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Since our last issue we have received the New Orleans Chronicle of Nov. 1st, which contains nearly six columns of matter devoted to our special benefit, consisting of an article of three columns from the "Index," and a letter addressed to us by Prof. Duncan, (and two notices) purporting to be a reply to our Review of Von Rhoden's "John the Baptist." The first feature of this Reply that attracts our attention is its spirit and tone. From the professions of the editor of the Chronicle, and the numerous articles he has published, deprecating the unbecoming and unchristian spirit in which controversies and discussions are conducted by some Baptists and certain Baptist editors in the South, we naturally looked for a practical illustration from Prof. D.—of what the manner, spirit, tone, and language of such articles should be. In these articles from his pen we suppose we have his grand idea. But what do we find? Mildness in reproach? Kindness in correction? Gentleness under fancied injustice received? Nothing of it; but instead, more acerbity of feeling, bitterness of tone, and offensive personalities than ever characterized any article we ever saw published in a religious paper from the pen of a Baptist editor. Alas! Bro. Duncan has shown himself false, like the rest of us editors, and needs the prayers of his brethren as much as we do.

We have space this week to notice only two points in these two replies to our Review, both of which Replies, that in the Index and the "Letter" of Bro. D., are so similar in course of thought, spirit, and bitter personalities, that we cannot avoid the impression that the author of one dictated the other. I. Bro. Duncan construes our repudiation of Von Rhoden's Book as a palpable attempt upon our part to crush the N. O. Chronicle. He says in justification of his reply, and the reflections cast upon us, that "he is determined that the New Orleans Baptist Chronicle shall not be injured in its prospects by falsehood (!) and misrepresentation." Is Von Rhoden and the New Orleans Chronicle one and the same thing? Bro. D. may make a momentary speculation out of this cry of persecution, but we disclaim the charge "in toto." Our Review of Von Rhoden contains no expression that can be by the severest tortures of the rack and screw be forced into any such unfriendliness towards the paper published in New Orleans. Von Rhoden is one thing, and the New Orleans Chronicle quite another. We protest that Bro. Duncan does us a great injustice in this unkind charge, as he complains that our Review does Von Rhoden's sentiments or his own.

We have never considered the New Orleans Chronicle as in our way. It seems to enjoy a precious delight in stinging us, because of the aggressive character of our paper. A specimen of one of these little *maspatoles* lies we clip from the issue in which his letter appears. Here it is: NEWSPAPER DEVELLING.—There are some people who imagine that to carry on a personal newspaper warfare with "spice" and "spirit," and to make striking personal "hits," are evidence of talents and usefulness as an Editor or newspaper correspondent; but we are decidedly of the opinion that he is right who says "no talent [that] can be called] is so common, and so easy of display, nor yet so useless, as that for this kind of warfare."

There has been a continual succession of these "Hit" title things, during the year, but they have neither offended nor troubled us. They have served for our amusement. Our friends have read them to us, and we to our friends, and laughed over them, knowing that they only injure the author, and set editor or whom they were intended. We expect opposition to our editorial course and labors from even professed Baptists; but that there were thousands for one who are against us, yet by the grace of God, we are not to be overcome. With our eyes on the wind, and our eye on the goal, we will not be moved. We will not call upon the name of Bro. D. towards us in years gone by—when editor of the Old Chronicle, he volunteered his services to the Banner of

Peace, and mingled in that conflict, the light and life to a work, that also, doubtless, of the fierce, against us. We have less, had shared the fate of all the young since forgiven the rashness and cruel unkindness. Though the New Orleans Chronicle is not such a paper in every respect as we should publish, nor just such a paper as the present wants of the Great West requires, which is now, and must be, for years to come, the great Waterloo upon which must and will be fought, the mightiest battles between the powers of darkness and light—between the friends of a pure Christianity and the combined forces of all most every form of anti-Christ; in which the anticipated glory of the great American future is to be lost or won—yet we have ever considered it the very best of our anti-conventional, anti-aggressive papers. But we have ever felt to regret that Bro. D., if he would not eat the hay himself, should seem to delight to worry and annoy the feelings of his brethren who would eat it.

