

ack, to put your finger upon
one solitary unchristian
has one blot been fixed
on the Christian or moral char-
acter of the Tennessee Baptists
far triumphantly passed
of Pedobaptist displeas-
ure, and escaped "without
upon him." I do not hold
man, as infallible, but I do
hold of unblemished and
unimpaired and uncompromi-
sable truth, nor can you
with a blink of shame, by
you discharge your gall
Tennessee Baptist, and the
this is expected—the infla-
tion is withering and
this—banishing sprinkling,
denying, and causing eccle-
sies to tremble to their very
base. Baptists are indeed as a
man, as the witness of the
light upon the traditions of
the marvel that you should

brother G. with stirring "up
among the members of the
and dividing the congrega-
&c. In the face of the a-
gainst which no reputable man
gainsay. The meeting had
when brother Graves came
down as I was by my in-
had been moved from the
Presbyterian house of wor-
and repeated solicitations
that church—this was done
ing. Brother Graves arriv-
The first knowledge I
received from a Cumber-
land informant that I must
approach in their house—and
disaffection expressed by the
the church at his having
refusing to co-operate in his
meeting, and others threat-
house if he preached—he
into the pulpit, nor did he
in the house, or to the united
and presumptuous
ick, to say that "he divided
their efforts," when he had
excluded from their house
had a sermon. "Owing to
manifested by C. Presby-
terian Graves, I announced
that we would return, and
would preach the next day
in the Baptist house. Now,
Presbyterian brethren had ap-
pointed to commence at
ours. And what will the
is told that they kept up
meeting for eight days and
this for but to break down
their feelings towards
such religious influence, as
they, in the face of all these
charged with "stirring up
the congregation." What
tempt to slip the responsibility
to the innocent!

well known to the citizens
do I think they are prepared
your false and disgraceful
regard Mr. G. with bitter
pot, but must be forced to be-
would resort to falsehood to

myself did visit the water's
who wished to follow Christ,
there, as it was our duty and
explain to the converts and
design and obligation of the
were about to commemorate
in this. Our views of the
and action of baptism conflict,
grows, with those of Pedobap-
tists, and that of this that
we have no right to present our
Pedobaptist present their, in
pamphlets, and paper—
only conflict with ours. They
it as their right, and we do
as Baptists never be all-
their doctrines without its be-
an attack upon Pedobaptists.
If you say that anything
abusive was said, either by
myself, you state what is whole-
ly remembered that my first
on upon baptism was in An-
thony's the evening Mr.

that you and Mr. Plummer
"for the sake of the
brethren, to preach on bap-
terism I replied. You ask
whether how I (you) did it."—
I have all my notes and an-
swers have the notes of your
all carefully laid away, I

ve you forgotten the number
of citations of authors we pro-
vide? I never knew it to forget—
to mark well here, that you
and there proved me guilty of
author's. Are you out bound
of church, or will the moral sense
allow you to publish any
without a line of proof, with

this community, as well as
that I do positively and un-
der the above charge, is false,
and so. Though my denial
is in a falsehood or misrep-
resentation, I wear the disgrace of
allowing to save an enemy

say, "Suppose you deny
charges—should you attempt
to do so to prove them
to deny in part and in tort-
upon you to prove your alle-
gations in the face of your al-
legations, to make good
that you proved me guilty of

misrepresenting, &c. And to put your lofty
pretensions to a Christian fairness and candor
a decisive test. I ask you to allow this, my an-
swer and my defence to the alleged proof you
may address, to appear in your paper, to be
seen by your readers, before whom you have
charged me with guilt, and your articles shall
be faithfully published in the Tennessee Bap-
tist. This is fair—the world will say it is
equitable and just—and it will show to the
public that we are willing for it to decide be-
tween us.

Will you accede to my request, I challenge
you, I dare you to do it. But, sir, if you deny
me a defence before your readers—I am
unwilling for them to see my vindication, yet,
sir, every particle of your proof shall be sent
to the Tennessee Baptist, and thence by extra,
if possible, into every family in this town and
county. It is no small thing for you thus to
defame my character, standing before the
public as a professed Christian minister—
But, sir, I drag you to the bar of public senti-
ment and say you must prove your assertions
or meet the inevitable result.

