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VOL. VIII.

NASHVILLE, TENNESSEE, SATURDAY, NOVEMBER 8, 1851.

NO. 10.

Poetry.

Early Death.

'Tis sad to die with life—
Just as you are—
With pleasure ever new;
Not sad to die the earth—
While all is pure and bright,
Ere sin hath given birth,
In age, to sorrow's night.

'Tis sad to part, withal,
From those that here we love,
Whose longings might recall
Our spirit from above—
More sad to live and find,
Ere yet the heart is old,
Those loved ones prove unkind,
Their love grow slack and cold.

'Tis sad to die in youth,
Ere yet the soul hath known
The lessons deep of truth
That age may learn alone;
Not sad while yet a child
In thought, to die, before
The conscience is defiled
By man's unhalloved love.

'Tis sad to die and leave
All that the spirit will'd
In after-life, and grieve
O'er visions unfulfilled:
Not sad to think, while life
Our bodies in the tomb,
Our souls, though borne on high,
The deeds of life resume.

It is not sad to die
In early youth or age,
If bright our memory
In wisdom's sacred page;
If truth the heart possess,
We have not lived in vain—
If we have lived to bless,
To die will still be gain.

Trust.

Yes, will I trust! in all my fears
Thy mercy, gracious Lord, I see,
To guide me through this vale of tears,
And lead me to thy heavenly home.

Yes, welcome pain—which thou hast sent,
Yes, farewell blessings—Thou hast lent;
With Thee alone I rest content,
For Thou art Heaven—
My trust repose, safe and still,
On the wise goodness of thy will,
Grateful for earthly good—or ill,
Which Thou hast given.

O blessed friend! O blissful thought;
With happiest consolation fraught;
Trust, Thee I will I ought—
So doubt were vain;
Then let whatever storms arise,
Their ruler also move the skies,
And lifting unto Him my eyes,
'Tis calm within.

Dangers may threaten; foes molest;
Sorrow's increase disease infest;
Yet, trust affections wound the breast
For one and holy;
But faith looks to her home on high—
Hope casts around a cheerful eye;
And love puts all her thoughts by,
With gladness pure.

The Pulpit.

The Duty of Family Worship.

There are some very important means of grace and outward observances, which are plainly implied in the word of God, for the performance of which we have few, if any, positive, plain, and express precepts. We are left to gather them from the examples of holy men, and from various incidental circumstances: such, in some degree, is the duty of public, and such, more plainly, is the duty of family prayer.

The reasons may be these: The Christian dispensation is designed as a religion for people in every country, and in every situation in which a human being can be placed. It is more of a spiritual transaction between God and the soul than the Mosaic dispensation was. Had there been positive precepts respecting the means of grace and the circumstances of religion, and particularly respecting time, place, or frequency, the tender conscience, for which God has ever manifested particular regard, would necessarily have been burdened when placed in situations where the duty was impracticable.

By this, also, another important end is answered. A trial is made of men's spirit. It is seen whether, because a positive precept cannot be brought requiring its performance, men will neglect a duty plainly implied. Thus, more of the real state of our minds is discovered; and it is manifested whether we have, or have not, a full and ardent love for God, his worship, and service.

It will not, however, be difficult to prove the obligation to family worship in various ways.

1. It is not the manner of the Scriptures to command a thing which was already in existence, and which it was supposed would be performed if there were right feeling. Thus, that men should love their children, and provide for them, was assumed without express statute, because the very organization of the family relation supposed it, and it was secured by a more ancient law than any express statute.

2. The whole subject of prayer was left substantially in this manner. There is no injunction to pray at all in the Scriptures, until the world was three thousand years old, nor until eight hundred years after the calling of Abraham. Ps. 122: 6; Jer. 29: 7. Yet, during this time, the subject of prayer is not unfrequently mentioned; and the fact is recorded that men did call on God. Gen. 24: 63; Job 15: 4; 16: 17; 15: 23; 26.

3. There is no injunction in the Scriptures to any particular kind of prayer. Thus when secret prayer is mentioned, it is not as a command, but a thing which was practised, and which was assumed would be practised. All that was needed in the case, was, to regulate the manner of its performance. Matt. 6: 5, 6. The same is true of public worship. The general command to pray is given; the fact is recorded that the church did pray; and regulations are suggested about the proper way of performing it. It is not to be presumed, that the subject of family prayer would be left in the same manner.

4. There are injunctions respecting prayer, which imply the duty of family prayer as well as any other. Thus the command, Praying always (Gr. in every time—or at all times) with all prayer—that is, with all kinds of prayer, or offering it on all proper occasions. I will that men pray every where. In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. Be ye therefore sober, and watch unto prayer. Now if the question should arise, this kind of prayer was contemplated in these places, on the principle of the objector it would be impossible to determine; or rather the tendency of his objection is to nullify the precept. He objects that the commands do not imply the duty of family prayer. They do not distinctly specify it, and therefore it is not a part of the injunction. For the same reason I may object that secret prayer is not commanded here, and as it is not specified, it cannot be intended. A third person, with the same reason and propriety, shall remark that social and public prayer are not commanded, and he feels released from that. What is this but to trifle with the Scriptures, and to make them unmeaning? If the command to pray with all prayer does not imply family prayer, it implies nothing and means nothing.

5. The duty of family worship—and I may assume that there is no worship without prayer—is often mentioned with approbation, and so mentioned as to show that it is acceptable to God.

Look at the example of Abraham, the father of the faithful and the friend of God. His family piety is that for which he is blessed by Jehovah himself. I know Abraham, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he has spoken of him. Abraham is here commended for instructing his children and his household in the most important of all duties—the way of the Lord, the great doctrines of religion; and justice and judgment, its great duties. And observe, he will command them; that is, he will use that just authority which God gives the father and the head of a family in the religious instruction of his children. Abraham also prayed with, as well as instructed, his family. Wherever he fixed his tent, there he built an altar to the Lord. This we read he did in the plain of Moriah. And when he removed to a mountain on the east of Bethel, there he built an altar, and called upon the name of the Lord. Now, we may say to those who neglect family worship, that, as all real Christians are Abraham's seed, (Gal. 3: 29.) If ye were Abraham's children, ye would do the works of Abraham.

Look at the examples of other holy men similar to that of Abraham. Consider the holy determination of Joshua, who declared to all Israel, Choose ye this day whom ye will serve; as for me and my house we will serve the Lord. Neither the exalted station which he occupied, nor his various and pressing public labors, prevented his attention to the religion of his family. When David had brought the Ark of God into Jerusalem, with gladness, sacrifices, and thanksgivings, after discharging all his public duties, and blessing the people in the

name of the Lord of Hosts, he returned to bless his household. 1 Sam. 6: 20. In addition to these might be brought the examples of Job, Daniel, and others. Job 1: 5, Dan. 6: 10. While the ark rested in the house of Obbedom, a blessing came upon him and all his household. Would you then obtain the blessing of God on your household, let your family be daily assembled for prayer and praise. Observe the praise given to Cornelius; he was a devout man, and one that feared God, with all his house; which gave much alms to the people, and prayed to God always. The early Christians practised this duty. Paul greets the church in the house of Priscilla and Aquila, when they were at Rome, (Rom. 16: 5.) and sends the salvation of the church that was in their house, when they were in Asia. 1 Cor. 16: 19. We may probably gather hence, that he alludes rather to the assembly of a religious family than to that of a stated congregation. See also Col. 4: 15; Philemon, 2. When Peter was released by the angel from prison, he came to the house of Mary the mother of John, where many were gathered together praying.

These examples are brought forward to show that, in duly attending to family worship, we are followers of them who through faith and patience inherit the promises.

The example of Jesus Christ confirms the obligation arising from that of good men. He was the head of his family, and his apostles belonged to his household. Matt. 10: 25. We perpetually read how he instructed them in private, and asked them various questions as to their religious knowledge. Matt. 13: 51; 16: 13. He often prayed with his disciples. Luke 9: 18; 11: 1.

