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DESIRING TO KNOW THE WHOLE TRUTH, DARING TO OPPOSE ANY ERROR. J. R. GRAVES, EDITOR.

TWO DOLLARS IN ADVANCE, PAYABLE AT THE END OF THE YEAR.

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The Pulpit.

[One hundred and fifty Sermons will appear in this department, during the present year, by J. R. Pendleton, our stated contributor, and Spurgeon, Baliles, Brock, Smith, Jay, and others of the most brilliant expositors of England.]

SERMON NO. LXI.

A New Year's Appeal to Reason and Faith.

BY THE REV. JAMES BAILS, CHATTANOOGA, TENN.

"——It is something to thy mind?"—Job xxxiv. 33.

Poor Job found his trials too great for his patience, and he complained, he fretted himself, he "called God's dealings with him, and stumbled at the dispensations of Divine Providence. How often, how very often, we do the same! We complain when we ought to be grateful; we fret when we ought to praise. We reflect on God's ways when we ought to confound ourselves, and we stumble at providences when we ought to be resting on the promises. Complain! What can a sinner complain of who is out of hell? Fret! What can a believer have to fret about whose heaven is secure? Reflect on God's dealings? What, when all his ways are mercy and truth to such as keep his covenant and his testimonies? Stumble at providences! What should stumble us, who are assured that all things shall work together for our good? With such coudnsg God may well be displeased. For such conduct God may well chastise us. But he condescends to reason with us. He appeals to our sense of right. He makes us reprove and correct ourselves. He asks us by Elihu, "Should it be just as you fancy, ought I to consult your whims, SHOULD IT BE ACCORDING TO THY MIND?"

To what does this apply? *To God's dealings with us as individuals.* Should the Most High consult us before he gives, or takes works, or suspends his operations? Are we to be consulted as to the way in which he will lead us home, or the means by which he will prepare us for the joys which are at his right hand? If the Lord promises to do us good by all things is he to consult us as to how he shall work, or by whom, or by what he shall accomplish his purpose? It will apply also, to *God's dealings with others.* It may be our friends, or our foes; our relatives or strangers; the Church, or the world. God has taken the management of the world, and every individual in it: of the Church, and every believer that compases it, into his own hand. He says, "My counsel shall stand, and I will do all my pleasure. I will work, and who shall hinder me?" Yes, who has a right to question him, or to find fault with him? Friend, do you claim such a right? From whence did you derive it? How do you vindicate it? Things may be done that bafflee your reason, perplexes your mind, confounds your judgement, and grieves your spirit, but may they not be right for all that? May they not be the wisest and the best? "SHOULD IT BE ACCORDING TO THY MIND."

But, WHY? *Are you wiser than God?* His wisdom is infinite. He is the only wise God, and he displays his wisdom in all he does, and all he permits to be done. Is it possible that you can fancy yourself capable of devising a wiser plan, or of executing God's plan in a more judicious manner? *Are you kinder than God?* His loving kindness to man is declared in his word, proved by his works, and is gloriously displayed in our salvation by his Son. His loving kindness is great beyond conception, and tender beyond description. Kinder than God! *You* kinder than God? But if not, "should it be according to your mind?" *Are you holier than God?* He is holy in his nature, and holy in all his works. He does nothing but what is strictly just, perfectly right, and calculated to produce the greatest good. If you are not more holy, more just, more righteous than God, "should it be according to thy mind?" *Are you better informed than God?* Do you know more of the nature, dispositions, and tendencies of his creatures than he does? Can you see the end from the beginning, and the working of all things to bring about the end, fixed by his wisdom and grace, better than he does? In him dwells all the treasures of wisdom and knowledge. He knows the whole and every part, the present and the future, which you do not; your mind is dark, confused, selfish, unsettled, and often undecided; "should it them be according to thy mind?"

In order to calm your mind in trouble, to compose your spirits under losses and crosses, remember that *God acts in infinite wisdom.* His plan, according to which he governs the world, and manages the affairs of every individual, is the perfection of wisdom. It will admit of no improvement. To alter, would be to injure. Whatever God does, he purposed to do; and whatever God purposed to do is infinitely wise and good. *God's motives are just and gracious.* God always has a reason for what he does, though he may not reveal it; and he is prompted to do what he does by justice and grace. *Whatever God has purposed to do, or permits to worship of himself.* We often act unworthily, and repent of doing it, feeling ashamed of it; but God never does anything, or permits anything, that is unworthy of his nature and character. We may not see this now, for his work is not finished, his plan is not fully carried out, and until it is, "it is the glory of God to conceal a thing." But he has told us for our comfort, "What I do thou knowest not now, but thou shalt know hereafter."

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

The least we can do is to submit; we ought to approve and acquiesce. True many things are very painful to flesh and blood, and are very trying to faith and patience; but we have only to *give God time to explain himself*, and all will be made clear and plain. Then we shall see why it was that we were robbed of our property, bereaved of our children, separated from our friends, deprived of our health, and persecuted by the world. "The day shall declare it," and we shall see what we now profess to believe, that God is too wise to err, and too good to be unkind. Oh, Christian, you should *prefer God's wishes, way and work, to your own!* Whatever he does, he does well; in all he does, he keeps your good and his own glory in view; and, therefore, when you are displeased with any of his dispensations, he asks you, "SHOULD IT BE ACCORDING TO THY MIND?"

Sinner, God has devised and revealed a way of salvation, in which he can save you, and if you submit he will save you, but only in his own way, which is entirely of grace. Your own works stand for nothing. Neither your prayers, nor tears, nor efforts, will tell at all in the matter; it is all of grace, through faith in the Lord Jesus Christ. Against this your proud heart will rise, to it perhaps you will raise many objections, but if you do, God's question to you is, "*Should it be according to thy mind?*" Whose will is to be consulted—the will of the Savior, or of those who need to be saved by him? He has devised a way in infinite wisdom, he has determined to save in that way, though it cost him the life of his only begotten Son, and he is willing and ready to save unto the uttermost all that come unto God by him. Are you anxious to be saved by him? to be delivered from the wrath to come, to be entitled to and prepared for heaven? If so, God is willing to save you, and to you he says at this moment, "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED."

Letter to Elder J. M. Pendleton.

MY DEAR BROTHER: It has been intimated that those who were active and earnest in their attempts to secure the organization of the Southern Baptist Sunday School Union, and who desired that it might go into immediate operation with its Board located at Nashville, Tenn., were moved thereto by their desire to *injure the Southern Publication Society, and by their wish to secure the control of Sunday School literature, in order that they might make it an instrument for the propagation of sentiment upon the "Old Landmark" questions*, which are held only by a portion of the Baptists of the South.

You were in a position to be as familiar with their counsels, their purposes and plans as any other man could be. The whole history of the movement from its first annunciation until the present hour, is probably better known to you than to any one who is not involved in the accusation. You were more likely than any other to have heard their most secret thought, for you were in possession of their utmost confidence. You were present and occupying the Moderator's chair when the report and resolutions calling the Convention, were introduced in the Concord Association. You heard the discussion which it elicited. You heard the statement of the objects proposed, and the reasons why they were thought desirable. You signed the call for the Convention as Moderator of that Association. You were present at the opening and during every session of the Convention at which the Union was formed,—and surely you, if any man may know and testify, if privately, or publicly, in the social circle, in confidential conversation, in the Association, or the Convention, they did, any of them who advocated and voted for an immediate completion of the organization, ever, at any time, or under any circumstances, give these as either in whole, or in part, the motives by which they were actuated.

You can, I am sure, give satisfaction to many whose minds have been disturbed by these insinuations, made and published to the world under the apparent sanction of names well known, greatly esteemed, and who it is supposed, could not have given them their sanction unless they had some foundation in fact. If, therefore, you will make, so far as your knowledge will permit, a complete statement of all the facts connected with this business, including a faithful history of what actually transpired in the convention, you will greatly oblige one at least, who feels desirous that the world shall know the truth.

It is due to the brethren that composed the Convention; It is due to the cause, we advocated; It is due to truth and justice, that the one-sided and confessedly inaccurate and defective report of the proceedings published in the Baptist Watchman, and copied into other papers, should not be allowed to stand as the admitted history of that meeting.

If you will make a statement of what is known to you, I am sure you will greatly oblige many brethren as well as

J. C. DAYTON.

Reply.

MURFREESBORO, Dec. 23d, 1857.

DEAR BROTHER DAYTON: Your letter has been in my possession some days,—unanswered, because numerous engagements have rendered it impracticable. I will now attempt to comply with your request, though I perceive it will be somewhat laborious to do so.

Origin of the Sunday School Movement.

I have often heard it said that there were but few Baptist Sunday School books, and that many of the books of the American Sunday School Union were objectionable on account of their suppression, or partial presentation of important truths. This I have never been able to deny; for my opinion is that the American Baptist Publication Society, the Southern Baptist Publication Society, the New England Baptist Sunday School Union, &c., have strangely failed to furnish libraries suitable for our Sunday Schools. I do not impeach these organizations. I only state what I conceive to be a fact. As to the American Sunday School Union, it was formed with the express understanding that nothing should be published under its direction at variance with the religious sentiments of the denominations that gave it birth. Controverted truths were to be held in abeyance—kept in the back ground—that no offence might be given to any body. Yet it has somehow happened that the leaven of Pedobaptist Judaism has found its way into many of the books of the Union, and even Hodge's "Way of Life," in many respects an excellent book, is not free from it. I think that for several years past the impression has been deepening and widening in the Southwest particularly, that a Baptist Sunday School Literature is one of the wants of the age.

As to holding a Convention last Fall, to promote the Sunday School enterprise, I was inquired of during our Commencement here the first of May, what I thought of the project; but there was nothing published in the papers on the subject till "August 1." In the Tennessee Baptist of that date you will find a communication over your own name, and also an editorial—the one headed "That Baptist Sunday School Library;" the other, "Sabbath School Libraries." In your article, you refer to the folly of depending on the North for Sunday School books, and express your opinion as to the competency of Southern writers to prepare Sunday School books. To save you the trouble of turning to the page, I quote from your article as follows: "I can as I am sitting at my table, count among my personal acquaintances, *ladies* of superior ability enough to furnish us fifty such volumes as we need within a year. But not to mention these, where is Brother Crawford of Mississippi? Where is Brother Manly of Charleston? Where is Brother Jeter of Virginia? Where is Brother Mell of Georgia? Where are a score of others who have already given evidence in the force and simplicity of their style, of their capacity to write—the young, and write just such books as we now need?" (Here allow a parenthesis: Of the four brethren named as suitable to write Sunday School books, only one has ever expressed an opinion favorable to the "Old Landmark," while the other three are decided in their opposition to it. This of course shows that by providing a Baptist Sunday School Literature, you had no reference to what the editors of the South Western Baptist mean by the "New Theology.")

Brother Graves, in his editorial, said, "The time has fully come for a series of Sabbath School books to be prepared for the Baptists of the South. . . . Why can we not have a Sabbath School Convention this Fall, to talk about this matter, and devise some plan to accomplish this object; cannot something be done just this year?"

Concord Association.

This body, you will remember, met in this place the first day of August, the very day the paper containing the foregoing extracts was published. On the 3rd of August the Committee on Sabbath Schools, through its chairman, Brother Howell, reported, proposing among other things, that the moderator and clerk of the Association be instructed to call a Sunday School Convention to meet in Nashville, in connection with the General Association of Middle Tennessee and North Alabama. Brother Howell was earnest in his advocacy of the enterprise. My impression is that he spoke of the necessity of having Sunday School books written and published in the South, and suggested that the proposed Convention might initiate a movement for making arrangements with Southern writers to prepare suitable books. If brother H. says I misunderstood him, so let it be. I accord to every man the right of saying what he did mean when he is misapprehended. You no doubt remember making a speech also, which was an earnest elaboration of the points presented in your published article of August 1st. You certainly spoke of the great scarcity of books available for Sunday Schools, and expressed the hope that through the proposed Convention something might be done to supply this vacuum in our literature. This is the impression made on me by your speech, though I do not aim to give your words. I listened to you attentively, as was my official duty, and I heard you with interest on other accounts. The report of the Committee was adopted. In the Tennessee Baptist of August 15th, there was an article from your pen over the caption, "Southern Baptist Sunday School Convention." In suggesting what this Convention should do, you say, among other things, that it "should take some measures to secure for Southern Baptist Sunday Schools a supply of suitable books for instruction and for libraries."

In the Tennessee Baptist of September 12, Brother Whitsett and myself officially called the Convention to meet in Nashville on the 23d of October. Before this, however, the August number of the Baptist Family Visitor had been published, containing a reference to the Southern Baptist Sunday School Convention. There is an article in this number of the Visitor, headed "The Southern Baptist Sunday School Convention." From this article which appears editorially, I make the following extracts:

"We need the Convention especially to adopt some plan of union among the Baptists for the promotion of the interests of Sabbath Schools. We need it to secure a suitable supply of Books for our Sunday School libraries. We need it to secure for the children of the South a suitable Sunday School paper, edited and managed by Southern men. If we would have a literature every way suitable for Southern Baptist families—not such as we are merely willing to tolerate, but such as we really desire and heartily endorse—it must be furnished at the South by Southern minds."

I learn from Brother Hughes, the conductor of the Visitor, that he furnished you with slips of this article in advance of the publication of the paper, that you might furnish the article to every Southern Baptist paper. I presume you did so, as I saw the same article (substantially, at least, and I think in words) in several Baptist papers of the South. I learn also from Brother Hughes, that Brother Howell saw this article—suggested some verbal alterations, which were made—and that it went forth with his approval, or, at any rate that he made no objections to it.

The 23d of October came, and a respectable Body of ministers and laymen met in Nashville. The minutes will show the number to have been not less than eighty. On motion, Brother Howell was appointed Moderator, and Brother Scovel, Clerk. Among the first things done in the Convention, was the delivery of an address of welcome, on the part of the Sunday School of the First Baptist Church in Nashville, by Dr. W. P. Jones, previously appointed for the purpose. The address contained a deserved encomium on Sunday Schools, and abounded with references to the utility of Sunday School instruction. Its appropriateness to the objects for which the Convention met, no one seemed to question. The address of Dr. Jones was followed by one from the Moderator, who spoke with zeal and energy in favor of the Sunday School enterprise, referred to the fact that he had been the constant friend of Sunday Schools, and, I think, alluded with evident gratification to his agency in the call of the Convention.

Committee to draft a Constitution.

The most important business transacted in the forenoon was the appointment of a Committee to prepare and present a constitution. This Committee consisted of brethren Dayton, of Middle, Hillsman, of East, and A. Jones, of West Tennessee; Barksdale, of Alabama; Sharp, of Georgia; Keen, of Mississippi; Sumner, of Kentucky; J. J. Toon, of South Carolina; and Buckner of the Creek Nation of Indians.

The Committee reported, at the afternoon session a constitution containing eight articles, the second and fifth of which are most important. The second is as follows:

"The objects of this Union shall be to call the attention of the Baptists of the South to the importance of Sunday Schools; to provide and recommend to them suitable books and other publications; and by whatever means we can, to advance the interests of Sunday Schools among our brethren."

The fifth article prescribes the duties of the President, Vice President, the Recording and the Corresponding Secretary, the Treasurer, and the Board of Managers.

The Constitution having been presented by the majority of the committee, brethren Hillsman and Toon presented a minority report, in which they say they are "not so much impressed with the importance of Sabbath Schools, and the necessity of an organization to foster and build up the Sabbath School enterprise, but are impressed with the necessity of forming an organization that will secure the hearty co-operation of the whole denomination in the South."

I make this extract from the minority report, to show on what point the Committee were divided. There was no division of sentiment as to the necessity of a Sunday School organization. The brethren who presented the minority report were impressed with the necessity of forming such an organization. There was, so far as their minority report shows, no difference between the majority and the minority of the Committee as to the objects to be secured by the organization. The objects, as presented in the Constitution by the majority, were not opposed in the report of the minority. What those objects were the minority of course knew. They did not overlook the second and the fifth articles of the Constitution. What, then, was the point of difference? It was confined to the *time* of organization,—the majority insisting on the present time, and the minority recommending the next meeting of the Biennial Convention as a suitable time "for the adoption of a Constitution, and a permanent organization." A permanent organization was therefore contemplated by the minority of the Committee. Why Brother Hillsman, after recommending a permanent organization in his minority report, does, in the Baptist Watchman of December 3d, oppose such an organization as unnecessary and inexpedient, is best known to himself. It is proper to add that the views presented in the minority report were advocated in a speech by Brother Hillsman before the Convention. Brother Howell also made a speech in which he aimed to show that a compromise might be effected between the majority and minority of the Committee. The plan of compromise suggested was for the Constitution to be adopted provisionally by the Convention, but not to go into effect till the next meeting of the Southern Baptist Convention to assemble in Richmond, in May, 1859. Brother H. in the speech now referred to, said if my memory is not greatly at fault, that he considered the question one of *time* and *place*. As to the necessity of a Southern Baptist Sunday School Union, he expressed no doubt, but thought it most expedient for such a Union to postpone action till the time first named. He said nothing that I heard in disapproval of the objects specified in the Constitution presented by the majority. He made no objection to the publication of Sunday School books, nor to the publication of a Sunday School newspaper. The legitimate inference from his speech, was that he did not object to the adoption of the Constitution provided the period at early meeting had not arrived for the time to go into operation.