G. As though you had set no bounds to your
fury and rage, in order to destroy the least
sympathy for me that might exist in the bos-
om of any one who might believe your charges;
what have you, sparing all the re-
straints of religion or conscience, dared to al-
lege? That I fled like a herring from the
taken care of by others, I fled and have
never been charged with any offence origi-
nated in the Arch Enemy himself. From this
time Mr. Chadwick cannot surprise me with
any charge. He has fully proved himself cap-
able of saying any thing that he might think
would prejudice this community against me
and the cause with which I stand identified, I
pronounce the abuse a shameless and base
slandering. I scorn, sir, the contemptible ac-
cusations, and have too much respect for my-
self, and for the just sentiments of this community
to be so refuted. No, sir, there is a sense
of justice among men, if not hundreds of your
people, which the best of sectarianism cannot
so far overcome as to endorse your conduct,
and which will repel from my name this your
and unchristian imputation. I refer this
community, still clad in mourning, for the loss
of these awful days and weeks of gloom and
death when we were amid the arrows, winged
from the bow of the pestilence, through the
night watches, and the destruction that
waited here at noonday. I appeal from your
vile slander to this community, if I stood not
by the side of the dying, and administered
the ordinances and consolation of our holy reli-
gion. I appeal from this foul calumny to the
physicians of this place. And when so weak
myself as to be hardly able to discharge the
duties of the day, I appeal to those who, out of
for my safety, have accompanied me at the
hour of midnight to the bedside of the dying to
administer the desired ordinances of religion,
and never did I cease my exertions until over-
come by disease myself. I was confined to my
bed which I did not leave for one week.

This was indeed some three miles from town,
and there was not a family belonging to my
flock in the town with whom I could lodge, and
thence, for this, I am loaded before the
public by you with hireling cowardice in the
hour of danger! Such an insinuation is be-
neath the meanness of Scythian barbarity, and
discovers you to this community as contempti-
ble as you appear malicious. I had far rather
be accused than the accuser of this charge,
lest I mistake the sentiments of this commu-
nity.

7. You bring up the name of L. C. Taylor,
the *Origin Missionary*. I will not ask you to
explain that missionary operation, connected
with him, by which a considerable amount of
money was raised to send him a missionary to
Oregon. I will not ask you to what purpose
he applied that money—or whether he refund-
ed it, since he is still enjoying the sweets of
civilization in kid gloves and broad clothes—but
I will ask you if you dare to endorse his in-
famous letter, and I pledge myself to impeach
it. You charge me with perverting a paragraph
of his letter. This I positively deny and put you
to the proof—your charge is wholly false, and
I call upon you to sustain yourself if you can.

You ask when and where did this wrong-
ing and strife commence. You say with my
coming here in the spring of 1849. It was in
this year then that Baptists of Lebanon gave
the offence, according to your statement,
but sir, were they not offended again and again
years previous to that time. You have gone
back a short time; but sir go back a little far-
ther and see what they have received in this
town and vicinity from your press and pulpit
in the shape of books, sermons and pamphlets;
but alas, they were too weak to defend them-
selves, and suffered in silence, and so gave
you no offence, and the public must believe
all was right. What denunciations, what in-
famous and pitiless slanders and defamations
were published against them in a little book,
published in this town by R. Burrow—put in
circulation here, loaded and endorsed by C.
Presbyterians here, in which Baptists were
declared to be Campbellites and their influ-
ence tenfold worse than infidelity. Was there
not a beginning here and there? What had
Baptists done to deserve all that at your hands?

