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Baptist Principles, Polity and Practice.

Six Important Doctrines.
1. One Lord, one Faith, one Immersion, Eph. 4: 5. That an immersion is the profession of that faith in the Lord and remission of that sin. See Rom. vi: 4-6; Col. 2: 12; 1 Cor. 12: 13; 1 Pet. 3: 21.

WELSH BAPTISTS IN 1860.

In one of our Welsh periodicals of this month is an article on the "Changes among the Baptists in Wales in 1860." The writer makes some striking remarks on the changes that have attended their wonderful progress for 160 years. In 1700 they were encouraged to hold their first association at Llanwrnach, that is, the first after their persecution ceased, the home of our brother Isaac Bevan, after the cruel persecution waged upon them for nearly 30 years, under the two Charles, the then monarchs of England. It should not be understood that in 1700, the Welsh Association of Baptist churches commenced, but for 28 years previous it had been suspended, owing to the violence of the persecution prevailing all that time. In that period there lived and suffered a number of remarkable men in Wales. Of these, few I supposed labored more faithfully and suffered more cheerfully in the Saviour's cause than Navasor Powell, who deserves special mention, though many others were made the objects of the most unrelenting "spoiling of their goods," of bonds and imprisonment. Mr. Powell suffered 11 years of imprisonment and died in prison, in the 63d year of his age, in 1670, about contemporary with John Bunyan in England.

The "Changes," &c. then comes down to 1760, noticing the men who figured at that time. With some of them I mingled in my own life. Fifty years later, (1810), he, the writer, dwells on his theme with an interest peculiar to me. I was there! He says: "Every one of the preachers have now passed away from their work to their reward." I am still left. In that meeting I first heard Christmas Evans, with various others, preachers of the rarest gifts and piety. But my informant says, "they are all gone—left our world, for the better land."

In 1810 the 13 counties known as Wales, had 3 Associations. In 1860 they have 7. In 1700, at Leavenworth, 9 churches formed the meeting. The writer says, "Tarry with me, friend, a moment." See the Ministers and Teachers; nearly all of them walking to reach this Association, scores of miles on foot!

It may appear as singular to others as to me that such a number of sermons are preached in the Welsh meetings of the churches. I can help remarking, however, that the custom has a wonderful effect upon the people, account for it we may. I have touched upon the sufferings of such faithful servants of God, as our countryman, Navasor Powell and his contemporaries, endured. What a contrast between 1670 and 1860! The pastor of a large and flourishing church, the parent of various other churches now, has just written me, saying, "We are very anxious to ascertain certain facts respecting the origin of our church. Who were the men that preached here in those days? Where were the meetings held?" &c. "We have failed to find any person here who can furnish the information." * * * You are the only person that can do it, and we make bold to ask you in kindness to do so. My reply, extending to 55 years back, has been sent them, *in extenso*. But it is strange that a whole generation of people should have passed off, and the present race should have to send three thousand miles to obtain the facts of their own history. I have thought of offering my services to the *Chronicle*, or to the Baptist Historical Society, to translate some really interesting particulars of a number of remarkable and devoted men who lived in the times of Navasor Powell, alluded to in this article. I do not know whether such a service would have any value, if not, it is little use to engage in it. It may be that they are histories; some of them in Crosby's or Calamy's notices of those times, but the "Nonconformist Memorial" bears many marks of a narrow spirit, and this has been noticed, when Dr. Calamy, had a Baptist in hand, himself being a Pedobaptist. I know not either whether our excellent Welsh Historian, Joshua Thomas, has ever had a translator—I mean of his school-work. I have never seen it, if he has. In about one hundred pages, which is called "Introduction," and "Preface," is contained a better Compendium of History, relating to the Baptists of course, but more especially to the Welsh Baptists, than anything I have ever met with in the same compass. I would notice in conclusion, that the whole population in which the increase of our denomination as above noted, has taken place, scarcely equals the population of the city and county of Philadelphia. This shows a wonderful pervading influence of our sentiments in Wales.—J. S. in *Christian Chronicle*.