You, my brother, no doubt remember that yourself, Bro. Hawthorne, and others, spoke in favor of the report of the majority. You replied to what Brother Hillsman had said as to the brethren of the South not having been consulted, &c., by saying that you had forwarded to every Baptist paper in the South notice of the time and place at which the Convention was to be held—that these notices had been published—that you considered the time for action as having come—that brethren would be disappointed if nothing was done—and in telling what kind of people the Baptists were, you said, among other things, "they are *men* people." You seemed so fully persuaded that the time for action had come and that the brethren had come together to *act*, that you said "we have come together to effect an organization, and we intend to do it." I think I has in some way got into the papers that you said what you as an individual had come to do, and that you intended to do it. I heard no such remark from you. *I know as well as I know your name that you did not make it.* You included yourself among the friends of the present organization, and spoke for them and for yourself jointly. This is all of a declaration which has been used perhaps to your temporary disadvantage in some places.*

Brother Hawthorne alluded to the fact that he had a large constituency who would be greatly disappointed if nothing was done, and Brother Sharp referred to the fact that two or three efforts had already been made to do what was now proposed—that those efforts had failed—and he feared if we did not succeed in something the brethren would be discouraged and disheartened.

EVENING SESSION.

While the respective Reports of the majority and minority were under discussion, the Convention adjourned to meet at 7 o'clock, and came together at that hour. Brother Poindexter of Virginia, delivered a speech in which he expressed himself as doubtful with respect to the propriety of a Sunday School organization—that he had heard Brother Jeter say he already had so many Conventions and Associations to attend, he questioned the policy of having another, &c.

Brother Howell recapitulated with some additions what he had said in the afternoon on the question of a provisional adoption of the Constitution.

Brother Hillsman expressed his regret that circumstances were such as to demand his opposition to a present organization; for he was warmly in favor of the object contemplated, and thought some such organization as would give us a Sunday School literature was needed. I presume Brother Hillsman well remembers what he said of his ineffectual efforts at different times to procure Baptist Sunday School Books—that a Baptist Sunday School paper published in Boston no once took, and contained sentiments opposed to the South—that we needed Baptist Sunday School Libraries, &c.

THE CONSTITUTION ADOPTED.

After much discussion the Constitution was adopted, article by article. The first article was amended by the substitution of "Sunday" for "Sabbath." I made the motion to amend, and I remember that you voted against it. Brother Hillsman moved to strike out "South" from the first article and put "Tennessee" in its place. There were but few votes in favor of his motion. The Constitution having been adopted by a very large majority, Brother Graves moved the appointment of a committee to nominate the officers and managers provided for in the fourth article. The motion prevailed. You suggested to Bro. Graves that it would be well for the Committee to consist of one brother from each State represented. He acquiesced, and the Convention decided that the committee should be so constituted. The Moderator proceeded to appoint brethren Poindexter, of Va., Toon, of S. C., Sharp, of Ga., Hawthorne, of Ala., Keep, of Miss., Sumner, of Ky., Buckner, of the Creek Nation, and Hillsman, of Tenn. Bro. Hillsman declined acting, and while the Moderator was said to hesitate, you suggested it would be parliamentary to make the mover of the appointment of the committee Chairman. Bro. Graves was then appointed chairman. The Convention requested the committee just appointed, to meet in the Basement next morning at 8 o'clock.

MORNING SESSION OF THE 24TH.

The Convention met at half-past 8 o'clock. Brother Hillsman offered a preamble and resolution, the substance of which was, that the Constitution which had been adopted be submitted to the Baptists of the South for their ratification, rejection or amendment, and that Churches, Associations, &c., &c., be requested to express their views through delegates appointed to meet at the time and place of the Georgia Convention in April next, at which time the Constitution, if approved, should go into effect. I expressed my fears that the design of the preamble and resolution was to defeat the objects of the Convention, and referred to what brethren Hillsman and Howell had said. They both seemed grieved that any suspicion should be entertained as to their deep interest in the *objects* of the Convention. They avowed themselves warmly in favor of those objects, and Brother Howell said it must not be intimated that he was not in favor of what he had been recommending—that *he was first in this movement*, &c. I expressed my gratification at hearing that my fears were groundless, and very cheerfully retracted what the two brethren had evidently considered an unjustifiable suspicion of their loyalty to the objects of the Convention. Bro. Keep moved to amend Brother Hillsman's resolution by adding that nothing contained in it should operate against the appointment of the officers to carry into immediate effect the designs of the Union. The preamble and resolutions with the amendment were adopted.

NOMINATIONS OF OFFICERS, &c.

Brother Graves, as Chairman of the nominating committee, reported as follows: A. C. Dayton, Tenn., President; Vice-Presidents, Poindexter, of Va., O'Neal, of S. C., Pritchard, of N. C., DeVotie, of Ga., Talliaferro, of Ala., Freeman, of Miss., Lee, of La., Burleson, of Texas, Compere, of Ark., Crowell, of Mo., Pratt, of Ky., Williams, of Md., A. Jones, of Tenn., Everett, of Fla. Recording Secretary, J. R. Graves, Treasurer, S. C. Rogers, both of Nashville. Board of Managers, H. G. Scovel, A. B. Shankland, A. C. Beech, A. Nelson, H. Hummitzsch, P. P. Pool, R. Ragan, all of Nashville, except Brother Fish, Nashville was of course named as the place for the location of the Board.

These nominations having been made, there was at once, on the part of some, considerable excitement. Brother Howell objected to the composition of the Board, and found fault with Nashville as the location. The time for the meeting of the General Association having nearly arrived, he intimated that at a future time he would give his reasons for objecting, in detail.

Dr. Jones objected to the nominations on account of the sentiments of some of the brethren named. He perhaps made the most incoherent, inflammatory ranting speech ever heard out of bedlam. He spoke of the publication and circulation of such books as "Theodosia," as the "profoundest curse ever inflicted on the churches," and, with eyes wildly turned to heaven he clamorously invoked God to interpose and prevent the mischievous effects which such works were adapted to produce. This singular speech called forth no remarks from any one present.

That the General Association might come together, this Convention adjourned to the call of the Chair.

EVENING SESSION.

The acting Moderator, Brother Sharp, of Ga., called the Convention to order, and expressed his prayerful desire that harmony and brotherly love should mark the concluding deliberations of the Sunday School Union. Some unimportant matters having been disposed of, Brother Poindexter requested that his name be erased from the list of Vice Presidents—stating that he was not prepared cordially to support the Union. His request was granted, and at his suggestion, Brother B. Manly, Jr., was appointed Vice President for Virginia. Brother Poindexter also stated that he had not met with the nominating committee, not having *heard* the time and place of its meeting.

Bro. Howell urged his objections to the location and composition of the Board. He said there was one Board in Nashville, and ought not to be another—that most of those present were from Nashville and vicinity—that locating the Board in Nashville without consulting brethren elsewhere, would make the Union local—that the composition of the Board seemed to point to the pecuniary private interest of individuals—that other brethren in the neighborhood of Nashville—such as Dr. Eaton and Bro. Bayless ought to be consulted, as to the character of the books to be published, &c. Nothing occurred during the Convention so deeply to be deplored as Bro. Howell's remarks on what he said *seemed* to point to the pecuniary private interest of individuals. True, he said, he made no such charge as that brethren were influenced by pecuniary considerations, but that *others* would think so, the inference would be drawn—he did not draw it, but it would be drawn, &c.!

He said he was a North Carolinian—that the critics of that State are remarkable for sagacity—that they are always able to tell a gourd when they see the handle—that he saw the handle of a gourd in this movement. That the brethren named are known to hold peculiar theological sentiments, that the whole paper has the appearance of partisan prescription for interested purposes. He protested, however, that he did not charge brethren with being influenced by self-interest, still it looked that way, and he wondered brethren could not see it; but perhaps they were like the Bishop of London, who, in an interview with Robert Hall, expressed his inability to see the force of something Hall had written against the Union of Church and State. Hall took a card out of his pocket and wrote on it the word *Religion*, and holding the card before the Bishop's eyes, asked him if he could see the word. O, yes, very plainly, replied the Bishop. Hall then placed a *guinea* upon the word, and asked the Bishop if he saw it then. He said no. This, said Hall, is the reason you do not see the force of my arguments. There's money in the way. Brethren might be like the Bishop, but I do not charge that they are. Far be it from me to impugn the motives of brethren, &c. If this is not a fair specimen of what Bro. Howell said, all I can say is that my memory has failed me more strangely than ever before.

Bro. Graves, in reply to Bro. Howell, said, the object of the Committee was not to prescribe others, but to secure a working Board. If Bro. Howell would consent they would gladly have him on the Board. (and he might have added it was intended that Bro. H. should be Chairman of the Board of Managers, until he came out in favor of non-action, till after the next meeting of the Southern Baptist Convention.) As for Bro's. Eaton and Bayliss, they were not in the city, and it was necessary to have a Board here. He said that if, as had been said, some of the nominating Committee had not been consulted, it was because they had not met with the Committee; he had announced the time and place of meeting. He promptly and emphatically, but courteously, denied that there was any intention of promoting private pecuniary interests. He was not aware that any thing had ever been made by publishing Sunday School books. For his part, he wanted the work done where it could be done cheapest, whether by the Publication Society in Charleston, or the Methodist Book Concern, or the Tennessee Baptist Office; or, if it can be done better and cheaper, let it be taken to New York. He supposed that the publishers would never engage in publishing Sunday School books, for profit apart from the desire of doing good. Other books can be published that will command much more remunerative prices. He thought it would be less indelicate to locate the Board in Nashville than to fix it in some other place, without the knowledge of the brethren there, &c. It is proper to say, that Bro. S. began with Bro. H.'s *last* argument, and proceeded to answer, one by one, his objections to the first. Bro. Hillsman said, men more than measures seemed to be involved, and that he regretted to speak—he concurred in the views of Bro. Howell, and would offer two additional objections to the Report of the Committee: In the first place, the Constitution turned out to be the organization of a Publication Society. In the second place, there is a division in the denomination on theological questions. The Board nominated occupied one side of the questions at issue, and it would be considered as their intention to publish books in favor of their views, &c. In this speech of Bro. Hillsman, I think we had the first objection to the Union as having in view the publication of books, &c. *Before*, he had spoken as if the publication that would *when a "Sunday School literature was needed,"* but now, the Union was objectionable because of its publication feature—because of its capacity to furnish the literature needed! Ah, the men that had been nominated did not suit the views of Bro. Hillsman and others. I have no recollection, nor have I seen any one who has the slightest recollection of any opposition made by Bro's. Hillsman, Howell and others, to the publication feature of the Union, till the nominating Committee made their Report. Brethren were not afraid that books would be published, but they were afraid that books containing sentiments unpalatable to them would be published.

Bro. Poindexter spoke. He stated that his position had been very well given by Bro. Hillsman. We had a Publication Society under the management of devoted Baptists—we did not need another. For his part, he was willing to trust the brethren who had been nominated to publish Sunday School books if it were necessary. True some of them might be "Old Landmark" men; but their good sense would keep that question out of Sunday School books, &c.

You ask me, my brother, whether I have ever heard those most active in getting up the Southern Baptist Sunday School Union, intimate that their design was to injure the Southern Baptist Publication Society, and promote Old Landmark sentiments? I now reply that Bro. Poindexter, in the remarks just referred to, was the first man, so far as I know, who named the "Old Landmark" in connection with the movement. I never heard a brother express himself as being in favor of the Union because he was opposed to the Southern Baptist Publication Society. If such things have been said they have not been said to him. And I have been conversed with very freely and familiarly on the subject. This, however, looks like a parenthesis.

Bro. Williams, of the Bethel Association, had no objection to any of the brethren nominated, but he thought after what had been said by Bro's. Hillsman, Howell and Poindexter, it would be suicidal to adopt the Report.

Bro. Bayliss wished to define his position as against the adoption of the Report. He was earnestly in favor of the objects contemplated in the organization, but he thought the appointment of the Board named in the Report, and its location in Nashville, would defeat those objects.

Brethren Hawthorn and Sharp spoke in favor of the adoption of the Report. They thought Nashville a suitable location, but if it did not please the Baptists of the South they could at the next meeting select some other place, &c.

Bro. Toon made an earnest, impetuous speech against the Report—said the Union would conflict with the Southern Baptist Publishing Society, which was bringing out books for Sunday Schools—that the Society was becoming popular—that Southern *Illinois* was ordering its books, &c.

It was Saturday night, almost 11 o'clock. Wearied out with speeches, I offered the following preamble and resolution, giving to every man the right to understand me literally or ironically, as he pleased:

"Whereas Bro. Howell *prematurely* moved in the Concord Association that its Moderator and Clerk call a Sunday School Convention to meet in this city at this time.

And Whereas, said Convention has *prematurely* met, and after much deliberation and discussion has *prematurely* formed the Southern Baptist Sunday School Union.

Therefore resolved, That we now, rescind all our proceedings and advise our brethren to guard, in all future time, against the gigantic indiscretion of acting *prematurely*.

Bro. Hawthorn entreated the brethren not to nullify their action—the vote was not taken—and the Convention adjourned to Monday morning 8 o'clock.

Monday, Oct. 26th.—The Convention met pursuant to adjournment. The Report of the nominating Committee was declared to be the business before the body. Having enjoyed the tranquilizing influences of the Lord's Day, I felt more like congressing matters than I had done. I therefore moved that the Report be laid on the table, that I might move a re-consideration of Bro. Hillsman's preamble and resolution; stating that if it was the pleasure of the brethren to reconsider, I would then move the striking out of Bro. Keep's amendment, that the original resolution referring action till April might remain in full force.

The motion to reconsider prevailed—Bro. Keep's amendment was struck out.

You moved that the Report be taken up again—wished to reply to a charge that had been made against you and those acting with you. You seemed to be under the influence of some excitement, and some others were excited. You stated that you understood the Pastor of the First Baptist Church in Nashville to charge you and those acting with you with mercenary motives. You stated that if not allowed to be heard there, you would ask a hearing before the General Association—and if not heard before that body, you would reply through the Tennessee Baptist. I wished the Report called up and adopted for this reason: If the nominations of the Committee were not sanctioned by the Convention an impression unfavorable to the nominees might go forth. This I wished to prevent, and as the body had just decided that nothing should be done before April, I could see no objection to a confirmation of the nominations of the Committee. I wished the Report taken up also that you and Bro. Graves might exonerate yourselves from the unsanctify motives which I understood Bro. Howell to impute to you. I think I said if I were in the place of certain brethren I would either be heard in self-defence, or appeal to the denomination through the Tennessee Baptist.

Bro. Howell replied to you with some warmth, that he had not charged you with mercenary motives. He disavowed any thing of the kind. Many had understood him as you did, but thought his disavowal ought to be satisfactory.

Bro. Kimbrough was opposed to opening the discussion on the Report again—thought the adoption of Bro. Hillsman's resolution settled the whole matter, &c. The Report, however, was taken up, after which Bro. Eaton moved an adjournment to the call of the chair, that the General Association might come together for business.

FINAL ACTION.

The Convention met at 7 o'clock P. M. The Report of the nominating Committee being before the body, Bro. Hawthorn offered a resolution, the substance of which was that the Report be confirmed with regard to the President, the Vice President, and the Recording Secretary, and that Bro. Sharp, of Ga., be appointed Corresponding Secretary, while the remainder of the Report be indefinitely postponed. The resolution was adopted, and the final adjournment took place. Some may think this last resolution was unnecessary. I will just say that the friends of Bro. Graves and yourself were determined it should not be said that you had been nominated for office, and that the Convention had withheld its confirmatory sanction. We were unwilling for those opposed to you to say the Convention had repudiated you. As to the Treasurer and the seven managers, we were not anxious about their appointment, for we knew there was no special opposition to them. We believed the opposition was confined chiefly to you and Bro. Graves, and as between you two, chiefly to Bro. Graves, and we were determined that you both should be vindicated at home.

Thus, my brother, I have, in compliance with your request, written you a long letter, giving an account of the recent Sunday School movement. I have not mentioned every thing pertaining to it, but I think I have omitted nothing material to a proper understanding of the subject. If I have misrepresented any matter or have done injustice to any brother, it has been altogether remote from my intention.

Very truly yours,

J. M. PENDLETON.

Who it Was or was it Wicked?

MR. EDITOR:—I was a member of the Sunday School Convention which met in Nashville last October. I have been a careful and anxious watcher of the progress of events connected with that movement since that meeting. I was grieved and distressed at the means adopted by some few of the brethren present to defeat the expressed will of the very large majority. I have been equally surprised and mortified by remarks which I have heard made since, by those who were not present at that time. And fearing that others, and especially those at a distance, may have been led to entertain erroneous opinions similar to those which have been expressed in my hearing, I have thought best to give your readers substantially the reply which I have felt ought to be made to them.