But how long after, is Mr. Lowry, your co-
editor and abettor in this work of insult, and
pastor of the C. P. church here, found in his
pulpit denouncing immersion "as paralyzing the
energy of the church and retarding the con-
version of the world!" Was there no offence
to Baptists in this, sir? Think of it, and let
the citizens of this country think of it. Mr.
Lowry, with his lips dropping with professions
of Christian charity, arraigns the doctrines
of the Baptists of this place (and every-
where), as paralyzing to religion and in the
way of the world's conversion! He is the
man, who from his pulpit here, presumes
to point out, and denounce our doctrines as
pernicious and destructive to religion, and
to our churches as so many barriers in the
way of the conversion of sinners; and the
world! And yet, as his lips are washed of
so foul a charge, he has the audacity to give
Baptists to his communion table in terms of
friendship for them and their doctrine! And
when they do not come, he opens his fire upon
them from another quarter, and arraigns them
on the score of "illiberality, sectarian bigotry,"
&c., through a catalogue of unchristian phra-
ses. Yes, says he, "Exclusive immersion
generally carries with it the doctrine of a
practical *do violence to the best feelings of the heart!*" Now could Mr. Lowry do any
more to our injury and prejudice than what is
involved in the above declarations! Had he
written a thousand volumes could he have
done us greater wrong or injustice! He might
not then have succeeded in retaining his cloak
of sanctimony and pseudo-Christian charity, he
might have stood before the Baptists in this
county in his true light—as our most bitter
and implacable enemy, as he is, while now
secret and deadly foe; his professions and cast
of charity—Christian charity and liberality, in
many instances, deceive the credulous and un-
thinking.

These being the weapons with which his
people delight to war—daggers wreathed with
kissed denunciations intermingled with pro-
fessions of love and charity, and proved by in-
vitation to their communion table, the elders of
his church call for, publish and circulate it all
through this county and the State. And did
all this constitute no offence against Baptists,
sir? Had we no reasons to be offended, or
vindicate our doctrines from such deadly as-
saults. You deem our doctrines sufficient
to condemn us, and if we offer to vindicate
them from your misrepresentations you de-
nounce us for speaking! It matters little wheth-
er we speak or are silent, we are condemned.
We feel confident that the above facts are
enough to satisfy all, whom truth can satisfy,
who have been the first aggressors in this con-
troversy, and where and when it began, and
who have sought, from first to last, to excite
public prejudice by false and unchristian charge.
The whole question now is, whether we
as Baptists have a right to repel the slanders
published upon us, and if our denial of their
charges can be construed into unprovoked at-
tacks upon our accusers! Relying upon the
integrity of our cause and conscious innocence,
all I ask is an open field and honorable con-
test, willing to abide by the verdict of an en-
lightened public sentiment.

A. W. MEACHAM.
Lebanon, March 25, 1851.

P. S. Since writing the above, I have seen
the Banner of March 28th, in which Mr. Chad-
wick has raked up the question of veracity be-
tween himself and that prominent member of
the Baptist church, which I understood was
finally settled—settled as an honest under-
standing between the parties, neither impeach-
ing the veracity of the other, and to be drop-
ped, out of the controversy in future. With
this understanding I felt free to admit that my
remarks, bearing upon the moral character of
Mr. Chadwick in stating what he honestly un-
derstood to be the language used, would not
apply—and consented that this admission
should go before the public expecting that Mr.
Chadwick would also explain the matter to his
readers and allude to it no more in connection
with this controversy. But in his editorial in
which he introduced this card he seemed to me
to manifest little inclination or determination
to regard the matter in this light, and wishing
to see what further use he might make of it,
I intimated to the editor of the Baptist, who
had been requested to publish the card, that he
might, if he pleased, defer the publication of it,
for the present, which will account for its non-
appearance.

I see my apprehensions fully realized in his
treatment of it this week. He has the bold-
ness to come out and declare that I have with-
drawn my charge, that he put words into the
mouth of one of my members, &c., as I had
wronged him, I had sent "a cease to retract
that wrong." There is an astonishing want of
candor and ingenuitiveness on the part of Mr. C.
in representing me in this matter. I did not
withdraw my charge that he had put words in-
to the mouth of that member, but upon his de-
clarations, that he honestly so understood the
matter, I acquiesced him of intentional wrong,
and regarding his statement as honest, admit-
ted that my comments impugning his motive
would not properly apply. I herewith sub-
mit Mr. C.'s recent allusion to it and the card.

