The Tennessee Baptist.

DEVOTED TO THE ADVOCACY AND DEFENCE OF BAPTIST PRINCIPLES, AND DESIGNED TO BE A MEDIUM OF RELIGIOUS INTELLIGENCE FOR THE GREAT WEST.

Publishers and Proprietors, [illegible]

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

VOL. XI. NASHVILLE, TENNESSEE, SATURDAY, NOVEMBER 4, 1854. NO. 10.

Our Pulpit.

Our Meeting-Houses.

Too little attention has heretofore been given in the West and South-West to the location and construction of our places of worship. If you seek a Baptist meeting house in the country, it is to be found most generally, hid away from sight, difficult of access, on a spot of land subject to the fierce winds of winter and the fierce heat of summer, a naked, uncomely looking building, devoid of all architectural beauty, with four walls, roof and floor. The least possible care seems to have been bestowed upon its erection, and the members appear satisfied with any kind of a tenement in which to assemble for purposes of prayer and praise. So too in our villages and large towns. A rude house is thrown up on some obscure corner, designated a church, and then permitted to weather the year in and out, without any one looking after its preservation and adornment. In our cities the same state of things exist. The visitor is certain to find the Baptist meeting-house in some unfrequented street, generally small, ill-constructed, and without adaptation to the purposes of worship. The fact is, that in contrast with other denominations, our meeting-houses are a crying shame.

Now, why is it so? Our brethren possess ample means and liberality. They are merely indifferent about this thing, and being accustomed to follow the fashions of their fathers, never think of advancing a step in the way of church architecture.

This should not, however, be the case. A proper degree of interest should be taken in locating, constructing, and beautifying the Lord's houses. We are not the advocates of foolish extravagance in this matter. We do not believe in the expenditure of heavy sums for church buildings. We are opposed in toto to the rearing of splendid and magnificent monuments of religion—to that passion for finery and tinsel which prevails in some churches. But there is a mean in all things. Our meeting houses should be characterized by more and better regulations for comfort—the dictates of better taste should be followed—simple elegance should take the place of uncouthness.

Why have not every country church an adornment to the landscape, instead of as is now mostly the case, a deformity? Why not select for its site, some convenient spot, upon a gentle knoll, surrounded by forest trees, close to some running water—where the baptismal rite can be performed with convenience and propriety? Let the house, in size, be suited to the demand of the neighborhood. In its internal arrangements, let it be neatly and comfortably fitted up. Externally, give it an air of grace and beauty. It is equally as easy and cheap to construct a meeting house of proper proportions, and throw about it the charms of symmetry and loveliness, as one devoid of any and all attractions. By all [illegible]

[illegible]

But we are growing discursive. We wished merely to throw out a few hints relative to the construction of our places of worship.—What we have said in reference to those in the rural districts, applies with equal, indeed greater force, in the towns and cities.

God, we know, can be worshipped, if the heart is right, in a hut equally as well as in a palace. As the poet has beautifully said, the woods were God's first temples, and before men learned to hew the architrave, they were resonant with prayer and praise. But still it cannot be doubted or gainsaid that adventitious and extraneous matters have their influence with a great many, and while it is doing the more honor to our heavenly Father and showing him greater love and reverence, to erect to him elegant and comfortable temples, who would oppose? Who, rather, would not aid in so doing?

Resisting the Spirit.

It is a spectacle over which an angel might weep if there could be tears in heaven—man, feeble man, child of dust, and crushed before the moth, strives with Almighty God. Who has not done it? How many are doing it yet! And while man does it in his thoughtlessness [illegible]

[illegible] he hears not, or if he hears he heeds not. [illegible] "My Spirit shall not always strive with man." [illegible] Every Sabbath's light has lights him forward. [illegible] I depart from them!"—Religious Herald.

What Amusements are Sinful.

[illegible]

Firstly, Every amusement is sinful which tends to the injury of the health and the physical constitution. [illegible]

Secondly, Every amusement is sinful which tends to weaken or destroy the intellectual powers. [illegible]

[illegible]

Painful Regrets.

[illegible] how different would have been his review of life.

"I am gloomy and unhappy!" Richard Baxter said no such thing at the close of his useful life. He had written much, but he had not "chased pleasure where it is not to be found." John Bunyan made no such record at the close of his life; nor did Owen, or Edwards, or Brainerd, or Wesley, or Fuller, or Scott, or Payson. Men will reap as they sow, in spite of all their hopes and efforts to the contrary. We have often thought of the Italian actor in Paris. He was gloomy and unhappy like Bulwer. He consulted a physician. His physician advised him to mingle in scenes of gayety; "Especially," said he, "go to the Italian theatre and if Carlini does not dispel your gloom, your case must be desperate indeed." "Alas, sir," replied the patient, "I myself, am Carlini, and while I make all Paris full of laughter and merriment, I am dying with melancholy and chagrin." What a commentary on those pleasures in which so many indulge to keep up the spirits and drive away melancholy.—Ib.

Controversy.

For the Tennessee Baptist.

A farther reply to Wm. Hick's filthy article of June 27th.

Spring Creek, Sullivan Co., Tenn., August 10, 1854.

Brother Graves:—I was some time in making up my mind as to the best course to take in regard to Mr. Hick's publication, but having settled down in the determination to meet him before the public, I must ask of you the favor of publishing the articles which I may write from time to time.

[illegible] No gentleman would write such an article. [illegible] We could not, perhaps, expect better things of a man whose early training was so very bad as his was.

[illegible]

Again—what right has one to prate so much about the acts of another church (even if those acts be wrong, which is not admitted,) who belongs to an order so swallowed up by a sea of error and corruption as the church to which he belongs. "I speak what I know, and testify what I have seen." The Methodist Church at this day, is an immense mass of impiety and corruption, [with honorable exceptions,] both ministers and laity. This is a very strong objection to the church with me. The legitimate tendency of the system is to produce or lead to this state of things, which must soon or later prove its overthrow and downfall. Take in, is their motto. They have gone on upon this principle until the church is crowded by thousands upon thousands of the ungodly, who have neither the form nor power of godliness. With such a mass of impiety to contend with, the few remaining faithful ministers among them cannot, they dare not discharge the functions of their high office faithfully. I expect, at some future time, to write out my objections to the M. E. Church at length, and to give my reasons for uniting with the Baptist Church. Yours truly,

Jno. B. Cash.

For the Tennessee Baptist.

Brother Graves:—For the purpose of showing to the ministry of the Methodist E. Society a cunning devised way to get out of a dilemma, and thereby throw themselves on the grounds of cowardice, where they more properly belong, I submit the following specimen, as given by the Rev. Mr. McDaniel, Presiding Elder of the Taladega District of this State.

This gentleman has been engaged for nearly four years in this country, earnestly contending for the faith delivered to him by the Conference and Discipline, or if you will have it so, by John Wesley. (But this will not do, for John Wesley taught that immersion was the baptism of the first church—our elder has denied the faith in this particular.)

And in thus teaching for doctrines the commandments of men, so long without direct opposition, he has long since concluded that he is some great one, and his brethren of the region round about, have become so thoroughly convinced that he is unanswerable in his preaching, that they flee to him as their refuge, and think that none of his lambs, [as he calls them] need fear while so great a Goliath lives in Gath, and so they with delight seek the law at his mouth, however oppressive it may be.

Believing that it is not right to let such things pass always unnoticed, and knowing that I had preached a sermon on the same subject, near the same place not long before, about which there went abroad many false representations, some of which were heralded by Mr. M. himself to his shame, and having received information that he was going to preach on this subject, I went down to the Lebanon Camp-meeting the second Sabbath in this month to hear him, and with the intention to ask permission to reply in the same congregation, and accordingly I was writing a note to send him, making that request, when I received an invitation to preach at 3 o'clock. In the same audience I informed him that I would preach with liberty to reply—otherwise, I would not. Upon this, he sent for me to visit [illegible]

[illegible] Hear the reason. He knew that if he gave me loose hands, that I would bring forth ten or twenty Lexicons against his little fabrication on the meaning of Baptizo. He knew that I would present John Wesley, Adam Clark, Bishop Taylor, M. Luther, John Calvin, Dr. Geo. G. Whitfield, and a host of others, who would all rise from the dead and give in their profound testimony against him; and, mind you, reader, he would have the hardihood to make these restrictions after having dwelt some twenty-five minutes on Benedict's History of the Baptists, and one thing which he called a concession of A. Carson. After thus bringing up the Doctors, he refused me the liberty. Now, Methodist preachers, this is the way to get out of a difficulty—just back out.

Brother Graves, with all these restrictions, what was I to do? There were two things, of which I could take choice—one was to entirely decline, and the other was to go and take the Bible alone, and show his perversions of God's truth, which is not difficult to do at any time.

Well, I went and did as well as I could, and occupied near two hours, after which he occupied a few minutes in reply, without giving me the liberty to say any more. This shows what manner of spirit he is.

John J. D. Renfroe.

Cedar Bluff, Ala., Sept. 26, 1854.

To the Baptists of Texas.

Dear Brethren:—I have read with deep regret Elder G. G. Baggerly's reply to the communication of the Board of the Baptist State Convention, bearing date March 18th 1854, and I feel called upon in justice to the Board, and our cause in general, to make a few explanations, or correct some of Bro. Baggerly's mistakes.

1. He says in his publication of June 24th, "The Board had promised through Eld. Morel (Merrill) that a private explanation should be sent," &c. The censure in this case should fall upon myself, and not upon the Board. I cannot see how he should make this mistake, for I had never been a member of the Board at that time. I did not once intimate that I was acting as the organ of the Board. I did as an individual promise to gain all the information I could, in reference to the funds of the Convention, and send him a private letter.—But when I was assured that the Board would reply to the charges made through the Tennessee Baptist, giving a full statement of the collections and disbursements of funds, I supposed that this would be more satisfactory to Elder B. and the brethren in Eastern Texas than a private letter from one unacquainted with the history of the Convention.

It was for this reason that I did not send the letter so often referred to in Bro. B.'s reply.

2. In the same article referred to above, Elder B. denied having used the term "squandered," when speaking of the funds of the Convention. He says, "It was said that the funds of the Convention had been misapplied." I sincerely wish he had used this language, but with due deference to the feelings of Elder B., I must say he is wrong. If the term misapplied was used, I do not remember it. I was present and noted down his language at the time. The terms "squandered" and "smuggled" were used not only once, but repeatedly. Elder Baggerly may have forgotten it, but scores of others, whose veracity is above suspicion, are ready when called upon to testify to the statement I have made.

3. In the Tennessee Baptist of July [illegible] I had the following remarks in regard [illegible]

"The statement in regard to Elder W. H. Ray, published by the Board as the language of a person, is a misrepresentation, he said no such thing. Elder Morel (Merrill) knew better when he made the report. He did so con[illegible] the language used, but he was then, and there, corrected." The language noted down at the time, is as follows: "The Convention is indebted to Bro. Ray, a Missionary, who has laboured while his children were crying for bread." He (Ray) has begged for the money almost with tears in his eyes, but could not get one dollar.

