

VOL. X.

NASHVILLE, TENNESSEE, SATURDAY, JULY 8, 1854.

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Communications

To the Board of the Baptist State Convention of Texas.

CHOPPIN. St. CLAIR county, Ala.
BROTHER USARIN.—The unparalleled popularity and influence of the late occupant of the Hermitage, were a mystery to all the world and the rest of mankind, but more especially to the political opponents of that great patriot and statesman. But after his death a far-seeing euologist solved the mystery by declaring that: he was the personification of *American* democracy—that it belonged to him to see clearly and express *forcibly* what the people could only *feel*.

There are in the Baptist denomination *great* and cardinal principles, which are so obscured by the fogs of Pseudo-error, that the *poor* man not give them tranquility; nor can even good Editors *speak* the people's *thoughts*, so as to induce them by acclamation to place the flag in his hand. But when such an one is found, one of sufficient discrimination to distinguish between truth and error, and of boldness to lift up the down-trodden standard of truth, and elevate its trailing folds from the dust, he will acquire popularity and exert a mighty influence on the public mind. I would see the "power press" burned up. The Editor of the Tennessee Baptist *beg* bread rather than the voice at his祭席. If this success was at the

expense of truth. But to see, "no compromise with error," on one side, and TRUTH, BIBLE TRUTH, on the other, emblazoned on the banner, I rejoice and will rejoice. I am rather amused than mortified at the efforts of those dignitaries of the quill to belittle you by their superior claims to learning, and by *vaumercifully* alluding to your obscurity. Who is J. R. Graves? Where is the Tennessee Baptist published? Be patient, gentlemen, the Editor can make his mark.

Among the issues between you and others, I feel the greatest interest in the revision question. Do not conclude, because the Baptists in Alabama have no advocate, we are all fogies. Let the subject be discussed with ability and we are legion. I heard an intelligent and wealthy brother remark, two and half years ago, while a collection was being taken up for the Bible, here is twenty dollars, but one thousand for the new edition. Com-

yourself, or let Brother Wallis come among us and you will see how much importance we attach to the infallibility of King James and his translators, and how strongly we (the masses) urge our right to the *mind of the Spirit*—not as man teaches, but as the Holy Spirit teaches. If the present translation is perfect learned men should cease to assail it, if not we demand of scholars, *the mind of the Spirit*! I need not remind you of responsibilities, nor cheer you under them, but will only add, go ahead. You are in toils and hope,

JESSE A. COLLINS.

BROTHER GRATES:—It being necessary once more to remit, it may not be thought amiss to give some account of the Baptists in this portion of East Alabama. Our oldest churches have been in existence about nineteen or twenty years. The Livery Association (East) has been in progress nearly nineteen years, and has furnished much material on the one side and on the other, for the formation of other Associations. But while our Association has

been the mother of so many others, yet it has never been characterized by much benevolence. A great effort was made at its first formation and the same efforts are still made by many of our brethren, to carry the *anti* with us; hence in all our churches, we have members who are habitual dram-drinkers, who of course never contribute to anything. This weight of dead material, we still carry on from year to year, ready to oppose every step of advance we make, either in temperance, benevolence, or religion.

and in temperance, benevolence, morality or intellectual improvement. To remedy this evil in part, we have determined to call a convention of brethren, to meet in Lafayette, Chambers county, Alabama, on Thursday before the fifth Sabbath in July next, to deliberate upon and investigate the *liquor question* as connected with the churches. Hitherto we

have not dared to touch it in the Association, nor in the churches, so as to inquire into the propriety or impropriety of its use as a beverage. We have everywhere been annoyed with drinking to ~~excess~~ or drunkenness. It is very difficult to prove a brother to be drunk; hence the difficulty while ~~the~~ use as a beverage is

tolerated by our churches. I have for some time thought nothing could suppress the traffic in ardent spirits while professors of religion continue to resort to places where they are kept and buy and drink them. We desire to get the question before our brethren, and get them to consider it maturely. I cannot write more at present. Yours in gospel bonds,
H. C.

For the Tennessee Baptist.