"Once more. You love justice" do you, Mr.
Graves? But did not Mr. Meacham slander
us, through the columns of your immaculate
sheet, by saying that we "put words into the
mouth" of one of his members here? But, Mr.
M. has since seen cause to withdraw his charge.
By saying that his language, on that occasion,
"could not properly apply to us." &c. Did not
Gen. Anderson—one of the most respectable
members of the Baptist Church in Lebanon,
or any where else—and Dr. Cozzitt, "good
man"—though you had once declared him a
hypocrite—did not these gentlemen—through
him by Mr. Meacham made his withdrawal, in
the language above quoted—jointly request
you, in the most respectful manner, to publish
the adjustment of this question of veracity?

the statement—as do, others, who were pre-
sent—they do not impugn each other's verac-
ity. 2d. The Rev. Mr. Meacham made the deni-
al in question, upon the statement of the said
"prominent member" who still denies the use
of the language imputed to him. But inas-
much as the Rev. Mr. Chadwick is positive in
his recollection that the words used were cor-
rectly stated by him, the Rev. Mr. Meacham,
believing that in this statement he is honest
therefore admits, that the comments which he
made in the Tennessee Baptist of Feb. 15th,
1851, impugning the veracity of Rev. Mr.
Chadwick, would not properly apply to him.

The undersigned would respectfully request
that the above be published in the Tennessee
Baptist and the Banner of Peace.

F. R. COSSITT,
P. ANDERSON.
Now I call upon Mr. C. to show wherein I
retracted my charge that his version of the lan-
guage of that Bro. did put words into his mouth!
That member distinctly remembers the words
he did use; and still positively declares that he
did not use the words "all we want," &c., as
ascribed to him by Mr. C., and he ought to know
better than any one else what he did say. I
do not doubt him, and no man doubts his verac-
ity. I never have believed for one moment,
nor do I now believe he used those words—
nor do charity constrained me to accept Mr. C.'s
declaration of an honest understanding, and I
magnanimously excused him from all inten-
tion to wrong.

But why all this attempt, on the part of Mr.
C. to construe and press this matter into cap-
ital and claim it as an advantage of me! I
submit it to the public to decide which of us
has acted the more honorable part in the set-
tlement of this matter. If he is unwilling, as
he discovers himself to be, to let the matter
rest where the above card places it, let him ar-
range that member for falsehood, and attempt to
fix it upon him if he thinks best—it is all he
can do, and I now call upon him to do it or let
it drop. The issue is between that member
and Mr. Chadwick—not between Mr. C. and
myself.

In justice to myself I ask the editors of the
Banner to copy this, my reply, and I also
claim it in their justice to the editor of the
Baptist that they acquit him of any blame in
withholding the card until now.

If Mr. Chadwick refuses to do so, it will be
the concluding and conclusive proof, to my
mind, in connection with the way he has treat-
ed the whole matter, of his willingness to
wrong and intention to injure, from first to last.

A. W. MEACHAM.
Lebanon, March 29, 1851.

Communications.

For the Tennessee Baptist.
BOARD OF DOMESTIC MISSIONS.
SOUTHERN BAPTIST CONVENTION, MARION,
ALA., March 15, 1851.

In view of the approaching Biennial Session
of the Southern Baptist Convention, to assem-
ble at Nashville on the 2d Friday in May next,
the Board of Domestic Missions takes this op-
portunity of explaining to the Churches in all
candor, the plan of its operating, and of invit-
ing their continued and increased co-opera-
tion in this most important enterprise. This
it proposes to do in the course of two or three
communications to your valuable journal.

1. As the plan of our operations.—One great
object which this Board has in view is to assist
feeble churches throughout the Southern and
South Western States and Territories, to ob-
tain the stated preaching of the Gospel. A
Church in some near city or rising town or vil-
lage frequently becomes acquainted with a
minister. They desire to have him settled
among them. They hope and believe that if
supported at that post for one year, or two, the
town, the congregation, or at least the Church,
will grow and be able easily to bear the expense
itself. But if neglected for a year or two, that
Church will dwindle and the congregation
disperse to other denominations. They make
their utmost efforts and thus can raise enough
for the bare support of the Minister they have
chosen, to support him in the country; but not
enough to pay also an expensive rental in a
city. If the rest is raised the Minister cannot live
there.

