

# THE TENNESSEE BAPTIST.

A FAMILY NEWSPAPER DEVOTED TO RELIGION, SCIENCE, LITERATURE, COMMERCIAL AND GENERAL INTELLIGENCE.

R. GRAVES, Editor.

"ONE LORD, ONE FAITH, ONE BAPTISM."

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## TERMS OF THE TENNESSEE BAPTIST.

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## The Pulpit.

### THE HUMILIATION AND EXALTATION OF CHRIST.

Mat. ii. 4th and 4th verses, inclusive.

Paul, in this passage, exhorts Christians to humility, from the example of the humiliation of Christ. This humiliation was very great; it is unparalleled in the history of the world.

This passage declares the Divinity of Christ. This appears from his equality with the Father and his original glory.

1. The humiliation of Christ; consisting—

In assuming the office of a servant.

In uniting himself to human nature.

In submitting to obscurity and the most abject poverty.

4. In his obedience to the Divine Law, and fulfilling all righteousness as our surety.

5. In his persevering in this obedience unto the death of crucifixion.

III. The Apostle in this passage declares the exaltation of Christ in our nature. Concerning this, observe—

1. Christ's mediatorial kingdom is here spoken of, as distinguished from his absolute kingdom as Creator.

2. The greatness of this exaltation appears from the fact, that the man Christ Jesus, the babe of Bethlehem, the prisoner at Pilate's bar and the crucified victim of Jewish malice, was elevated to the throne of the universe. This appears in his resurrection, ascension, and session at the right hand of God.

3. Christ's exaltation appears in the name which he has acquired.

Consider this name with regard to the greatness of his achievements. These are infinitely superior to the achievements of the most renowned among men.

Consider this name with respect to its moral excellence, its dignity, the extent of its celebrity; with respect to its power as destined to command universal homage.

## REMARKS.

1. Christians are exhorted to humility by the example of Christ.

2. Sinners are exhorted to submit to his authority, and render homage to the name of Jesus.

## MELANCHOLY OCCURRENCE.—A Father killed by his Daughter.—The Mineral Point Tri-

beaux learned that a Mr. Hurlbert, near Cottage Inn, La Fayette county, was killed by his own daughter on Monday last, under the following circumstances.

Mr. H. is a fit of intoxication, had driven his wife from the house and attempted to commit violence upon his daughter, which she resisted. He then, with a large knife in his hand, threatened her, upon which she retreated, and her father followed. She caught an axe and swung it before her in self-defense. Her father rushed forward and came in contact with the axe, which struck him on the neck, nearly severing his head from his body. A coroner's jury was called, and, after examination, considered that the act was perfectly justifiable on the part of the girl, it appearing very clearly a case of self-defense. Daily Wit.

## MELANCHOLY DEATH.—John H. Mass,

of Aurora, Erie county, says the Buffalo Express, provided in attempting to go from Worcester, on the 21st of November last, in an open boat. No life was seen after the boat of the party, until the 13th of December, when the boat was found in the lake about nine miles from the St. Mary, frozen in the ice, with the bodies of two, of the company. The unfortunate party are supposed to have perished from the cold.

## THE PURITAN RECORDER AND DR. CHASE.

In the *Bibliotheca Sacra* for November last appeared an article from the pen of the Rev. Ira Chase, D. D., in which that writer brought forward a strong array of evidences to the effect that the famous passage in Irenæus, which lies at the bottom of the historical argument for infant baptism, has really nothing to do with that matter. In noticing that number of the *Bibliotheca Sacra*, the *Puritan Recorder* took occasion to utter itself in anything but the language of ingenuous, truth-loving criticism, upon that article. That paper even suggested that the article was out of place in that periodical, an anti-pedobaptist production which might better have been communicated through some other channel. No reader of the criticism would have dreamed that learned Pedobaptists themselves had in some cases arrived at the same conclusion with Dr. Chase. The truth is, Dr. Chase touched the historical argument for infant baptism at the point of its greatest strength—That one sentence in Irenæus, passing through Wall and Buck's Dictionary, has become in the minds of thousands almost Bible for infant baptism. To disturb a supposition so satisfactory was scarcely to be endured. The ungracious criticism of the *Puritan Recorder* was however replied to at once by Dr. Chase, and after a lapse of nearly two months the reply is published in that paper. We give below the critique and the reply:

