The Tennessee Baptist.

W. C. DUDLEY, C. D. MCDONALD, Corresponding Editors. DEVOTED TO THE ADVOCACY AND DEFENCE OF BAPTIST PRINCIPLES, AND DESIGNED TO BE A MEDIUM OF CHRISTIAN INTELLIGENCE FOR THE GREAT WEST.

Desiring to Know the Whole Truth, and Daring to Oppose any Error---Christ is my Judge. J. R. GRAVES, Editor.

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Our Pulpit.

A Short Sermon.

TEXT—*Beware of the Leaven of Methodism, which is Apostacy.*

My text, as you see, has no book, chapter or verse, to refer you to; nevertheless, it is worthy of a candid and prayerful investigation. I propose to discuss this text in the following order:

I. State the Methodist doctrine of apostacy, with some of the fallacies offered to sustain it.

II. Offer some reasons why we should avoid it.

First, I am to state the Methodist doctrine of apostacy, thus. We are told that true Christians may loose their regeneration, and finally be lost; and that this is an easy, and frequent occurrence. Some of the main pillars of this doctrine are set forth in the following fallacies:

First, Judas fell, Angels fell, Adam fell.—Now observe the conclusion from these premises. In order for the reasoning to be good, and the conclusion legitimate, it must be shown that the relations in which Adam and Angels stood, are the same as the Christian. But these have never been shown. Again Adam never felt the utter helplessness of his condition; he had no experience of the evils of sin, like the true christian; he had never drank the worm-wood and the gall of true repentance; he had never tasted the sweets of redeeming grace; he never died unto sin, and was never made alive unto holiness, like the true christian. God never said to him, nothing shall be able to separate him from the love of Christ; he never told him that he should never die, and none should be able to pluck them out of his hands, as he told the true christian. Do you not see to reason from Adam's fall, that the true child of God may fall, is a glaring fallacy. The same may be said of Angels. So much for Adam's fall.

Before Judas can be introduced to prove apostacy, it must be shown that Judas was a true christian, that he was born again. This has never been done. Can never be done.—The best argument ever presented to me was this. Judas was one of the twelve to whom the Saviour gave power over devils, to cast them out, and if Judas did cast out devils, (and it is taken for granted that he did,) then Satan was divided against himself, and therefore his kingdom cannot stand. Well, grant it that the devil's kingdom must come to an end, so far as this world is concerned. Again, if Judas cast out devils, he did it by the power of God; therefore Satan would not be divided, by the fact of Judas, by the power of God, casting out devils. But Judas was never a true christian, for the following reasons—he was never a believer:

"Jesus knew from the beginning who they were that believed not, and who should betray him." John 6: 64. Again, "Have not I chosen you twelve, and one of you is a devil."

"He spoke of Judas Iscariot." John 6: 70, 71.

"And ye are clean, but not all. For he knew who should betray him." John 13: 10, 11. Again, see John 17: 12. Judas is called the son of perdition. And in another place he is called a thief.

Judas could not be a christian without faith. Surely no one after reading the Scriptures concerning Judas, can say that he ever was a christian. And to reason from the fall of Judas to the fall of a genuine christian is fallacious reasoning. So much for the doctrine of apostacy, and the fallacies to sustain it. In the next place, I will offer some reasons why we should avoid it.

Secondly, it should be avoided because it retards the progress of true christianity, by removing a strong motive to embrace religion, and encourages delays or procrastination. For instance, if I were to exhort sinners to come to Christ, the sinner, believing in falling from grace, would be likely to say to himself, I am young and full of life, fond of the pleasures of this world, and consequently if I obtain religion I will be very likely to loose it, so I had better wait until I am old, or sick, so as to be more sure to keep it. Whereas, if I offer him a religion that will stick closer than a brother, that will never leave him nor forsake him—a religion that if once obtained will give him a good title to Heaven—such a religion is worth a great deal more than that slippery kind;—therefore a stronger motive is presented to urge him to a greater effort.

Again, the doctrine of apostacy should be avoided, because it tends to infidelity. First, by having a great deal of manism in it, and but little of God. For that religion that comes and goes at the bidding of man is well calculated to strengthen infidelity, by suggesting the thought, that surely such religion is human, not divine, for why should angels rejoice over one sinner that repenteth, if he is to go to hell at last? Or why should God seal him with his own image, if that seal is to be broken and that image defaced?

Again, we should avoid it, (apostacy,) because it is God dishonoring, and gives room for boasting. It is dishonoring God in that, that it makes a mighty God, but an almighty devil.

Proof: Take the case of Judas, God, and his angels, and good men desire the salvation of Judas. The devil and his angels desire the destruction of Judas. There is a war, a strong contest; God seems to have the advantage—Judas repents and angels rejoice. The devil leaves not the field, but rallies his forces—he is successful; Judas falls, the devil triumphs, and in this case, greater was he that was against Judas, than he that was for him.

The doctrine of apostacy gives room for boasting. Take a case. Two christians, one holds out faithful, and is saved; the other falls and is lost. They meet again, and the faithful says to the other: If you had watched and prayed, like I did, you would not have fallen. Listen how he boasts: I pray often in secret, and I believe in watching and praying. I keep the spark of grace fanned into a flame, by fasting and prayer. You, sir, if you had taken my advice, and done as I did, you would never have fallen. Now, this this boasting man to Heaven; he cannot sing the song of redemption, but those only who are saved by grace; he cannot give all the praise to God, since he had a great deal to do after God regenerated him, or he would not have been finally saved; therefore he must have some of the praise—it is due him; he must have a song of his own in some corner. Something like this: "I never turn back any more," or some other conceited song. "Shout, shout we are gaining ground."

Enough. Beware of the leaven of Methodism which is apostacy.

A. CROSS.

"Born of Water and of the Spirit."—John 3: 5.

Many contend that the water birth mentioned here, is baptism, (immersion.) How such a construction could be put upon this Scripture is very strange indeed: when baptism is not mentioned in all the conversation between the Saviour and Nicodemus; and baptism is no where in all the Bible called a birth; there is no resemblance between immersion and a birth. The Saviour was teaching Nicodemus what must be in order to salvation; that he must be born *again*. Take notice, that in this expression the Saviour admits that Nicodemus had been *born once*; because he says that he must be born *again*. Now admit that the water birth means baptism; which one of them had Nicodemus experienced? Not the birth of the Spirit, for he did not know what that was; and it could not have been a immersion, for it appears that he was just then receiving his first lesson in christianity.

There are but two births mentioned in the conversation, and the Saviour mentions only one of them at first, and Nicodemus introduced the other. Nicodemus had been born once, when the Saviour first addressed him: for the Saviour introduced the subject, by telling him that he must be born *again*, (another time.) No one will say that Nicodemus had been immersed, (born of water,) and we know that he had not been born of the Spirit. If the water here represents immersion, then a man must experience *three births* before he can get to heaven, viz: the *one* that Nicodemus *had experienced*, and the birth of *baptism*, (for that comes next, if the water is baptism,) and then the birth of the *Spirit*. Who can go that? and who can dispute it, if baptism is meant in the context? The truth is, there was but *one* birth mentioned, and that was of the Spirit, until Nicodemus in his astonishment mentioned the natural birth; for he had up to that time, never heard of a man being born but once, and in but one way, and to talk of a man being born when he was old was new to him: for says he, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Evidently thinking that the Saviour meant a natural birth. Now, and not until now, was any thing said about two births. The Saviour now takes up the subject differently, and says that a man must be born of water, (of the flesh,) and of the Spirit. This is the first time that the *Spirit* is mentioned—it was *born again:* now it is born of the *Spirit*—showing what kind of birth is meant by *born again*. To show that the birth of the water refers to the natural or fleshly birth, the Saviour says: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit:" the only births mentioned in the conversation—the birth of the flesh and the birth of the Spirit.

As I have stated, if the water birth refers to baptism, we have three distinct births, and the birth of the Spirit last, (Campbellites birth of the flesh first, birth of baptism next, and the birth of the Spirit last.)

But again, the Saviour says, born of water, and of the Spirit, and, then, that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. He evidently calls the birth of the water of the flesh, showing that it is a natural birth referred to. I roundly assert that *baptism* is not of the *flesh;* but of God. Baptism is a passive ordinance or institution, but to be *born of* baptism would make it an agent or actor. Baptism could not be a birth; for to be born *of* water or *of* baptism, would be to be brought forth by the water, or *the* baptism; the water or the baptism being the bringer forth or producer of the birth.

"Born *of* water!" I cannot see how this Scripture can be so tortured as to make it mean baptism. Baptism is the burial of one already born again, and not his birth. Baptism is no more a birth than the grave is. My conclusion is, that the "born of water" here spoken of, refers to the natural or fleshly birth, and it does seem that the whole conversation between our Saviour and Nicodemus goes to prove it. Then the only birth taught in the Scriptures requisite to man's salvation, is that of the Spirit. Born of the Spirit, and then buried (not born) in baptism. If I am not right, will some one please correct me?

THOS. H. COMPERE.

Louisville, Nov. 24, 1854.

BROTHER GRAVES:—I hasten to inform you that I held a meeting in Rome, Smith county, Tennessee, which commenced Saturday night before the fifth Sunday in October, and continued eight days. During the meeting there were ten conversions, and several seekers left. I baptized five persons last Sabbath, at Buena Vista. The cause is on the march in this section of country. To God we give all the glory.

A. J. BRANDON.

Auburn, Tenn., Nov. 13, 1854.

For the Tennessee Baptist

Judson Association.

BROTHER GRAVES:—The Judson Association of this State held its second session with the Hickory Grove Church, near Harrisburg, Pontotoc county, Miss., commencing Friday before the 4th Sunday in October, 1854. The introductory sermon was preached by Elder Wm. Young. Elder A. L. Stone was chosen Moderator, and W. D. Thomas, Clerk. This Association was organized a little over a year ago. It embraced in its constitution five churches, four ordained ministers, one licentiate, and about four hundred members. At its present session, seven churches were added, and four ordained ministers. It now numbers twelve churches, eight ordained ministers, two licentiates, and upwards of [illegible] hundred communicants. Several of the churches reported precious revivals and a large number of accessions. The Executive Board employed a missionary for part of last year, but owing to other urgent claims upon the labors of our churches, though few and weak, contributed $111 85 in cash and about $[illegible] in pledges for Home Missions, besides some for Indian and Foreign. Reports upon Education, Temperance, Sabbath Schools, Home and Foreign Missions, &c., were adopted. Also several resolutions were offered and adopted, and among them the following:

WHEREAS, A public expression is called for by the circumstances that now surround us, from the great Baptist family of the South-west in reference to the position of our much beloved Brother Graves, (Editor of the Tennessee Baptist,) and Campbellism and the condition of Baptist churches and Ministers in inviting ministers of other denominations who [illegible] to preach to the world, God, teach us how to act;

Therefore be it resolved by the Judson Association, That we endorse the sentiments of Brother Graves as expressed in the "Tennessee Baptist" on Campbellism, and know of no Baptist in this Association who dissents therefrom.

Resolved, That although we find much to admire in the piety of many of the various denominations of christians, and wish to cultivate for them all the kindest feelings, yet we honestly deem it inconsistent to invite any Minister to preach to, or for us, who teaches and practices such things as would subject our own Ministers to dealing and exclusion from the Baptist Church, and which would disqualify any member of the Baptist Church for ordination to the ministry or fellowship.

The above was adopted with but one dissenting voice.

The prime object in writing this communication is to have this preamble and these resolutions published, because they have been misrepresented or misunderstood. Adopting them raised a doubt, which has not yet settled. The quiet of Pedobaptists was disturbed no little, and even the *tender feelings of some of our Baptist brethren were ruffled*. It is a remarkable fact that who never Baptists write, preach or express in any way their faith or practice, Pedobaptists immediately cry out persecution, saying, "you unchurch us, you don't regard us as christians, you would shut us out of heaven if you could," &c., instead of meeting us with fair and manly arguments, and showing us the inconclusiveness of our reasoning. We call the special attention of our Pedobaptist friends and neighbors to the second resolution. You have been, perhaps, too hasty in your denunciations, and suffered yourselves disturbed and hurt without a cause. Look at it. It is simply an expression of opinion.—And cannot we, in this free land, be allowed this privilege? Nothing is said of any one denomination. Some of the brethren who spoke in the Association in favor of the resolutions mentioned, it is true, the practice of other denominations. But they stated nothing but the truth. They said nothing disrespectful of any one. They inveighed against principles, not men. Is the faith and practice of any man or set of men too sacred to be investigated and weighed in the balances of divine truth? Surely not. This is the touch-stone by which every man's faith is to be tried.—You discover, brother Editor, (and all may who will, it seems to me,) that we propose to treat all other ministers just as we do our own. Can there be anything wrong in this? Notice the language, "We deem it inconsistent to *invite, mark it*, to invite any minister to preach to, or for us, who teaches and practices things which would subject our own ministers to dealing, and disqualify any member of our church for ordination." How reasonable! How consistent?

Suppose a Baptist preacher were to teach that it is right to dedicate *babes* to the Lord in baptism, and to carry out his faith, sprinkle a few drops of water into the faces of a half dozen of the little innocents? Or pour or sprinkle a little water upon a believing adult, and call it baptism? Or further, teach baptismal regeneration? Suppose he were to teach all this? Where is the Baptist Church or minister that would invite him to preach? where? Not one in all the land. But the church of which he might be a member would not wait for a regular conference, but would have a call meeting and unless he recant, exclude him forthwith. And this is as it should be. Yet we will recognize ministers of other denominations as legitimate gospel ministers by inviting them "to preach to, or for us," who are guilty of the very things for which we exclude our own. How inconsistent? It is said, so I am informed, that we have resolved not to let them preach in our meeting houses, and that we do not want any but our own members to come to hear us. Now all this is without the shadow of truth. Such a thing was not mentioned. We do not object to their preaching in our houses of worship, if they should wish at any time to do so. We do not regard, like the Roman Catholics, with superstitious veneration our meeting houses and pulpits, and suppose they will be desecrated by being occupied by other ministers. By no means.—But it is the *invitation given to them* "to preach to, or for us," we object to.