OUR CHURCH MEMBERS.

THE WORKERS, SHIRKERS, SHIMMELERS, AND FASHIONABLE PROFESSORS.
All these classes are found in our churches. The Workers are not very numerous. I have heard experienced ministers say that not more than one in ten of the members were worthy of this title—but they are a very important class. Without them every good enterprise would languish and die. All honor to the workers. Jesus himself will say to them at last, "Well done, good and faithful servants."
The Shirkers are very different, and are much more numerous. They wish to see the church prosper, and regret that the church is doing so little. They sincerely rejoice when any good work is successful, and are fond of telling what "we have done." But they bind their own hands, and lay their own backs to the wall. They are unwilling to do anything of their own hands. They say to the needy, "Depart in peace, be ye warmed and filled," but give them not those things that are needful. They came into the church to enjoy themselves—not to labor. They conferred quite an honor upon the body by uniting with it, and yet they would not be expected to put themselves to any inconvenience, or make sacrifices to promote its welfare, or they would not have joined. They are so different from the Workers, that I cannot compare the two; so I will show them in contrast. "The workers cultivate a feeling of individual responsibility; the Shirkers are willing that others should cherish such a feeling, but strive to free themselves from it. The Workers listen to every call of duty; the Shirkers shut their ears, and pretend not to hear." The Workers seek opportunities to do good; the Shirkers pass on the other side, and say that "Charity begins at home," which some are so uncharitable as to interpret, "Selfishness stays at home." The Workers are willing to help every worthy object according to their ability; the Shirkers say there is so many calls, that they cannot respond to them all, and therefore excuse themselves from helping any; or if they help any, they get off as lightly as possible. The Workers make calculations for the cause, and plan and toil for its prosperity; the Shirkers do nothing for it. The Workers are in some things, bear a strong resemblance to the Shirkers, but are a smaller class, though in their own esteem worthy of a great deal of deference. They are a species of drones in the Christian hive, armed with stings. They had fault with the Workers, because they work; and with the Shirkers, because they do not work. They complain when they are asked to assist, and when they were not asked. They fret if any Worker consults them about the efforts to be put forth, and scold when they are not consulted. They censure their brethren because they have not done more, and criticize what they have done. They grumble because the sermons are too long, and because they are too short; because the prayers are too loud, and because they are too low; because the singing is so poor, and because it costs so much to improve it; because it requires so much to support the gospel, and it is so poorly supported; because the minister does not visit more, and spends so much time in visiting as not to prepare his sermons more thoroughly. They will be offended with the writer for

if not corroborated by express Scripture evidence.

One more requisite for a fair trial is, that the Baptists must be willing to be tried—must appear at court and be arraigned; nay, they must take the judge's seat, and judge themselves. If we would judge ourselves, we should not be judged. 1 Cor. xi: 31.

The last thing necessary for a fair trial is, the proper time. And that time is now. For the time is come that judgment shall begin at the house of God. 1 Peter iv: 17.

But it is a momentous inquiry: Why are the Baptists singled out from all religious people, and made a single and only party, against all the rest of mankind?

I answer: 1. Because God has set his people, as one party, in direct enmity between thee and the woman, and between thee and her seed. Gen. iii: 15. My Kingdom is not of this world. John xviii: 36. Is Christ divided? 1 Cor. i: 13. The body is one; * * * God hath tempered the body together. * * * Now ye are the body of Christ. 1 Cor. xii: 12, 24, 27.

Now, whether these references apply to the present time, or to some future time, it is that whoever the church may be, the rest of mankind will ever be in some way arrayed in hostility against her. But universal opposition to the Baptists, raises one presumption that they constitute an exclusive party. For Christ's people, (as the Jew said Paul), was a sect, which they knew as such, where spoken of. Acts xviii: 25. The Baptists' faith shows them an exclusive party. They also hold a New Covenant church. All other church people link in the gospel church with the Old Covenant. If anti-Baptists were to drop Moses and Abraham, and the Sinai Covenant, they would that they become excommunicated.