## THE CRITIQUE.

The second article is on the phrase "regenerated unto God," as used by Irenæus, in a passage often urged to prove the antiquity of infant baptism. The article is from Rev. Dr. Chase, and presents the best evasion of the force of the passage, that this good anti-pedobaptist brother could devise. This he attempts to do by rendering the personal pronoun *qui* in the clause, "omnes, inquam, qui per eum renascuntur in Deum," as a causative conjunction, used merely by way of emphasis, and not as an explanatory restriction. We venture to say, taking the whole context into view, that no greater outrage has been inflicted upon Latin since the first fracture of hapless Priscian's parchment skull. Irenæus, who asserts that before he had read the Apostles' writings, he had learned what Christ and the Apostles taught from the lips of Polycarp, the disciple of John, makes the following literal statement: Christ "came to save all through himself, all, I say, who through him are regenerated to God; infants, and little ones, and boys, and youths, and older persons. Therefore he came through each age; and for the infants was made an infant, sanctifying the infants; among little ones, a little one, sanctifying those of his age also; &c." Now the Fathers, following our Lord's declaration in the third chapter of John, held that there were two regenerations and two baptisms, those of water and of the Spirit; and that those two were not merely related to each other as the sign and the thing signified, but were somehow connected in fact. Hence they apply the term "regeneration" indifferently to either of the baptisms or to both. If Irenæus in the passage before us is speaking only of spiritual baptism or regeneration, then it would be wrong to withhold from the subjects of this that sacramental baptism or regeneration which our Lord requires us to administer to all such. If the infants and little ones of whom Irenæus speaks are not proper subjects of water baptism, then neither are the "youths and older persons," for he classes them all together as sanctified alike by the Incarnate Word. The regeneration by water baptism Irenæus regarded as sanctifying the body by a new birth, entitling it to a future resurrection and incorruptibility; and this accords with the doctrine of the Shorter Catechism, that the bodies of the saints after death, being "still united to Christ, do rest in their graves until the resurrection." Hence he speaks elsewhere of that "union which is unto incorruption our bodies have received by the laver, but our minds by the Spirit," the explanatory clause, "all, I say, who through God," was thrown in by Irenæus to prevent the inferring of Universalism, or universal salvation from his dogma of the union of the whole human race to Christ as a second Adam.

But if Dr. Chase has made a hard twist of this passage in trying to wrest it to an anabaptist sense, what shall we say of his wrench of the language of Clement of Alexandria? Clement speaks of "logical baptism," in allusion to the beginning of John's Gospel, where the Divine Logos is said to be the "light of men." It is this spiritual illumination, the effectual remedy of sin, which Clement, in his Platonizing style, calls the baptism of the Logos or logical baptism. But this simple phrase is rendered by Dr. Chase, in small capitals, as BAPTISM RECEIVED IN THE DUE EXERCISE OF THE MIND! This does not come much behind that intelligent freshman who astonished his tutor by reciting that a certain city, fortified "with brick walls," was surrounded not with brick walls, but "cock-tailed mice."

Of course Dr. Chase, who is a well-meaning and truly learned man, did not perpetrate such a blunder through ignorance or dishonesty. He could not possibly have so committed himself on any other subject. But here he was, peering through his sectarian spectacles, which reverse the position and change the shape and color of all things inspected through them. It would seem that some other receptacle might have been found for these anabaptist lucubrations, more suitable than our good old orthodox *Bibliotheca*, which talks in a very different tone in the sixth article of this same number.