2. Bro. Duncan, we are glad to say, does not presume to endorse the most grossly obnoxious views of his young German author, in his reply to us, nor does he burden it with complaints against our dissent from Von Rhoden's sentiments; but he argues, and perhaps, justly, that we have not discriminated with sufficient clearness between the views of the author and those of the translator. While this may be the case, and should Bro. D. distinctly aver his dissent from every page and paragraph of Von Rhoden, it would not in our mind excuse him for bringing this book from its merited obscurity, translating it, and deluging our churches and the land with it. We cannot conceive how a deeply conscientious Christian minister could arrange it with his conscience to translate a book in which doctrines the most unscriptural, and subversive of all religion, and pernicious and dangerous to the souls of men are taught. We ask every Baptist in the South-West, who would American Christians look upon our Bro. Oncken in Germany, should he translate into the German language Alexander Campbell's Christian Baptist, or Mr. Ferguson's late writings, and by his agents, put them into the hands of all his brethren, and fill all Germany with them, even though he should write a page or two declaring that he did not exactly agree with Mr. Campbell in all things. Would not Bro. Oncken justly deserve the reprehension of all American Baptists? And if a large harvest of Campbellism and Fergusonism should spring up in his churches and the nation, would not Bro. Oncken be justly chargeable with having sown the seed? Whether or not we discriminated with the utmost nicety between Von Rhoden's teaching and Bro. Duncan's objection, matters but a trifle; he is laboring to flood the whole South-West with the Book, and we told him, and the denomination will hold him as justly chargeable with all the pernicious results of the unscriptural and soul destroying teachings of that book. He is affording the enemies of Baptists "aid and comfort," supplying them with arms in the form of arguments and authority from the workshops of Germany. Bro. D. need not think to escape all the responsibility of this work, because, forsooth, he has said he did not altogether agree with his Herr Von. If I devote my time and influence in giving publicity and a world-wide circulation to dangerous and damnable doctrines, I might as well, so far as effects the result, have been the author of those doctrines myself. If we made an impression that Bro. D. fully endorsed all of Von Rhoden's doctrines, which we think we did not, we did him injustice. Our article was a hurried one, as we then intimated, and we promised a more explicit notice of the Book in a future article, if we thought it necessary. To convince our readers that we have no disposition to do Bro. D. injustice, we will in our next issue, republish the more pernicious sentiments of Von Rhoden, and give Bro. D.'s seven pages of counter, and modified views, entire. Bro. D. certainly cannot ask a more magnanimous amendment. While we are willing to do this, he must excuse us from publishing his "letter" to us, marked as it is with so bitter a spirit, and containing so many offensive, personal allusions to our veracity, our motive, and our scholarship.

It would be treating ourselves with the most inexcusable disrespect, to publish such a letter, so full of contumely, nor would it do its author any service. No editor is required, by any law of the press, under any circumstances, to publish a communication addressed to him, that is manifestly discourteous, and characterized by personal invective. Bro. Duncan knows this full well, and he must observe it in his communications to us, if he would have us honor them. We acknowledge to have received his letter, which he has published in his paper, but we only read to that sentence in which he charges us with being ignorant of what German Neologistic Theology is, when we laid his letter "under the table," *sine die*.

We wish our readers and Bro. D. to understand our position with respect to this book and its translator. We regard Von Rhoden's work as not only without merits to recommend it, but characterized by the most obnoxious and pernicious teachings upon the most vital and fundamental doctrines of our holy religion. It advocates the side of our opponents—Campbellites and Pedobaptists, in common with most German authors, respecting the dispensation of the Gospel by John the Baptist, and its relation to Christian baptism itself. We know of no work extant more anti-baptistic upon these points, or more fraught with deadly errors to the souls of men. We complain of Bro. Duncan because he, by means of translation, and his influence as a Baptist, given even momentarily

