Tennessee Baptist.

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THE PULPIT.

[Fifty Sermons will appear in this department during the present year, by J. R. Graves, one aided contributor, and Pendleton, Ballard, Brook, Smith, Jay, and others of the most brilliant expositors of England.]

SERMON NO. XXIV.

THE APOSTOLIC SPIRIT.

BY THE REV. W. P. HARRIS.

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell: or whether out of the body, I cannot tell: God knoweth:) such an one caught up to the third heaven."—2 Cor. xii. 2.

The above is the language of the great Apostle of the Gentiles, the scholar of the third heaven. The weakness and folly of those who should have loved and commended him, had compelled him to allude to himself, and with great modesty he does so in the third person: "*I knew* a man," etc., he says. He who has seen much of Christ will seldom care to talk or write much about himself, or even his experiences, only so far as it may serve to illustrate the grace of him who is the "chief among ten thousand, and the altogether lovely."

A preacher who wished to be thought very experimental; while endeavoring to expound this chapter, declared that it was a sign of the degeneracy of the times that few ministers had such visions now as the apostles. "Ah!" said he, "where do we hear men using such language now?" But he forgot that the Apostle says, "I knew a man *fourteen years ago.*" He had permitted all these years to pass away without saying any thing to those converts about his vision, and now it is evident they would not have heard of it from him, but for the conduct of the false Judaizing teachers, who came among them with great swelling words of vanity, and what they lacked of truth endeavored to supply by pretense and artifice. *They* had been favored with visions from the Almighty! which tokens of God's special approval had been withheld from the Apostle of the Gentiles! Had any of them heard him declare that he had been thus privileged? And then these pious, but, alas! too credulous and weak-minded believers, were led away by evil and designing men, and brought ultimately to doubt whether their spiritual father was indeed an apostle, because, as their pseudo teachers alleged, he had not had a vision. This crafty insinuation among other things compelled the Apostle, though with great reluctance, to speak a little of himself. "*I knew* a man," says he. "If you will have me to speak of myself, if I must, according to the dicta of your teachers, have a vision to give authority to my teaching, well, then, be it known unto you, "that I knew a man," etc. If extraordinary manifestations are regarded by you as indispensable to the office I sustain, I am not, you see, deficient in these qualifications. Your present teachers have, doubtless, told you all they knew—every thing which they thought would impress you with an idea of their great superiority; but as I had other objects in view, I did not do so. It might have been wrong in me, perhaps, but I did not want you to see my vision, But my Master. My vision was for my consolation, my gospel for yours." Here we see at once the different spirit by which the two parties were actuated. The false teachers were all bombast, pretension, and consciousness; the Apostle all meekness, humility, and love. False teachers preach *beyond* themselves, and make us conscious of their words; the servants of the Lord preach within themselves, and seek to have a "thus saith the Lord" for all which they advance. The former soon empty their buckets with a noise and a splash, and are gone; while the latter remain, their ministration being fed by a living spring. With the Judaizing teachers Christ was nothing, themselves every thing; with the Apostle, Christ was every thing, and himself nothing. Their visions led them to speak of themselves, and condemn others; his to speak of Christ, and condemn himself. The Apostle had been highly favored, but he did not preach *that*, but the Lord who had thus distinguished him. His vision had cost him a thorn, and he knew it, and hence he said but little about it. The visions of the false teachers had not this accompaniment, and hence, their origin was declared, and their spirit also, which was in accordance therewith. When Christ reveals himself to a man, the man so favored is revealed to himself. When Satan brings a dream, it is that the dreamer may be hid; and hence so many talk of *superior light*, while it is abundantly evident they are walking in the light of their fire, and in the sparks that they have kindled.

The Apostle did not view his vision as a part of the gospel, though, from the way some talk of their experiences and revelations, we should certainly conclude that they would have them to be so received. They see a little, but they talk so much; they preach more of their *sight* than of the *object* they see. The Apostle did not. He would not have his experience hide Christ. He knew his bright vision would hang as a dark veil between the sinner and the face of him he wished to be seen. It was a bright vision, no doubt, but he knew the spirit was not engaged to bless the preaching of it, but Christ. Had he preached his vision, he would possibly have been the central object to the hearer's eye; but he had no desire for his labors to terminate in the exhibition of himself; and his object was not to teach men that he was any thing, but that Christ was *all*. Does our experience bring us to the same conclusion? The Apostle did not seem to win the approbation of men by visions, but to reach their consciences through the truth. He knew that the simple-hearted might be entangled by their emotions, and he held for a time through their fears; but these were not his aims. In proportion as men are destitute of truth, they seek to lead men captive by some thing else of their own; and in proportion to their ignorance generally, is their assumption of superior attainments. It is a bad sign when public teachers endeavor to hold and lead their hearers by their extraordinary experiences and pretensions to the possession of something peculiar, wonderful, and different to their brethren; when their authority is to be traced to ill-concealed egotism, or bald and inflated statements, spiritual pride, and mystical interpretations.

The Apostle's revelations, unlike many of which we are sometimes compelled to hear, left him in possession of the temper of Christ. Great discoveries of Christ indeed ever stand connected with a tender and compassionate spirit. Like his Master, this distinguished saint and servant of Christ was ever careful not to break the bruised reed, or to quench the smoking flax. "We were gentle among you," says he, writing to the Thessalonians, "even as a nurse cherisheth her children." Hence, he kept his vision to himself, lest any of his brethren, being conscious they had not been so favored, should think their religion was vain; or seeking for one like it, should be ensnared by the great adversary, and mistake a dream from beneath for a beatitude from above. With the Apostle's vision, then, there was prudence, tenderness, and love. What a mercy it would be for the Church if all who make pretensions to great revelations were distinguished by the same graces! Let us not, then, judge of men by their statement of experience, but by the truth which they deliver, and the spirit they manifest in connection therewith. We do not think them a whit more faithful because they may be in the habit of expressing their opinions in harsh and dogmatical tones, or that their unwarranted assumption proves them to be in the least degree qualified for the chair and office of the judge; and if, while boasting of their experience, they are found to be bitter and censorious against their brethren, if their light is without humility, their knowledge without tenderness, their zeal without love, we may be sure their teaching will be very unlike that of the Apostle, though, in the estimation of some, they should be deemed extraordinary men.

For the Tennessee Baptist.

DARKNESS FELT IN MEMPHIS!

NUMBER I.

BRETHREN EDITORS:—By your permission, I wish to speak through your paper on the strange phenomenon indicated in the above caption. I anticipate the privilege of space in your columns, from the fact that yours is an honorable paper, willing to give every man, even an enemy, a fair chance to vindicate himself. Our Brother, "Mississippi Baptist," is of the same honorable stamp, and I hope it will copy my article on the above subject, as much in reference to it has already appeared in its columns. And I here tender my gratitude to its worthy editor for his defiance of a persecuted brother, as well as to others who have kindly defended me. It seems proper to publish my articles first in the TENNESSEE Baptist, as the DARKNESS appeared in Tennessee, and as many of my friends take that paper, who do not take the Mississippi Baptist. I wish all my friends, and everybody else, took both of these good papers, for they are worth taking and reading, and paying for in advance, too.

I should have written on that DARKNESS sooner, but for two reasons. First, I thought best to wait a while, and let others speak. And secondly, I got badly crippled eight weeks ago, which disabled me from writing; and even now I write in pain. A horse run away with me in my buggy, and injured me seriously, but God preserved my life and is healing my wounds, for which I wish to thank and praise his holy name.

I will now address myself to the subject. The peculiar phenomenon indicated above, occured in Memphis, Tennessee, on the evening of November 28th, 1858, during the continuance of the Sunday School Convention. It occured in the First Presbyterian church-house. (I use the term church in a popular sense.) This house had been tendered to the Convention, to be used by a Baptist preacher that evening. I was appointed to preach in that house that evening. I attended at the hour appointed. The evening was inclement, and the congregation small. No Baptist minister was there except myself. Dr. Stedman, the pastor of the congregation worshiping in that house, came in, and was introduced to me. After some conversation about the inclemency of the evening, &c., Dr. Stedman remarked to me, "Will you take some of your brethren into the pulpit with you?" I replied, "I will if they come in time. Several have promised me to be here, and I think I see one now." He did not invite me into the pulpit. The hour for preaching having arrived, I arose, left Dr. Stedman, and walked across the house in front of the pulpit to a man whom I thought was a Baptist preacher, when I got near him, I found I was mistaken, I gave him my hand, apologized to him, and went from him into the pulpit. I opened meeting as usual. After reading a part of the first chapter of James, I announced as my text, two words in the last verse, "Pure religion." Feeling some what embarrassed myself, and supposing that others did, because I did not invite the Presbyterian preacher into the pulpit with me, I thought it prudent to explain the principles by which I was governed. I meant it for good. I stated, in substance:

"Perhaps a brief explanation of the principles by which I am actuated to-night, will relieve my feelings, and the feelings of my audience. You may think it strange that I do not invite your Presbyterian pastor into the pulpit with me. In this I am governed by principle, not by feeling. I consider that *Church fellowship* always precedes ministerial fellowship. Baptism precedes Church fellowship. Immersion is essential to baptism, and penitent believers are the only proper subjects of baptism. A visible Church of Christ thus, is a congregation of immersed believers, organized on republican principles, associated in the faith and fellowship of the gospel. Other denominations differ with us on these points. There is no *Church fellowship* between us; therefore, there can be no ministerial fellowship between Baptist ministers and ministers of other denominations. Whenever we meet in the pulpit, and co-operate together as ministers, we hold and practice, by our actions, ministerial fellowship. Holding the principles that I do, I cannot conscientiously hold ministerial intercourse with ministers of other denominations. No matter how much I may esteem them, my principles will not allow me to hold ministerial fellowship with ministers of other denominations. I am an Old Landmark Baptist, and have occupied this position for ten years. It was not popular at first, but is becoming quite popular now. Many agree with me in this position. You may think it very improper in me to assume this position, and avow these sentiments in a Presbyterian pulpit. But, I think, as the pulpit was tendered to be used by a Baptist minister, I am at liberty to express my sentiments without any restrictions. I would not occupy a pulpit on any other terms. I have no objection to tendering our pulpits to ministers of other denominations under similar circumstances, and would wish them to feel perfectly free to preach their own doctrine, as if they were in their own houses. Hence, I am doing, as I would be done by." I concluded thanks in behalf of the Convention, for the use of the house.

I then announced my text, and stated that I should proceed in my discourse without saying any more of a controversial character.

About this time, Dr. Stedman and another man left the house. I remarked that if they would hear me through, perhaps they would not be so much displeased. I proceeded. Presently several others left. I paused until they got out, and then proceeded in my discourse, and was nearly through my second division, when the gas was turned off, the lights suddenly extinguished, and the DARKNESS FELT.

That DARKNESS is not done being felt; yet and my impression is, that it will be felt for many days to come. I have given a brief statement of facts in this article. In my next, I will pay my respects to Dr. Stedman. Will these papers in Memphis which have published his communications, please publish or copy this statement of facts, and my reply to Dr. Stedman? I think justice demands that they should.

J. J. STEDMAN.

Lafayette Co., Miss., March 21st, 1859.

MISSIONS.

From the Index.

BRO. WALKER:—I was unwise when I wrote, that my letter would draw upon me many and violent attacks. As I said before, I had nothing to gain and much to lose. I knew, too, that in these attacks, I would have every disadvantage. To say nothing of other writers and papers, you have yourself spent twelve or fifteen columns in reviewing my three. If I should reply to you in a similar manner, when would I finish, even if the editorial veto did not shut the door upon me? My own inclination, in this particular, agrees, doubtless, with your own, and I shall study to be brief, even at the hazard of passing by some things which you deem important.

Allow me, however, Bro. Walker, to say, that notwithstanding your profession of being "no a doll-baby," (did any body ever see such a doll-baby?) you have proved yourself a worthy champion of "our beloved Convention." Long may you live to wear your honors, and instead of being slain by a woman, may you be so fortunate as to find one to rejoice with you in your triumphs, and to console you in your defeats.