That beautiful model of all proper supplication—the Lord's prayer—implies in its very structure that it is to be used daily, and in some community like a family. It is to be a daily supplication—give us this day our daily bread. It is to be used not by an individual, but by a community. Our Father, not my Father—which art in heaven. Give us this day, forgive us our trespasses,—lead us not into temptation,—deliver us from evil. Yet there is no community that can use this but a family; none that are together each day, and none where the prayer would be so direct, as in a household dependent on God, bowing down before him in the morning to ask the supply of their returning wants, and to implore protection and defence in the various trials to which the household would be exposed. What a live coal, says Dr. Hunter, is applied to devotion, when the solitary my Father and my God, is changed into the social our Father and our God. God has expressly declared his abhorrence of the neglect of family devotion. It is given as a characteristic of those who know not God, that they call not on his name, as classifying them with the heathen world. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Now, if heathen nations and families are to be thus punished, judge you what will become of those families in a Christian land, living as heathens, without regard to God and his worship. Indeed, if any provide not for his own, and especially for his own house, (both in temporal and spiritual things,) he hath denied the faith, and is worse than an infidel. I would only add, here, that to a parent it would seem that there was no duty that less required an authoritative injunction from heaven. I would not sit down here to an inquiry into the nature of abstract statute and law. I would not look for iron enactments, and Gothic and terrific mandates, here. A parent's love for his children, prompts him to do all that is possible for their welfare. For them he toils, he denies himself, he watches around their beds of pain. What is there which a mother or a father should not sacrifice to the welfare of their children? How freely do health, and property, and rest, go to promote their peace, and train them for usefulness and felicity? And who, when a child is sick, asks for an iron statute, to learn whether he shall send for a physician? Who, when the storm howls, or the flames rage, looks for inexorable laws to know whether he shall stretch out his arms to aid? Say, parent—father, mother, do we need the formality of law, the sternness of command, to tell us we must seek the blessing of God on our family?

Family worship is a most proper way of teaching children religion, as you teach them language by inseasoned degrees—a little one day, and a little another, for to them line must be upon line, and precept upon precept. They may learn to conceive aught of the divine perfections, when they hear you daily acknowledging and adoring them; their hearts may be early touched with remorse for sin, when they hear your confessions poured out before God; they will know what mercies they are to ask for themselves, by observing what turn your petitions take; your intercessions may diffuse into their minds a spirit of love to mankind, a concern for the interest of the church and of their country; and your solemn thanksgivings for the bounties of Providence, and for the benefits of a spiritual nature, may affect their hearts with those impressions towards the gracious Author of all, which may excite in their little breasts love to him, to him the most noble and genuine principle of all true and acceptable religion. Thus they may embrace Christ in their earliest years, and grow in the knowledge and love of truth as they do in stature. Indeed, were this duty properly attended to, it might be expected that all Christian families would, according to their respective numbers and circumstances, become nurseries of piety; and you would see, in the most convincing way, the wisdom of Providence, in making human infants so much more dependent on their parents, and so much more incapable to shift for themselves, than the offspring of inferior creatures are.

What is prosperity in life without the knowledge, and fear, and love of God? What but the poison of the soul, which swells and kills it? What but the means of making it more certainly, more deeply, more intolerably miserable? In short, not to mention the happy influence which family devotion may have on their temporal affairs, by drawing down the divine blessing, and by forming their minds to those virtues which pave the way to wealth and reputation, health, and contentment, which make no enemies and attract many friends; it is, with respect to the eternal world, the greatest cruelty to your children to neglect giving them those advantages which no other attentions in education, exclusive of these, can afford; and it is impossible that you should ever be able to give them any other equivalent.

Consider the reasonableness of family religion, of having an altar in your house. Just not your conscience tell you, it is fit that persons who receive so many mercies together, should acknowledge them together? Can you be satisfied, that you and your nearest relative should pay no joint homage to that God who hath set you in your family, and who hath given to you, and to the several members of it, so many domestic enjoyments? Can it be right, if you have any sense of these things, each of you in your own hearts, that the sense of them should be concealed and smothered there, and that you should never join in your grateful acknowledgments to him? Can you imagine it reasonable, that when you have a constant dependence upon him for so many mercies, without the recurrence of which your family would be a source of misery, you should never present yourselves together in his presence to ask them at his hand?

May God give you resolution immediately to erect a FAMILY ALTAR in your dwelling! And may he assist and accept you, and scatter down every desirable blessing of providence and of grace on you and yours! So that this day may become memorable in your lives, as a season from which you may date a prosperity and a joy, hitherto unknown, how happy soever you may have been in former years; for very imperfect, I am sure, must that domestic happiness be in which domestic religion has no part.—The Family Altar.

PROSPEROUS STATE OF THE KAREN MISSIONS.—There are now among the Karens forty-four churches, and forty-eight native preachers. Besides these churches there are many little clusters of Christians in various places not yet organized as churches. These churches all have worship regularly on the Sabbath, and have succeeded partially in establishing Sabbath Schools, and in sustaining their pastors. Only twenty-six of them have received pecuniary aid from the mission. More than six hundred were baptized during the last year. Three native pastors were ordained in December.

Journal of Miss.

By seeming to countenance vice in others, we insensibly countenance it in ourselves, for there is a subtle and almost mysterious sophistry which she employs as her chief agent in pacifying the mutinies of conscience and seducing reason from her vigilance.

The curious student of human nature should be very careful whilst observing vice as it is exhibited in others, that he does not himself come too near the influence of its deleterious sphere, and thus suffer his moral vision to be obscured by the murky vapors which envelop it.

Brownsville Female College.

Brownsville, June 24, 1851.

Brother C. C. CONNER.

Dear Sir—At a meeting of the Brownsville Lodge No. 58, of Free and Accepted Masons, on the occasion of the celebration of the day, and the laying of the corner stone of the Baptist Female College, the undersigned were appointed a committee to call on you and request of you a copy of the address delivered by you on that interesting occasion. In accordance with the request of the Lodge, we hereby ask of you a copy, for the purpose of having it published. Your compliance will confer a favor on the Lodge which we have the honor to represent, and the fraternity generally.

Respectfully,
W. C. NIXON,
J. A. ROGERS,
J. WEAVER.

INDIAN MORNING, July 18, 1851.

Brethren W. C. NIXON, J. A. ROGERS and J. WEAVER.

Your note of June 24th, was duly received, expressing the desire of the Brownsville Lodge No. 58, of Free and Accepted Masons, to have my address, delivered at the laying of the corner stone of the Brownsville Female College, published, and would have been promptly replied to by furnishing to you as the Committee in the case, the manuscript ready for the press, had not my labors been interrupted by protracted illness. I have this day, after much untiring and painful efforts, finished the writing, and submit it to your care. The protraction would have been poor at best, but sickness must apologize for its many imperfections.

I remain fraternally yours,
CHAMP C. CONNER.

AN ADDRESS.

Delivered at the laying of the Corner Stone of the Brownsville Female College.

Having just laid the corner stone of this edifice, here to be erected, in due form, according to the ancient custom of our order, the origin of the ceremony would seem to be a natural enquiry upon the part of those not familiar with such things. For the satisfaction of such enquirers, reference may be had to Ezra, 3d chapter, 8th verse; Zechariah, 8th chapter, 8th to 13th verses inclusive; Isaiah, 44th chapter, 28th verse; and Jeremiah, 24th chapter, 4th to 7th verses, inclusive.

The Jews having been conquered by the King of Babylon, their city destroyed, their temple, the most magnificent in all the world, and the holy place in which God communed with them, burned, were led captive by thousands in chains unto slavery, at the pleasure of their oppressors, and their misery aggravated by the desecration of all the holy vessels of gold and silver, taken from the temple; even that large laver which Solomon dedicated, as also the pillars of brass and their chapiters, with the golden tables and the candlesticks, and appropriated to the use of the idolatrous Nebuchadnezzar.

For 70 years they had mourned, as a woman for her first born. For 70 years they had wept over the destruction of their beloved city. They had been chided and ridiculed with the request, "Sing us one of the songs of Zion." But as they sat by the flowing stream, the way side, the public highway, or near the royal palace of Babylon, their hearts hung negligently upon the willows, until, as in bitterness of soul, they said, "how shall we sing the Lord's song in a strange land?" Few were left who had softly touched the strings, the melody of which had gladdened Judea and Jerusalem. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." "We hanged our harps upon the willows in the midst thereof." "For there they carried us away captive required of us a song; and they that wasted us required of us mirth." "If I forget thee, O Jerusalem, let my right hand forget her cunning." "If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Many years previous to this captivity, while Jerusalem was in the pride of her strength, and the temple, as the dwelling place of God on earth, was resorted to by all who believed in the God of the Jews, to confess their sins, to obtain pardon, and worship God as their preserver, which worship, in due form and proper spirit, rendered the Jews invincible; and whilst Babylon, the great city of Babylon, the founding of which is so remote, that it possibly may be the ancient city of Nimrod, had reached the noon day of her strength and glory; remarkable for her situation on the Euphrates, encompassed with her wall of 60,

miles in length, 80 feet thickness, and dizzy height, gathering through her 100 brazen gates the tribute and merchandise of nearly all the earth; with her hanging gardens piled in successive terraces, as high as the walls; the mighty embankments restraining the Euphrates; the palace of Nebuchadnezzar, with triple walls of eight miles in compass, and an artificial lake of upwards of 100 miles in circumference, and 35 feet deep, all displaying that might and strength that would bid defiance to the surrounding nations; and, seemingly, secure power and glory to this great city, in perpetual succession. Isaiah, moved by the spirit of God, and viewing the falling away of the Jews from the worship of the true God to the worship of idols, predicted the seeming impossibility, that Jerusalem, and the temple of God, which he had consecrated by his descent in the cloud on the day of dedication, would be utterly destroyed by Babylon, and that the great city of Babylon should fall by the then feeble and insignificant power of Persia. And what is still more remarkable, that the name Cyrus should be given by one of the prophets as the conqueror of Babylon, previous to his birth.

