

Vertical text on the left margin containing various notices and advertisements.

Tennessee Baptist

PUBLISHED WEEKLY BY GRAVES & SHANKLAND, J. R. GRAVES, Editor.

VOL. IX. NASHVILLE, TENNESSEE, SATURDAY, SEPTEMBER 25, 1852. NO 4.

Communications.

Present and Future Condition of the Jews.

The following remarks, on the present and future condition of the Jews, I am aware will not meet the views of every one...

As early as the times of Moses, that great leader and law-giver of the children of Israel, we find, in connection with a prophecy of their dispersion...

When the Lord was about to deliver them, He called Moses, the man of God, and said unto him, "I have seen the affliction of my people, and am come down to deliver them..."

thought that an opening is made or making for their return, may be sufficient to wake up an ardent desire in the breast of every truly devoted Israelite to remove to the land where he can build an altar and offer up sacrifices...

What will be the effect of their removal? The prophet, looking forward to this great event, says, "They shall spoil the nations as they spoiled the Egyptians..."

generation brought back from the sword—the remnant be his gathered from the East and the West, the North and the South, and he will be their strong tower...

When this period shall arrive, it will be an eventful period for the world. The great prophet, anticipating their return, says, "An highway shall be made for them, as in the days of Azyria, when they came up out of Egypt..."

As early as the times of Moses, that great leader and law-giver of the children of Israel, we find, in connection with a prophecy of their dispersion...

When the Lord was about to deliver them, He called Moses, the man of God, and said unto him, "I have seen the affliction of my people, and am come down to deliver them..."

thought that an opening is made or making for their return, may be sufficient to wake up an ardent desire in the breast of every truly devoted Israelite to remove to the land where he can build an altar and offer up sacrifices...

What will be the effect of their removal? The prophet, looking forward to this great event, says, "They shall spoil the nations as they spoiled the Egyptians..."

generation brought back from the sword—the remnant be his gathered from the East and the West, the North and the South, and he will be their strong tower...

When this period shall arrive, it will be an eventful period for the world. The great prophet, anticipating their return, says, "An highway shall be made for them, as in the days of Azyria, when they came up out of Egypt..."

As early as the times of Moses, that great leader and law-giver of the children of Israel, we find, in connection with a prophecy of their dispersion...

When the Lord was about to deliver them, He called Moses, the man of God, and said unto him, "I have seen the affliction of my people, and am come down to deliver them..."

thought that an opening is made or making for their return, may be sufficient to wake up an ardent desire in the breast of every truly devoted Israelite to remove to the land where he can build an altar and offer up sacrifices...

What will be the effect of their removal? The prophet, looking forward to this great event, says, "They shall spoil the nations as they spoiled the Egyptians..."

generation brought back from the sword—the remnant be his gathered from the East and the West, the North and the South, and he will be their strong tower...

When this period shall arrive, it will be an eventful period for the world. The great prophet, anticipating their return, says, "An highway shall be made for them, as in the days of Azyria, when they came up out of Egypt..."

As early as the times of Moses, that great leader and law-giver of the children of Israel, we find, in connection with a prophecy of their dispersion...

When the Lord was about to deliver them, He called Moses, the man of God, and said unto him, "I have seen the affliction of my people, and am come down to deliver them..."

Vertical text at the bottom of the page, likely containing more notices or advertisements.

WAY MARKS.—No. 1.

OF THE EDITOR.

Stage traveling has long ceased to be invested with interest. We reached Brownsville on Thursday, and found the West Tennessee Baptist Convention in session, under the direction of its old officers, bro. C. C. Conner, President, and Joseph H. Horum, Secretary. It was a large and very respectable body of delegates representing 110 churches situated in the Southern portion of West Tennessee.

The Convention is not as large as it has been formerly, the northern churches cooperating but to a limited extent. We anticipate a different state of things hereafter. The funds of the Convention have been liberally expended in supplying the destitution in the northern churches, which will lay them under obligation to the Convention; and secondly, the next Anniversary is to be held at Spring Hill, a point that can easily be reached by the northern churches. We would urge upon our brethren in West Tennessee a hearty co-operation in the great objects of the Convention, and we would also urge upon the Associations to merge all their missionary operations in the Convention, contributing all their funds for such purposes to the Convention, and report the destitution within their bounds.

TRUSTS.

The amount set up for the use of the Convention was not far from \$1000.

