only atom of organic life that pierces the depths, and interprets the origin of the universe?—and yet the only spark of a spiritual nature which disclaims the authority and revilds the will of the Universal King? They have all disappeared in the far-off perspective—the long vista of space, whose apex, were it a sun, the largest telescope would fail to descry. No living thing here meets the eye, and no sentiment associated with life presses on the affections. The tiny organism of earth and ocean—every thing that moves and breathes—that lives and dies—all are engulfed in the great conception of the universe. The straining mind can not unite the immeasurable extremes—The infinite in space—the eternal in duration—the omnipotent in power—the perfect in wisdom, alone fill the expanded soul, and portray in their awful combination—the Creator of the Universe.—*North British Review.*

For the Tennessee Baptist.

Denominational Schools.

It is the privilege of every denomination to preach—establish schools in which they may educate their children, and instill into their tender minds their own peculiar faith. But it is the duty of Baptists to preach, and immerse those who are born again—establish churches and schools in which their children may be educated, not only in the languages, and sciences, but in the pure doctrines of Christ.

The Baptist are the only true representatives of the Church of the living God, which is said to be the ground and pillar of the truth, and they are the only people that have kept the ordinances as given by the great head of the Church; and therefore it is their duty to build up Zion. In order to accomplish this great work, they must not only preach the truth, write books, publish periodicals and scatter them all over the world, but establish Sabbath Schools, common schools, Academies and Colleges where they can educate their own children—where they may be taught the pure word of God, and the pure principles of christianity. In Pedobaptist, and Roman Catholic, and Campbellite schools, children are not taught the true doctrines of Christ, but dangerous errors. In order to influence Baptists to patronize their schools they often promise that none of their peculiar doctrines shall be taught in their schools. By such a deceptive promise thousands have been influenced to place their children under teachers of error, and occasion to Baptists, to receive an education. Suppose they do make such a promise; and suppose nothing is said to the students on doctrinal points! They use all their influence to influence those under their care to read their books and papers, and to hear their preachers; and in this way they lead your children astray—away from the truth. The Baptists cannot comply with the requisitions of the Bible in training their children, and at the same time place them in such schools as I have mentioned, to receive instruction.

I must repeat the sentiment that it is our duty to have our own schools, taught and controlled by Baptists sound in the faith. And when we have to board them out, they should be placed with a Baptist who will watch over them for good. I know it may be said that we have already a great many Baptist schools, both male and female. It is true that there are a great number which are claimed to be Baptist schools, and many of them are what they claim to be, but all of them are not; and especially the female schools. Some of these have but little Baptist attached to them. They give a glowing account in their circulars, of their school—the morality and intelligence of the citizens by whom it is surrounded—the cheapness of board, &c., and thus influence the Baptists from different sections and counties to send their children to "this fine Baptist school." But to their astonishment, and some times to their sorrow, they learn that the most of the teachers in the institution are not Baptists, but Pedobaptists. I should not be surprised if there could be found in some of our *Baptist* schools, not only Pedobaptist teachers, but a representative of the Roman Catholic church, to teach your daughters music. Now, we don't find Baptist teachers in Pedobaptist and Roman Catholic schools.—They are always pushed aside. And strong efforts are always made to keep them out of the most of our State Institutions. Why do we find so many Pedobaptist teachers in our schools? It is said, in answer to this, that they cannot get Baptist teachers; but I am very much inclined to doubt this, for I believe they can be had. Seek for such and you can find them; and you can find better teachers among the Baptists than you can find among the Pedobaptist. If it is true that we have but few teachers in our denomination, let us establish a school for the express purpose of educating teachers.

To make the impression on the public mind that a school is a Baptist school, when at the same time a number of the teachers are Pedobaptist, is deception, and there is no good in deception, because it always springs from a corrupt fountain. Such schools are doing more harm to the Baptist cause than they are doing good. They are leading Baptist children into all the errors and abominations of Pedoism and Romanism. I have been sending to school many years, but I never did send one of my children to a Pedobaptist school or teacher, not even in a Sabbath School. And yet before I would send to one of these *Baptist* schools, taught by Pedobaptist, I would patronize a real Pedobaptist school, and then I would know what to expect. I don't mean by this that I ever expect to encourage Pedobaptist schools in any way whatever. J. M. D. C.

ORDINATIONS & RESOLUTIONS.

At the request of the Oak Grove Baptist Church, Robinson county, Tenn., Elders F. C Plaster and D. K Moreland, with several deacons and brethren of sister Churches, met with said Church and the pastor, Elder G. W. Featherston, for the purpose of ordaining to the Gospel ministry our beloved Bro. R. S. Blankenship, who is a member of said Church.

The Presbytery being organized by calling Elder G. W. Featherstone to the Chair, and appointing Elder D. K. Moreland, Secretary, proceeded in the following order:

1. Reading select passages of the sacred Scriptures, by Elder D. K. Moreland.

2. Ordination sermon, by Elder F. C. Plaster. His text is found in Timothy iv, 2 "Study to show thyself approved unto God, &c." It was a *powerful* sermon, reaching the feelings and the judgment. Bro. Plaster is an able preacher, but excels in *goodness*.