The remarks to which I refer have no relation to the propriety, or the practicability of the organization itself. Those brethren admit that something of the sort was necessary, and that it was desirable. They admit also, that when a thing is right in itself, and ought to be done, *there is no danger of doing it too soon.* "It was right," say they, "to have the Convention. Nobody questions that. It was right to adopt a Constitution—if for no other reason, that you might show it to the denomination what you intended to do. But *how could you think of such a thing as locating your Board in Nashville, and most of all, how could you imagine that the Baptists*

(CONTINUED ON THE FOURTH PAGE.)

VOL. XIV. THE TENNESSEE BAPTIST. NO. 23.

THE BAPTIST.

NASHVILLE, FEBRUARY 12, 1858.

"TRUTH AGAINST THE WORLD."

A SCRIPTURE AND A THOUGHT,

FOR EACH DAY IN THE WEEK.

1. *God is the strength of my heart and my portion for ever.* Ps. lxxiii. 26.—Go on, believer, unbeath thy sword cease more, "The battle is the Lord's:" live to him now, and he will never cast you away.

2. *My meditation of Him shall be sweet.* Ps. civ. 34.—Live near to Jesus, live with and in Jesus, and you will find Him a theme of excellent, endless, and unwearied contemplation.

3. *Repentance unto life.* Acts xi. 18.—If we possess Gospel repentance we shall not only hate sin for its own sake, but loathe it so that we feel that no repentance or our own can avail to wash out its pollution, and that it is only by an act of sovereign grace that our sin can be washed away.

4. *Yet do I not forget Thy statutes.* Ps. cxix. 83.—God's people have their trials, they feel them, yet they do not forget God's statutes. Trials are a part of our lot, and therefore we must never expect to escape them.

5. *I will remember them.* Hosea xiii. 14.—Seek grace to love Christ more, that you may enjoy more of his love; and in order that you may do this, often think upon that condescension, grace, love and compassion, that prompted Him to lay down His life for us.

6. *Thy people shall be willing in the day of Thy power.* Ps. cx. 3.—This portion is calculated to allay the anxieties of God's believing people, with regard to the cause of Christ assuring them that Christ shall indeed be King, and never lack a multitude of subjects.

7. *He is faithful that promised.* Heb. x. 23.—His promise is the staff on which we are to lean, the compass by which we are to steer, the manna on which we are to live.—Providences change, but His promises, like Himself, are immutable.

Howell's Evils of Infant Baptism.

Brother George Miller of Florida, writes us that having preached on baptism on one occasion, he closed by reading a few extracts from the book named above. There was present a Pretestant Methodist, who returned home some twenty miles—and who could not rest until he had been buried with Christ in scriptural baptism. Let every pastor have one or more copies of such books, which may sometimes preach for him even more effectually than he can preach himself. A. C. D.

—*H. & For. Journal.*

And yet, we learn that Elder D. P. Bestor, of Ala., an Antilandmark Baptist, did in a speech before the Alabama Convention, class the above book with the Great Iron Wheel, Grace Truman, and Theodosia, and repudiate them. Can it be true of Bro. Bestor? If so, it is only additional proof that there is a class of Baptists who cannot be pleased with books faithful to the truth and to Baptist principles. Alas, for Baptists when they repudiate their controversial literature. The above books have been the means of converting more Pedobaptists in the same time than any thrice three works before published in America, and while scores and hundreds of them brought to embrace the truth by them, are blessing Baptists for them, yet professed Baptists can be found to deprecate their existence!

What times are we falling upon.—

A young lady in this city, was lately baptized in the First Church, who was converted from Catholicism by Theodosia, and there is another from Bro. Williams, pastor of one of the Baltimore Churches.

"An intelligent young lady of Pedobaptist parents, visited our city last winter, during a revival of religion in our Church. I understood she was troubled on the subject of baptism—she had recently professed religion, but had not joined any Church, being undecided on the above question. I was too much engaged day and night in the meeting to pay her any attention. I had just read Theodosia, and felt satisfied that *she* could put her all right. I introduced the two young ladies. After two weeks she saw her duty as fairly as Theodosia did, and followed her example. She was the first of her family that ever joined the Baptists, since then, two of her brothers have professed religion, and have declared their intention to be baptized, and joined the same Church with their sister

There is no Baptist Church in the region where they live. Who can tell but this may be the beginning of a Baptist Church in that section."

W. J. M. WILLIAMS.

BALTIMORE, Oct. 19th, 1857.

We believe that this insane opposition to these books will only serve to increase the devotion of all true Baptists for them, and cause them to be circulated and read where one was before.

The Savior has commanded his truth and all of it to be spoken, faithfully and boldly, and all error to be exposed, and he will take care of it when thus spoken, and every hand that would steady the ark will be paralyzed.

The "Southern Baptist."

The following is from the editor of the Biblical Recorder, North Carolina. Brother James does not speak hastily. We believe he expresses the sentiment of the great body of North Carolina Baptists, to say nothing of those in other States:

"The Editor of this paper, in his issue of the 22d ult., in re-publishing our answer to a query and strictures made on it by the Editor of the *Western Watchman*, in regard to the validity of baptisms administered by an impostor, introduces the matter by remarking that "There are some queer doctrines afloat among Baptists, in certain parts of the country in these times." Whether it be the "doctrines" of the *Watchman* or those of the *Recorder* that this editor regards as "queer," he does not tell us. We are led to infer, however, from an article which we find on the same page of the *Southern Baptist*, and endorsed by the editor, that his criticism, or more rather, may be intended to apply to the "doctrines" of the *Recorder*. This emporsed article is one of a series written some years since, by a brother who has never been regarded sound or scriptural in some of his doctrinal views, and is a labored effort to prove the *validity* of baptisms administered by unbaptized persons—or, to use the writer's language, "unbaptized evangelists." We do not remember to have seen set forth, from the pen of a regular Baptist, a more unscriptural doctrine than this writer endeavors to establish; and yet, the Editor of the *Southern Baptist* not only re-publishes it, but commends it to his *readers!* Truly "*there are some queer doctrines afloat among Baptists in certain parts of the country in these times.*" We might, in all probability, call upon the editor of the *Southern Baptist* to give us his doctrine in regard to the query we answered, did we not know his position on a kindred question; we mean his endorsement of the validity of immersions performed by Pedobaptists. If he can endorse such baptisms as scriptural, we do not see why he could not also endorse those performed by an unbaptized impostor.—The one is about as scriptural as the other. But if the editor of the *Southern Baptist* is in favor of acknowledging as valid Pedobaptist immersions, one, at least, of the Associations of his State is not, as may be seen by reading the first article on our first page. We believe that four-fifths, if not nine-tenths, of the Baptist Associations in the Southern States would have voted on this question as did the Savannah River Association; and we regret that any Baptist paper, and especially one claiming to be the exponent and organ of the Baptists of one of the older States, should advocate a doctrine so manifestly unscriptural and so generally opposed by Baptists.

"We take the liberty of adding, since we are called on the stand, that we have repeatedly felt deep mortification on perusing editorials, which have appeared in the columns of the *Southern Baptist* during the last few months. To say nothing of the doctrines involved in said editorials, they have been of the most personal, vindictive, and abusive character, and that, too, against some of the Baptist family in good standing. Such things are truly disgraceful; and if this course is to be continued by that paper, it is time, it seems to us, for the managers and friends of the Southern Baptist Publication Society, to select some other paper to be the prime organ of the Society. We say this in all Christian candor, and from no personal interest or feeling whatever. But as a Baptist, a contributor to, and friend of the Publication Society, we feel, under the circumstances, that it is our privilege, yes, our duty to speak. If for this suggestion we shall have to pay the penalty which has been meted out to others, it will only confirm us in the propriety of making it."

We give the following from Elder James Perryman, of Georgia, now one of the oldest Baptist ministers of that State. He requests its publication, such has been the course of Mr. Tustin towards us and others, that we see no good reason to forbid Brother Perryman the expression of his sentiments:

For the Tennessee Baptist.

MR. EDITOR:—I do feel to regret, and am deeply mortified with the course taken at the Savannah River Association by Brother Tustin, and more especially, because he is considered one of the prominent officers of the Baptist Publication Society; which society was gotten up, and arranged for no other purpose than this, to publish and circulate Baptist Literature, that is *Bible truth*; and has not the denomination a right to expect sound *Bible* truth to go out from the society, and will not their expectations be blasted, and all their hopes paralyzed, when they see one of their efficient officers so heretical in sentiment, so contrary to Baptist sentiment, or in other words *Bible truth*? Brother Graves! there have been numbers of Baptists excluded from the denomination for less heresy, and I am clearly of the opinion, were Brother Tustin in Georgia, he would meet the same fate; and to keep Brother Tustin connected with one of the strong arms of the denomination, will, in my humble opinion, paralyse, and render the institution almost, if not entirely, useless to the Baptist interest. I express not only my opinion, but the opinion of thousands in Georgia. Myself and wife are life members of the society, and I do feel in common with many other brethren, unless there is a change for the better our money is an entire loss to the denomination.

Brother Graves, I write in sorrow, I would that I could write otherwise, and write the truth. I feel also to withhold under the circumstances would be sin.

In conclusion, if there is not a drawing off from the society by the Baptists generally, unless a different course is pursued by them, then hath not the Lord spoken to me. Editors of various newspapers may make their devotion to the Charleston Society a pretext behind which to make war on the only private Baptist Publishing House we have in the South, and upon the Editors of the Tennessee Baptist, but I believe the Baptists have too much good sense to be duped in this way.

Yours in the love of the truth,

JAMES PERRYMAN.

A Little Amusing.

The editor of the Presbyterian Herald, in a recent number, aims to show the popularity of Presbyterianism. He places Presbyterians in advance of all the other religionists of the country, so far as popularity is concerned. The reader will ask how he does this. Why, very easily. He uses his witnesses as he pleases.—For example, if he wishes to prove a Calvinistic doctrine, he makes Baptists witnesses in its favor, and they, with Presbyterians and others, outvote the Methodists. Well, if he wants to prove infant baptism, he uses the Methodists as witnesses, and with their help votes down the Baptists. So of Prelacy, &c. This may be satisfactory to Presbyterians, but I question whether it will be to others. However, the ingenuity of the thing is worthy of some admiration. J. M. P.

WHAT NEXT?

Some writer in the Nashville Advocate, who of course conceals his name, insists that in some places servants, by embracing Baptist doctrines, become less valuable. He thinks if they believe in the final perseverance of the saints, they will act wickedly whenever they please.

QUERY.—Will they please to act wickedly if they are saints? Suppose such servants believed in falling from grace. What then? Might they not say, If we do sin and lose our religion to-day, may we not get it again before we die? Much has been said against Baptists. It is rather a new objection to them that their views diminish the value of servants. What next? J. M. P.

From the Georgia Index.

Omnous.

Mr. Editor.—There is a dark cloud hanging over the Baptists of the South. The signs are portentous of evil. Some of the wisest and best of our brethren have looked forward with fear and dread to the time when such an issue as the present one should arise.

It is now upon us. I allude to the direct issue between the brethren holding different views upon "Old Landmarkism," which came up at the late Sunday School Convention held at Nashville. Greatly did many mistake the side from which the difficulty would come.

It requires but a casual glance to see a stern determination on the part of some of the Anti-landmark men to proscribe every man who differs from them and dares act upon the honest convictions of his own judgment, enlightened by the word of God.

Old Landmark men have opposed test resolutions on this subject, and do not seek to change or control the Boards of the denomination.

While it is well known that the Foreign, Domestic, and Publication Boards are controlled by these from whom they differ, not a murmur has escaped their lips. Now, a proposition to establish another Board is opposed—not on the ground that it is *unnecessary*, but because *Landmark* men are *connected* with it, and may have some influence in its counsels. Elders Howell and Hillsman stated as much on the floor of the Convention, and the South-Western Baptist echoes their sentiments.

This is disrespectful to a large and loyal portion of Southern Baptists, and, I fear, an attempt to degrade them, which, if persisted in, will divide us, will cripple the mission Boards and the Publication Society. I know this is a startling declaration, but it is one which it would be well to heed. Have these brethren carefully and prayerfully weighed this matter? have they counted the cost, and are they unalterably fixed in their determination? If so, the sooner we know it the better for us.

BALDWIN.

REMARK.—We know not the writer, but he sees distinctly, what we think every man must see, that the opposition to the Union is but a combination of all the Anti-Landmark influence in the South, availing itself of the influence of the Southern Baptist Publication Society, not merely to crush down the Sunday School Union, but far more than this; to put the brand of Southern Baptists upon the principles of Old Landmarkism, and its advocates. They may do this apparently. Minorities often rule in Baptist Associations, by an inflexible and persistent opposition. Now is the time for all Baptists, unwilling for this sort of a triumph to be achieved by bondsmen, to speak out. Let every Church in the South canvass this matter and let its impartial verdict be heard at American next April, by a delegate or by a letter. Let the denomination as a body say if the Union, which all commended until it was thought by a few brethren that too many landmark men were upon the Board, is therefore deserving of reprobation and those brethren who still remain true to it, to be branded as designing traitors, and prompted by mercenary motives. Let Southern Baptists now be true to those who have been true to them.

The last Louisiana Baptist, edited by Elders H. Lee & Hartwell, has the following, which we commend to that class of Baptists who, listening to the declarations of Methodists, regard the "Iron Wheel" as an abusive book, and regard its author on a level with the Methodist Scavenger. Let each Baptist procure a copy of the book and read it and keep it for reference, and to loan to his neighbors. It is doing a great work, and opening many, many eyes to see the truth, abused as the book is. Its fruits are good:

The Iron Wheel.

The course of the Methodists towards Graves' Great Iron Wheel is remarkable. They do not cease to abuse it, as meanest and lowest of books. They say it is absurdly false in all its specifications, and only worthy of contempt. What would be reasonable and consistent in them if their allegations against it are founded in truth? Why, it seems to us, nothing plainer, they ought to expose its *meanness and falsehoods.*—☞ *We will open our columns to any one who will do it.* ☜ We desire to know if they are slandered, but without help we cannot see that they are. We have the Discipline, and have compared it with the Wheel when it was quoted or referred to, and cannot detect Bro. Graves in any misstatement. Will some Methodist friend, then, point out to us one, two, or twenty falsehoods, that we may publish them? Let all men know what is the true state of the case.

But we suspect how it is: They have guessed at its lies; they have not read the book, and they dare not—they know they dare not, for they know they follow *John Wesley* instead of the gospel in the organization and government of their societies, and *tradition* of men instead of the Word of God in their *perversion* of the ordinances.

Brownlow's book scarcely pretends to answer it. His object was to cover it with dirt out of his own heart. He knew he could not refute it; the bishops knew they could not refute it, and so they engaged the scavenger of their own house to put dirt upon it, and well he did his work. But it is still rolling, and grinding episcopacy to powder as it goes. *Sic esto!*

Editorial Remarks on the Origin, Design and History of the Southern Baptist Sunday School Union.

EXPLANATION.

We devote almost our entire paper this week to matters connected with the late Sunday School Convention, and the aims of the Southern Baptist Sunday School Union. We make no apology to our readers for doing so. They ask none. The importance of the subject discussed, concerning them, their cause, and their children so intimately as it does, demands their consideration, and justice to ourself and to the first and present friends of the Union demand it at our hands. Those brethren, who, prompted by the purest motives to serve the denomination and to provide for a general, long felt want, did originate a movement to supply it upon the shortest time and with the least expense to the denomination, have been deserted and turned upon by those who at first co-operated with them, and the determination manifestly now is to defeat the Union, and attaint its present advocates with the crime of treason, and bring upon them the condemnation of the Baptists South.

This must not be. Surely Baptists will not allow this. If they are ever so violently opposed to the "Union" if they do not want the Baptist Sunday School Books, it was formed to supply, will they visit condemnation and reproach upon the brethren who honestly thought they were serving them, and laboring in the best way to promote the cause of truth, in moving the formation of the Union? If the Union be indeed improper, or unnecessary, will it not be the part of brotherly kindness and charity to decline it, and accord to those who organized it pure motives and even our hearty thanks for their good intentions. The bitterest opposers of this Union, plead for charity and brotherly kindness, when the *creeds* of opposing sects, *our enemies*, are discussed by Baptist Editors, and why not exemplify the *true charity* of the Gospel, when they treat of the motives of *their own brethren*. The confidence we have reposed in the kindness and justice of our *erstwhile* brethren, has, we confess been seriously shaken by the revelations of the past three months, but our confidence in the body of the Baptists of the South, *not in the least*. We move to-day an appeal from the bar of *individuals* to the Baptists—*the whole membership* of the denomination South. It was for *them*, for the cause *they love*, and for *their children's* sake, that brethren whose piety, devotion and zeal, *they* have never yet questioned, proposed the Sunday School Union, and if the Baptists as a people, *not here and there an individual*, do not approve this means to secure an end so much desired by all, let the Baptists as a body say so, and let them also say, if it should be said, that those brethren, who first proposed and who still think the means advisable, are deserving only of condemnation.