This amount is appropriated in sustaining a beneficiary at Union University, bro. Mast Green, a young minister of promise, add two or three missionaries in the Home field. The Convention is greatly in need of a larger fund, to be able to meet the application of young ministers for aid—and to supply more missionaries for the destitute regions that are calling loudly for Baptist preaching. The call for Baptist preaching is already great, but yearly increasing. The cause of Missions in West Tennessee calls loudly and imperiously upon the churches to co-operate. The reports of the missionaries are favorable.

EDUCATION.

The great question of the Convention was the opening of the West Tennessee Female College at Brownsville. From the Report of the Trustees, we learned that the College edifice has cost between \$9,000 and \$10,000, nearly all of which sum had been raised in Brownsville and vicinity.—Commendable liberality, indeed!

The Trustees reported the sum of \$4,500 still needed to liquidate a small remaining debt and provide fixtures, houses, &c., absolutely necessary for the opening of the College proper, in connection with a boarding house.

Arrangements have been made with Mr. J. B. White, President of Wake Forest College, N. C., to take the Presidency of the College, and the whole conduct of the school and boarding house, supply a full and efficient board of teachers, provided the above sum can be raised, and the College building put in readiness by the first of January next.

We would appeal to the pride and principle of West Tennessee Baptists to see the paltry amount of \$4,500 raised, and thus secure the talent and influence of such a man as Pres. White to our denomination in West Tennessee. No man in all the South is better qualified to take charge of the College, or whose connections with it will be a sure guarantee of its success.

Bro. Borum is elected agent to visit the churches to raise this amount, and the endorsement, and we hope, ere long, to hear him announce the consummation of both objects.

The subject of Female Education, in connection with the College elicited great interest.

Bro. Bull read a Report upon it, which we decided was the ablest paper upon that subject we ever read or heard. It was a masterly production, and deserves to be published as a standard tract by the Tennessee Publication Society. He was followed by bro. Osborne to one of his brilliant and interesting temperance efforts. They will not fail to secure the denunciation to the importance of Female Education.

Pres. White will take the College for a term of years, and supply a Faculty, and relieve the Board of all responsibility. Bro. Bull's connection with the College will

doubleless cease, as Pres. White has his corps engaged in North Carolina. Bro. Bull's services can be secured by some of our schools, and we take pleasure in recommending him as a scholar of fine attainments and a teacher of long experience.

We understand that the Convention will support bro. M. Green, as a beneficiary at Union University another year.

Oak Wood Boarding School is two miles from Brownsville, in the charge of Mr. Webb and Lady, and is still in successful operation. A beautiful apparatus has been added to the fine Library, since our last visit. We were struck with the exercise at the table, and we recommend it to the attention of all our Boarding Schools. After thanks were returned, while they were being served, each young lady, beginning at the head, repeated a verse of Scripture, which she is required to learn before breakfast is announced. Let the reader imagine the influence twenty-five or thirty verses, each containing a beautiful sentiment or admonition upon the mind of that number of pupils, for instance, No. 1, commence after thanks are given:

No. 1.—"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High."

No. 2. Continues, "What shall I render unto the Lord for all his benefits?"

No. 3.—"Oh God thou art my God; early will I seek thee."

No. 4.—"I laid me down and slept; I awaked; for the Lord sustained me."

No. 5. The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding."

No. 6.—"A good name is rather to be chosen than riches, and loving favor rather than silver and gold."

No. 7.—"Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

No. 8.—"Remember now thy Creator in the days of thy youth while yet the evil days come not nor the years draw nigh, when thou shalt say, I have no pleasure in them."

The pupils select their own verses, and seem to take great interest in the recitation. This is a delightful school and situated in a beautiful and healthy location, affording every facility for education enjoyed in the District. A very limited number are received at this school, and only a few more can be accommodated. Those who prefer a select Boarding School, to a more public one cannot do better than to patronize Oak Wood. Refer to James Bond, Brownsville.

The Convention adjourned on Saturday, after a harmonious and profitable session. We were compelled to forego the pleasure of participating in the exercises of the Sabbath, as we had previously sent an appointment to commence a meeting of days with the church at Trenton, on the morrow, and intended to have left in time to have reached Quincy at night, but yielding to the urgent solicitations of friends, we preached in Brownsville, on Saturday night, and used the star-light for our journey of 33 miles to reach Trenton at 11 o'clock, Sabbath morning.