## DR. CHASE'S REPLY.

To the *Strictures on the Article entitled "The meaning of Irenæus in the phrase 'regenerated unto God.'"*

Messrs. Editors:—The remarks in a late number of your able and widely circulated paper on my article in the *Bibliotheca Sacra* and *Theological Review* for November, 1849, have been read by me with care; and in relation to them, I have some thoughts which I trust you will permit me to express. This, I would do, not in the spirit of an angry controversialist, but of a brother who is aware of his accountability, and who loves to contemplate the prayer of our Saviour for his disciples, *That they all may be one.*

Had the title of my article been given with precision, it would perhaps, have suggested the possibility the phrase "regenerated unto God," or some other, equivalent to it, may sometimes have been used by Irenæus in connections where manifestly, he is not speaking of baptism. That such is actually the case, I have ascertained by examining every page of his writings that are extant. In view of all the parallel or similar passages, it is now easy to perceive what must be the meaning in the passage about which, unhappily, there has hitherto been not a little obscurity. Whether I have performed the examination and presented its results in a worthy and Christian style, I am willing to leave to the decision of those intelligent lovers of truth and fairness who may be disposed to read my article with candor, before they pronounce sentence of condemnation. To aid them in following out the investigation for themselves, and in becoming satisfied as to the accuracy with which I have made my quotation from Irenæus, I have furnished them with references, not only to the edition by Massuet, but also the more commonly accessible one by Dr. Crabe.

*Evasion or not evasion.—The rendering of qui.*

I am accused of "devising an evasion of the force of the passage." This surely, is a grave charge. But that it is unfounded will, I hope be admitted when the reader calls to mind what I have stated in the final paragraph of my Introductory Note, namely that in the examination I was led to a conclusion which to me was quite unexpected. It was no devise of mine; it was the light beaming from parallel and similar passages that disclosed to me the explanation which I have given.

But I am further accused. In reference to me as devising an evasion of the force of the passage, it is added, "This he attempts to do by rendering the personal pronoun *qui* in the clause 'omnes, inquam, qui per eum renascuntur in Deum,' as a causative conjunction, used merely by way of emphasis, and not as an explanatory restriction." Here it ought to be remembered that my explanation of the passage is based not on any particular rendering of the pronoun *qui*, but on an examination and comparison of kindred passages. The translation of the pronoun is only so modified as most readily and obviously to harmonize with what is proved from other sources to be the meaning of Irenæus.

The representation that I have devised an evasion of the force of the passage by giving a peculiar version to the pronoun, as a conjunction, "used merely by way of emphasis, and not an explanatory restriction," might well awaken the astonishment of your readers, if it were correct. I think it due alike to them and to myself, to lay before them what I have said touching this matter. It occurs in a note relative to the words, *For he (our Lord) came to save all by himself; all, I say, since by him they are regenerated unto God*;—and is as follows:—

Omnes enim venit per semetipsum salvare: omnes inquam, qui per eum renascuntur in Deum, &c. That *omnes* (all) is repeated for the purpose of giving it, not restriction, but emphasis, is manifest from the amplification which is extended through the paragraph. The proposition that Christ came to save all by himself, seems to be based on the assumed fact that by him all are regenerated unto God. That whatever is meant here by being regenerated, it was in such a connection as this, conceived of as belonging to all, appears also from other passages, in which the same thing or its equivalent is most clearly attributed to 'all' to 'man' or 'men,' without any limitation; in short, to mankind, the whole human family, 'genus humanum.' The critical reader will perceive that in accordance with this view, *qui* in the connection above, is regarded as being used instead of a causative conjunction, and is freely translated *since they*. The relative *qui*, (*who*) it is well known, is sometimes used in the manner. See Cicero's Letters to Atticus, Lib. v. Epist. 20: Ephesum ut venirem, &c.—I attach no special importance to my version. But I prefer it to the usual and literal one, as presenting the port of the Latin phraseology more readily to the English reader. The Greek original of this passage being lost, we cannot speak positively of its form. But there seems to be no good reason to doubt that it has been rendered with much literalness. And we know that in Greek the relative corresponding to *qui* "sometimes implies a cause, reason, occasion, motive, or something else, which would properly be expressed by a conjunction; e. g., the Greek sentence answering to the English. Thou behavest strangely, who givest us nothing; i. e., that or in that thou givest us nothing." See Buttmann's Larger Greek Grammar, §143. 1; and compare Kuher, §334. 2, where the same fact is recognized.