The Baptists alone hold to a spiritual, unconverted church. They also have lively stones, are built up a spiritual house. 1 Pet. ii: 5. They also allow its full authority to the great Commission of Christ; that is, to baptize none except disciples and professors of the name of Christ. Go * * * teach all nations, baptizing them. He that believeth and is baptized, shall be saved. Matt. xxviii: 19, 20. Mark xvi: 16. And of this construction designated the Baptists as a separate and distinct party.

Baptists are opposed to all others in maintaining that the church of Jesus Christ has no such an attachment to invisibilities, its ordinances being public and visible, and the only things that constitute the Church of Christ; (though possibly a person may be regenerate and a child of God, and at the same time not a member of the church.) A city that is set on a hill cannot be hid. Matthew v: 14.

The Baptists are more the focus of religious animadversion than any other sect. There is an ampler concern and harmony among other sects in opposing and condemning the principles and practices of the Baptists than can be found in any other instance.

The Baptists have enaged no law over men's consciences, and have shed no blood to force men in matters of religion. Their office against other religious societies has not been in compelling others into church union and conformity with them, but in the gospel practice of withdrawing from the fellowship of the disorderly and heretical. Taking the matter as established, that the Baptists are one of two universal parties engaged in spiritual and ecclesiastical litigation, I shall only add in this paper, that there are two courts now in session, namely: 1. The Inferior Court, which is *Age, or Moral Sin, in Arabia*, &c. and is in *England with her children*. 2. The Superior Court, which is *Christ sitting at Jerusalem, which is *John 8: 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.**

REASON ON CONGREGATIONAL SINGING.

Dr. Lowell Mason has been lecturing in St. Louis. A correspondent of the *Observer* reports as follows: Dr. Mason, as is well known, has devoted his life to the study of music, and is the author of much of the sacred music now extant in the land. He is far advanced in life, though still vigorous and active. He states, that in his youth he was accustomed to sing by chorals in singing in church—was trained to it, and, of course, thought it was all right when "congregational singing" was first suggested to him, he rejected it as impracticable and out of the question. But his mind underwent a gradual change. He became much interested in this subject, and has spent the latter years of his life in its study. He is now a member of the Reformers' Association. For this purpose he has made two trips to Europe, and has traveled wherever he could hope to gain information upon this subject. He is now prepared to give the churches the benefit of his labors. Some idea of his views will be gained by the following sketch of his lecture in the First Presbyterian Church, on the 24th inst.

He began by insisting that singing is a religious exercise, and gave an example by singing all join in singing: "Our Heavenly Father hear," and that in singing this hymn we were praying, so the tune and manner must be adapted to that exercise. He then said: "It is not music we want in church; we can hardly use that term in relation to church singing, solemnly as it is, it will be religion we want, devotional exercise, praying, and admonishing one another in song." He then gave the argument in favor of congregational singing. He said the Jewish singing in the temple was choral, but this very fact argued that the Christian singing should not be so. The Jewish service was typical, and should be so in the Christian church. It is to be simple, direct, spiritual, universal. He then began with the example of the Saviour at the institution of the Supper: "They, not he nor a part of them,—but they all sang an hymn. So the Apostles taught, and so the Christian church practiced universally for several centuries after the days of the Apostles. But, after a while, the church fell into the error of pomp and show, corrupted the church, and congregational singing was supplanted by choral. The latter became more and more exclusive to the dark ages advanced; and at the time of the Reformation, was performed in Romish churches by choirs of priests in an unknown tongue. To restore congregational singing to its original position, the Reformers, therefore, made for congregational use, and that kind of singing prevailed in the Protestant church. This was the kind of singing at first established by our pilgrim fathers in New England. The introduction of choral singing into the churches of New England was gradual, and was coupled with the introduction of *Enharmonics*. At first the choir was only to lead the congregation, but gradually, without being suspected, took the singing away from the congregation. This work of exclusive, artistic, choral music had progressed until it had found its utmost limit in the choirs of only four voices in the gallery. "The pendulum has vibrated as far in that direction as is desired by him who leads that sort of singing"—meaning, the devil. But now the pendulum is beginning to return, and we are seeking the way back to primitive practice. This great change will be difficult, and must be made cautiously, and in some respects gradually. The doctor then mentioned the conditions necessary to proper congregational singing. "The congregation must have an interest in religion. All the singing must be prompted by this feeling. There must be a proper appreciation of this exercise. This must be regarded as a religious exercise. Here the doctor remarked that it was evident that singing was not regarded now as a religious exercise. Remember, that many eyes are upon you, Christ from his throne of intercession looks upon his friends with an eye of tenderness and love. Angels are watching your course; fellow Christians behold you; hosts of unconverted gaze upon you, anxiously, longingly. Be consistent. The next lesson, was the value of steadyness. Let your light shine, not like a candle that is blown out by the wind."