Our visit to Brownsville was pleasant, but mingled with sadness. Upon entering that church, what thronging recollections of the past, crowded upon our mind. It was at the last Convention in Brownsville, that we were first introduced to the brotherhood here; we were to preach and the church was crowded as now, with an immense and anxious audience, seats, aisles, doors and windows, and that evening we sat together in a heavenly place in Christ Jesus. How natural to look around for the eyes that then gazed into ours. But alas, they were not all there. Our eyes sought in vain for familiar forms and faces of other years,—they are removed far from these walks, or passed into the skies. Bro. Spivy, the then warm hearted and all devoted pastor has gone back to labor amid the scenes of his youth, and to lift up the standard stricken from the hand of his father by death. Where were many of the sweet Christian spirits who then bowed and mingled their aspirations with ours, around the mercy seat for sinners? Their prayers are added—their tears all wiped—their heaving bosoms hushed to rest, and they in triumphant faith have been sung to sleep upon the bosom of Jesus.

And there was another with us then, a gentle spirit who mingled in those scenes and participated in those pleasures and friendships, who, preceding us, has followed our sweet babes to the land of reunion and peace. Oh, how true, "There is no union here or end." But there are many, many warm hearts and devoted Christians in Brownsville.—May God continue to bless his church there.

TAYLOR, Monday Sept. 20.

The meeting here is still going on. The members of the church seem to be thoroughly revived, and are coming boldly to a throne of grace. Sinners are trembling and bowing before the Cross. Bro. Hurl is enlisted in the work, a brother of whom we can write, "fall of the Holy Ghost and prayer," if it can be said of any man of our acquaintance.

EXCHANGES.

We see but few. The opposition to a pure version of God's Word for this age, is still being urged by Mr. Chambliss and his Pedobaptist allies. Their stance is spiced (poor Dr. Williams) now, and their small areas are only used, and from indications, their power (for they have never used anything else) is falling, and they are in an extremity, and growing desperate for means and messengers, while the revision sentiment is extending farther and wider, and the work of revision going bravely on.

The Presbyterian Herald has left the

merits of the question to attack the schoolship of Rev. J. L. Waller, by exhibiting a half dozen typographical (doubleless) errors that have appeared in the columns of his paper the present year. Fearful opposition! profound criticism upon commentators! and all elaborated by the help of Webster's small Dictionary, and Smith's Elementary Grammar!

We propose to the Herald to leave the question of bro. Waller's spelling to a certain N. L. Bice of Osegoetowa memory, as he has had a large portion of Mr. Waller's written speeches of that discussion to inspect personally. And speaking about that matter will Mr. Hill have the kindness to inform us why Mr. Rice refused to publish that debate as his word and honor were pledged to do? Was Mr. Hill's bad spelling the reason?!

Mr. Chambliss claims that he is preserving a mastery scrupulously respecting the revision controversy! Seated upon the fence and ready at a moments warning to drop over on whichever side ultimately triumphs? What a praiseworthy course for a religious editor, respecting a great and momentous question! And yet he says, in a late paper, that he is opposed to the revision movement—but neutral!—that he considers the present version so perfect as to warrant no attempt to correct or revise it—but is still in favor of revision—abstractly—and yet strictly neutral. As usual with inconsistent men, he labors to make others appear as inconsistent as himself.

He charges us with inconsistency. 1st. That while we claim to be opposed to the Bible Union, we allowed Bible Unionists to associate with us in the Convention, and adopted the plans of the Bible Union to secure a revision. Well we did allow all in favor of a pure Bible to participate in the deliberations of the Convention, and we did raise a committee to report a proper plan of revision to the Convention and that committee did examine the plan adopted by the Union, which was adopted, and voted for by us, and yet this did not make us an advocate of the Bible Union.

The Bible Union is a Bible Society covering all the ground of the American and Foreign Bible Society as well as a revision Society. If it had contented itself to have been a revision Society alone, we would have never opposed it; it was only a revision Society now, we would not oppose it. But we only sympathize with the Bible Union in revision alone, and therefore in that solitary object we are willing upon the proper terms to co-operate with the Union in the revision of the English Scriptures, but this does not make us a Bible Unionist, as every sane and candid man knows.

Dr. McClay, when in the North, the agent of the Union, has been elected an agent of the Association, when in the South, and is expected to collect funds for the Bible Revision Association alone, while here.

THE AMERICAN TRACT SOCIETY.