It is clear that the Board by assisting them
to the amount of that deficiency, will make all
the difference to the spiritual interests of
that place of the whole amount raised. All the
difference between a preached gospel and
none; between a church established and one
dispersed. Each dollar given also multiplies
itself at once fourfold by leading others to con-
tribute to that amount who otherwise would
not give at all. And further, very shortly that
church will probably be able to support itself,
and will continue to do so for hundreds of
years, or as long as the city lasts, while, with-
out temporary aid, the materials of the con-
gregation would have been scattered and the
church have come to nothing—nipped in the
very bud.

Nor is this all. In a few years that church
will be able to contribute of its wealth and al-
so of its members, to form other colonies and
churches, and thus assist the Board to do fur-
ther good. Besides all this, if we consider
the influence of its Sabbath School, its con-
gregation, its example, we shall see by a sin-
gle instance, the importance to our denomina-
tion and the whole cause of Christ of this fea-
ture of the plan of the Board of Domestic
Missions.

In the city of New Orleans, the First Pres-
byterian Church was supported some twenty
years ago, by a Missionary Society. Now it
not only supports itself, but raises over and
above for Missionary and other benevolent
purposes, about \$12,000 a year, while two or
three other churches have grown out of it. If
a Baptist church had been properly fostered at

the same time, it would probably have been
equally successful now.

Since the establishment in 1845 of the
Board of Domestic Missions, probably not less
than one hundred and fifty churches have been
thus assisted. About \$35,000 have been appro-
priated to their assistance. A large number of
these churches have ceased to require our aid;
some have even begun to return money to the
treasury. Full \$5,000 have been added by
baptism through the agency of Missionaries of
the Board, to their communion. These church-
es are situated in different places, all over the
Southern States.

There is scarcely a State or Territory em-
braced within the field of the Board that has
not been assisted at some point. New
and growing communities have, however, the
greatest claim as being more emphatically
missionary ground and as affording the best
prospect of the speedy and sure establishment
of self-sustaining churches. Nor is aid afford-
ed unless in the hope of the church being able
to maintain itself in two or three years.

In a future number other operations of the
Board will be presented.

R. HOLMAN, Cor. Sec.

For the Tennessee Baptist.

BRO. GRAVES:
The Banner of Peace seems to dwell with
pleasure upon some of the circumstances con-
nected with the debates which took place here
last winter, between Manning and Chapman,
and Baker and Chapman, which its editors think
the little circumstances which its editors think
may be brought to bear to the prejudice of
Baptists, and magnifies them into very impor-
tant matters. There was one little incident
however, which happened in connection with
those debates, which the editors of that paper
have not thought proper to relate to their
readers. I have thought that inasmuch as
one of the editors was connected with the
incident above referred to, it would not be
wrong to let the readers of your paper know
about it. It is known that Mr. Baker
delivered several lectures in the court-house
on Baptism, the week preceding the debate be-
tween him and Mr. Chapman. When he had
concluded his last lecture, he expressed his
willingness to meet Mr. Chapman and attack
his book, &c. He then remarked in substance,
that if Mr. Chapman could not be here, if any
pastor of the church, or any other brother
thought that the cause of truth demanded it, he
was willing to meet any of them. Now here
was a chance for the Presbyterians to have
shown their strength. The Methodists had
furnished a champion to defend pedobaptism;
he had fought his battle and left. Now was
the time for the Presbyterians to show fight,
provided they had a man in whose hands they
were willing to trust the cause. They had here
several ministers and among the rest Mr. Low-
ry, pastor of the church, and author of a
sermon on Baptism. Now, sir, what did Mr.
Lowry do, when called upon to defend the
doctrines of his church? Why, sir, I will tell
you what he did: He called the attention of
the congregation and stated in substance that
this was a difficulty between the Methodists
and Baptists, that for the Cumberland Presby-
terians, they desired no discussion, and would
have nothing to do with it. Yes, sir, the au-
thor of a sermon on Baptism, Pastor of the
Cumberland Presbyterian church in Lebanon,
and co-editor of the Banner of Peace, in the
presence of the people of his own town, pub-
licly backed out from a defence of the doc-
trines of his church—he showed the white feath-
er. Under these circumstances, Mr. Chapman
was sent for, by whom I do not know, but I
suspect the Presbyterians had as much to do
with it as the Methodists. At any rate, they
were dependent upon the Methodists for a man
to defend their cause. They turned the Bat-
tists and Methodists of this town, there is
no quarrel, but so far as I know or have heard,
there is peace. Of one thing, the Baptists of
this town are fully satisfied, and that is, that
there is towards them as a church, upon the
part of the Editors of the Banner of Peace, as
well as upon the part of the leaders of their
church, a settled determination and bitter
hatred that will stop at nothing to prostrate
them. And when here they say of them self
stand in the pulpit and with a sanctimonious
face, invite Baptists to commune with them,
I suppose that every Baptist who may be pre-
sent, will in his mind exclaim, "hypocrite!"
You may talk about the hatred of Chapman to
Baptists. It is true he does hate them, but
then he has the manliness to acknowledge it.
But here are men who heretofore have been
professing friendship and brotherly love, and
yet in their hearts they have nourished the
most malignant hatred. If we have to meet
an enemy, let us have one like Chapman, who
has the courage to avow his sentiments, and
not one who like Job says, "how art thou my
brother," and then gives him a stab under the
fifth rib. It is time that Baptist throughout
the land should understand the feelings enter-
tained towards them by Cumberland Presby-
terians, here at their head quarters. I say to my
Baptist brethren, that upon your knees, Cum-
berland Presbyterian preacher, who reads that
false, abusive sheet, the Banner of Peace, pro-
fessing friendship for the Baptist church, don't
believe a word of it, it is all hypocritical cant.