this expose of their characters, and will go on their way grumbling till they die. I cannot trace them any further, so I pass to notice the largest class of all.

Fashionable Professors! Perhaps I should be better understood to call them slipshod professors, but I dislike slang names. It was a prosperous and popular church with which they first united, and they expected to enjoy themselves among its members. Or, it was in a time of great excitement when they joined a public profession of faith in Christ, and they anticipated a great deal of pleasure in the continuance of the same state of things. Fairly on board, the train, they only expected to ride in a first-class car, and pay fare. They never inquired how the train was to be kept in motion. They expected it to go, and to keep up a high rate of speed.

So, when they came to an up-grade, and found that themselves moving slowly, they felt a little disappointed, but it gave them no trouble. Even if it were to stop or run back, they would not know that it was any particular concern of theirs. They do not feel interest enough in the matter to find much fault. There are other ways in which they can enjoy themselves, and they can well leave to another revival, before they again experience great pleasure in the things of religion. There are parties, and rides, and visits, and concerts, and newspapers, and novels, and many other sources of pleasure. Why should they care for the prosperity of Zion? They enjoy eloquent sermons and good singing, but have little taste for reading the Bible and secret prayer.

You never learn, by being in their company, either from their conversation or their conduct, that they thought anything about their souls or about eternity. But they are with the times in respect to all the fashions and amusements of the world. They do not seem to know that there are in the Scriptures such passages as, "I beseech you, by the mercies of God, that ye present your bodies as a living sacrifice, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God," and this, "be ye steadfast, unmovable, always abounding in the work of the Lord," and this, "be ye sober, as if ye were in the presence of Christ; as ye have chosen to be his disciples," and seem equally ignorant of the existence of a great many others of a kindred character. Or else they must consider that they were excepted, when these rules were formed, and all that is required of them is to enjoy themselves. I rather think that if they do not reflect on the matter at all, and if it is ever forced upon their attention, that in their minds as soon as possible, they will not be troubled with it. I hardly expect them to read this article. It is not so much to their taste as the account of the grand ball given in honor of the Prince of Wales, or the fashion-plates in a popular magazine. I look forward to their death-bed exercises, and I pity them. I do not wish to preach at their funerals.—*in the Estimator*.

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5. There should be a full commitment of heart and voice in the exercise. So the command requires.

6. We must be willing to give up mere musical gratification. Religious singing is not to call attention to the music, but to the sentiment.

7. This exercise must be under religious influence and control. It should be controlled by the minister, just as any other part of the service. He is responsible for it, and cannot transfer the responsibility to another. Should never leave it to a mere musician.

8. Proper hymns and tunes must be selected. Hymns adapted to the condition and feelings of the congregation, and tunes plain and simple so that all can sing, and suited to the feelings to be expressed. It is often better that the whole congregation sing only the air, but the different parts are not usually objectionable.

9. The objections to congregational singing are— 1. It is impracticable. 2. We can't have good music. 3. We can't have a variety of tunes. 4. The singing will not be attractive.

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THE BAPTIST

Truth Against the World.
NASHVILLE, SATURDAY, JAN. 19, 1861.

Editors for the Editor's eye only. The following are the names of the subscribers to the B. B. for 1861: A. C. DAYTON, Editor.