active? Does it not clearly indicate the rapid growth of aristocratic feeling among us? Is it not indicative of the growing ambition and vanity of ministers? "Names," says the Morning Star, to distinguish men, and offices, and employments are good, but those to elevate one man, or set of men, above others, and bring in the abominable system of caste, ought to be expelled by all good society." But it may be vain for us, or all Christians united, to effect an abolishment of aristocratic titles among worldly men, but ought not all who love and fear our Lord Jesus Christ, unite in the immediate abolition of these invidious and unscriptural ministerial "suffices and prizes?" Has not Christ expressly forbidden his ministers to receive them? Has he not most explicitly forbidden his followers to use them? How can we address a brother by the vain and empty title of Doctor of Divinity, or "Rev. Dr. B.," in the face of that command of our Master, "Call no man Doctor?" Shall we not, as Baptists, set all others an example in this, and eschew these vain epithets? Even that of Reverend—Rev. Mr. B? What does Reverend mean? Where is the Scripture for honoring the name of ministers with Reverend? The term is used but once in the Bible, and then it is claimed for the name of God! "Holy and revered is his name." It is not applied to an angel. It is not once applied to the apostles or to apostolic ministers. Overseers, teachers, deacons, and elders were the highest titles they assumed—titles of office and employment. Oh, that all the titled ministers would lead off in reforming this evil, and respectfully decline to accept, or to be called D. D. or L. L. D. Let each brother and every Baptist address each other by the ordinary, christian, and scriptural title of Brother. They will thus inually remind each other that they are professed christians and brethren in Christ Jesus, and not flatter the vanity of a deceitful heart, by reminding each other of some vain rank and admitted superiority a school may have given him over his brethren, contrary to the will, pleasure, and express command of our Master in Heaven. We are prepared to prove that these titles often arrogantly sought, and almost ever accepted from the schools, is a positive evil, and unscriptural. If there is a brother entertaining doubts upon the subject, we would be happy to be afforded an opportunity to resolve them.

It is with pleasure that we can record the fact for all generations yet to come, that Tennessee Baptists have set an example to the Christian world in this matter. The West Tennessee Convention, some years since, by a specific action, designates its ministers by the title of *bishops or elders*; and at the last session of the Concord Association in Middle Tennessee, the question of addressing our ministers by the title of Reverend was discussed, we understand, and unanimously decided to be an improper and unscriptural title. The title of elder was agreed to be the proper term, as significant of the office of pastor, or teacher, in the church.

We have now only three offices in the church—Deacons, Pastors or Elders, and Evangelists. Those of our ministers who are not pastors (or should be) evangelists. Let the unscriptural titles of R. V., and D. D. and L. L. D. be wholly repudiated by us. There is but one D. D. among Baptists in the whole State of Tennessee.

WHAT PAPER IS IT?—A systematic effort is being made in a certain quarter to crush the N. O. Baptist Chronicle. A abusive and untrue personal article, misrepresenting its views and character, has been published in a Southern periodical which has the name "Baptist" in its title.—N. O. Chronicle.

Has Bro. Duncan gone beside himself? Does he expect the Baptists of the South-West to believe that the life of the N. O. Chronicle depends upon their unqualified endorsement and extensive circulation of Von Rhoden's Dutch book? When an editor becomes an author, or an endorser by a translation, cannot the work he sends to the press for a notice, be objected to without such an objection being construed into a systematic effort to crush his paper? Fe, oh fe upon it!

Titles and Rank.

DEGREES CONFERRED.—The degree of Doctor of Divinity has been conferred by the University of Alabama on the Rev. Henry Tabler, President of Howard College; that of L. L. D. by Madison University, on the Rev. J. J. Waller, Editor of the Western Recorder. The degree of D. D. has been conferred by Georgetown College, Ky., on the Rev. Thos. Armstrong, of New York, and by Rochester University, on the Rev. E. L. Magoon, of the same city; and that of L. L. D., by "Waterville College, on the Rev. M. B. Anderson, Rochester University. The degree of D. D. has been conferred on Prof. J. A. B. Stone, of Kalamazoo, Mich., by Madison University; and the same degree has been bestowed upon the Rev. S. F. Smith, of Newton, Mass., formerly Editor of the Christ. Review, and the chief compiler of the "Palmarium"—N. O. Chron.