Clement's 'Logical Baptism.' The writer of the strictures on my article, asserts that "Clement of Alexandria speaks of logical baptism in allusion to the beginning of John's Gospel where the Divine Logos is said to be the 'light of men.'" But why is this assertion made? Does the context afford it any support adverse to my explanation? Let any competent person that has an opportunity, examine and judge for himself. The writer immediately adds: "It is this spiritual illumination the effectual remedy of sin, which Clement, in his Platonizing style, calls the baptism of the Logos, or logical baptism." Permit me to ask, What illumination? Is it the 'light of men?' Is it the Divine Logos? Does Clement call this the baptism of the Logos or logical baptism?

No man doubts that the adjective *logical* is derived from the Greek noun *logos*, and that the significant appellation (the Logos) was devoutly acknowledged by Clement and other Christians of the second century, as having been given with peculiar appropriateness to our Lord. For he, our Guide and Saviour, was the impersonation of perfect reason. The religion which he taught partakes of his character; it is most reasonable. It appeals to intellect as a rational being. And, as the vivifying and saving elements of truth and holiness are brought into view and recognized in baptism, this becomes a comprehensive designation of the religion itself. It addresses to the human soul announcements of the highest reason. It is listened to and cordially received, if we become right-minded.—In this manner, baptism could easily be conceived of as having to do with the mind, and the mind with baptism.

Had the whole paragraph from Clement been given as it stands in my discussion, would have seen some of the ground on which must rest the interpretation of the adjective that qualifies the word baptism. All must admit that there is, in that paragraph, a decided pointing to the activity of the human soul in the act of Christian initiation. "Knowledge," says Clement, "knowledge, therefore, is illumination, which removes ignorance, and gives perspicacity." Now the rejection of the bad is the bringing of the good to light; for what ignorance has easily bound, is happily loosed by knowledge. And

these hands are quickly dissolved by faith *induced on the part of man; but by grace on the part of God*, our sins being removed by one healing remedy, BAPTISM RECEIVED IN THE DUE EXERCISE OF THE MIND."

I presented the whole in Greek as well as in English, so as to guard against any suspicion of unfairness.—And I took special care to intimate that I gave not a strictly literal translation throughout word for word, but such a one, as, in effect, exhibited Clement's statement.

That a word must sometimes be rendered paraphrastically, in order to give the true sense, I need not labor to prove; and that the Greek adjective *logikos*, not indeed uniformly, nor usually, but in such a connection as the one before us, ought to be rendered in some such manner as I have rendered it, is confirmed, if I mistake not, by certain other passages in which it occurs. Clement in his Exhortation to the Heathen, c. 10, after speaking of their perverse and unreasonable state, invites them to receive 'logical' water; i. e., the baptism which involved the reception of a soul purifying and reasonable religion; and he assures them, "Yours is the kingdom of heaven, if ye will, having made the firm resolve for God; yours, if ye be willing only to believe and to follow the compendium of what is preached." In his *Pedagogus*, B. I. c. 12, he mentions 'logical' medicines; i. e., medicines not only devised by our great Physician, the Logos, but also fitted to be received by the soul of a rational being. And in his *Stromata*, B. V. c. 11, he speaks of knowledge as being 'logical' food; i. e., food adapted to and received by the soul. In 1 Pet. ii. 2, 'logical' milk, doubtless means nutriment for the mind. In the Testaments of the Twelve Patriarchs, (Levi 3) an apocryphal written so early as to be mentioned by Origen, the angels of the divine presence in heaven are said to offer to the Lord a 'logical' oblation; i. e., the homage that is presented by a devout spirit. Thus too, in Rom. xii. 1, the sense of the original would probably be expressed, were we to let the apostle say, "I beseech you, therefore, brethren, by the mercies of God, that ye present yourselves living sacrifice, holy, acceptable to God,—the service which is performed in the due exercise of your minds,—that is, the service in which your very souls are to be worthily occupied, and not that which is satisfied with merely external, ritual observances." Jaspis in his elegant Latin version of the Epistles, here translates the Greek words to which I particularly refer, "*Dei cultum mente præstandum, that worship of God which is to be presented by the mind.*"

Yours most sincerely,  
IRAH CHASE.  
Boston, Nov. 30th, 1849.

## "I CAN'T GET ACQUAINTED WITH THE MEMBERS OF THE CHURCH."

So said a lady who had recently been admitted by letter into the membership of a large church, to the pastor.