Editorial Telegrams.

J. D. Mahon.

A. C. Dayton.

W. M. Barnett.

LETTERS TO YOUNG PREACHERS

No. 1.

Dear Brother, I believe I have written incidentally to subject-sermons and text-sermons. In a subject-sermon a proposition, or a theme is announced. If a proposition, all arguments employed are designed to establish it; if a theme, whatever considerations are presented are intended to illustrate it. Every thing is brought to bear on one point, for the nature of a subject-sermon.

On the other hand a text-sermon admits more points than one. There may be two or three—a half dozen—though it is rarely the case that more than six are judiciously presented. In most instances two or three are sufficient. Many texts naturally divide themselves into two parts. For example, the following: "Be thou faithful unto death, and I will give thee a crown of life." Here we have, first, a command, and secondly, a promise; claiming consideration. "Believe on the Lord Jesus Christ and thou shalt be saved." In this passage the two prominent ideas to be presented are faith in Christ, and salvation resulting from faith. It might be better, however, in preaching from this latter text to include the question, "What must I do to be saved?" Then there would be a question, a command, and a promise. This three-fold division exhausts the matter of the subject.

It should be remembered that the same passage often furnishes an appropriate basis for either a text-sermon or a subject-sermon. Suppose, for example, you wish to preach on the sacrifice of Christ, you may dwell exclusively on its value, adding various arguments in proof of its worth, and thus you will make a subject-sermon; for whatever you say will be conducive to the accomplishment of the one object before you. The attention of your hearers will be concentrated throughout the discourse on the value of the sacrifice. You may, however, make a text-sermon by dwelling on the necessity, the value, and the results of the sacrifice. So you may preach on the nature, the necessity, and the evidences of regeneration, and include if you please, the agency and the means by which the change is effected. This would be most certainly a text-sermon, but you may confine your remarks to any one of the points named, and make a subject-sermon. Indeed, instead of dwelling on the evidences of regeneration you may take this text: "Every one that loveth is born of God," and expatiate on love as emphatically the evidence of being born of God.

If you ask to which of these classes of sermons the preference should be given, I do not know that I am able to say. I think neither mode of sermonizing should be adopted to the exclusion of the other. Both may be advantageously practiced. Two facts should be taken into account. It is easier for most preachers to construct text-sermons, and subject sermons demand closer thought; they require greater concentration of mind. Judging from published and unpublished sermons, I think the textual method of preaching may be regarded the common method. Whether this is the case because less thought is required it may not be proper for me to express an opinion. My former friend, now asleep in Jesus, Dr. Jonathan Going, once said in my presence, "Every man is by nature as lazy as he can be."

This is true. I have this to say for the consideration of my young brethren in the ministry, and I hope they will remember it: So far as sermonizing may be regarded as a means of mental discipline, subject-sermons are far more valuable than those which are textual. They cannot be made without thought, close, intense thought. They necessarily involve unity of aim, to secure which there must be concentration of mind. The construction of subject-sermons is promotive of this concentration. There is compactness of thought; for all the trains of thought originated lead to one central point.

The minister who does not, with suitable frequency, make subject-sermons does his own intellectual powers great injury. He fails to employ one important means for their invigoration. I know it will be said it is difficult to keep the mind fixed on one topic. This is true. It cannot be done at first without effort, strenuous effort, but resolute perseverance will overcome the difficulty. He who has the power of fixing his mind on a subject and keeping it there, banishing all irrelevant considerations, is no ordinary man.

SABBATH MORNING THOUGHTS.

"Sufficient for the day is the evil thereof."