Though the condition of the three nations, the subject of prophecy

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, November 8, 1851.

NO LETTERS taken from the Post Office unless the Postage has been prepaid.

GRAVES & SHANKLAND.

The following letter from Rev. I. J. Roberts to the Western Recorder, will be read with interest by Baptists. It will be seen that brother Roberts highly approves the project suggested by Dr. King, in an able report, made some eighteen months since. Brother R. thinks that the Baptist churches should take the necessary steps without delay to establish this magnificent enterprise. Brother Roberts recommends the establishment of a University at some point in California, and in addition to the annual corps of Professors—to create a Chinese Professorship—to facilitate the scheme of the proposed Publication Society in the work of translating the religious literature of the American churches into Chinese. This suggestion of brother R.'s strikes us as an admirable one. It will require a much shorter period of time for an intelligent Chinaman to master the English language, than for an American in China to make himself sufficiently familiar with the Chinese language, or translate with facility and accuracy our literature into Chinese.

The subject of establishing a University in California, we learn, is engaging the serious attention of Baptists in that State; that such an institution will be created, we entertain not the slightest doubt. The suggestion of brother Roberts is certainly practicable, and can be easily carried out, if the proper degree of interest is manifested by the churches of the United States. The present seems to be the auspicious time for laying the foundation of the magnificent scheme, contemplated in the report referred to. We sincerely believe that the God of the Bible, in answer to the prayers and efforts of the churches in behalf of China, has given our people California and Oregon, to enable us the more efficiently to prosecute the great work of evangelizing Asia, and the Islands of the Pacific.

From having been almost inaccessible heretofore, the millions of China are becoming our next neighbors. Thousands of Chinamen are emigrating to the shores of California and Oregon, and the tide of emigration is rapidly increasing. They are highly pleased with the country, and our civil institutions—and are notoriously the most peaceable and law-abiding of all the foreign population; they make good citizens, and soon become attached to the country. The deep interest which Christians in the United States have, for the last forty years, manifested in behalf of this remarkable people, has impressed in some degree, Americans generally, with a favorable disposition toward them; and it is very evident that our people in California cherish a partiality for the Chinese, which they do not fail to express on all suitable occasions. This is to our mind a very significant circumstance—and may be justly regarded as a *prestige* of friendly social and commercial intercourse, which will continue to exist between China and the United States.

Can Baptists in the Mississippi Valley be indifferent on this subject? How much treasure and how many valuable lives have been expended by American Christians, to plant the standard of the Cross in China and India? "Watchman, what of the night?" The God of Missions seems to say to American Christians, "you have heretofore showed zeal for the spread of my Kingdom among the nations of the earth—Your prayers and your aims in behalf of China, have come up as a memorial before me, and behold I have given your nation a goodly land on the shores of the Western Ocean, close to China—they are now your neighbors. Behold I have done more than you required of me. I have sent thousands of them to your shores—they are now your neighbors and fellow-citizens—the way is prepared for the Kings of the East. What more will you, that I should do for you?"

From the Western Recorder.

CHINA.

The China Enterprise in California.

CANTON, March 17th, 1851.

Messrs, Editors:—I have just read your remarks in the Recorder of the 5th June last, upon the report of the committee in Nashville, Tennessee, respecting the practicability and expediency of establishing an American and Chinese Baptist Publication Society, and denominational organ at San Francisco. I have carefully read that report, and now as carefully read your remarks. From the very nature of this subject, I must, as a Baptist Missionary in China, feel a deeper interest than any ordinary reader or common observer. I trust, therefore, a few additional hints from this distant quarter may not be considered out of place, especially as we speak for and from among the parties designed to be benefited. My motto is—Onward! Every noble enterprise must first be conceived, then brought forth in resolution, and after that reduced to practice. I am pleased with a sublime and noble conception, better pleased when it breaks forth into a spontaneous and firm resolution for good, but shall be best pleased when reduced to practice in behalf of the Chinese, for whom I am laboring. I acknowledge the remarks in the Recorder upon the report of the committee at Nashville, have very considerably enlarged my views of the practical utility of the enterprise proposed. Or at least a Baptist enterprise and effort in California, in behalf of China and the East. The circumstances of the case, in my view, now seem entirely to favor such an enterprise.

But I should most anxiously desire to see such an organization as would include education as well as publication—indeed of the two I should prefer the first to take the precedence. Our books, tracts, and papers for publication are imperfect as touching the Chinese language, and must forever continue so until there be some system of education introduced that will fully, classically and thoroughly educate men in both the Chinese and foreign languages. Until this primitive and indispensable foundation is laid, it is really, in my judgment, of little utility to make much display in the publication line! But the two, proceeding hand in hand, may greatly facilitate each others progress, and may mutually make a glorious push at the onward wheels of scientific and religious improvement, both in China and elsewhere in the East. I regret that I have not seen the Review in which you "recommended a great central theological school," but doubtless something of the kind in California, would be the very thing by which to put the wheels of the great publication society in trim and useful motion. I would, however, prefer to a "theological school" for general utility, a university in California in which there should be a Chinese Professorship, with as many others for the living languages of the East as might be desirable. There might also, and ought to be, a theological professorship. These professorships would of course call together the learned men of the various nations, would educate the youth put under them thoroughly in the various languages, who would be long *fully prepared* to write, translate and prepare religious works correctly, for the use and circulation of the publication society. But who is now fully prepared to write, translate and prepare religious works correctly? The Chinese can write their own language correctly, no doubt, but they are deficient in the idea; the foreigner has the idea, but he is deficient in the language, and ever must be, from the very nature of the language, until trained up and educated into the language in the native way, under a native professor! Were the Society now ready for operation it would find a great lack of materials with which to proceed. It is not like making an English publication society, and proceeding immediately to publish Baxter, Bunyan, and all those good old authors of past generations; no, we must now commence the work and prepare the tracts, books, and publications for the press! And I do assure you that those who prepare the books, must first be prepared themselves by a thorough education, in both the Chinese and foreign languages, or the whole fabrication will prove abortive. The enterprise proposed in the report of the committee at Nashville, was a noble conception, large, philanthropic, and in some measure commensurate with the greatness of the nation to be benefited; and to me it is a gratification to witness so generous an attempt in behalf of the very nation for which I am exhausting my energies. And the gratification is somewhat magnified in the contemplation that it originated in my own loved native State, and within a few miles of my own birth-place! Let a firm resolution be taken to labor in California in behalf of China and the East, on the liberal scale proposed in the report, then practice and experience will soon suggest, to those engaged the best method of promoting the object contemplated, to the widest extent.

I most heartily concur in a special effort being made in California in behalf of China. It is the very thing needed! And the very circumstances of the case recommend it. The golden hills there (as the Chinese call them) will attract the Chinese like a magnet, and emigration from China to California will soon compare with that from Europe to the Atlantic States! Some are already gone, and many others are now wishing to go. A Chinese merchant called me into his shop to-day to make enquiries respecting the prospects of trade there, said he wished to go as a merchant, and that there are more than ten thousand Chinese at this time wishing to go! He said two Chinese vessels had already gone, and another was about to go, that a passage in a native vessel was only forty dollars, and the time taken up on the way was only two months! Then, under these circumstances, it is easy to conceive of emigration, regular packets, and other intercourse succeeding between China and our Pacific States very similar to our Atlantic States. And what shall hinder one hundred thousand Chinese from being commodiously located in California in less than five years? If so, is it not just, proper and good policy, as well as philanthropic and religious, that provision be made for their mutual and religious improvement? But I concur with the editor of the Recorder that there should be no dallying about this matter. Let those who approve of the measure go into it at once. Great things may be done, not only for those Chinese who go there, but for the hundreds of millions who remain in their own country. Let the effort be undertaken in good earnest and fear not the Lord will bless and provide the means requisite. The object is too magnificent to fail of patronage when once properly got under way. To what better use can the golden millions of California be applied—at least a portion of them—than to save, or be instrumental in saving, the many millions of souls in China?