As you are fighting for victory, you have fought skillfully. First, you have endeavored to excite against me the prejudices of the friends of missions, and of Mercer. The old man's horse are not allowed to remain quietly in the grave, but must be disturbed by the thunders of your battery, that the dead Percy may win the field. My words you call "anti-missionary cant." The war which you propose to fight, you call "the old battles between the Missionary Baptists and Cambellites and Hardshells." It is true that you exonerate me, personally, from being an anti-missionary, yet you do it in such a way as to leave upon me all the odium that can attach to the name.

Now, calling names is a matter of taste and fancy, and as it suited your course of warfare to do it, I shall not complain. My shell, indeed, is pretty hard—so hard, at any rate, that mere words cannot hurt me.

As for my being an anti-missionary, that will hardly do to tell among Georgia Baptists, and least of all will it do for the Secretary of the Foreign Board to say so. I must confess that amid all the showers of your "grape, cannister and hot shot," I have been amused at the anti-missionary trio you have formed. If there is a man in this country, who has thrown greater lustre on the cause of foreign missions than any other, I must think that it is the man who preached the sermon on "THE MORAL MAGNITUDE OF THE MISSIONARY ENTERPRISE," and wrote the life of the Apostle of Burmah. And if any man in the South has done or suffered more than others to prove his devotion to the same cause, it is the man, the simple sublimity of whose narrative drew from the first newspaper in the Union, the well-merited plaudit, "*A Christian missionary explorer is the hero of the world.*" To be classed with Wayland and Bowen, one can well afford to be called some hard names, especially when he is conscious of not deserving them.

While upon this subject, permit me to notice a remark or two made by the Southern Baptist and South-Western Baptist papers. The former pats forth as bravado, that my letter "was intended to help Mr. Graves, in whom fortunes [the editors say] President Crawford has strangely involved himself." In like manner the South-Western Baptist speaks of me as "fully indorsing the recent attacks of the Tennessee Baptist upon our Southern Convention and all its Boards;" and all through his review of my letter, he labors to identify me with the editors of the Tennessee Baptist. Now, my readers will remember that I said not one word impeaching the Christian character or official fidelity of any one connected with the Convention or its Boards. I spoke of the system and its working, and had no more thought of the support of the Tennessee Baptist than of the denunciation of the Southern and South-Western Baptist. It would really seem as if the brethren who edit the last named papers live in a cemetery, for they can look nowhere without seeing Graves.

This manner of conducting the warfare, Bro. Walker, reminds me of the Quaker, who seeing a dog he disliked pass by, said, "I will not kill thee, but give thee a bad name;" and then he raised the cry of mad dog! mad dog! and before the poor brute ran to the end of the street he was killed. The artifice is equally skillful in this case, and may or may not prove equally successful.

It is only necessary for me to say, that I should have ineffable contempt for myself if I should hesitate to express any opinion I hold, because it happens to be held, also, by J. R. Graves; that my opinion was published seven months ago, and in many particulars, it was expressed three years ago to an intimate friend. I now dismiss this branch of the warfare, bearing whatever odium the candid reader may attach to me or to my opinions, in consequence of the abolitionism of Dr. Wayland and the delinquency of J. R. Graves. Who would have thought that a discussion of the merits of our Convention system would turn upon points so utterly alien to the subject? Yet this is an age of reason, and Christian liberality and Baptist courtesy!

One cause of this terrible commotion, in my having said, that our mission machinery is unknown to the gospel. This you are pleased to call "anti-missionary cant." I regret that we think so differently. You will forgive me for saying, that your assuming in opposition to my proposition, reminds me of the plea of him who was used for injuring a borrowed kettle. "First, I never borrowed the kettle; second, it had a hole in it when I borrowed it; third, it was sound when I returned it." In like manner, you plead, first, that the apostles and first Christians had an earthen and general plan of conducting missions. Then they could have had no general organization for that purpose; yet I am to be cast out as evil, for venturing to disapprove what never was sanctioned by them. Again, you plead that we are not bound to follow their plans in this particular. Yet I am condemned, because I do not follow your plans. Still, again, you plead that they had "Boards and a Convention. "Hear, O heaven, and give ear, O, earth." The great darkness which has covered the people so long is about to be dissipated.

The South-Western Baptist says, the "seven men" mentioned in the sixth chapter of Acts were a "Board of managers." You talk about the "apostolic Board at Jerusalem," and of the "combination of the Churches—perhaps all the Churches in the State of Macedonia and in Achaia." It is a pity that perhaps comes in, but if it did not, it would give us only a State Convention, and unfortunately the elders at Jerusalem were appointed by the Church there. I suppose, however, that I must give up to the "Board of managers" at Jerusalem. And now, my South-Western brother has only to prove that "the multitude of the disciples" constituted not of one Church or congregation, but of several, and I shall have to yield. But then he will have made a much better argument for *Presbyterianism* than *Conventionism*.

Your Boards, Bro. Walker, all appear to have been appointed by single Churches. It would be a little difficult to tell how ours are appointed. Our Convention has been figuratively likened to a dwelling house and to a barn; and, literally, said to be composed of representatives of the Churches. How is it? Our Churches are said to be represented in the Associations; the Associations in the State Conventions; the State Conventions in the General Convention; and the General Convention in its three Boards. Here, then, we have the count—Churches, Associations, Conventions, General Conventions, Boards, a five storied house. Well, I have sometimes been put up in the fourth or fifth story of a big city hotel, but I never felt as comfortable there as in a inner room of a country cottage. Besides, in these monster houses, it is very important to get a good foundation. *Can a Church be represented?* Then it can be bound by the act of its representative. What then becomes of the independence of the Churches? (Read Wayland's Principles and Practices of the Baptists, Art. XXX. and XXXI.) But neither Association nor Convention can bind the Church. The Southern Baptist Convention binds nobody, not even itself; for when it closes its biennial session of four or five days, it has no more existence till another body of men comes together. The true foundation of the Convention is money, and Paul or Peter himself could not obtain a seat except "in consideration of a hundred dollars to the Treasurer in hand paid." What would the fisherman or tent-maker think of that? But this may be considered "anti-missionary cant."

In reply to my second reason, that "*the system* is unscriptural," you make some remarks which sound as strangely to my ears as any thing I have written can possibly sound to any of those upon whom my letter comes "as a clap of thunder in a clear sky." The apostles and early Christians, you now admit, prosecuted missions "without such a system as the Southern Baptist Convention," but then they were "under the immediate supervision of Christ and the prophetic directions of the Holy Ghost." But, as modern Baptists have not these advantages, they must resort to "machinery" to supply the defect. If the logical conclusion is not that the Convention, or its Boards and Secretaries are intended as a substitute for the above named advantages of early times, I do not know what is the meaning of your paragraph.

But is it true that Christ does not superintend, immediately too, the work of missions? that the Holy Spirit does not direct them? Prove that, Bro. Walker, and then, indeed, you may call me an anti-missionary. But no: Jesus said, "All power is given unto me in heaven and on earth," and "lo, I am with you alway, even unto the end of the world." And the Holy Spirit also said, "Separate me Barnabas and Saul for the work whereunto I have called them," to this day calls men to similar work. And woe betide the mission and the missionary who is not thus called and thus accompanied.

You object to the principle as stated by me, on which the Southern Baptist Convention is founded. I do not see that you mend the matter much, but I will give you the benefit of your own definition. "It is a *concentration of authority and confidence for the efficient prosecution of benevolent enterprises.*" I simply suggest, if my heresy leaves me that poor privilege, that the name of the Convention be changed so as to accord with its principle and that it henceforth be called, *the concentration of authority of the Southern Baptist Churches.* I am afraid you will give some ground to Graves' charge of episcopacy.

But my saying that the system is ineffectual has brought upon me the heaviest shower of your hot shot. Yet, somehow or other, your battery fires in opposite directions. If I rely on Dr. Wayland as a witness, you get rid of his testimony by suggesting that he is an abolitionist. If I point to the evils now experienced by our Northern brethren, you say that their system is different from ours. And then you wheel around and undertake to prove that our system is efficient by the testimony of Professor Gammell, who tells us what our Northern brethren have done! Thus taking down at a single gulp all the abolitionism of all the Northern Churches.

I believe it is a rule of law that no one shall discredit his own witness. If you take the Northern system when it makes for you, you are bound take it when it makes against you. True, you say, the Northern system was changed when we separated from the Northern brethren. *But the system was given up because it broke down.* It just tumbled to pieces. It did not have cohesiveness sufficient to keep together its disordant materials; and left to its successor a little debt of eighty thousand dollars!

It was not simply because our systems are the same that I apprehend similar difficulties and evils. I saw symptoms at Baltimore; I heard reports from Montgomery and Louisville; and the very air is now full of signs pointing to Richmond. I fear that the "*concentration of authority*" will have trouble in controlling the elements of strife.

You say that two missionaries "would act more harmoniously" if appointed by "one controlling body." Behold the harmony of the missionaries of the Northern board typified in the union of the Kilkenny cats. The subject is a delicate one; but you admit that difficulties have occured, and that too when we have not more than five or six missionaries in any one field.

I do not regret what I have said about *the unfortunality of the system;* if for no other reason, for the opportunity it has afforded you of displaying your wit; even though it is at my own expense. You think I blamed the system for not doing what it has no power to do. You would not blame "the ship for grounding," but "the officers who navigate the ship." But where can better officers be found than ours?

Perhaps the fault is with a rebellious, mutinous and disobedient crew. In spite of all that can be done, these Baptists are unmanageable even by "*a concentration of authority.*" I agree with you entirely; we should not expect "a wagon to haul without horses and a driver." Well, here is a round wagon, you say; and where can better drivers be found than our Boards, and Presidents and Secretaries? But then where are the horses? These Baptists are the most obstinate and unruly team that ever wore long ears. The "system," you tell us is not an "actor," but "a rule to act by." Now, as the rule is so good, the fault, if any, must be with those who mark by it, if it does not come out right. But who can work it better than our present "actors?"

In full view of the battery you command, Bro. Walker, I vented the "system has never taken hold of the Christian or touched *the hearts of the members*," and to meet your distinction, I add, *neither have the actors under that system.* Not one in ten, most probably not one in twenty, of the Baptists of the South contribute to foreign mission. A few days ago a worthy pastor who, like yourself, may be maped at my wicked name, as he is appalled at my sentiments, said to me, "There are half a dozen men in my Church who ought cash to contain a missionary; yet the Church is doing very little, hardly moving; whether the fault lies in the wagon, the driver or the team, I don't know." The same Index which contains my letter has also a letter from that excellent brother and model agent, D. G Daniel, who says, "It cannot be believed that the six hundred thousand Baptists of the South cannot furnish more than about sixty laborers and thirty-four thousand dollars annually for the foreign field. Their numbers, wealth, intelligence and education make them *able* to increase their appliances more than a hundred fold." Now, Brother Walker, after all your "grape, cannister and hot shot," I stand with these words of Agent Daniel, and calmly repeat. *The system is unsufficient.* You may say, the rule is a good one, but it is badly worked. But after working at it forty-five years, the "actors" ought to be more expert. One thing is evident, it will not do to glorify a system under whose working not one hundredth part of what can be done is done. *Thirty-four thousand dollars annually! And that for six hundred thousand Baptists! Just five and two-third cents a piece!* Now if there who give at all, average a dollar a piece, it will leave five hundred and sixty-six thousand Baptists who GIVE JUST NOTHING AT ALL. Why do you not say that "HARD-SHELLISM" is already "enthroned," and ran up your "CONCH" at your inast-head?

Bro. Daniel says that we have only "about sixty laborers" in the foreign field. The March number of the Commission reports in China six missionaries, (five with wives,) in Central Africa three missionaries, (one married,) at Lagos one missionary, making a total of sixteen missionaries—ten men and six women.

The last annual report, 1858, of the F. M. Board, reports the number of *preachers* and *teachers* in Liberia at about thirty, and in Sierra Leone *two preachers and a teacher.* The grand total, then, is forty-nine, including eighteen teachers. We have, then, twenty-five preachers, as missionaries in all the heathen world. Of these, sixteen are negroes, most, if not all, of whom we found in Africa. Believe me, Bro Walker, that as an early and undeviating friend of missions, and never more so than when writing these lines, I am filled with the most profound mortification and humiliation in ascertaining and recording these results. Is this the fruit of our labors, are these the answers to our prayers? Is this the progress we have made—this the triumph we have achieved? And that too with the wisest, best and most efficient system which human wit has devised? Ah! Is that the reason? Are we working by human systems?