[illegible]

I submit the above in the humble confidence that the brethren will not, for a moment, cherish towards me the feelings which the charges, if true, are calculated to inspire. I regret the necessity of this communication; were there no one but myself to suffer, I would bear it in silence. I have no desire for that distinction which arises from personal controversy and carnal strife. I have coveted the privilege of being permitted, in a quiet and peaceable manner, to carry the life giving message of truth to the perishing multitudes of our wide land. I aspire to no greatness but that of being useful in winning souls to Christ, and a "workman in the ministry that needeth not to be ashamed." I rejoice to know that I share in the affections and prayers of my brethren where I am known. I rejoice to know that these brethren generally, at whom the shafts of calumny have been hurled, are brethren who love the Saviour, and whose souls are lifted up at the prosperity of Zion, in every part of our State, and throughout the world. "Their God shall be my God, their people my people—where they die, let me die, and there let me be buried."

D. B. Morrill.

Original Baptist History

The Baptists—Their Views.—Number VI.

BY ARNOLD, NEWPORT, RHODE ISLAND.

CONTINUED.

The Baptists have ever been distinguished for their strong love of religious liberty. In their whole history nothing is more prominent than this. They have a deep conviction that the rights of conscience are sacred, and that every human being should be left, in the most untrammeled manner, to decide, in religion, for himself.

Much has been said, and most eloquently, concerning Roger Williams, as though proper views of religious liberty originated with him. To this we cannot accede. Much praise is due to Williams, to Clark and others, for their noble defence of this principle when it was generally opposed, and for their self sacrificing and persevering efforts in establishing the first government ever formed, based on the proposition, that every man should enjoy equal protection and liberty, let his religion be what it may.

To Williams belongs the honor of being the first to announce the true doctrine of religious liberty in the New World, but he was not the first to discover it. In all its clearness and fulness, it was by the Baptists, held, announced and defended, generations before he was born. More than this, it is a principle that with them has ever been prominent, held by them dearer than life, and for which multitudes of them in successive ages, have endured the severest persecutions, and the most cruel deaths. The principle of religious liberty is interwoven through their entire system, and they must cease to be Baptists before they give it up. Roger Williams, instead of discovering this principle, learnt it from them.

Their entire history presents a series of earnest struggles against religious intolerance, and of efforts to secure religious freedom to every human being.

That the sanctuary of the conscience is a sacred place, made by God for himself, where no voice but his is to be heard, and no authority but his is to be regarded. He, therefore, that attempts to control the conscience of another, not only does the greatest wrong to man, but invades the authority of God himself, over that too, beyond everything else, which he claims the exclusive right to control.

If these views of the rights of man, and the rights of God, show the wickedness of persecution, the views of Baptists, concerning the nature of religion itself, show, that if religion exists at all, it must be free. It is the only air in which it can breathe.

The only idea that Baptists can form of religion is, that it is the free, unforced offering of the heart to God. From first to last, in every act, it must be free. Its worth, in the eyes of heaven, depends upon its being a willing, cheerful service.

God himself, to whom all homage is due, [illegible]

[illegible]

In the spirit of darkness, therefore, as we have opportunity, we should instruct men from the Scriptures what God requires of them, and with tenderness and fidelity should persuade them to comply with his demands. When this is accomplished with fervent prayer has been done, then the decision, whether he will, or will not obey, must be left to every one to make for himself. If he complies, well; if not, to God alone is he accountable. No man has a right to injure a hair of his head on this account.

These sentiments, so simple, so scriptural, so accordant with the feelings of every unperverted heart, many of my readers, not acquainted with ecclesiastical history, will be surprised to hear, that, though always held by the Baptists, they were for generations held by them alone; that every other denomination opposed these views, wrote against them, preached against them, and reviled and persecuted those that held them. Much of the odium and sufferings of the Baptists, when in hecatombs they were offered up in sacrifice, were for their holding and defending sentiments like these.

It may well strike us with astonishment, that the professed ministers of the gospel should persecute their fellow men, and cause them to be fined, imprisoned, whipt, and put to death. How unlike the Lord Jesus Christ; how unlike the apostles; how contrary to the spirit of the gospel! We are even now almost ready to ask, can it be that a man who ever stood in the pulpit, who ever prayed, who ever read the word of God, could summon a man before the magistrate, and taking him from his wife and children, cast him into the dungeon to repent, and if he refuses to do it, to put a halter round his neck, or burn him at the stake? But this was done, done by all but one lone, persecuted sect; and these persecuted the more, because they testified against the wickedness of these acts.

While Catholics and Protestants; whether Lutherans, Episcopalians, Presbyterians or Puritans, were, as they had power, imprisoning and putting each other to death, the Baptists, though as its result they knew the blow would fall with double weight on their heads, with a cogency of argument that nothing but force could resist, lifted up their voice against this dreadful course.

They showed that Christ did not send his servants to persecute and kill them, but to save their souls.

That prisons, and dungeons, and fire and swords, were not means of grace ordained by God to impart faith to men, and that he would not bless them to this end.

That the means to be employed with the ignorant and erring, were not banishment and stripes, but patience, prayer, and the word of God.

The truth, they said, was not conveyed to the heart when the sword was thrust through the body; nor love to God awakened by binding the limbs with chains, or by burning men at the stake.

To those who had no other guide but the Bible, it seemed strange that ministers thus should try to promote the gospel; they had not so learned Christ.

They told their persecutors that by force they may make men hypocrites and dissemblers, but never real converts to the truth.

That a true church, and a true ministry needed not such weapons; and that it was error and not truth that needed to be supported by force.

They reminded these persecutors, that when the gospel was preached by holy men, apostles, who used no carnal weapons, but who were full of zeal, and sought by instruction, and persuasion, and prayer, the salvation of men, then souls were converted, and the word of God had free course and was glorified.

They reminded them that the true church was a persecuted, suffering church; but that one of the most fearful signs of a false church was, that it was drunk with the blood of the saints.

Such were some of the arguments urged by the Baptists against persecution, and the right of every human being to enjoy perfect religious freedom.

These arguments everywhere they used, before magistrates and when suffering at the stake.

It might have been expected that when these parties were persecuted themselves, they would then learn the truth. And at times it appeared that they had. When suffering themselves none were louder than they in complaining of the injustice that was done them, and in pleading for liberty of conscience. But no sooner were they released from oppression, and power was placed in their hands, than they began to persecute in their turn. And when reminded of the arguments they used against their oppressors, it was always found, that they plead, not for the liberties of all, but simply for themselves.

Such views the Baptists never held. Persecuted, as we shall soon see, far more than others, they never plead merely for themselves. It was for all. For the men of every religion, and of no religion. For Christians, and Jews, and heathen. For their persecutors as well as for themselves.

Such are, and ever have been, the sentiments of the Baptists on the important subject of religious liberty; a subject that never can cease to be interesting to every human being. Nor can we help remarking, that it is a principle that never can be lost; never, we believe, can its enemies check its power, or circumscribe its progress. It has taken deep root.—Time was when it was held but by one denomination. They hold it now, and while they exist, they ever must hold it. But it is not confined any longer to them. Those who once opposed these principles, and persecuted the Baptists for advocating them, have long since embraced them, and have become their able advocates. One nation has embraced these views; a great, a growing nation; their government, so far as religion is concerned, is based upon them; and already, in their highest council, we hear them say, that their citizens everywhere must enjoy their religious privileges. They cannot, by passing into any land, be deprived of them. They are inseparable from the being of an American citizen. Noble sentiments! They will prevail! But this is not all. More than this will be done. The time will come, let despots on the throne or in the church do what they may, when every human being will be religiously free. All lands will yet adopt the principle, and every government will yet acknowledge it, and be based upon it.

[From the New York Baptist Register.]

Lines to the Relict of the late Jefferson Ray, of Richmond.

BY A. W. WEST.

Weep not, gentle mourner, [illegible] from his tomb;
Pale not that red cheek, dispel not its bloom;
Suppress those bright tears, essay not to mourn,
What thou dost now bear, many millions have borne.

Dispel that dark cloud from thine o'ercasting brow,
Let not its least shades o'ershadow thy grace;
Hush those wild heart-throbs, lament not as deep,
Thy husband's not dead, he doth only sleep.

Distrust not thy Savior by thus grieving his loss;
He died in the Lord—he bore well the cross,
And could you but hear him now speak from the skies
He'd tell you to dry up forever those eyes.

O! could you but hear that sweet anthem he sings,
How nobly he plays on those typical strings,
How singing the strains, he hymns forth to the blest;
You would willingly now resign him to rest.

He thinks not, he knows not, his doubts [illegible];
The blood of the Lamb hath cleansed [illegible];
A radiant crown now encircles his head,
And crystaline walls are those he doth tread.

Then weep not, my Sister, repine not to [illegible]
A being how perfect in heavenly bliss;
[illegible]
[illegible]

VOL. XI. THE TENNESSEE BAPTIST. NO. 10.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, NOVEMBER 4, 1854.

NOTICE.

[illegible] GRAVES & MARKS, Publishers.

VERY SPECIAL NOTICE.

[illegible]

The Trip.

Moulton, Alabama,—Canton, Mississippi,—Winchester, Tennessee.

We last wrote from Decatur, which we reached after Bro. Hays left. Dr. A. A. [illegible] very kindly left his business and took us in his buggy to Moulton, in [illegible] to see the closing exercises of Saturday evening. We were kindly received as a delegate from the Southern Bible Board. Bro. Van Hoose, late graduate of Union University, preached an [illegible] principal discourse. He was subsequently elected traveling missionary for the whole year.

On Monday we presented the Bible cause, and the Association passed a resolution urging all the pastors within its bounds to preach on the subject to each of their churches on the first Sabbath in January next, and take up a collection to aid in raising 1,000,000 Testaments for the Chinese.

The report and speeches on Education engrossed almost the entire day. Some $1,200 were subscribed to pay off the last indebtedness of the Female Institute. It is now finished and out of debt. This speaks well for the Association, although we are informed that a few brethren had the burden of it all to bear.

We urged the brethren, in view of the great dearth of ministers, and since the times required an educated ministry—that they lay the foundation of a permanent beneficiary fund, to be loaned to young ministers, to be returned by them without interest, (if they give themselves wholly to the ministry,) when they could realize it from their labors. This call was responded to with great enthusiasm, and over $300 were [illegible] subscribed, to be paid in six and twelve months. Every Baptist heart that had participated in this "Communion" was warm, and beat with a generous denominational pride, at this noble act. Let this amount be raised for five years to come, and the Association will have a fund that will be commensurate with its wants.

The whole session was eminently harmonious, and will [illegible]

Columbus.—We [illegible] Tuesday [illegible] where we arrived on Thursday. Bro. Buck had a very promising meeting in progress, assisted by Bro. [illegible] Lattimore and [illegible]. We could make no stay, and took stage for [illegible] on Friday morning. On our return the next week (Saturday) we found Bro. L. H. Milliken, of Aberdeen, assisting Bro. Buck. The fruits of the meeting were being gathered. Bro. [illegible] most hospitably entertained us until the following Monday, when we left for [illegible], Tennessee, [illegible]

Baptism on Sabbath.—Sabbath morning at 9 o'clock, the whole population of the city and surrounding country appeared, crowding down to the banks of the Tom Bigbee. After the solemn exercises of the occasion, before a crowd of between 2,000 and 3,000 attentive and very respectful spectators, Bro. B. immersed 17 happy converts, who rose from their [illegible] graves to walk in a new and more joyful life. Such a scene, so large a crowd, so solemn, so joyous to the Church of Christ, was never before seen in Columbus.