I should like to expatiate and amplify on this subject as one in which I feel much interest, and shall still feel more when I see it carried into practical operation; but my time is precious and much engrossed with the practical operations of the Canton Baptist Mission already under way. But verily, "before the coming of the great and dreadful day of the Lord," something great

and wonderful must be done for this great and numerous people; a hundred fold more than what has already been done will scarcely suffice. There must be a philanthropic, generous, liberal, magnificent effort made, commensurate with the importance of saving such a nation; and why not promptly? The sooner the better, for the nation is perishing! Let the California effort, therefore, in this behalf not be opposed, but cherished, commended, sustained, and carried out to the uttermost. Amen.

I. J. ROBERTS.

CORRECTION.

In our report of the doings of the General Association of Tennessee and North Alabama in our paper last week, we unintentionally fell into some mistakes. In noticing the speech of Dr. Baker of Nashville, on the China Mission field and his triumphant refutation of the charge "that the doctrine and practice of the Baptists constitute a hindrance to the world's evangelization," the Doctor asked, "Who was the first to translate the New Testament from Greek into English? William Tyndale a Baptist. In his 'obedience of a Christian man,' he teaches that plunging into water is the proper action, and those who repent and believe, the only subjects of baptism. Who was the Founder of the Sunday School Society? William Fox, a Baptist. Who was the leader in the modern Missionary Enterprise? William Carey, a Baptist. Who was the Father of the British and Foreign Bible Society? Joseph Hughes, a Baptist.

This statement is in some respects essentially different from our report of Dr. Baker's speech. He is a fast speaker and it would take an expert reporter to take down one of his speeches correctly. John Wickliffe, was the first to translate the Bible into the English language, but he translated from the Latin, the Vulgate version, and not from the inspired originals. And Robert Raikes was the first to establish a Sunday School, but William Fox, as stated by Dr. Baker, was the Founder of the Sunday School Society for establishing Sabbath Schools all over the land.

There is also a further correction of our report due to Dr. Baker. He did not introduce a resolution on the subject of a revision of the English Scriptures, but he gave his views on some resolutions embodied in a report on this subject, presented by Brother Bowen. The Report presented by Brother Bowen gave no particular expression of opinion on the general merits of the revision of the course adopted by the friends of a revision of the English Scriptures at their meeting in Nashville, last May, in organizing on the principle of individual and not on church representation, thus avoiding what might cause discord in churches. The organization was composed of individuals acting upon their own responsibility. The resolution embodied in Brother Bowen's report also commended the friends of a revision for pursuing this as altogether a distinct work, thus avoiding all collision with any existing benevolent organization. The subject of a revision of the English Scriptures was introduced into the General Association, not with the design of calling forth any particular action from that body upon this subject, but merely to provoke such a discussion as should throw some light on this subject, that the real object of the friends of revision might be better understood, and when the subject had been sufficiently discussed to secure this end, at Dr. Baker's suggestion, Brother B. Kimbrough, (himself a friend to revision,) introduced a motion to lay Brother Bowen's report on the table, and thus the matter was summarily disposed of.

In the press of business by which we were, during the discussion, frequently interrupted, we fell into some mistakes on this subject, which justice to the parties concerned, required to be corrected.

The following preamble and resolution, introduced by Rev. Matt. Hillman, at the late Session of the General Association, to which we made an allusion in our last paper, was, upon its passage, ordered to be published in the Minutes—also in the Tennessee Baptist.

Whereas, in consequence of his position as Editor of the Tennessee Baptist, the character of brother J. R. Graves has been exposed in various ways; therefore,

Resolved, That we have the utmost confidence in the moral integrity and Christian character of brother J. R. Graves, and pray the great head of the church to prolong his life and increase his usefulness.

Medical Department of Nashville University.

We were present on Monday last, to listen to the introductory address of Professor C. K. Wixson. The exercises were opened with prayer by Rev. Dr. Baker, followed by the address of Professor Wixson, introductory to the course of Medical Lectures. The remarks of the speaker were listened to with deep interest by the class, numbering eighty students, the Trustees of the University, Members of both Houses of the Legislature, and a large number of citizens. The Dean of the Faculty next introduced Professor Wix to the assembly, who, in a few brief and eloquent remarks, defined his position in the School, and spoke with enthusiasm of the bright prospects of the Medical Department of the University. The exercises were concluded with prayer by Rev. Dr. Lapsley.

No Medical School, we believe, in the United States ever opened under more propitious circumstances, or with more encouraging prospects of success; and we feel confident that the Medical School of Nashville is destined in a few years to stand in advance of every other Medical Institution in the Mississippi Valley.

Will our friends do us the favor, to read attentively the following communication from the pen of Dr. Baker. We regret that so few, who are not subscribers will be likely to see the article, and take the Doctor's advice. Those who are subscribers, (and pay promptly for their paper,) can attest to the truth of what he says—May we not hope that each subscriber will immediately endeavor to secure another. This would be a small matter to accomplish while in the aggregate, the results would be most glorious for the cause of truth, virtue and intelligence.

OUR DENOMINATIONAL PAPER.

Every family ought to have a well-conducted religious newspaper. Such a paper will furnish important aid to the father and mother in the religious education of their children. A family that takes such a paper can easily be distinguished from one that does not, by their enlarged information and sympathy. As our children read or hear the contents of newspapers, they acquire useful knowledge, as it respects the business of the world, and the ability to rise and make one's self respectable in it; and if parents would have their children possessed of enlarged information and sympathy, they should furnish them with newspapers to read, as a most important part of their education.

And every member of the Church needs the influence of the weekly religious newspaper. The habit of reading such a publication has a powerful and most happy influence on the Christian. The essay on doctrinal and practical religion which it contains, enlightens his mind. Biographical sketches of holy men strengthen his faith, and excite him to animation. Accounts of revivals of religion fill his soul with joy, and encourage him to pray and labor, that in his own Church and family the same blessing may be enjoyed. Information concerning the progress of Bible, Missionary, and other benevolent organizations, expands his mind, warms his heart, quickens his love to his fellow men, enlarges his desires for the progress of the Saviour's kingdom, and draws forth more freely his prayers and contributions.

The religious newspaper is a transcript of the leaves of Providence. From it we learn what God is doing in the world, and what his children are attempting for him in our own and other lands. Every Christian should make himself acquainted with the joys and sorrows of Zion, that he may be prepared to sympathize in her sorrows, and glory in her triumphs. The Christian should look out upon the moral features of the world. He should not hide his face from a race perishing in sin. He should acquaint himself with the wants of the churches at home, and with the miseries of the heathen nations. Without this knowledge he is not prepared to pray or labor intelligently for the extension of the Redeemer's kingdom. It is his duty to pray for the prosperity of Zion, and to do all in his power to aid in spreading the Gospel over the earth. No Christian can, without guilt, refuse to occupy his post, and contribute his portion of time, labor and money, for the diffusion of truth and holiness. But this obligation includes the duty of making himself acquainted with the condition of mankind, with the best methods of doing good, and with the progress of benevolent efforts. Without such information, he can neither feel a proper degree of interest in the cause of God, nor employ his influence to the best advantage. He should know what will honor or injure, and what will advance or hinder the Gospel of Christ. He should be well informed of what Christians are attempting, and by the blessing of God achieving, for the conversion of the world. But this information he must obtain from the religious newspapers. They furnish the required intelligence respecting the wants and miseries of the world. They bring to view the gloom and misery of a race perishing in sin. They will point out to him the best means of employing his influence for the promotion of the Saviour's cause.