3. The candidate then related his christian experience, and call to the ministry, after which he was examined by the Presbytery; and being found a thorough Baptist, was set apart to the work of the ministry, by prayer from Elder D. K. Moreland, and laying on of hands by the Presbytery.

4. The charge, and presentation of the Bible by Elder G. W. Featherston.

5. The hand of fellowship was then extended by the Presbytery and Church.

Bro. Blankenship is a man of no ordinary talent. His mind has been well disciplined, having been a close student, and engaged in hunting much of his past life. He is devote, [illegible] earnest in his preaching. He was a member of the Methodist society several years, during the most of which time he was engaged in preaching. But he has now turned his back to all their errors, and declares himself in the standard of our fathers. It is an interesting and remarkable fact, that so many of our ministers were once members of Pedobaptist societies. May God bless our Bro. Blankenship, and make him abundantly useful in his labors, and give him favor in the eyes of the people; and may he upon the eyes of the people, and the minds of others, that they may be influenced to forsake the error of their way, and seek the way of truth. D. K. MORELAND.

Pursuant to a call of Salem Church, Franklin Co., a Presbytery met on Saturday, the 14th inst., to take into consideration the propriety of setting apart Bro. J. W. Brown to the work of the ministry. The Presbytery organized by appointing Elder Talisferro, Moderator, and Elder M. B. Clement, Clerk.

The examination of the candidate by M. B. Clement proving entirely satisfactory, the ordaining prayer was offered by Elder S. D. Simms, and the charge and presentation of the Bible was by Elder T. D. Jones.

After some good counsels by Bro. Talisferro, the Presbytery proceeded to examine Bro. Wm. Ferris for the office of Deacon. Being found to possess the requisite qualifications, he was ordained a Deacon of said Church. The hand of fellowship was then presented to both, by the Presbytery, the Church, and the visiting brethren, of whom quite a number were present.

The sermon, appropriate to the occasion, was preached the following day by Bro. Jones.

Bro. Brown is laboring in Madison Co. Ala., and he is cordially commended by the Salem Church, and by the Presbytery, to the confidence and fellowship of the Churches.

M. B. CLEMENT.

OBITUARIES.

DELILA LACY.

Sister Lacy was brought up in Grainger Co. Tenn. She was the second daughter of Jesse and Onhor Livingston. Sister Lacy was born April 11th, 1839; joined the Baptist Church at Kidwell's Ridge, Oct. 23d, 1856. Was married to Henry M. Lacy, March 28th, 1858; moved her church membership to the Head of Richland, Grainger county, Tenn., in July, 1858, where she remained a consistent member till her death, April 4th, 1860.

She died of Typhoid fever, was sick but a short time. In her last hours she spoke frequently of her own readiness to meet Him in whom she had trusted to save in the hour of death, and for her future and eternal happiness, and exhorted her relatives and friends to prepare to meet her in Heaven. She left one child, a son about twelve months old. She leaves many relatives and friends to mourn, because she is no more among them. Sad dispensation, to her young and affectionate husband. Grieve not, disconsolate husband; the one you loved so dearly, is a bright star in the Savior's crown—another chord to bind you to the eternal throne. May God grant him grace to sustain and support him in every time of need or trouble, and finally enable him, when it is his time, to die, to die as did his affectionate wife Delila, in glory of Heaven, in the prayer of his affectionate counsels. J. P. B.

MRS. LAVINA J. SMITH.

Died at her husband's residence, in Green county, Ala., on the 3d day of March, 1860, Mrs. Livina J. Smith and daughter of John and Jane Roberts, in the 24th year of her age.

Sister Smith professed religion in the fall of 1849, and was baptized by Bro. M. P. Smith into the fellowship of the Beulah Baptist Church, November, 1849, and was married to Joseph L. Smith in the fall of 1856.

Sister Smith fell a victim to that dreadful scourge of our race, consumption; she bore her affliction with uncommon fortitude and patience, and when ever approached upon the subject of death she gave satisfactory assurance that she was prepared to meet death and to be with Christ at God's right hand. She has left an affectionate husband and one dear little daughter, father, brother, and numerous relations and friends to deplore her loss, while we hope and believe that she is now in Heaven, singing redeeming grace and undying love.

Her lady-like, calm and christian countenance will long be cherished by those with whom she associated and met in the house of God. Thus Beulah Church bids farewell to the dear sister, as one whose body will be under the watchful eye of a dear Redeemer; while all the storms which infest this lower world are blowing over, and as one who in the morning of the resurrection will come forth in immortal bloom.

Resolved, That a copy of the above be entered on the Church book, and also a copy be sent to the *Tennessee Baptist* for publication. By order of the Church. M. P. SMITH, M. D.

E. H. LAND, Clerk.

JOAB WATSON.