OUR PERSONAL CONNECTION WITH THE CONVENTION AND UNION:

We are obliged to confess that honor over much has been accorded to us by those now assailing the Union. They are making the impression that the denomination is indebted to us, almost solely for both the *thought and the existence* of the Union.

Were we purely selfish, did we labor for mere glory, we should say "would this were true. Let all the credit be given to us, and there may be added any conceivable amount of reproach.—(for when did the organization of any really good thing escape obloquy misrepresentation and reproach?) and when the object shall have been achieved, as it certainly will be, if overwhelmed now by misrepresentation and opposition, the award of praise will be given."

To have originated and consummated an institution that will give in a very short time a Baptist Sunday School literature to Southern Baptists without calling upon them for capital, would be enough to make glorious the life of any one man, and would certainly secure to his grave a proud monument from a grateful people.

While we affirm that no Editor in the South has said or written one tithe of what we have to emancipate the Baptists of the South from the chains of the American Sunday School Union, and to cause them to repudiate their objectionable, in many cases positively pernicious books, yet very little credit is due us for getting up the Convention, last fall, just because our help was not needed, such strong hands having taken hold of it. We will now seek to atone for the past by coming forward to the succor of the Union and its friends in this day of reproach.

Here are the plain facts in the case.

Towards the last of July last, Bro. Dayton came into our Editorial office in Edgefield, and having been requested by a Brother to procure and send him a Baptist Sabbath School Library, he asked us if it could be found in the city. We answered No. He said that a suitable Sunday School literature was one of the most pressing of all the wants of the denomination, and inquired what could be done to supply it, adding that he was convinced we should never have any general and efficient system of Sunday Schools until this want was met.

We replied that we had felt this for many years, and had long hoped some suggestion to the brethren concerning it. That we must in regard to this matter make ourselves independent of Northern and Pedobaptist institutions.

Bro. D. inquired whether it would not be possible to call a Convention and take some steps to accomplish an object, so desirable, yes this!

We replied that one might be held with some of our State Conventions, and on reflection added that the best would be our own, which would assemble in Nashville, the last of October, and that the time would be ample to call the Convention, and have the plan matured before the meeting of the Convention. We did not have more than fifteen minutes conversation with brethren Dayton or Howell, about the matter from the first to the last, and we left the whole matter in their hands. A short time before the Convention Bro. Howell, was in the city office, when we remarked, we suppose he had drafted a constitution, &c., to be presented when the body met. He replied that his time had been so engaged that he had not, and requested us to draft one. We said certainly, we had plenty of time of course, *having as little to do!* We added that it devolved upon, and would be expected of him, owing to the position he had taken. He knew better than any one what he and the Association wanted. I suggested that if he could not find time, he had better get Bro. Dayton to draft it, as he was one of the movers, &c. Bro. H. then requested us to ask Bro. D. to draft a suitable constitution, which we did. A day or two before the Convention met, Bro. D. read us the draft he prepared. We saw nothing to change, considering that it seemed to meet the spirit of the call. It provided for a Board of Managers, whose business it was to provide the preparation of suitable books, and simply made it their duty to get them printed somewhere without determining where or by whom, provided it could be done well, and at the least expense to the denomination, we supposed as a matter of course.

This was the full extent of our complicity with brethren Howell and others in calling the late Convention. The fact that there was nothing but glory to share in the consummation of the movement, we gave up the entire management of it to the above brethren and the large delegation from the Concord Association present, because it was the object aimed at alone, Baptist Sabbath School Books—that we desired we were willing for our brethren to stand forth before the world as the honored instruments of obtaining them.

Mark it. SO LONG AS THE MOVE SEEMED POPULAR, OUR NAME WAS NOW MENTIONED WITH IT BY ANY ONE.

Up to this time our side was merely approving what others had done.

WHAT WE DID IN THE CONVENTION.

We sat a silent and gratified spectator until the minority report was brought in by Bro. J. J. Toon, the *Financial Secretary of the Southern Publication Society*, and Eld. Hillsman of East Tennessee. But as these brethren advocated an organization in the report as did the majority—only advising a postponement of it to some future time, we were still only troubled with the idea of being two or three years, since "what is well to be done should be done quickly." We took no part in the discussions that followed, nor was our voice heard until the Constitution had been adopted, we moved, to expedite the business, that a committee be appointed to nominate officers, and a Board of managers for the Union. The marked discourtesy of the chair to us as mover of this, noticed in Bro. P.'s letter, mortified us exceedingly, and it was the only evidence of intended proscription, that we saw in that Convention, but we forgive all.

We consulted with Bro. Dayton, as we thought it proper for us to do, considering the prominent part he had taken in this matter, touching the best qualified persons in this city, to constitute a Board if the Committee should locate here.

We wrote the names down as he suggested them, and that paper with the names of those substituted, written in pencil, was sent to the Clerk's table, and is by the good Providence of God, before us as proof positive, that such an idea as "partisan proscription," or plotted treason, or even Landmarkism, was not in his thought, or that of the Committee!

Bro. J. L. Burrows, of Va., stands upon that paper as President of the Union, and Bro. Howell, as President of the Board of managers. Dr. C. K. Winston's name was inserted, and then stricken out, because he was a physician, and the name of W. L. Murfee substituted.

Upon that paper, *seven of the fifteen officers* of the Union are supposed to be Anti-Landmark in sentiment, and *four* of the seven members of the Board Anti! Is not this sufficient to exculpate Bro. D. from the insinuation of proscription, or Landmark plotting? Is it not supposable that we would have accepted to secure a *large majority of both*, the *officers* and the *Board*, Landmark in sentiment? Will not even Anti-Landmark men give us credit for a reasonable amount of brains, foresight, and rationality, or will they write us down as an idiot, or those whom the South-Western Baptist is pleased to call the Nashville clique, as the merest simpletons?! We say again, let Baptists weigh well the above facts, and decide if proscription was in the thought of Bro. Dayton, or Bro. Graves, or that Committee.

On that sheet Bro. Dayton's name was put down simply as Vice-President for Tennessee, for he remarked to us:

"I am willing to work for the Union, but I do not desire to hold any place of honor or responsibility. Make me a simple member of the Board—but do not put me into any office."

It was Bro. Howell's opposition to organizing and electing a Board at the time, and proposed the substitution of Bro. H. G. Scovel's name for his as President of the Board, and in this the Committee was unanimous, as it was in substituting the name of Bro. Dayton for President, in place of Burrows. It was thought that Bro. D. had well earned the honor, while no one understood the design of the Union better, or was better qualified to direct it in its infancy.

The Committee saw fit to recommend us as capable of keeping a record of the proceedings of the Board, and we were willing to be allowed to work for the Union and accepted, and we presume the Committee has no apology to make for this act, and we shall make none. That Committee saw fit to make three of its number officers of the Union, although "none" was not present. If the reader discovers design or a novelty in this we refer him to the closing remarks and illustrations of "A Member of the Convention" in our outside column.

AN EXPLANATION OF THE OFFICERS AND BOARD NOMINATED BY THE COMMITTEE.

The opposition, led by Bro. Howell and Hillsman, burst forth in all its fury when the Committee made their report. From the letter of Bro. Pendleton, and what has said and done, can be learned what we never witnessed or heard of before in all the meetings and Conventions of Baptists—a most gross and shocking attack was made upon the men, or some of the men nominated, because of their opinions with regard to some matters of Baptist policy. Other pens than ours, may chronicle the unkindness uttered in these sessions. For our religious principles we glory in suffering reproaches, and we hope we are learning to endure them patiently.

Let Baptists weigh well the above facts, and decide if proscription was in the thoughts of Bro. Dayton, or Bro. Graves, since a majority of both the officers and of the Board proposed were Antilandmark in sentiment!!

THE COMPETENCY OF THE BOARD OF OFFICERS.—No one we presume, will question the competency of A. C. Dayton to discharge the duties of the Presidency of the Union. No man enjoys, or deserves to enjoy a larger measure of the confidence of Southern Baptists than he does, and if he is not loved by every Baptist he ought to be, and what he has written ought to be.

To Bro. Sharpe, we suppose no man in Ga. or out of it has yet objected as Corresponding Secretary. We know nothing of our capacity to record the proceedings of the body, nor whether we deserved to have or whether it was proper for us to have a place though an humble one among the officers of the Union. Bro. B. C. Rogers, the Accountant, of the South-Western Publishing House, was recommended for Treasurer, because it was necessary for some member of that House to fill this office if the Board was located in Nashville, since money would constantly be remitted for books, in the letters sent to the House ordering other publications, which was made Depository. Agent for the Union in Nashville, and no man in the House, or in the city, is better qualified to discharge the duties of the office than Mr. R. We challenge investigation. The following is a list of the officers of the Union, as elected:

President, A. C. Dayton, Tenn.; Vice President, B. Manly, jr. Va.; J. R. Devotie, Ga.; H. E. Tallieferro, Ala.; J. T. Freeman, Miss.; H. Lee, La.; R. C. Anderson, Texas; T. A. Compere, Ark.; Wm. Crowder, Mo.; Wm. H. Bull, Ky.; J. W. M. Williams, Md.; A. Jones, jr. Tenn.; J. Q. Pritchard, N. C.; Eld. Everett, sen.; Judge O'Neal S. C.

Recording Secretary, J. R. Graves; Corresponding Secretary, J. E. Sharpe, Ga.; Treasurer, B. C. Rogers (not elected.)

We here it for the denomination to say if this corps of officers is not an efficient and trustworthy body of men.

THE BOARD OF MANAGERS.

Dismissing this Board, two considerations prevail to us. To select men generally—one friendly to the Union—with large Sabbath School experience, and acquainted with Sabbath School literature. And those whose promotion would permit—and whose zeal for Sabbath Schools would *prompt* them to work—*to come to secure meetings without having to be urged to.*

H. G. Scovel, the Chairman of the Board, is a man of means, an intelligent, practical business man, deacon of the first Baptist Church, and has been for years, the superintendent of its Sunday School, and a prompt and efficient Board man. Who is better qualified than he, for the position of Chairman of the Board? A. B. Shankland has been for twelve or fifteen years, a Deacon of the First Church, and teacher in its Sunday School, and for several years a dealer in Baptist books. A. Nelson, Deacon of the Church, and from boyhood until now, either scholar or teacher in the Sunday School, and for nine years connected with a Baptist book store. R. F. Poole, late of Va., for many years a leading Superintendent in a Sunday School. Wm. Harris, a Brother of liberal education and fine position, having years' experience as a Sunday School teacher.

C. Beach, Deacon of First Church, and teacher in Sabbath School. S. Fish, for years a Sunday School teacher and the efficient superintendent of the Sabbath School in Murfreesboro.

The above are the names of the Board nominated by the Committee, and if our life depended upon selecting a better Board in the First Church of Nashville, to decide the proper character of Sunday School books, we could not do it. They would make a better Board for this purpose, than would the Senate, or any four members of the Senate of the United States, or of the Parliament of England. We would prefer them to any seven of the most learned men in the United States, known to us, be they D.D's or L. L. D.'s. These men were trained from earliest childhood, in Sunday Schools, and ever since early manhood been teachers or Superintendents in Sunday Schools. To question their ability, is to offer them the greatest insult, because it would be to deny them the possession of *sanctified sanctity* and *common commonsense*, for they have had during a long series of years, the very education and training to fit them for the work of deciding the character of books best suited to children and youth.

WAS A MAJORITY OF THE OFFICERS, OR A MAJORITY OF THE BOARD OF MANAGERS, OR A MAJORITY OF ALL THE NAMES EMINATED LANDMARK MEN, AS WAS SUPPOSED BY THE OPPOSITION, IN THE CONVENTION, AND UNITERATED AT A POSITION ON THE PAPER NOW?

Of the officers originally suggested to the Committee, ten of the sixteen names were known, or supposed by us to be Anti-Landmark men, and of the remaining six, only *three* were positively known to us, to be Landmark, and the other three were *supposed* to be favorable to the sentiment. Of the seven members of the Board originally suggested by the Committee, five are believed by us, to be Anti-Landmark men, and two Landmark and one supposed to be. Had the original officers, and Board been elected which, were selected to carry out the imaginary nefarious designs of the "Nashville clique," to make Landmark Sunday School books, and overthrow the Charleston Society—when assembled for the business would have stood three known Landmarkers, three doubtful against five Anti-Landmarkers. With the Vice President in the chair, having no vote, except in case of a tie, there would be five Anti-Landmarkers against three Landmarkers, and two doubtful votes leaving the decision doubtful at least. The officers nominated by the Committee and *elected* by the Convention, stand ten Anti to five Landmark, and one doubtful. The Board finally agreed upon by the Committee, stands four Anti to two Landmark, and one doubtful. Add the officers that could meet with the Board to the managers nominated, and we have three known and two doubtful Landmarkers, against four Anti-Landmarkers, and should the President of the Board take the chair, the vote would stand four positive Anti, against two doubtful and two Landmark votes. We appeal to every reader, does this look like partisan proscription—that was determined to leave Anti-Landmark men, out of the Board? Will any one say that Landmarkism was thought of when men were nominated whose real sentiments were not known? If any man will say that either Bro. D or ourself, or both of us, had plotted this organization to *Landmarkize* Sunday School books, or start an opposition Publication Society, to the Charleston Society, and had no better sense, discretion, cunning, or even "sleight of hand," than to select a majority of both, the officers and the Board opposed to our views, or doubtful, we shall take it as an insult. We lay claim to more brains and sense, than such bungling would indicate, surely if the opposers of the Union can make the denomination believe that we had such a design and plot. Our plotting will never be feared again any more than the plotting of idiots.

The charge is simply preposterous. The brethren were frightened at a shadow, or else were determined to force the Convention to proscribe the Landmark men in the Board, or to crush the new-formed Union, if the denomination would allow them to do it.

The above is a history of our connection with the Convention, and our action in it! We spoke only a few moments in defence of the nomination of the Committee, as reported on the first page. Nor have we written but one short article, touching matters pertaining to the Convention, since it adjourned, and that was to ask the Baptist Watchman to say what Eld. Howell did affirm about a majority or quorum of the Board or officers, being "connected with the Tenn. Baptist office.

The reader can judge from the above whether the epithets applied by the South-Western Baptist to engender odium are deserved or not. We copy those contained in one article—(Jan. 7.) "Nashville clique," "Nashville dynasty," "Nashville hierarchy." And such insinuations as these:

"Why did ye haste the enterprize so that it stuck in the throat of a *private* concern in Nashville, called the "South-Western Publishing House," before it could be swallowed?

And finally, are ye not aware that it is *tremendously* "baptistic" for the Nashville hierarchy to commit the denomination to any enterprise that promises to enlarge their business?"

But we care not to exhibit all the unkindness manifested by that paper or others—no unkind word has ever escaped the lips or the pens of the advocates of the Union—and we hope there never will. The bitterness must flow from the hearts in which it dwells, no other motive has actuated, or now actuate, the advocates of this Union, but to promote the best interests of the denomination.

OBJECTIONS NOTICED

1. *This is not the best time.* If the object is a good one, and if a Baptist Sunday School literature is needed now, we cannot begin too soon to provide for it.

2. *The number at the late Convention was not sufficiently large.* It was a larger body than organized the British and Foreign Missionary Society; larger than formed the Southern Baptist Convention—larger than organized the British Bible Union, larger than organized the Southern Baptist Publication Society—i. e. more were from different States.

3. Objections to the proposed location of the Board, has been discussed by "a member of the Convention" on the outside.

4. The qualifications of the Board proposed, has been noticed above.

5. If an objection is urged to the Board because a large minority at least, and if those members marked doubtful, because they have not expressed their sentiments, should prove to be Landmark men, a majority of two would be Landmark in sentiment, then let the man who takes this position hold himself responsible to the denomination for the train that he fires by his torch. We are confident that at the lowest calculation, one half, and we are satisfied that three-fourths of the Baptists South, are opposed to associational, ministerial or ecclesiastical affiliation of any sort, with Campbellites and Pedobaptists—and would vote the Old Landmark principle, if the question was fully and fairly discussed before them. Have they objected to the composition of the Boards of the Southern Conventions? The Foreign Mission Board, the Domestic Mission Board, the Bible Board, or even the Board of the Southern Publication Society; because they are all in the hands of Anti-Landmark men? Not a word, but those violent men who will urge the rejection of this Board, because one-half, or even a small majority of its members are Landmark in sentiment—teach Landmark Baptists to refuse cooperation with all existing Boards. If things "should take this turn," who alone would be justly blameable with it but the men who would crush the Union, and who repudiate this Board because composed in part of Landmark men? (Read an article by "Baldwin," of Ga., in this issue.)

6. Another objection is, that this Union makes a new Board for the Southern Baptist Convention, and we have Boards enough. We never heard a friend of the Union advocate such an idea, and the very constitution of the Union adopted in Nashville, forbids the possibility of the measure, for that constitution (Art. 3) provides that any Sabbath School, or Church will be entitled to a representative in the Union, that contributes five dollars, and even provided it purchases one library of the Union. To be allowed a representative in the Biennial Convention requires $100 the first time and $200 at each subsequent time. No Sabbath School in the South would raise 100 or 200 to send a representative to the Southern Baptist Convention. Without adopting a new Constitution any connection with the Convention is simply impossible.