"I am very sorry, my sister," was the reply: "the members are generally considered quite friendly, and there is much pleasant social intercourse among them."

"But scarcely any of them speaks to me, or seem to know me when I come to the church, or meet them in the street."

"Do you speak to them?"

"I do not like to speak first. It was so very different in the first church I joined."

"Where you passed the days of your childhood and youth, you were of course more widely known, and when you were baptised it was a more direct introduction to the Christian sympathies and affection of the church. Do you attend the prayer-meetings?"

"No, I have not been yet."

"The best place to form acquaintances among the members is at the prayer-meetings. The Sabbath congregations are so large, and so many strangers attend, that the members can scarcely become familiar with each other if they meet only there; but if you are seen regularly at the prayer-meeting, you will soon be recognized and welcomed. Have you been to the Dorcas Society?"

"Oh, no, I do not like to go where all are strangers to me."

"But how are they to become acquainted with you if you do not give them the opportunity? I hope you have visited the Sabbath-school."

"No. I should like to take a class,

but I have been waiting for an invitation."

"My dear friend, do you not perceive that you are far more to blame for retaining a comparative stranger among us, than the members of the church, generally can be? You are waiting for advantages to be made by those to whom you give scarcely an opportunity for friendly intercourse. You give them no reason to think that you desire an acquaintanceship. Now my advice to you, attend the more familiar meetings of the church, manifest an interest in its spirituality and prosperity, kindly recognize any whom you know to be members, dispense with the worldly courtesy that requires a formal introduction, to these disciples of Jesus, and then if they remain indifferent to you the blame will rest with them.—*Watchman and Reflector.*"

AN ACT To incorporate the West Tennessee Baptist Convention, for literary and benevolent purposes.

SECTION 1. Be it enacted by the General Assembly of the State of Tennessee, That for the purpose of promoting benevolence and education, Champ C. Connor, James M. Hurt, James C. Jones, J. V. E. Covey, John Harbert, P. S. Gayle, Phillip Waddell, John H. High, William F. Still, John Bateman, H. O. Whitlaw, G. Wright, J. P. Edwards, Peyton Smith, E. Collins, G. W. Young, A. J. Spivey, William L. Slack, Thomas Joyner, Henderson Owen, G. W. Day, or such of them, as shall, within six months from the passage of this act, accept of this trust, and their successors, shall be and are hereby constituted a body corporate and politic, to be known in law, by the name of the West Tennessee Baptist Convention.

SEC. 2. Be it enacted, That the said Trustees and their successors, to be chosen as herein prescribed, shall be known by the name of the Trustees of West Tennessee Baptist Convention, and shall be capable in law, to sue and be sued, to plead and be impleaded, to answer and be answered unto, in all the courts of law and equity in this State.

SEC. 3. Be it enacted, That said corporation shall have full power and authority to purchase, acquire, receive and hold property, real, personal and mixed, all of which they may stand and be seized of, notwithstanding any misnomer of the Convention or corporation thereof, and by whatever name or however imperfectly the same shall be described; *Provided*, the true intent of the assignor or benefactor be evident; also the same to grant, demise, alien, lease, use, manage and improve according to the tenor of the donation, and to the purposes, trusts and uses to which they shall be seized thereof; *Provided*, always, that said Trustees respect the design of the assignor or benefactor and the constitution of said Convention; and also full power and authority are hereby granted unto the said corporation to employ the funds entrusted to them in education and in such other benevolent acts as are binding on Christians. All to be done in accordance with the foregoing restrictions.

SEC. 4. Be it further enacted, That full power and authority are hereby granted unto said corporation to found a College in West Tennessee, at such place as to them in their discretion may seem best, which College is to be founded for the promotion of the liberal arts and sciences, and universal literature, with the moneys, estates and revenues of which they shall from time to time, become legally seized and possessed as aforesaid, to endow the same and erect the necessary buildings, on such plans as they may think convenient, and generally to regulate, order and govern the same, appoint officers, and make by-laws, as hereinafter prescribed, and hold, use and enjoy all the liberties, privileges, exemptions, dignities and immunities enjoyed by any College or University in this State; which College is to be known in law, by the name of the Carroll College, the trustees, at any time hereafter giving such more particular name to the College, in honor of the most distinguished and liberal benefactor, or otherwise, as they may think proper; which name so given, shall in all acts, instruments and dealings of said body politic, be superadded to their corporate name aforesaid, and become part of their legal appellation; by which it shall be forever known and distinguished.