This is Conant's revision. It is substituted for this, and very properly. It is more expressive and it is better English. But it is not my purpose to enter into a critical examination of the passage. I wish rather to derive from it some lessons of practical instruction. It is important first to consider the context. The Savior had said, "Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: What is the connection indicated by the participle *therefore*? It seems to me that we are taught that taking thought for our temporal interests is serving mammon. The impossibility of serving God and mammon had been declared. Therefore, says the Savior, that is, because you cannot serve God and mammon, therefore take no thought, &c. It is proper to say that when our version of the Bible was made, two hundred and fifty years ago, the word *thought* often expressed much more than it now does. Trench, in his little work on "Bible Revision," refers to an old historian who says that one of the Queens of England died of *thought*—that is, of distressing and perplexing anxiety. Such thought for this is a temporal interest, which, if it is serving mammon and not God. The Savior next refers to the fowls of the air that neither sow nor reap, nor gather into barns. Yet he says, your heavenly Father feeds them—Are ye not much better than they? There is of course no reference to moral goodness which cannot be predicted of fowls, but the comparison recognizes, in the scale of creation, man's superiority to the fowls of the air. The interrogative logic of the great Teacher amounts to this: If God feeds the fowls of heaven will he not supply the wants of his people who are of more value than all fowls?

Another thought presented by Christ is the utter unprofitableness of all such harassing solicitude as he forbids. Which of you by taking thought can add one cubit to his stature? The most eager, tormenting anxiety on the part of any man to add a cubit to his stature, or his age, as some tender the word is of no avail. It is gratuitous, not to say ludicrous. Equally unprofitable, is it to be overwhelmed with care about worldly inter-

BIBLE REVISION ASSOCIATION.

No. 1.

It is a secret history—*A History of a Compromise*—The *Understandings* Principles upon which it was organized by the Board of the Bible Revision Association. Not an Auxiliary but a Co-ordinating Body—Reformers needed. A General Meeting of all the Life Directors and Life Members should immediately be called.

When we approved of the late recommendation of the President of this body, we estimated that we had other reasons than we gave for this advice. Since the present is a time when the South is attempting to adjust its relations to the North, and has justly generally determined to demand that its just rights shall be guaranteed to her by Constitutional enactment, no better time can be selected than the present to institute an investigation into the affairs of the Revision Association, and ascertain, if possible, if it has been faithful to the high trust reposed in it by Southern Revisionists, and secured from its partner, the American Bible Union, a proper representation in its work and a legal title to all its rights and property, etc., and if it has not, to ascertain if its just claims can now be guaranteed to it. We therefore, take this as an opportunity to review the history of the Revision Association, notice the reforms that are proposed, and suggest the reforms that are needed, and the action Southern Revisionists should take under existing circumstances. If we labor under any misapprehension, or have been informed upon any point, we beg to be corrected.

It is well known that our advocacy of the Revision Association has been extremely faint—that we have openly disapproved of some things connected with it—so that in the last years of Elder Waller's life he attempted to read us out of the Revision enterprise altogether. Our coldness and distrust of the management of the Revision Association will be better understood by a brief review of its history.

We claim to be the originator of the Revision Association, presumptuous as such a claim may appear in the eyes of its present managers—yet our claim is a valid one, and would be confirmed by Elder Waller and McClay, if living. We can state in a word how it came about. It was the design of J. J. Waller, the ostensible leader of the Revision movement in the South, to defeat the organization of the Bible Board of the Southern Baptist Convention at the meeting of the Biennial Convention, in order to leave the South an open field for the unlimited operations of the Bible Union. He was confident that the Revisionists of the South had the numerical majority in the Convention, and they could vote down the Board if a concerted action could be secured. Tennessee Baptists, and a few others, were in favor of the Board. We had for months before advocated its creation as a protection to our churches from the appeals and agents of the American Bible, Foreign Bible and Bible Union Societies. We spent the larger part of several nights with Elder Waller and Bro. McClay, and their friends, in canvassing this matter. We advocated the creation of a Southern Bible Board, and strenuously opposed leaving the South open to Northern Agents, whether of the Bible Union, American Bible Society, or Foreign Bible Society, since we could have no control of our funds and the law was against representation.