7. A great due has been sounded in the ears of Baptists, about the vast sum of money this new Board will call for,—hoping to array the money principle of the denomination against it. It is one who know the present friends of this Union, know they are not the men who devise plans to extort money from the denomination needlessly, or large.

The fact is, this Union was designed to provide in *the surest possible time* a Baptist Sunday School literature at *the least possible expense to the denomination*, and WITHOUT RAISING A MORSY CAPITAL TO PUBLISH THE BOOKS, or without CHARGE or using the CAPITAL THE DENOMINATION ARE ALREADY CONTRIBUTING FOR THE SOUTHERN PUBLICATION SOCIETY. Let Baptists say if these intentions are praiseworthy or not.

The following is a brief development of the plan for operating the Union, provided for by the Constitution:

1. The Constitution permits the Board of Managers to publish for bids, from publishers and printing establishments, North and South, to print Sunday School Books of a certain description, and deliver them, from time to time, such quantities as shall be desired at the several depositories of the Union free of cost, provided that the House doing the work at the lowest prices, shall have the contract until it has furnished 1 or 5,000 new copies of the books.

Publishing Houses will bid low for this contract, and furnish us our books from 15 to 20 per cent. lower than any Publication Society, North or South can do it, for the books would be received at the depositories directly from the printers without being taxed for the salaries of officers, or clerks, or rents, or rebuying.

It will be seen that freight and exchange would in this case be saved to Northern bids, sheapness of labor is in its favor—all can see that not a dollar of capital would be required to publish or circulate the books of the Union.

The monies realized for Life Directorships and Life Membership, and the funds arising from representations in the annual meetings of the Union, will be amply sufficient to pay those brethren who would make a charge for writing books—help to support a Sunday School paper, a year or two, until its circulation would pay its expenses, and pay a Corresponding Secretary, and Editor, whose duty it would be to conduct the correspondence of the Board, and edit its books and paper, and to promote the organization of Sabbath Schools in the churches; any surplus funds could be appropriated in supplying destitute localities with libraries, gratis.

8. The Union should hold its annual meetings with other State Convention or General Association, first with one and then with another, until it had held a session in each State. It is supposable that every Sunday School in the State in which the annual meeting was held, would be represented, and a large number of those in the adjoining States, while reports could be sent in from all not represented.

All can see that this plan alone will secure the character of representatives needed to direct the Union; they would mostly be the superintendents and teachers of Sunday Schools, or those pastors who have Sunday Schools in their churches. Who will say that such representatives would not be the very best qualified man that the South could produce to manage the affairs of the Union?

The merits and superior advantages of this plan of providing a Baptist Sunday School literature, and conducting the Sunday School interests for the South are, 1. It will not call upon the denomination for a dollar of capital with which to print and keep on hand the books. 2. It will not absorb a dollar of the capital that has been raised for the Southern Publication Society, with which to publish theological and denominational books, and which is now altogether too small. It will provide Sunday School books at the least possible cost to the denomination.

4. It will not add another Board to the Convention as some have feared, and it will render such a Board unnecessary and inappropriate, for some have thought it should be so connected. The Sunday School interests of the South should be controlled by those engaged and deeply interested in Sunday Schools, and here we see the

5th merit of this plan. It will secure the direction of the Union by the very men of all others who should control it, superintendents and Sunday School teachers, and those pastors connected with Sunday Schools.

6. All its provisions are eminently calculated to enlist all Baptist Churches in Sunday School efforts. Each State would soon put a general agent into the field to travel and organize Sunday Schools in all the churches.

7. It provides a general Sunday School Convention to meet annually in some one of the States, the influence of which will be immense in creating and increasing the interest in Sunday Schools.

8. And what is of great importance, the Union will provide the books needed at once in the shortest possible time.

Who will now say that this scheme has the remotest appearance of having been devised to advance the interests of any particular Publishing House or Printing Office, as the expense of the denomination! This unjust and unkind insinuation was silenced in the Convention, but it is thought so successful a weapon that it is used in the opposition papers. Perhaps it is because the plan is not understood.

We say again that if the Baptists of the South are unwilling for this plan to be consummated let them say so, but will they justify any man in branding those who conceived it, in their zeal to serve the denomination, as designing men, and traitors to its interests!

It is now said, Why not wait for the action of the Southern Baptist Publication Society, since it has been requested to provide a Baptist Sunday School literature. It was thought by those who called this Convention, that the denomination had already waited quite too long. That Society has existed since 1847, and what has it done to meet this crying want of the Baptists of the South? It has not issued the first book suitable, in point of matter and *price*, for a Sunday School, nor do we know that it is doing so. It cannot engage in this work without calling off its attention from the work it has been engaged in, increasing the number of its Secretaries, and locking up its capital in stereotype plates and stock unless it adopts the leading idea of the Union—solicit bids from private publishers to do its printing, which we think that Society is in duty bound to do for all its work. Why should that Society give James, and Williams, or Gessinger, or Walker, 15 or 20 per cent. more than other printers in the South would do the same work for, or A. or B. in the North. That Society cannot say it is saving all it can to the denomination until it publishes for the lowest bids for doing its work.

We leave the history and explanation of this Sunday School movement before the denomination. They can see whose acts are praiseworthy and whose blameworthy. We can forgive all that has been said to injure us with our brethren

VOL. XIV. THE TENNESSEE BAPTIST. NO. 23.

THE BAPTIST.

NASHVILLE, FEBRUARY 13, 1858.

KEEP BEFORE THE PEOPLE.

SIX FUNDAMENTAL DOCTRINES OF BAPTIST CHURCHES.

1. One Lord, one Faith, one Immersion. Eph. 4:5. That an immersion in the profession of that one faith in the burial and resurrection of that one Lord. See Rom. 6: 4—6; Col. 2: 12; 1 Cor. 15: 29; 1 Peter 3: 21.

2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.

3. The Word of God and the Spirit of God the agents in the regeneration of Sinners.

Each visible Church of Christ is a company of scripturally baptized believers only, (not of believers and their unregenerated children and orders as practices, promulgated by voluntary covenant, to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances as the Church at Jerusalem, not independent of all others, acknowledging no lawgiver in "Zion" but Christ, and submitting to no law but what not enacted. Read Rom. 1: 7; 1 Cor. 1: 2. Eph. 1: 1; Col. 1: 1—4; Acts 2: 41—47; Matt. 18: 20; 23: 8; 2 Cor. 9: 6—10; Rev. 2: 23; Phillip. 1: 27; 1 Cor. 5: 12—13.

5. The "Lord's Supper" is open to gospel and consistent walking christians only by a Church of Christ, as such, (i. e. in church capacity,) not as a band of christian fellowship or personal feeling of one communicant towards another, as Pædobaptists erroneously teach, but only to show forth Christ's death till he comes again; but being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches are participate in this ordinance that agree in faith and practice. But the members of no one church have a right to come to the table spread in another church, though "in the same faith and order," for each church is independent, and is invested with the authority to discipline those whom she invites to the ordinance. See 1 Cor. 5: 9—13.

6. Christian Baptism is the immersion of a believer in water, by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and professing a faith in sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. 3: 16; and 28, 19; Mark 16, 16; John 3: 5—8; Acts 8: to the close; Rom. 6: 4—5; Col. 2: 12; Gal. 3: 26—27.

SIX IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (i. e. first) and leading signification of "Baptize," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning—Graves, Anthon, Stuart, &c.

2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—Stuart.

3. Nearly all standard Pædobaptist commentators admit that the Bible does not furnish one plain command, or, or example of infant baptism, and there is the utmost disagreement and contradiction among them, on WHAT GROUNDS, or for WHAT PURPOSE it is to be administered.

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (i. e. vested in the people or membership) and of the churches independent organizations. (The Baptist Church is the parent of republicanism.)

5. No analogy exists upon principles differing from those of the apostles' churches, having different subjects, ordinances, orders in the ministry, can justly be called a sister church, or Church of Christ, or a branch of the Church of Christ.

6. All religious assemblies having legislative powers and clerical or ecclesiastical government, (i. e. in the hands of the clergy or a few,) are unchristian and antirepublican and anti-republican tyrannies which no christian can lawfully countenance, or republicans refuse to support; consequently, all the acts and ordinances of such irregular bodies are illegal and ought not to be received by us; nor should such societies be, in any way, recognized as scriptural churches or their preachers as official ministers of the gospel.

SIX IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, unalloyed with human devices or traditions is, and ever has been, the religion of Baptists.

2. Positive laws, the baptism and the subjects of Baptism, they are not left to be inferred, but in all cases require positive and PLAIN commands or examples.

3. To obtain the genuine requirements of Christ into exact Book and commandments, in to decide how Ar Christ is to be obeyed, and in what points we may safely Rest Him. But to refuse to other men of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance or practice, in the church, not expressly commanded, or exampled, is positively forbidden—and these are all human inventions and traditions, as infant baptism, sprinkling, pouring, &c., new practices for religious rites, for which no scriptural warrant can be found, and are, consequently, sinful.

5. Christ gave no man, society, or church, the authority to dispense with the ordinances or organization of his church or kingdom, or to make, or change his laws, and substitute one thing for another. To surrender what HE has established, is treasonous—in changing them, TREASON.

6. Penitentiaries are neither to constitute our communicants.

Baptist Corollaries.

1. There is no church, but a body of immersed believers, who have been baptized by one who has himself been immersed, after conversion and a hope of salvation.

2. There are no authorized ministers, but immersed preachers, acting under the authority of a regular church—and who have been ordained by a presbytery of immersed believers.

3. There is no peculiar sanctity in a house of worship, no special sacredness in a pulpit, nor in one spot of locality, one pastoral bowl, desk or pulpit, more consecrated than another, except as the association connected with its occupancy, or the purpose to which devoted, render it sacred.

4. Since nothing is more evident than the fact, that we teach more effectually by example than by precept—therefore, so long as we appropriate our pulpits for the official preaching of the gospel by those whom we consider duly baptized and ordained to the ministerial office, it is equally evident that it is improper for us to invite those teachers to occupy them, when we know they are neither baptized nor ordained, and especially since they claim to be, and construe the act on our part into a recognition of their claims, and thus confirm their followers in error.

Nothing can be more inconsistent than to admit these preachers into our pulpits who hold and teach doctrines, on account of which we would exclude both from our pulpits and our churches, any minister of our own denomination.

This, we claim, is one of the Old Landmarks of the Baptist Church.

5. That a body of immersed believers is the highest ecclesiastical authority in the world, and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force upon those of an association, convention, council, or presbytery—and an association or convention can impose a moral obligation upon the constituent parts composing them.

6. That no association or convention has the right to demand support for any project or scheme which they have originated, but may only recommend, advise, and urge to performance of duty in subscribing to the great Christian voluntary principle.

7. That Baptists never (that is, the real Baptists—the thing but Ars—and the real Baptists is, and have been, in all ages, the Baptists.—Ed. Tenn. Baptist.) of Slavery.

1. That unimmersed bodies of Christians are not churches nor are any religious companies of them the Church, hence all Pædobaptist churches are only religious societies.

2. That baptism and an official relation to a church are prerequisites to a regular gospel ministry—hence all ordinances administered by an unbaptized and unordained, although issues need ministry, are null and void.

BAPTIST POLICY.

1. To be in all things consistent with our principles, whether we gain or lose numbers or popularity.

2. To fulfill our peculiar mission—which is to be the Witnesses of Christ's truth against every system of error, and those who originate or advocate them—and above all, by no act to countenance, recognize, aid or abet those who teach error, or by omission leave us open to error.

3. To [illegible] all the energies of the denomination to the [illegible] of the world, through the most effectual means and agencies, as our Missionary organization, Bible and Publication Societies, Theological Institutions, Colleges, Male and Female Colleges, Sunday Schools, Prayer-meetings, and Religious periodicals.

4. To [illegible] every village and city in the world, with a suitably qualified, faithful, energetic, and devoted minister.

5. To furnish a pastor for every church, and missionaries of the cross for every destitute region and land, at home and abroad, and to sustain them.

For the steadfast and unremitting advocacy of these principles and this policy, this paper is especially devoted.

J. R. GRAVES, Editor.

That Great Iniquity.

MR. EDITOR:—I am very sorry that I have given so much occasion of trouble to my brethren by the fearful sin of writing a little article for the Home and Foreign Journal, in which I was so wicked as to say that the Delegates assembled—Brother Howell was Chairman—Brother James made a speech of welcome—there was great unanimity of sentiment as to the need of some such organization as was proposed, but some difference of opinion as to the time. That a constitution was adopted, and that the newly formed Union adjourned to meet next April, then to go into operation if the denomination approved. I did in my ignorance and folly actually believe that the readers of the Journal would like to know something about the meeting, as it was one to which all the South had been invited, and one from which I supposed much was expected.—It seems however that I was very wrong. I therefore humbly ask forgiveness of the Editors of the South Western Baptist, the Religious Herald, Brother Poindexter, Brother Holmes and all others who have or may feel in any degree troubled or aggrieved at my fearful offence in that I "thrust this subject into the Journal." I once write an article about twice as long concerning a Sunday School in Richmond. I ask their pardon for this also. I once write an article about half as long concerning a Sunday School in Macon [illegible] I ask pardon for that also. I did not think that they knew that the subject of Sunday School, and all that pertained to them was so offensive to the Baptists of the South, or that the paper would be polluted by a brief account of a Sunday School or a Sunday School Convention, and I was not then aware that no account must be mentioned but simply Bibles. I was foolish enough to think that it would not be wrong to give a little variety to my matter by referring at times to other things. I wrote a little story once about "a man who lost his life to save his cap"—I did not know how wrong it was or I would not have done it. Brethren who feel no interest in a Sabbath School Convention could not have cared for a drowning man, I ask their pardon. Brother Poindexter was often misled into a very similar crime—but then a Foreign Mission Secretary is one thing and a Bible Secretary another, and a very different thing, else there would doubtless have been great grief of heart at his prostituting the sacred space allotted to the Foreign Mission by "thrusting into the Journal" a notice of a meeting of the "Georgia Baptist Sunday School Convention," or it may be that a State Sunday School Convention has more interest to the denomination than one for all the South, or that a meeting in Augusta is more worthy of notice than one in Nashville; I do not know, but I do know that Brother Poindexter gave almost or quite as particular an account of the Georgia Sunday School Convention at Augusta as I did of this, and so far as I have heard, none of these brethren pointed out his sin. Let him take warning by my unhappy fate and never again venture to intrude into the Journal any notice of Sunday School Conventions, meetings, discussions, Colleges, Churches, travels, or books, or any thing that does not directly concern the Foreign Mission work. There is no more space than this great interest demands. How thoughtless it was in him to occupy within a few lines, as much space as I gave the Sunday School Convention, in the December number, in a description of Nashville. As though the Baptists of the South would permit him to tell what a "growing" and "prosperous," "delightful," "slushy" City is the Capital of Tennessee, and how the Churches there are getting on when so much needs to be said about the missions. But then it may be that the Denomination feels much more interest in knowing whether Nashville grows, and iss streets are muddy, than they do in knowing what was done in a very important denominational meeting.

But seriously, was there ever such a cry set up for such an error, if it can be counted an error, to have supposed that the Baptists of the South, the readers of the Home and Foreign Journal wished to know what was done in the meeting at Nashville, and that it would be as proper for me to tell them as for any one else to do it. If it be said that I did more than this, I answer that this was all that had been done when brethren began to raise this cry about thrusting this subject into the Journal. When Brother Poindexter made remarks upon that brief article which led the editor of the South Western Baptist to say, virtually, that I had stated what was not true, and that Brother Poindexter was reluctantly compelled to correct me, I was in self defence obliged to show the grounds of my assertions or rest under a charge of falsehood. For this reason, among others, I felt that it was proper that the readers of the next number should have the official abstract of the Minutes prepared by order of the Convention. But I have made no plea for the continuance of the Union in the Journal, except it be one to ask that brethren will come with *kind* and Christian hearts to the meeting at Americus, which is to decide its fate.

To *me*, *individually*, it is nothing whether it lives or dies. I should despise myself as a man, as a Christian and a Baptist, if I could be indifferent to the objects which it proposed to accomplish. But if brethren can contrive any other and better means for their accomplishment, I will rejoice to see their plans adopted. I was simple enough never to have suspected that my brethren, the Baptists of the South, would *quarrel* over a scheme for the advancement of Sunday Schools among ourselves. And I confess that it exhibited them to me in a new light, when I found them *approving the thing to be done*, and pleading for *its necessity* with eloquence and earnestness surpassing my own, and yet *denouncing me* and others *for attempting to do it*, and to do it as soon as possible. I love peace, and had no idea that I was about to set the denomination together by the ears. I am, and have been all the while, willing to sacrifice all but the right for the sake of peace. If brethren do not wish for the Union, I have not the slightest intention or desire to urge it upon them. If they want any thing else for the same purposes, I will work with them. If they want nothing, I will work on in my own way. I pray God I may *hinder* in no way the advancement of this cause. Let others work for it, if they are unwilling *that I should*, I do not care, so that the work is done quickly and well, and I do not now intend by word or pen, except in self defence, to make any further allusions to it until the meeting in Americus.