Entertaining the view we do of their baptism, their infant membership and church organization, can we believe their societies to be veritable churches of Christ? We cannot.—Believing this, can we regard their preachers as regular gospel ministers? We cannot. Hence it is inconsistent in us to invite them to preach to us. The practice is very objectionable for another reason. It causes ministers to preach to please men. For instance: a Baptist is invited by Methodists into their pulpit. Of course he must preach to suit Methodists, that is, he must not say anything which would displease them. He dare not mention *"final perseverance,"* not a word about *baptism;* he must not utter a sentence relative to the nature of Christ's Kingdom, that is, he must quote Peter's language, that the church is a "spiritual house," composed of "living stones," not dead ones, not of infants and seekers who are destitute of this spirituality. He must not breathe a syllable upon the government of the church, not speak of its republicanism and the perfect equality of its members, which is in direct opposition to the *clerical domination* of Methodist societies. Of all these he must not speak, no, not even casually. If would be ungrateful to do so, after having been *so kindly invited*. No sir, he must please Methodists. Some may say this need not follow. I insist that it does. The minister knows when he enters the desk that he dare not speak of these things, the distinctive doctrines of Baptists, or the erroneous opinions or practices of Methodists. If he should do it, he would incur the displeasure of every Methodist present, and of all who might hear of it; and I venture the assertion, sir, that it would be the last invitation he would get from one of them acquainted with this fact. The same is true of Presbyterians and others—and vise versa. If we invite them, they must return the compliment, and preach to please us. Paul says, "If I yet do please men I am not the servant of Christ."

Why, sir, it has come to such a pass nowadays when a Baptist minister gets up to preach he must examine well his audience to see who are present. Perhaps he had intended in his sermon, in urging his brethren on to holiness of life, to use the argument of the Apostle in 6th of Romans, but seeing friend A, neighbor B, and C, of the Methodist society, and several Presbyterians, he desists. It will not do to say anything about the 6th of Romans to day: "Know ye not brethren that so many of us as were baptized into Jesus Christ," &c. "Therefore we are *buried with him in baptism*," &c. "I must not say this, it will make my Pedo friends mad—they will not come to hear me preach again. In connection with this he had intended to speak of the baptism of the Saviour in the river Jordan, by his harbinger, John the Baptist. "I desired very much," says he to himself, "to speak of these things, but owing to the presence of these men, I must pass them for the present, and hunt up something that will please my audience, especially the 'Squires, Doctors and Lawyers who are present." I confess, my brother, this has been and is now, among Baptists, too much the case. Where, sir, would this compromising spirit, if carried out, lead us? It seems to me that it would lead to the adoption of every error which is afloat. Not only to the adoption of all the errors of Pedobaptists, but of Roman Catholics, and every other sect. It would lead to the rejection of the Bible itself For if we may compromise one truth we may another and another, until there is no truth left. Good Lord deliver us from this state of things. Brethren, one and all, ministers and laymen, to your posts and "contend earnestly for the faith once delivered to the saints." Let us in the fear of the Lord, regardless of the scoffs, frowns or favors of men, preach the *truth*, the *whole truth*, and *nothing but the truth*. Yea, in the language of the lamented Waller, let us preach the truth "if the heavens fall." The only apology I offer for writing is a desire to disabuse the minds of my neighbors, and of all whom this may concern.

"CONSISTENCY."

To the Baptists of Mississippi.

DEAR BRETHREN:—Since the adjournment of the Mississippi and Baptist State Convention in this place, Nov. 13th, I have received documents from the Foreign Mission Board at Richmond, Va., and the Southern Baptist Publication Society at Charleston, S. C. From both of these organizations I received the request to urge the claims of the respective causes upon the convention. Had the commissions reached me in time, I would have exerted myself most cordially for these objects. The Foreign Mission cause was never in a more important crisis, and never before promised a richer harvest of good. May I entreat the churches to consider it, with an earnest determination to aid in its promotion. Will not brethren set apart the first church meeting in January, 1855, throughout the State to make a cordial response to the proposition of the Board? The secretaries ask, "cannot $5000 be raised in Mississippi the coming year?" And will it be too much to ask further that the noble cause of a Southern Baptist literature may be fully canvassed and a liberal contribution made for the Publication Society at Charleston during the month of March. In the hope of a blessed gospel, I am your servant in christian bonds,

W'M. CAREY CRANE,
President of Miss. Baptist State Con.

Hernando, Nov. 20, 1854.

West. Rec. and N. O. Chronicle please copy.

For the Tennessee Baptist

Joining the Church.

What Church ought a believer to joint Inproper motives.

NUMBER THREE.

2. Let us inquire what are the *proper and scriptural motives*, that should influence the mind in deciding what church to join?

Right motives are necessary in order to right and acceptable action. It is the motives and intent of the heart that decide the moral character of our actions in the sight of God. Religion cannot contradict itself. It is the same in the heart that it is in the life; the same in action that it is in motive. If, therefore, the motives be right, the action is not apt to be wrong. If required to present all the motives necessary to right action in the case under consideration, in one word, that word should be "the constraining love of Christ." Let the honest inquirer bring to the settlement of his church connection, love for the *Revealed Truth* of Christ, for the *commandments* of Christ, for the *institutions* of Christ, for the *people* of Christ, and for the *glory* of Christ.

1. *Love for the Revealed Truth of Christ* ought to be a controlling motive of action, in choosing a church. Christ says of himself, "I am the *truth*." This treasure he has committed to his people. If they love him, they must love his truth; for they are inseparable. Truth is a powerful weapon; but it must be faithfully presented and advocated, to accomplish anything. It is a priceless gem; but to be enjoyed, it must be dug out from the rubbish which its enemies have heaped upon it. Truth is a mighty earth; but sometimes it stands still for the want of help. Let it friends remove the stones of error that obstruct its wheels, and push it forward through the rank of opposing enemies. "Christians have been united as fellow-helpers of the truth, that, as fellow-soldiers, they may combine their energies to raise from the dust the bleeding form of Truth; tear off the gaudy robes which men have employed to hide her beauty; to exhibit her to the world in her native loveliness; to conjure all her enemies, and give her the unlisputed dominion of the world." No Christian should lend his influence to the support of doctrines he does not believe.

The true believer who properly appreciates the truth, will also reverence the scriptures which reveal that truth. He will "search the scriptures" to learn the "truth as it is in Jesus." While one cries, "Lo! here is Christ," and another, "Lo! he is there!" he will search the scriptures daily whether these things are so. Such an inquiring spirit as this will not be left in error. Christ has said, "If any man will do his will, he shall know of the doctrine, whether it be of God or not."

2. *Love for the Commandments of Christ* is another motive necessary to the choice of a true church of Jesus Christ. One of the invariable elements of a heart that has truly submitted to the authority of God, is love for his commandments: "And this is love, that we walk after his commandments." David's prayer was, "Make me to go in the path of thy commandments; for therein do I delight."

And again he says, "Then will I not be ashamed, when I have respect unto all thy commandments."

Keeping the commandments is made the condition of continuing in the love of Christ. "If ye keep my commandments ye shall abide in my love." It is also made the evidence of Christian character: "And hereby we do know that we do know him, if we keep his commandments." It is furthermore considered the pledge of divine blessing in prayer: "And whatsoever we ask, we receive of him: because we keep his commandments, and do those things which are pleasing in his sight." If keeping the commandments of God of be a pledge of answer to prayer, a proof Christian character, and a condition of continuance in that state, how can it be dispensed with?—Is it possible rightly to decide what church to join without an abiding desire to know and to do the will of God? The question with every sincere inquirer should be this: "Lord Jesus, what wilt thou have me to do?

3. *Love for the Institutions of Christ* will be another indispensable motive, in guiding the mind to a clear knowledge of duty in this case. Every young convert will have a high regard for his Lord and Master. Not only will he sing with David, "How amiable are thy tabernacles," but with the poet,

"I love thy kingdom Lord,
The house of thine abode.
The church our blest Redeemer saved
With his own precious blood."

He will also have a strong reverence for the Christian ministry, instituted by his authority, and sanctioned by the example of Christ. He will honor it as the great instrument for the salvation of sinners. He will receive the accredited ministry of the gospel as "ambassadors for Christ, and honor them highly "for their work's sake."

A true believer will desire "to walk in all the ordinances blameless." Like those who gladly received the word," on the day of Pentecost, he will promptly follow on the path of obedience according to the order: first faith, then baptism, after this, the observance of all things commanded of Christ. His faith, like that of the Jailor, will lead him to a cheerful and prompt obedience to the ordinance of baptism.

The faithful servant of Christ will not desire to destroy, alter, or despise any of his positive institutions, but will hasten to honor them all, by unqualified compliance. Such a spirit will be the best evidence he can give of love to God. "Circumcision is nothing, and uncircumcision is nothing; but keeping the commandment of God."

4. *Love for the People of Christ* is a motive of no small importance in the settlement of the question under consideration.—Love for the brethren is a strong evidence of a regenerated heart. Brotherly love is a spontaneous impulse of every converted heart. "We know that we have passed from death unto life, because we love the brethren." This love of the people of God naturally attracts such congenial spirits into a brotherhood. It is a taste of heaven, similar to the harmony of the spirits of heaven.

Christ has his people, redeemed by his own blood, for whom he will in the final glory, all the attributes of God the Father, and all the "power in heaven and in earth" is pledged. Not all the powers of hell shall be able to frustrate the divine purpose towards this people. They are not gathered promiscuously without regard to character; nor are they known by national signs or by names. "Which were born, not of blood, nor of the will, of the flesh, nor of the will of man, but of God." They are described in the scriptures by certain descriptive marks of character. They are superior from the world, and may be known by certain peculiar and distinctive features. The sincere inquirer after the true church will diligently search for true people. He will try all that profess to be the followers of Christ, by the little marks of a Christian, and when he finds the true people of God, there he will go. Though the people be "everywhere spoken against," though they be persecuted and despised, yet if a believer who has the spirit of Christ will "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

5. *Love for the Glory of Christ* is a motive of heavenly energy, and of great controlling power, with every right-minded man, in all questions of duty. The great and aim of all our religious efforts should be to exhibit the glory of Christ. One of the first inquiries of the soul just converted to Christ is as to how to promote his glory. One of the first notes of praise that escapes the lips is, Glory to Christ. His whole soul is absorbed in love to Christ. His chief delight will be to labor for the glory of Christ, and the spread of his kingdom in the earth; and, to this end, he is ready to present himself a living sacrifice, holy and acceptable to God, which is his reasonable service."

We have thus considered some of the leading motives that ought to influence the mind in deciding what church to join. We have stated that the great ruling motive should be love to Christ—that is, love for his revealed truth, for his commandments, for his institutions, for his people, and for his glory. In a word, the great ruling motive should be, an honest determination to act in accordance with the will of God in all things, and, therefore, to join that church which is most nearly conformed to the apostolic method in its doctrines, in its ordinances, in its materials, in its organization, in its government, and in its design.

Let every one, then, appreach this question with an honest desire to know and to do the will of Christ. Let him come to it unswayed in his feelings, by the wishes of friends, the bias of prejudice, or the maxims of men.—Let his only motive be to please Christ, honor his laws, and keep his truth with the New Testament, and that a love for his people.—With these motives, let him impartially consider and decide the question. Be certain you are right, then go a head, and leave consequences with God.

R. J.

Helena, Arkansas.

TO BE CONTINUED.

For the Tennessee Baptist

To the Baptist of Tennessee—Domestic Missions.

DEAR BRETHREN:—I am constrained to drop you a line under the pressure of a bona fide necessity. Will you please give ear" to what I have to say? Well, without the form of an exordium, I am unhappy to announce that the Domestic Mission treasury is in need of funds. Several new appointments have been made but recently, and the receipts for the last four weeks have come in very slowly, and in small amounts when they did come. Now, the plain questions are, can you *help* us out of the difficulty, and if you can, will you? A favorable answer to the last question is more important than an affirmative one to the first. I sincerely hope you both can and will, and thus make us rejoice over your liberality.

I was much interested in reading the Editor's report of the thousands that were paid and pledged at the late General Association at Winchester, for Education, Colleges, Foreign Missions, Bible cause, &c., but I saw no notice of the amounts pledged for the Domestic Mission Board at Marion. I had hoped to be there but could not. I hope these general interests were not forgotten.

We have still five Missionaries in Tennessee—three of them at very important points, that is to say, at Memphis, Knoxville, and Chattanooga, and there are at this time two applications from Tennessee before the Board and not having an agent in that State, we have received no funds from there for many months. Now, brethren, what shall we do? We certainly *want* to keep these Missionaries at their posts, but Tennessee ought to help us support them. I think she is willing to do so, when apprised of our wants.

Suppose, on reading this letter, churches, individuals in the church and out of it, and any who are friendly to these interests, remit to W. Hornbuckle, our treasurer, what they can spare out of their pecuniary resources.

JOSEPH WALKER, Cor. Sec.

For the Tennessee Baptist

The Mossy Creek Church Difficulties Adjusted.

Whereas, there has been a serious difficulty in the Mossy Creek church, for a number of years, and introduced into the Nolachucky Association, by two parties claiming to be the Mossy Creek church, who upon the Association proceeded to divise means, by giving advice and so forth, by which unity might again be restored. But the parties having become obstinate towards each other, the Association failed in her attempts to restore harmony. Having labored from year to year, and from time to time, since its existence, finally gave the parties such advice as she thought best adapted to bring about an amicable adjustment of the difficulty. One party having acceded to the advice so given by the Association, there were some circumstances sent up by some of the churches, praying the Association to reconsider her advice with reference to the course she pursued in giving the advice to both parties. Whereupon the Association agreed to lay the whole proceeding upon the table, and hold a called meeting at Mossy Creek church, commencing Tuesday preceding the fourth Sabbath in October, for the express purpose of considering the difficulty in the church, which body is to be composed of two delegates from each church composing the Association.

OCTOBER 17, 1854.

The Association met pursuant to adjournment. The Association organized by electing H. W. Taylor Moderator, and G. G. Taylor Clerk.