The labors of Bro. Buck have been very successful and blessed of God. He appears a full score of years younger than when we parted with him in this city last winter, when he left for his charge. He now possesses all the vigor, buoyancy and elasticity of youth, and can perform more pulpit labor than at any previous time of his life. He has an interesting and efficient Church. Not a jarring note is heard—all is union and harmony. It lost a pillar of strength when God took Bro. Jones from it to the Church above. The Colored Church numbers over [illegible]. Its preacher, Jack Hinton, was a character of great notoriety in Virginia—having betrayed the famous insurrectionary movement about Petersburg, and another remarkable character is a member—"Old King Mingo." Mingo was King of one of the African tribes, and his army having been conquered in war, he and his subjects were sold into slavery, and brought to America. He has met upon these shores several whom, when a King, he had captured in war, and sold into slavery! Old Mingo is a Christian. Oh! said he, once after Bro. Buck had preached, shaking him by the hand, "You put Christ in me—Christ in me—fill me all full of Christ."

The Colored Church need a house of worship, very much. We left the meeting in progress.

Canton.—This is a beautiful inland town—the prettiest perhaps in Mississippi. The people are intelligent and highly cultivated. The religious influence is overwhelmingly Pedobaptistic. Here a small church of some dozen or fifteen was planted a year ago. It made but small progress until it received the pastoral care of Bro. Hough last year, and Bro. Thomas the present. It has been greatly blessed under their labors, and the evangelizing labors of Eld. R. E. Burns, of Jackson. It now numbers nearly 100, and is a strong church. Its members [illegible] few in the country, which is a great drawback to its usefulness. The house of worship is new and elegant, and most eligibly situated—only a few rods from the public square. We augur favorably respecting the future in reserve for this church. Its pastor, Bro. Thomas, is a most indefatigable pastor, and well beloved.

Monday was the last day of the session of the Central Association. Education, female [illegible], was the engrossing topic of [illegible]. [illegible]

This elicited an animated discussion, and was finally carried with only two [illegible].

The Association has located its Female Institute, (Central,) at Clinton, the seat of the Mississippi College. Elder Crawford has been elected Principal, and its prospects are flattering.

We were invited to represent the Southern Bible Board, which we did in a brief address, after which a motion passed urging upon all the pastors to present the Bible cause to their respective churches during the month of January, 1855, and take up a collection to aid in sending 1,000,000 Testaments to China.

At the close of the session we obtained leave to present a plan for a permanent Beneficiary Fund, which we did, and the call was enthusiastically responded to, and the sum of $540 raised in a few minutes. We hope the Association will raise an equal or larger amount for the next five years, and it will have a handsome fund. This was pronounced "the most glorious session of the Central Association." All had contributed freely, and they went home, if with leaner purses, with fatter souls. Another warm hearted band of brethren, truly. We parted from them with reluctance, with sadness. God bless them.

The Watchman, [illegible].—Bro. [illegible], during the past year, has sold and given away in and around Canton, 150 copies of our published sermon, entitled "The Watchman," which has done our Pedobaptist friends some little harm, it may be. At all events, they have most furiously assailed, both the author and his positions, and declared that his declarations touching the anti-scriptural and anti-republican character of the governments of Presbyterian and Methodist Societies are unwarrantable and indefensible, and that the author could not be brought to defend them. During our sermon on Monday night we took occasion to challenge our [illegible] assailants, to assail us by tongue or pen. We left the whole matter in the hands of an efficient committee, who will report to this paper ere long.

A Laughable Fact.—It is said that a Presbyterian and a Methodist are now engaged writing a pamphlet in answer to the Watchman. To manufacture a little "thunder" for the Answer, we suppose, the leading Methodists in and around Canton, including "locals," and stewards, and class-leaders, were called together in a sort of mass meeting. [illegible] a string of annihilating resolutions, gotten up at the point of a Mr. Light, if we mistake not, the stationed preacher. One of the resolutions condemned said J. R. Graves for slandering the Methodist Church, as [illegible] the grand-daughter of the old Harlot—the Church of Rome.

About the time the storm reached the bursting point, a steward, who had kept quite calm to this time, rose and addressed the chairman, [illegible] as follows:

Mr. Chairman,—I have [illegible] in my [illegible] [illegible] that Mr. Wesley's Society or Church is the grand-daughter of the Old Harlot, or Church of Rome. This is a hard saying, I know [illegible] Sir, I have been thinking about this, while you have been manufacturing hard sentences and strong epithets for Mr. Graves, of what I heard our preacher say a few weeks ago, over at —— Chapel, when speaking against the Episcopalians. (Hear—hear.)—Some of you, as well as myself, heard Mr. Light, our preacher, say that the Episcopal Church was a full daughter of Rome.

"Now, Mr. Chairman, I have been thinking, that our own authors all admit, [illegible]

[illegible]

Christian object—they give so freely, so cheerfully. Baptists stingy? we never found them so. If they ever had an excuse to be saving—to withhold more than is meet, surely they have this year, when they look over their half-cropped and dried up fields—but they have never, so far as we can learn, responded so liberally as this year. Take one object. We have had the subject of Ministerial Education, in connection with a Beneficiary Fund, before six bodies since the 1st of last September, and what are the results? Subscriptions show as follows:

West Tennessee Convention,	$300
General Association,	500
Bethel Association, Kentucky,	100
Muscle Shoals Association, Ala.,	150
Central Association, Mississippi,	540
Gen. Asso. of Tenn. and North Ala.,	3,000
Making in a total of	$5,580

And this is not all the good news—nearly a score of young ministers have been found to accept of the benefits of the fund, and several of them are already in school in Kentucky, Tennessee and Mississippi.

The General Association passed a series of resolutions [illegible] of their denominational principles, and especially in our [illegible] with Mr. Campbell, and [illegible] upon our scholarship and ministry by Mr. C., and calling upon him [illegible]

[illegible]

Explanation.—Union University and Schools.

Prof. Shelton expressed himself at the late General Association as very much grieved at an article from our pen, touching the new Collegiate System adopted by the Faculty of Union University for the present year. We urged one objection, (and being a Trustee, we have a right to object, even though our objection be not [illegible] by a Professor,) that, according to the new system, (which in the main we heartily approve,) a young man could possibly obtain not only a diploma for A. B., but for A. M., without a knowledge of the Greek language—we said the alphabet of the Greek language.

Prof. Shelton thinks we have misrepresented the matter, and we see from a closer examination of the Catalogue, that we have—*but not so hard.*

It is understood that the schools are wholly distinct and independent of each other. A student entering the school of Mathematics, is not compelled to take a ticket of the Professor of the Latin language, nor one entering the school of Theology compelled to take a ticket in the Greek School, or Mathematical School.

Now, from the Catalogue, it appears that a student passing through any six schools he may select, is entitled to the degree of A. M. Suppose he should—we do not say any one will—select the six following: Moral Philosophy, Mathematics, Latin, Natural Sciences, Modern Languages, Theology, he gains his diploma without a knowledge of the Greek—without being able to read and criticise the Greek of his New Testament—in this we claim that we are still correct. But it is urged that Greek is required in the School of Theology. We say that both the Greek and the Hebrew are required to be studied, but to what extent pray? enough to learn the alphabet, we admit, but not the grammar of either tongue.

What is the time allotted to this school?—Certainly not more than what would amount to one whole Collegiate year, ten months—for if so much time was required in each school, it would take six instead of four years to pass through the six schools.

Now we appeal to every thinker, and especially to those who ever looked into a Greek or Hebrew Grammar—how much knowledge of Greek language and literature could a young man obtain in ten months, suppose he studied and thought of nothing else? He is to begin with the alphabet. Enough to criticise the New Testament before an intelligent public or any where else? He could not learn the conjugation of the verbs and learn the rules of syntax in the time, if he did nothing else but study them—much less gain a knowledge, or even the alphabet, of the Greek literature.

How much less can he learn when not one-fourth of his time can be devoted to the Greek? He has Hebrew to study, which is some—and Biblical Interpretation and [illegible], and Ecclesiastical History, and Biblical Theology, besides preaching and preparing Essays for Criticism! We say again, that unless he has passed through the Greek School before he enters that of Theology, he can learn nothing of the Greek, but the alphabet of its literature! It would be a crying disgrace to Union University, should it be known that it had graduated A. M.'s who [illegible] understood Greek.

This is the only weakness that we have discovered in the new system, and we pointed it out in all kindness and good feeling, and supposing that we had the most perfect right to do so, and not supposing that any Professor had a right—we mean what we say—to make a personal matter, and wage a perverse war against us, and seek our injury because we did so. No Baptist is prouder of Union University than ourself—no one desires more to see it prosper, or is willing to do more for its prosperity than ourself—but because we love it and desire its prosperity, should we therefore shut our eyes to a weakness in its Course of Instruction, or weakness in the moral or literary qualification of its Professors? Never; eternal vigilance is the price of its prosperity. We say this in view of the tremendous ado made by Prof. Shelton over our little editorial last August, and the use he sought to make of it. We looked upon it as the most unwise, impolitic if not the most reprehensible, procedure we ever witnessed in a man of Prof. S.'s intelligence and christian feeling, in such a body as the General Association.

Bro. Shelton informed the brethren that, while in Nashville, he called our attention to the fact, that there was some Greek studied in the School of Theology. We admit he did, and stated that the Catalogue required it. We disagreed with him, and called his attention to the advertisement of the College, which he had just handed to us for publication, in which Greek is not mentioned as required in the School of Theology. If he was right the advertisement and Catalogue do not agree.

We wrote a short article explaining the whole matter, and left it with a mass of other matter for publication during our absence, but it has not yet appeared, and we have not time to look over the correspondent's desk for it.

In conclusion, we [illegible], that we shall never, with our present views, sign a diploma for A. M. unless the young man has passed through the Greek School. We show our affection for, and the relative importance we give the Greek in a liberal education, was the whole design, [illegible] in the new system, there was a possibility allowed, for that A. M. to be gained without a knowledge of the Greek, and when we say knowledge of the Greek, we don't mean a few months' smattering of the declensions and conjugations of its nouns and verbs.

We say there is a bare possibility of a young man's demanding a diploma without the Greek, but we do not think it probable. We have no fears of it. We are acquainted with no Collegiate System that we like better than the one now in operation at Union University. We can tell more about it after we have seen how it works. It may be susceptible of improvement, and we hope, if the Trustees should think so, no one of the Professors will think that an outrage has been committed against himself, unless he has some good claim to infallibility.

The affection of Baptists for their College was expressed in voting to raise for it, so soon as practicable, the additional sum of $100,000. The new system makes provision for Seven Professorships, each one of which ought to be endowed. That of Theology must be, and at an early day, if the churches wish to reap the fruit of it.

We are proud of the unusual prosperity that has marked the opening of the present year. A far larger number of new students have entered than ever before matriculated in the same time. We hope that the year will close with full 300 in the regular schools. Its superior merits are winning a handsome patronage to it even from other denominations; and let Baptists, then, whose offspring it is, rally generously and nobly to its support. It is one of the mightiest arms of our denominational strength and prosperity.

There are other reasons why we should patronize it, which we reserve for another occasion.

Western Recorder.

We find several unfavored articles in this paper since our absence, that deserve notice, but we pass all but the following, which is a construction put upon an announcement that appeared in this paper, that Bro. Ford had no business or warrant to make—and which we must say contains an allusion to us, that we did not expect from the friendly relations existing between us. We intended nothing personal to Bro. Hooper,—we only thought how so long a tail lobbed at the hind part of the back-side of a good man's name—and above all to a meek and humble minister of Jesus Christ!!