For myself, I trust by divine grace, I cannot be driven from supporting missions, but is it wise, Bro. Walker, is it right to pursue a course of crimination and abuse which is calculated to alienate the feelings of brethren?

You think I ought to have said more about the expensiveness of the mission. Allow me, therefore, a remark or two on that point. From the statement published by Bro. Jeter, I find that in the two years, (1857–'59) for every hundred dollars that reached the missionaries, thirty-five dollars was spent in expenses of Board, Agencies, &c. In the present biennial period, (1857–Jan. 30, '59,) for every hundred dollars that reached the missionaries, thirty dollars was spent in working the machinery in this country. In other words, we have to pay a hundred and thirty or thirty-five dollars, to get a hundred to the missionary. And this too gives the Board the advantage of throwing into the estimate all the funds which are contributed without costing them a cent. Bro. Jeter's figures are twenty-six five sixths; twenty per cent.; but there is really no disagreement between us. He computes the per centage upon the whole amount received; I compare the amount actually sent with the amount retained in meeting the expenses of the machinery. Brethren may form their own opinions as to the propriety and moderateness of these expenses.

I would also respectfully suggest the propriety of more minuteness of detail in the reports of the Board. For instance, the report for the year ending March, 1859, states the cash paid to Central Afr. Miss., $9002 02 The same report mentions as connected with that mission, three married and two single missionaries, or three, if the missionary at Lagos is counted. Now, estimating the salaries at 750 dollars for a married man, and 500 for a single man, (which I have understood to be their salaries,) the amount paid for salaries would be 3,750 dollars, leaving a balance of 5,252 dollars. Now I have no doubt that a satisfactory account can be given of this expenditure, and I suggest that it ought to be done.

I will not dispute about taste with you, Bro. Walker; but I must confess that about the building you admire so much, there are some things which I never did admire. In its construction we borrowed something from the world and something from the Pedobaptists; and in borrowing, we departed, in my opinion, from the spirit of the gospel, and from Baptist simplicity. I will not particularise. The long array of Presidents and Vice Presidents seems to me, more of the "stars, and garters, and titles of nobility" of which our republican fathers were so jealous, than of the plenarens of unambitious Christians. And I well recollect when it was urged upon the Convention to make a certain brother Vice President because the distinction would make him a friend. I must confess I am not pleased with such things, but you may call this a "Campbellite fancy" of mine.

I did know that the Goshen Association transmitted its funds through the Richmond Board; but do not know that its efficiency is thereby increased. Nor have you been able to point to any more efficient body. I still hold that co-operation should be had only so far as is absolutely necessary. Instead of one big hotel I would have a thousand cottages.

There are many other things in your review which I might notice, but I have not time now, and you have not space. I will however notice one peculiarity which distinguishes this war from that waged thirty years ago. Then, non-fellowship was declared by the antis; now, you have opened your campaign in the same way. I regret that this is so.

Something has been said about Mercer University, Colleges, Sabbath Schools, &c.; those matters are all irrelevant to the discussion. I have my views about them, but this is a question which ought to be argued upon its own merits.

With the brethren who differ from me, I have no quarrel. But I am not terrified at the bitterness that may be erected in this war; men may aim the gun but God directs the bullet; and my Master will not suffer me to fall while I have any work to do. Whenever the work is finished he will call me and it will be right, and I trust I shall be content and ready, through the grace of Jesus.

N. M. CRAWFORD.

Mercer University, April 8, '59.

I have seen the Christian man in the depths of poverty, when he lived from hand to mouth, and scarcely knew where he should find the next meal, still with his mind unruffled, calm and quiet. If he had been as rich as an Indian prince, yet would he not have had less care; if he had been child that his bread should always come to his door, and the stream which was hard by should never dry—if he had been quite sure that ravens would bring him bread and meat in the morning, and manna in the evening, he would not have been one whit more calm.—*Spurgeon.*

For the Tennessee Baptist.

TO THE BAPTISTS OF EAST TENNESSEE.

DEAR BRETHREN:—It is generally known to you that I have been engaged in building a Baptist Church-house in Cleveland—one of the most rapidly growing towns in East Tennessee.

Here the Baptists once had a Church when the town was in its infancy, at the first settling of the country, but sold their house and lot and removed to the country. From that time until recently, the Baptist denomination has had no Church in Cleveland, and like unfortunate Esau, have found they indeed sold their birth right, and are left to an unavailing repentance.

At the request of many Baptists and the young Church in Cleveland, I consented to rent out my farm, and remove to town for the purpose of building up a Baptist Church in the place. So far, we have had a most unfavorable time for such a work. Money scarcity and religious influences against us. But we have put up a good house, substantial and in good taste, which, when finished, will have cost about four thousand dollars. Of this amount we have a little the rise of three thousand subscribed, and a large portion of it paid. I engaged here for twelve months at the small salary of $500, of which the General Association of East Tennessee paid a part. My time expired in November last, the work at that time was not in a situation for my labors to be suspended; the Church called for my services another year, and immediately applied to the Board of the General Association of East Tennessee for help, and has received none. Neither has the Board any money from that source for the present year. The Church is not able to do much, being already burdened with the building. Consequently, I have, for the honor of the cause, labored six months of the new year "at my own charges."

Now brethren of East Tennessee, I appeal to you especially to sustain the cause we are laboring to plant in your midst. I have been invited to a Western field of labor, but cannot accept until I know that the Baptists of East Tennessee have no denominational boasts they wish to sustain at Cleveland. Other denominations here have built good houses and support their ministers, and cannot Baptists do the same. I am unwilling to bear it said, contrary to facts, that the Baptists of my native county are inferior to other denominations, either in wealth or intelligence. If the Baptist cause is not sustained at Cleveland it will not be because Baptists cannot, but because they will not do it. Now brethren, one and all, I ask you to put forth your hands and help us.

One thousand dollars more, in addition to the subscription we now have, must be raised, and the indebtedness of the Church paid, or our cause will certainly suffer. How easily can this house be finished, the debt paid and the cause we all love established here at Cleveland. Only let the Baptists of East Tennessee all feel that interest they certainly should feel, and give with an eye to the ——— ——— must be reared. Now let each brother and sister who may read this appeal, not wait to see what others will do, but immediately inclose to us the amount they may feel to give, or send us their names and the amount to be paid during the coming year.

And are there not many Baptists who were once citizens of East Tennessee, and have gone into other States, who would like to have an opportunity to contribute one dollar each, to the completion of a durable Baptist church edifice in that land where their thoughts so often return. Brethren, I indeed would like to enrol your names with ours. Will you give me the pleasure?

Yours in Christ,

WM. MCNEIR.

Cleveland, East Tennessee, April 12, 1859.

PULPIT COMMUNION.

It will require a Philadelphia lawyer to convince me that it is consistent to invite a man into the pulpit and then turn it out of the Church. It is replied, that Pedobaptists don't preach it in the pulpit. So much the worse, for they will be sure to preach it by the pressure, where it cannot be answered.

My positive opinion is, that every strong Baptist minister, who is a pulpit communionist, builds up the walls of his opponents twice as fast as he does his own. As he ——— preaches monthly at his meeting ——— they semi-monthly at theirs, he gives them twice as much from his influence among his converts as he has; hence, it is no wonder that three-fourths join them, and the remaining fourth that join him are so loose about a doctrine that you can't call them Baptists or Pedobaptists. If they marry into Pedobaptist families or move into Pedobaptist neighborhoods, they are sure to join them.

Some say our fathers were not against pulpit communion. If we were to preach Baptist principles as faithfully as our fathers, they would not have us in their pulpits. They told our fathers not to go into their own pulpits, but into prisons.

Both we and they say that pulpit communion is inconsistent. Are both wrong? They don't practice it but very little. Whenever we do it, we give them a powerful weapon which they never fail to use. If a Pedobaptist minister is preaching monthly at a Baptist meeting-house, and the members ask him to let their minister preach monthly at him, he will stop preaching there rather than make the exchange.

Some say they only preach occasionally with us, when they come to our revival meetings. They would do more harm in one week upon the character of the converts are in their mixed or formation state, than they could do in a year by regular preaching.

Pulpit communion gives error a central congregation. When a large congregation has regularly attended a Baptist Church for fifty years, *going to the place* becomes second nature; hence, it is no wonder that they give it to their greatest interest to build in sight of our meeting-houses. Pulpit affiliations, fire-side influence and Baptist revivals will increase their numbers fast. They did not flourish so in the days of our fathers.

Most of the arguments for pulpit communion are the same as they are for open communion. One says they have a right to preach. Have in a constitutional right, concerning as the laws of the country, which they have. If they had not, and we could imprison them, according to the State laws, the New Testament would forbid. The weapons of our warfare are not carnal. The Baptists are persecuted, but others have. They oppose heresy by argument and by excluding it from the Church. They go no farther.

With the Scriptures in our hands, would we ordain such men to preach the gospel, or have such doctrines in our Churches? If they preach heresy, let them do it upon their responsibility, not ours. Whatever rights others have, it is rather a doubtful right in us to build up heresy all over the land, and then say we don't believe it. If Paul built up the things he destroyed, he made himself a transgressor.

Some say they preach the essentials of the gospel, or the essentials of the gospel. Seem there are non-essentials in the gospel. By going into *little* sins in practice, people go into great sins. By sinning into some sins in doctrine, people go into great sins. This is the way religion was corrupted after the days of the apostles.

Some say private members have a right to preach. Praying, talking and exhorting as supporters go, is not preaching. It is not so considered by any denomination.

E. DONNAN.

THE LAST "TAG," AND HOW THE WHALE WAS SUNDERED.

BRO. ANTI-BATTERY MAN: When I was a boy, school boys and girls were accustomed to play a game called "Tag." It was in this wise: one would touch, or lightly knock another, saying "tag" and run—the other after him; when, if he should come up, he, in turn, would touch or strike, saying, "tag," soon the group would become general, ending often in bruised heads and bloody noses. Whenever get the *last* "tag" was victor.

If I believed in the transmigration of spirits, I would account for this whole affair on this wise: an evil spirit got into a paper in Charleston—thence to Knoxville—thence to Talladega, and after wandering about, visiting the Western Recorder, or Washman, and other affiliation papers, it entered into the Christian Index—(as one editor is a "war man," and had a battery,) determined to take the last "tag" upon the Rock City and the citadel of the "Antics." Brother Walker has a fair passport of being "tactic." You know who will place his laurels upon him, and present his diadem. Not a true Landmarker among them.

I once heard a story of a whale which came within the power of a whirlpool. At first his circuits were large, and he went around majestically—gradually his circuit became less and his wheels more rapid—round and round he went until, head foremost, he was drawn within the vortex, when, the waters closing over him, he was seen no more."

This being my last of this nature, I thank you, Brother "Anti-Battery Man," for the favors you have shown me, and subscribe myself,

Yours, most truly,

J. M. WEAN.

P. S. *Dear Brethren, generally:*—Since I became a Baptist, I do not remember ever to have been satisfied with my own productions, either in preaching or writing. On this account, Sunday evenings have often been my saddest hours. About the series of letters which I have submitted to the public, I may, on reflection, be ashamed; but I have acted on the understanding that "gold was a legal tender," and that a man's own coin is also.