The association then granted the parties the privilege of choosing eight persons out of the Association to labor with them to effect a reconciliation. Having thus failed, the Association then called upon the parties to adduce their testimonials, in order to identify her member. After having read the mass of the testimony adduced by the parties, it was apparent if the vote was taken, for identifies in the Association would divide. Several remarks having been made on the propriety of the Association crippling both parties—which produced deep heart-felt sorrow in the Association and parties—therefore, brother S. Kewman, with others of the same party, came to the table, calling on brother R. Talbott and other brethren, to come to the table, and that they agree to strike out all that had been passed, and agree to take the Bible for their future practice, and thus unite. Brother Talbott replied, Place me and my church and Pastor where you found us and I am ready to give you my hand. After some inquiry brother Talbott said in certain publications he considered they were misrepresented. There being great anxiety manifested by all present to effect an amicable adjustment of their difficulties, brother Isaac Kewman remarked, "If there were any things wrong in them, he was ready to correct them, when convinced of the fact. Whereupon brother Talbott proposed to submit said publications to the eight persons where they had called from this Association to labor with the parties to effect a reconciliation, to examine and say what is right in the case, and he would submit to their decision—which was adopted by all the brethren.

After which, a hymn was sung and the hand exchanged. Great joy and love prevailed.

Then adjourned till ten o'clock to morrow morning—the Committee taking the publications upon which to report.

FRIDAY—Met pursuant to adjournment.—The Committee made the following report:

We, the Committee, to whom was referred the publications of the minority of Mossy Creek church, made in the Knoxville Register and Whig, after an examination of the said documents, feel prepared to say, that in some instances, the language in which the ideas are expressed, is too strong, and others, of too general application; and that the result of our deliberations be published in the Tennessee Baptist, over our signatures. And inasmuch as the minority have acknowledged that they erred in publishing, that this is all that should be required of them. And whereas, years of painful anxiety and distress have been experienced by the church and community, in consequence of the difficulty which has existed among them; and whereas, a large number of individuals, of both the majority and minority, have agreed to the propositions just read, to advise them that, so soon as they meet and pass upon the stipulations set forth in this document, if adopted, be spread upon the church book as their record, and that every thing as far as possible which has transpired since the existence of the difficulty, be passed by as though it had never existed. And that they unite and live together as christians, and for time to come guard against every thing that might tend to sever or stir up those things which have done so much in marring their peace and prosperity; and that they watch, fast and pray, that they may keep the unity of the spirit in the bonds of peace.

NOAH CATE,
JOHN CALLISON,
H. W. TAYLOR,
W. M. WITT,
G. G. TAYLOR,
T. J. LANE,
D. C. CARMICHAEL,
W. M. F. HOLM.

Approved by order of the church Oct. 21st, 1854.

A GREAT BRIDGE.—The great tubular bridge that is to cross the St. Lawrence, will, when completed, be one of the mechanical wonders of the age. It is to be copied after the great bridge over the Menai Straits, in Wales, and will consist of huge tubes of iron, averaging over 200 feet in length, supported on high stone piers. The cars will cross the St. Lawrence through this iron tunnel, a mile and a half long, and lifted far above the river. The masonry is to be of the most massive description, and the whole cost will not be far from seven and a half millions of dollars.

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, DECEMBER 9, 1854.

NOTICE.
Letters on business, or needing prompt attention, should not be addressed to the Editor. Address Tennessee Baptist, or GRAVES & MARKS, Publishers.

☞ From the Baptist Memorial for November we gather the following:

Received into our American churches by baptism in the preceding month, 3657—foreign baptisms, 438—total, 4095. New churches constituted, 14—and

"STILL THEY COME:"

Received from other denominations the following ministers:

Mr. Chas. Chusler, Methodist, New Alb., Ia.
Kaspar Kocher, Jewish Rabbi. " "
Dr. Willhite, Methodist, Collin co., Texas.
Mr. Brown. " "
Joseph Kanan, Roman Catholic, Illinois.
Ministers ordained last month, 19—dead, 8.

GEOLOGY *versus* MOSES.—Our readers will remember that the discovery of [presumed] human remains overlaid with cypress rafts to the depth of sixteen feet, was made the occasion for an attack upon the inspired record.—Dr. Usher computed that the logs through which the arkmen cut their descent, indicated an antiquity of more than 40,000 years, and that the human race; at least for this period, had inhabited the earth. This estimate militates with the chronology of the Scriptures.—*Southern Baptist*

If so, does not Prof. Hitchcock's, J. Pye Smith and Hugh Miller & Co.'s geological theory, placing millions of ages between the creation of fowls and fishes and man, equally if not more violently militate with the chronology of Moses? We ask for light.

A. W. Chambliss.

We are happy to call the attention of our readers to the following extract from Brother Sprole's letter:

"Bro. A. W. Chamblisa has been pastor of our church up to the first Sabbath in this month, when he desired that the church would excuse him for the balance of the year, assigning as a reason that he could not well serve a church and attend to his school at Lexington.

He stated to me that when he lived in Alabama, he was opposed to the controversial character of your paper, but since he has moved to Mississippi, and seen the opposition to the Baptists, his mind has changed, and now believes that you are, and was, doing right, and can bid you God speed in the great work in which you are engaged. He requested me to send for the *Tennessee Baptist* for him, which I will do, with several other names, as many as I can get, and the money, in a short time. I have not been reading your paper but for a short time, and am well pleased with it, and hope every Baptist in Mississippi will take it."

In years past a serious misunderstanding existed between the editor of this paper and Bro. C., which we have learned from our editor was amicably adjusted in their late meeting in M——, and the most friendly relations and kind feelings restored. Two CHRISTIANS can always settle their difficulties. Brother Chamblisa while editor of the Alabama paper thought the Tennessee Baptist entirely too bellicose—that it was unnecessary to keep our distinctive principles so energetically before the people—but since he has moved into the bosom of the South-west, he sees that it is the very thing wanted, because the most determined and ceaseless opposition, public and private, is waged against Baptists by the united forces of Pedobaptists and Campbellites, and he now endorses the very features in the Baptist that he then opposed. We have heard our Bro. G. speak in the warmest terms of the late meeting between Bro. C. and himself in Canton, and we hope that nothing will again occur to interrupt good feeling. Will not Bro. C. favor us with an article, giving us his views of the West and the state of affairs and the advisable policy. M.

JARED EDMUNDS, Esq.—This brother, formerly of the State of New York, has been recently appointed Corresponding Secretary and General Agent of the Bible Revision Association, whose Board is at Louisville, Ky.

Bro. E. has a peculiar talent for raising money for important objects. No man in New York has done so much in procuring funds for Madison and Rochester University.

I am glad a layman is appointed Secretary. Away with the idea that a preacher must fill every official position. Laymen might do just as well many things which preachers are now doing.

I hope Bro. E. will be cordially welcomed into his new field of labor, and that God will make him a blessing to the Revision Enterprise. J. M. P.

BALTIMORE ON REVISION.—Well done for the good city of Baltimore which has recently formed a Revision Association, of which Bro. Fuller is President! It is said that all the Baptist ministers of the city belong to it. And the laity seem quite in earnest. The moral power of the example of Baltimore will be extensively felt. It will surely reach Richmond, a place of whose opposition to Revision it is painful to think. When it is known that Bro. Fuller is President of a Revision Association, thousands will say that so good a man could not be in favor of a bad thing, and therefore Revision is not a bad thing. This will be very good logic—such logic as falls pleasantly on the ears of those who wish to have the word of God free from blemishes. J. M. P.

BAPTISM OF THREE PEDOBAPTISTS—ONE A CONGREGATIONAL MINISTER.—The number of Baptists, from the ranks of other denominations, is rapidly increasing. The following from the Western Watchman is illustrative: "Two from the M. E. church, and one from the Congregational church were baptized.—Bro. Ball, from the Congregational church, had a letter of recommendation, showing that he had been Deacon in that church, and also that he had been useful in the proclamation of the Gospel for several years, in Arcade Hall, Liverpool, England. Bro. B. is a man of fine talents, good scholarship, and we think will be a blessing to the church, and useful to the denomination."

Review of Mr. A. Campbell's Sept. Tract.

NUMBER TWO.

The reader going over the whole "Tract" can form his own opinion of it—tone, spirit—and, above all, its relevancy to the issues involved in the discussion. Would any one have thought that any man living had the talent of writing so much to so *little purpose?!*

Lawyers, we understand, cultivate the talent of "speaking against time." We should think that Mr Campbell had cultivated the talent of *writing away from issues!*

He intimates, in his articles, that there are some dark spaces, some mountains, and considerable frontiers in Tennessee—and one would judge from these "Tracts for Tennessee Baptists" that he thought the whole of Tennessee *a dark space* and *frontier*, if he thought its inhabitants could be favorably affected either towards himself or his system, from these illustrious Currently Reformed Tracts!! But their weakness and indirectness are too apparent to call for further general comment.

(1.) (Turn to Mr. C.'s article, and read the paragraph over this figure, and then read our comment.)

We did not appeal to our subscription list in proof that we advocated *sound theology*, but that we represented the views of the Baptists in Tennessee and the South West, in opposing Mr. Campbell's new system, which Mr. C. denied.

(2) We think Mr. C. has been answering on the first clause quite long enough—and answering, too, as though he understood the passage to mean, *talk foolishly* to one you take to be a fool!

We say we hope that Mr. C. will in a few months more attempt to answer us according to the directions of the second verse.

(3 and 4.) We would inform Mr. C. for his better information, that Mr. Graves neither carries nor uses "a revolver to protect himself in his editorial chair." We fully appreciate the design of Mr. C. in alluding to this report, and we suppose our readers will also; and we let it pass for a specimen of the high-toned gentlemanly courtesy of Mr. Campbell.

(5.) In our Reply No. 11, we made the following demand of Mr C.:

You charge me with putting into your month so many "notorious fabrications" of my own, when I quote you, &c. That I am "reckless of all the proprieties of christian truth, &c. That I misrepresent your views, and teachings, and writings."

Now, sir, the above charges I must unhesitatingly pronounce false and libellous—and challenge you to show proof—I demand it of you. Until you do this, I put your assertions down with your declaration in your November Harbinger, that you had no personal acquaintance with J. R. Graves, and knew not "whence issued the Tennessee Baptist," the oldest Baptist paper South of the Alleghanies."

Was it wrong in us in demanding at least one proof under each specification? How does Mr. C. meet the demand? Does he give *one* instance of our "notorious fabrications?" one instance of our manifest untruthfulness? one instance of our misrepresentations of his teachings or writings? What is his answer? Hear him: "I do not retract it!!" and he obstinately refuses to specify!!! Suppose that one man publicly charges another with falsehood and forgery, and when called upon for his specifications in proof, or a retraction of the assertion should answer, "I will not retract it, sir—and I do still charge it, sir, and you may help yourself the best you can, sir—all I may say and prove of you the balance of my life will constitute the proof of my charge?!" We leave this to the mountaineers of Tennessee, down to whose comprehension and sense of right Mr. C. has written these Tracts!

(6.) Mr. Graves does not imagine that all the people of this great nation know him, but he does imagine that *all the religious editors of an adjoining State* knew, prior to last November, that there was such a paper published *in Tennessee* as the *Tennessee Baptist!!* We forbear to comment upon this declaration of Mr. C.'s. *"Judeus Appella credat, non ego."*

(7.) Mr. C. affirms that both Elder Broadus, of Virginia, and Elder Meredith, of North Carolina, repented of their opposition to his teachings.

With all due deference to Mr. C.'s veracity, we must be allowed to declare ourself unable to believe this assertion until he submits some little proof. We think we have seen a disclaimer to this from the pen of the surviving son of Andrew Broadus, and we know that the relatives of Elder Meredith regard this (for this is not the first time that Mr. C. has published this to the world) assertion of Mr. C. as a foul blot upon the husband and father as a Baptist christian, and a sound Theologian.

We re publish the closing paragraph of Eld. Meredith's Review of Mr. C.'s Extras on Remission and Regeneration, which were continued through 14 Nos. and if his voiceless clay could but be reanimated today, we have no doubt but that he would hesitate not to reiterate this decision, matured, as he tells us it was, after an attentive and candid investigation of Mr. C's writings:

"We do not hesitate to say, after an attentive, and we think, candid investigation of his writings, that we have found his views materially more objectionable than we had anticipated.—We have found some things that we approve, and a few that we commend; but his system, as a whole, we consider essentially erroneous and hurtful. His making of faith and repentance merely common—we may say—worldly principles, unconnected with a principle of godliness, and uninduced by the action of the Spirit; his making the renewal of the heart to consist merely in the incidental impression produced by the operation of divine testimony; his making regeneration and conversion to consist merely in immersion; his making remission, sanctification, and acceptance with God, to depend solely on a proper immersion; and his exclusion of the influence and operation of the Holy Spirit from the sinner's heart till after baptism—all tend, in our view, to reduce the substance, the marrow and fatness of the gospel, to a mere shell—a mere external observance, which, although it forms a part, and an essential part of the system, is, by no means, the only, nor the principal element."

Will the surviving friends of these beloved brethren furnish us any documents to disprove the above declarations of Mr. Meredith?*

(8.) We confess our fault here. We spoke as though the discussions we had in our Library were all. We ought to have said every one, *whose writings we have seen.* We have seen all Mr. C.'s published discussions. Mr. C. will certainly overlook the hyperbole in our assertion when we call his attention to the same figure in the following:

"I question very much indeed, if he can find in the United States *any one* disputant that has assailed me, who will sustain him in such reckless, truthless assertions. Certainly *all* my published discussions demonstrate its gratuitous falsehood."

The first witness that we produce is Mr. C.'s claimed convert, Elder Broadus, a very modest man, with whom a single intimation is equivalent to a broad and repeated assertion. On page 5, he says:

"Now, here it may be expedient for me to remark that this remark of Mr. C.'s (which is at war with the sentiments of all evangelical writers) is a MERE ASSERTION—unfounded and gratuitous: and I must request the reader to observe, that our author has not even *attempted to show any ground for the position* which he has here taken."

On page 10:

"In the meantime how does our author support his view, &c? Stop, sir, you forget yourself. *Proved*, did you say? It has not been proved, but only *asserted*. It is admitted indeed, that a *relative* and not a real change are distinct things; but NO SHADOW OF PROOF has appeared that these terms all represent mere relative state."

Page 12. "And now, be it observed, that if Mr. Campbell can affect his object, it must be by *showing*, not *assuming*." &c.

Let this serve as a specimen of Mr. Broadus' opinions.