"Look upon this picture."—*Rev. Wm. Hooper, D. D.*—The Trustees of the Chowan Female Collegiate Institute announce through the Recorder, the acceptance by Dr. Hooper of the Presidency. He will enter upon the discharge of his duties by the first Thursday in October next. The same paper publishes his resignation of the pastorate of the Newbern Baptist Church.—*Southern Baptist.*

"And upon this."—The Rev. Wm. Hooper, A. M., D. D., LL. D.—(we believe we have added all)—was recently elected to the Presidency of the Chowan Female Institute, North Carolina.—*Tennessee Baptist.*

Dr. Hooper is old enough to be the father of the editor of the *Tennessee Baptist*—besides he is a man of distinguished attainments, and of eminent piety and meekness—a minister who has forgotten more than a certain worthy, who hails from the "Chickasaw Bluffs," ever knew!!—*Western Recorder.*

If we refuse to give the title of their honors, they are offended; and if we do, it seems we offend Bro. Ford!—alas! alas!!

Go On.

Brother Graves:—In view of your whole Editorial course, and especially that of the past year, I say "Go on." You have much to discourage and dishearten you,—enemies many and powerful in force, combining all their strength to overwhelm you and the cause you are so nobly, ably, advocating, and professed friends, a few, if more than a bare plurality—whom you have taken to your bosom, seeking any opportunity to thrust a dagger to your heart! It is enough to make you heart sick. But my dear Brother think of the unnumbered and increasing host who are faithfully sustaining you,—a host of pure Baptists that will carry you and the principles you have up to this hour advocated, triumphantly over the whole land. In their shouts of approbation, the croakings of envy and the aspersions of malice will be drowned like the buzzing of insects in a thunder peal. "Go on," noble heart, "go on." The voice of thousands and hundreds of thousands shout,—

Go on! [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
And they [illegible] prepared
[illegible]

Go on, go on! No moments wait
To help the right
[illegible] faith, and [illegible]
The [illegible] of the good and great
[illegible] all thy might
Go on!

Go on, go on! The skies may lower,
The storms may beat,
Unshaken in the trial hour,
[illegible] purposes shall give the power
To brave the world.
Go on!

Go on, go on! Thou art not self,
Thy mission bear
Whene'er thou dost labor well,
Nor let a doubt within thee dwell,
Or coward fear.
Go on!

Go on, go on! [illegible]
To act thy part,
[illegible] shall conquer fate,
And springs of happiness create
Within thy heart.
Go on!

Go on, go on! No guerdon seek
For thy reward;
But while [illegible], be thou meek,
And from thy heart and from thy cheek
Be pride debarred.
Go on!

Go on, go on! Thy Master's ear
And constant eye
Observes each grace, each struggling tear;
He, midst the shadows dark and drear,
Is standing by.
Go on!

Go on, go on! Thy onward way
Leads up to light;
The morning now begins to gray,
Soon the cheering beams of day
Shall chase the night.
Go on!

Go on, go on! Oh, doubt it not—
This strife with error,
Is fixed not to last forever,
But you boldly make endeavor,
Will [illegible] ere long.

Ala., Oct. 25, 1854. ANTI JUDAS.

Bells.—The Messrs. Meneely have recently enlarged their heretofore extensive establishment, by extending the front sixty feet north, and adding a large and well-arranged show-room. These additions, with the new building erected last year, make it the largest and most complete Bell Foundry in the world.

We are pleased to know that their orders keep pace with their increased facilities. Within a week they have shipped a large Church Bell for Sacramento, California, the third one sent to that place within a short time. They are daily shipping bells to different parts of the country, and among those now ready to forward, we notice a bell weighing 2,000 lbs., for a new Court-house at Erie, Pa., three large bells for Port au Prince, a large Church bell for Kalamazoo, Mich., and others for Pennsylvania, Ohio, Massachusetts, &c. They keep a large assortment constantly on hand, so that any order can be filled immediately upon its receipt.—*West Troy Advocate.*

"The Duties of Deacons."

The above is the caption of an article over my initials in No. 45, of Vol. X, (July 15, 1854.) The article was written with the single aim of stirring up the deacons of our churches to the discharge of their duties, and through their influence to promote a healthier state of piety and discipline in the churches. I had no thought, while writing the article, that any thing it contained would be either misunderstood or controverted; but as I perceive that "M." and "P." and perhaps others, have misconstrued some of the teachings in that article, I feel called upon by a sense of duty, both to the truth and to my readers to explain more fully, where I have been misunderstood; and more explicitly to define my position upon the only point which seems to be controverted; and this I should have done long since, but that my time has been so entirely occupied in the labors of the pulpit, in protracted meetings, at home and abroad, as to render it impossible for me to devote any attention to the paper.

As it has been some time since the article, alluded to, was written, I will here copy the paragraph containing the sentiments which seems to be misunderstood, or called in question:

"It never occurred to them (the deacons) that their *office was an appendage* to the pastorship, and that, in connection with the pastor, they are required to supervise all the interests of the church; and that in the absence of the pastor, it becomes their duty, in addition to other things, to conduct the public worship of the Lord's house, when no other minister can be obtained. They are not apprised that it is required of them to provide the means to meet all the ordinary expenses of the church, to see that the pastor's salary is promptly paid, the poor sought out and supplied, the contract with the sexton fairly complied with, and wood and light provided. Still less do they suppose that, by their official relations to the church, it is incumbent upon them to see that the discipline of the church is properly and scripturally observed and administered, so that every delinquency being duly attended to, no dishonor or sin can attach to the church on account of the misconduct of any of its members."

If I understand our correspondent "M.," and others, they understand me as teaching, in the first member of the above quotation, that Deacons should *preach*, when the pastor was absent. Now, no such sentiment was intended to be expressed by me, nor do I think it deducible from what I have said; unless the terms "public worship of the Lord's house," is applicable to no other act of public worship but preaching. It seems not to have occurred to my good brethren that in the absence of the pastor, the church should still meet and worship God publicly by singing, prayer, reading the scriptures, exhortation, &c. Now I maintain that in the absence of a pastor, it is the special duty of the deacons of the church, being the only *officers* of the body present, to obtain a supply for the pulpit on the usual seasons of worship, and if no minister can be had, it is their duty to meet with the church and people and to see that public worship is conducted in the best way the circumstances will allow of; themselves leading in the exercises, if better qualified than other members present to do so. *It is their duty to see that the public worship of God is not neglected under such circumstances.*

It is objected to the third and last paragraph of the above quotation, that I exact of deacons too much, in requiring them "to see that the discipline of the church is properly and scripturally observed and administered," &c. This position is either correct or incorrect; to decide which I appeal to the Scriptures alone, and not to Episcopal, Presbyterian, and other Pedobaptist authors, as my brother M. has done.

In the 6th chapter of Acts we have an account of the choosing and setting apart seven brethren, not to serve tables alone, but, to attend to "this business," which interfered with the Apostles' devotion to the ministry of the word. Whatever it was that so interfered with their preaching, these seven brethren were to attend to and relieve the Apostles of it; such as reconciling the dissensions among the members, the widows of the Greeks, &c., as well as to distribute food, clothing, &c.

These seven are not called deacons, nor are their duties defined, in this connection, any farther than that they were "appointed over this business" which so much interfered with the preaching of the Apostles. It is fair to conclude, therefore, that whatever militated against their usefulness as ministers was referred to the supervision of these seven brethren. Now, although these seven are not called deacons, it is conceded by all that they were such, and the first appointed to that office. Whatever duties were assigned to these seven, under their appointment and commission, is by consequence assigned to all who succeed to that office, and all succeeding deacons must sustain the same relation to the pastor of the church which these did to the Apostles, the pastors of the congregated disciples at Jerusalem; or the *office* of the deaconship must be vitiated. Whatever else is said of the deacon's office and duties, in other parts of the New Testament, can in no way impair the force of the above hypothesis, so long as these seven are recognized as deacons, and the first appointed.

I assume in the article under consideration, as may be seen in the first member of the above quotation, *that the office of deacon was an appendage to the pastorship.* Now, if I can establish this hypothesis, it will be less difficult to illustrate whatever else may seem obscure.

Waiving all discussion as to the distinctive import of the terms Apostle, Bishop or Pastor, I assume that these seven deacons were invested with no official powers, exercised no official function, discharged no official duty, which did not appertain to the office of the Pastorship, as exercised by the Apostles before the appointment of the seven. I think it impossible for this conclusion to be avoided, except by assuming that the Apostles exercised powers extra of their office, which I suppose to be too blasphemous for any christian to assume; but should any one entertain such a thought, let him reflect that if the Apostles had no official *right* to exercise the peculiar duties of the deacon's office, they could have had no *right* or power to confer them on others. But if the peculiar duties of the deaconship was originally comprised in the office of the pastorship, the rights and powers of the pastoral office is neither curtailed nor vitiated by the appointment of an officer subordinate to the pastor, to relieve him of part of the duties of his office. If I am correct in this, it will follow that although the deacon's office extends only to those duties comprehended in the pastor's office, which would impair his usefulness as a preacher; still it is as competent for the pastor now, if need so require, to perform all the duties of the deacon's office, as it was for the Apostles to do so before the appointment of the seven. In this instance, as in many others, the greater office includes the less.

Whether, therefore, the subject be investigated analytically or synthetically we arrive at the same conclusion, i. e. that *the deacon's office was appended to that of the pastorship.* Thus, if the Apostles, by right of the pastoral office, discharged all the duties which devolved on the seven after their appointment, it is manifest that the deacon's office is an appendage to the pastorship. And if by way of synopsis, we perceive that the less office, in a direct line, is always comprehended in the greater, the deaconship will be found to be comprehended in the pastorship; as an *assistant* is appended to a clerkship, a lieutenancy to a captaincy, &c. &c.

Now, if these positions [illegible], then it follows that the deacon's office is an appendage to the pastoral office, and consequently it is the duty of deacons to relieve the pastor of all the matters comprehended in his commission or office, attention to which would *impair his usefulness as a preacher.*

Here, it seems to me, I might close this explanation and argument, if a frank ingenuousness should characterize all my readers; but if doubt should still rest upon the mind of any one, a brief reference to the import of the term designating the office, and its uses in the New Testament, will, I trust, dissipate the doubt. The Greek word rendered "Deacon" in our version, as many of my readers know, is *diakonos*; which means, "a minister, one who renders service to another." This Greek term is some times rendered into English by the word *servant*, as in Rom. 16: 1, but it is more frequently rendered *minister* in our version, and is applied to the Apostles and primitive preachers of the gospel, as in Rom. 13: 4; 2 Cor. 3: 6, and 6: 4; 1 Cor. 3: 5; Eph. 3: 7; Col. 1: 25; 1 Tim. 1: 12, &c. The use of the term *diakonos*, as applied to the primitive ministry is not intended so much to indicate their *office*, as it is the service required of them, to God and the Church, by the offices, severally, indicated by the terms *Episkopos*, "Bishop or overseer," *Presbuteros*, "Elder," and *Euaggelistes*, "one who announces glad tidings."—While *diakonos* is applied as a generic term to the ministry, the other terms indicate specifically the office of the minister and the special service in which he is engaged.