A. C. DAYTON.

REMARKS.—There is manifestly a systematic attempt to cripple down the Secretary of the Bible Board on the part of anti-Landmark *men*, and editors. We allude to what has appeared in the Journal from his associate Editors, and the course of a portion of the Baptist press, and the anti-Landmark portion of the Board, and recently heralded to the world by "A Member of the Board," and not the least indicative sign, the allusion to Bro. Dayton as Corresponding Secretary in Elder Howell's letter to the Index, in which he virtually—to all intents and purposes—attaints Brother Dayton for malicasance in office by an insinuation. We allude to this sentence: "But we are told by the newspapers that *this very brother* is himself rapidly preparing Sunday School books, and that several will be ready, and actually presented to "The Union" in April next, at Americus, in your State. Very well—let him prepare them, *if the Bible Board will allow their Corresponding Secretary to devote nearly* ALL HIS *time to writing books, and instead of presenting* them to *'The Union,'* let him send them to the *Southern Baptist Publication Society*. If they are such books as the Baptists approve, that Society will publish them, and for as small a price and in as good style as the work can be done elsewhere in the South or South West." (The italics are ours.)

Does brother Howell mean to say that the Corresponding Secretary, has neglected, or may probably neglect his official duties, to write books? If not, why say "if the Board will allow him to devote *nearly all his time* to writing books?" In any light, the impression left is very bad, and casts suspicion upon the Secretary, reflecting too nearly a sentiment once before published in this city, that no man should approve. All these things are calculated to make the position of the Corresponding Secretary uncomfortable, destroy his peace, and paralize his influence and usefulness. We have no doubt but that an anti-Landmark Secretary would be preferred by that part of the Board that adopted the late report of a committee. Brother Dayton can easily be driven from the Board, and will certainly be by this treatment, but will the Board supply his place with a better man? He has done too much good to be let alone. He is enjoying too much of the love, and attracting too much of the attention of Baptists not to be compelled to suffer for the penalty, that superiority or great usefulness is ever doomed to pay.

We do not think that that Society either furnishes its books to the denomination as cheap as some other houses in the South would furnish the same books for, nor do we think it always publishes such books as the Baptists approve. Do not the Baptists approve of Theodosia, volume 1st, and Grace Truman? and were they not virtually or *de facto*, refused by that Society, or its Secretary? We claim that the Baptists are under lasting obligations to the South Western Publishing House for the two volumes of Theodosia, if not for other books and tracts which that Society would not have brought out. Let not that Society attempt to play the part of the Dog in the Manger—neither eat the hay nor let the ox eat it. The North has those two great Baptist private Publishing Houses—one in Boston and one in New York—besides its Publication Society. It is justly proud of them, and supports them, and will Southern Baptists, moved to jealousy, be induced to blight the only private Baptist publishing interest in the South and establish thereby the reign of an iron monopolism in religious book publications?

Cherry Street Baptist Church.

We were with Brother Ford again last Sabbath. Important repairs have been made upon the chapel. (It should now be whitewashed nicely upon the outside.) The congregation was fully double what it was three weeks since, and the Sabbath School has already increased from nineteen to one hundred and twenty-eight scholars, teachers and officers!!! This speaks loudly for the efficiency of Bro. Ford as a pastor, and gives certain promise of success. No one will rejoice with greater joy than we shall to see that church built up.

The pastor has been secured, and the next thing is a house of worship. This is indispensable. The present chapel is a mere shell of a thing,—the ceiling but a little higher than a tall man's head, and not one fourth-part large enough. Two hundred would be crowded in it.

Brother Ford is gaining for himself a fine reputation as a preacher. We saw several from the First Church in his congregation last Sabbath. If ten or twelve, or only six or seven of the members of the First Church—those being nearest—would but go over and help Brother F. a *few* years, they would aid immensely. It is by this means new interests are planted and succeed in other cities.

Brother Griffin passed through this city last Friday, on the way to Columbia. Every Baptist in Tennessee will rejoice to hear that the little church in Columbia has secured a pastor all the time,—a sound Baptist, and, report says, an excellent preacher. Let it be remembered that the Second Church in Nashville and Columbia will look to the Baptists of the General Association for at least $1500,—full half this sum should be raised for Brother Strode in Huntsville; $400 for the church in Franklin, which has called Brother Wallace of Va., who will cre long enter upon his duties, and there is Shelbyville, and Athens, and Tuscumbia, Ala., and Pulaski and Winchester that need assistance. Three thousand dollars is absolutely needed to meet the wants of the Board this year, and Brother Walton has entered the field to raise it. He thinks that he will be able to raise five or six hundred dollars from the First Church in this city,—one-sixth of the whole amount needed. Shall we not do something this year worthy of the Baptists composing the General Association of Middle Tennessee and North Alabama? Let us all try. Give Brother Walton a warm greeting and generous contributions everywhere.

NEWS FROM THE FIELD,

AND WORDS FROM FRIENDS.

☞ Friends writing to us words of encouragement, or relating facts, if unwilling for them to be published, will write upon them "PRIVATE."—ED. TEN. BAP.

—— From one of the fathers of the Baptist ministry of Virginia, we have received the following—which greatly encourages us. One thing is worthy of note, all the older portion of the Baptist ministers in the whole South approve of the doctrines and policy advocated in this paper—they are almost without an exception—we cannot think of more than one exception—old Landmark men. We have the counsel and prayers of this war-worn host of veterans. With these for us, and the truth, we can very well bear the opposition of all those who make policy and expediency their rule of action.

CONCORD, Va., Jan. 17, 1858.

MR. EDITOR:—Within you will find $2 which I send you to pay for the Tennessee Baptist. I see in my last number that all of your subscribers who will pay up by the first of February, can have the paper for the last year for two dollars. I received the first number of the Baptist the 25th of last February, and I am well pleased with it, and I adopt the platform, as set forth in it. I believe it to be the very paper for the South-west, and I do not see why it should not be for the United States. I have read attentively the Old Landmark Tract, and believe it unanswerable. I have been attempting to preach the Gospel for 57 years, and have had to contend with Pedoism a good part of that time single-handed. During that time, my name as a Baptist preacher, has been called as illegal, and as selfish, and my moral character assailed, simply because I earnestly contended for the faith once delivered to the Saints—and all this by the Pædoes—and I believe if the laws of the land would permit it, that they would fine, and whip, and imprison Baptist preachers. Yours, in the bonds of the Gospel.

SAMUEL DAVIDSON.

—— The following has been overlooked, having found its way to the bottom of a drawer of communications. It is from a Bro. of large influence, and well known in the South-West. The acquisition of such a man to the advocacy of any cause, would be regarded as a triumph. But while we give to our dear Bro. a hand in which our warmest heart throbs we will not glory in men, but in the truth that conquers men—overcomes the strongest prejudices of the human heart. That the principles called Old Landmark, are scriptural, consistent and right, every day is still multiplying the proofs—that long since amounted to a demonstration.

RIPLEY, MISS., Nov. 6th, 1857.

MR. EDITOR:—Some two years since, in the Chickasaw Association, I took ground against the "*Old Landmark*" question. Since that time, I have carefully read the arguments pro and con—and when Bro. Heter's communication came out in your paper, I then said, that he had expressed my views precisely, upon that subject. But when I read Bro. Pendleton's review of that article, I freely confess that I was constrained to admit that he had literally demolished Bro. H.'s positions. And now I acknowledge that I am thoroughly converted to the "*Old Landmark*" principles. In fact, I cannot see how Baptists can, consistently, occupy any other ground.

There is certainly a great inconsistency in inviting ministers into our pulpits, who preach doctrines, for which we would exclude any of our ministers, not only from the ministry, but from church fellowship. I cannot *longer* give my sanction to such a course.

I painfully fear that we, "*Anti-Landmark*" men, have plead for the exercise of a *false charity*. But now, as for myself, I take my stand on the other side of this question. At the same time, I will ever cherish the kindest of feelings towards my brethren who may differ with me upon this subject. I *pray that we may be one*. I am not a prophet, neither am I the son of a prophet. Yet I predict that the day is not far distant when Baptists generally, will adopt the "*Old Landmark*" principles. May the Lord hasten it.

Yours truly,

W. H. HOLCOMBE.

—— With the above we found the following from an esteemed Bro. in La. Will he admit our apology. His article, like good wine, would not keep right with age. We are happy to inform Bro. R. and all others, that Bro. Buck's book, "The Philosophy of Religion," contains all the articles published in the Review, and very many more, now issued in a beautiful book of over five hundred pages, containing a fine steel engraving of his regal head. The engraving is superior, and worth five times the price of the book, $1 25 with engraving, $1 00 without.

BLOSSOM HILL, La., Nov. 2, 1857.

MR. EDITOR:—The Great Iron Wheel has become a standard work with us, and is considered a most able and just exposition of Methodism. Brownlow's attempted refutation has given the Wheel greater efficiency than it otherwise would have had. The first and second volumes of Theodosia are the most popular denominational books that I have ever known issued from any press, North or South, and they are exerting a tremendous influence for good, so far as my acquaintance extends. Their peculiar style attracts the reader on to the close, and their unanswerable Bible arguments in proof of the one Baptism, and the true Church of the Lord Jesus Christ, makes an impression upon the minds of all readers, that tells for good.

I am very much pleased with the "Southern Review," and do most heartily wish that every pastor and prominent member of the church were in receipt of it. I tender my unfeigned thanks to Bro. Hartwell, of Arkansas, for his exposition of the theory of Bro. Buck. I have reference to the first article of the third volume of the Review, from July to September, 1857. Entitled, "The Human Nature of Christ." I hope the Bible truths therein set forth may be extensively read. Will you be pleased to publish it in the Tennessee Baptist?

The churches of La., so far as I know them, *are standing on the fore and aft line of Landmarkism, contending earnestly for the One Lord, one Faith, one Baptism; and the one only true divine connection* CHURCH *and* MINISTRY.

Sourgeon's works possess great originality, point, and power, and are calculated to do much good. What a pity the young brother does not see his inconsistency in favoring open communion. If he had time to read, and would read "Theodosia Barnes," I think he would yet come right upon the subject.

The "Tennessee Baptist" is considered the standard and leading paper of our denomination, by all the churches, I believe. May the Lord prosper you and all your coadjators in those works, prompted by the love of truth.

Yours, very truly,

A. F. BEVANSROAD.

—— ANOTHER EXPERIENCE.—Our columns are open for experiences. We believe in them:

MR. EDITOR:—In the Baptist for December 26, one of your contributors gives it as his opinion, that if we invite ministers of other denominations into our pulpits, that the fruits will be evil, and gives his experience to prove it.

Well, I don't suppose that I ever saw the brother, but one thing is certain—our experience is almost exactly alike. I will here give a few cases which have come under my notice. It so happened once that the Methodist Circuit rider in those parts, made an appointment upon one of our regular meeting days, and when the time came on he came also,—one of our preachers gave back, and the Methodist was invited up to preach, when, I assure you that we had a plurality of doctrines, such as infant membership and the often-repeated charge of bigotry and partiality, falling from grace, &c. And as he came down from the stand, he said that the Methodist doctrine would stand to all eternity—the result was, that he has not been, and never will be, invited into the pulpit since that time.

Again, the pastor of the church to which I first belonged, once invited a Campbellite preacher to close religious services at one of our meetings, when he got up and began a long argument in favor of Baptismal regeneration, after which he reviewed the sermon that had been preached, before, after which he expressed great regret, that we all could not see eye to eye, and speak the same thing.

Again, I was at a Methodist *big* meeting, when I was asked to preach, to which, after being much persuaded, I consented, when I preached as an exceptionable a sermon as I conscientiously could, touching no points of difference between us and them, after which one of them got up, and just such another train of abuse I never did hear, and I earnestly pray that I never may again.

As for the meeting which followed, I shall not attempt to describe it, but I would say, that if you wish to see a description of it you can have your wish by turning to the Great Iron Wheel, page 581, 582.

Once more I called upon a Methodist preacher to pray, at the close of a meeting, when he, began a long argument in favor of infant baptism, he thanked God that he had been dedicated to God in his infancy by his dear old mother, and that he had every good reason to believe that God approbated her course in doing so, he further went on to thank God that there were thousands at that moment in heaven, who had never been immersed, but had been sprinkled in infancy, and now know all men unto whom these presents may come, that all of the above named circumstances were the most unprovoked of all things. I have read the Old Landmark Rest, and many other books of like nature, but all of them together, have not done as much to convince me of the impropriety of pulpit communion, as my own experience has done, and what I have related has been but a part of my experience, the fruit with me has been evil, and therefore the conclusion to which I have come is this: *To maintain my own position inviolable*, and it is not a hasty conclusion, neither does it arise from pride or bigotry, but it is one to which I have been driven by the conduct of others. Therefore I am not to blame. Such, then, has been my experience, and such is the conclusion to which I have come. And I am fully aware that there are many who will condemn me, but my *conscience* does not.

Yours, most truly,

JOHN D. MCARDY.

Gassomade Co., Mo., Jan. 10, 1858.

☞ We, the Baptist Church of Christ, at fellowship of Concord Association, Rutherford county, Tennessee, convened in church conference, on Saturday before the first Lord's Day in November, 1857, do unanimously pass the following Preamble and Resolutions, viz:

Whereas, our beloved Pastor and Bro. W. F. Luck, has, at a previous meeting, resigned his Pastorship at this church, with a view of moving to Missouri; and, inasmuch, as our beloved brother has served us in a Pastoral capacity, about eight years, we feel it our duty to make manifest our Christian love and esteem for him, as a Pastor and brother, by the following Resolutions, viz:

Resolved, therefore, That we recommend Bro. W. F. Luck to our sister churches, and Brethren in Missouri or elsewhere, as a Brother in good standing among us, a faithful expositor of the Doctrines of the Gospel of Jesus Christ, and a whole-souled Baptist.

Resolved further, That our prayers and best wishes follow Bro. Luck and his family to their Western home, and may his labors, spiritual and temporal, be crowned with the best of consequences.

Resolved, also. That this Preamble and these Resolutions be sent to the South-Western Publishing House, for publication in the Tennessee Baptist, that a copy of the same be spread upon our Church book; also, a copy forwarded to Bro. Luck, as soon as practicable.

Signed by order of the Church.

E. W. HALL, *Mod.*
P. R. GOODWIN, *C. M.*

Whereas, our esteemed Bro. William H. Barksdale, who has been Pastor of this church for three years, zealously laboring for the doctrines once delivered to saints in the primitive Gospel, has resigned the relation which he has so long maintained in the bonds of Christian fellowship and union.

Therefore, resolved, That we part with Bro. Barksdale with regret, and that wherever he may go, and wherever his lot may be cast, he carries with him our prayers and good wishes for his usefulness and prosperity in this life, and his eternal happiness in the world to come.

Resolved, That we recommend Bro. Barksdale to the confidence and kindness of all the faithful in Christ, as sound in the doctrines peculiar in the characteristics of Baptists.

Resolved, That the forgoing Preamble and Resolutions be spread upon the Minutes of this church, and a copy be given to Bro. Barksdale; and also, we request, that they be published in the Tennessee Baptist, Nashville, and Western Recorder, Louisville, Ky.

A. G. OWEN, *C. C.*

Western Recorder please copy.

Notice.

We shall preach in Gallatin, on the 4th Sunday (D. V.) and Saturday night preceding.

We should be happy to see all the Baptists in the County and vicinage, as the question of a Church in Gallatin, will be decided.

J. R. GRAVES.

ENCOURAGING TRUTH.—During the last four weeks the subscription list of the Tennessee Baptist has been increased by two hundred and six *over* and *above* the *discontinuances*! This is truly encouraging for the hard times.

But what gave us even greater pleasure a few days since, was the sight of two boxes of books leaving the Publishing House, the one for Oregon Territory, *via* Cape Horn, and the other for California, and an invoice of books are now being manufactured to fill an order from a house in London, England. The effort now being made to lessen the sale of the publications of this house, we are satisfied will serve to increase it. The handle that sticks out of the South Western Publishing House, is not a *gourd* handle, as has been insinuated, but a *Baptist* handle, and true Baptists all over the land are more and more generally taking hold of it.

MARRIED.

MARRIED—On the 9th of February, 1858, by Elder [illegible] B. Graves, Mr. John G. Marks, of Hickman, Ky., and Miss [illegible], daughter of Maj. Gates, of Mobile County, Ky., to Miss [illegible] Jones, of Nashville, Tenn.

☞ Western Recorder please copy.

—On the 11th, by Rev. R. B. C. Howell, John T. Pendleton, of this city, and Miss ANNIE PICKETT WEST, youngest daughter of John West, of Davidson County.

—On the 22d December, 1857, by Elder Joseph H. Borum, at the residence of James Brandon, Esq., Lauderdale County, Tennessee, Mr. THOMAS MCDONALDSON and Miss REBECA JANE BRANDON.

—At the same time and place, Mr. BENJ. F. BRANDON and Miss NANCY E. BRANDON.

