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TWO DOLLARS IN ADVANCE.
THREE AT THE END OF THE YEAR.

J. R. GRAVES, W. F. MARKS,
C. R. HENDERSON,
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Baptist Principles, Policy and Practice.

Six Important Doctrines.

1. One Lord, one Faith, one Immersion, Eph. 4: 1-6. That an immersion in the profession of that one faith is the basis and foundation of that one Lord. Rom. 10: 1-4; Col. 2: 11-12; 1 Cor. 12: 13; Gal. 3: 27.

2. The Grace of God, the only foundation of Hope and Faith in God, the only medium of Justification.

3. The Word of God the instrument and the Spirit of God the power in the regeneration of the soul.

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unscriptural children and others on probation) associated by voluntary consent, to obey and execute all the commands of Christ, having the same organization, doctrine, officers, and ordinances of the Church at Jerusalem, and its development of all other churches, and the same discipline, and submitting to no law but his own.

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REVISION ASSOCIATION.

BY DR. M. W. PHILLIPS.

Dr. M. W. Phillips of Mississippi, in reply to our request, communicates the following:

I have been so much put out by irregularity of mails that I thought when I received the paper enquiring of myself and others about the Revision Association, that it was too late for good. I got a few days ago some four numbers at once.

I must now ask a favor that you permit me in this to answer your letter as above, and give a few words about the Association. We were a few Secretaries at the first meeting held in the South I expect; at least so far as I know, the one in Nashville. I was the instrument that produced the call. When those rather uncalculated thrusts at Unionists were made in the Convention, I asked Bro. Daniel Russell to go with me to Bro. Waller, Campbell, and I (I forget the name) at the hotel, and get their views as to our getting together, and resolving not to be goaded into replies. I was at Memphis when we filled on account of the intense cold to have a meeting. Again at the meeting, when the committee was appointed to name officers, I was one, and many of the committee will remember that at the very outset I refused to move a peg unless the Baptists had control willing to yield to those present before the Campbellite belief, a share of the office, and then, of course, the right to set with us, as to any others who would. And why did I so promptly act? Because I heard it again and again talked of that Mr. Alexander Campbell should be President, and others to be pushed forward. It was distinctly conceded that the Baptists had a right, and that Dr. Campbell would not consent to see the Baptists other than as leaders and controlling. With this understanding we went to work. Although no position was sought by me, and a refusal to have any prominence, yet my brethren and myself fully consulted, and I had all the influence that was due me. I think I can say I know fully the expressed views of our prominent brethren, and if there was other idea than that the Baptists were the controlling spirits, and freely granted by all, then I am mistaken. The Association was gotten up for the very reason that our people are unwilling to contribute freely to a Northern association, and that the association should be as powerful to control as the Bible Union.

I remember when you and I first talked over the matter, and before the meeting in Nashville, that you objected to the Bible Union, and urged that you feared our friends would go where we would have no voice, and Northern men have the control, and a second and third American and Foreign Bible Society be set over and over again. At first I misunderstood you; I thought you were against Revision, but you gave me distinctly to understand you were opposed to a Northern Society, and would work freely under a Southern organization. I had already contributed to the Bible Union, yet I had to acknowledge you were right that my zeal had led me to hot haste.

These matters are fresh to my mind, because you were afterwards taunted with being pro and con to suit company. I know your position and did state it publicly. I know yourself and many others would not have touched the Revision, but that we had a Southern organization uniting with—not under—a Northern association, and at least an equal in influence and control and interest, so far as our means would entitle us. Under this idea alone, have I considered myself a Director in the Revision Association. I certainly so understood, though I paid my dime in New York, and before the Revision Association was organized, yet the amount was credited to the Revision Association as was all raised in the South.

I was simple enough, to think I had the views and understanding of the working, leading men. I don't now remember all your queries, but this is substantially what you want.

Certainly I acted very simple in taking so active a part. If the Bible Union did not credit to the Association my dime, and I know, had you not believed that the Revision Association was equal, you had the boldness to have opposed it.

I must acknowledge I have been so much thrown out of "connection" by my continued therefore. Is there any pulling the wires to drop the "cut-off" on us, as did the American Bible Society? I am aware how the Campbellite folks got into the control about Louisville, and regret the management. I was asked by one now gone, to try to influence you that way. Bro. Burns was present, when, after hearing all the reasons, etc., I replied, "If our Bro. G. withhold his pen now, and there is no one else to carry on the war, I will myself try what I can do."