His especial favorite and penitent convert, Elder Meredith, may now take the stand. We have several articles reviewing Mr. C.'s Extras on Remission and Regeneration:

"And now we ask—and call the reader's attention particularly to the inquiry—by what evidence, by what chain of reasoning, by what strength or ingenuity of argument, has Mr. Campbell undertaken to sustain a theory so likely to be resisted, involving in itself such important consequences, and drawing down upon his own assertions such fearful responsibilities?—We absolutely dread the incredulity of the reader when we assure him, that the proposition in question has been boldly propounded to the world, earnestly urged upon mankind, and greedily swallowed, as we suppose, by multitudes, without a particle of proof—without even the shadow of evidence. If any question the correctness of this statement, we invite them to refer to the place and examine for themselves. It will be found that a single text from the scriptures is neither quoted nor appealed to—that an argument of no sort is attempted—that the whole article consists of assertions, as fearlessly and as incautiously made as though they related to points concerning which there had never been a doubt. We have been surprised to find that a man of Mr. C.'s pretensions should venture so hypothesis, for a man's hypothesis is certainly is, coming so directly in contact with what has been so generally considered a vital part of the Christian system, without attempting to sustain it with something more than mere assertion—with something having at least the semblance of evidence and argument. And we are mortified and grieved to find how many people there are, thoughtless and inconsiderate enough to abandon a system of faith which they had been taught to venerate from their earliest childhood, and to embrace a theory, new at least to them, which has nothing to sustain or recommend it, but the affirmation of unlaspired men.

"The fact that the proposition in question is unsustained by evidence, constitutes a sufficient reason for rejecting it."

In Mr. Meredith's second article he says:

"The author (Mr C.) has *asserted*, though he has not attempted to prove it," &c Again,

"Every man is bound by the rules of argument to sustain his own position by adequate evidence. This we have asserted—and we have appealed to the pamphlet for the proof—the author in the case in hand has not done."

In Elder M.'s fourth article we quote and heartily endorse the following:

"With regard to Mr. Campbell's method of discussion we have two remarks to make, which, although alluded to before, require here the serious observation of the reader.

"The one is—he leaves the Scriptures almost entirely out of view. Notwithstanding the lofty pretensions which he makes to scriptural views, and the reflections which he is accustomed to cast upon others for neglecting the Bible; and notwithstanding the obvious fact that the nature of gospel faith can be learned only from the Scriptures, yet it is singularly remarkable that in the article before us, not a solitary argument or illustration has been drawn from the inspired page But two passages have been quoted or referred to at all, and neither of these relates to any of his disputed positions, or to any of his peculiar views—the one thing tending to show that the testimony of God is greater than that of men, the other, that man cannot believe without evidence. Why Mr. C. has chosen to adopt this course we pretend not to say. But beyond a doubt it is very singular. It betrays great want of respect for Revelation, it discovers great inconsistency, is singularly calculated to deceive his readers, and fully accounts for all his errors and delusions. Had he felt the force of his own quotation—the testimony of God is greater than the testimony of men—it strikes us it would have been better both for himself and for those accustomed to read his books.

"Our other remark is—that the author rarely attempts proof of any sort. In the article under examination he undertakes to *illustrate* his views by an appeal to the principles of association and reflection in the natural man; but besides this we perceive nothing in the whole article which has even the appearance of evidence, if we except a short quotation from 'Pollok's Course of Time.' Thus has this author undertaken to reform the whole Christian Church, and to give the world new—or, as he would probably say—old, long lost, scriptural views of faith, without even an attempt at proof or at evidence, more than a few lines of *modern poetry!!!*"

But his friend and convert (!!) goes a little further In his tenth article he says:

"The author (Mr. C.) has not even favored his readers with a clear and *correct quotation* of the passage."

"He has done worse than this; HE HAS EXPRESSLY MISREPRESENTED IT."

We have also a Debate on Baptism, between Dr. Jennings, a (Presbyterian,) of this city, and Mr. Campbell, published in 1832.

Dr. Jennings, in introducing the Debate, speaks thus of Mr. Campbell's system of Reformed religion:

"That the system of Mr. A. Campbell, of Bethany, Virginia, is calculated and *designed* to exclude all spirituality from the religion of the Bible, must be apparent to every impartial and intelligent inquirer for truth, who seriously examines it: that it is in fact a SYSTEM OF INFIDELITY somewhat disguised, it is conceived, that he himself has lately given both in his writings and public harrangues, the most decisive proof." Page 29.

Did Mr. Campbell produce Scriptural proof in this discussion? On page 60:

"If Mr. C. in his response to my reply, even referred to any passage of scripture in support of his doctrine, it is not recollected, and the impression on my mind is, that he did not."

On page 73: "He had upon this occasion, and whilst responding to my first reply, the *modesty* to assert, that whilst the leaders of the various religious sects, taught the people to believe in their several glosses, and false expositions of the Bible—in all his pride of intellectualism, he presented to the view of his audience, *nothing* but the pure word of God—and that if there was any thing wrong, or incorrect, in what he held forth, as worthy of their belief; the Bible, and not himself, was to be blamed. This was a declaration which I was not prepared to expect even from Mr. C., and of all that he uttered at the different times of the debate, it is believed he advanced nothing, that, for arrogance, and a bold disregard of truth, could be said to equal this assertion."

And now what is the testimony of Dr. Rice? We have not the time to read one in even one hundred pages of the voluminous Debate, but open at page 647:

"His fifth argument was, that the Holy Spirit is called an *Advocate*. This is but a repetition of the other. But, as an advocate, does he influence the mind only by words and arguments? The gentleman has not produced one passage of Scripture which so teaches. He boasts that for every article of his faith he has a 'Thus saith the Lord.' Has he, I ask you, my friends, PRODUCED ONE PASSAGE OF SCRIPTURE THAT SUSTAINS HIS PROPOSITION. He has not, and he cannot. Yet he has HEARD ON me no slight REPROACH AND ABUSE," &c.

We suppose that we, as an *abused* opponent, are not then an exception. Again, page 669:

"He affirms, and has undertaken to prove, that the Spirit operates only through the truth. Has he *produced a solitary* passage that sustains his proposition? He has not, and he will not. Where is his Scripture proof of the proposition now before us?"

Page 702: "He has made the charge, and *once more I demand the proof.* I had supposed him to be a man who had so much experience in public discussions, that he would be prepared at once, when he had stated facts, to prove them. BUT IT IS NOT SO—VERY FAR OTHERWISE."

"I will now proceed to respond to his remarks and arguments if, indeed, he has offered arguments, to prove the proposition he affirms. Let me ask you, my friends, has he produced one passage of Scripture that says, the Spirit operates in conversion and sanctification *only* through the truth? What passage has he quoted? Do you remember one? I certainly did not hear one quoted. Yet the gentleman boasts that he, more than all other men, confines his faith within the lids of the Bible."

If Mr Campbell is not satisfied with this proof, he will please send us the rest of his published discussions.

(9.) Our readers will all see without a comment of ours, that Mr. C. carefully avoids the issue upon Carson!! What tergiversation! We beg the reader to turn back to Mr. C.'s bold declaration that he was as orthodox as Carson and others; that he *went fully with them*, "in all that pertains to spiritual influence in regeneration, justification, sanctification," &c., and read our quotations from Carson, proving the very opposite, and then see how Mr. C. responds! What a defence! But what better could the man do, except retract his false assertions?

(10.) The introduction of Elder Maclay in this shape, is calculated to deceive the reader. The issue is this:

Does Dr. Maclay endorse your doctrine of spiritual influence and regeneration as orthodox? You substantially affirm that he does—if your allusion to him and others, in the April number of the Harbinger, means anything. We have affirmed that Dr. Maclay has more than once declared to us that he had repudiated your scheme of regeneration to your face. What do you now reply? Why, that Dr. Maclay, in 1815–16, said you preached "the true grace of God." So you might in 1815, have preached, in the hearing of Dr. M., and preached nothing incompatible with the true grace of God; but it is very probable you did not preach your newly-reformed scheme of regeneration in the water, and spiritual influence.

And this is but the more apparent from the conversation he relates as taking place between themselves and Deacons Worthington and Caldwell, and others. When Mr. Campbell informed them that "theirs was not the ancient gospel, nor order of things," and they pressed him to say wherein it was not, he only urged, that they did not observe the Lord's Supper every Lord's-day!!

We say that Mr. C. evidently did not exhibit the dropsical features of his Reformation at that time in New York.

☞ The great American orator, Daniel Webster, the last occasion on which he ever appeared in the old "Cradle of Liberty," uttered a passage on the nature of popular education, which deserves to be inscribed over the door of every common school house from the Atlantic to the Pacific:

"We seek to educate the people.

We seek to work upon mind as well as upon matter.

We know that when we work upon materials immortal and imperishable, that they will bear the impress which we place upon them, through endless years to come. If we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples they will crumble to dust.

But if we work upon men's immortal minds—if we imbue them with high principles, with the just fear of God, and love of their fellow men, we engrave on those tablets something which no time can efface, but which will brighten and brighten to all eternity.

* Since a very large edition of this discussion is now passing through our presses in book form, such documents will have a permanent force.—I can be used in all future time.—ED.

[From the Millennial Harbinger.]

Tracts for Tennessee Baptists—No. 1.

CONTINUED.

The figures in the following sketches correspond with those in the editor's article of last week. We did not discover the omission of these extracts until it was too late to insert them.]

The charge, or crime, or heresy of Campbellism, so often and so long echoed and encored, and hooted forth by Mr. Graves, as a *monstrum horrendum informe, cui lumen ademptum*—that to be hated, needs but to be seen; "but seen too oft, familiar with its face, we first endure, then pity, then embrace," demands from us a few preliminary remarks.

It is an awful spectre. 'Tis, however, but a *ghost*—a name given sometimes to angels, and sometimes to demons. But if we have a right to an opinion, and a right to express it, we would submit to the consideration of the inquisitive a word of counsel—an oracle of reason, too. And that would be, "Come and see."

Jesus of Nazareth was said to have been possessed by a demon, and, consequently, was mad; and therefore, ought not to be heard Paul, too, was said to be mad, by a much greater and more clever man than the Reverend J. R. Graves. Therefore, Christians sometimes differ from learned Rabbis and Reverend scribes, and ask severally, each for himself, what does he teach? It is not enough to say that he *preaches* Jesus the Christ of God, and that he *teaches* Christ crucified the end of the Law for justification or righteousness, to every one that believes. Is this, now-a-days called Campbellism!! (5)

Then we confess to the charge, but only then in part; for not one of us believes or teaches this, on the authority of any man, living or dead, who possessed not the gift of the Holy Spirit, sensibly and demonstrably manifested, either by miracles or fulfill prophecies of unquestionable evidence and authority.

Or is it that we teach that the Father, the Son, and the Holy Spirit, are severally and personally Divine, and equally co-operative in the redemption, justification, sanctification, adoption, and glorification of man? (6)

Or is it because we point to Jesus as "the Lamb of God," who has expiated our sin—who has "taken away the sin of the world?" And, therefore, that his sacrificial death is the only expiation, or sin offering, in the universe, that can justify Jehovah in justifying a sinner. (7.)

Or is it because we teach that a sinner must first believe and then repent of his sins, and then be born of water, as well as quickened by the Spirit, before he can enter into Christ's Kingdom, in its present dispensation? (8.)

Is it because we teach that salvation is of grace, and not by the works of the Jewish law? But through a faith of Divine origin, that works by love that purifies the heart, that reform the life of man, and enables him to overcome the world? (9)

Is it because we teach that the ordinances of Christ are severally means of illumination, of conversion, of sanctification, of Christian perfection—that prayer, confession, thanksgiving, Christian baptism, the Lord's day, the Lord's supper, mutual exhortation, bishops, deacons and evangelists, are severally Christian ordinances? (10)

Are these Campbellism? If so, we are Campbellites. But we have not this honor; we dare not assume it. It would be a form of sacrilege not to be expiated by all the seas and cattle on a thousand hills.

For even in the present forms of Christianity, these all are, with more or less distinctiveness, set forth and vindicated. Baptists and Pedobaptists—European, American and Asiatic—affirm these elements of the Christian institution. The immersionists of Europe, America and Asia, are foremost and strongest in these affirmations. And amongst immersionists, Scotch, English, German and American, are quite conspicuous in the advocacy of these grand elements of the Christian institution.

We have a mission, too, and a work of importance in our corner of the Lord's vineyard.

We have some peculiarities, too But they are not innovations upon the Christian facts, faith, precepts, promises, or ordinances. We are, some think, too tenacious of them—too uncompromising. This is the head and front of our offending. We advocate every Christian institution in its own place—in its own special import and design. This is what they call Campbellism With us, there is *preaching* Christ, and there is *teaching* Christ. With us, every ordinance has one differential, specific design, else there never would have been two Christian ordinances.—Praying is not praising, preaching is not teaching; neither of these is exhortation. The Lord's day is not the Sabbath, or Seventh day. It is the first day—the Lord's day, or the resurrection day. The Sabbath commemorated the end of creation; the Lord's day commemorates the beginning of the new creation, in the resurrection of Jesus. The Lord's supper is not a Jewish nor a Papal sacrament. It is not a sin offering, nor a sin expiatory institution. It is the communion of saints, in the joint participation of the symbolic loaf and cup of blessings, commemorative of Christ's own sin expiatory sacrafice.

The weekly observance of this institution is not peculiar to us. Many Scotch and English Baptist churches so practice. Sandemanians, or Glassites, and Haldaneans, have long so practiced. The Carsonites have always so practiced. The English, Scotch, and some American Congregationalists, have also thus practiced. These are not Campbellites!!

And what, in the name of reason, is Campbellism? (11.) Mr. Graves, and some other free and accepted Christian masons, have fabricated something they call Campbellism. But whose Campbellism it may be, or what it is, I know not, and will not own it, nor even thank them for the compliment. Such reckless talkers have said, "our tongues are our own, and who shall lord it over us!" They are their own. To the Lord they are responsible. And to that tribunal I refer them.

I was, from my youth, conversant with the Haldanes, Alex. Carson, the Scotch Baptists, the Sandemanians, the Presbyterians, the Seceders, the Covenanters, the Episcopalians, the Independents, and the Methodists. None of them were Campbellites, in the sense of Mr. Graves, nor in the sense of Alexander Campbell. Indeed, I never knew such a Campbellite as Mr. Graves has created. And, I presume to say, that neither he nor any one else ever knew such a spectre as his wild, untutored imagination, has conjured up.