DEAR BRO. GRAVES:—As your paper has the widest circulation in this State, and indeed in my field of labor, I address you these lines, and ask the favor of you to publish my reports of donations and collections in the "Baptist," and herewith send my report for the past month, which you will please insert, viz:

May 4—Elder Joseph Sorsby, \$5 00.
May 7—Public collection at Pine Bluff, Co-
piah County, Miss., to constitute Elder Wm.
Mullins a life-member of the American Indian
Mission Association, \$30 00. Mrs. L. H.
Tillman, first payment on \$100 subscription to
educate an Indian boy, named Alex. McKen-
zie, \$25. John H. Clark \$1. A. K. Turner
\$2. Mrs. E. Grant \$4.

Clairborn County, May 10—Public collec-
tion at Magnolia Church \$4 55.
Public collection at Port Gibson, \$6 60.
Amite County—Public collection at Ebene-
zer Church, \$31 80. D. J. McKenzie \$1. J.
W. McKenzie 25c.
May 22—G. P. Claughton \$5. John Mc-
Coy \$1.
May 22—Public collection at Granger, Lin-

Church, to constitute Elder L. B. Holloway,
their pastor, a life-member of the American
Indian Mission Association, \$30.
And send me a copy of your paper to Lib-
erty, Mississippi, and much oblige,
Yours, fraternally,
A. McKENNA, Gen. Ag't.

remained there to call and see Dr. January.
Dr.'s treatment, others have been cured—some
a good many others, who came depending, are
not, and to all appearance will never be well.
But, for the benefit of those who leave home to
be on their guard, no efforts will be made to
as this game was played on the several times.

and shall be proceeded against by libel in the proper court, and forfeited: one-half to the use of the informer, and the other half to the use of the United States; and if such person is a

trader, his license shall be revoked and his

[illegible][illegible][illegible]

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Our

Exposition

THE MORAL LIGHT
of holiness and the
without rebuke, in the
permeant nature, among
in the world." Phil. ii.
of this virtue, may be
light" and very beau-
buildings we call high-
side of the anti-ges-
gress. The most in-
ings was that raising
where the Pickett Phila-
braced tower, on which
always kept burning in
as much as have
a sufficient to pass
their hat to pass
A cordial

A PROOF OF THE IN-
crease of a nation and in
grace is not stretched in
sincerity in the world.
To a careless reader
there may not appear
this passage, but to
sider it, there is some-
ins ructive. It clearly
states of a life of sin-
of the wicked is to add
to follow their instruc-
very with sinners, deno-
millinery with them; ad-
of seeders is to attain
piety. Few men are
at once; but find the
them from bad to wor-
adopts the maxims of
the advice of wicked in
the grace of God pre-
of the Lord, and every
side in the assembly of the

WANDERING STARS.
which is reversed the King
critic Judges xiii. Per-
one would observe that
represented as planetary
and that their executive
eternal aphorism from
ness, beyond the stars
illuminates and beautifies
receding from the four
biss; and therefore mu-
blackness of darkness
unpierced by any ray
center of the moral
darkness," "an abomin-
street. How glorious
sion!

PROGRESS OF THE SPIRIT
every I say unto you,
full into the ground and
bly it is to be inget
xi: 24. Go ye forth, and
of vegetation. Take a
small how insignificant
extremely valuable, and
made to show a field-
does it thus multiply?
and I will reward them
to fruitful and increase
der the crops, and per-
and sown are, and I
bring forth an hundred-
sixty, and in some on
behold the mystery of
equally be sown for seed
die. In order he can
life. By this he fills the
church with blessings,
ers. This is the fruit
brings forth—an innum-
erations. For you know,
plies by yielding other-
That which thou sowest
ceps it die; and that will
sowest not that thou thy-
gram, but God giveth
him, and to every seed
therefore, Je us be sown
be sown to multiply,
like himself. If barley
up; if wheat be sown
Christ be sown, Christ
This is a very striking
thought. For it may
the Christians?" and
"What was Christ?"
ted to be conformed to
borne the image of the
beareth the image of the
the likeness is not con-
perfect in due time.
for they shall see him

PULPIT ILLUSTRATIONS.
The Security of the

Who that has ever
failed to see the Edgemo-
is erected on one of the
which lie in the English
trenches S. S. W. How
miles from the nearest
now much elevated above
water are covered with
laint and valuable ships
perishably. In the
houses were built one
first of stone, and the
both perished: the first
and the second burnt
1765, passing ships
farmer deposed.
In the early part of the
Revolution.