The Editor of the Tennessee Baptist occupies a most responsible position. He preaches weekly to a congregation of more than five thousand readers. The paper comes to them fresh from the press, its contents every week are new, and it is taken up and read with avidity. And the reading of this paper does much to form the Christian character of its thousands of readers. It ought to prepare them to feel their part well in the conflicts of truth with error. It should fill them with missionary zeal, and prepare them to become liberal supporters of the missionary cause. And to discharge his duties well, the Editor needs to be well informed, and to have sound judgment in culling his selections from other papers, as well as in furnishing the original matter from his own pen. His words and thoughts should exhibit high moral integrity of character. His piety should be deep and abiding, and his life should be guided by a high sense of responsibility to God and his Church. His patience should be indomitable, and his industry untiring, for if he grows lax he will deteriorate in his hands. He should know how to say "No," to an unprofitable correspondent, and he should have no friends in his decisions on articles for publication. He should be ready, if the intentions, and when that opinion is right, he should show tact in his guidance. To act in his part well in his sphere of labor, he needs a large measure of grace and wisdom from above, and his readers should pray that it may be imparted to him. If they daily remember him at a throne of grace, they will be much more likely to profit by his labors.

And the Editor of a religious newspaper needs the assistance of able correspondents. Those who hold the "pen of a ready writer," should not forget or neglect to im-

prove this means of usefulness. They should put the Editor in possession of important facts. They should furnish him with carefully prepared original communications, to give the spice of variety to his paper. They should not fail to furnish him with those items of religious intelligence that are necessary to excite the zeal of the Christian, and to direct him in the performance of his duty to God and a perishing world.

And the Editor and Publisher of a religious newspaper cannot hold on their way without a host of prompt paying subscribers. The paper, the ink, and the press-work must be paid for. The printer must be paid for his weekly dues. The Editor and the Publisher, together with their families, have bodies as well as souls; and it takes something to build those bodies and souls together. And as the Printer and Editor must promptly issue their sheet to the day, whether full or hungry, be sure always to pay in advance. This is much easier than to pay a debt which has been accumulating for years. You will read with more enjoyment, and far better improvement, when honestly you can say, my paper is paid for. The Printer's dues are honest ones, and for which he has worked hard. Cheep up, then, the publishers of this paper, by subscribing and paying for it.

And let every one who now takes the paper, try what he can do to multiply prompt paying subscribers. A good religious paper, well sustained, will do immense good, and by enlarging the subscription list, you increase its usefulness. The Tennessee Baptist has a claim on the Baptists in this State for their countenance and support, on account of its usefulness in furthering the religious plans of our denomination. We owe it to the cause we love to extend the circulation of this paper. It is OUR DENOMINATIONAL PAPER, and it is OUR DUTY to increase its usefulness. Let us, then, make one grand simultaneous effort to effect so desirable an end. Let the rich take several copies to distribute among the destitute. Let every Church make arrangements to furnish a copy to every member. Let us not rest till twice the present number of prompt paying subscribers shall have their names on the Publisher's book.

SAMUEL BAKER.

Communications.

For the Tennessee Baptist.

Reasons for becoming a Baptist.

BROTHER GRAVES:—As I have recently become a member of the Baptist Church, and it seems to have created more excitement, animosity, envy, or something of this nature, than I had hitherto anticipated. Pardon me if I have conjectured wrong, for truly it presents itself to me in no other light. But having prepared myself for this little hurricane, before I took the step, I was not the least frightened at the voice of its thunder, or portentous clouds. I had weighed the matter well, took every point into consideration, so far as my capacity would allow. When I first joined, a few of my friends solicited me to write my reasons for so doing. I did not accede to the proposition then, as I was laboring under affliction of both body and mind. To be sure, I felt, was prudent, as I well knew there were some giving my reasons here and there, higher and thither, faster than I could, whether correct or not. I did not attach myself to the Baptist Church for popularity, nor from a desire to please or incur the displeasure of a Methodist or Presbyterian, or any person, but to please my God, in doing what I felt to be my duty. It had been my intention for sometime previous, and some of my friends suspected that I was on the verge of the same, and have used every art to draw me out in argument, in order to ascertain, but without success. However, their opinion resulted in the truth, and yet some of those are most ready to censure me harshly, instead of claiming honor for their quick apprehension. Now you should know that where a person's intentions are so perceptible that they cannot be concealed from persons so ready to observe, that it is entirely unavailable as the case with me. For the last twelve months I have been trying to keep myself from becoming a Baptist, there was something repulsive in the idea, yet I never could banish it. I have read my Bible, the Methodist discipline, and everything to make me a stronger Methodist. I did not read my Testament for the first time, but as I was scrupulous in regard to the same thing that has turned other Methodists to Baptists, I determined to look for something to establish the doctrine to which I was holding. I disliked to renounce it, I had said I believed it, and did in almost every particular. Mr. Wesley, in his sermon on the new birth, vol. 1, and page 1405, after speaking of being born of the Spirit and of water, of believers he speaks all this wise, in regard to the baptism of infants he says, "it is certain our church supposes, that all who are baptized in infancy are at the same time born again." He says it is allowed that the office for the baptism of infants proceeds upon this supposition, and that it is an objection of no weight against it, that we cannot comprehend the truth demand it, to breast public opinion, and when that opinion is right, he should show tact in his guidance. To act in his part well in his sphere of labor, he needs a large measure of grace and wisdom from above, and his readers should pray that it may be imparted to him. If they daily remember him at a throne of grace, they will be much more likely to profit by his labors.

And the Editor of a religious newspaper needs the assistance of able correspondents. Those who hold the "pen of a ready writer," should not forget or neglect to im-

would not attend another of his appointments. This wound was inflicted by his taking from his pocket our Discipline, and reading the ministration of baptism to infants, to prove to us that we were censuring and charging the Baptists with a doctrine that we maintained ourselves instead of the Baptists. My company home was a gentleman who had lately attached himself to the Baptist church he very soon discovered the spirit of resentment in me. At the commencement of the conversation, as is usual, we were spending our opinion in regard to the sermon, I remarked to him, as I had a few minutes before the preacher, as he had rather offered an apology to me, that I was not disappointed, inasmuch as I expected nothing less when I went to hear the Baptists. I have been the one to ask the present pastor of our church, (Bro. Burm,) how he dare call me sister, when he had condemned my doctrine. I began reading the Discipline anew, and turned to page 103, and said I would read for my satisfaction the whole of the ministration of baptism of infants, which I did to the closing sentence, which reads as follows, "none can enter into the kingdom of God, except he be regenerated and born anew of the water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy, He will grant to this child that thing which by nature he cannot have, that he may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same."

I studied on this much; I could not believe it right to baptize infants, but said nothing on the subject only when obliged to. The more I read the discipline, the more I found I was inclined to turn Baptist, I found myself disliking many of its rules, and the more so the greater effort I made to conceal it by keeping the truth. I looked into its rules of dress. See the 6th and page 91st, where it expressly prohibits the reception of a member into the church, until they have left off superfluous ornaments; fourth rule gives no ticks, let us that with *very high heads, enormous bonnets, ruffles, earrings*. Please look at those young Methodist ladies, whose circumstances are affluent enough to allow them or their Papa to make a purchase of a gold chain for the neck, perhaps, with a handsome locket attached, containing a likeness or small vesp of some absent friend's hair, in order that they may better cherish their memory, a pair of earrings, no less than five or six rings upon the left hand, without a glove, unless riding. See them at the campmeetings, how vain, and how they feel their superiority to those who may be of the mediocrity, at a place designed, too, for sacred worship, with all that affectation, that makes a gentleman or lady detestable, in the eye of any pious member of the church.

Think not that I find fault here with Mr. Wesley, for truly I delight in reading his sermons. I love them, but permit me to state this fault of the members of the M. Church at this time or the practice of some of her members. How often have I examined my heart and looked at my apparel when ready to go to church or while there dressed without those superfluities, and found that part of it should have been left off, to have met the approbation of church discipline notwithstanding it was not sufficient to have done violence to the conscience of the most circumspect. I deem it altogether unnecessary to cite you to chapter and verse of the Testament that changed my views. Perhaps some will say it was a want of true faith; as has already been intimated.

I trust you will bear in mind that it is my high privilege to "search the Scriptures," and none dare to molest or make me afraid. This is what I have done, prayerfully, that the eyes of my understanding might be enlightened. This is what made me a Baptist.