SEC. 5. Be it enacted, That said Trustees and their successors, shall and may have a common seal, which shall always be deposited with the president of the faculty or chairman of the board of trustees, who shall be elected as hereafter prescribed.

SEC. 6. Be it enacted, That the managers of said College shall consist of

the board of Trustees, and the President of the faculty. The number of the Trustees shall, and may be twenty-one, one third of whom shall retire of office every two years, but may be eligible to a re-election in the manner hereafter prescribed.

SEC. 7. Be it enacted, That the power to transact all the business connected with said College, to pass all necessary by-laws, to carry the object and intent of this act into effect, not inconsistent with the constitution of the State of Tennessee or the United States, be and the same is hereby vested in the board of trustees, except in adjudging and conferring academical degrees, the instruction and immediate government of the College, which shall ever belong exclusively to the president and faculty of said College.

SEC. 8. Be it enacted, That the vacancies which may occur by limitation, death or resignation, removal or otherwise, in the board of trustees, shall be filled by an election of their own body at any regular meeting.

SEC. 9. Be it enacted, That on the first day of January, 1850, or as soon thereafter as may be practicable, there shall be a general meeting of said trustees at Denmark, in Madison county, and there shall be a regular meeting of said trustees, annually, at the time and place of the commencement of said College to be here after appointed by the board of trustees. The chairman of said board of trustees, or such presiding officer as they may appoint, shall, on special emergencies, have power to call a meeting of said corporation, by giving thirty days notice; and in all meetings a major vote of those present shall be deemed a majority vote as aforesaid; *Provided*, that not less than seven trustees shall be a quorum for transacting business.

SEC. 10. Be it enacted, That the trustees of any of their meetings regularly convened, as aforesaid, shall and may elect the president, professors and tutors, and all such other officers as are usually appointed in Colleges and Universities.

SEC. 11. The president of the College, when elected by the board of trustees as herein directed, shall be and is hereby declared an officer, a member of said board of trustees, and shall be capable in law, to sue and be sued, to plead and be impleaded, to answer and be answered unto, in all the courts of law and equity in this State.

SEC. 12. The president and faculty of said College shall have privilege and power to confer the usual degrees conferred by any of the Colleges or Universities of this State, and to grant under their corporate seal, diplomas or certificates of such degrees, to be signed by the president and witnessed by all the professors of said College.

SEC. 13. Be it enacted, That at their first meeting, as herein prescribed, the trustees shall appoint by ballot a chairman from their own body, who shall hold his office for the space of two years, the first chairman shall go out of office at the second annual meeting of the board, the vacancy of chairman, either by death, removal or otherwise, shall be filled at the next meeting after the occurrence, from their own body.

SEC. 14. Be it enacted, That the board of trustees shall at their first meeting herein provided, appoint by

ballot a secretary, whose term of office shall expire with that of the chairman, and whose vacancy shall be supplied in the same way as the chairman.

SEC. 15. Be it enacted, That in the event of the death, removal or resignation of the chairman of the board of trustees, it shall be the duty of the secretary to call a meeting of the board, by giving thirty days notice, for the purpose of filling such vacancy and transacting any other business.

SEC. 16. Be it enacted, That whether the trustees shall or shall not be able to endow said College, they, nevertheless, shall be a body corporate to appropriate all moneys, estates and revenues entrusted to them as provided for in the third section of this act, and that their meetings be governed, their officers elected, their vacancies filled and public seal subject to the regulations as herein already provided.

LONDON C. HAYNES, Speaker of the House of Representatives.

JOHN F. HENRY, Speaker of the Senate.

Passed January 23, 1850.

GONE OVER.—Rev. Dr. Huntington of the Episcopal church, has gone over to the Catholic faith.—The Freeman's Journal expresses the hope, soon to record the conversion of other persons of distinction among the Episcopalians. Certain it is they have not far to travel in their passage and there seems to be quite a tendency that way among the Episcopalians, in this country as in England.