Brother Walker has ridiculed me personally, as he has many others who may have dared to oppose his views. Most of the slang phrases (if such they must be called) are quotations from the Index. All Landmark Baptists of Georgia will recognize every word I make and every term I employ, and for them the articles are especially intended. So great is our Brother W.'s veneration to irony, that he says, in the Index, March 31st, that he was strongly tempted to employ it in his review of Dr. Pierce's family sermon, and of N. M. Crawford's article on missionary operations. This Dr. Pierce is a Methodist preacher, and why he should make him the first exception to his rule, I am unable to divine; and why he should make President Crawford the second, I shall leave you to judge. I assure that Brother Crawford claims no such preference over his brethren, and unless he does not have the Index better than some of us have done, she have not been treated with common respect. Besides all this, it is my privilege, as a freeman, to defend a friend when unmercifully assailed. Other Landmarkers of Georgia will do as they think best; but know, all of you, and all men, that your unworthy brother has an concordance of his positions, and the Index does not represent them. Brother W. has not yet acknowledged but about seven brethren to be true missionaries, who may honestly question the present plan of missionary operations. They are Bro. Crawford and about six members of the Rehoboth Association. True, he has found that his designations are offensive, and he has changed their titles to "Soft Shells;" but there must be slang any way. He will not acknowledge that he ought not to use such terms—not he. Landmark brethren of Georgia, what think you of them things? Are you friends to the Sabbath school Union? or do you still want Northern books? Are you to be forever taunted for indifference to these things? Let us try and do more for missions, and every good cause, than ever before. God will calm the storm and bring abundant good out of things which seem to portend evil. May the Lord bless his cause and his people.

Yours, &c., J. M. WEAN.

ANOTHER STRANGE THING.

One of the writers who answers Bro. Crawford's letter upon missions, says in the Index: "If he (Crawford) will move off in the matter he will free the enterprise from certain impediments which result from the position of Mr. Graves, who was first to propose it, and his party. The great body of Baptists condemn Mr. Graves, and the faction, as excluded persons, with whom they cannot consistently co-operate; at least, where land they would not follow," &c.

Now if this is *strange*, it certainly shows more than ordinary ingenuity to get so much an argument upon such an occasion.

There is in Upson County, Ga., a preacher by the name of K——, who is one of the best men in this poor world, but he says and does things in his own way. About the year 1841, or 1842, he preached in the Church in Knoxville, Ga. Being a little behind time in getting to an appointment, Bro. A., another good ——, was unexpecting when he arrived, and he took his seat in the pulpit. Brother A. made his discourse in lamentations over the cold state of religion generally. Brother K. came and said that Bro. A. reminded him of a boy he once heard of, who thought as it rained on his father's farm it must have rained all over the world; because Bro. A. was cold, he thought every body else was, but, said he, it is a mistake. There just came out of a glorious revival and the work is spreading far and wide. Perhaps this may explain—— why the great body of Baptists entertain such sentiments in the judgment of some people. Others have come to a very different conclusion.

LOGIC-ON.

THE BAPTIST.

NASHVILLE, SATURDAY, MAY 14, 1859.

"TRUTH AGAINST THE WORLD."

EDITORIAL TELEGRAMS.

"The Christian should make every thing bend to his religion and allow religion to bend to nothing."—J. A. James.

The editor instructed that it would be deemed sufficient for us to give the name of the Church that passed resolutions in favor of open communion and that of the Moderator of each Meeting, as space would admit, when in the paper to publish all:

Baptist Church at Palestine, Anderson County, Texas. Baptist Church at Hickory Grove, Rusk County, Texas. Family Union Church, Tyler County, Tex. Sycamore Creek Church, Van Zandt County, Tex. Bethel Church at Hickory Grove, Ripley, Miss. Baptist Church at Lexington, West Tenn. E. S. Pope, Clerk. W. H. Neal, Mod.

REV. JOHN DAVIS, Lexington, Texas, has forwarded $13 on through us for the Education of that young candidate at Union University who lately applied to us for aid. We have handed it to the Treasurer. Those who like what Union is doing will kill him to come.—Ed.

Have the minds of the Baptist brethren in this section become so off, we have received a letter from a Baptist minister in Middle Tennessee stating that the controversy between our senior editor and Editor Dodge of Georgia, is unkindly and unchristianly conducted. Whether Grace is guilty of this charge of Editor Dodge, we will tell him he cannot.—Ed.

Since the publication of the preceding notice, we have received a letter from a Baptist minister in Middle Tennessee, stating that the controversy between our senior editor and Editor Dodge of Georgia, is unkindly and unchristianly conducted. Whether Grace is guilty of this charge of Editor Dodge, we will tell him he cannot and Baptists in the public were if not already in print. We regret that it is not in our power to withhold it.—Ed.

THE OPEN COMMUNION NOTE OPENLY SOUNDED IN THE EAST.

A late issue of the Watchman and Reflector, Boston, contains two articles, one from a minister and another from a layman, openly repudiating close and advocating open communion with all who profess to love Christ, irrespective of baptism. Pedobaptists are cut off from a triumph over this fact, because the views of the party favorite open communion among Baptists South or South, give them no material aid and comfort; for they are not with views at one sound Pedobaptist on this Continent in common. The entire Catholic and Protestant world hold and teach that baptism is a prerequisite to communion. The open communion Baptists in England do the party arising in New England, adopt Robt. Hall's views, which all Pedobaptists repudiate, viz., *that baptism is not essential to communion at the Lord's table.* These American open communionists, no more than we, regard Pedobaptists as in any sense baptized, but invite them to the table as *unbaptized Christians.* These correspondents state the fact that we not long since stated, and for which we have been so little abused by the Religious Herald, Southern Baptist, Western Watchman, Baptist Watchman, and South-Western Baptist, i. e., *"that they reject the opinions of large numbers of our churches,"* in New England especially.

The editors of the Watchman and Reflector, frankly confess the same fact. The recent attempt to unseat a Mr. Howell, in Boston, disclosed the startling extent to which open communion sentiments have already spread among our Baptist ministers of Boston and its vicinity. The whole denomination in America was astonished!

Baron Stow has just issued a book, "Christian Brotherhood," to serve as a *finder*, an opening wedge to the open communion controversy in the North. The war has at last been fairly inaugurated: we rejoice that it has. God will strengthen the hands of his faithful witnesses to bear their testimony against this burning error. Well they have faithfully during all these past years, this state of things would never have taken place.

The very able reply to these two correspondence by the Watchman and Reflector, will, we think, convince every candid Baptist, that the *Old Landmark principles and practices*, long advocated by this paper, is the only impregnable and consistent ground for Baptists to occupy. We devoutly pray God that he will settle the hearts of all Southern Baptists upon them.

We submit the reply—calling attention to a few points in closing remarks.

"We have given place very shortly to these correspondents, the one from a pastor and the other from a layman, as fair exponents of feelings which are not uncommon in this vicinity. It is unwise to ignore the existence of a diversity of opinion in our Churches. It is idle to suppose that Truth cannot shine from a thorough investigation, and we have no fear that Baptist sentiments which have gained ground against a powerful world and Church, are to be surrendered in the name of charity (?). We differ from our correspondents. We are opposed to any change in the principles of communion, which form a part of Baptist policy. This embraces a right from disciplined convictions, from long and patient reflection. Without entering minutely the results of our correspondents, which might lead to inferences, we shall give our reasons which to our minds are conclusive against any change from restricted to open communion.

1. The change would be a wrong, a surrender of vital principle.

The question at home is not one of convenience. It strikes deeper, and pertains to the representation of our Churches. Have Baptists a right to a distinct name and a separate organization in Christendom? Are the differences between them and other Christian bodies of sufficient importance and extent to warrant a division in Church relation and life? The answer hinges then on all other inferences have been practically denying Baptists from them and a corrupted membership, for which they shall a long and weary struggle, are now compressed into the creed of many denominations. The lines of divide are now narrow and distinct. Must baptism be restricted to believers? Is immersion essential to its validity? Our fathers believed these questions to be vital. They did not hesitate to formate the Churches of the standing order, and to encounter odium, persecution, and death, in loyalty to the principles of the gospel on these points. If the principles are vital, their end must be considered, and their example be followed. If the principles are not vital, they were guilty of schism, and it is our duty to fall without delay the churches which they made. So long as Baptist Churches exist, they testify by their organization and name, that other Churches have corrupted or subverted the ordinances of the gospel. It is of small importance to repeat at the expense of what is affirmed perpetually by the very title of Baptist. The offence committed against other Christians does not lie at all in our views of communion, but of baptism. If we cannot regard those who have been christened in infancy, or sprinkled in adult years, as baptized, there is no harm in expressing this belief at the Lord's table. It is no more uncharitable to express the opinion in act, than to cherish it in the heart. It is a pusillanimous policy to invite to the Lord's table those whom we will not admit to Church membership. It is very much like cleansing the outside of the cup and platter, and leaving the inward part unclean (?)

We see no dividing line between the principles of baptism and communion. If Christians, whom baptism is confessed to be imperfect, may be admitted to the communion table, it is a grievous wrong to deny them admission to Church-fellowship. If charity requires for them a seat at the Supper, it requires, with equal right, a place in the fold. If in virtue of Christian character and honest convictions, we commune to them a place at the Lord's table, in virtue of their same qualities, we ought to concede admission into the Church. If the barriers around the communion are to be thrown down, the barriers around the Church must fall with them. Logically and scripturally, they stand or fall together. It is folly to give up, in the name of charity, a branch from which sharp-shooters have annoyed our brethren, and keep up the Malakoff, with its blasting batteries. The stumbling-stone of offence in Baptist policy is the denial that our baptism, sprinkled in infancy or in adult years, has been baptism. That conviction severs us from other Christian bodies in Church relations and at the communion table. It must be kept intact, or surrendered without reserve. It cannot be given up at the table, and maintained in the Church. Simple honesty requires us to be consistent, and receive into Church-fellowship those whom we invite to Church communion. If Baptist Churches believe that they are witnesses for the purity of gospel ordinances, it is a solemn duty to make their testimony clear and decisive. If they cannot believe sprinkling to be baptism, or infant dedication a proper substitute for personal faith, it is disloyalty to the Master to repress these convictions through a false charity. If these convictions are no barrier to fellowship in communion, it is high time the Baptist name and organization were abandoned, and that Baptists confessed with other bodies in Christendom (c.)

We object to open communion as an error, a concession to a dangerous liberalism (d.)

The liberalism of the age assumes many forms, but in all alike it paralyzes the spiritual power of the Church. Under the pretence of enlightened views and a wider charity, it aims to remove the Old Landmarks, in doctrine, and ethics and ordinances. In one form it cavils at the stern faith of our fathers, smooths down the rough edges of Calvinistic doctrine, and by novel and subtle statements, eliminates even from the Westminster Catechism, some of the fundamental doctrines between Evangelical and Socinian disciples. The burden of its eloquent plea is that old fashioned doctrine must be modified to meet the wants of our intelligent age. Another large body of professing Christians exhibit their liberalism by hewing down the barriers between the Church and the world. Religion has lost much power, they assert, and must recruit very unlovely, by frowning with Puritan austerity on innocent amusements. They see no harm in occasional attendance in the ball-room, the theatre, and the opera. Man has æsthetic tests, they say, conferred by the Creator, and the rigidness which proscribes such forms of gratification is not piety but bigotry. The wisest policy in this enlightened age, is not to forbid such amusements, but to *Christianize* them. The lax views of communion, exhibited by many, are another exhibition of the spurious liberalism which prevails in doctrine and morals. This laxity aims to remove the Old Landmarks, in the name of an enlightened charity, and to bring together all Christians, instead of baptized believers, at the table of the Lord.

We distrust this liberalism in all its forms. It has far more to say of the spirit of the age, than of the teachings of the Word of God. It values union more than truth, and esteems indifference a higher virtue than an earnest faith. The history of the past teaches that a Bible-loving age is generally called by the world a bigoted age; that strong convictions of Scripture truth invariably lead to decisive action, while any tendency to drift away from the rigid requirements of the Word of God, under the plea of larger intelligence and charity, opens a wide door for heresies of faith and life. The study of the Bible, and loyalty to truth, made our fathers advocates of restricted communion, and we distrust the charity which leads their children to think more of pleasing Christian brethren, than of preserving the gospel order instituted by the Master.