Our peculiarity differs from all these systems. We arrange the items of redemption *historically*, viz: The generation, birth, life, preachings, teachings, miracles, prophecies, sufferings, death, burial, resurrection, ascension, glorification, or coronation of the Lord Jesus as the Messiah of Jehovah. These all preliminary to the commencement of Christianity.—Jesus of Nazareth was Christed, crowned, and gifted, mediatorially, with the Holy Spirit, to make him the Holy Guest of his mystical body, before there was a Christian, in the evangelical sense, on earth. As yet, there was not a *Christian* on earth There were Jewish saints, prophets, martyrs, holy men and women, before Jesus was born. He had disciples, too, as well as his harbinger John. Jesus had apostles, public heralds and disciples, while acting out the drama of redemption; but there was not as yet a Christian on earth, in its proper sense. They were commanded to tarry in Jerusalem and await the Holy Guest, which he had promised. At his coronation as Emmanuel, he received from his Father the exclusive dispensation of the Holy Spirit. He sent him down to build his church on his death, resurrection, ascension and glorification. Then came a new faith, a new heart, a new baptism, a new body, a new Spirit, and a new institution, called the Kingdom, or Reign of Heaven—the Kingdom of God—the especial Kingdom of Jesus Christ. (12) This was preached as *coming*, by John, by Jesus, by Seventy special disciples, by the Twelve Apostles (13.) But it had not come, and was not in being, till the descent of the Holy Spirit, after Jesus was made Lord, and had received the dispensation of the Holy Spirit and of the angels of heaven, and was duly constituted Lord and Sovereign of heaven, earth and hell, and made the ultimate and absolute Judge of all the living and the dead. (14.) Here begins what is now *impiously* and wickedly called Campbellism. This is our preamble. I demand of all who challenge this assumption, a standard work of any sect now existing, setting forth the commencement of Christ's Reign and Kingdom in this manner. This, I reassert, is impiously called "*Campbellism*," and to the shame of this generation be it spoken.

Order in Heaven's first law. And if there be order, clear and intelligible, in nature, in province, in legislation, in moral government, shall we not expect to find it in redemption, in the gospel, in Christianity!! A necessity has been imposed upon me to speak thus plainly, by the violence of partizan zeal, and the ignorance of unlearned and ignorant teachers of Christianity, under the formulas of ecclesiastical prescription and sectarian platforms, which have filled the world with ignorance and unbelief, and the church with ecclesiastic, sectarian, and spiritual pride (15.)

But this is not all. The ordinances of Christianity, or its positive institutions, have been recast, and moulded and modified to suit speculative and sectarian views of what is fitting for God to do and man to receive; and the world—nay, the church, is filled with secular pride, carnal ordinances, and doctrinal, as well as ecclesiastic prescriptions, after the rudiments of the world, after the wisdom of men, and not after Christ, until Christendom is one grand Babel, and the gospel made of no effect, through an empty and deceitful philosophy; after the rudiments of this world, and not after Christ. This is so complete, that even Baptists have been frittered down to seven sects, and are yet undivided in the aggregate as to the mission of the Harbinger and the Messiah. Put me to the proof, and I will appeal to the archives of their Fullers, their Halls, their Benedicts, their Robinsons, their Carsons, their general and particular theories, their first and their seventh day wars and conflicts. I think that we can make it evident, that even the redoubtable Mr Graves, notwithstanding his fifty thousand readers, is not yet, by any means, initiated into his own *Baptisidium*. (16.)

His caricature of baptism for the remission of sins, is so gross, so uncouth, and so unpolished, as to create in my mind more than ordinary misgivings on this subject. I ask him now, in advance, to tell us, in his most precise and definite style, *for what purpose, or into what*, he immerses believing men. What does his rubric mean when it says—"Baptism in an ordinance of the New Testament, ordained by Jesus Christ to be to the party baptized—first, a rite of his fellowship with him in his death and resurrection; second, of his being engrafted into him; third, of remission of sins; fourth, and of his giving up to God, through Jesus Christ, to live and walk in newness of life." These four items cover all our ground, when fairly and fully developed in the legitimate import of the phraseology. But this was, by the Baptists, borrowed every word from the Westminster Confession, and that was borrowed from Calvin. (17.)

Presbyterian verbiage, literally taken from the Westminster Confession, [chap. 30, section 1,] (17.) and sustained by six Protestant Confessions—viz: that of Bohemia, of Augsburg, of Saxony, of Wittemburg, Helvetia, and Sueveland. Here are eight Confessions of Faith, including the Baptist, saying in the strong language of the Saxony faith, the purest of them all, "I baptize thee; that is, I do witness by this dipping thy sins be washed away, and that thou art now received of the True God." What Campbellites all these old Protestants—Presbyterian and Baptist Confessionists—were!"

Need I say that neither do I believe, nor do they believe, in *water regeneration*, or in the power of water to take away sin—whether *sprinkled* in drops, or *poured* in a stream, or in the form of *dipping* any one into it!! Mr. Graves knows, as well as he knows any thing about me, that I never taught such a doctrine (18.) But that simply God has thus, in his mercy, condescended to give a *sign*, a *pledge*, an *assurance* of the remission of every obedient penitent, who receives the Lord Jesus Christ into his heart, and dies to sin and is buried with him in baptism; and that in the very act, he assures him that he is pardoned, not in virtue of his faith, repentance, or immersion, but in virtue of the blood of the Lord Jesus. Hence, as said Ananias to Saul of Tarsus, "Arise, brother Saul, and be immersed and wash away thy sins, invoking the name of the Lord."

Mr. Graves and all kindred spirits, will just as soon change the channel of the Mississippi, as successfully oppugn those views before either this or any succeeding generation. He may swell, and vapor, and bully, and boast to doom's-day, but it is all wind—*vox et preterea nihil*. He is prolific of gas, and it may relieve him to vapor for a few months, but it will all end in noise and smoke. I have yet a few lessons to read him, and if he will not give them to his *fifty thousand* readers, I may have to send among them a few thousand tracts, provided I cannot make the tour of the whole State. We have, in forty years, seen, and met, and talked with, a score of hundreds of quite as large, as learned and clever men as he, though with none less grammatical, and, at the same time, more magnilloquent.

As for his standing, or my standing, with the Bible Union, and his very courteous allusions to it, I have nothing to say at present. Time, that reveales of secrets, will, I hope, teach Mr. Graves that there are some things he does not apprehend, more things that he does not understand, and still more that he does not comprehend. According to one of the Proverbs of Solomon, I would suggest to him the propriety of preaching a sermon on the words of King David, 2 Samuel x: 6—"Tarry at Jericho until your beard be grown." I have no doubt that it would be very edifying to the preacher, if not to the people. [19]

In the vindictive outpourings of Mr. Graves' theology, no Christian Baptist or Pedobaptist, can take either interest or pleasure. So suicidal to his own cause and standing as an advocate of Christian morals or Christian doctrine, it would appear a work of supererogation, on my part, to bestow upon them a formal notice or exposition. We have been so long before the public, both orally and in print, advocating the great cause of Christianity against infidels, Romanists, Universalists, and every form of scepticism and error in the great and fearful apostacy that has paralyzed Christianity and Christian effort; and our plea having been favorably responded to by myriads of the most enlightened and pious Baptists, ministers and people, as well as by a highly respectable portion both of the ministry and people of other denominations, that we are fully exonerated from the necessity of any defence against such apparently malignant and feeble outpourings of vanity and impotent detraction. I really pity, while I cannot but contemn, the moral imbecility and presumptuous recklessness of any man, professing the faith and the humanity which the Author and Founder of the Christian Church enforced upon the subjects of his grace and the heirs of immortality. I will, therefore, only use the occasion and the opportunity afforded me of disabusing those under his influence, of the misrepresentations and slanders with which he would retain his dominion over them, and alienate their regard from us. I am happy to state, that we are in correspondence with some of the most distinguished ministers in the Baptist community, that award to us as much orthodoxy as they claim to themselves in matters of any importance; and, more than this, admit, on the part of Baptists, the necessity of farther advances, both in Christian knowledge and a more Scriptural organization and procedure. "We do not hold ourselves responsible," they say, "for all the outpourings of our editorial press;" and they add, that I should not "hold the Baptist brotherhood responsible for such men as fill certain chairs in New York, St. Louis, or Nashville."

To such quotations from the "Presbyterian Advocate," as Mr. Graves makes from my address at Cincinnati, and such extracts as he makes from other sources, friendly or alien, I make no response Nor shall I make any response to many very bitter, and, apparently, malignant utterances of his own. I deem it quite sufficient to print them and give them to all my readers, who, without a word from me, know how to appreciate their falsehood and malignity. I am truly sorry for myriads of Baptists, who, should they read them, will blush for their advocate, and grieve for his obtusity or want of good taste and good judgment.

His parade of elegant tropes, or, as he supposes them to be, conclusive arguments, will make every conscientious and intelligent Baptist rather cover his face than smile at them, and exclaim—Is this the spirit of Christ? Are these the weapons of our holy warfare? He acknowledges that even the Pedobaptists censured him for using "severe language." He should have said, for using vulgar and unchristian language, to many far his superiors in age—in attainments, literary, moral and religious.

He even criminates himself, in his zeal to criminate others. Has he ever published one of our articles of defence on his pages, or given to his readers my arguments to which he takes exception? Yet he censures us for not giving his.

We never sought the Baptists to endorse our orthodoxy, though many of them (and some of their most learned and gifted men) have done it, and communed with us, as well as invited us to commune with them And certainly, in my judgment at least, it always required as much charity from us as it could from them, so to unite in Christian worship, either in the family or in the church.

As to my attempt to read him out of the revision movement, I never knew that he was in it any further than that he lent his paper and his name to it. If in this I err, I know it not.

As to co operation in the great work of revision, we, as a community, compromised nothing, and asked for no compromise. We meet on a great principle dear to us for many years, and also dear to our Baptist brethren. Neither do we endorse for Baptist peculiarities, nor ask them to endorse for us. Neither of us, as communities, are underwriters. And as my editions of a new version, made by learned and candid Pedobaptists, and to my scholarship slightly edited therein, to which Mr. Graves so jeringly alludes, holding him to be no judge of such matters, his praise or his censure is equally valueless—equally ridiculous. An editor who never wrote a page of classic English in his life, suddenly to turn a pedantic critic, caps the climax of human vanity I am truly sorry that he has made it my duty to notice these infirmities, not of a man of genius, but of a man who vainly aspires to the reputation of genius, and literary accomplishments, which neither nature nor art ever vouchsafed to him.

The conclusion of this extract from Mr. Graves' tirade, with sundry similar examples of an undisciplined mind, demonstrates his vain and idle pretensions to critical acumen. "For did you not urge it" says he. We ask, what is the antecedent to it—*creed* or *scholarship*? He gives both. We urged neither one nor other, as *prejudicial* to our co operation. We demand his authority. We appeal to the minutes, and demand a copy. We simply claim it to be a gross misrepresentation, and the whole sentence in which it is found a flagrant perversion of grammar and truth

It is painful to me to expose his little and discourteous sayings and allusions in his mass-ive columns of vulgar *badinage*. I was about to say, for want of a more appropriate word, but I will call them simply *detraction* and slander, and that without an epithet. Such are his allusions to my "three score years and ten;" to the "practical morals" of our preachers; his excuses for not giving my responses to his "*sixty or seventy thousand readers*." Readers paternal! and seminal, we presume. This is a new calculus! Vanity Fair. All this is so low and indignified, that we cannot honor it with even a comment. Every reader will understand it

With Bro. Franklin's remarks as to any great *vital* difference between us and Baptists favorable to the Bible Union, I fully concur. Nor is there a *vital* difference between us and many intelligent Presbyterians, Episcopalians, Congregationalists, Methodists, and even those Baptists that do not concur with us in the value and importance of a revised edition of the Christian Scriptures. I could conscientiously commune with many of these communities in every Christian ordinance, if they should never concur in the importance, duty, or privilege of a revised version, provided, only, they would show their faith in, and their love to, the Saviour, by living up to the requirements of the light which they have; while I could not commune with Mr Graves, and other such Bible Revisers, who, while they advocate Bible revision, are revilers and blasphemers of myriads of excellent Christians, who fear God and keep his commandments, and whose fruits of righteousness and peace are known to all in the circle of their acquaintance.

I wonder whether Mr. Graves has ever delivered a sermon on the 3d verse of the 15th Psalm; or solemnly reflected upon the doom of slanderers and revilers? If it were not almost too late, I would emphatically call his attention to those oracles, with their marginal references, and to his declaration, that our "disciples, as a body, are destitute of honor," and to a "resolution advocated by the President, which passed by acclamation" Certainly this compliment to a community originally composed of the best Baptists of the West, and led, too, by some of the most prominent and honorable Baptist ministers in the West, who were the great pioneers, first in the Baptist ranks, and then amongst the Disciples, is not very flattering to either Baptists or Reformers. And as to the resolution advocated by the President of the Nashville Convention—probably occasioned by Mr. Graves—I certainly would have voted for it with all cordiality, so far as Mr.

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, DECEMBER 9, 1854.

STATED CONTRIBUTORS.

Elder J. M. Pendleton, Bowling Green, Ky.
Elder T. G. Keen, Mobile, Alabama.
Elder T. W. Tobey, Yanceyville, North Carolina.
Dr. J. S. Wheeler, Murfreesboro, North Carolina.
Elder R. Jones, Helena, Arkansas.
Ivey F. Thompson, Esq., Greensburg, La.
James H. Tarker, Los Cruces, New Mexico.
Elder D. Kinz, Sacramento, California.
Matt. Hillsman, Knoxville, Tennessee.
J. R. White, Brownsville, Tennessee.

HISTORICAL CORRESPONDENT.

Elder S. Adams, Newport, Rhode Island.

☞ Persons writing to us on business would confer a great favor by giving their Post-Office Address; also that of each individual for whom they write.

☞ Minutes of the Central Association are ready for distribution. Churches entitled to them will please call at this office and receive them. This announcement should have been made in our last issue. M.

EXAMINATION.—The examination of the various classes in the Mary Sharp College, at Winchester, Tenn., will commence on Tuesday the 12th of the present month, and close on the 15th. Patrons of the school and the public generally are invited to attend.