Whereas, it has pleased the Allwise Creator to remove from our midst, and from his sphere of usefulness on earth, our much esteemed and loved brother, Joab Watson, who has labored with us in the ministry for the last two years, who was greatly esteemed by us, both as a high-toned christian gentleman, and a most zealous and faithful minister of Christ. Bro. Watson was born and raised in Tuscaloosa county, Alabama; embraced religion and joined the Baptist Church at an early age. He was ordained a Deacon in Pleasant Grove Church, Alabama, Fayette county, and in 1852 he emigrated to Saline county, Arkansas; and in 1856 he was licensed to preach the Gospel, and in January, 1858 he was regularly ordained to the full work of the ministry by Elder J. Y. Lindsey, Elder D. G. Barnett and Elder A. Sherrill, On the 24th day of September, 1859, he departed this life, giving many evidences of a firm reliance of his Savior, his promise of blessings and bright crowns of glory to those who live a godly life, and die calling on His name, and trusting in His mercy, with christian fortitude and resignation. Therefore, *resolved*,

1st. That while we would bow in humble submission to the decree of the Supreme Ruler of the universe, yet we sincerely deplore the death of this deeply pious and efficient minister of the Gospel.

2d. That in the death of Bro. Watson, his family, the citizens and Church have sustained a loss which cannot be easily repaired.

3d. We tender our heart-felt sympathy to the bereaved family of our brother, and would gladly mingle our tears with the widow and orphan children.

4th. That a copy of these resolutions be forwarded to the family of the deceased, and that a copy of the same be forwarded to the *Arkansas Baptist* and the *Tennessee Baptist* for publication.

5th. That this preamble and resolutions be spread on our Church book. D. J. BARNETT, M. D.

WILLIAM T. POE, Church Clerk.

DR. SAMUEL J. W. LEE.

Doctor Samuel J. W. Lee was born in Western Virginia, January 28, 1827, raised and educated in East Tennessee; came to Jefferson county, Mo., in the twentieth year of his age, and was married in the 221 year of his age to Mary E. Fight, with whom he lived in said county of Jefferson until his decease. He departed this life the 10th day of December, 1859. The signs of consumption had been visible for some time before he took his bed, which was about six weeks before he died, when it was manifestly clear that he could not recover. Thus, having ample warning, the Doctor arranged his temporal affairs, will, and made his peace with his God, leaving a beloved wife, and three lovely little daughters to mourn his loss.

Emma D. Lee, his second daughter, on her way home from school, in company with her elder sister, passed by where the leaves were burning by the roadside, and her clothes took fire, and she burned to death, or so that she died at eleven o'clock that night, aged 7 years. Thus she passed away in infancy; and while the mother and two children are left behind, little Emma Dean Lee is early blest, where she with her father may in quietude rest. Though she is gone,

And mournfully we mine thee now,
Amid the anthem dowers,
We miss thy smiles, thy balmy kiss—
At early morning's prime.

Thy loved and dove-like tones went
With evening's dulcet chime;
She's gone, the lovely one,
Never to come any more.

It is hard to sigh for one that's gone,
For one that returns no more;
But measure mile thy innocent face—
The sunny smiles it used to wear.

J. W. W.

MR. R. T. BURTON.

The Baptist Church of Christ, at Beulah, Green county, Ala., feel it to be their duty to pay the last tribute of respect to the memory of our beloved brother, R. T. Burton, who departed this life at his residence, on Brush Creek, on the first day of March, 1860, in the 50th year of his age; and, judging a tree by its fruits, we have no hesitancy in saying that we are thankful he is safe from the wrath to come. He was born in South Carolina, Spartanburg District, in 1821; emigrated to the State of Ala. with his father, David Burton, among the first settlers of Green county, and his lived in said county until his death; professed religion and joined the Church November 1847, of which he remained a consistent member until his death. Bro. Burton was a man of deep piety, and ever adorned the profession he had made of Jesus, by a godly walk and pious conversation. As a husband he was kind, affectionate and confiding; as a father, gentle and judicious; as a master, kind and indulgent; and through all of his deportment, either as a member of the Church or as a citizen, we may truly say with Jesus: "Behold the perfect man; behold the upright, for the end of that man is peace;" and as it was with the subject of this notice. Though old age and heavy afflictions had made him weak and feeble, he was strong in the faith of our Lord and Savior Jesus Christ, and lived with confidence on the strong arm of God, while the lamp of life gradually waned out; and here we leave him with his spirit safely housed in the palace of God, until the second coming of our Savior shall awake him from his quiet slumber and fashion his body like unto the glorious body of the Redeemer. Therefore,

Resolved, That in the death of our beloved brother, we have lost a useful member of the Baptist Church and a good citizen, and that we deeply regret his loss, sympathize with his bereaved family, and invoke the blessings of grace upon them.

Resolved, That this testimonial of regard for our deceased brother be spread on the Church books and that a copy be sent to the *Tennessee Baptist* for publication. By order of the Church.

M. P. SMITH, M. D.

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