We object to open communion, as a *folly* which *fools* utterly to secure the ends it proposes (e.) It aims to unite all Christians in a closer brotherhood, and to break down the walls of division between them. To attain this end is, so far as we know, the only strong plea put forth in its favor. If we appeal to facts instead of theory, the experiment must turn in a total failure. A formal union at the Lord's table is quite distinct from warm Christian affection and brotherhood. We are prepared to assert, from long observation, that Baptists, who are accounted bigoted in the matter of communion, are quite as charitable and cordial to other Christians, as those who commune freely with each other. We have often been compelled to notice that both Congregationalists and Methodists fraternize more cordially with Baptists than with each other, and that members of Old and New School Presbyterian Churches had less fellowship and sympathy with each other than with their Baptist neighbors. It is far better to separate peaceably and in love, like Abraham and Lot, than to live together in mutual strife like Jew and Samaritan. As a matter of fact, Baptists who hold to restricted communion as the ordinance of the Master, love their brethren quite as well, and co-operate with them quite as heartily, as those who advocate open communion. The plan, therefore, on which the latter is urged, is chimerical.

We are further persuaded that this method of securing peace, would occasion the greatest divisions and strife. All Christian denominations are now united in the belief that baptism is a scriptural prerequisite to communion. Other sects believe in this gospel order more universally and more strictly than we. This conviction, deeply rooted for centuries in the Christian conscience, cannot be uprooted without great violence. If any body of Baptist ministers and Churches should take the ground that the Lord's Supper is a Christian ordinance of a Church ordinance, and open to all disciples, instead of to baptized believers alone, it would make a new breach in Christendom. Our own Churches would at once be involved in fatal contentions, for "a brother offended is harder to be won than a strong city." The leaders of the new movement would be accused of a want of fidelity to the gospel, of an undue love of popularity, and of other faults, which would sever them from the love and confidence of their brethren, and paralyze their Christian influence. The bitterness of fraternal strife would divide our Churches for the next half-century, and impede their efforts for the conversion of the world. We are not apologizing for such results, but indicating what past history and a little knowledge of human nature teach us would be inevitable.

Nor can we expect more hopeful results outside of our own Churches. If Baptists should adopt the new test of communion, they would not change the sentiment or practice of others. The eloquence and Christian love of Robert Hall made a breach among English Baptists, but did not win over other sects. In the recent discussion on the subject of communion, Pedobaptist journals and leading divines in this country have taken the ground almost without exception, that baptism must be regarded as pre-requisite, and that any change in this particular would introduce endless confusion and disorder into the Churches. They have taken their position intelligently and decisively, and are not to be allured from it, and if Baptists introduce a new test, they must contend against the rest of Christendom. Could men in other denominations do not object to our views of communion, but of baptism. They confess frankly if they held the latter, they must also hold the former. Any change, therefore, in our principle of communion, would throw a torch of strife into our own Churches, and would fail of bringing other sects to our platform, and in the light of expediency, must prove to be an act of folly.

We hold, therefore, intelligently and earnestly, to the Old Landmark, and must oppose any tendency to open communion. Having deep convictions of the importance of Baptist views of the subjects and mode of the ordinance, to the purity of Christian Churches, we have no hesitation in expressing such views at the Lord's Table as well as in Church relations. We dare not temper with the organization of the Church no unfolded in the gospel. We dare not open the doors more widely than the Master has taught. Truth is more precious than charity; and conformity to Christ's teaching more than the approval of many brethren. The gospel order is simple and intelligible, personal faith, baptism, communion. If others violate this order, we cannot, through regard for their Christian character, fellowship the innovation. We love them as Christian brethren, but we cannot invite them to Church communion.

REMARKS—(a.) The great effective lever now employed by Anti-Christ for the subversion of Baptist principles and Baptist Churches, is the name of charity. What has charity to do with creeds, confessions of faith, or a system of Church government, or the ordinances of God's house? Charity has to do with the motives that influence actions, but not with the actions themselves.

(b.) It involves an insane surrender of a vital principle to invite those into the pulpit to preach as ministers, i. e., evangelical ministers, then to invite them to the Lord's table.

If the human association of which they are officers, are not Churches, we ought not to say they are by our acts. If such preachers are neither baptized nor ordained, we ought not to treat them as though they were. We ought to do nothing to keep them, their people, or the world deceived. If it is proper, if it is our duty to say they are unbaptized at the Lord's table, we ought to say it by our pulpit acts and administrations—we ought to say it *everywhere.*

It is, to our mind, pusillanimous policy to invite into the pulpit to minister as duly baptized and ordained ministers of evangelical Churches those whom we would not admit to the Lord's table, or to Church membership!

(c.) The whole of this powerful paragraph applies equally to pulpit communion as to communion at the Lord's table. They stand or fall together.

(d.) We object to pulpit communion because it is a dangerous concession to a *dangerous liberalism*, because it leads irresistibly into open communion, to a surrender of all our distinctive principles as Baptists, to the surrender of our Church organizations, and removes all of the Old Landmarks of our fathers.

The pretext of enlightened *charity*, this very spirit of *liberalism*, has been the ruin of our Churches in England. Pulpit communion there, long preceded open communion at the table and it inevitably led to it. Will we not be warned? The titled clergy led the way just as they are now doing in this country. Will the people be warned in time?

(e.) Open pulpit communion is like open communion at the table, a *folly*, and fails utterly to accomplish the ends it proposes.

There is no more union in principle and in heart between one of our liberal and popular Baptist ministers, if he is in heart a sound Baptist, and Pedobaptist or Campbellite preacher whom he invites into his pulpit to preach for him, than between an Old Landmark minister—not a shift; and the Pedobaptist he, in his heart, for more respect for the latter than the former.

We love *Christian* men and women, whatever may be their errors, but we cannot as a minister of Christ keep company with them and thereby bid them God-speed. We must rebuke them by act, as well as word.

TO ALL PEDOBAPTISTS.

[WILL you do the Author a Favor by Procuring Brethren, Friends and by all your Pedobaptist Neighbors, Friends and Acquaintances? Send the Paper to them so long as the Letters appear; Gift every Member a copy of the Constitution of your Friends.]

LETTER IX—CONTINUED.

The words church, church, church,

NEWS ITEMS.

FOREIGN.

By the arrival of the Niagara, at Halifax, we have Liverpool dates to the 23d ult.

A special edition of the London Times of the 21st of April, contains the following highly important news:

TURIN, Monday, April 21.

GYULAI, the Austrian Commander in Lombardy, has been ordered to present an ultimatum for the disarmament and the sending away of volunteers. If refused, war is to be declared in three days. Two more divisions of the Austrian army, consisting of 24,000 men, have been ordered to the Ticino. The English proposals for a Congress upon the same conditions as that at Zurich, has been refused.

The Times adds the following:

"We have reason to believe the same intelligence has been received by the Government. A Cabinet Council was at once summoned, and the English Government is said to have promptly telegraphed to Vienna the strongest protest against the above menace."

The Daily News says the reply of the Emperor of Austria has been received. He declines to reconsider the responsibility incurred in commencing war in the heart of Europe. Count Buol declares his master having taken his course, will pursue it to the end.

The Times says the "Imperial manifesto which is to accompany the declaration of war against Sardinia, is already prepared. Austria, mistress of the position, is ready by the act of Sale and deed of war to initiate the sanguinary drama upon which the curtain is about to rise. There is no doubt that a general movement of the French forces has taken place on the entire Piedmontese frontier."

The London Herald gives, in a semi-official form, some specific and exclusive information relating to the movements of the French army. Bazaya that orders have been given for the embarkation at Toulon of 30,000 troops—not, however, to sail till further orders. The divisions at Lyons, Grenoble, Marseilles, etc., have also received orders to be ready to march at a minute's notice, but not to move till further instructions. The total French force destined to cooperate with Sardinia in the event of war, estimated at 80,000, will be in two divisions—one commanded by Canrobert, and the other by BAZAINE L'HILLERS—the whole actively under the command of the Emperor in person.

PRUSSIA.—It was stated that the mission to Berlin of the Arch-duke Albrecht, of Austria, had been most completely successful, he having signed a military convention with Prussia, by which the latter engages to send to the Rhine an army of 28,000 men, under the command of the Prince Regent. If the negotiations for peace fail, this force will be increased by the contingent of Bavaria, Wurtemberg, and the 8th Federal army corps of 60,000 whilst other contingents will be held ready to march.

AUSTRIA.—The Austrian Southern Railway was retained for the exclusive service of the Government, and troops and ammunition were being constantly conveyed over it.

The danger of war was considered so imminent at Frankfort that the Federal Diet, which had been holding secret sittings, had resolved not to adjourn for the Easter holidays.

It was reported that the Austrians had entered the Duchies of Tuscany, Parma and Modena.

SARDINIA.—The Turin correspondent of the Times says that Count Cavour must fall if war is not declared, and such an event would possibly be the signal for insurrection in various parts of Italy, and perhaps serious disturbances in Piedmont, where 20,000 malcontents confidently await best issues.

ITALY.—The king of Naples still survived.

The government of Rome is said to have sent round a private circular to the Bishops, urging them to collect men for two legions of pontifical troops. The attempt was unsuccessful, notwithstanding a large bounty was offered.

LATEST FROM EUROPE.

NEW YORK, May 16.—The Hermocle arrived out on the 29th.

The French army is pouring into Piedmont.

Tuscany has joined France and Piedmont against Austria.

The Paris Constitutionnel and London News deny the French and Russian alliance; but the London Times publishes the overtures of the treaties said to be in the hands of Russia.

The Paris Constitutionnel says a convention between France and Sardinia has been signed, which led to the report, but it is a mere convention.

It is telegraphed from various sources that on the night of the 20th, 100,000 Austrians under Guim in three corps, crossed the Ticino and took the road to Novara, after blowing up the Buffalora bridge on which they had crossed.

It is reported that Austria has accepted England's proffered mediation, and postponed the declaration of war. France is considering the mediation.

The French troops are landing at Genoa in large numbers, and are enthusiastically received.

The Tuscan army called on the Grand Duke, proposing to join France and Piedmont, and to declare war against Austria. The Duke declined and fled. The Army now made a military Dictatorship and are making warlike preparations.

Eighty thousand French troops are expected to be in Italy on the 30th.

The Austrian official Journal contains an Imperial manifesto explaining the necessity of war with Sardinia, and denying a secret treaty between Russia and France.

The Austrian manifesto issued to-day is not a declaration of war.

SOUTH AMERICA.—We have advices from Valparaiso to the 1st, Coquimbo to the 2nd, and Callao to the 15th of April. The troubles between Peru and Ecuador, which at one time bore a threatening aspect, seem likely to be settled without bloodshed. As latest dates, Gayaquil was still blockaded by the Peruvian fleet, at an expense to the Peruvian Government of the enormous sum of half a million dollars per month. A new pilot for a revolution in Peru, is said to have been recently exposed to the Government by one of the parties concerned in it, and by this means thoroughly frustrated.

— The States of South America are becoming rapidly Americanized. The Government of Buenos Ayres have taken the instruction of youth from the Roman Priesthood, and placed it under the charge of a Common Educational Department, organized after the Common School System of the United States. A monthly paper has also been started, devoted entirely to school interests.

— After June 1st, the money order system of Canada and Great Britain will be combined, so that orders from either country will be redeemed at any post-office in the other.

DOMESTIC NEWS.

MORE TERRITORY FOR THE UNITED STATES.—It is said that Senor Mata, the Minister from the Juarez Government in Mexico, comes to Washington prepared to cede to the United States Chihuahua and Sonora.

DEATH AND BEQUEATH.—The Legislative Council of Canada have taken a firm stand against death-bed bequests—enacting that no bequest will be valid if made within six months of the testator's death.

THE ROCK ISLAND RAILROAD SURVEY COMMISSION.—The United States Commission, consisting of Capt. W. Franklin, Capt. G. G. Meade, Capt. Humphrey and Capt. G. H. Scott, of the U. S. A. service, appointed by the Secretary of War to proceed to one of the Pacific Railroad routes, and report on the condition of the navigation of the Mississippi river, arrived in our city on Friday evening, and are stopping at the Burnet House. Before leaving they will take full and accurate scientific observations in reference to this matter, and report at least quarters at an early day.