I must go back and post myself as to what is now doing. Yours, truly,
M. W. PHILLIPS.

For the Tennessee Baptist.

ANOTHER STRANGE CASE.

BRO. GRAVES.—A case of church discipline has recently occurred in these parts, the mere recital of which will no doubt astonish the world and the rest of mankind. I wish to give you all the particulars of this truly "strange case," and then in concluding this article, present a few queries which I hope you will publish in the Tennessee Baptist, and answer at your earliest convenience. The church in which the difficulty began is somewhat noted for its hostile demonstrations.

A young brother, a licentiate minister, whom I shall call B. in this communication, had offended a brother in his church, whom I shall call A. They were both members of the same church. The difficulty between A. and B. was of a strictly personal character. Bro. A. was offended by a remark made by Bro. B. Of course then it was a private offense in the estimation of every thinker. If we except Dr. Mall of "Corrective Church Discipline" notoriety. If being a personal matter between these brethren the eighteenth of Matthew was applicable, hence Bro. B. should have seen Bro. A. This however he did not do. Bro. A. was very anxious to have the difficulty adjusted; consequently,

UPON ATTENDING DIVINE SERVICE HE REFUSED TO TAKE ANY PART IN THE SERVICE, OR OFFICIATE IN ANY WAY UNTIL HE SHOULD SEE HIS OFFENDED BROTHER, AND TRY TO SATISFY HIM ACCORDING TO THE RULE LAID DOWN IN THE FIFTH CHAPTER OF MATTHEW.

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This was the course pursued by Bro. A. He brought his "gift to the altar," and remembering or hearing that his brother B. had "aught" against him, he left his "gift before the altar," and went to his brother and gave him entire satisfaction, so that he was "first reconciled," then he came and offered his "gift." Bro. A. did go to Bro. B.; and after A's explanation had been made Bro. B. expressed himself perfectly satisfied. Bro. B. however, requested Bro. A. to make known to their church the settlement of their difficulty, when it was couvenient. This request was made, I suppose, for the satisfaction of the brother—that they might be made acquainted with the character of their differences, and the settlement of the dispute. Bro. A. goes to the church and complies, with the request of Bro. B.—when strange to say the church made a record of Bro. A's explanation; preferred a charge of lying against him, and shortly afterwards cut him off from the church. It is proper to say that Bro. A. did not submit to the unscriptural proceedings of his church: he protested by saying "he knew there was a party in the church bent on his exclusion, and that they might do as they pleased. He cannot therefore be called a party to the tyrannical act of excommunication.

Thus matters have been for some time. A good brother, with his hands tied from the great work of preaching the everlasting gospel, by an unheard-of procedure unknown to every feeling of humanity, and a complete stranger to reason.

Recently a sister church familiar with all the circumstances of Bro. A's exclusion have determined to take the case in hand; call in a committee of brethren from other churches; thoroughly investigate the whole matter; and if they believe Bro. A. to have been unjustly cut off, after requiring the excluding church to reconsider her act, and upon her not doing so, they will receive Bro. A. into their own body.

Now, Bro. Graves, after having given you a full history of the case, I will offer three queries, which you will please answer as soon you can.

1st. Had the church any right to make a minute of Bro. A's statement of the settlement of the difficulty between himself and Bro. B.?

2d. Had the church any right to prefer a charge of lying against Bro. A. for making a statement in which he confessed himself slightly mistaken afterwards?

Ans. No. Evidently so. A false statement is not lying. A lie involves a false statement, and a design to mistake, to injure some one.

3d. Has not the sister church, above referred to, a perfect right according to the New Testament and usage of our denomination, to admit Bro. A. to their fellowship, provided the excluding church will not rescind her unjust act?

Ans. If Bro. A. applies to a sister church for a redress of his wrongs, and that church after a proper examination of the whole matter is satisfied that he has been unrighteously excluded, she has a perfect right. And more, it is her duty to restore him to his christian rights and privileges, if the excluding church will not.

DEPART YE.

These are solemn words. They grow fearful when we call to mind that they will be uttered on the last great day, by the Judge of all the earth, to those whom he bids away thus, to the place of everlasting punishment. They increase in fearfulness when we remember that he who so sternly pronounces them once wept over ruined sinners and gave his life to save men from the very sentence which he must utter.