A word to you, my Presbyterian and Methodist friends. Permit me to say to you, that I had no unkind feelings towards you, when I joined the Baptist church; no, nor have I yet, though you have said many hard things about me. Some have said that if I would tell the truth, I would say I was not satisfied. Remember that the secrets of all hearts are to be judged by a greater than you, although you were as great as the mighty man of Gath. Actuated by truth alone, I picked up my pen in self-defense. Now be admonished by one who wishes you well, and makes mention of you in his prayers to God, to read your Bible and your Church Discipline, and know your doctrine, so that when a Baptist minister comes along and preaches, occasionally striking at the marks of men, that you will be able to know where he has hit, and not say he pleases me, why he preached a good Methodist sermon. But I design being brief. I have told you that I thought it unnecessary to refer you to certain portions of Scripture. In order that you might find out why I became a member of the Baptist Church. I refer you to the whole Bible! Every time you read it, you will find new beauties contained therein. I have also told you that I did not take this step for popularity, no; I was well aware that it would make me enemies, but I felt my duty to God more obligatory than to man, and I feel to thank God.

But I have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, we are troubled on every side, yet not distressed; we are perplexed but not in despair, persecuted, but not forsaken, cast down, but not destroyed; always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body, for which we live are always deliver-

ed unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh." Amen.

MINERVA ANN STRICKLIN
Lauderdale co. Tenn., Oct. 23, 1851.

For the Tennessee Baptist.

McMinn Co., E. T., Oct. 23, 1851.

BROTHER GRAVES:

The following should have appeared an earlier date; but want of time is pleaded as an apology. A protracted meeting was held by the Liberty church, four miles north of Athens, East Tennessee, commencing on Friday before the second Sabbath in August last. I arrived on the ground on Saturday, and found a heavy cloud depressing the church, and casting long shadows over her prospects. By the kind interposition of the great Head of the Church, the cloud was lifted, and the cheering beams of the Son of Righteousness shined upon our prospects. The meeting was protracted twelve days; laborers as assistants during the time: Thomas J. Russell, H. C. Cooke, H. Dodson, J. Smith, and occasionally, some two or three ministers of the Methodist E. Society. It was a time of refreshing indeed; seventeen were added to the church, and several others joined the Methodist E. Society; several of the converts had been immersed according to the plan taught by A. Campbell. What hath God wrought!

may his own people in rapturous tones make the glad response.

Yours in Gospel bonds,

WM. L. WOOD.

For the Tennessee Baptist.

BROTHER GRAVES:

It gives me great pleasure to inform you of the triumph of truth over error at this place; results under God, of your noble and christian defence of truth, which has won for you the highest esteem of all impartial persons, and the warmest love of the brethren. From present indications a lasting impression has been made on the minds of the community, and great good has been, and will be the result. A protracted meeting was held at Shady Grove, six miles from Quincy, the last of August, which was a meeting of great interest. Ten professed, six were added by baptism, and two by letter. We had the faithful labors of brother Shipman.

Brother Thomas held a meeting at Johnson's Grove, including the first Sabbath in September, at the close of which, I understand, he baptized twenty-eight; eight of whom were from the Methodist Society. "Still they come." This meeting was held eight miles from Quincy.

At Southfork Union Church, I held a meeting, which commenced Saturday before the third Sabbath in September, and continued nine days. Sixteen professed the religion of our Lord and Saviour, and sixteen were added to the church by baptism; three of whom had been Methodists; two have been baptized since, and one of these was also formerly a Methodist.

The first Sabbath in October was our regular meeting at Quincy, which was protracted a few nights, and eight were added to the church; four by letter, and four by experience and baptism; three of these had been Methodists, and we think will now make good Baptists. "Still they come," and are coming still, and we welcome them; for we rejoice to see a coming to the knowledge of the truth.

On Sabbath last, I baptized two persons, one of them a Methodist lady, who had formerly been a member of the Methodist church, and had been baptized since, and one of these was also formerly a Methodist.

A close perusal of the word of God, with an unprejudiced mind, and an ardent desire to be conformed thereto, will unmistakably lead to the renouncing of traditions and practices of man's devising. Let us ardently pray that the dark hearts of mankind may be illumined by the pure light of God's truth, that all may see eye to eye, and speak the same thing.

Yours, in gospel bonds,

J. W. CARTER.

For the Tennessee Baptist.

NASHVILLE, Oct. 27, 1851.

BROTHER GRAVES:

The General Association of East Tennessee met according to appointment, at Blue Spring Church, Bradley county, on the 9th inst. The number of churches and their delegates was not quite equal to that of last year, which may properly be accounted for on the ground that the place of meeting was not so central, being in the lower extreme of East Tennessee. The important items of business were, the appointment of a committee to revise our constitution, with the view of enlarging the sphere of our benevolent operations; the sole object by the present constitution having been the support of domestic missions.

A resolution was passed endorsing and approving of the firm, mainly independent, as well as Christian-like conduct of our beloved brother Graves, editor of the Tennessee Baptist.

The corresponding delegate, Rev. Matt. Hillman, sent by the General Association of Tennessee and North Alabama, was present and cordially invited to a seat. The amount of money sent up was between \$600 and \$700. Corresponding delegates appointed to meet with the General Association at Franklin, Williamson county, to meet on the 25th inst., were Rev. Wm. Wood, Robert Ware, and J. Carson.

The Association adjourned on the 11th, to meet with the Be Church, Knox county, East Tennessee, the second Saturday in October, instead of Thursday, as heretofore. After the adjournment, Brother Wood and Wilson agreed to hold a protracted meeting with the Church. The blessing of God's Spirit's presence was manifested in version of precious souls, and in vication of others. Deep solemnity decided the congregation during the which terminated on the Sabbath was the 19th inst., eight days, of which the Lord's Supper was celebrated. On Monday three candidates were baptized by brother Tullio, and last Sabbath eighteen more were baptized by brother Wall. May the Lord his blessings with us, and to his all the glory.

Yours, truly,

JAS. CARSON.

P. S. We would respectfully invite attention to a proposed debate between Rev. Wm. Minnis, of East Tennessee, and Rev. J. R. Graves, of Nashville. We hope that no misrepresentation, (we knew they had been sent forth,) will be the effect to prevent that debate, have been informed that a good Mr. M. has written to the latter, him to have nothing to do with the debate, for he is not an honorable man; and that nothing is to be gained by public debates. Now, to relieve our minds on this subject, and to base the mind of Mr. M. and who may wish to stand up in the truth, we respectfully refer the solutions passed in our several assemblies, commendatory of brother Graves, a christian, an editor, a debater, a defender of the truth, and as a gentleman in fact, the whole Baptist done with very few, if any exceptions, an expression has been obtained, fully endorsed brother Graves, aware that these debates "do no good," the cause of error, but we do think are the very thing to develop the truth, when engaged in with the proper We think truth is our object, the of the truth, even if Baptist views four winds as chaff from the threshing floor. Come brethren, I think you hold the truth as it is, be not afraid, nor ashamed to do publicly and privately.

Selections.

From the True Union.

Reasons for Leaving the Methodist Church.

Mr. Editor:—If any one, six months had predicted that such an event as occurred on Sabbath afternoon (20th September, 1851) would occur in my life, would have thought he was indulging in the wildest speculation. How little I know what is concealed in the future! It is true, I have been more or times, concerned about baptism; and often wished that I had been immersed instead of sprinkled. I never had faith in infant baptism as a Divine ordinance. I did not conceal my views, I avoided any agitation on the subject, loved the church too much to displease. For a long time I have been vowing to disprove my doubts and ties with regard to those points, by such Pedobaptist works as would show in my faith in the views of the church which I belonged. Still doubts and taints perplexed me. I studiously avoided reading anything on the opposite of infant baptism, my aversion to it increased, until it has now settled down into an opinion. I saw nothing in the future to justify me in performing it, wished that I had never been ordained that I might not be requested to perform the rite.

It pleased God, about three months ago, to lay me on a bed of sickness, and as though a bed of death. The subject brought impressively before me, and thought fixed itself immovably in my mind that I had been performing a rite of Divine authority. I then and there, if my life was spared, as soon as health would permit to examine the subject in all its bearings, let the consequence be what they might. I have done so, and perfect satisfaction. I am now convinced that there is not a shadow of evidence in infant baptism in the Bible, and that it is but one mode of baptism, and that immersion. These are my settled convictions. No one knows, except a person who has been similarly situated, what I have been in mind for the last three months of this subject. To obey my convictions would bring about consequences the painful to my mind. I must be immersed, or be miserable. I must abandon sprinkling and the application of water in any way but immersion do these things would necessarily result from the church of my choice; to I had been attached for twenty years of which I had been a minister about ten years. During all that time I had the smallest difference with ministers or people. She had always treated me with marked respect, and honored me more I deserved. I had many warm friends in the church; some dear relatives, as dear to me as my own life. For reasons I must ever love and respect Methodist Episcopal Church, let me say what it may.