BETHEL ASSOCIATION.—Our types give the amount contributed for printing the minutes of this Association, $26 25, whereas it should be $76 25. We state this in justice to the Treasurer of the Association.

The Churches in the above Association can receive their minutes by calling at this office. M.

☞ We hope the brethren that have sent us articles very justly denouncing the course pursued by the editor of the late N. O. Chronicle, will excuse us if we decline giving their articles to our readers, although they are well written, and treat the subject justly, yet we think the editor of that *defunct* sheet has been honored over much, by the attention he has already received from this paper. We therefore prefer "to leave him alone in his glory." M.

☞ We call the attention of our readers to the Prospectus of the new Monthly Review, found in another column. We bespeak for this work a brilliant career. Its pages will be enriched by the ablest pens in the great South-Western Valley. All agree that such a work is greatly needed; and we feel confident it will be sustained.

Who will be first in sending a club of five, and thus secure the sixth copy as a premium?

Also, The Child's Own Book. Whose little hand will send us the first little dollar for this little book? Uncle Robin and Aunt Alice will dish up some nice talk for "The Little Folks at Home," our word for THAT. M.

BIBLE ROOMS, NASHVILLE.

I have received by letters, which came during my absence to North Carolina, the following sums for the Bible cause in China:

Of H. W. Pickett for Prosperity Ch.,	$8 50
For Bro. M. Fite,	1 00
For the church at Smith Fork,	7 50
	$17 00

Also, from a little girl four years old, at Edwards' Depot, Miss., (may God bless the little darling,) one dollar, and from Sister Lucy W. Gordon at Benton, Ala., two dollars. The donors will accept our hearty thanks. We hope many such letters will come during the coming months.

I am just starting again to be absent some two or three weeks, to visit the Alabama Convention. Let correspondents not be troubled if their letters are apparently neglected for a little time. We trust they will all come safely, and they will receive prompt attention so soon as my traveling duties permit me to remain at my post. Brethren and Sisters don't forget to pray for us, and be sure to remember us in your contributions. God has a great work for the Bible Board to do.

A. C. DAYTON, Cor. Sec.

BROTHER GRAVES:—Permit me through the medium of your paper to say to Mr. William Brown, Postmaster at Wooldridge's Store, Ky., that at present I have no small bird-shot on hand; moreover, I am about my master's business, engaged in a great work, and cannot reconcile it to my sense of propriety to come down. Mr. Brown will please excuse me at present—save his paper and ink—and believe me as ever his well wisher,

A. W. MEACHAM.

Bellview, Ky., Nov. 18, 1854.

BROTHER GRAVES:—The second meeting of the Mountain District, or Johnson Association, was held with the church at the Three Forks, of Obed's River, Overton co., including the second Sabbath in October.

We had a very interesting session, and the church with which we met, was much revived, and many souls were converted.

This is a small body, and its territory emphatically *missionary ground*.

The two objects which most interested the Association were Home Missions and Education. We are doing something for both these objects. We now need *teachers* for both our Male and Female Schools. We have a number of noble hearted brethren. I could but be impressed with the fact that we have quite a number of very promising young brethren.

Resolutions were passed unanimously, and most enthusiastically, strongly commending the Tennessee Baptist. Also, denouncing Campbellism, and clearing this Association of the insinuation cast upon us by A. Campbell. The clerk was instructed to furnish you for publication a copy of the resolutions.

Campbellism is one of the most formidable enemies which truth has to encounter in the Mountain District. May heaven bless you in your efforts to counteract its influence.

Will not the Editor favor Sparta and Spencer, two prominent points in this Association, with a visit? The cause demands that our brethren in the ministry should visit us.—"Brethren, come over into Massadonia and help us."

S. L. SUMNAR.

"Tekel" Frogge.

The above is the title, and a peculiarly appropriate one too, we think, which the mail has brought to our table.

We have glanced through this book of 160 pages and find that it purports to be a reply to Pendleton's "Three Reasons for being a Baptist," by a certain Tim. C. Frogge, rider of a Methodist circuit in Kentucky, by the grace of his lords the Bishop. If any are curious to know more of this Frogge, we submit the following as connected with his early history—it may be:

Mr. Frogg, a tailor, who had left Charleston at the commencement of the war, returned some years after the capitulation, and got acquainted with a certain J. W. Gibbs, who was requested by Frogg to stand as godfather to one of his children, which was agreed to by Gibbs, provided he should have the naming of the child. As they were going to the church the father asked Gibbs if he had thought of a name.

'Yes,' said Gibbs, 'what do you think of our Lieutenant Gov. Bull?'

'Very good,' said the father, 'I approve of it very much.'

The child was accordingly named Bull. Frogg did not immediately think of the drollery of the name, but when he did, he could have killed Gibbs for this imposition on his reliance and friendship.

He thought to have recourse to the Board of police to get permission to re-baptize the child; but when he saw Lieut. Gov. Bull presiding there, he thought it would be an affront to relate the story, therefore he postponed the matter until he should remove to a distant State, where he determined to apply to the Legislature to have it changed.

If this refers to our author, he name was changed to Tim. C. Frogg.

We have some slight knowledge of this author. He was Mr. Lee's Moderator in Scottsville, Ky., in his debate with Elder J. B. Evans, and the laughing stock of the occasion. But his simplicity and weakness were not imputed to him for crime, for all considered them *natural to him*. It was prophesied that he would soon commit some act, from the assiduity with which he noted down Mr. Lee's speeches. We have a faint recollection that he threatened that he would get up a "spute" with some one so soon as he had "tuk" off all Mr. Lee's arguments—at all events in a week or so after, we heard of him charging upon a poor Baptist minister some where down on Puncheon Creek, at a furious rate. It was evident to all that while they were Mr. Lee's arguments it was a Frogg's voice—and never did a poor frog suffer so severely for his rashness.

But what about this Tekel? We think its very weakness will protect it. Will not Elder P. reply? What, to this book? He would lose all his self-respect to do it. We expect it is a stratagem gotten up—a book baited with this Frogge with which to catch him—to undignify him. Reply to it—and what is there to reply to? Humph! we would as soon undertake to eat soup with a three tined spoon, or carve frog spawn with a case knife.

The author has blunderingly, or it may be, some wag, determined to victimize him, written its verdict over every page and upon the back, TEKEL FROGGE.

Now Tekel signifies, "weighed in the balances and found wanting." The title of the book then is, a Frogge weighed in the balances and found wanting. He put Pendleton's Reasons into one scale and himself into the other, and he finds himself altogether lighter than vanity.

We open the book to the title page and we find again the most appropriate motto under which a defence of infant baptism and aufusion was ever written. The reader can't "guess." Here it is, "Therefore, brethren, stand fast and hold the TRADITIONS which ye have been taught," &c.

We glance at the running head, and that reads, "Tekel—Infant Baptism," which means Infant baptism weighed in the balances and found wanting. A better running title no man or Frogge could have selected. Truly this author is the most severely conscientious man or the greatest blunderer living.

The author has through these 160 pages, only asserted, *in bad English*, what the most eminent Pedobaptist divines in christendom deny.

He affirms that the covenant of circumcision is a clear warrant for infant baptism, when such men as the late Moses Stuart of Andover, openly admits that "The Covenant of Circumcision furnishes no *ground* for infant baptism." Dr. Hodge, Professor at Princeton, Old Side Presbyterian, says that the rite of circumcision simply constituted the natural descendants of Abraham into a commonwealth, and that "when Christ came the commonwealth was abolished, and *there was nothing put in its place*." Again, "In no part of the New Testament is any other condition of membership in the church prescribed than that contained in the answer of Philip to the Eunuch who desired baptism, 'If thou believest with all thy heart thou mayest.' And he answered and said, 'I believe that Jesus Christ is the son of God.' The church, therefore, is in its spiritual nature A COMPANY OF BELIEVERS." Where are the hopes of infant baptism and membership founded in the identity of the old Jewish commonwealth and the christian church now?—Tekel is its proper epitaph, and therefore we will let pass 36 pages of Mr. Frogge's book, with the appropriate inscription he has written over them with his own hand, "Tekel—Identity of the Church," which means, "The Identity of the Church weighed in the balances and found wanting."

The next 36 pages are given to sustain infant baptism from the teachings of Christ and his Apostles. He only brings forward one passage to show that Christ taught it. Mark 10: 13–14.

This is an unfortunate passage, for (1) it has no reference to baptism whatever. The very letter shows that these children were brought, not to be baptized, but to be *blessed*, as pious parents were wont to seek the blessing of a prophet or goodman upon their children. See Gen. 48: 14–30. (See Mr. Wesley's Notes on Matt. 39: 13.) (2) It distinctly states that the disciples rebuked those who brought these children, which is sufficient to show that it had not been John's and. was not the Saviour's practice to baptize infants.

(3) Mr. Wesley in his Notes does not claim that this passage has any reference to baptism. (4) The most eminent Pedobaptist commentators frankly admit that this passage has no reference to infant baptism. (See Barnes' Notes.

That the Apostles taught and practiced the right, Mr. F. brings forward a few passages that Pedobaptist scholars have long since given up, as Acts 11: 37–38.

Now, Mr. Barnes, (an Old Side Presbyterian), is as anxious to make out infant baptism from the New Testament as Mr. Frogge can be, and it will be readily conceded by all acquainted with Mr. Frogge that Mr. Barnes was *fully his equal* in scholarship. What is the honest and frank admission of Mr. B.—

"It does not refer to children *as children*, and SHOULD NOT BE ADDUCED TO ESTABLISH THE PROPRIETY OF INFANT BAPTISM, or as applicable particularly to infants."

But it is needless to notice the other passages, since so many honest Pedobaptist commentators have long since confessed that they do not teach infant baptism—indeed they confess that the New Testament contains no precept to warrant the rite.

Martin Luther says, "It cannot be proved by the Sacred Scriptures that infant baptism was instituted by Christ or by the first christians after the Apostles." So admits all the Reformers.

Dr. Weil says, "Among all the persons that are recorded as baptized by the Apostles, there is no express mention of any infants.

Dr. Woods says, "We find no express precept or example for infant baptism in all our holy writings."

Prof. Stuart admits that he cannot "find commands or plain and certain examples in the New Testament relative to it" [infant baptism.] We could fill this whole paper with similar admissions. It is known to every intelligent Pedobaptist that this question is conceded by Pedobaptist divines. They frankly admit that the Sacred Scriptures do not teach it by either precept or example, and we can but suspect the honesty or intelligence of the minister who will now urge it. We consent, therefore, to the inscription which Mr. Frogge has written over his New Testament proof and example,

TEKEL.

He devotes a few pages to the old and oft exploded argument from *proselyte baptism*, i. e. that the Jews, prior to Christ's day, were wont to immerse the families of *proselytes*—and christian baptism was but a continuation of that baptism, &c. Dr. Wall urges this, and a few are still found so reckless as to teach that christian baptism was borrowed from one of the traditions of the Elders!

But we will let Moses Stuart settle this forever. See Review, p. 167.

TEKEL—PROSELYTE BAPTISM.

Over the 70 pages Mr. Frogge devotes to prove that the Scriptures do not in any case enjoin immersion but affusion, we pass in silence. It is the merest *sputtle* in the world—stale, seventh-handed twattle worked over and sadly *diluted* by the process, and now published under the terribly appropriate head of "Tekel."

The following is Mr. F.'s position:

"Throughout the whole tenor of the Holy Scripture *affusion* is called baptism, *while the Bible knows nothing of immersion as baptism.*"

This is the position which Methodist editors and authors are everywhere being compelled to take where religious discussions prevail—they are reduced to this absurdity. When they all take this ground it will not be long before the running head of Mr. Frogge's book will be written legibly over all Pedobaptistdom, "Tekel." Baptists should encourage them to take this position—for why should we wish them to immerse when their immersions are not baptisms?

In defence of the government of the Methodist Society, this author presumes to say something, and what do you think he has the conscience to say? He says that it is REPUBLICAN!!! Hear him:

* * "There is the most striking analogy between the political government under which we live and the republican government of the Methodist Church."

What is the definition of a Republic? A Commonwealth, or a State in which the exercise of the sovereign power is lodged in representatives elected by the people."

Is the Methodist Church such a government? Bishop Hamlin declared that the supreme legislature, judicial and executive powers were vested in the traveling preachers; and Bishop Bascom, D. D., declared that where these three powers were in the hands of the same men, it was the rankest despotism in the world, and the people were liable to be ruined at any time.

Dr. Hodgson declared that the supreme ruling power was in the hands of the preachers, and no part of it vested in the laity.

Is there then the least shadow of republicanism in Methodism? Then there is in the government of Russia. The one who can think so is fit for nothing but a Methodist, for he ought to have a master.

Over the government of the M. E. Church Mr. Frogge has properly written. "Tekel."—We must give him credit for one thing—the only thing peculiarly his own, in all probability, in the work:

He thinks it the duty of every *sinner* to join the Methodist Church. He says, "In the church is the *best place to get religion*." &c. What classical language! And he claims at last to have found *one passage* to support the pernicious dogma of *seekership*. That passage is the 87th Psalm: "And of Zion it shall be said that this and that man was born in her."

The Psalmist was speaking of the latter day glory of the city of Jerusalem in Palestine, which is called Zion, and Mt. Zion, and city of God. The prophets foretell that in the latter day the Jews, all the nation of Israel will again be planted in the land God sware to their fathers, never again to be plucked up, and that God would in that day create Jerusalem a joy. "But be ye glad and rejoice forever in that which I create; for behold I created Jerusalem a rejoicing, and her people a joy.—And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall no more be heard in her nor a voice of crying," &c. See Isa. 65: 17–25. It is not strange that it would be an honor for a man to be born in her.

What a conclusive reasoner is our Frogge! Because in the ultimate glorious and prosperous state of Jerusalem it will be an honor to a man to have been born in her, as it is now considered dishonorable, since it makes him a Jew. Therefore, sinners ought to join the Methodist Church, and get religion in the class meeting!!!

With these remarks we will allow Tekel Frogge to drop back into his pond. We would not be surprised if this book did not fix upon its author the cognomen of *Tekel* Frogge to the day of his death.

NASHVILLE PRICES CURRENT.

CORRECTED WEEKLY BY JOHN LELLYETT.