"Depart ye." From whom? From all the good and holy in the universe—from all whose society is purifying and ennobling. From the saints of all ages, who have met together now to praise God forever. From angels who keep their first estate, and whose songs had long filled heaven with glorious melody. From them and their employments and enjoyments, their songs of praise, and their deep, pure blessedness, must ye depart. From God also, the Father of all, whose smile is the light and joy of heaven—from the enthroned Saviour, whose triumph is now complete, and his soul satisfied—from the Holy Ghost, who breathes over all the fellowship of saints with one another, and with the sacred persons of the Godhead, must ye depart. Exiles from heaven, must ye go out forever.

"Depart ye." Whither? To the company of all who are unholly and vile. To the society of those who, while on earth, filled it with violence and blood, and whose passions now rage with uncurbed license. To the company of the blasphemers and the unrepentant, who hope never comes, their plagues. To association with the herd of fallen spirits, who first tempted and seduced you, and are ready now to exult over your doom, and gloat over your miseries. To the place where no prayers are heard which are not unavailing, and no words uttered which are not words of blasphemy or despair—where hope never comes, and mercy is clean gone forever—the place where God is never seen, save in just and terrible anger. Doomed to such company, and to associations so repulsive, even to the sinner, you must depart, hopeless and God-forsaken men.

"Depart ye." For how long? Forever. It could be some mitigation of this terrible doom, if there were even a distant prospect of its termination. If a day could be looked for in the far off future, when the gates of the prison-house might be thrown open, and the condemned issue forth free from the terrible penalty that had incurred, then the penalty might be borne for years, and even centuries, with some hopefulness and patience. They might turn to the future with affording some relief from the miseries of the present. But so slight a hope is not to be given to those who are finally exiles from God and heaven. Concerning all such, the final declaration of the Judge is, "He that is unjust let him be unjust still, and he which

IS IT RIGHT?

We clip the following from the Religious Herald. We hardly know whether the writer intends to apologize for Mr. Spurgeon, or to condemn others with him. For our own part, we think that the circulation of all books containing anti-slavery sentiments should be discontinued. Mr. Barnes' works ought to share the same fate as Spurgeon's. If the Southern position be scripturally right, then anti-slavery teaching is scripturally wrong, and should be discarded.—Banner and Baptist.

"Is it Right?"—The Rev. C. H. Spurgeon, whose wonderful sermons were published and sold by tens of thousands, and being read by multitudes who would read no other religious book, was the means of so much good, in the salvation of sinners, and in quickening the piety of the churches, was indignantly and unjustly and improperly private letter on the subject of slavery; and the result was that the sale of these excellent sermons, although

IS IT RIGHT?

is filthy, let him be filthy still." The great question, was immediately and entirely stopped, and some persons in our own State were ready to make bonfires of the books. The stereotyped plates of the seventh volume of these sermons which were prepared about the time of the publication of the unfortunate letter, now lie upon the shelves of the publishers, who have no hope of a patronage that will justify the use of them.

The commentators of the Rev. Albert Barnes are found in large numbers in all our libraries, often to the exclusion of those written by able and excellent men of our own denomination, and in many points of doctrine, much more reliable; and yet these commentators, besides misreading the Scriptures, and grossly misrepresenting the Scriptural ordinance, abound with anti-slavery sentiments, as decided as those expressed by Spurgeon in his letters. And Mr. Barnes is known to be a thorough abolitionist. Is he as an American, with so greatly superior means of information with reference to the institution, more excusable for his fanaticism than his English brother?

I ask my brethren, is it right, reasonable, or righteous, to exclude and suppress Baptist books, free from every anti-slavery sentiment; because the author has expressed such sentiments elsewhere, while we load our shelves with Pedobaptist volumes, teeming with the grossest abolitionism?—ALPHA.

BAPTIST PRINCIPLES.

Baptists maintain that the church visible, as usually represented in the Holy Scriptures, is not a hierarchy, not an aggregation of all the professors of the true religion in the world, or in any kingdom, province, or city, but simply a local body of baptized believers, assembled for the worship of God and the observance of the ordinance of the New Testament. That, as a voluntary society, is independent of all others, competent to transact its own business in its own way, according to the laws of Christ; under whom it is in its own proper sphere, sovereign, binding and loosing with an authority from which there is no appeal, any tribunal but that of God. That, while owing obedience to the powers that be, it is not subject to their civil and secular, and justly claiming the protection in the exercise of all rights, it is essentially distinct and separate from the State, and, in its spiritual character and relations, wholly independent of it. That Christ is its only Head, its only and Supreme Ruler, in religious rights and privileges its members are at all times equal. That among its ministers there is official parity. That although the Apostles were superior in position to all other ministers of the first churches, their superiority did not extend to others. That as a peculiar class of men, raised up for special purposes under extraordinary circumstances, which could exist only in their own times, they could have, in strictness, no successors; that in all matters of government and discipline, as well as of faith, the Word of God is the supreme law. That the administration of that law pertains to the church. That hence all claims of Papal supremacy, as well as pretensions to prelate, presbyterial, and synodical authority, are to be rejected.—Rev. T. G. Jones.