Now the argument which I found on this *use of the word diakonos* is this. The term is used as a generic term for all the servants of the church; and that it could not be so applied to the *officers* of the church, if those officers did not sustain the relation to each other of a *regular subgeneral series.* Admit the term to be used in a generic sense, and the conclusion is unavoidable. The fact that the term *diakonos* is used to designate *office* in the lowest member of the series, strengthens the above argument, for where else should the generic term fall as a cognomen, but upon the final member of the genus.

Now, if the deaconship be an *appendage* to the pastorship, it follows that it cannot involve the functions of a Bishop or Elder, nor that of an Evangelist. Still a preacher of the gospel may rightfully discharge the duties of a deacon, there is no incompatibility in the two kinds of service, only so far as the one might interfere with the other. As before said, the higher office comprehends the lower; so that, although a deacon cannot, by virtue of his office, perform the higher functions of the pastoral office, the pastor may, by virtue of his office, perform all that is comprehended in the office of the deaconship.

The duties of the deacon's office have been greatly mystified by attempting to guess at them by what is said in Timothy, Titus, &c., but I fearlessly assert that if they are not defined in the 6th chapter of Acts, they are no where defined in the New Testament; and they are there defined to be, *all the duties originally attended to by the Apostles, which interfered with their preaching the Word.* I repeat, therefore, all that I claimed for the deacon's office in the latter clause of the quotation, from my former article. I do not deny that it is the duty of each and all the members of the church to study and labor to maintain the discipline of the body, but I maintain that it is especially the duty of the pastor and deacons, by virtue of their *office* to do so. The pastor is the "overseer," the "shepherd" of the flock. He "watches for souls," and has the "rule over them," *and the deacons are to assist him, in this ordinary service;* or the office is a blank—a mere nonentity.

W. C. B.

Foreign.

The Cunard steamer Africa, from Liverpool, arrived at this port on the 20th inst., with three days' later intelligence.

Sebastopol not taken!—The most extraordinary excitement has been caused throughout Europe by the discovery that the reported fall of the Sebastopol is false—the destruction of the Russian fleet, false—the blowing up of Fort Constantine, false—the eighteen thousand Russian dead, purely imaginary—the twenty-two thousand prisoners, entirely fabulous—Menchikoff's melo dramatics, altogether a sham—the dispatch to Omar Pasha, a forgery—and the whole story (to present appearance) the grandest hoax of the age!

Ordination.—According to previous arrangement of the church at Pleasant Grove, Brother S. M. Pyles was solemnly set apart to the office of Gospel Minister on Saturday Sept. 2d, by Elder William Newman and Richard Howard. Other Ministers who were invited to attend on the occasion, and act as Presbyters, failed to be present. Yours truly,

William A. Mason.

☞ The Christian Era, says, that a lady, under the unostentatious name of "A Friend," has recently given two thousand dollars to the American Baptist Missionary Union.

VOL. XI. THE TENNESSEE BAPTIST. NO. 10.

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, NOVEMBER 4, 1854.

[illegible]

☞ **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.**

A PASTOR IN NASHVILLE.—What a luxury to have a pastor once more—and how fortunate to have such an one as our Brother [illegible] late of Louisiana. We love him—have loved him since our first meeting. He has at last concluded to locate permanently in Tennessee and consented to take the charge of the Church. The Church was unanimous [illegible] the call, and all will co-operate energetically to build up the cause. The Church House is now undergoing repairs and improvement. We hope a new day will dawn upon the cause in Nashville. The 2d Church is still unoccupied.

☞ Brother [illegible] speaking of the Bethel High School and of the late Association, says:

"We have upwards of 100 Students, and still they come. The impressions you made will never be erased. I cannot express to you, my brother, the gratitude I feel for your deep interest and successful efforts in behalf of our Institution. There is already one most excellent young man—pious and talented—enjoying the fund you were instrumental in creating.—Whatever good may result from this Beneficiary Fund, you most certainly originated it. May God long spare you to be useful to the church."

☞ The Brother to whom we alluded last week, informs us that he did not intend to make the impression that the allusion to Bro. Waller was printed after the intelligence of his death reached this office, but that our city List (the paper being already printed) was distributed after the news of that event."

If this is all the brother meant we confess we do not see the force or pertinency of his remarks, or why he should have referred to so small a matter in so solemn a manner. We stated it as every brother with whom we conversed understood it, (and several others have since stated it to us in the same language,) but we are quite willing he should have the benefit of his explanation. We stated that we learned of Bro. Waller's death on Saturday, our informant thinks it was Friday, our memory still associates it with the events of Saturday, nevertheless we stand corrected on the day. But whenever we learned it, it did not occur to us at the time our city List was sent out, that the paper contained an allusion to that distinguished Brother; and had we known it we could not have remedied it.

M

An Old Landmark.

Some Baptists may be ready to oppose the position taken by Brother Pendleton in this Tract, supposing it to be some new practice sought to be introduced. It is an old practice sought to be revived. It is an old landmark, which a modern and false charity and an unscriptural liberality have well nigh removed, that is sought to be replaced. It is a coming up to the consistent Scriptural ground, which our brethren the martyrs, from the first ages, boldly and fearlessly stood upon, and consecrated with their blood. It was the ground occupied by the first Baptists of America, and it is ground that we as Baptists must occupy at all sacrifice or betray our cause and the ultimate triumph of our principles and our influence.

Yielding to the sophistry and specious charity of Open Communion, Baptists of Great Britain have well nigh lost their visible existence, and this new form of "Open Communion"—the pulpit communion—this demand upon us on the part of Pedobaptists, to recognize their Societies before the world, as Gospel Churches, and their ministers as legitimate Gospel ministers, by inviting them into our pulpits, and addressing them thus in our conversation and through the press, clearly involves the surrender of our distinctive principles.—Our ancestors would not yield to this unjust and absurd demand, and accordingly drew down upon their devoted heads the cruel hatred and fierce wrath of Pagans, Papists and Protestants.

We say it has been the constant practice of Baptist Churches, to hold no fellowship with corrupt and irregular "churches," from the day the first irregular and corrupt "churches" were organized. The practice of re-baptism commenced as early as 251, one century before sprinkling (save in case of sickness) or infant baptism had a recognized existence, and therefore the practice could not have originated, as some have affirmed, because Baptists could not recognize infant baptism or sprinkling. It was for the same reason that we now urge for baptizing all, who have received the rite in any form from Pedobaptists and Campbellites, i. e. because such irregular and corrupt bodies are not Churches of Christ.

We quote first, from a Historical Essay, by J. N. Brown, (Editorial Sec. of the American Bap. Pub. Soc. Phila.) prefixed to the Memorial of Baptist Martyrs. He says:

"Pedobaptism had "no recognized existence," even in the so-called Catholic Church, until after the Council at Nice, (nor indeed until the time of Georgory Nazianzen, A. D. 383,) so we have no proof whatever that it ever existed in the Pure Churches, or Cathari, who separated from the Catholics in the preceding century, in the time of Novatian, A. D. 251. This large body of Dissenters from the Catholic communion, were called Novatians by their adversaries; but as the historian Socrates testifies, they called themselves in Greek, Cathari, (in Latin, *Puritani*,) signifying *the pure*; and the name was designed by them to announce the fundamental principle of their separation, which was the preservation of a pure church membership, communion, and discipline. They held that the Catholics had so departed from the original constitution of the Church in this respect, as to have forfeited their claim to that honor; and hence invariably baptized all who joined them from the Catholic churches. Hence they are the first in history who were called Anabaptists, that is, rebaptizers; although, of course, they denied the propriety of the appellation; as they believed the baptism administered by a corrupt church to be null and void.

[illegible] history of Anabaptists, A. D. [illegible], says:

"The Anabaptists think themselves to be the only true Church of Christ, and acceptable to God; and teach that they who by baptism are received into their Churches, ought not to have any communion [fellowship] with [those] called evangelical, or any other, whatsoever, for that are [the evangelical professors or reformed] churches are not true churches any more than the churches of the papists."

This is the very ground occupied by the author of the preceding tract, and advocated by ourself in the Tennessee Baptist for the past eight years. We could multiply authorities in proof that this was the invariable practice of Baptists on the continent of Europe, from A. D. 251, down to the seventeenth century, were not the above abundantly sufficient.

That Baptists' acknowledgment of no fellowship for Pedobaptist Societies in England in the sixteenth and seventeenth centuries is as well known, as is the [illegible] in the early settlements of New England.

We have before us the history of the first Baptist Association in America [illegible] from 1707 [illegible]

[illegible]

1. [illegible] Answered in the negative [illegible]

2. [illegible] as to keep up our meetings, as singing, reading the Scriptures, singing psalms and praying, than to admit men of different persuasions? Answered in the affirmative."

3. "Whether it be permissible for [illegible] members to neglect our own appointed meetings, and at their pleasure go to hear those differing in judgment from us? Answered in the negative."

They [illegible] against recognizing the [illegible] of Pedobaptist Societies, and gave the most stringent [illegible] for so doing.

In Morse's history of Georgia, and Semple's History of Virginia, we find the following facts which [illegible] the whole [illegible] the same grounds [illegible] not Gospel Churches, and consequently their ministers are both unbaptized and unordained.

"A Mr. Hutchinson, an ordained Methodist, was received into a Baptist Church in Georgia without re-baptism. Many were dissatisfied, but he soon left Georgia, removed to Virginia, and there built up a large church of some one hundred members or more. He and this church applied for admission into Ketockton Association, but were rejected solely on the ground that their baptism was invalid. Subsequently he and the members of his church, with a few exceptions were baptized by a Baptist minister, and received into the Association."*

In turning over an old file of the Christian Index for 1845, we find the following from an old Baptist whose memory reached back to 1797. Among other things he says:

"The contempt in which Baptists were held by Pedobaptists generally was unaccountable. They were wont to say, 'Baptists are an ignorant and bigoted sect—they have no D. D.'s (would to God they had none now) and they re-baptize those who have been received by them ... one of our Jewels."

Such was the estimation in which Baptists were held in the South as 1797, and such was their practice.

In the same volume, we find the following queries from the pen of a correspondent J. M. P.

1. Do Baptists recognize Pedobaptist churches as the churches of Christ, or only as religious Societies.

The Editor in a series of articles most conclusively settles the question, that they are not churches, and ought not to be so considered or treated.

These facts are sufficient to show the footsteps of our forefathers, when their history could be traced by blood and persecution—when their names were cast out for naught.

Let our churches of this day [illegible] seeking to introduce new practices, who are attempting to break down the old land marks and lead them away from the old paths, those who would introduce this new phase of open communion—[illegible] as gospel churches, by inviting their ministers into our pulpits—and reporting their baptisms as valid—and calling them our brethren in writing and conversation, or [illegible] the [illegible] of the [illegible] of public opinion. Hold fast the old time worn, [illegible] banner, inscribed with the motto of the martyrs!!

J. R. GRAVES.

*See a tract by the [illegible] Baptists not Anabaptists [illegible]

MONTGOMERY, Oct. 25, 1854.

BROTHER GRAVES:—Since your visit to our pleasant little City the Lord has visited us in great mercy, and [illegible] judgments. About the first of September a general religious feeling pervaded our community and many were hopefully converted. We held meetings for four weeks every day, and about seventy souls "passed from death unto life." During our meeting we had the assistance of Brother Holmes of Wetumka, Brother Williams, of Auburn and Brother DeVotie of Marion. Forty-four were added to the church by experience and baptism—three by letter, and one restored. The work was quiet and solemn, and almost every individual who made a public manifestation of interest professed conversion. Our church has been much strengthened. Several of those received are among our most valuable citizens—men of standing and influence in our community, and quite a number of them are young men of fine promise; two of them were brought up Catholics and several of them Pedo-baptists.