The Watchman and Reflector, at Boston, has at last spoken out in tones of rebuke to the Independent, (a Pedobaptist paper in New York,) for advocating the publication of sectarian books by the American Tract Society. According to the principles laid down by the Reflector, the American Tract Society has repeatedly violated its solemn pledges in publishing sectarian books.

"IS IT SECTARIAN?—The American Tract Society has published an abridged edition of the Memoir of Mary, Lundy Duncan, omitting certain passages alluding to "infant consecration," slavery, and matters relating to the Church of Scotland, besides a few others the reason of which is not so apparent. For this the "Independent" asks an explanation. It doubts the right of the Tract Society to publish any abridgement, on the ground of facts which, if they are accurately stated and there are no others facts to modify them, would seem to make a strong case in equity against the Society. We shall be glad to see the transaction vindicated, and mean while forbear more particular notice of that question.

But, granting the right to issue a revised edition, were the omissions, specified by the Independent, demanded in order to make the volume unexceptionable on the basis of the Society's neutrality? We will quote one or two, with the critic's comments:

"Mr. T. preached, and baptized Mr. McCulloch's babe, with a solemn exhortation to him. It made me think of the time when my own papa held up his first born, his little Mary, that she too might be admitted into the pale of the visible church."

"I want to thank you for your kind letter and the tokens of remembrance, the kindness of which I feel very much, and how you will indeed give my little Mary Lundy a place in your affections. I rejoice in the thought that she has so many praying friends, and I would plead for her the promise which is unto Christians and their children. She was baptized yesterday by her dear grandpapa, and the service was most soothing and strengthening. I hope strength will be given to us by that good Shepherd to whom we have devoted her, to train her up for him. He loves the lambs of the fold, and surely this little one will be among those whom He carries in His bosom."

The italics are our own. On these passages the Independent observes: "Every other allusion to infant consecration is studiously avoided, and this although there is no argument on the subject, but the simple mention of a fact among the regular entries in the diary." And in concluding the writer asks:—"What are the topics omitted—the denominational features, or the pestilential heresies against which the Tract Society would abate the Christian public? One is . . . the fact that infant baptism is still administered in

some of Christian churches in the love of the Redeemer for the lambs of the flock. It is important that the Christian public should know these facts and should consider whether it was for such purposes the Tract Society was organized and is sustained by the benevolent contributions of the churches."

This is a most extraordinary appeal—Baptists, we believe, would cease to contribute to the Tract Society, if books containing such expressions as we have quoted were to be issued and circulated by its funds.

It is proper to remark, however, that it is not left for the Pedobaptist members of the publishing committee to judge in this matter. They would not naturally perceive, in all cases, whether a passage is offensive to Baptists. Each denomination represented in the Society is represented on that committee, and it is for its own members of the committee to decide such questions. Though all their colleagues should deem the expressions quoted as harmless as our contemporary coes, it could make no difference. Congregationalists are not expected to see with eyes of Baptists.

But does the Independent properly interpret these extracts? Do they merely state the fact that "infant baptism is still administered?" By no means. It is true there is no argument, but there are opinions asserted, and dogmatism is as much to be excepted against as reasoning. We have first the assertion that "Mr. T. baptized Mr. McCulloch's babe"—which is true. Baptism is the subject of it, "the answer of a good conscience," which cannot be predicated of a babe. We are aware that in controversy we use the term "infant baptism," because in controversies words must be used in some sense common to both parties; but no Baptist feels as liberty to affirm of admit, as a matter of fact that an infant ever is or ever was baptized. Then we have the intimation of some spiritual promise "unto Christians and their children," which so manifestly refers to Acts 2:39, that the text might as well have been cited. But whether so referring or not, it is enough to say that we deny as a denomination, the existence of any promise of grace to the children of Christians, based on such relationship. And finally we have the plain intimation that the Saviour regards children that have been christened with peculiar favor.

Whether it was necessary or advisable for the Tract Society to publish an edition of the work in question under any circumstances, and whether they were justly at liberty to do so in the present case, are points on which we express no opinion. But that the Tract Society is bound not to circulate books containing expressions like those quoted, while claiming a neutrality on the baptismal dispute, admits of no doubt.

WE MUST HAVE REVIVALS.

At the time of the year has come when our churches are the most engaged in securing the blessings of revivals, we quote a chapter from Dr. Beecher. They are most excellent. We would especially call attention to the character of preaching—*Doctrinal*. This agrees with our own experience, there is too little instruction given in revival preachings of late years—too much excitement, hence, when the converts fall from the excitement, they are said to fall from grace.