To submit to my convictions of would sever the ties that bound church relationship to these dear friends

unto death for Jesus sake, that the life of Jesus might be made manifest in our mortal flesh." Amen.

MISERABLE AND STRICKEN.
Lauderdale co. Tenn., Oct. 23, 1851.

For the Tennessee Baptist.

McMinn Co., E. T. Oct. 27, 1851.

THE FOLLOWING should have appeared in the earlier date, but want of time prevented an apology. A protracted meeting was held by the Liberty church, four miles from Athens, East Tennessee, commencing on Friday before the second Sabbath in August last. I arrived on the ground on Saturday, and found a heartily depressing the church, and casting dark shadows over her prospects.

A kind interposition of the great Head of the Church, the cloud was lifted, and the cheering beams of the Sun of Righteousness lighted up our prospects. The meeting was protracted twelve days; the assistants during the time: Thomas J. Smith, H. C. Cooke, H. Dodson, J. S. Sargent, and occasionally, some two or three ministers of the Methodist E. Society. It was time of refreshing indeed: seventeen were converted, and several others were added to the Methodist E. Society; several of the converts had been immersed according to the plan taught by A. Campbell. What God do wrought!

May his own people in rapturous tones make the glad response.

Yours in Gospel bonds,

W. L. WOOD.

For the Tennessee Baptist.

It gives me great pleasure to inform you of the triumph of truth over error at this meeting; results under God, of your noble and Christian defence of God, which has won you the highest esteem of all impartial persons, and the warmest love of the brethren. From present indications a lasting impression has been made on the minds of the community, and great good has been, and will be the result. A protracted meeting was held at Shady Grove, six miles from Quincy, the last of August, which was a meeting of great interest. In a protracted, six were added by baptism, and two by letter. We had the faithful labors of a brother shipman.

Brother Thomas held a meeting at John's Grove, including the first Sabbath in September, at the close of which, I understand, he baptized twenty-eight; eight of whom were from the Methodist Society. Still they come." This meeting was held at miles from Quincy.

At Southfork Union Church, I held a meeting, which commenced Saturday before the third Sabbath in September, and continued nine days. Sixteen professed the religion of our Lord and Saviour, and seven were added to the church by baptism; three of whom had been Methodist; one had been baptized since, and one of these was also formerly a Methodist.

The first Sabbath in October was a protracted meeting at Quincy, which was protracted a few nights, and eight were added to the church; four by letter, and four by performance and baptism; three of these had been Methodists, and we think will now be good Baptists. "Still they come," are coming still, and we welcome them; we rejoice to see a coming to the knowledge of the truth.

On Sabbath last, I baptized two persons, one of whom was a Methodist lady, who formerly firmly contended for Methodist practice and principles; but having been led closely to investigate her duties as a follower of Christ, found that she had forsaken no obedience to the command of Saviour—"be baptized," and believing herself as the only valid baptism, united with us. May her example be followed by many others.

A close perusal of the word of God, in an unprejudiced mind, and an ardent desire to be conformed thereto, will inevitably lead to the renouncing of transient and practices of man's devising;—as ardently pray that the dark heart of mankind may be illumined by the pure light of God's truth, that all may see eye, and speak the same thing.

Yours, in gospel bonds,

J. W. CARTER.

For the Tennessee Baptist.

Nashville, Oct. 27, 1851.

OTHER GRAVES:

The General Association of East Tennessee met according to appointment, at the Spring Church, Bradley county, on 19th inst. The number of churches and delegates was not quite equal to that of last year, which may properly be attributed to the ground that the place of meeting was not so central, being in the extreme of East Tennessee. The thing was entirely harmonious and satisfactory in the main. Some of the most important items of business were the appointment of a committee to revise our constitution, with the view of enlarging the scope of our benevolent operations; the object by the present constitution having been the support of domestic missions.

A resolution was passed endorsing and supporting of the firm, manly, and intelligent, as well as Christian-like course of beloved brother Graves, editor of the Nashville Baptist.

The corresponding delegate, Rev. Mathewman, sent by the General Association Tennessee and North Alabama, was present cordially invited to a seat.

The amount of money sent up was \$600 and \$700.

Corresponding delegates appointed to attend the General Association at Nashville, Williamson county, to meet on 26th inst., were Rev. Wm. Wood, Robert, and J. Carson.

The Association adjourned on Saturday the 11th, to meet with the Beaver Dam Church, Knox county, East Tennessee, on the second Saturday in October, 1853, instead of Thursday, as heretofore.

After the adjournment, Brethren Wall, Wood and Wilson agreed to remain and hold a protracted meeting with Blue Spring Church. The blessing of God and his Spirit's presence was manifested in the conversion of precious souls, and in the conviction of others. Deep solemnity pervaded the congregation during the meeting which terminated on the Sabbath which was the 19th inst., eight days, on the first of which the Lord's Supper was administered. On Monday three candidates were baptized by brother Taliaferro, and on the last Sabbath eighteen more were baptized by brother Wall. May the Lord continue his blessings with us, and to his name be all the glory.

Yours, truly,

JAS. CARSON.

P. S. We would respectfully invite public attention to a proposed debate between Rev. Wm. Minnis, of East Tennessee, and Rev. J. R. Graves, of Nashville. We did hope that no misrepresentation, (though we knew they had been forth,) would have the effect to prevent that debate. But we have been informed that a good friend of Mr. M. has written to the latter, advising him to have nothing to do with that man Graves, for he is not an honorable debater, and that nothing is to be gained by these public debates. Now, to relieve our friends, the Pedoes, on this subject, and to disabuse the mind of Mr. M. and any others who may wish to stand up in defence of the truth, we respectfully refer them to resolutions passed in our several Associations commendatory of brother Graves as a man, a Christian, an editor, a debater, a defender of the truth, and as a gentleman; and in fact, the whole Baptist denomination, with very few, if any exceptions, as far as an expression has been obtained, has heartily endorsed brother Graves. We are aware that these debates "do no good" to the cause of error, but we do think they are the very thing to develop the truth, when engaged in with the proper spirit. We think truth is our object, the defense of the truth, even if Baptist views go to the four winds as chaff from the summer threshing floor. Come brethren, if you think you hold the truth as it is in Jesus, be not afraid, nor ashamed to defend it publicly and privately.

J. C.

Selections.

From the True Union.

Reasons for Leaving the Methodist Church.

Mr. Enton—If any one, six months ago, had predicted that such an event as transpired on Sabbath afternoon (28th September, 1851) would occur in my history, I would have thought he was indulging in the wildest speculation. How little do we know what is concealed in the future.

It is true, I have been more or less, at times, concerned about baptism; and have often wished that I had been immersed instead of sprinkled. I never had full confidence in infant baptism as a Divine institution. I did not conceal my views, although I avoided any agitation on the subject. I loved the church too much to disturb her peace. For a long time I have been endeavoring to dissipate my doubts and difficulties with regard to those points, by reading such Pedobaptist works as would strengthen my faith in the views of the church to which I belonged. Still doubts and uncertainties perplexed me. I studiously avoided reading anything on the opposite side; fearful that my impressions might be confirmed. Every time I performed the rite of infant baptism, my aversion to it increased, until it has now settled down into a fixed opposition. I saw nothing in the Scriptures to justify me in performing it. I often wished that I had never been ordained, so that I might not be requested to perform the rite.

It pleased God, about three months since, to lay me on a bed of sickness, and as many thought a bed of death. The subject was brought impressively before me, and the thought fixed itself immovably in my mind, that I had been performing a rite without Divine authority. I then and there determined to do so no more. I resolved, however, if my life was spared, as soon as my health would permit, to examine the subject in all its bearings, and the consequences be what they might. I have done so to my perfect satisfaction. I am now convinced that there is not a shadow of evidence for infant baptism in the Bible, and that there is but one mode of baptism, and that is immersion. These are my settled convictions.

No one knows, except a person who has been similarly situated, what I have suffered in mind for the last three months in view of this subject. To obey my convictions would bring about consequences the most painful to my mind. I must be immersed or be miserable. I must abandon infant sprinkling and the application of water to an adult in any way but immersion. To do these things would necessarily separate me from the church of my choice; to which I had been attached for twenty years, and of which I had been a minister about fourteen years. During all that time I never had smallest difference with ministers or people. She had always treated me with marked respect, and honored me more than I deserved. I had many warm friends in the church; some dear relatives, and one as dear to me as my own life. For these reasons I must ever love and respect the Methodist Episcopal Church, let my destiny be what it may.