When this commission will amount to, yet remains to be seen; but we venture the opinion that it will end where it began, and that the bridge will remain where it is, though perhaps with some needed modifying, until by accident or the ravages of time it becomes passable.—*Davenport Democrat.*

THE ATLANTIC TELEGRAPH COMPANY.—It is stated that the negotiations between the English Government, the Atlantic Telegraph Company, and the New-York, Newfoundland and London Telegraph Company, have reached a point which admits of no doubt about the government's guaranty of 8 per cent, on the £600 000 capital being accepted. In view of this fact, we believe the Atlantic Company are actively engaged in making the most thorough tests of the various kinds of cable adapted to the Atlantic line, and will be prepared to enter into the necessary contracts on an early day. In the meantime the company have decided to expend a sum not exceeding $100 000 to resuscitate the present cable, and active operations for the purpose will be commenced as soon as the weather will admit. The heavy battery of Mr. Henley, which arrived at St. John's, N. F., late last fall, has not been sent to the telegraph station at Trinity Bay, owing to the ice, but will be in position within the next few weeks or days. The Atlantic company will not attempt to lay the new cable until July of next year.

The Shelbyville Sentinel says the wheat crop in this vicinity never looked more promising at this season than now. Very few fields have suffered injury from the winter kill. The growth is luxuriant, and a large breadth of land is sown.

The Journal of Commerce says there are now confined in New York city prison, the startling number of eighteen persons either convicted of, or charged with capital crimes.

The Rev. Mr. Alexander, of Kentucky, for twenty years a missionary at Sandwich Islands, and family, have arrived at New Bedford from Honolulu.

FRIGHTFUL CATASTROPHE ON THE PENNSYLVANIA RAILROAD.—A catastrophe of a most appalling nature occurred this morning on the Pennsylvania Railroad, in the vicinity of Greensburgh. It appears that the hollow train was in motion at Gantt, and when within a short distance of Greensburgh the locomotive exploded, with tremendous report, killing three men and shattering the engine to pieces. John Dodd, the engineer, Joseph Woods, the conductor, [illegible] and Jos. Spalman, [illegible] of the train. The report was heard [illegible] and the force of the explosion had [illegible] the roof of the Greensburgh Depot. The [illegible] Dodd was blown to pieces, and his head was found on the premises of Mr. Dodds, on the other side of the Greensburgh Depot. Mr. Woods was a resident of the city, and had been in the employ of the company some two or three years. He leaves a young wife to mourn his untimely fate. Mr. Woods was a married man, and a careful and attentive officer. A

wife and two children are deprived of the protection of a kind husband and an affectionate father by his death. Spalman, a resident of Connellsville, on the mountain, and was, we believe, an unmarried man. The cause of the accident has not been stated, nor will it be known, we suppose, until the matter has been properly investigated. Since the above was written, we have seen Mr. J. H. Hampson, collector for the road, and he assures us that the accident was caused solely by the negligence of the engineer. The engine had just been overhauled, and was in excellent order, and, had ordinary care been used in her management, the explosion would not have occurred.—*Pittsburg Dispatch, Commercial.*

NEW YORK, April 29.—The Oneida Conference of the Methodist Episcopal Church have passed some very stringent resolutions against slavery, and asserting the right of the General Conference to include all slaveholders from Church by direct legislation.

As a recent festivity in Paris, Louis Napoleon was presented with a sword whose scabbard and hilt were covered with $40,000 worth of diamonds, while the Empress displayed [illegible] of dollars' worth of diamonds.

Mexico, since its establishment as a Republic, which is thirty-seven years ago, has had fifty-six Presidents; an average of one and a half Presidents annually.

IMMENSE FLOCK OF SHEEP.—There are 68,000 sheep at San Juan, Montgomery County, belonging to Messrs. Perea, Luna and Otero; the owners and the sheep being all from New Mexico, whence they have just arrived. This is probably the largest flock of sheep in the world. Leonidas Haskell & Co., of this city, have made a contract for the wool of the flock, and all are to be sheared in the course of a few days.—*Alta Californian.*

A correspondent of the Texas Christian Advocate, says a large class of the ministry and laity of the Methodist Church are in favor of by delegation and an extension of the time a minister may remain at one appointment, or circuit. The truth is, Methodism in the North is tending very closely to Congregationalism, and, we know, some very good ministers have them, keep them as long as you please.

The Gettysburgh (Pa.) papers record the death of the twin daughters of Abraham Gulick, of this county, in the 44th year of their age, and adds: "They were born and reared together—never separated for a single night during their lives—took the same disease, December 3 died within a few hours of each other, and were buried to the same grave."

The Scandinavian population of the United States is estimated at 180,000, viz., 150,000 Norwegians, 25,000 Swedes, and 5,000 Danes.

DEATH OF THE PRESIDENT'S NIECE.—Miss Fanny J. Yates died at Dr. Seely's Water Cure in Cleveland, Ohio, on Thursday last, of consumption, in the 23d year of her age. The Philadelphia says she was the daughter of Chas. M. Yates, of Meadville, Pa., and the niece of President Buchanan, with whom she was a great favorite, occupying almost the relation of an adopted daughter. She had been at the Water Cure about a year.

SHEEP.—Texas is beginning to be appreciated as a sheep country, as many and large numbers of that valuable animal are being brought into the State. Last Tuesday we noticed a flock of 2200 passing through town. [illegible] to Messrs. Chappel, Haynie & Dennis. They were in good condition, and only five or six had been lost on the way.

MORMON EMIGRANTS FROM DENMARK.—Over four hundred Danish Mormons left Fensbo, on the 24 inst., on the steamship L. R. Roldt, bound to Hull, England, where they will embark for the United States. Their destination is the Great Salt Lake. The men were mainly young and robust, while the women seemed somewhat more advanced in years, and many of these had infants in their arms.

AMERICAN BAPTIST PUBLICATION SOCIETY.—The Secretary, J. B. Dickerson, says of the receipts of this Society:

"We have just completed the annual statement of our Society, and gratefully acknowledge the extraordinary mercies of the past year. Our total receipts in the two departments—business and benevolent—are $80,249.76, being $19,453.64 over last year. These closing the most prosperous year the society has ever known."

— CONVICTS OF MERCY.—Brown, Moore and Over, who had been on trial for robbing the [illegible] mail carrier near this city about ten days ago, were found guilty to-day, and sentenced to be hung on the 7th day of June. After the sentence was pronounced upon them, they made a full confession of their guilt.

NEWS FROM THE FIELD

AND KIND WORDS FROM FRIENDS.

[A communication, entirely marked "private," will be used in whole, or in part, in this department.]

—We did not dream that members of Congress found time to read the Tennessee Baptist and Review, until we received the following from Hon. A. R. Wright, of Georgia, with a copy of his speech on the distribution of the public lands, for which he will accept our thanks. He must excuse us for using a few paragraphs of his communication—the rest we lay upon all who presume to write so acceptable letters.

Outside of the Bible, the Review has afforded me as much pleasure and instruction as any book or paper I ever read—I believe more. Its pages satisfy me that when men read the Scriptures *right*, there is a unity of faith. "One Lord, one faith, one baptism." I had belief, for a long time, *from reading the Bible*, in the personal coming and reign at Jerusalem, of Jesus Christ our Lord. And that as Prince of the kings of earth, he would set truth and judgment in the earth; that a very great glory would be revealed in his saints there and in Palestine. Very greatly was I comforted by an article in your paper, on the faith of the early Christians, on the subject.

It certainly was the faith of the Church at Thessalonica, though they seem to have fallen into an error of looking for his coming immediately; for Paul seems to be correcting them, when he says, in 2 Thes. ii. 3, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, that son of perdition who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as *God, sitteth in the temple* of God, showing himself that he is God." But that man of sin *has* been revealed most *certainly*. What doth now hinder his coming and all his saints with him?—In *blasting fire taking vengeance on his enemies*, but sending his angels out to gather together his elect.

Excuse me for my prolixity; but as I happen to be in the humor, let me talk with you freely. All the prophets from Moses, it seems to me, have talked about this matter, and all of them the same way. With those you are more conversant than I am. I will not now allude further to them. I was reading, a few days ago, Joseph's address to the Jews; I was struck with the testimony which he makes Jeremiah bear to the prophet Baruch, of the Apocrypha. He calls him his *disciple*, and asks of the Babylonish general that he may be restored to liberty.

Baruch's writing seems to have somewhat of the style of the Spirit. Let me call your attention to the 5th chapter of his book: "Put off, O Jerusalem, the garment of thy mourning," &c. In the sixth verse he says: "For they departed from there on foot, and were led away of their enemies; but God bringeth them unto thee exalted with glory, as *children of the kingdom*. For God hath appointed that every high hill and banks of *long continuance should be cast down and valleys filled up, to make even the ground*, that Israel may go safely in the glory of the Lord." Supposing he were a true prophet, I do wonder if he could have had any allusion to our railroad system, and are these a *sign of the glory*? "Ye are sons in darkness, brethren, that that day should overtake you as a thief in the night." Railroads are a very wonderful thing. "Many shall go to and fro in the earth, and knowledge shall be increased," &c. The prophet Nahum says: "The *chariots* shall be with flaming fire in the day of *his preparation* (Israel's preparation?) and the fir trees shall be terribly shaken. The chariots shall *rage* in the *streets*; they shall justle one against another in the broadways; they shall seem like torches, they shall *run like the lightnings*." Is it possible the prophet saw *steam cars*? These are our *chariots*. *What did he see?*

— This is what our editor would call a good week. Truth is making signal triumphs all over the land. Its conquests are not *individuals*, its victims *persons*. Souls after souls is added to the trophies of the victorious chariot of the crucified Nazarene.

— MIDDLETOWN, INDIANA.

DEAR BRO. GRAVES. Inclosed please find three Dollars; one for myself, the other two dollars for brother, being subscription for Tennessee Baptist and Advocate as given below. Your paper is [illegible] sentiments, both in doctrine and practice, [illegible] God every Baptist in our land would [illegible] and pray [illegible] Herein set forth. [illegible] God and Christ [illegible] The word of God made me a Baptist. By providence led me to the Church. He called me to preach. Three years ago I was ordained as pastor over a little band—eighteen all told; by the grace of God, I have been permitted to baptize over eighty more.

The success of Baptist principles in this locality, caused the fear of our Pedo neighbors. Water

substitution was the cry. The hue-and-cry was raised; every pulpit resounded with and decides against bigotry, exclusiveness, close communion, &c., of the Baptists. You pray with us, sit in the pulpit with us, and yet we are not good enough to sit at the Lord's Table with you. Such language as this led me to consider the more strongly on this matter, the more convinced I was that my practice in affiliating with Pedobs was inconsistent.

My Bible said, withdraw from every brother that walketh disorderly. Duty was plainly set before me—I hesitated not to declare "non-affiliation," not knowing there was another non-affiliationist in existence.

Providentially (infidelity says, accidentally) I came across a copy of the Tennessee Baptist, and forwarded a dollar for a year's subscription; the year is run out. I have the papers on file; they are highly prized for the precious truths they contain—for the Bible "Baptist" principles they contained for—for the strength imparted to one of God's weak children in the hour of his great need; for I tell you, Brother Graves, I have had friends forsake, and enemies persecute bitterly, since I declared (and wrote in the margin of my books) "no affiliation with error." But the Lord has been with me and sustained me.

I thought that I was a Baptist before reading your paper, but I find that I was only leaning that way; now, I trust, I am a confirmed Baptist.

I have read the charge, and watched the course of the bitter persecution against you, and have often desired to write to you and bid you God cheer. I never doubted but God would preserve you; the prayer of your brother has been that good might keep you safe and enable you to contend earnestly for the faith once delivered to the saints, and the truth in love. Remember God will have his truth proclaimed, and should you meet with bitter hostility in this work, his Word has said, "My grace shall be sufficient."

The cause of our dear Savior is very precious. Oh, may we, "as Baptists," feel the weight of our responsibilities, as the legitimate dispensers of God's truth; and now farewell. May God bless you for Jesus' sake. Yours in love,

WM. F. WOOD.

April 12, 1859.

MARRIED.

MARRIED—On Sunday morning, May 1st, 1859, by Rev. H. C. Hendrix, Mr. HORACE GRIFFITH, of Tinsbridge, Orange County, Vt., to MISS JULIA A. GROSS, of Malone, Portage County, Ohio.

DIRECTORY.