"My brethren, we MUST HAVE REVIVALS! It must rain faster, or we perish with drought! There is no such thing as a growing, progressive Church without them—no such thing as a prosperous country without them. God has never multiplied his people—never built up his kingdom rapidly, without them, and never will this be the thought I would impress upon those who hear me—the indispensable necessity of revivals of religion to perpetuate the Church and to convert the world.

1. Revivals are necessary as a kind of substitute for miracles. God is the author of conversion; but not in the way of miracles—not without reference to, and conformity with the laws of mind. Miracles can not convert the soul. How many of those who witnessed the miracles of Christ, do you suppose, were converted by the prodigies that attended them? Miracles had their use, but that use was not the conversion of the soul. But now their object is accomplished; the Gospel is authenticated; the work is under motion. Hear the world roar as it rushes along, and see, as civilization advances, wealth accumulates, luxury abounds, and society rises higher and higher, how men dislike the humbling doctrines of the cross. Religion becomes offensive; the Gospel is odious; and if they go on they will scout it out of the world with their sneers and contempt. How are you to make head against this accumulating hatred? By jogging along in the good old orthodox way? No, men will go to hell by whole generations, if something be not done. But go into a church filled with these gay, self-sufficient, contemptuous schemers, when the Spirit of God is abroad, and the atmosphere of revivals envelops the mass. Then see how they stir; what an arrest is put upon the current of their worldliness! The whole town is affected, like a fire in a dry forest. Every body feels, and you cannot tell why. In Litchfield, during a great revival, I would hear of conversions taking place simultaneously ten miles apart, without any contact or intercommunication. The Gospel then took hold. It was invested with a kind of almightiness. It is impossible for the truth to make such an impression at any other time. We must have revivals, if the world is ever to be converted. To wait till the Church is filled with the droppings of the sanctuary, is to wait for ever. On the ratio of conversions which take place under an ordinary orthodox ministry, it would take to all

eternity to convert the world. We must travel faster. A nation must be born in a day.

2. We have revivals, to keep pace with the progress of the world's education, civilization, philosophy, business, thought. Everything now goes ahead; and nothing but revivals will keep us in halting distance of the world. The Church is in the world; and if the world goes ten times as fast as formerly, we need ten times the power to keep our hold upon it. A Church in the days of the Puritans, could endure a season of death and destitution for seventy years, and yet keep alive. But ten years of destitution now will do more injury to a Church than seventy then. If we went a long in the old pace, we should soon be out of sight. The world would leave us so far that we could not be distanced with a telescope.

3. We need revivals, to secure the ministrations of sound Scriptural doctrine. The carnal mind is enemy toward God; and when conversions are unfrquent, the worldly spirit predominates. I have seen the time when men's minds were impressed with some omnipotent awe; some were vexed and some trembled, as I preached the severe, humbling doctrines of the cross, but not a dog wagged his tongue. The presence of the revival enabled me to preach without let or hindrance the whole truth. But just as soon as the revival subsided, and the pressure was taken off, for me to have preached those same truths would have created an insurrection. We must have revivals, or we shall stand a chance to meet the mob. The world will not endure sound doctrine without the subduing power of revivals.

4. We need revivals to prevent the fatal effect of doctrinal formality. Many good people seem to think that if they have the Shorter Catechism in their houses, and especially if they have taught their children to "say" it, all will be well. I don't know of any thing more stupifying, Leechean, than a dead orthodoxy. Orthodoxy, without revivals, will produce formality. There are a great many ways to hell; and I do not know but the orthodox way is as fatal as any. He who lives on trusting in the saving power of his creed, may be sure he is riding down the broad road at a railroad speed.

I do not wish to speak of myself; but if there be a thing for which I desire to thank God, it is that He has permitted me to have some part in the glorious work of revivals. I am an old man, and on the verge of eternity; I would say, if I had a thousand lives, they should be devoted to the ministry of revivals.

You will ask me, how are revivals to be obtained? Take this, perhaps the last counsel of an old man, for I shall soon leave the world. I never yet had a revival unexpectedly, or on the mere ground that God is a sovereign, and pours out his Spirit when and where he pleases. I always sought and labored for them—carefully watching the indications of Providence, and endeavoring by the grace of God, to seize upon the appropriate moment. If the time when efforts seemed called for, I made them. If I found my own heart not prepared for a revival, I took it to the throne of grace for correction. Revivals, like all other good things, are to be labored for intelligently, faithfully. Do any of you feel the need of a revival in your Churches? This is my experience. Prayer and labor—faith and works.