A SHORT SERMON ON INFANT BAPTISM.

Three hundred years ago our church, with an open Bible on her banner, and this motto: "Search the Scriptures, and ye shall march out from the gates of Rome. Did they come clean out of Babylon? Experience shows that it is much easier to leave our mother country than to drop our mother tongue. Across the seas on which they sail, and to the lands on which they settle, the emigrants carry their prejudices, passions, and their errors. They people the earth, and glaze and valleys of the new world, with the same darkness and gloom that the speckles of the old country. So I fear that, on departing from the Church of Rome, we carried into our Protestantism—as was natural—some of her ancient superstitions, just as our fathers carried into their practice some of her idolatrous principles. We cannot approve of their intolerance, yet it admits of an apology. They have been suckled by the wolf, and it is no great wonder that with the milk of the wolf they should have imbibed something of her nature. * * * And prone as we of Scotland are to boast that our fathers, with Knox at their head, came forth from Rome with less of her rubbish than those that most other churches, to wit, also than some lingering remains of popery can we ascribe the extreme anxiety which some parents show to have baptism administered to a dying child? Does not this look very like a ray of the old faith? It smells of the sepulchre. * * * But sympathetic with those we cannot, who with death stamped his seal on an infant's brow, hurry off for a minister that he may baptize the child, I cannot believe that there is any virtue in water, to save the soul. I recoil with horror from the thought that a God of mercy would suspend its salvation on a mere outward ordinance. Is there not reason to suspect that at the root of this anxious and unnecessary haste, there lies some lurking feeling that baptism, if not essential, is at least serviceable to salvation, and that some connection, near or remote, with regeneration and the remission of sins? Now, with all respect and due regard to the feelings of others, so far as they are conscientious, we cannot look upon such notions as anything else than the rags of an old superstition."—Rev. Thomas Guthrie, D. D., Edinburgh.

WHY EVERY FAMILY SHOULD TAKE A RELIGIOUS NEWSPAPER.

More and more every day it is manifest that the interest of nations are intimately connected with the interests of the kingdom of God;

FAITHFUL READING.

When I was young I was a boy... When I was young I was a boy... When I was young I was a boy...

THE FUTURE OF CALIFORNIA.

The progress of California within the past decade of years forms one of the most astonishing chapters in the history of the world...

FOR THE CHILDREN.

One Sabbath evening I spoke to the scholars about their studies... One Sabbath evening I spoke to the scholars about their studies...

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THE ADVISOR.

Dr. Cassell's Philadelphia, combines the benefits of a tonic and a sleep-inducer...

MINISTERS AND DEACONS MEETING.

The Ministers and Deacons meeting of the Liberty Association met with the Berea Church, Limestone county, Ala., March 30th, 1861.

TRIBUTES OF RESPECT.

At a called meeting of Berea Lodge, No. 255, of Free and Accepted Masons, the following resolutions were adopted:

YOUNG MEN'S EXEGETICAL LIBRARY.

Encyclopedia of Religious Knowledge, \$2.00; Bible, \$1.00; History of the Bible, \$1.00; etc.

YOUNG MEN'S HISTORICAL LIBRARY.

Robertson's Historical Works, \$2.00; The History of the Bible, \$1.00; etc.

MISCELLANEOUS-READING AND REFERENCE LIBRARY.

Greek Concordance of the New Testament, \$2.00; Webster's Unabridged Dictionary, \$4.00; etc.

THE COMMITTEE APPOINTED BY THE STATE BUREAU OF THE SEVENTH ANNUAL FAIR.

The State Bureau of the Seventh Annual Fair of Tennessee has appointed the following committee:

BROWN & WHITE'S.

Brown & White's Steel Composition Bells for Churches, Schools, etc.

SEAGO & GAWLEY.

General Commission Merchants, Atlanta, Ga., St. Louis, Mo., etc.

TORNEY AT LAW OFFICE.

Attorney at Law, Office of J. M. Hughes, Nashville, Tenn.

Medical, Jr.

DR. S. O. RICHARDSON'S BERRY... A new and improved method of treating various ailments...

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CERHALIC PILLS.

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