—Also, by the same, at the residence of C. B. Bentley, Esq., Hardwood County, Tenn., on the 24th December, 1857, Mr. JOHN J. BOATS and Miss SARAH F. BENTLEY.

Financial.

BANK-NOTE LIST.

CORRECTED WEEKLY.

NASHVILLE, TENN., February 10, 1858.

TENNESSEE.		NORTH CAROLINA.	
Bank of Tennessee	par	New Banks	uncertain
Union Bank	par	SOUTH CAROLINA.	
Planters' Bank	par	South Carolina Banks	par
Merchants' Bank	par	LOUISIANA.	
Bank of the Union	par	New Orleans Banks	2@5 prem
Traders' Bank	par	ALABAMA.	
Bank of Commerce	par	State Bank	par
City Bank	par	KENTUCKY.	
Farmers' Bank	par	Kentucky Banks	2 to 5 prem
Bank of Paris	par	MISSOURI.	
Bank of Chattanooga	par	Missouri Banks	par
Bank of America	par	ILLINOIS.	
Citizens' Bank	par	Illinois Banks	2@10 dis
Bank of Memphis	par	NORTH CAROLINA.	
Bank's Branch	par	North Carolina Banks	2@5 dis
River Bank	par	VIRGINIA.	
Commercial Bank	par	Virginia Banks	par
Exchange Bank—$1 00 and upwards	par	INDIANA.	
Northern Bank	par	State Bank	par
Southern Bank	par	OHIO.	
Bank of Mt. Pleasant	10c dis	State Bank	par
Bank of Shelbyville	10c dis	CANADA.	
Grove Bank	10c dis	Gold	1@3 prem
Bank of Gallatin	10c dis	EXCHANGE.	
Bank of Clarksville	25c dis	New York Sight	1@5 prem
Bank of Columbia	25c dis	Philadelphia	4@5 prem
Bank of Tazewell	25c dis	New Orleans	5@par
Bank of Trenton	25c dis	Baltimore	
Bank of Jefferson	25c dis	Louisville	
Bank of Knoxville	50c dis	Cincinnati	
Lawrenceburg Branch	25c dis	LOCO WARRANTS.	
GEORGIA.		90's and 100's	75c
All Old Banks	par	120's	65c

ACKNOWLEDGMENT OF PAYMENTS.

The following new subscribers have paid to the 23d January 1858:

Elder Jesse M Carter, J W Jennings, Elder A L Monsteel, Mrs Mary F King, Thos Spivey, W S Burch, Mary A Coffey, R T Yerlee, Elder Jno H Weaver, Elder J W Johns, James Cruce, John Wilbourn, C W Stone, J R Gass, J M Morse, Elder R Tillotsen, Nancy Price, Uria Loyd, J R Hodgins, J W Bodens, John T Lee, Wm Greer, R J Yeats, Elder J O R Lockhart, Dr. John H Harley, Geo Sheehan, Elder W S Stanfield, Elder R M Humphrey, A Lewis, H T Thornton, Jesse Gill, Elder R S Holderby, Sarah F Peal, Bedford F Peal, Ann E Mitchell, Ed Time Sell, A Grear.

The following subscribers have paid to the dates annexed to their names to 1858:

Thos W Collier 12 Jan, P N Loring, by J Bunnan, 5 Jan, A W Smith 2 Sept, S Henderson 1 March, Wm Stone 12 April, J S Parish 21 Dec, R B Scotson 10 April, A M Cockrum 4 July, R N S Carter 6 May, M Pilgrams 29 June, M Taylor 1 Nov, J B Kimbrough 1 Jan, Wm Butt 10 April, Earn Hubble 10 July, Simon P Patton 21 Dec, George Glover 1 Sept, J W White 22 Sept, J B Airis 12 Sept, M B Ragsdale 15 July, Hugh Gibson 1 April, G W Davidson 12 Aug, Col N Bloumston 6 Aug, Wilson Ashley 18 Nov, David Harris 15 Dec, J Mealy 21 May, Wm Henry 23 Aug, Geo D Penn 16 Sept, Elder J M Bennett 5 March, Elder R Ross 21 Aug, G M Lapd 16 May, F A Cotter 25 Dec, Wm Smith 8 Feb, Elder J Hogan 1 Nov, B P O'Neal 1 May, J T Pitts 22 Oct, Eld L Ball 1 Oct, Eld J Jolliff 21 Jan, A F Kendrick 4 Oct, Thos H Parker 25 May, Elder W M Amend 25 March, J O Browning 12 Jan, Francis Covington 11 Dec, W B Moore 1 Jan, John Goff 5 Sept, T A Gaskill 26 June, C B Stephens 13 Nov, R G Beasley 1 Jan, J T Tavenor 1 Oct, J H Goss 11 Dec, Z S Parker 25 Aug, A H Dubois 12 Mar, J T Shoemaker 31 Aug, B S McKinney, by S Tanner 20 Sept, James Raley 20 April, L J B Shaw 5 July, W J Smith 1 July, Elder R J Edwards 29 Jan, Ben Stripling 11 Nov M B Alexander 1 Jan, A Bright 29 July, J Farrell 7 June, R C Bailey 22 Sept.

The following subscribers have paid to the dates annexed to their names for 1856:

Geo Shaw 15 April, Mrs R B Hill 1 Jan, Isaac Newland 7 Feb, Elder C Chapple 1 Jan, Elder G B Thomas 20 Jan, J S Ashberry, 1 Jan, Bailey Brown, (N. S.) 1 May, Agnes Analey 2 June, Am Alvis 1 Jan, J P Dalgard 9 Feb, H Talbert 20 July, W C Chandler 5 Feb, J A R Hanks 12 Jan, W T Craig 27 Jan, W A Robinson 27 Jan, M L H Rinston 23 May, James Garrett 14 March, J A Parker 8 Jan, Rev Jno A Lanton 30 May, M Street 14 Jan, Jno Humphrey 4 April, Mrs B Kounce 19 Jan, Jno Alexander 5 Mar, Peter Marion 29 Jan, C A Hatch 1 Jan, Mrs M Williams, by P Williams, 1 Sept, Sarah Pepper 1 Jan, Jacob Fox 16 Feb, A D Stephens 1 Jan, Jas T Abernathy 26 May, Elder J M Wall 1 Jan, J E Battle 1 Jan.

The following subscribers have paid to the date annexed to their names for 1857:

Eli Rayner 1 Dec, W R Wilson 27 Dec, Wm M Milliken 1 Jan, A H Wing 1 Oct, Jno O Pitts 13 Jan, D C Morrow 14 Aug, Elder E Ross 28 May, K Thomason 9 April, Elder R N Chenault 21 December.

The following subscribers have paid to the dates annexed to their names for 1856:

Elder Jos Ingle 28 Nov, J W Bell 15 Feb, J G Grace 4 Oct. To 1853—John Crawford 1 Dec.

To 1860.—W. W. Maxey 1 June, Owen Cooper 1 Jan, Ben Lea 1 Jan, Eld P Crawford 4 Sept.

Correspondence.

—Brother J. Hammontree. Books sent 22 December.

—T. Theo. Bland will give his post-office we will attend to his request.

—C. Richey. Money came and paper has been going ever since the 8th January, 1855.

—Thos. Betterton, writing from Brook Neal, does not give his State—sends $1. Give your State.

—Elder S. J. Blair. Remittance received and credited. Pays to May 14th, 1858.

Received of Jesse W. Jackson $1.

—If Wm. B. Eppes will give his post-office we will credit him.

—Brother Grant, of Maine. We can send the Book by informing us the series wished. No 17 issued.

—Elder Wm. Turner, Waughtown, N. C. Money received and books sent.

—If J. V. Mancley will give the State he writes from, we will attend to his order.

Important to Postmasters.

The Postmaster General has recently decided, that if the Postmasters do not give publishers of newspapers notice when their paper remain in the post office, without being taken out by the subscribers within five weeks, they are liable for the pay.

Please show the above to your Postmasters, and oblige the publishers of this paper.

SPECIAL NOTICE.

☞ WILL our Correspondents be good enough in writing to us, to put the name of the Post-office at which they take their mail matter, instead of the place they write from. Much time would be saved and the business they wish us to do will be greatly facilitated.

☞ Be sure to put the State.

FINAL NOTICE TO THOSE IN ARREARS.

So large an amount of the subscription to this paper is falling behind, that we are forced, in order to carry on our business, to resort to a rigid collection.

We give this notice to all the friends of this paper who owe us, because we want no one of them to be called upon by an Agent or to pay at the rates of $3, per year, as they will have to do if we employ an Agent. And, further, to show our willingness to favor our patrons: and we will even offer a premium for punctuality on their part and a little effort to favor us just at this time when we need what they owe us.

Premiums.

To any subscriber owing us one years subscription, who will pay up before the 1st

[illegible] of the South, would ever suppose that such men as that committee nominated, as the acting Board should be entrusted with the management of this bibliotic [illegible]?

As I was not a member of that committee and have no means of knowing what their real motives were in making the report, which called out such bitter words from those who opposed its adoption, and as I have made no enquiry of any member of that committee as to what discussions took place in its private meeting, I am left to conjecture the reasons which they had for reporting as they did. And I have thought that they either were, or should have been influenced by something like the following:

1st, As to THE PLACE. Why should the committee have located the Board at *Nashville*, rather than at Atlanta, Ga., Columbus, Miss., Richmond, Va., or some other city, or town? I suppose it might have been—

1st. Because the Constitution which had just been adopted by a vote almost unanimous, had fixed upon Nashville as the place for the central depository of the Sunday School books. The business of this depository was likely to be the most important branch of the business requiring the attention of the Board, and therefore the Board ought to be in such a place that it could easily superintend this business. No place could be so convenient for this purpose as that which contained the depository.

2. The committee knew, or should have known, that to conduct successfully any great work like this, there must be MEN *who are able and willing to think for it and work for it.* An interest so extensive, and so complicated, and involving so large an amount of business detail could never be promptly and efficiently cared for, unless there were those engaged in its management whose *whole hearts* were in the work.

The committee had no assurance that there were such men who desired it, or who were willing to engage in it any where else. No other place applied for it. No other place intimated a willingness to have such labor put upon it—and had they ventured to locate it at Atlanta, [illegible] place that had not felt interest enough in the cause even to send a delegate to speak for it, they could not help seeing that the whole enterprise would soon inevitably languish for want of nursing. Why then should they pass by a place so convenient, and men so competent as they would be likely to find elsewhere, and whom they knew would feel for the new born child something of a parent's interest, and cast it away among strangers to be cared for as it might?

3. If the committee were familiar with the geography of the Southern States, they must have known that Nashville was more nearly THE GEOGRAPHICAL CENTER of the Southern States than any other place which had, or was likely to have any considerable facilities for conducting such a work. To have located the Board at Richmond, or Charleston or any of the sea-board cities would have been to place it on the extreme verge of the field of its operations. A location at any point *East of the mountains* would be out of the way of the people among whom its *greatest* work is to be done. It is in the *West* where lies the widest range of territory to be occupied. It is in the *West* where the greatest destitution of Sabbath Schools exists. It is in the *West* where the greatest efforts will be needed to supply that destitution. The Board that undertakes the work should be in *the midst of its field.* It should *know* the people of the West and possess the confidence of the people of the West. In Virginia, and other places, East of the mountains, much, comparatively, has been done already, and much will be done, let the Union make its centre of operations where it may. But in the West the work for the most part has yet to be commenced; and to be promptly and eminently successful it must be commenced and carried on by Western men.

4th. THE LOCATION IN NASHVILLE WILL CONFLICT THE INTERESTS AND SECURE THE CONFIDENCE OF A GREATER EXTENT OF THE COUNTRY TO BE OPERATED ON than any other point in all the South. I say this because I judge the future from the past. Nashville has already become the centre of a larger trade in Baptist books than any other point. It is the *natural* centre of such a trade for much the greatest portion of the South. And when the system of Rail Roads now building shall have been completed, its facilities for such a trade will be greatly increased. The books and papers published in Nashville have for this, or some other reason, a vastly larger circulation than those issued elsewhere, and this circumstance alone would influence this as the proper centre of our Sunday School book operations.

Let any one who at first glance doubts if this be so, try to fix in his mind upon the other points. Let him select the City and the men, and then go to the map and see how many States in which this work is most needed to be done, will be as likely to unite on that as upon Nashville.

The orders for Sunday School Books would come in with other orders, and it is vastly easier to engraft a large trade for *these* books upon a widely [illegible] system *already established* than to *build it up from the foundation* in some new place. It must be several, and would probably be many years before the destination might be induced to send to some new and unknown locality for their Sunday School books, of which they seldom want very many at a time, while they are sending to Nashville or to Charleston for *all their other books.*

What means the committee may have had to know the extent of this business I have not been informed, but I have noticed a statement to the effect that since the spring of 1855, there have been published in Nashville something over a hundred thousand dollars' worth of Baptist books and tracts, the greater part of which are already sold. Equal to seventy-one millions and six hundred thousand pages of printed matter. This is besides the large amount of books printed and published elsewhere, and sold by the South Western Publishing House, as agents or purchasers at wholesale from other points.

To establish a *new* centre of trade and that for one peculiar sort of books, will be of necessity the work of time if it be not practically impossible, since they can be furnished so much more conveniently and at so much less cost where they may be ordered and put up with other books.

5th. IT IS VERY IMPORTANT THAT THIS WORK SHOULD BE DONE AT THE LEAST POSSIBLE COST to THE DENOMINATION. And judging of the future from the past, it is likely to be done much more cheaply in Nashville than in any other place in the union. I suppose the Committee did not wish the Union to tax the denomination with a single unnecessary dollar of expense. The object is to get the best books—such as the denomination *need* and such as they *desire* at the least possible cost. In estimating the cost to the denomination we must consider first, the amount which the denomination has furnished as *capital* to publish the books, and then the price asked for the books when they have been produced. Now I suppose that the only means of making an estimate on these two points, was by comparing the cost to the denomination, of Baptist books published in Charleston and in Nashville, as these are the only two cities in the South which have engaged in the production of such books. And such a comparison could not fail to show the Committee the following results:

To PRINTING BOOKS in CHARLESTON, requires the denomination shall first be taxed many thousands of dollars to furnish the capital. Whether the Committee had any information about the process pursued which has thus collected for this purpose by the Southern Publication Society, I do not know. But it is commonly understood that there remains about forty thousand dollars, the present working capital after liquidating the expenses of Sunday School Agents, &c., &c., for the collection of it. This was probably an much more—but supposing it to have been only twenty thousand dollars, this would make sixty thousand dollars, more or less, which *the denomination has been taxed, in order that it might be permitted to obtain a* CHEAP *baptist literature from Charleston.* This is to the denomination the cost for furnishing capital with which the books were to be published.

But now the Committee, when they came to compare the prices of the books, could not shut their eyes to the remarkable and very unbecoming fact *that the surplus of all this capital had not made it possible to publish books in Charleston* AS CHEAPER *than it could be done and* WAS DONE in *Nashville, without such capital*, without having caused the denomination for this purpose a single dollar. So far from it, the books published in Nashville are furnished to the denomination, as the Committee might easily have seen, *at a much lower price* than they are in Charleston.

I do not know the exact number of pages in the other books published respectively by the two cities, but I chance to have before me a copy of Bowen's Africa, and the Great Iron Wheel, which are probably the two best known and most widely circulated of the publications of each.

The Great Iron Wheel contains 570 pages. This book is published in Nashville on good paper and well bound, and furnished to the denomination at retail for one dollar a copy. Bowen's Africa is a book of 359 pages, and is published in Charleston on no better paper and with no better binding, and with nothing that the Committee could have seen to make it more costly, page for page, than the other, and yet its price is, by retail, one dollar. It appeared therefore, that it was possible to publish in Nashville about 211 pages more for a dollar than in Charleston—or, in other words, there is a difference according to my arithmetic of 59 per cent on the retail price of the books.

But when they came to compare the *wholesale* prices the difference would become still more apparent. This dollar book of 570 pages is furnished to the trade from Nashville for 60 cts. per copy, while the lowest price for the dollar book of 359 pages from Charleston to the trade is 70 cts. And this ten per ct difference in the price added to 59 per ct. difference in the size, and they would have just *sixty-nine per ct.* as the *extra cost* to the denomination of publishing books *in Charleston*, over and above the *previous cost of furnishing the capital.*

In other words, the Committee could not help seeing that in order to publish books in Charleston, the denomination must first be taxed at least 60 thousand dollars *for capital* and then 69 dollars on every hundred dollars' worth of books purchased, in order to enable the work to go on without sinking the capital already furnished. The brethren in Charleston, we were assured in the Convention, by those who knew them well, are good brethren, and we were told that to do even as well as they have, they have been obliged to make great *personal* sacrifices. The Committee must therefore have been driven to the conclusion that they have done the very best that could possibly have been done in Charleston. They are brethren too, we are assured, of large and liberal minds, and of superior business capacity, so that there was nothing to hope for *in change of men.* It is evident therefore, that unless the Committee were determined that the newly organized Sunday School Union should undertake to put this burthen on the denomination of 69 per cent on all the Sunday School books they should issue, they could not locate the work in Charleston. And the considerations mentioned under the previous head, viz: that it will be very difficult, and probably impossible, to establish a new centre of trade for Sabbath *School books*, while these two localities are in possession of almost all the whole-sale trade for other Baptist books, had probably decided them to choose one or the other of these two cities.