Who has not noticed the growing, craving appetite for distinctive ministerial, literary and aristocratic titles? Is it not a feature that marks this age? Is not society rapidly retreating from the republican and gospel simplicity of our ancestors? This, in a Republic, ought to be discouraged, but in the church of Christ indignantly repudiated. The desire for titles is increasing with wealth and fashion and aristocratic propensities, since these conspire to create artificial classes, and cast between them the different classes and professions of men. There is far more respect paid to them than formerly, and consequently they are sought with the more eagerness. The columns of our papers are thickened with the high-sounding titles of "Arch-Bishop," and "Bishop," and "Reverend," and "Right Reverend," "Very Right Reverend," "Right Rev. Bishop," and "Right Reverend Father in God," and Dr. A., and Rev. Dr. A., and Rev. Dr. A. D. L. D., and we have heard their wives called Mrs. Doctor A. &c. So much for the folly and weakness of ministers, in suffering their names to be thus berthed with gewgaw titles. Then comes the Honorable Mr., and the Late Hon. Mr. applied to some drunken ex-congress man, who can claim no other suffix, and the Col. and Maj. and Gen. pass. Now whether does this taste lead, and of what is it indicative? Does it not clearly indicate the rapid growth of aristocratic feeling among us? Is it not indicative of the growing ambition and vanity of ministers? "Names," says the Morning Star, to distinguish men, and offices, and employments are good, but those to elevate one man, or set of men, above others, and bring in the abominable system of caste, ought to be expelled by all good society."

But it may be vain for us, or all Christians united, to effect an abolishment of aristocratic titles among worldly men, but ought not all who love and fear our Lord Jesus Christ, unite in the immediate abolition of these invidious and unscriptural ministerial "suffices and prizes?" Has not Christ expressly forbidden his ministers to receive them? Has he not most explicitly forbidden his followers to use them? How can we address a brother by the vain and empty title of Doctor of Divinity, or "Rev. Dr. B.," in the face of that command of our Master, "Call no man Doctor?" Shall we not, as Baptists, set all others an example in this, and eschew these vain epithets? Even that of Reverend—Rev. Mr. B? What does Reverend mean? Where is the Scripture for honoring the name of ministers with Reverend? The term is used but once in the Bible, and then it is claimed for the name of God! "Holy and revered is his name." It is not applied to an angel. It is not once applied to the apostles or to apostolic ministers. Overseers, teachers, deacons, and elders were the highest titles they assumed—titles of office and employment. Oh, that all the titled ministers would lead off in reforming this evil, and respectfully decline to accept, or to be called D. D. or L. L. D. Let each brother and every Baptist address each other by the ordinary, christian, and scriptural title of Brother. They will thus inually remind each other that they are professed christians and brethren in Christ Jesus, and not flatter the vanity of a deceitful heart, by reminding each other of some vain rank and admitted superiority a school may have given him over his brethren, contrary to the will, pleasure, and express command of our Master in Heaven. We are prepared to prove that these titles often arrogantly sought, and almost ever accepted from the schools, is a positive evil, and unscriptural. If there is a brother entertaining doubts upon the subject, we would be happy to be afforded an opportunity to resolve them.

THE TENNESSEE BAPTIST.

BOHRID MURDER! W. H. G. Butler, teacher in one of the public Schools of Louisville, was deliberately shot dead by Matt. Ward, for having slightly corrected a younger brother. We copy from the Presbyterian Herald: HORRIBLE AFFRAY AND PROBABLE MURDER.—Just as our paper was going to press yesterday, our city was thrown into intense excitement by the report that Matt. Ward, son of Robert J. Ward, entered the Louisville High School, and shot down W. H. G. Butler, one of the teachers, who had corrected a younger brother of Ward's, and that Butler was not expected to survive over last night. The feeling ran very high against Ward. Mr. Butler was one of the most amiable and unobtrusive men in the city, and one of our best teachers, and his death will be a great loss to the city should it occur.—Presbyterian Herald, 23 instant.