Under this head we shall advertise for Teachers and Misses or Professional men seeking new situations; or for Teachers seeking situations; or for Teachers seeking teachers. A teacher can tell in his advertisement his qualifications and religious connections and character; a situation desired, what salary he prefers to labor in, or salary, without giving his name. Employers can also give their age, whether wife is wanted, family to be taught, with or without boarding, &c. The wish to settle, and salary necessary to a good living, &c. [illegible] number, as No. 1 or 2, and we will forward the letter.

☞ To secure attention, payment must accompany the advertisement. ☞ *Twelve cents a half cents per line* for the first insertion, and half that for each subsequent insertion. ☞ *Nine words make a line.*

☞ These advertising should give their address, so that the editor will not be called upon to conduct the correspondence.

No. 1.—ROCKVILLE FEMALE INSTITUTE.—A teacher with a small capital can procure a good situation in Rockville Ga. Address,

GEORGE A. MERRITT.

No. 2.—WANTED—By a young lady, a situation as Music Teacher. Also, by another, as teacher of Mathematics and the higher English branches. Same more unexceptionable.

R. CHENEY,
Spring Ridge, Hinds Co., Miss.

may 7—3t.

No. 3.—MUSIC TEACHER.—At a [illegible] instructed on Pianoforte of the Boston [illegible] Association. I was introduced to the method of the Tennessee Baptist and Mississippi Baptist for an efficient Missionary to labor within our bounds for the balance of this year. The compensation for such a Missionary will be made satisfactory. Please insert this notice under the head of your Directory, or a notice embodying the above. My address is at "Pleasant Mount, Panola County, Miss."

SAMUEL MCCLURE.

RECEIPTS FOR SPRING STREET BAPTIST CHURCH, BY MESSRS. MARKS & CO.

Leo Cain, Lost Creek, Arkansas	$ 1 00
Elder A. Ray, Jonesboro, Mississippi	1 00
H. In Ray, " "	1 00
H. Harrison, " "	1 00
A. W. Whitrie, " "	1 00
S. R. Whitrie, " "	1 00
Mary Jane Hitchcock, Panola, Panola county, N. C.	1 00
S. J. Montague, Tale Ka, Granville county, "	1 00
Mrs R. J. Ward, Cuthbert, Ga	1 00
Mrs. Mary Ward, " "	1 00
Henry T. Gallaway, Benton, Lowndes county, Ala	1 00
T. B. Mandy, Selma, Dallas county, Ala	1 00
R. Pinson, Benton, Lowndes county, Ala	1 00
Elvira S. Seely, " "	1 00
A. G. Seely, " "	1 00
J. G. Taylor, Monroe, La	1 00
Thos. Jones, Sarepta, Ga	10 00
David Smith, Perryville, Ala	1 00
John T. Rush, Hopkinsville, Kentucky	1 00
Wm. L. Tribe, " "	1 00
R. D. Rock, " "	1 00
W. W. Rock, " "	1 00
Mrs. M. E. Pendleton, " "	1 00
S. B. Higgins, Jr., " "	1 00
J. N. Calloth, " "	1 00
Thos. M. Rush, " "	1 00
Hiram G. Rock, " "	1 00
J. W. Kurtz, " "	1 00
S. J. Rock, " "	1 00
A. Walker, " "	1 00
Mrs A. Walker, " "	1 00
Mrs. M. C. Phelps, " "	1 00
S. W. Shakespeare, " "	1 00
Mrs. E. Tyler, " "	1 00
Mrs. M. G. Peebles, Pleasant Hill, Ala	1 00
C. T. Greer, " "	1 00
David Peebles, " "	1 00
Mrs. L. Bones Smithville, Smith county, Ala	10 00
Mrs Brown, " "	1 00
C. H. Cincinnati, Selma, Alabama	1 00
Dr. W. Wilson, " "	1 00
Jesse Jones, " "	1 00
Mrs. M. L. Johnson, " "	1 00
Mrs. Susan Reaves, Baltimr, Tenn	1 00
Mrs. Nancy Reaves, Baltimr, Tenn	1 00
C. T. Greer, Selma, Ala	1 00
Henry Black, " "	1 00
Miss A. P. Green, " "	1 00
R. F. Dorsett, " "	1 00
Susan Hitler, Gallatin, Tenn	10 00
J. B. Miller, " "	1 00
R. G. Miller, " "	1 00
A. G. Miller, " "	1 00
M. J. Alexander, " "	1 00
M. J. Miller, " "	1 00
Andrew manning, Waitsville, Georgia	1 00
J. E. Lancaster, " "	1 00
Isaiah Fabbs, " "	1 00
Benj. Quarnlings, " "	1 00
Thos. Quarnlings, " "	1 00
W. H. Dunn, " "	1 00
Simon Fabbs, " "	1 00
Wm. C. Berry, Green Plains, Tenn	1 00
Wm. E. Berry, " "	1 00
Jas. W. Berry, " "	1 00
L. E. Berry, " "	1 00
J. W. Weir, " "	1 00
H. E. Berry, " "	1 00
Wm. Cunningham, " "	1 00
D. T. Weir, Whitehaven City, Missouri	1 00
Sarah Pagan, Millersville, Tenn	1 00
William Jones, Green Plains, Tenn	1 00
Mary Birch, " "	1 00
Benjamin Berry, " "	1 00
Thos. H. Weir, " "	1 00
T. A. Cunningham, " "	1 00
[illegible]	1 00
Amos Jones, Leighton, Ala	1 00
Mrs. Mary Jones, " "	1 00
Dent. Skaggs, " "	1 00
Mr. [illegible], " "	1 00
Mrs. M. E. Alexander, South Florence, "	1 00
Two Friends, each 50c	1 00
J. H. Sims, Ivy, Brighton, Ala	1 00
Elder Stallions, South Florence, Ala	1 00
J. Alexander, " "	1 00
Mrs. M. Alexander, Summerville, Ala	1 00
Freeman & Tyler, Hillsboro Mississippi Baptist	2 00
R. B. Walker, Union Town, Ala	1 00
A. G. Hudson, " "	1 00
Elizabeth Walker, " "	1 00
Elder L. L. Pope, " "	1 00
J. W. Hudson, " "	1 00
T. H. Hopkins, " "	1 00
G. W. Lee, " "	1 00
R. P. Hill, " "	1 00
Mary Ann Hill, " "	1 00
Elizabeth Hill, " "	1 00
A. W. Tinsley, " "	1 00
W. W. Hill, " "	1 00
J. F. Bergold, Ghent Carro I, Ky	1 00
A. Andrews, Burnsville, Ala	1 00
R. Andrews, " "	1 00
Miss H. Andrews, " "	1 00
Mrs. C. A. Andrews, " "	1 00
Mrs. L. Barnes, " "	1 00
Dr. R. E. Harvel, " "	1 00
Wm. West, " "	1 00
J. Simmons, " "	1 00
D. Dunn, " "	1 00
[illegible]	[illegible]

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A. G. Hudson, " "	1 00
Elizabeth Walker, " "	1 00
Elder L. L. Pope, " "	1 00
J. W. Hudson, " "	1 00
T. H. Hopkins, " "	1 00
G. W. Lee, " "	1 00
R. P. Hill, " "	1 00
Mary Ann Hill, " "	1 00
Elizabeth Hill, " "	1 00
A. W. Tinsley, " "	1 00
W. W. Hill, " "	1 00
J. F. Bergold, Ghent Carro I, Ky	1 00
A. Andrews, Burnsville, Ala	1 00
R. Andrews, " "	1 00
Miss H. Andrews, " "	1 00
Mrs. C. A. Andrews, " "	1 00
Mrs. L. Barnes, " "	1 00
Dr. R. E. Harvel, " "	1 00
Wm. West, " "	1 00
J. Simmons, " "	1 00
D. Dunn, " "	1 00
[illegible]	[illegible]

SPECIAL NOTICES.

☞ THE BAPTIST CONVENTION OF EAST ALABAMA will convene Friday before the fourth Sabbath in May, (the 20th,) at the Central Institute, in Coosa County, Ala., twelve miles north-east of Wetumpka, on the old plank.

The Financial Secretary is authorized to solicit contributions for Bible distribution and the spread of the gospel at home and abroad. The Board had seven missionaries in the field last year, and have appointed six this year, and need six more. If the Churches will furnish the means.

If individual Churches and Associations would hand up funds, the expenses of collection might be saved; but until this is done, let all make their contributions to the different objects—the Bible cause at home, abroad, Home and Indian Foreign Missions—so as to save [illegible] agents for these different objects—to the same agent, and thus save the employment of several men to do what one can do.

So frequently those interested in these objects send nothing, or a small sum, as *mite*, that they, when all put together, amount to but little; hence, to cry down agencies to stop the work. What great enterprise succeeds without some one to urge its claims and superintend its interest? Let those who wish to save the expenses send up directly to the Convention or the undersigned. Let us see who will respond.

JESSE A. COLLINS,
Fin. Sec. Bap. Con. E. Ala.

☞ JUST ISSUED, a beautiful volume of Sermons, from the pen of Rev. T. C. TEASDALE, of Columbus, Miss. The many warm admirers of the eloquent revivalist, throughout the South-West, will hail with delight the appearance of this volume. Those who have listened to his burning eloquence will gladly welcome this volume to a place among their favorite books. It contains 358 12mo. pages, neatly bound in sheep. Price, post-paid, $1 00. Address

GRAVES, MARKS & CO.

may 14—tf.

☞ WHO CAN TELL WHERE HE IS?—A man by the name of William Merrill, left the settlement near Fort Gibson *en route* for Marshal County, Ala., after his family, from which he had been absent about twelve months. His wife and children have come, having left Marshall County in company with Mr. West, her father-in-law, before the said Wm. Merrill had time to get there. He left between Christmas and New Year; has not been heard of since. Can any one give any information concerning him, either through this paper, or by writing to J. A. Slover, Tahlequah, Cherokee Nation. His wife and friends wish for his information, for they are uneasy about him.

A FRIEND.

Tahlequah, C. N., April 1, 1859. 3t.

☞ GRAVES & BAKER have just introduced a NEW AND IMPROVED FAMILY SEWING MACHINE. It makes *the compound loop or double lock stitch*, (a patent stitch) and is the only stitch made by a Sewing MACHINE SUITABLE FOR FAMILY USE.

The Machine sews from two spools, as purchased from the stores, requiring no thread to be wound or respooled, no shuttles or bobbins to be filled, no leather pad to be replaced anew at short intervals, or complication of machinery, as in the Wheeler & Wilson, and Singer Shuttle Machines. It does not contain one-half the machinery of the other machines, and still will accomplish fifty per cent. more work in a given time. We guarantee it possible that this machine does not only possess more advantages than any other one, BUT ALL OTHERS IN USE. Not liable to derangement, and is so extremely simple that a child of ten years can operate and manage it successfully. It hems, fells, gathers, stitches and embroids from 1500 stitches per minute.

☞ [illegible]

CROPS MAGNETIC POWDERS.

[illegible]

THE IMPORTANCE OF A RELIABLE [illegible] of the blood is incontestable. [illegible] with the knowing ones. This power is the only Galvanic power discovered which will act on the remote branches of minerals, from the Building and Society of Paris, which [illegible] the force of Arts, observed that all insects fighting upon a certain kind of plant were killed, and that the plant was used to guard their nights; upon from these hints, a number of the plant were been gathered, boiled, dried, and made to assist nature in a more effectual way. It was many a hundred leaf, chemically prepared to resist the [illegible] of Medals and Diplomas, from the governments of England, France, Germany, Italy, from the World's Fair, and [illegible] cultural colleges and societies.

[illegible]

Letter from the President of the United States

EXECUTIVE MANSION, Washington City, 21st Jan., 1858.

DR. KIDD, DEAR SIR—Dear Sir—I have the pleasure to inform you that the Royal Commissioners of the World's Fair, at London, have awarded your Magnetic and Sort Goats for the great Medal of Merit, Magnetic Powders, &c.

MILLARD FILLMORE, Chairman.

The above was accompanied by a certificate of Prince Albert.

IT IS FREE FROM POISON.

NEW YORK, October 1st, 1858.