Let me add, the preaching I have found to be most successful was doctrinal. I never wrote fine classical essays for revivals if for any purpose. I never wrote articles for the press, with rounded periods and polished style, to do execution with in a revival. I never had any freedom, when I was obliged to read my sermon so slowly that I could not make a gesture. Such sermons always grow cold in the mouth, and freeze the hearts of the hearers. I taught men they were rebels against God—the doctrine of total depravity—defining what I meant by it, and by all means what I didn't mean; and then after stating the doctrine as clearly as I could, I endeavored to send it home. I never did any good with a sermon which had no application. Men are not so eager for the truth that they will pick it up. Other animals may do it, but sinners will not. Sermons ought to be made properly for execution. The Church will never do her duty without revivals. Do you think it would trouble you if the whole land were baptized with a revival spirit? The truth is, we all need a deeper and more thorough-going conviction that we belong to God. We shall always be in trouble till we have a more entire consecration. We may pitch off a little of the load here, and a little there, but until we get to feel that we do not own ourselves, we shall find it a Sisypus work to carry on the work of promoting God's glory."

Methodist Views on Church Government.

Here is an extract from the great denominational organ of Methodism, the "Christian Advocate and Journal," N. Y., Dr. Peck, Editor:

"We know nothing of the right of the Society (Methodists) to admit members into Church fellowship, and the Methodist preacher who concedes this right, betrays his trust. By a conformity to the requirements in our general rules, the pastor must admit him to the membership, whatever objections may be made to it by the fastidious and censorious, (members of the Society.) The admission or expulsion of Church members by a vote of the Society, is an absurd in theory, as it would be ruinous in practice. The theory is absurd, because it is not true in point of fact, namely, that all Church members are qualified to decide on the correctness of the religious views or opinions professed by the applicants."

REV. T. F. CURTIS.

Our brethren of the city are being favored with a visit from this brother who is the Corresponding Secretary of the Board of Domestic Missions, of the Southern Baptist Convention. Last Sabbath morning he occupied the pulpit of the First Baptist Church, and delivered an interesting discourse on the importance of cultivating the Home field, and of immediately providing for the American and Chinese population in California. He demonstrated most clearly, that the stability and permanence of our republican form of government, depends on a pure christianity, and the virtue and intelligence of the people. He gave a glance at the effects of the annual influx of foreign population, which is infusing itself into every department of society, and may yet obtain a dominant influence in the direction of our national affairs, that will ere long, with its Popery and Infidelity, crush the beautiful fabric reared by our fore-fathers. To guard against the danger that threatens, he urged the duty of planting the gospel standard in every destitute section of the country. He adverted to the importance of sustaining a suitable missionary among the Chinese immigrants in California, a measure that has since 1849 deeply interested the membership of the Baptist church in this city, and which they were glad to hear was being favorably considered by the Board that brother Curtis represents. The Board, has likewise in contemplation the appointment of ten missionaries for the American population in California, as soon as the men and means can be procured. By the judicious operations of the Board, Texas, has almost become a self sustaining field, and bids fair in a few years to pay back to the treasury of the Board, more than has been expended in the bounds of that state. In Arkansas, the Board has several self-sacrificing brethren under its patronage who are doing an immense amount of good. The Board has also under its patronage, successful missions in Florida, Louisiana, and other states, besides our talented and laborious Hillsman, at Knoxville, and our brother, Reverend Dr. Wood, at Chattanooga, in this state. The congregation listened to the statements of the speaker, with deep interest throughout the discourse and it was manifest at the close, that a new zeal was enkindled in the breasts of all who heard him. A collection was taken up at the close of the sermon amounting we believe to some \$50 which no doubt would have been more than doubled, had there been an opportunity to give previous notice. On Monday evening the church held a called meeting for the purpose of holding a free consultation with brother Curtis, and to become more fully acquainted with the plans of the Domestic Mission Board, and to give at the request of brother Curtis, in expression of its views on the various objects that now engage the attention of the Board.

Brother Curtis, has by his visit formed the personal acquaintance of many brethren here, who are charmed by his piety and polish of manners, indicative of a christian gentleman. The journey of brother Curtis, to Tennessee and Kentucky, will, we have no doubt, prove to be a wise measure. Below we append the proceedings of the meeting as furnished us by the Secretary.