A BAPTIST OF WILSON.

New State.—The New York Express of the
21st inst. contains the following notice:

There are movements now making in this part
of the State of New York, towards creating a new
State of this city—King's County, Queen's county,
Richmond county, Westchester county, Dutchess
county, and Albany county, to be known as the
State of New York. We have here within sight of the City Hall
about a million of human beings, and the population
is rapidly increasing with every thing in men and
means, that constitute a State.

The Mississippi River.—High Water.—Ad-
vice from New Orleans of the 19th inst., state that
the Mississippi continues rising at that point, threat-
ening an overflow. The water had already covered
many places on the wharf. A break occurred on the
18th, on the opposite side of the river, about eight
miles above the city, yet it had not effected in lessening
the steady growth of the stream. In Carroll county,
a new levee, a mile and a half in extent, had given
way. It was built across a piece of swamp, called
Point Look Out, and shivered all the back country
from inundation. When the break took place forty
men were actively engaged in strengthening the very
spot that gave way. None of them were drowned,
although the break was sudden and the volume of
waters immense. A large number of stock were
drowned.

Hon. Abbot Lawrence, our Minister to Bag-
land, we learn from the New York Express, has en-
tered into a correspondence with Lord Palmerston
in relation to the Light Duty charged upon Ameri-
can shipping in the ports of Great Britain. This
correspondence has attracted considerable attention
to the commercial duties of England. Mr. Law-
rence states that "in responding to the invitation of
the United States, the government of Great Britain
had repealed the prohibitory Navigation Laws of
the kingdom, and the commerce of the two nations
had been conducted for now just one year on the re-
ciprocal basis established in accordance with such
recommendation. The United States will readi-
ly accede to this principle, to extricate us from
the present state of affairs, and to place our com-
merce on the commerce of the United States."—
Lord Palmerston replies, in substance, that the cost
of Great Britain were established on differ-
ent principles from those of the United States. "The
various lights which are established round the
coasts of the United Kingdom have," he says, "been
erected and are maintained by various corporate
bodies, and these corporate bodies are entitled by
acts of Parliament to levy certain dues on
shipping," &c.; and he adds, "The British Govern-
ment has not the power to do with this matter as
it pleases." His Lordship, however, promised to
take the matter into further consideration, and in-
vited discussion on the subject. It is evident that Mr.
Lawrence has the best of the argument.