To what conclusion, then, I ask, as men of common sense, must they have come? What other locality could they select but Nashville?

6th. But it has been charged that by locating the Board in Nashville, the pecuniary interests or private individuals might be promoted.

Suppose this were true. *Somebody* must do this work. Somebody must be *paid* for it—and if there be any profit *somebody* must get it. If *any private house* should have it why not that in Nashville? Has it been guilty of any sin in its dealings with the denomination which renders it less worthy of such *profits* (if any there be,) than any house that has, as yet, done nothing for the Baptists. No other *private* house is scarcely more entitled to such advantages, if any such there be, than the South-Western Publishing House. And the only question must be whether it is right to permit that or any *private* house to reap a dollar's profit where we have a denominational *agency* which could do the work. This would simply save brought the Committee to decide between Charleston and Nashville, and in view of the facts mentioned above, the question resolves itself into this: Would it not be better for the Baptist denomination in the South to furnish to the *Southern Publication Society, the capital necessary to publish these books, and then pay them* SIXTY-NINE PER CENT MORE FOR THE BOOKS than they could be purchased for in Nashville, without furnishing a dollar of capital. Would it not be better to do this rather than permit a private firm to have a chance to make some profit by supplying the same books without taxing the denomination a dollar for capital at sixty-nine per ct less prices than they could be purchased in Charleston. The Committee, as sensible men, having in view the interests of the denomination could hardly have seen why either this, or any other private firm, might not only be permitted, but *encouraged*, to make all the profit they could by making and selling books without capital, 69 per cent lower than the Society can do it with the capital furnished by the denomination.

It is but right to say, however, that I see in their action no reason to believe that the Committee had any design to advance the interests of any individuals. Their object was to secure the largest influence for Sunday Schools, the largest circulation for Sunday School books, and the supply of the books at the lowest prices. When the Union meets again at Americus, let all these facts be weighed. If any place can be found which will be more *central*, more *convenient*, or which will *combine a larger amount of facilities and advantages* than Nashville, let that place be selected. And if brethren fear that the South-Western Publishing House will make money by the Union, let them decide who is more worthy of it, or determine that *nobody shall* make any profit on it, if anybody, *it shall not be* Baptists, but *strangers*, who have never done any thing, and who do not care to do anything for the interests of the denomination in the South. Or let them give such instructions to the Board, locate it where they may, that it shall get the books where they can be obtained to the best advantage—whether that be North or South, of Baptists or of Pedobaptists. But if they insist on taxing the denomination with the capital to publish them, and then with fifteen per cent more cost to the purchaser than they can be furnished for by private firms, they will simply stultify themselves, and nullify for all practical purposes the efforts of the Union.

But then THE MEN. Was it not very thoughtless, not to say very *wicked*, to nominate upon that Board such men as A. C. Dayton, J. R. Graves, G. H. Sewell, A. B. Shankland and others, who are either known or believed to be what are called Old Landmark Baptists? What means the Committee had of knowing whether the men they nominated were Old Landmark men or not I can not say. My impression from what I know of the Committee themselves, is that a majority of them were Anti-Landmarks, and I have been informed by one who has made inquiry concerning the sentiments of the men nominated by them, that there was a majority of them Anti-Landmark men. One thing is certain, this nominating Committee were not appointed as Landmark men, but were selected by the President, Dr. Howell, one from each State represented. They were *high minded and honorable Christian gentlemen.* Dr. Howell would not have appointed any other sort. I do not believe they were moved by any design to favor this so-called party, rather than the other. I have been a careful reader of Bro. Dayton's writings, yet I do not now remember ever to have seen a single sentence from which I could determine whether he is in favor of pulpit communion or against it. Nor do I see why this Committee need to have endured. They wanted to find the men who would *think*, and *pray*, and *labor*, and *make sacrifices* to build up this Southern Baptist Sunday School Union, and who could conveniently attend the meetings of the Board. To these points, their inquiries as men of common sense must have been directed. And if it so happened that a Committee of brethren selected at random, one from each State, were led to choose Old Landmark men, it only shows that they thought Old Landmark men were more likely to be interested in this work than others.

But then, I have been asked *if three out of the eleven were not connected with the office* OF THE TENNESSEE BAPTIST?

Well, what if they were? Could not men think and labor for the cause of Sunday Schools in the Tennessee Baptist office, as well as any other place? Is there any one of these three men who is not as earnest a lover of this cause, and who was not as likely to engage with all his heart for its advancement, as though he had never seen that office?

How many of the "Committee of brethren" who own and publish the Southern Baptist at Charleston, are on the Board of the Southern Publication Society. The Editor of that paper is Corresponding Secretary of that Society, and has had the chief management of its affairs for several years, and the paper is in part sustained by the patronage of that Society. Did any one ever discover that the Society was less worthy of confidence on that account? The advocates of that Society are surely the last men who should offer as an objection to this, that there were those upon its Board who were connected with the publication of a Baptist paper.

But there are, to my mind, several special reasons why these men or, (two of them at least,) should have been connected with this Board. The EDITOR should be connected with it for the same reason that he EDITOR of the Southern Baptist published at Charleston, should be a member of the Board of the Southern Publishing Society—that is, among other things, that the Board may have the advantage of his information concerning the passing events. He reads the religious papers from every part of the country—sets notices of new books, new plans of working, and a variety of matter of that sort, which would never come to the knowledge of the other members of the Board. Then, the Editor from his position, is more widely known, and his connection with the Board will do much to make the Board itself known in all the region where his paper circulates. If men should be upon the Board who are most capable of being useful to it, why not he? But in this case the Board would need not only his *information*, but his counsels, his energy, his knowledge of the wants of the denomination, and his skill in conducting great public interprises.

But not only so. To him or to some business member of that firm, there would be likely every day to come, orders for Sunday School books, with orders for the books of the firm—remittances of money, with other monies for the firm. Now, who so well could take charge of these orders and funds, and keep this complicated business all correctly entered as some member of that firm. Whence, if there was any business member of it with sufficient character for *honesty* to be trusted by his brethren there was a peculiar fitness in making *him* the Treasurer—so that the Board could have a *claim* upon him to appear before them from month to month, and show what monies had been thus received.

And then, unless the Union will rent a house and fill it with Sabbath School books *blank*, and employ clerks and book-keepers to attend to the selling and packing, boxing and shipping them, they would be obliged to have *somebody* to act as depository agents. It is likely orders will seldom come exclusively for the books of the Union. Most of the orders will probably be of a mixed character, partly for books on sale, partly for the publications of that firm, and partly for the books of the Union. There would then be a great saving of trouble and *expense* if some member of that firm could act as depository agent, and it is certainly proper that *he should also be a member of the Board*—so that the Board might at every meeting, call on him for information concerning the state of the business in his hands. I can, therefore, very easily understand why, separate and apart from all considerations of the peculiar interest which these three brethren might feel in the success of the enterprise, the Committee should have thought best to put them on the Board merely on account of their probable usefulness to the Board—growing out of their business relations.

But then it has been asked, was not Brother Graves a member of that Committee, and was it not very silly, not to say very wicked, for him to sanction a report in which he is himself named as one of the officers? I am a poor simpleton about some things, and especially am I very ignorant about those mysterious matters which relate to what is called parliamentary usage.—I do not myself know just what a chairman may do or may not do. But I see by the Minutes of the Southern Baptist Convention, at Louisville, that Brother Bayless as one of the Committee on new Boards, reported himself as not only a member but President of the Bible Board. I see by the Minutes of the South ern Baptist Publication Society for 1857, that Brother A. M. Poindexter was *Chairman* of the Committee to nominate officers and reported his own name as the very first on the list of managers.

I see also, from the Minutes of the South Carolina Baptist Convention, that Dr. Manly was appointed to office by a Committee of which he was the Chairman, and I have never heard that any body thought there was any thing either silly or wicked in the reports in any of these cases, or many others that I might refer to, did my space permit.

I *have heard* that when the Alabama Convention met at Lafayette some two or three years since, the Junior Editor of the South Western Baptist was chairman of a Committee to nominate the preacher for the next Convention, and that he nominated himself and his co-editor as preacher and alternate—Brethren in Alabama may have thought it silly but I never heard that it was counted as a crime.

Yours &c.,

A MEMBER OF THE CONVENTION.

WEST TROY BELL FOUNDERY.
(Established in 1837.)
The subscribers have constantly for sale an assortment of Church, Factory, Steamboat, Locomotive, Plantation, School House, and other Bells, warranted in the most approved and durable manner. For full particulars as to many recent improvements, materials, diameter of Bells, space occupied in Tower, rates of transportation, &c., address, or call for a circular. Bells for the South delivered in New York.
A. MENEELY'S SONS, Agents.
may 16, '57—tf West Troy, N. Y.

SEAGO, ABBOTT & CO., Wholesale COMMISSION MERCHANTS, Corner Bank Avenue and Market Streets, Atlanta, Ga.

Obituaries.

Mrs. Nancy Rogers.

Died at her residence in Dayton, Am., on the 29th of November, about 2 o'clock, P. M., Mrs. Nancy Rogers. She was born in Granville County, North Carolina June 3rd, 1794, being in the 63rd year of age at her death. Her life was a long and useful one. Her death was a triumph over the weakness of nature.

She spoke calmly of her death when after her first severe attack, and though nature exhibited unmistakable evidences of most excruciating suffering, yet she uttered not a single murmur at the fate she was so confident awaited her.—Kindred and friends crowded around the death bed of this hopefully Christian woman, and the many tears or sorrow dropping from the eyes of all present, in addition to the groans and exclamations of grief and despair heard around that death bed, made the scene too touching—too sorrowful, too heart-rending to be described. In that hour, the dear children who were absent were not forgotten, but the shock created for them sympathy, deep and warm, and added the score falling to the scene. Not many have run a course so long, and at the same time, so consistent. As a Christian, she was diverse—being for many years a member of the Baptist Church, and full of religious zeal and fervor. She is gone! She has calmly, and without repining, passed through the "valley of the shadow of death," and is now reunited with the dear ones who have gone before her, and we confidently believe she is at this moment joined with the blest of God, regenerated and renewed, and occupies a high place in the blissful Courts of that Eternal God.

"Who moves in a mysterious way,
His wonders to perform;
Who plants his footsteps in the sea
And rides upon the storm."

H.

Murfreesboro, Tenn., Sept. 6, 1856.

William F. Castellow.

Died at the residence of his father at Butler, Taylor County, Ga., from being thrown from a buggy, William F. Castellow, son of H. S. and Sarah G. Castellow. The deceased was born in Bertie County, near Windsor, North Carolina, on the 18th September, 1829, age 28 years, three months and thirteen days. He had formerly been co-editor of the Auburn Herald and the Burnswick News. Never was there a more devoted child to his parents; always ready at any hour in the night to do them a favor, or at any other time, and said in his last moments, that he was willing to die, but wanted to live for their good. Farewell, dearest one, into the hands of the Eternal Judge we resign thee, trusting thou art blessed in His presence, and with all those who trust in God.

☞ Raleigh, N. C., and Petersburg, Va., please copy.

Isaac Winfrey.

Died at Lonejack, Jackson County, Mo., October 6th, 1857, Isaac Winfrey. He was a native of North Carolina, Surry County, and emigrated to Missouri in the Fall of 1845. He had been for many years a professing Christian, and a Baptist in principle, save close communion, but after examining the subject more closely as set forth in the Bible, and commented upon in your writings, he became convinced of the consistency of close communion, and united with the Baptist church September 19th, 1857. He left unclouded evidence of the piety of the Christian religion. His last and dying words, as he lifted his cold sweating hands, were, "You that stand around my dying bed, often have times of refreshment when the dews from heaven are sprinkled upon you, but how much more happy shall we be when we surround our Father's throne with his host of ministering angels. The finger of scorn may be pointed at religion and religious people, but when Jesus is for us who can stand against us. I hope that pure religion may be revived in and about Lonejack, and the world over. I now submit my case like the Savior at the cross; if it be possible, let this disease depart; not my will but thine, O Lord, be done," and expired. He was 29 years of age. He leaves a wife and two children, with numerous friends to mourn his death, but our loss is his eternal gain. C. WINSAT.

Mrs. Synthia Janes.

Died at the residence of her husband, W. H. Janes, in the town of Rockport, of typhoid fever, Synthia Janes. She was a daughter of David and Sarah Doda; was born November 7th, 1810; was married June 15th, 1836; and professed religion in August following, and baptized in 1852. The deceased was a consistent member of the church. The writer visited her during her illness, which was long and severe. She bore it like a Christian, and the last time I saw her she said after prayer, that she was waiting for death to call her home, and was willing and ready at any moment; would rather go than stay here. For some twelve or fourteen hours before her death she commenced exhorting her friends, and praying for them, which she continued up to the last breath. Some of her attendants were those not accustomed to weep, but was forced to it on that occasion. All who knew her loved her. Oh, that God would sanctify her death to the good of her acquaintances. May the Lord comfort her husband and only daughter, who are believers in Him, and members of the Baptist church. Also, answer the fervent prayers of the deceased mother for the conversion of her two precious boys. She breathed her last on the 18th of November, 1857. B. J. C.

Princeton, Ark, December, 1857.

AYER'S CHERRY PECTORAL, for the cure of COLDS, COUGHS, AND HOARSENESS.
BARNSTABLE, Mass., Dec. 22, 1856.
DR. J. C. AYER.—I do not hesitate to say the best remedy I have ever found for Coughs, Consumption, Hoarseness, and the concomitant symptoms of a cough, is your CHERRY PECTORAL. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues to any other preparation. BRAM KNIGHT, M. D.
MORTLEY, Esq., of Eden, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purposes ever put out. Wish a hundred, I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."
CROUP, WHOOPING COUGH, INFLUENZA.
SPARTANBURG, Miss., Feb. 7, 1856.
DEAR SIR AYER: I will cheerfully certify your PECTORAL is the best remedy diseases of children—one of your fraternity in this South appreciate your skill, and commend your medicine to our people. HIRAM COWKLIN, M. D.
AMOS LEE, Esq., Monterey, Ia., writes, 24 Feb., 1856: "I had a severe hoarseness, which confined me to doors six weeks; took many medicines without relief finally tried your PECTORAL by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicine saves the doctors as well as the sick; but you know this yourself, and I need not tell you."
ASTHMA OR PHTHISIC, AND BRONCHITIS.
WEST MIDDLESEX, PA., Feb. 4, 1856.
SIR: YOUR CHERRY PECTORAL is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.
Yours, HENRY L. PARKS, Merchant.
A. A. RAMSEY, M. D., Albion, Monroe County, Iowa, writes, Sept. 6, 1856: "During my practice of [illegible] nothing equal to your Cherry Pectoral, for giving ease and relief to such severe pulmonary affections as I have met with."
We can't add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon the sick.
CONSUMPTION.—Probably no one remedy has ever been known which cured so many and such dangerous cases as this. Scarce an hamlet old can reach, but even to them the Cherry Pectoral affords relief and comfort.
AYER'S HOUSE, New York City, March 4, 1856.
DOCTOR AYER: Loved ones of mine in Cuba, have sent for my wife. She had seen five minutes showing a white the dangerous symptoms of Consumption, from which she had recovered, using your Cherry Pectoral. The two already in failing health of this city, which we had none for active consumption, commenced a trial of your medicine. We then left Manhattan, as we do your skill, for the east. Recovered from that day. She is not yet at home, but we hear she is well, but to free from hemorrhage. I could hardly contain myself when I found an old man under Dr. Janney's treatment for Cancer in his mouth, and the only way the Medicine could be smelled was to fill his mouth with it, and this was done once and often twice a day, and as one of the effects of the Medicine seems to be to excite the saliva stands, this man must have swallowed large quantities of it, and had there been anyone at any other poisonous drugs in it, it would certainly have killed him, but so far from producing bad effect, he had health, which was good when I first saw him, continued so until he left here a few days ago; this man had been under treatment about four months, and without charge. With sentiments of high regard,
Your obedient servant, &c. WM. T. SMITH.
Dr. Smith, the author of the foregoing letter, is a member of the Baptist Church in Hopkinsville, Ky. I have known him for a number of years. He is revered by his acquaintances as an honorable gentleman, and I very cheerfully express the opinion that any statement made by him ought to be relied on as unquestionably true. J. M. P.

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By this time, my symptoms were, pain in the head, morning, evening and during the night, darting pains through the chest, burning in the palms of the hands, quick pulse, night sweats, difficulty of breathing, &c., when fortunately, I got hold of the "People's Pamphlet," in which I saw the cases of Messrs. Bliss, Case, and others, which induced me to try Perry Davis's Vegetable Pain Killer, and strange as it may appear, I derived more benefit from the use of one 25 cents bottle than I had done from all other medicines. I have used four bottles of the Pain Killer, and am hearty and enjoy better health than I have enjoyed for a number of years.
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