More than twenty others would have joined the church, but our meeting was broken up by the appearance of yellow fever in our city. One of our newly-baptized converts was its first victim. She died a happy and most triumphant death. Two others have since followed her to the land of Spirits.

The ravages of the epidemic have been fearful. Hundreds of our citizens have left, our little city is almost depopulated. Business is in a measure suspended, and everything looks gloomy and desolate. On last Sunday there was no preaching at any of the churches. Ministers and people were engaged in burying the dead.

As I am just recovering from an attack of Dengue or Bone Fever, I was unable to be out. The worst we trust is now past. The Fever is abating, and a hard frost for which we are anxiously looking will rid us of the pestilence.

Yours, Truly,

J. T. TICHENOR.

For the Tennessee Baptist.

The Kentucky Baptist Anniversaries—Something Novel—What does it mean?

BROTHER GRAVES:—It was my privilege to attend the recent anniversaries of the Kentucky Baptists, held in the Walnut Street Baptist Church, Louisville. To me it was a delightful season. The Kentuckians are really a warm-hearted set of brethren. Taken altogether it was a most interesting and profitable meeting. The Ministers present were a fine looking, dignified, talented and pious set of brethren. The business was all dispatched in good order, and without unnecessary delay. The speeches were spirited, pointed and effective. The brethren seemed to have "a mind to work."

There was one thing, however, struck me as rather novel. In their social intercourse, I noticed that these Kentuckians, with great deference and complacency, would say with emphasis, Rev. Dr. Lynd, Rev. Dr. Campbell, Rev. Dr. Everts, old Johny Bryce, Billy Vaughan, Jim Pendleton, Tom Fisher. Now the above named Drs. are all men, I suppose, of real talent, fine literary attainments, and well deserve as much the titles conferred upon them as any preachers do. They are men of whom the Baptists of Kentucky may well be proud. The other brethren named are perhaps the oldest and most useful men in the State. From what I heard and saw of them, I am inclined to think they have but few superiors anywhere. Brother Vaughan is surely the most lucid, logical and powerful gospel preacher I ever listened to. He is a man of small stature, mild and pleasant manners, and I suppose, near 70 years of age. Brother Bryce is much above the usual height of men, [illegible] in early life—the companion of Andrew Broaddus, Ben Semple, Straughan [illegible] with all the polish of an old Virginia gentleman, profound in theological [illegible] eloquence and deep piety, above 70 [illegible] age. He impresses one with the feeling that he is in the presence of a patriarch of olden times.

Brother Fisher, I learned, for I did not hear him preach, has been styled "the great Kentucky pulpit orator." It is said that he has been instrumental in the conversion of more souls than any man in the great central valley. Brother Pendleton, with whom your readers are so familiarly acquainted. He has been justly styled the Andrew Fuller of Kentucky. As were the profound scholar and theologian, the lucid and logical commentator, the iterative and perspicuous writer, he has gained for himself an enviable reputation and [illegible] favor.

With these facts before me I cannot exactly divine what these brethren meant by their marked reverence and emphasis in speaking of and to their Drs., and their familiar and [illegible] manner toward those venerable fathers in Israel. They seemed to almost idolize the old brethren in their affection and showed for the younger ones a deference and affection which indicated the highest regard. I was sometimes tempted to believe that all this was a sort of sly cut, in a half joke and half earnest, at what some poor jealous hearted beings have called "top knot preachers." If I am just in my suspicions, I must be allowed to add that it is time such things were done with.—The powerful moral influence of the D. D. in this age of progression cannot be well dispensed with. By it many a book and essay which would otherwise have been entombed or perhaps [illegible] the rubbish of the type's [illegible], has gained a large and profitable circulation and raised its tens of thousands of readers. Many a sermon that would not have kept a village congregation awake or paid the humble country man for the delay of his dinner one hour beyond the usual time, has been metamorphosed by the transcendent moral influence of the D. D. into marvelous eloquence, profound scholarship, pure orthodoxy, and attracted its teeming thousands the denizens of our most populous and fashionable cities to the house of God, and made them attentive, earnest listeners. Even the theatre, and opera, the ball and the concert have been insufficient to detain their devout feet from the house of God where they heard the purest specimens of rhetoric in [illegible] of the passing events of the day and the commerce and politics of the world.

If the Presbyterians and Episcopalians can afford their hundreds of D. D.'s among their comparatively few preachers, and thereby peaceably take possession of all our towns and cities and draw off from the simplicity of the gospel our children who move into the cities for the sake of better society, why should not Baptists have a few to bring them back to the path of their fathers and so elevate the cause as to furnish our poor wayward children the same adornments of good society and a highly gifted ministry, to [illegible] Baptists as are offered to become Presbyterians and Episcopalians? Why should we expect our children to be Baptists from principle and love of gospel truth, while such charms are held out to make them something else? If a mere appendage to the name of a preacher invest the gospel with such charms and a power unknown to the apostles, why not let us have it? Why not follow the example of our Presbyterian brethren and multiply the D. D.'s by scores and hundreds?

If I am not mistaken, Mr. Editor, you have permanently [illegible] the "top knot" with the [illegible] of your goose quill. Had you not better consider well what you are doing? If a man happens to be called Col. or Capt. or Maj., I am sure we are not necessarily to conclude he wears the scars of a warrior, nor that he is no longer a citizen. If a man's neighbors see fit to make him a justice of the peace and call him Esquire, we must not conclude, therefore, that he has taken the gown and become the embodiment of legal lore. What if some of our preachers do, of course as Dr. Gill was "unsought, unbought, unthought" (?) happened to be donned with a D. D. or L. L. D. from some college seeking to be known or courting the patronage of their churches, must we tease them with it? How can they help what others do? Why, if they decline it they will in derision take on another D., i. e. the D. D. declined.

Mr. Editor let us leave off our foolish adhesion to our old fashioned notions and enter into "the spirit of the age." If we can make Baptists better and faster by clap trap machinery and "top knot" [illegible] why let us up and at it. But in all seriousness let us say [illegible] of Old Kentucky. Names of the wisest and most humble men [illegible] would ever [illegible]

Mr. Editor, I have not named these brethren for the sake of invidious distinction, nor "set down aught in malice." I love and honor them. They are good men and true Baptists. They would be such, I have no doubt, if it cost them the prison cell or a martyr's fire. I thought I would just inflict on your readers a brief notice of how they did up things in the patriotic State of old *Kentuck*.

TIMOTHY.

To the Friends of Ministerial Education in Mississippi.

DEAR BRETHREN:—"The Mississippi Baptist Education Society" held its first annual meeting with the Raymond Church, November 8, 9, 1849, when the constitution and by-laws hereunto appended were amended to read as follows—see close of this. The Society has been in operation ever since, having so far refused to receive, and aid no one, who applied under our rules, and who could not bear the examination required.

The probability now is, that there will be a material increase in the number of applicants, and that the Board of Trustees of the College will be compelled to charge for tuition, which will require increased means.

From correspondence with dear friends of this cause, we find the price of board and tuition seems to give dissatisfaction. To this we would reply. No doubt, but what in a year or two, the Trustees of the College will make no charge for tuition; they are one and all friends, and nearly all are active laborers and large contributors to the Society, therefore only charge for tuition because it is needful to render the College able to pay its own way. It would be gratifying to the friends of the cause, if every Association, every Church, and every member of the State would render aid through the above-named Society, always having the privilege of appointing the individual to receive the aid sent. Although our expense is larger than it would be out of the State, yet we beg you to consider—we thus retain our young ministers, and the funds expended; whereas, when sent abroad, we lose at least one half of the men and all the means. So far, this Society may count upon receiving the labors of two of our brethren out of seven, and perhaps ere the winter, even one of them will be off, thus only retaining one seventh. Those who are keepers of boarding houses do not realize one cent of profit after [illegible] themselves and paying the hire of servants, the writer has this assurance from three Baptists in Clinton, and a Methodist in Raymond, who have boarded boys and girls. The officers of the Society and the Trustees of the College, can have no pecuniary object—for all this costs them money, nor any desire for rule, being only actuated by a desire to see our cause assume a more definite shape and progress more rapidly.

The writer of this will cheerfully at any moment withdraw, if any other brother will volunteer to do the work.

Certainly one body, having so important a trust in charge, can do better than half a dozen small bodies. Our Society, or its boards, meet regularly five or six times a year, with various called meetings, thus always ready. We do not care to control any funds, save such as are sent up directly to us; all Associations and similar bodies, can reserve funds and pay out as they please, only it is better to pay through our Treasurer, as we will know better what is needed.

The substance of the Constitution is given to save writing and printing, and also as the verbiage was changed last June by the Society, and the copy is not present.

CONSTITUTION.

Art. 1. The Mississippi Baptist Education Society.

Art. 2. Its object to aid young men in acquiring an education.

3. Membership $1 per year. Life-member-ship $40 at one time. Life-director $25, as before.

4. Officers: President, four Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer.

5. Executive Board twelve members, with officers.

6. Annual meetings [illegible] of June, semi-annual with the Convention.

7. Any Education Society may become auxiliary by paying their funds into the treasury of this Society, or reporting the same, and shall be entitled to one delegate for every ten dollars sent or reported.

8. Auxiliary Societies shall have power to direct their own funds.

9. Constitution may be altered by a two-third vote at the annual meeting.

10. The Society is auxiliary to the Convention.

BY-LAWS.

Art. 1. Every candidate shall be required to present to the Board a certificate of full standing in a regular Baptist Church, and its approval of his standing for the ministry.

2. Every candidate shall be examined by the Board as to his Christian experience, call to the ministry, and views of faith and doctrine. If approved by the Board, he shall be entitled to an appropriation.

3. Appropriations shall be made for [illegible] year, to be paid quarterly.

4. Each beneficiary shall forward to the Board, quarterly, a report from his instructors, showing his standing as a christian and student; and no remittance shall be made until such report be received.

5. (Is found in pencil mark, in the hand writing of Pres't F. C. Roper, and believed by the Board to be at least the opinion of all, but not remembered if acted upon.) No beneficiary shall accept of a call to ordination.

The above is given, that all may see, who may apply, and to what extent the Board may act, so that none may blame that aid is not given to others than such as can come under requisitions.

The writer has taken a lively interest in all educational movements since his allegiance was rendered, and he would earnestly plead with Baptists for more unity and an increased effort. We all now see the need of education, and unless we act and "to-day," we must be losing that influence which the possession of the "talent" or "talents" will be required at our hands.

We would suggest to sisters in our various churches, that they could aid very much, by forming "sewing societies," and making up clothing, such as drawers, shirts, &c., and send them up to the Treasurer, George Stokes, M. D., Clinton. We earnestly, individually, plead with all brethren for aid, in any and every form. Yours, in love,

M. W. PHILIPS.

SPECIAL NOTICES.

TO THE FRIENDS OF MINISTERIAL EDUCATION IN MISSISSIPPI.