The N. Y. Express says that the Rev. Edward
Matthews, travelling agent of the American Baptist
Emancipation Society of New York, whilst on a
pilgrimage to the residence of Cassius M. Clay,
of Kentucky, stopped at Richmond, Kentucky, and made
use of certain unwholesome expressions relative to
the subject of slavery, which caused the citizens to
order him to leave town. He left, but returned a day
or two afterwards; whereupon some citizens seized
him, and after ducking him eight or nine times in a
bushy pond, ordered him to leave the State. Upon
refusing to do so, he was dipped twice more; where-
upon he promised to leave immediately, and took up
the line of march on foot for Pennsylvania.

The Stock Market.—The New York Express
of the 19th says:
The stock market is regarded everywhere, and is,
the barometer that indicates the monetary condition
of the country, and the generally prevailing feeling
of the public mind. The market is full, unsettled,
and at times uneasy, as betokening the apprehension
of an approaching storm. An enormous amount
of idle capital weighs down the banks, whilst at the
same time, in many quarters, the tendency is rather
to curtail than enlarge the sphere of operations.
But, on the other hand, the enormous outlays of the
day, pressing for enormous outlays of capital, are
proceeding with unabated vigor to their final con-
summation. It is very evident from the present
state of the foreign exchanges, so continually varying
towards the specie shipping point, but not yet quite
approaching it, that nothing but the cheapness and
abundance of money in Europe has saved our re-
serve of coin from exportation; which we are now
only holding as trustees for our foreign creditors
whom their requirements shall render it necessary for
them to require.

NASHVILLE JOURNAL OF MEDICINE AND SUR-
GERY.—We have received the first number of a
new medical journal published at Nashville. It is
published under the auspices of the medical faculty
of the university of Nashville as the organ of that
school, which is to go into operation in November
next.

The Nashville Journal is edited by Dr. W. K.
Bolling, formerly of Kentucky, but now of this city,
and professor of surgery in the Nashville Medical
College. Dr. Bolling is a man of great talents and
varied professional attainments, a ready
and vigorous writer, and peculiarly fitted by his
wide and varied experience, to undertake such an
enterprise. We cannot doubt the success of his
journal, the first number of which contains several
excellent original communications of great interest
to the medical profession.—*Louisville Journal.*

Miscellaneous.

MEMPHIS AND CHARLESTON RAILROAD.—The
chief Engineer advertises in the Memphis Eagle,
respecting proposals for the delivery of "Crown-Tie"
for fifty miles of this road, from Memphis to La
Grange.

It will be gratifying to every friend of this great
enterprise to hear that it is now to be begun and
proceeded under auspices so favorable as to insure
its completion at a comparatively early day. The
benefit which it is to confer on Memphis and on
North Mississippi and West Tennessee will be felt
in a remarkable and vivifying degree long before the
connection is made with the great Tennessee valley;
and the completion of the road as far as LaGrange,
the ability of the company will be at once wonderfully
strengthened for the construction of the remainder.

The work is now laid out, to be commenced at
Huntsville—our Alabama friends, working in this
direction; and the race will be, which shall first get
to the half-way ground between Memphis and the
Alabama line.

We learn from the able, distinguished, and inde-
fatigable President of the Board of Directors, that
the Ancient and Honorable Grand Lodge of the
office in this city, making estimates of the grade, the
probable cost, &c., preparatory to letting out con-
tracts for repairing the grading to LaGrange, build-
ing bridges and other necessary work, and the track
ready for laying down the iron. In the course of the next
ten days, they will be ready to advertise for proposals
for this part of the work.

RAIL ROAD CONVENTION.—A convention of dele-
gates friendly to the proposed rail road from Nash-
ville to Louisville was held in Russellville, Ky., on the
24th inst. Davidson and Robertson counties,
(Tennessee) were represented—the former by J. H.
Baker Esq., and Dr. A. H. Baxton; the latter by Col.
C. C. Chatham, J. E. G. Green, H. Robertson, Thomas
Menece, W. Holland, J. C. Smith, J. C. Smith, J. C.
Kelley, E. M. Byrnes Esq. of Logan county, Mo. pre-
sided over the convention. Speeches were made by
Messrs. Stark, Robertson, Garner, and Baker, of
Tennessee, and the following among other resolu-
tions, passed:

Resolved, That all things considered, the best
and most practicable route for the proposed railroad,
passes through or near Springfield, Tenn., Russell-
ville and Bowling Green, Ky.; and that we feel assured
that an amount of money can and will be raised
in the counties of Davidson and Robertson, Tenn.,
and Logan and Warren counties, Ky., sufficient to
complete that portion of the road which passes
through their borders without the aid of either Nash-
ville or Louisville.