To submit to my convictions of duty would sever the ties that bound me in church relationship to these dear friends

and beloved brethren. But my obedience to my Divine Master demanded the sacrifice.

There was another difficulty which presented itself to my mind. Where shall I go? I looked around upon other churches; nearly all of them practised the things I objected to—or there were objections to other subjects more serious to me than the difficulties I was endeavoring to shun. The Baptist Church was the only one whose views and practices coincided with my own. But I must confess that I did entertain prejudices against her. I, however, attended a prayer meeting at the Seventh Baptist Church, (Dr. Fuller's,) and was astonished to find them worshipping as I had been accustomed to worship. They sang the same spirited tunes and hymns as I had sung and heard sung by my Methodist brethren. They prayed with as much fervor as I had witnessed in other places. So I thought myself these people are not the cold, frigid Christians I had imagined. Thus Providence led me to seek admission into the Baptist Church.

My convictions with regard to the subject of baptism are not attributable to Baptist books on the subject, for I had read none, nor to Baptist preaching—for I never heard a sermon on the subject that I remember—not to my association with that people, for we moved not in the same circle. The only source from which I learned the Baptist arguments, was in Pedobaptist books, where they were opposed by Pedobaptist objections; and seeing them to be wrong to learn to oppose them, and not to be convinced by them.

When I determined to give this subject a fair and honest investigation, I resolved to go to the New Testament—the Magna Charter of the Christian Church. With regard to infant baptism I saw nothing to support it; and as to the Scriptural mode of baptism, I am satisfied that it was immersion.

But the question was repeatedly put to me, why not be baptized and remain where you are? My continued connection with the church would be sanctioning practices I condemned. As a minister, I would be called upon to perform rites and practices which I must conscientiously refuse to do, and by so doing, expose myself to the displeasure of the church. Another consideration that influenced me to withdraw from the church, was, that I could never, as a minister of that church, have discussed the subject from the pulpit—my lips would have been sealed. Now I am free to preach the Gospel and the ordinances as I believe them.

With regard to my own baptism, I am now satisfied. Before I was immersed, according to my present convictions, I was an unbaptized Christian.

Do not suppose I attach too much importance to baptism. The baptism of my body has effected no moral change in the soul. I base no hope upon it. Christ is my only hope, and blessed be God, He is a safe hope. My creed may be summed up in a very few words. *Justification by faith in Christ, the renewal of the soul by the power of the Holy Ghost, and good works as fruit and evidence of that renovation.* I would that all were found walking in this way, that their comforts and joys on earth might be increased, and their souls saved in heaven.

My prayer is, that I may be more useful than I have ever been.

ISAAC COLE.

Christian Baptism.

THE EFFECT DEMONSTRATIVE OF THE DESIGN.

By Christian baptism, we mean, the baptism of the believer, and none other—water baptism—immersion, in the name of the Father, the Son, and the Holy Ghost, upon open profession of faith in the Lord Jesus Christ.

Now what would be the effect of such a baptism? It would utterly exclude the baptism of infants. There would never have been known in any connection with the church of Christ whatsoever, that multitude, now, nominally Christian, by virtue of a mutilated ordinance, and dishonoring the name of Christianity by their godless lives. There would never have been known in connection with the Christian church, a body of men, women and youths, who understand the superstitious notion of a baptismal covenant, cleave to a ceremonial alliance with the great Head of the Church, yet laugh to scorn a spiritual association with the family below. Nothing of this kind would have existed, to perplex the judgment of the inquirer, and to excite the ridicule of the seer.

There would never have prevailed, to the scandal of the church, a *quasi* membership, half declared, half defined, over which the church can exercise no moral discipline, and which is, to all intents, utterly obnoxious to the holy walk she must exact from those who profess her calling. The gross absurdity of baptismal regeneration, would never have been obtruded upon the minds of men, to debase the judgment and effeminate the soul, with superstitious dogmas and ceremonial puerilities. The unregenerate world would occupy that relation to the gospel of Jesus Christ, which that same gospel declares it does occupy; and no sacerdotal sprinkling, even with the daring use of the *Trinitarian* name, can change in character or degree. The word of truth declares, that "the carnal heart is enmity against God," and no baptism—no immersion in Jordan itself, no priest or Levite, though with Jehovah's name profaned thereto, can cleanse the carnal heart—can change enmity to love—neither can it be a baptism unto Christ, an acceptable offering unto God.

We should never have shown that strange conceit which greeds to give back a child to God who gave it, unless a priestly hand has sprinkled the face of the dying babe;

thus, acting to the fully, while bravely disavowing the superstitious instinct. These things, we say, which churchmen have devised, which sacerdotal opinion has diffused throughout the world, which to this day offend enlightened popular judgment, and still are clung to with a tenacity that seems to increase on the part of the priesthood in proportion to the defection of the people—these things we say, had the ordinance been observed as it was appointed of Christ, would never have been known. Part of the effect of Christian baptism, therefore, would have been to prevent all these unscriptural and irreconcilable practices, and results.

On the other hand, the effect would have been to *Acatholicize* the non-professing world. Now we have deliberately used a term, and for a purpose, which cannot be otherwise than offensive to human pride. But it is a Bible term, and to whom it is applied therein? To all idolaters. It was used by the apostles with direct application to a people who were unequalled in literary attainments, and in the knowledge of the sciences and arts. In their day, they were pre-eminent among the nations of the earth, as the Anglo-Saxon race in ours. We have every reason to suppose, that in their philosophy, their eloquence, their poetry, they were far before the apostles themselves, apart from the philosophy, eloquence and poetry of eternal truth, with which the latter were divinely appointed. Yet these philosophers, orators and poets were accounted *heathen*. They were idolaters and worshippers an unknown God. Paul preached unto them Jesus, and all who received the word in faith were baptized. They were heathen no longer. Upon an open profession, they were buried by baptism into the Redeemer's death, and rose unto newness of life. This came over on the Lord's side. Thus, baptism constituted a distinct badge of Christianity, put on openly before the world, and so continued, it would have remained to this day, a sharp, well defined line between the professing people of God, and a gain-saying world. Not a reproach, but a most significant, impressive and solemn admonition to the unbeliever, that he was indeed out of Christ, in his unbaptized relation to the people of God.

The effect will be further observed in this, that we should have no such misnomers as a "Christian country," in which the vast majority have no experimental knowledge of Christ whatsoever. The *Christian* would be the *baptized* believer, and no other—such would have been the infallible effect of Bible baptism, as it is practiced by us—and this we declare to have been, according to the whole spirit of the gospel dispensation, the manifest design of Christ. We challenge the negative of the proposition, that it never was the design of Christ, that any should have been called, by his name, who did not openly profess, their faith in him, and live according to his precepts, conformed unto the Spirit of God. And believers' baptism was the grand infallible effect of Bible baptism, as it is practiced by us—and this we declare to have been, according to the whole spirit of the gospel dispensation, the manifest design of Christ. 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NOV'R 18, 1851

PRINTING INK—A large supply of very superior Printer's Fall, Winter and Summer News and Book Ink, just received from **H. G. SCOVILL**.

HAIR BRUSHES—A few beautiful Buffalo Horn Hair Brushes, received and for sale by **H. G. SCOVILL**.

WINDY BALSAM—Dr. CHAS. WILLIAMS' Pulmonic Balsam of Wild Cherry and Wood Nuptia, just received, and the subscriber constituted agent for the sale of this highly popular medicinal Balsam. **WINDY BALSAM** is a medicine which its well known efficacy in the cure of Coughs, Colds, Hoarseness, and all affections of the Lungs, has rendered one of the most agreeable remedies to the taste ever invented, combining a delightful aromatic and pleasantly pungent and enlivening flavor. For sale by **H. G. SCOVILL**.

WEBSTER'S COMPACT DICTIONARY—A new (Unabridged) new copy just received by **Y. T. BROWN**.

Music, which I will sell at 3 cents a piece.
IRA H. MORTON'S
June 14-7m Furniture Store, Union st.

ORCHARD GRASS SEED.—A few bushels fresh, received and for sale low.
March 15 **EWING BROWN & CO.**

restoring or preserving health, will find them an
 prior to any thing of the kind in use
 Sept 6 EWING, BROWN & CO

removing and leaving it uncalled for, ~~there are~~
 restages are paid, is prima facie evidence of inten-
 tional fraud.

the members of a family together, and promoting that harmony of feeling so es