DR. KIDD—Dear Sir:—We have analyzed and tested your Magnetic Powders and find them perfectly innocuous to mankind and possessing no poisonous, but certain death is inhaled by bugs, insects and vermin.

CHAS. R. CHILTON M. D., Chem. to
LAFAYETTE HOLD. Prof. Chemistry, N. Y. Hospital.

DR. JOHN L. BIRD, Mineralogist of the New York Hospital, [illegible] the Bard, Lecturer on the Medical Institute, [illegible] Porter, and John H. [illegible] Lecturer on Medical Jurisprudence, [illegible] Lecturer on Medical Institute; James Gordon Bennett, Gen. Wm. Cullen Bryant, Cyrus W. Field, I. N. Pease, of the Five Points Mission, and Rev. Peter Stringham. The discovery of Prof. [illegible] is of national importance. The Farmer's Club have tested it to be a powerful fertilizer, and recommend it to farmers, gardeners, and all vermin. Garden plants can be preserved. [illegible] now made through Mr. BARNES & PARK of New York, to have it sent thro'out the world. Many fine imitations are advertised. Be cautious!

"NEW YORK, November 8th, 1858.

"I do not differ from Barnes & Park's Gold Medal Powders for Bugs, Roaches, Fleas, Bedbugs, Ants, Mice, Rats, Moths, Flies, Bells, Chaps, Neuralgic Rats, Rheumatism, Pains, Aches, Sores, and blotched complexion, &c. &c.

"Dr. LYON."

Barnes & Park's Powder kills insects in a few minutes. Dr. Lyon's Pill's are mixed for rats and mice.

Powder 25 cents; Pills 25 cents; regular size, 50 cents and $1 00. Sent free of postage. *The finely scented Magnetic Powders* are sold by all druggists, and dealers in Perfumery, and Fancy Goods, &c., are enclosed and served by the [illegible]

MUSTANG LINIMENT.

VALUABLE HORSE [illegible]

[illegible]

MISSISSIPPI COLLEGE, CLINTON.

[illeg

THE EXAMINATION.

ELDER J. R. GRAVES' DEFENCE BEFORE THE CHURCH AND COUNCIL.

[REVISED FROM OUR LAST.]

Sixth specification read, and Elder Graves submitted his defence as follows:

PROSECUTION.

WITH [illegible] OF REV. DR. DAWSON, OF GEORGIA.

During a year or more past, Mr. Graves has been endeavoring to make the impression that all the more cultivated and enlightened portion of our people, are under the influence of a strong tendency to open communion, and especially that influential ministers at the North and at the South, are now [illegible] that particularly the whole North "are upon the verge of the plunge into open communion."

In the Tennessee Baptist, No. 25, February 6th, 1858, Mr. Graves says:

"Thus scheme is being pushed with a vigorous and determined purpose to make the Baptist denomination, for the first time, a laughing and jeering [illegible] and that a large body of Northern Baptists [illegible] the verge of the plunge into open communion, at the table, as well as in baptism, and in the pulpit, we have long been satisfied; and that there are those in the South ready to assist the conspiracy to the extent of their ability, their published sentiments are even now preparing the way before the denomination."

The "published works" here denounced seem by later numbers of his paper to be those of brethren Moll, Fuller, Taylor, Bowen, Howell, and probably some others.

In his preface to the "History of Open Communion" by Orchard, Mr. Graves says:

"In the last century the Anglican Baptists, have, through the influence of great names and leading influential ministers, been insensibly drawn into the very outer circles of open communion." Our readers of Bishop, Ryland, and other [illegible] Baptists, the [illegible] Hall in position, and popular favor, "have "brought the denomination to the very verge of the plunge into open communion."

It was intimated by Dr. J. R. Baker, a minister of Florida, in an article some years since, that one brother of high standing in Georgia was known to have a strong leaning in that direction. And early in the present year, an anonymous writer, signing himself "Probe" asserted in the Tennessee Baptist, that Rev. J. R. Dawson was the guilty party. His language is as follows:

"Rev. Mr. Dawson is that very identical popular preacher in Georgia, who has at least once in the hearing of unsuspecting witnesses, declared himself not a Baptist, but like Tustin, an open communionist at heart. I do not believe that he will dare to deny that he has said that he is willing to go into open communion if the Georgia Churches generally will do so. This, of course, he could not have said if he had been a sound Baptist, and at heart, as a principle a strict communionist. A victim was wanted, to whip Dawson seized with such violence upon this simile, and used it for such a purpose. He thought that he had twisted and barbed a hook that would hold on mangle his victim, or his informant, Elder Perryman.

But Mr. Dawson—I believe he has as a Doctor of Divinity—tanks his divinity, or the preceding genius of the title, he makes a strong case. His gross use the alternative of surrender the title of Pushan, and stand convicted of lying by Elder Perryman, or with leaving Elder James Perryman to stand convicted by me of lying by my testimony.

I have proof that abundantly accounts me of lying, and sustains the substantial statements of "Probus."

Elder Perryman in a letter to me dated July 12th, 1858, gives this explicit language.

"If, my brother, you are Probus, the statement I made of the case to you will bear Probus fully out in the language used in his piece," [i. e. article.] This is conclusive, and provided Probus predicated his article upon my statement of Elder Perryman's conversation with me, as I know it was, it relieves the veracity of Elder Perryman and myself from the supension of Mr. Dawson.

I submit a correspondence between W. D. Phillips and Elder James Perryman, that will explain some things in the report of the committee, and Mr. Dawson's construction of Eld. Perryman's statement:

AT HOME, Sept. 14, 1858.

Dear Bro. Perryman:—From an obligation that I am under to Bro. J. R. Graves, I wish to ask you a few questions respecting the conversation between yourself and Bro. Graves, on your way to the Convention at American about J. R. Dawson.

1st. What did you tell Bro. Graves about Bro. Dawson's opinions on open communion?

2nd. Did you believe then that Bro. Dawson was an open communionist?

3rd. After you gave the Columbus Church your authority, did you come in possession of more testimony with respect to Dawson's open communion sentiments?

4th. Was the report of the committee of the Columbus Church based upon the testimony given by you, and was you satisfied with this report?

5th. When Dawson read the letter to you, that he pronounced Probus' statements to be false, which letter was published in the Index, did you request him not publish it? W. D. PHILLIPS.

BUENA VISTA, Sept. 15, 1858.

Dear Bro Phillips:—Your letter is before me containing several interrogatories. I dislike my brother, in my old age to have this matter stirred and agitated again, and have witnessed with pain many similar interpolations and inquisitions in the papers, which I have borne publicly to my injury, which I would have borne but for the desire to live in our distracted time. But I feel it a duty that I owe to the household of faith, if Bro. Graves or Bro. Dawson, or any other brother, is likely to be injured wrongfully, to come to their aid. For these reasons I will answer your questions to the best of my recollection.

1st. Told Bro. Graves, to the best of my recollection, in the very language published in the Index, and I am strengthened in this by the recollection of my wife, who was in the carriage with us. She thinks that I told Graves that I believed Bro. Dawson was an open communionist.

2d. I have answered this question in the first. I did believe it that time.

3d. Yes I did come into possession of more.

4th. I answer no, no, but I was determined to let it pass for the sake of peace.

5th. To the 5 answer I did, for I anticipated the results. Yours truly, JAMES PERRYMAN.

I should be pleased to have come before you a review of Mr. Dawson's vindictive course toward me in this matter by the pen of an eminent and pious brother in Georgia, who signs himself "Georgia Equity," which you still please receive in place of any pleading of my own:

From Georgia Index.

REVIEW OF DR. DAWSON'S VINDICATION.

BRO. INDEX: I have noticed with unusual interest the development in relation to the rumored open communion sentiments of Bro. J. R. Dawson. It has terminated, in regard to Brother Dawson, just as every good Baptist would have desired; and the writer feels glad in his heart that he stands, thus far, acquitted. He could also have testified of his theoretical opinions upon communion, from a series of sermons preached by Brother D. in which baptism and strict communion were prominent, and which gave Pedobaptists great offence. This was eighteen years ago.

Yet there is a *limit* to this matter not according to equity, and the writer thinks, as far from the principles of common law.

Let the readers of the Index review the facts. Elder James Perryman heard Mr. Jones and Mr. Neal say that they heard Brother D express what they understood to be open communion sentiments. Elder Perryman informed Brother J. S. Baker, and he also heard, in his complaint by referring to a "popular Baptist preacher" in Georgia, who held such sentiments. "Probus" said it was J. R. Dawson, and he sets himself right at the Western Association, as published by Elder J. Davis. After the Convention in American, in 1858, Bro. J. R. Graves alludes to the "sentiments in regard to the "popular preacher," and "Probus" calls his name. Elder Baker called Elder James Perryman's attention to it, and Elder Perryman writes to the Index the facts upon which the "rumor" was founded, and states that his witnesses were reliable, and he ought to know. He then says:

The Columbus Church, by a committee, investigated the matter, and stated, after a thorough investigation:

1. "The statements made by Dr. Baker, 'Probus' of the Tennessee Baptist, and Rev. J. R. Graves, have been referred to Rev. James Perryman.

2. Considering all rumors and exaggerations, the committee, through the authorities given by Elder Perryman, endeavored to arrive at the facts from which the report first originated. So far as we have been able to learn, the only basis on which such a report can be founded, is that a brother stated that Elder Dawson said "he could not say, they are regarded as equal to any others in this city. As Christians, and members of this Church, they are among the most honored, intelligent, pious and useful of our brethren. They are men well known, and intrusted by our brethren of the Southern Baptist Convention with the most responsible of our Boards. Not a few of them are honored as our city officers. They have no personal interests whatever to subserve, and are utterly incapable of the low jealousy, envy, ambition and malice of which they are so wantonly accused.

3. That the Bible Board of the Southern Baptist Convention, prosecuted Mr. Dayton from envy of his great popularity.

4. That because Mr. Dayton was superior to any of them, the Board sought to drive him from his office.

5. That the Bible Board of the Southern Baptist Convention prosecuted Mr. Dayton because he had published a little book that *Pedobaptists have no true Churches nor lawfully ordained ministers.*

6. That these officials of the Southern Baptist Convention pursued Mr. Dayton from the Board because his books had no large circulation, and exerted an influence to controlling some of the minds of the best children among the Baptists.

7. That the object of the report of the committee of January last, was to criminate the Secretary, and thus secure the nefarious purposes detailed by envy, ambition and malice.

8. That the majority of the Board were determined to use it and, if need be, *destroy it*, for the sake of injuring the Landmark members of it, and Mr. Dayton.

9. That there was a secret plot in the Bible Board of the Southern Baptist Convention, to ruin Dayton by its credit, and alienate from it the confidence of the Churches and brethren, *in order to get it removed to Charleston.*

10. That when this is done *the Southern Baptist Publication Society will use it for its purposes*, and no one will complain.

11. That the Bible Board *of the Southern Baptist Convention* is the tool of the Board.

12. That the Bible Board *of the Southern Baptist Convention* is the tool of the Board.

Of all this, Brother Moderator and brethren, what shall we say? Have you ever seen a more malignant exhibition of hatred, slander, abuse, defamation? And who are these members of the Bible Board of whom Mr. Graves and his allies speak in such terms in a public newspaper? As citizens, and professed Christians, they are regarded as equal to any others in this city. As Christians, and members of this Church, they are among the most honored, intelligent, pious and useful of our brethren. They are men well known, and intrusted by our brethren of the Southern Baptist Convention with the most responsible of our Boards. Not a few of them are honored as our city officers. They have no personal interests whatever to subserve, and are utterly incapable of the low jealousy, envy, ambition and malice of which they are so wantonly accused.

Mr. Graves's [illegible] Bro. Moderator, [illegible] Brother D. is no sophist,] and see the consequence. Elder J. R. D. expresses sentiments understood, by two reliable witnesses, to be open communion. Upon their testimony, Elder P. tells it as Dr. Baker—he alludes to it in a pamphlet—rumor spreads it—it finds its way into the Tennessee Baptist—Elder P. publishes it in the Index—the Columbus Church traces it to Elder P. and his "authorities," and declares that "*sufficient* to warrant the belief that Elder D. was an open communionist." Elder P. then gives his