Police Court.—Herr, John Joys, Judge. Matthew F. Ward and Robert J. Ward, Jr. were arraigned, charged with the murder of William H. G. Butler, when the testimony was closed. The first witness called was John A. Campbell, a lad who attended the school. He testified that M. F. Ward, and his brother Robert and William entered the school room of Mr. Butler; that Matt. Ward, son of Mr. Butler, one of the scholars, immediately stepped into the school room into the school room, and Matt. informed him that he had something to say, and asked him which he thought was the mean little puppy that asked his brother for the chestnuts, and then told on him, or his brother who gave him the nuts? The witness says Mr. Butler replied, but he did not hear what he said. Matt. Ward, then, with an impudent air, and he would say another question—and asked who he called his brother a liar—and said to Mr. Butler that he was a liar, and immediately struck him. The witness expecting a just return around to pick up the tongue, and then heard the report of a pistol; saw Mr. B. fall, but did not see any thing of Matt. Ward afterwards.

Robert Ward was there in the room, standing about a large dirk at the time Mr. Butler was shot in the left breast, near the heart, with a single small pistol. Mr. B. was a man of ordinary strength, probably stouter than Ward, and with better health. He assisted, in carrying Mr. B. from the school.

Joseph Heist, quite a small boy, was next called—stated that Matt. Ward, and Robert and William entered the school room about 10 o'clock on Wednesday morning; that Matt. asked for Mr. Butler. Mr. Butler came from the recreation room, and asked him, "which is the most to blame, the conceivible pup who begged his brother for chestnuts, or his brother who gave them to him?" Some other words passed, and heard the report of a pistol, and saw Mr. Butler stagger and fall, and young Robert Ward drew a knife, and threw it in his hand.

The case was submitted to the court, and Judge Joys held each of them, Matthew F. Ward, and Robert J. Ward, Jr., to answer for the crime of murder in the first degree at the next term of the Circuit Court.

There was considerable excitement during the examining trial. At one time the audience was quite noisy, though considering the large number of people present, and the serious interest manifested, they were upon the whole quite orderly.

Here is one more noble victim offered to sacred-headed aristocratic nobility, which infests our cities, and occasionally makes its appearance in rural districts.—These nobilitates, swelled with the importance of their own high and mighty names, and local influence, set the bias of the land at defiance, and presume to attempt, or take whenever it presses them, the life of an individual who may happen to offend in the conscientious discharge of his duty. And in most instances they are safe, the officers of justice are paralyzed by the influence and gold of these noble aristocrats, and a poor though honest man's life is not better than that of the meanest worm beneath his feet. A man must have the moral courage of an Apostle Paul to discharge his duty faithfully without fear or partiality under this state of things.

The case we have recorded above, is but one of the many illustrations of the spirit and presumption of one of this class of moneyed nobilitates. Mr. Butler was a quiet, unobtrusive man, of great moral worth, but he dared to do his duty in school, without partiality. He corrected, though but slightly, a brother of Matt. Ward's, and for this, he is deliberately shot down by the Wards like a savage or wild beast, presuming, doubtless, that their money, family influence, and position in society would save them from the just penalty of their crime. And we have no doubt that had justice been bribed by either Matt. Ward, or the law, he would be a satisfied man to learn that every paper in Louisville, (save one,) dares to speak out in the most fearless language, and denounce the high handed murder. This is the language of the "Courier": "Few deeds more atrocious are to be found mentioned in the records of crime; not one, that has so little to palliate it, has at any time come within our knowledge. Matt. have been assassinated for hire, at the instigation of an ambitious prince, in the name of his God, and the law, he would be a satisfied man to learn that every paper in Louisville, (save one,) dares to speak out in the most fearless language, and denounce the high handed murder. This is the language of the "Courier": "Few deeds more atrocious are to be found mentioned in the records of crime; not one, that has so little to palliate it, has at any time come within our knowledge. Matt. have been assassinated for hire, at the instigation of an ambitious prince, in the name of his God, and the law, he would be a satisfied man to learn that every paper in Louisville, (save one,) dares to speak out in the most fearless language, and denounce the high handed murder. 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