[illegible] our College (Mississippi College) in Clinton opened [illegible] and the quarterly [illegible] for Beneficiaries is now due [illegible] We believe there are [illegible] in Mississippi [illegible]

Brethren [illegible] all of our young brethren to stay in Mississippi and be educated. We have more than one-half that are educated out of the State. [illegible] Baptists here kept the Society always in funds. Old Subscriptions due for 1854, are earnestly solicited, and much additional help.

[illegible] George Stokes, M. D. Treasurer.

Yours, &c. M. W. PHILIPS, Cor. Sec'y
Mississippi Education So'ty.

Nov. 1, 1854.

☞ Correspondents are requested to address Elder S. H. Osborn [illegible] at Memphis, Tennessee.

☞ The Correspondents of Elder R. Polley will hereafter please address him at Hermitage, Bradley County, Arkansas, instead of Warren, Arkansas.

SOUTHERN BIBLE BOARD—NASHVILLE, TENN.
J. R. GRAVES, President.
Elder A. C. DAYTON, Cor. Sec'y and [illegible]
CHARLES A. FULLER, Treasurer.

NEW AGENTS FOR THE TENNESSEE BAPTIST.
[illegible] Postmaster, Henry's [illegible] Tennessee.
Spencer [illegible] Esq., Lone Star, Titus County, Texas.
GRAVES & MARKS.

TO THE SUBSCRIBERS TO THE TENNESSEE PUBLICATION SOCIETY.

[illegible]

J. R. GRAVES, Cor. Sec'y.

BAPTIST GENERAL ASSOCIATION OF TEXAS.

The next Annual Meeting of the General Association of Texas will be held in Tyler, Smith County, commencing Friday before the second Sabbath in November next. [illegible]

[illegible]

NOTICE. [illegible]

[illegible]

E. W. STABLER & CO., Proprietors,
Wholesale Druggists, Baltimore.

W. F. GRAY, J. P. DROMGOOLE, } Wholesale Agents.

And by merchants generally throughout the United States.
October 21, 1854.

MARRIAGES.

MARRIED.

On the [illegible] 1854, by Elder L. J. Crutcher, of the [illegible] Female Institute, [illegible] Esq., of [illegible] to Miss [illegible] of Giles County, Tennessee.

On the 24th of October, 1854, by Elder [illegible] Mr. James [illegible] De Kalb County, to Miss [illegible] of Wilson County, Tennessee.

ACKNOWLEDGEMENT OF PAYMENTS.

[illegible]

THE SHORT CORN CROP

Of the season is [illegible]

[illegible]

1854.	NEW BOOKS.	1854.

NEW AND VERY INTERESTING THEOLOGICAL AND MISCELLANEOUS LITERATURE.

[illegible]

TEACHERS WANTED.

[illegible]

VALUABLE HOUSE FOR SALE, IN WINCHESTER, TENN.

[illegible]

JOHN FITZPATRICK,
Winchester, Tenn.

DR. J. A. KEYES, Surgeon Dentist,
FRANKLIN, TENN.

[illegible]

RAGS!—$250 in Premiums.

[illegible]

W. S. WHITEMAN,
North East corner of the Square.

TEACHERS WANTED.

[illegible]

A. E. [illegible], M. D.

VALUABLE BOOKS.

OF GREAT INTEREST—RECENTLY PUBLISHED BY
GOULD & LINCOLN,
59 Washington Street, Boston, Mass.

[illegible]

CANCERS CAN BE CURED.

[illegible]

REFERENCES.

[illegible]

R. W. JANUARY.

Murfreesboro, Tenn., July 20, 1854.

No. 24.

Cancer Cured Without Pain.

[illegible]

No. 25.

Cancer Cured Without Pain.

[illegible]

JOSHUA JACKSON.

No. 26.

[illegible]

VOL. XI. THE TENNESSEE BAPTIST. NO. 10.

Communications.

The Baptist State Convention of Texas.

[illegible] now before us an article from the pen of Elder J. W. D. Creath in regard to the unenviable condition of the financial department of the State Convention of Texas. Bro. C. is fully sensible of the unfavorable impression made by the publication of the board of March 10th; he knows the convention must be very sick, and as a last resort, he applies the remedy of "personal recollection" to save that body from its inevitable fate. Bro. C. has made charges against members of the board of which we regarded the board perfectly free. Such as failing to discharge duties imposed upon them faithfully as "they should have done." Well, these charges will all go down smoothly since they are made by Bro. Creath. But had we only intimated such delinquency, it would have kindled the ire of the whole board. Bro. C. admits the charge made at Larissa, that the ministers do not make a full showing of moneys received and paid out. He also admits the failure of the board in their "plain statement of facts," published March 10th, and attempts to patch up the short comings and imperfections of the board, not by reference to the minutes, agent's reports or convention records, but from "personal recollection." And with all this unlimited aid, he makes the sum total paid out by the board three thousand dollars; only half and more of this is not on record, and his "personal recollections" can extend no further.

The board has published that a full statement could be made out "if they thought proper," and now is it published to the world by their general agent, that they have no alternative but "personal recollections!" great soul! May God have mercy upon the convention.—Bro C. tells us that the only question is this, is the convention guilty or not guilty of "smuggling 1800 dollars?" If guilty, then she is unworthy of the confidence of the denomination, not only of Texas, but throughout the Christian world. We care not by what name Bro. Creath may see fit to call things or actions. We have said that the convention had not made a full showing of all the funds collected. If this is "smuggling" let him call it "smuggling;" and we will here prove what we have said and have the denomination to judge for themselves. Then to the proof. In the minutes of 1851, the agent reports two thousands dollars raised for the convention during that year. See min p. 21. The minutes of 1852 do not state the amount raised by the agent, but a vote of thanks was passed for increased success. Now if he did not collect more than two thousand dollars, then that vote was without meaning. If it was worthy the Baptist State Convention, he collected at least two thousand dollars. In the minutes of 1853, page 13, in the agent's report for the third year, two thousand dollars is the sum stated as raised for the convention, making in all raised by agent during the three years ending June, 1853, the handsome sum of SIX THOUSAND DOLLARS. This, too, is aside from all money sent up by the churches from year to year, and the collections taken up at the several sittings of the convention, and which, if added, will raise the sum to at least EIGHT THOUSAND DOLLARS. Now supposing that vote of thanks had no meaning, and the agent did nothing during the second year, then there still remains six thousand dollars as the amount collected by the convention during the three years mentioned.—Now what does the convention report as paid out? The whole amount of disbursements as stated in the minutes of 1853, page 15, is only *twelve hundred and fifty dollars*, leaving the astonishing deficiency of [illegible] seven hundred and fifty dollars. Elder C., from "*personal recollection*," finds an additional amount paid out of 1,627 dollars. In all, with the assistance of Elder C.'s "personal recollection," something less than *three thousand dollars*, leaving still all told—"personal recollections" all added, the pretty little sum of FIVE THOUSAND DOLLARS ONLY!! The board of the convention and Bro. C. have made no attempt to account for this *little* sum. Perhaps it is the amount "they do not think proper" to account for. We have taken our figures from the printed minutes of 1851 and 1853, against which Bro. C. brings no charges of error.—We shall leave these statistics to make their own impression. They show that from seven to eight thousand dollars have been raised for the convention, and if we set down the collections at $8,000 and disbursements at $3,000, amount stated in full, we have a balance of $5,000 unaccounted for. Now if this is "smuggling," then the convention is guilty of the charge. The matter has now assumed a serious aspect. From four to five thousand dollars denominational funds have not been accounted for. Two thousand of the amount was collected in E. Texas. Now we have asked [illegible] for a full showing in regard to this matter, [the convention has not thought proper to give it,] and the evasions of the board, the "*personal recollections*" of Bro. C., and every line published by them only goes to prove that these funds have been appropriated to objects foreign in their nature, and in violation of the constitution.

G. G. B.

Overton Co., Tenn., Oct. 21, 1854.

Brother Graves:—The Johnson Association held its late annual session commencing on Saturday the 7th of Oct., 1854, with the Church at [illegible], Overton county, Tenn. Amongst other business, the following preamble and resolutions were unanimously adopted:

Whereas, Since Alexander Campbell has intimated that there are many Baptists, even Ministers, who favor his views, we take great pleasure in stating to the world that so far as is known to this body, there is neither Minister or private member belonging to this Association who sympathizes with either A. Campbell or his followers in their peculiar views.—Therefore,

Resolved, That we highly commend our beloved Brother, J. R. Graves, Editor of the Tennessee Baptist, for his uncompromising opposition to the soul-destroying system of Campbellism.

Resolved, That it is our duty to expel the [illegible] Baptists.

[illegible] be signed by the [illegible] be sent to the Tennessee [illegible]

[illegible] Moderator.

For the Tennessee Baptist.

Chattanooga, October 14, 1854.

Brother Graves:—I returned on Tuesday last from attending a session of the Coosa Association. It would have done your heart good to have mingled with that noble and venerable body of ministers and members. Such a dignified body of men seldom meet together in these days. Other and sister Associations contributed to swell the host of grey-headed veterans of the cross—such as the following names, viz: Lumpkin, the father of Judge Lumpkin; Crawford, of Cassville; Dr. Lewis, of Cass County; Brooks, of South Carolina; Wood, of Cedar Town; Dyer, the Moderator of the Association, of Lafayette; Newton, and others, making a host—all good men and true—ripe in experience, settled in the faith, decided and uncompromising Baptists; and men, they preached with a holy unction, and you may imagine with what pleasure and profit such men were listened to by the people.

The enquiry was frequently made, where is Bro. Graves?—where is Mr. Graves?—the latter by the Pedobaptists; all much disappointed. You should have been there, if possible. The Pedoes think you are very savage to use them so.

[illegible] here say, that a report has gone out in that region that you publish and say "that all persons not married by Baptist ministers are living in adultery." In your stead, I pronounced to the Pedoes, without any foundation in truth. It would move you to a smile to see with what zest they would assert the above to be your published sentiments. Why, said they, it is in print—Mrs. Cooper Edmonson, of Summerville, Ga., has it, and it must be so. No, my dear madam, [for the one I now think of was married by a Pedobaptist minister, and she was in considerable rage, her reputation being involved,] my dear madam, it is all fiction, and if it was the first of April, I would say it was an April fool. Bro. Graves never wrote such a sentiment, much less believe it.

The Coosa brethren would have rejoiced to have seen you there; I am certain if you were to visit that body you would be pleased. They have a Male College rising up at Cassville, [first class, should be,] and a Female College I may say at Cedar Town; they aim to endow both, and the services of Bro. Dyer will probably be enlisted to raise the amount necessary for one or both of these grand enterprises. You might have seen something like your "broad-horned and broader-hearted Kentuckians" in those alike broad-chested and broader-hearted Georgians, coming up with their thousands, like hundreds, their hundreds like tens and twenties. O, what whole-souled men!—God bless them. I can say no more. Next Association 10 miles from this place.

I would be glad of your acquaintance. I know I should love you, because of the truth and your courage to write it and speak it. I am young, but I feel all the ties for the contest of truth with error, and I know where the truth will lead. Truth is mighty and will prevail. The Lord speed thee right.

I am, dear brother, yours in the faith,

J. H. C[illegible]

Scattering Crumbs for Nibblers.

A Whole Heart—What is the Benefit of it?

1. *It blesses us with whole peace.* A divided, distracted, unsound heart—one that is not much with God, his people, and his cause, give us but very small fragments of comfort; but the whole heartedness, O how sweet, [illegible] [illegible] melancholy heart.