BUSINESS for the past week, and for some time previous has been much depressed for want of navigation. Stocks are light and broken. Sugar is mostly in the hands of speculators, and held high. Molasses—Stock light, and very fine at the quotations.—Whisky—small arrivals, which go off at high figures, 55@60c, for rectified—75c for fine. Freights very high.

SUGAR, in hhds. brown,	5½@6	SHOT, per bag,	2 25
do do clarified,	6@7	do buck,	2 50
do Loaf, double refd'd	12@12½	LEAD, bar,	8a
do do single refd'd	10a11	POWDER, rifle,	5 50
do dun refd'd crush'd	12a12½	do blasting,	4 00
do single " crushed	10a11	MATCHES, per gross,	1 75a
do double powdered,	12a12½	CANDLES, Tallow,	14a
do single do	10a11	do Star,	27a
MOLASSES, plantation,	none.	do Sperm,	40a45
do sugar-house,	25a30	FACTS AND NOTS,	
do rebolled,	25a	Oranges, per box,	none
GOLDEN SYRUP, St Louis,	none	Lemons,	do
COFFEE, Rio, new crop,	10a	Raisins, M. R.,	do
do Havana,	none	Figs,	do
do Laguyra,	13a13½	Almonds,	18a22
do Old Government Java	17a18	Pecans,	none
SALT, Kanawha p bush	50a	English Walnuts,	none
do Liverpool fine sk'k	3 00a3 25	Filberts,	12½a
do do coarse "	2 75a3 00	CANDIES, assorted,	12½
FLOUR, Tennessee,	7 50a8 50	do fancy,	20a30
NAILS, cut 4 to 20d	6½a	do kisses, com'n	15
do Brads do do	8½a	SARDINES, per dozen,	a
TOBACCO, fine Virginia	35a40	do boxes,	4 75a
do Kentucky,	15a25	do ½ "	3 50a
do Missouri,	20a30	OYSTERS, per dozen,	a
do Tennessee,	15a35	do fresh in cans,	8a
COTTON YARNS, No 400	10a	do spiced do	8a
do " 600	9½a	BLACKING, per dozen,	30a60
do " 600	8½a	WRAPPING PAPER, crown	5a6
do " 701	7½a	do do medium	7a8a9
do " 800	7½a	do do double crown	1 00a1 10
TEAS, Imp and Gunpo	75a1 00	BED CORDS, cot prdcs	1 50a
do Young Hyson,	60a75	do hemp do	2 50a
PAINTING BRUSHES, pr dz none.		PLATOON LINES, cotton,	
do Tubs, pr nest	4 50a	per dozen,	1 00a
do Buckets do	2 50a	do hemp,	7a8
CINDLE, - - -	18a	WASH BOARDS, sing. pr	
PEPPER, - - -	14a	dozen,	3 50a
GINGER, - - -	7a8	CLOVER SEED,	9 00a
ALUM, - - -	3a	FLAX SEED,	a
SODA, English sup carb,	7a8	CIGARS, La Nacional	
COPPERAS, - -	2a2½	per thousand,	3 00a
MADDER, - - -	16a17	do La Napoleon,	3 00a
INDIGO, best Caracca	1 20a	do Wandering Jew,	2 50a
STARCH, none.		do Cuba Sixes,	3 50a5 00
COCKNE, English dairy, none.		CORN, per bbl,	4a4½
		Corn, "	4½a5

[REPORTED FOR THE TENNESSEE BAPTIST.]

ATLANTA, GA., Dec. 4, 1854.

MESSRS GRAVES & MARKS:—For the past week Bacon has been extremely dull and sales limited. We hear of sales from store of Sides at 10@10½c. per lb—Hams 12@12½c. Shoulders 9c. Lard is also dull at 11c. by the bbl. Flour, superfine, 4@4½c. per lb. Sked. Extra Family $4½@4¾ per bbl. Corn 85@90c per bushel, sked. Oats 60@65c. per bush, sked. Wheat $1 40 per bushel. Cow Peas $1@1 10c per bushel. Hay—Baled, none in market; would demand $25@30 per ton. Drove Pork 6@6½ per lb nett.

Exchange on New York ¾ per cent premium; on Charleston and Savannah ¼ per cent.

Respectfully,

SEAGO & LAWRENCE,
General Commission Merchants.

GENERAL ASSOCIATION OF TENNESSEE AND NORTH ALABAMA.

NOTICE TO CLERKS OF THE CHURCHES.—The minutes of proceedings of the late session of the General Association are now ready for distribution.

Those for the Churches in the Muscle Shoals Association have been forwarded to Dr. A A Berleson, Decatur, Alabama.

Duck River, to W Haggard, Shelbyville.

Those for distribution in other Associations will be forwarded at the earliest opportunity, of which notice will be given.

The Churches of Concord Association will please send to this city. Call at the office of the undersigned, No 25, Cherry street.

A. B. SHANKLAND.

MARRIAGES.

MARRIED,

In Lauderdale County, Tenn., October 19th, 1854, by Elder Joseph H. Borum, Mr. ROBT. C. WEST to Mrs. M. A. BOREM.

By same, November 8th, at the residence of James Soward, Esq., Mr. M. M. FAULKNER to Miss SARAH ANN SOWARD.

By same, November 9th, in Dyer County, Tenn., at the residence of Eld. R. Williams, Mr. JERMAN SPOKES to Miss MARY WILLIAMS.

By same, November 15th, in Lauderdale County, at the residence of William Jordan, Esq., Mr. MARK VANDERBILT to Miss AMANDA JORDAN.

On the 1st of Oct., 1854, on Russian River, California, by Elder S. Riley, ROBERT P. MITCHELL to Miss SARAH J. CARTER.

At Santa Rose, Oct. 1st, 1854 by Elder S. Riley, JAMES E. CRANE to Miss LUCY M. BEAVER—all of Santa Rose.

PROSPECTUS
OF
SOUTHERN BAPTIST REVIEW AND ECLECTIC.

J. R. GRAVES AND J. M. PENDLETON, EDITORS.

IT is proposed to publish in Nashville, Tennessee, on the 15th of January, 1855, the first No. of a periodical to be entitled SOUTHERN BAPTIST REVIEW AND ECLECTIC. It will be published about the middle of every month, and will contain 96 Octavo pages, making at the end of every year a volume of 768 pages. The Publishers are determined that in typographical excellence this monthly shall be inferior to no periodical of the South-Western country. They intend that those who subscribe for it shall be ashamed of its appearance. The subscription price will be *two dollars* per annum, which will be required invariably in advance. This, it is believe, is far, all concerned, the best arrangement. Any person who will procure *five* subscribers, and forward *ten dollars* to the Publishers, shall be entitled to a copy *gratis* for one year.

The name of the paper is intended to be suggestive of its character. It is called a *Review* because it is supposed that about one half of its pages will be devoted to Review articles and Notices of Books. The term *Eclectic* indicates that the Editors will be at liberty to select for publication the best Articles to be found in Reviews, Foreign and American. It is supposed that one-third of the pages of every No. will be filled with such Articles. The remaining third of the space will be occupied with original Essays on Theological and kindred subjects.

The epithets "Southern" and "Baptist" are used because it is expected that the work will be patronized chiefly by the South, and because it will certainly be a *Baptist* periodical. Lest this Prospectus be made too long, nothing more is added, except that the Introduction to the first Volume will contain some reasons why such a monthly should be published. It is hoped, too, that the names of several "Contributors" will then be given. Those wishing to subscribe for this work will address

GRAVES & MARKS, *Publishers.*

THE BAPTIST COMPANION.

JUST ISSUED, and now ready for sale. A NEW COMPILATION OF HYMNS, for the use of Baptist Churches, to supply the desideratum occasioned by the exhaustion of the 2nd Edition of *The Companion*. The work is now ready and thoroughly revised and otherwise improved to meet the wants of our brethren.

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J. M. D. CATES.

December 9, 1854.

ACKOWLEDGEMENT OF PAYMENTS.

Asa Dalton, James R. Trimble, Dr. P. S. Bethel, and William Maxey paid to Nov. 25th, 1855; John Lawrem, to January, 1856; O. R. Sealey to the 25th Nov. William N. Johnson to the 8th Nov., David A. Kerr to the 2d Dec.; William C. Johnson, J. C. Spragins, J. Pace, R. D. Dickerson, N. L. Collier, Mrs. S. Rust, J. W. Dawson, E. J. Barksdale, M. Rambo, J. Jackson, Mrs. H. B. Platt, R. O. Rutland, H. J. Nichols, A. Barksdale, Mrs. A. E. Durham, J. J. Beverly, J. M. Cockran, J. J. Mayes, Mrs. A. Johnson to 9th Dec. 1855: Lot Warren, George Walker, L. D. Vason to Dec. 22d; G. W. Bostick to Nov. 8th: Eld. J. Page to Dec. 2d; S. O. Sullivan to Nov. 5th; W. G. Gardner to May 25th; P. J. Wardner to Dec. 2d, 1855: J. W. P. McCall to June 3d, 1856; Mrs. J. Hardin, Mrs. R. Jones to Dec. 2d; James O. Goldwire to July 19th; D. P. Everett, J. E. Brome, Mrs. A. Mosely to Dec. 2d; E. C. Walker to August 20th; Charles Davis to Feb. 26th; T. J. Denmark, W. Dent, J. M. Wilcox, L. G. Lamb, A. L. Lachry, A. B. Lawton, C. Brunson, J. F. Scruggs, R. Paramore, S. A. Brown to Dec. 2d, 1855: E. G. Mays to May 8th, 1856; Miss J. Sloan to Dec. 2d; William Stone, Martin Camfield, J. C. Ross to Dec 4th: Exum Stephenson to May 19th; Thos. Calley, A. E. Stone, C. B. George, E. M. Dunn, Peter McMillin to Dec. 9th; Edmond Rhodes to May 7th, 1854; J. C. Dunn to Nov. 30th 1854; Jonas Johnson, Nov. 8th; F. T. Allen, to Feb 11th; William P. Steed, William Borum, John F. Allen, B. S. Blanchard, J. S. Stanford, W. P. Dodd, Mrs. Jane Posey, Richard Jones, William S. Wallace to Dec. 9th: William Mitchell to April 16th; Mark Vanderalice, E. J. Runnels, J. L. Chandler, Alvin Mires to Dec. 9th; R. M. Lax to May 5th; G. C. Riley, Banister Meadow to Dec. 9th; Spencer Shearer to Jan 27th; James Reed, C. W. W. Revell, N. Lamb, J. R. Walker to Dec. 9th, 1855: F. S. McCall to Feb. 28th, 1856; H. Walker, J. D. Colson to Dec. 2d: James Grover to May 8th. J. Lagston, G. D. Blair to Dec. 2d; John T. Carroll to Sept 10th; A. W. Walker, W. B. Cooper, Eld. G. Daniel, Mrs. S. W. Lamb, Charles E. Grover to Dec. 2d, 1855: J. W. Smith to June 2d, 1856; B. C. James, Rev.

Communications.

For the Tennessee Baptist.

BROTHER GRAVES:—I regret very much that I have to trouble you with another communication respecting our School at Mossy Creek. The only apology I have to offer is, the apparent disposition of our writers to prejudice the minds of community both against Mossy Creek Seminary and its locality. In this article, I wish to set forth the facts in the case, and hope you will give it an early insertion in your excellent paper.

In your 12th number, I see an article written by "J. A. D." in behalf of the Fall Branch Seminary, as the point at which the Baptists of East Tennessee, Western Virginia, and Western North Carolina should concentrate their efforts to build up an institution of high character. Some months since, Cæsar wrote in favor of a place called Bristol, as the only point for such an institution. These brethren endeavor to make the impression, that they are willing to be governed by the wish of the denomination. But I fear that they are like the man who invited his neighbors to select for him a site upon which to build his house, and after they had designated the place, he thanked them, but, said he, I have determined on another point.

But, should the brethren be sincere, I will show, as I believe, the point at which to locate such an institution.

First, it should be located according to the wish of a majority of the denomination. The Educational Society of East Tennessee, deeply impressed with the necessity of an educated ministry, determined to erect an institution of learning in East Tennessee, adequate to meet this necessity. Some ten years since, they made an effort to erect one at Mossy Creek, but at that time failed, though all agreeing as to the locality.

It was then argued that the denomination could not sustain two institutions, one at Murfreesboro, and one in East Tennessee; also that the one at Murfreesboro would supply all our wants—hence this failure.

But since that time we have seen our mistake. Owing to the distance to Murfreesboro, and the funds necessary to obtain an education at that institution, our young ministers were either neglected or went to Pedo Schools.

The Educational society seeing that we must do without an educated ministry, or educate our ministers at Pedo schools, or erect one of our own in East Tennessee, resolved to make an effort, which they did, and located it at Mossy Creek. The location being settled, the community subscribed an amount sufficient to erect the edifice, which is now nearly complete. The Trustees appointed an agent to procure funds to purchase an Apparatus and Library, also an endowment fund.

The agent has succeeded in procuring several thousand dollars in bonds, as an endowment fund. He also obtained a fund with which the Trustees have purchased a good Apparatus which is now being used in the Seminary. Soon after the Trustees opened their School, the Corresponding Secretary published, in the Tennessee Baptist, a notice of the same, in which he said the Trustees were determined to prosecute the enterprise until Mossy Creek Seminary should be equal to any in all the country. Other notices have, from time to time, been published concerning the progress of the School, to which there was no reply until last spring or summer, one Cæsar came forth, and after him others, until J. A. D. has now, as he imagines, settled the locality of the anticipated High School, at the "great village"—Fall Branch.

I call upon the Baptists of East Tennessee, Western Virginia, and Western North Carolina to say who it is that troubleth Israel. Is it C. C. T., Cæsar, or J. A. D., who is trying to divide Baptists? Mossy Creek has subscribers and advocates in ten different Associations—*they*, of course, think Mossy Creek is the point for a denominational School. These brethren live in Virginia, North Carolina, Georgia and Tennessee—consequently we embrace J. A. D.'s field and Georgia besides. I never heard it intimated, until quite recently, that Fall Branch expected to be any thing more than a Preparatory or an Associational School. A school has been in progress there for several years under the control of the same Teachers and Trustees—and no house, library, or apparatus, and yet expecting to be the denominational school—strange indeed! But another feature in the case. Fall Branch has a rival school at Boon's Creek, whose claims demand at least a passing notice. Will Bro. J. A. D., or Cæsar, tell us which is nearest the Virginia line, which is in the most populous and healthy section of country? At least they should settle their difficulties, and not try to disparage Mossy Creek, because of her misfortunes. A friend of Mossy Creek Seminary proposes to decide the location by a vote of the denomination, this was refused; also that the largest amount of subscription should have the locality, this was likewise rejected.