Bro. W. and his friends were no less inflexible than we in opposing the creation of that Board. Finally we proposed to them as a compromise, that the friends of Bible Revision should be called together and organize a Southern Society, that should be an independent and co-ordinate Bible Revision Society—that its Board and officers should be composed of Southern men, and that it should raise and direct all the funds raised in the South, and raise them by Southern agents alone, and solely for the purpose of revising the English Scriptures. We urged this because every agent of the Bible Union had sent us had been an open enemy to the Bible Board, and McClay not excepted, with Campbellites at least, and the influence of the Union, on this account, was justly becoming a stench in the nostrils of our people. We further proposed that this Southern Society should select from its members a number equal to those of the Bible Union in the South, and that the Southern Society should guarantee one-half the expense of revising the English Scriptures, and should hold a title to one-half the stereotype plates of the work, or to a duplicate set of plates in the South, when ever it should see fit to do so. We argued that revised, could be in the event that the Bible Board of the Convention should refuse to circulate them, become the great Bible Society of the South.

This compromise was bitterly opposed for some time by Bro. Waller and his friends, but the last night of the conference, in Elder Waller's room in the City Hotel, just before day, finding us unyielding, they yielded and agreed to oppose the creation of the Bible Board, and agreed to a Convention of the friends for the purpose of organizing the Revision Association. Meetings of the Revisionists were called in the basement of the First Baptist Church to secure unanimity of action in this thing, and in choosing Mell and Dawson characterized as "an unnecessary and dangerous meeting," when the object was to save a disruption of the Convention? We were always charged by Dawson with playing a double part—advocating a Bible Board with him, and yet with the Revisionists in the basement. It was our mediation that saved the Convention. It was agreed to call a Convention at Memphis for the purpose of organizing this Southern Bible Society. This was done. And here we may as well reveal some other things.

The Bible Society, in Memphis, held a separate meeting for consultation in a distant part of the city. The above principles for the government of the proposed Union were heartily adopted, and furthermore, it was agreed that the Southern Society should be called in the name of the Revision Association. Meetings of the First Baptist Church to secure unanimity of action in this thing, and in choosing Mell and Dawson characterized as "an unnecessary and dangerous meeting," when the object was to save a disruption of the Convention? We were always charged by Dawson with playing a double part—advocating a Bible Board with him, and yet with the Revisionists in the basement. It was our mediation that saved the Convention. It was agreed to call a Convention at Memphis for the purpose of organizing this Southern Bible Society. This was done. And here we may as well reveal some other things.

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THE BAPTIST

Truth Against the World.

NASHVILLE, SATURDAY, JAN. 19, 1861.

Editors for the Editor's eye only. The following are the names of the subscribers to the B. B. for 1861: A. C. DAYTON, Editor.

Editorial Telegrams.

J. D. Mahon.

A. C. Dayton.

W. M. Barnett.

W. M. Barnett.

W. M. Barnett.

THE LOVED AND LOVING.

Time has not power to bear away... This image from my heart...

A thousand old familiar things... Within our childhood's home...

THE WONDERFUL INKSTAND.

It was a long and difficult piece of work... I said Edward Muller the copyist as he held...

Take courage, my dear wife, we have never missed a single meal... Gertrude was much encouraged...

Very well, here is a recipe for making bread without yeast or drugs... Bread can be made light without yeast...

Now, when the leaves have fallen from the trees, and are abundant in the woods...

Secretary had defended from the government... his wife's innocence; in vain did she point them to that child...

Both the officers and Madame Shutz were astounded that poor Edward Muller could give his bond for the smallest sum of money...

For four days, take two ounces of saltpetre, two quarts of molasses, quarter of a pound of pepper...

nothing back with him a great deal of money... papers you see scattered about...

A noble act, Gertrude; it repays me for my disappointment... We have stern duties to meet...

There was a question of hourly conversation and meditation... They could think of but little else...

The subject of this notice was born in Bathurst county, Virginia, on the 10th of December, 1796...

The subject of this notice was born in Cherry District, South Carolina, August 1st, 1797...

Bro. Editor—You recently gave us an article against soda and saleratus, why do you not give us a cheap substitute?

Dear Bro. Editor—It becomes my painful duty to inform you and your numerous readers that Bro. John Warren is no more...

For four days, take two ounces of saltpetre, two quarts of molasses, quarter of a pound of pepper...

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