First Baptist Church, Monday Evening, Sept. 20, 1852.

At a called meeting of the church for the purpose of holding a free consultation with Reverend T. F. Curtis, Corresponding Secretary of the Board of Domestic Missions of the Southern Baptist Convention, Rev. J. J. Toon, was called to the chair, and J. J. Toon, appointed Secretary.

Opened with prayer by Reverend T. F. Curtis. The following preamble and resolutions were presented for the consideration of the meeting by Dr. W. P. Jones, Corresponding and Recording Secretary of the Executive Board of the General Association of Tennessee and North Alabama, which on motion of A. B. Shankland, was read and acted upon separately.

Whereas, the evangelization of China is an enterprise which has engaged the prayerful attention of the Churches in the United States, since the beginning of the present century;

And whereas, the obstacles to be overcome growing out of the remoteness of the field of labor, and the peculiar circumstances surrounding the people of that vast Empire, have hitherto retarded the success of the Chinese mission in Asia;

And whereas, in the Providence of the God of Missions, those difficulties and obstacles in the way of reaching the Chinese mind, have been removed, by the introduction of over 40,000 Chinese, with constant increasing immigration to the States of California and Oregon; therefore

Resolved, that we regard the state of California, as the most interesting and inviting field for missionary labor upon the face of the earth, and we most respectfully solicit and affectionately urge our brethren of the Board of Domestic Missions, to appoint forthwith, a suitable missionary to the Chinese population of California.

Resolved, that for the occupancy of this important position, we heartily commend our beloved brother, the Rev. L. J. Roberts, of Canton, China, to the favorable consideration and regard of the Domestic Mission Board of the Southern Baptist Convention.

Resolved, that we affectionately call the attention of the Baptist Churches of the Southern states, to the importance of establishing in connection with the Chinese mission of California, an American and Chinese religious newspaper.

Resolved, that we earnestly recommend the adoption of such measures on the part of the Baptist Churches in the Southern States as will secure the publication of a paper of

this kind as soon as some plan for effecting the object can be matured, and in the Providence of God, soon practicable.

Resolved, that we recommend to the Board, the immediate appointment of at least one suitable minister as a missionary to the American population in California, and so soon as the pecuniary ability of the Board shall justify the appointment of such additional missionaries as that comparatively destitute section of country may require.

Resolved, that we heartily appreciate the interest manifested by the Domestic Mission Board, in behalf of the Baptist cause in Knoxville and Chattanooga, and earnestly recommend to the brethren generally of the denomination, to give the Board a generous support.

Resolved, that it is the sense of this meeting, that after supplying our own destitution, the sum of \$5,000 ought to be raised by the Baptists of Tennessee, for the Board of Domestic Missions of the Southern Baptist Convention, to enable them, to prosecute the great work of Domestic Missions: as contemplated in the organization of the Board.

Resolved, that an efficient Missionary Organization, being the true foundation, for the successful prosecution of missions in foreign lands,—we most earnestly and affectionately commend to the churches within the bounds of the Southern Biennial Convention, the importance of increased effort in behalf of the Board of Domestic Missions, located at Marion Alabama.

Resolved, that the Corresponding Secretary of the Board of Domestic Missions, is respectfully requested to prepare an address to the churches in the bounds of the Southern Baptist Convention, in behalf of Domestic Missions.

Resolved, that the proceedings of this meeting be published in the Tennessee Baptist.

Discussions arose upon the various resolutions, which were participated in more or less, by Dr. J. W. King, Rev. Dr. Baker, Dr. C. K. Winston, A. B. Shankland, Dr. W. P. Jones, Rev. T. F. Curtis, H. G. Rowell, S. A. Jewett, and J. J. Toon, after which, the preamble and resolutions were adopted with entire unanimity.

On motion, adjourned.

Benediction by the chairman.

S. BAKER, Chm.

J. J. TOON, Secy.

Route from Nashville to Athens, Ala.

As a matter of interest to our brethren in the vicinity of Nashville, who contemplate attending the next session of the General Association, we have made enquiry as to the best route from here to Athens. Through tickets to Huntsville can be procured here for \$3. The cars leave the Depot at 7 o'clock every morning for Winchester, and stages there direct to Huntsville, where they arrive at 8 o'clock, P. M. At 9 o'clock, P. M., a stage leaves Huntsville on Tuesdays and Thursdays, arriving at Athens early the next morning. Fare from Huntsville to Athens \$1.50.