What more can the friends of Mossy Creek do? Do they expect those who have subscribed largely to Mossy Creek, to make an additional subscription to Fall Branch? Or do they expect Mossy Creek Seminary to make a donation to Fall Branch, of her apparatus, endowment fund, &c? They must expect something of this kind, if they anticipate a union of effort.

Now, if the brethren wish union, where can it be had? The answer is evident, at Mossy Creek, and no where else.

But Mossy Creek is too near Murfreesboro; I fear this argument was for effect, to prejudice Murfreesboro against Mossy Creek. Now if Mossy Creek is too near Murfreesboro, how much farther is Fall Branch?—only 70 miles, and consequently Fall Branch is too near.—But Mossy Creek is too far from Virginia.—This is another mighty argument. Well, let us see. Mossy Creek is in sight (about 400 yards) of the East Tennessee and Virginia Railroad, 70 miles below Fall Branch. Fall Branch is 15 miles below Jonesboro, through a broken section of country. Which would a student from Virginia rather do, plod his way through the mud, over hills and rocks, 15 long miles to Fall Branch, or continue his pleasant ride to Mossy Creek?—every parent and student would say let us ride to Mossy Creek. So you see Mossy Creek is the point for the Virginia students.

But North Carolina is called in question.—Well, I should think, taking all North Western North Carolina, that Mossy Creek is as easily gotten to as Fall Branch.

Again, to show the favorable opinion which the Baptist denomination generally entertain of the locality of Mossy Creek, it is only necessary to advert to the fact, that at this early period of the present session (not quite too months gone) Mossy Creek Seminary has between eighty and ninety students on her list.

Now, brethren, if the Baptists of East Tennessee, Western Virginia, and North Western North Carolina, are divided in this enterprise, the friends of Mossy Creek are not the sinners—they are elsewhere—so look well to your ways and disturb not Israel in her work of love.

C. C. T.

BROTHER GRAVES:—I was glad to see in your paper of September the 2d a piece over the signature of M., followed by a few remarks of your own, calling the attention of Baptists to that God-dishonoring, devil-exalting doctrine of final apostacy. However much we may love that little sentence, "and still they come," I never want to read it again unless it announces the coming of one who is sound in faith, who is established on Baptist and Bible principles.

Perhaps none other experiences so fully the pernicious effects of such principles being let slip loosely into the Baptist Church as the minister who, in the order of God's providence, has to labor in a frontier field. My heart has been much pained of late upon that subject. But when my eye met those lines I felt like one who was engaged in battle of doubtful contest, to whose relief timely aid was given. Bro. A. Ledbetter, who came over from the Saints' Church in Tennessee to the Baptist and who has served with me in the Trinity River Association for some years, has come out with great zeal on the doctrine of final apostacy, and in consequence of which has withdrawn from that body. On Saturday before the 3d Sabbath inst., I met with the Elm Fork Association in Collin county, where I met with a man claiming to be a Baptist minister by the name of Francis, who had come over from the Methodist, and was ordained some twelve months ago to the work of the ministry in the Baptist Church by Elder Lane, in Cherokee county, Texas, who was receiving Methodists and Presbyterians into the Baptist Church on their experience or a mere statement of their desire to live in the Baptist Church, and that they had been immersed in the society from whence they came; (are those members in the Baptist Church? I answer no, emphatically no If they are, then is experience and not baptism the door into the church, which is anti-Bible and consequently anti-Baptist ground.) But alas! this is not the worst feature in the case—would to God it were. But he had received a Methodist preacher in the same way, and if I was correctly informed, (which I have no doubt of,) at the same meeting simply by the aid of the church clerk. He sits down and draws a copy of his own credentials and gives them to this Methodist, and the next day sets him to administering the ordinance of baptism as a Baptist minister. On enquiry how a man of such sentiments was ever ordained to the work of the ministry, I was informed by a brother that was present that he was ordained by one man, viz., brother Lain, and that rather reluctantly; but his reluctance was paliated by the thought that Francis was coming on the frontier, and perhaps would do a little good. Oh! Brother Lain, (should this meet your eye,) had you have considered the vast amount of mischief a man of such sentiments could do, as well as the probability of his doing a little good, perhaps all this would not have happened. A word to my brethren in the ministry and I have done. Dear brethren, you who are settled over churches in well regulated societies perhaps little know how arduous the task of organizing churches from a heterogenous mass of discordant elements, thrown together as the most of frontiers are, all bringing their peculiar prejudices with them; but how immensely great is the trouble increased when there is heresy in the ministry, giving a wrong tone to society and an improper direction to the tenets of our church. Better far, my brethren, ordain two ministers of doubtful character and doubtful principles to labor amongst you where society is already regulated, than one to come where tone is yet to be given to society, and proper direction to the tenets of the church. In conclusion, brethren, we want help, and if you cannot send us men of brilliant talent and profound erudition, send us men of godly piety and sound in faith.

B.

Castle Grove, Texas, Oct. 31, 1854.

Revival—Intelligence.

BROTHER GRAVES,—The good work is still going on. Eight more converts were burried with Christ in baptism, at Harmony, Smith county, on last Sabbath; making in all, sixteen baptized, and one received by letter. We have never witnessed a more interesting meeting, nor more indications of a thorough work of grace. The old men, whose heads are frosted with age, were seen to weep, and some of them came forward for prayer. The faith of the unconverted was shaken, and the big tear started from the eye. The gay, the young and thoughtless, and those of riper years, were all subdued, and made to bow by the unvarnished truth of the gospel of Christ. Indeed, the whole neighborhood has been, during the last two weeks, revolutionized;—and I doubt not many sheaves will yet be gathered, as the fruits of that meeting. The principal minister laboring, during the meeting, was a young and promising hero, Elder J. H. Whitmore, a student in Tyler University. Brother Ray was with him some part of the time. We had the pleasure of attending the meeting two days and one night. At the close of the meeting, we understand, a liberal subscription was taken up for the support of the pastor, brother W., whose labors had been so much blessed. May the Lord still prosper and bless the church and their pastor, and add to them such as shall be saved.

A spirit of revival has pervaded our town for some time, and a number have professed faith in Christ. Several converts are standing over for baptism. The Methodist Church has also been engaged in a refreshing season. May God carry on the work, that "where sin abounds, grace may much more abound."

G. G. B.

Come to Arkansas!

BROTHER GRAVES:—Having been requested by a number of brethren in this and adjoining Counties, to represent our destitution and the great necessity for ministerial labor, through the Tennessee Baptist, I cheerfully comply.

In answer to the repeated calls from Heathendom, how speedily is wafted the glad tidings! The Gospel banner, how quickly it flutters on the mountain breeze, and waves a gentle dalliance to the zephyrs of the out-spread vale! When the cry is heard give—give us the bread of life—a good and zealous brother here responds to the call in the fullness of his soul, saying, here am I. Another and another makes the same response, and sacrifices home with its endearing associations for Christ's sake. This is praiseworthy indeed; and I would to God that scores of soldiers, good and true, would become fearfully impressed with the utter destitution and sinking condition of the Heathen, and hasten with a burning love in their hearts for the salvation of souls, and tell them of the riches and fulness in our Redeemer.

But when the wail from perishing hundreds comes up from our very midst, *give to us* the word of life! seemingly a deaf ear is turned their zeal has grown cold, their love waned fearfully. While the plaintive note of the dying are left to waste their wailing upon the air, the deathless spirits sink beneath the dark billows of despair to rise no more; and this, too, with the means of salvation almost within their grasp!

Brethren of Tennessee, North Mississippi and Alabama, on the confines of your own blessed States, lies a wilderness waste, inhabited by perishing souls, whose daily cries are wafted upon Heaven's breeze across the Father of Waters to your doors, calling on you their more highly favored neighbors, to come over and bring with you the gospel of light and life.

And now, brethren, once more. I in their behalf, entreat you to come over and help us! Will you come? There are thousands of priceless souls enveloped in darkness; no preachers! no gospel light bursting in its saving blessed brilliancy upon their darkened souls, to rend the veil and make glad the heart! Entertain no fears in regard to a support, if ministers of the right stamp. God-fearing men bold, intrepid soldiers of the cross, with the love of souls burning in their hearts, will come the people in Arkansas are willing and will sustain you!

I have never found a people more generous and liberal!

It is true, you may expect, and will meet with difficulties, trials, and persecutions, such as you are unaccustomed to; your pathway will not lead you through beauteous flowers, nor need you on flowery beds of ease expect to rest. No, such men as would desire thus to live, would be of no possible service in Arkansas.

Only such as are willing to suffer, and endure for Christ's sake—bold and fearless soldiers, who will rush amid the din of battle in to the enemy's ranks and plant the standard, around which we rally, unfurl the gory banner, under whose stained folds we stand, and battle for Him who suffered for us on the cross, can be of service!

Men who can, 'mid winter's gloomy reign, swim swollen creeks and bayous—ride under the parching rays of a summer's sun, preach to rough-looking, but honest and willing hearers, in a well ventilated log cabin, or can command the attention and respect of the more refined in our young and growing towns; such are the men Arkansas calls loudly for, and such will be handsomely sustained. There is a vast extent of territory, embracing the counties of White, Jackson, Prairie, Conway, Van Buren, and Pulaski, with but five or six Baptist preachers in the entire bounds!! And can these few bear the tidings of life to the thousands of souls within their limits?

Come, brethren, who will make the sacrifice? Did the blessed Saviour make no sacrifice in our redemption? And shall we, the purchase of his blood, refuse to make *any* sacrifice, however great? O! then, come, bearing with you the bread of life, sounding the gospel trumpet, unfurling the banner of our King—planting the standard of truth, on the rough hills and pleasant valleys of Arkansas, and great shall be your reward in heaven.

N. P. MOORE.

Searcy, Ark., Nov, 1854.

BROTHER GRAVES:—Though a stranger to you personally, I trust you will not think me an intruder in offering a few items of news to your readers.

The Lord has graciously revived his work in this town and the vicinity. On the fourth Sabbath of August last our new church house in this place was dedicated, at which time we held a meeting of several days. During these exercises several professed a hope in Jesus, and twelve were buried in imitation of our Lord in Baptism. Since that time the work has progressed through a series of other exercises, and several have given evidence that the Lord has been gracious to them in the forgiveness of sins. On Sabbath last, eighteen willing converts were baptized, and we expect others yet to come, and obey the commands of him who is "the way, the truth and life." In addition to the above number, it has been my privilege to baptize nine others at a neighboring church. Several other churches in different portions have enjoyed precious ingatherings. We greatly need several pious, energetic, talented ministers in this western country. Men who will "earnestly contend for the faith once delivered to the saints." I may write more at length at some future time.

Yours in brotherly love,

J. H. STRIBLING.

Gonzales, Texas. Nov. 10, 1854.

MR. JOHN M. BRADLEY.—I am happy to inform my friends and Mr. Bradley's that Mr Bradley is convalescent, and in all probability with care and close attention to his books, he may finally recover. He has returned the prescription that I sent him, and I conclude, therefore, that he must be on the mend. He may become eminent in the Methodist ministry after all.

This note will explain to my friends the reason why Mr. Bradley's letter to me and my reply will not appear in print. I shall in future pay no more attention to Mr. B., but turn him over to his superior Monarchical High Priest.

THOS. H. COMPERE.

Mississippi, Nov. 16, 1854.

BROTHER GRAVES:—There was a meeting held thirteen days, at Cedar Ford church, Grainger county, Tennessee, commencing Saturday before the fourth Sabbath in October; at which time and place the Lord owned and blessed the faithful labors of his ministry.—The church was much revived, and sinners were convicted—some twenty three hopefully converted. When our meeting closed, there were many persons very seriously impressed with the importance of seeking the salvation of their souls; and I doubt not that there will be heavenly fruit gathered from the labors of that meeting. On Thursday, the last day of the meeting, there were twenty willing subjects immersed into the fellowship of the church.

PRESTON MITCHELL.

PAYING FOR A NEWSPAPER.—The Germantown (Pa.) Telegraph very truly says:—Except the cash system is exclusively adopted and rigidly observed we know of no business in which its bills are so difficult to collect as subscriptions to a newspaper. This is not because subscribers are unwilling to pay; but that it is principally owing to pure neglect. Each one imagines that because his year's indebtedness amounts to so small a sum, the printer surely cannot be very badly in want of that, forgetting that the fruit of his business is made up of such little sums, and that the aggregate of all the subscribers is by no means an inconsiderable amount of money, and without which the publisher could not for a single month continue the issue of his paper.

Obituaries.

[illegible]

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TERMS—Reasonable, and liberal time allowed on two thirds of the purchase money. Apply to the subscriber.

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October 28, 1854.

RAGS!!—$250 In Premiums!!!

I WILL pay the above premiums in sums of $100, $50, $40, $30, $20, and $10, to any six merchants or peddlers who will deliver me, from this date to the 1st July, 1855 the largest amount of RAGS. The same to be bought outside of, and by peddling business outside of Nashville, and vicinity.

I WILL AT ALL TIMES PAY THE HIGHEST MARKET PRICE IN CASH FOR RAGS ON DELIVERY, and issue a certificate to the owner of the same, to be returned and paid for—These certificates must be kept and sent in next July, so that three disinterested merchants of Nashville can make the awards. The largest amount being entitled to the $100, the next largest to $50, and so on down.

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Woollen, Linsey, Silk, and Worsted rags are not wanted, and will not be included in the above.

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(Signed) MARY WINN.

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July 1 1854

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All [illegible] from a dependence upon water mills, which are [illegible] and frequently [illegible] with many inconveniences and vexations [illegible]

[illegible] will recommend to the farmer a saving [illegible] in grain consumed. [illegible] who have tried the [illegible] that stock fed [illegible] thrive better, [illegible] in a different manner.

[illegible] the demand is large [illegible] that contain [illegible] Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, Iowa, Wisconsin and all the [illegible] Texas [illegible]

[illegible]

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