2. *A whole heart makes a whole life.* The inward soundness makes the department sound. The countenance clear, bright, full orbed. It don't shine like the fragments of a broken glass lying upon a dunghill; like the moon eclipsed, or on a foggy night, or as it darts now and then a quivering ray through the crevices of murky clouds; no, no; but like a candle on a candle stick—or a city on a hill—or the moon in its brightness.

3. *A whole heart prepares for a full and joyful entrance into our heavenly rest.* A man with such a heart does not have to creep off from the world as by stealth; to edge his way along up to the gate as though he had an entrance ticket, torn, dingy, which he and everybody else suspected was counterfeit; and when he was gone leave his neighbors to say, "Well, poor fellow, he is gone; we hope he is at rest—but—but." He has served God with a whole heart, and now God, in taking him to himself gives him the whole door, and the promise is fulfilled, "So an entrance shall be ministered unto you *abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 11.

A Whole Heart—How shall we get it and keep it?

1. The heart must be thoroughly *broken, crushed, humbled*, before it can become a whole heart. Clay, badly mashed and ground, makes bad bricks: they crack, they break, they tumble into fragments. So with the heart. Christ binds up the broken heart—not the proud, lumpy, unsoftened heart. The more penitence, meekness, and humility, the more whole-heartedness.

2. *We must daily rest on a whole Saviour.* We must receive him in his fullness. We need his whole merits, the whole virtue of his intercession, his whole love, his whole example, his constant and Almighty care. On these things we must meditate, we must open the door of our bosoms wide, and give Christ an honest, a whole hearted reception.

3. *We must use a whole Bible*—commands—doctrines—promises—all. "All Scripture is given by inspiration of God, and is profitable." All is good to make us better. One hangs his heart on election, and thinks of but little else. He will have but half a heart, and that perhaps very dry. Another is all for the precepts, the duties—he has but half a heart, perhaps it is very hot, but much of the heat may be gotten up by pride, self confidence and presumption. A whole Bible makes a whole heart.

4. *We must keep our eye upon the whole round of Christian graces, and cultivate them carefully.* "Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity." These things matured make a whole heart.

5. *Keep your heart with all diligence.* Throw up a whole, unbroken line of defence. Watch, pray. Look out for the crafty Gibeonites, the world, the flesh, and the devil. Look out for that wedge of gold. Search out your secret and hidden sins, and pray God to search you; and also pray "take away all iniquity." Sin [illegible] in the heart, hinders prayer, shuts out comfort, breaks up our defences, and leads on to [illegible] and defeats. Ah! can we expect to have sound, whole hearts, when we [illegible] Bible.

The Family.

Ellen Dane; Or, the Daughter's Vow.

BY MARY [illegible]

The following touching and affecting instance of a sister's devotion, occurred in a manufacturing town in New Hampshire, not many years ago. It was related to the author by the brother of the girl alluded to, now a Minister in an adjoining State, and is as true as affecting.

Ellen Dane was the only daughter of a once flourishing merchant, the idol of a large circle of admiring friends, and the pride of a fond father, who suffered not even the winds of heaven to visit the cheek of his darling too roughly.

While he lived his strong arm protected her from all sorrow, his kind hand surrounded her with every blessing that paternal love could devise or money procure. But she had the misfortune to lose him at the early age of thirteen.

Col. Dane was supposed at the time of his death to be in affluent circumstances. But his estate was found heavily mortgaged, and, after paying the debts incurred by his long and expensive sickness, there was nothing but a bare pittance left to the widow and her children.

Alas, for human nature! There were few of the many friends who fluttered around them in their prosperity, willing now to step forward to their assistance, and, after struggling on for three years under the pressure of cares and burdens she was ill fitted to sustain, Mrs. Dane sank into the grave, leaving her two fatherless children to the cold mercy of strangers.

A short time before her death she called her children to her, and placing the tiny fingers of her son in the hands of her daughter, she solemnly committed him to her care. "Be a mother to him, Ellen," she said, laying her trembling hand upon the bowed head of the weeping girl; "be a mother to him—he will have no one to love him but you. Promise me that you will never forsake him." By the bedside of her dying mother, amid tears and sobs, Ellen gave the required promise. "You will not forget, Ellen," repeated Mrs. Dane earnestly, "you will not forget."

"If I do so, may God forget me in my last hour, mother," answered Ellen, solemnly.

"God bless you! my daughter," was the faint response of Mrs. Dane, "you have made my last hour happy, the Almighty bless you."

This blessing sank deep into the heart of Ellen.

Pale and tearful, Ellen Dane turned away from her mother's grave—no longer a child, but a woman's duties and responsibilities resting upon her. Her young heart was strong within her, but, unaccustomed to struggle with the world, what could she do? Whither could she direct her steps? Her father's brother offered her a home in his family, but he didn't want the boy, he had quite enough of his own. Another relative, in a different State, proposed adopting her brother, but Ellen declined, knowing but too well, he would be to him not a kind protector, but a harsh and cruel master.

Ellen had heard of a far-off place, where many of her own sex gained an humble but honest livelihood, by the labor of their hands, and she resolved to seek it. She, therefore, sold the wreck of their property, and taking her brother with her, then but nine years old, she bent her way to the "Granite State," entering the noisy manufacturing town of ——.

There, with a strong, hopeful heart, though [illegible] hand, she toiled day after day, week after week, feeling well repaid for every pain, every privation, by the increasing strength and healthful bloom of her youthful charge, who early evinced unusual intelligence, and a thirst for knowledge, which she was resolved should be gratified.

A year passed slowly by, and found her still toiling on. Not even the voice of love, so dear to her woman's heart, could lure her from that lowly path. A manly form sought her side, a manly voice wooed her; yet though her loving heart plead strongly in his favor, she swerved not.

"I cannot leave my brother," was her firm reply, as he warmly urged his suit. "Nor can I consent to bring to my husband a double burthen."

Vainly he argued that she had done her duty by him; that it was not right for her to sacrifice her health, and every hope of happiness to his advancement. Vainly did he portray in glowing colors, the light of a happy home, the comforts with which he would surround her, she was firm.

"But your health is failing, Ellen," he said, earnestly. "Your feeble frame will sink under such unremitting toil. You will die, and then what will become of him?"

A slight flush passed over her pale cheek, and her eyes beamed with a pure, holy light, as she raised them to Heaven. "God will temper the wind to the shorn lamb," she murmured. "The Father of the fatherless will be with him. I will not forsake him as long as I live."

In the selfishness of his soul he spoke of his own blighted hopes, reproaching her for giving pain to a heart so devoted to her.

Ellen was strongly moved—the tears sprang to her eyes. But firmly repressing her emotion, she calmly said, "You have a strong arm, and pleasant home, and manly friends. He has only me—I will not leave him." And so they parted.

"She is incapable of loving," he exclaimed bitterly to himself, as he turned away, "utterly heartless."

Heartless! Had he seen that pale brow, heard that low wail of anguish—the touching prayer that ascended from her lips to the Great Father during the still watches of that night, would he have deemed her heartless?

At last, by the most rigid economy, Ellen gained the summit of her ambition, which was to place her brother at school in a neighboring State. Allowing herself no rest, no relaxation, she surrounded him with every comfort her slender means would allow. Denying herself every mental advantage she afforded him every facility for study, carefully concealing from him the toil and privations they cost her.

The departure of her brother left Ellen, as it were, alone; yet she was not alone. He was still with her, upon whose strong arm she had ever leaned with the confiding trust of childhood.

Three, four, five years passed slowly round, yet she still pursued her quiet way. The report of her brother's rapid progress in his studies, the early talent he exhibited, filled her proud heart with joy, and cheered her path of toil. And though her pale brow grew still paler, and her slight form more shadowy in its proportions, the same clear, hopeful light beamed in her eye, the same holy smile played around her lips. Though her woman's hand sometimes failed her, her purpose never wavered, her strong heart never faltered.

At the close of a long sultry day in August, wearied by the day's toil, she seated herself by the open window, and resting her head upon her hand, seemed to slumber. The cool summer breeze came softly in, kissing the pale cheek and gently lifting the soft dark brown hairs from her wan brow. The drums turned in their ceaseless motion, and the clash of iron wheels, sounding like the far-off murmur of the sea, rose on every side—yet still she slumbered on. Kind-hearted maidens glided around her heavy looms, guiding or checking their rapid motion. The form of him whose quick eye nothing escaped, passed her narrow alley—but she heeded them not. Becoming struck by her strange position, and thinking she still slumbered, he approached her; but the eye so quick to perceive his coming, and the hand so ready to obey his bidding, moved not.

Bending his head, he spoke to her, but she answered not. He laid his hand gently upon the bowed head, but it only drooped yet lower. Surprised, he unclasped the slender fingers from the cold brow—but he might not arouse her. She slept quietly and sweetly, "that sleep that knows no wakening."

Amid the busy sounds of labor, the wild clamor of that noisy and dusty room, her spirit had broken its earthly fetters and soared up through the dark wall and rolling drum, out into God's pure air and bright sunshine—up! up! on, child of earth! up farther still, through the dark ether blue—the regions of infinite space, to the throne of the Eternal.

Well and nobly had she performed her vow.

Grave and learned doctors met in solemn conclave around her lifeless form, giving it as their deliberate opinion, that she died of disease of the heart, of many years standing.

Sleek, portly citizens gave forth their solemn verdict, that she "died by the visitation of God!" Strange words! vain mockery! This was all that they knew of the young, loving heart, that had been slowly breaking in their midst for five weary years.

It was not till the heavy clods lay thick upon her gentle breast, that her brother knew that he was sisterless as well as fatherless. And, though he sorrowed for her in bitterness of heart, it was not until he arrived at the age of manhood that he fully realized the loss he sustained, and he fully appreciated the depth of that sisterly devotion that led her to sacrifice for him not only the spring-time of her youth and the charms of the affections, but her very existence.

He became a minister of the church of God, and was instrumental in winning many souls to Christ. His was the resistless power of learning—the wondrous gift of eloquence.—Many lips praised, many hearts blessed him; but who thought of her whose toils and privations laid the foundation of his usefulness? Who remembered the lowly maiden who watered with her tears the seed that brought forth so glorious a harvest?

But what recked thou of the praise of men, oh, glorious seraph! standing among the white-robed martyrs that surround the throne of the "Crucified!" What carest thou for the voice of earthly adulation? He who sees not as man sees, who rewards not as man rewards, whose strong arm supported thee in thy weary pilgrimage below, has given thee "that peace that passeth all knowledge," that "crown that fadeth not away."—*Arthur's Home Gazette.*

Obituaries.

William E. [illegible]

[illegible]

G. W. C[illegible]

[illegible], Tenn., Oct. 17, 1854.

[illegible] Chambers.

Died, in Wilson County, Tenn., on the [illegible] of August, 1854, Mrs. [illegible], wife of W. W. Chambers, in the [illegible] year of her age.

[illegible]

Milton J. Palmer.

Milton J. Palmer is dead. This eminent and [illegible] servant of God was called home early in the present month. [illegible] He was for many years the Secretary of the North Carolina Baptist Convention. He was a consistent and working Christian, who went heart and hand and head into every project for the advancement of the cause of religion, and probably accomplished more labor than any other one man ever did in the same time in the State of North Carolina. No one could have been present in the late Baptist Convention at [illegible] without feeling that Brother Palmer had been [illegible]

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