Delegates starting from Nashville, should be at the Railroad Depot by 6 o'clock on Thursday morning, Oct. 21st, in order to secure a passage through to Athens without detention. The distance from Huntsville to Athens is but twenty-four miles, and over a fine road. Should the weather be favorable, the journey cannot be otherwise than pleasant and agreeable. It is hoped the brethren in the counties contiguous to Nashville will bear in mind the easy facilities that are presented for teaching the place of meeting, and a full delegation from the churches be secured.

If it were the duty of our brethren in North Alabama to travel without any railroad facilities from one hundred to one hundred and fifty miles to attend our necessities in Tennessee, it is certainly no less the duty of our brethren in Tennessee to go to Alabama this year. The brethren there expect us in fall force; so they have a right to. Let all go then, that can possibly leave home.

THE SOUL LETTERS.

They are being read by thousands and they will yet be read by tens, where they are by one now. The Advocate at Nashville says, he has no idea that Bishop Soule "ever read a single paragraph" of them. He reads strongly upon the candor of his Bishop. It speaks poorly for a Christian to perch himself so high upon his imagination as to suppose, as he does, to read letters respectfully addressed to him upon religion, or any thing connected with it. Whether Bishop Soule will read them or not, every sentence of them will be read by thousands of Methodists. Should we happen to make an erroneous statement, or leave a breach in our work, all the power of Methodism from corporal McF. to the mightiest warrior will charge me with it, both now and dragons.

A SUSPICIOUS STATEMENT.

A writer in the Advocate of the 14th says, he has received fourteen of the letters Baptists into the Methodist society, in 1852. He takes care to give no name to date to his letter, and no place from whence he writes! Is this statement so true as the purpose of breaking the force of some awful and ominous words, "Baptists Conm." But will they do come. We had in the few days we were at the Convention of some twenty-five Methodist baptists of the week before at three or four? Will Mr. McFerrin give the name of the Advocate for Peace?"

No. 1, 2 and 3, of "Omnia sunt verba" capital articles. Will all our readers and our numbers carefully and peruse them?

"Memphis" will be a most agreeable writer to our readers.

Poetry.

Poetry for Universalists. These Pharaoh and his mighty hosts, Had God his horns given;

DO RIGHT.

Awake, O soul, thy senses on feeling, Thy life is rapidly expiring.

Communications.

For the Tennessee Baptist. CAMDEN, Sept. 1, 1852. BROTHER GRAY: I sent myself to pen a few things for your valuable paper, first:

and Sabbath in this month, which makes ten Pentecosts reported in this, to God be all the glory now and forever Amen. J. P. ARNOLD. For the Tennessee Baptist. CAMDEN, Sept. 1, 1852. BROTHER GRAY: By order of the ministers and deacons, meeting convened at Mt. Pisgah Church, Henderson Co., August 20th, I furnish you for publication the following proceedings.

Obituaries. William Chandler. Deceased this life, on the 26th of August, 1852, in his 67th year, after a short but painful illness. His obituary is published in the Standard.

UNIVERSITY OF NASHVILLE. MEDICAL DEPARTMENT. THE 1852-53 Session of the University of Nashville, in the Department of Medicine, will commence on the first Monday of November next.

NEW WHOLESALE DRY GOODS HOUSE, in Charleston, S. C. TOS R. BEEHED, late of Saratoga & Co. and THO. A. MORREY, late of Gentry & Co., Nashville, with ROBERT and FLEMING MORREY, are about establishing themselves at 128, Meeting Street, Charleston, S. C.

MANAGE & CHURCH. Wholesale and Retail Dealers in Books and Stationery, Maps, Charts, Trunks, Valises, Carpet Bags, &c., &c. College st., between Union and the Public Square, Nashville, Tenn.

THE INFALLIBLE COUGH REMEDY! DR. C. WILLIAMS' Compound Palmoic Balm of Wild Cherry and Wood Naphtha. For the Cure of Coughs, Colds, Hoarseness, Hooping Cough, Croup, Bronchitis, Spitting of Blood, Asthma, and CONSUMPTION.

SOBERVILLE BOOK STORE. POINDEXTER & HOTCHKISS keep constantly on hand at this Establishment, a large assortment of the most CHOICE BOOKS.