Resolved, That we pledge the county of Logan
for \$400,000; the county of Robertson for \$200,000,
or as an amount sufficient to build the road through
their borders and the county of Davidson as much
as may be necessary to complete said road from the
Robertson line to Nashville, to be raised by those
counties in such manner as each may deem most ad-
visable, and to be subscribed and paid in equal
parts upon the condition that it is made to pass
through within one mile of the towns of Russellville,
Springfield, and the village of Gaudinville.

The Mississippi River.—High Water.—Ad-
vice from New Orleans of the 19th inst., state that
the Mississippi continues rising at that point, threat-
ening an overflow. The water had already covered
many places on the wharf. A break occurred on the
18th, on the opposite side of the river, about eight
miles above the city, yet it had not effected in lessening
the steady growth of the stream. In Carroll county,
a new levee, a mile and a half in extent, had given
way. It was built across a piece of swamp, called
Point Look Out, and shivered all the back country
from inundation. When the break took place forty
men were actively engaged in strengthening the very
spot that gave way. None of them were drowned,
although the break was sudden and the volume of
waters immense. A large number of stock were
drowned.

Hon. Abbot Lawrence, our Minister to Bag-
land, we learn from the New York Express, has en-
tered into a correspondence with Lord Palmerston
in relation to the Light Duty charged upon Ameri-
can shipping in the ports of Great Britain. This
correspondence has attracted considerable attention
to the commercial duties of England. Mr. Law-
rence states that "in responding to the invitation of
the United States, the government of Great Britain
had repealed the prohibitory Navigation Laws of
the kingdom, and the commerce of the two nations
had been conducted for now just one year on the re-
ciprocal basis established in accordance with such
recommendation. The United States will readi-
ly accede to this principle, to extricate us from
the present state of affairs, and to place our com-
merce on the commerce of the United States."—
Lord Palmerston replies, in substance, that the cost
of Great Britain were established on differ-
ent principles from those of the United States. "The
various lights which are established round the
coasts of the United Kingdom have," he says, "been
erected and are maintained by various corporate
bodies, and these corporate bodies are entitled by
acts of Parliament to levy certain dues on
shipping," &c.; and he adds, "The British Govern-
ment has not the power to do with this matter as
it pleases." His Lordship, however, promised to
take the matter into further consideration, and in-
vited discussion on the subject. It is evident that Mr.
Lawrence has the best of the argument.

Poetry.

THE GRAVE.
FROM THE GERMAN OF ROBERTSON.
Fearful is the grave,
Cold winds round it knelling,
Misty shrouds swelling,
Grief and sorrow makes their dwelling
In the silent grave.

Lonely is the grave;
Soft doth that stillness call,
Cooler shadows fall,
Deepest peace is whispering all
In the silent grave.

Dismal is the grave;
Its darkness blacker still,
Its breath, and length, and height,
Just seven paces bound them all.
Dismal is the grave.

Lovely is the grave;
A sweet defence its narrowness:
From the ever-wearying press,
From the juggling pageant crowd,
From the fools in motley shroud,
Shields us well that narrow shroud.
Lovely is the grave.

Dismal is the grave;
Its darkness blacker than the night,
Through which no sunbeam glances bright,
Not a star ever gleams,
Or the softer moonlight stream;
Dark and dreadful is the Grave.

Lovely is the Grave;
Its shadows flinging
O'er the weak wanderer, and refreshment
bringing:
While its cool breast
Lulls the hot weary pilgrim to his rest:
Lovely is the Grave.

Fearful is the Grave;
Rain is rushing, thunder growling,
Driving hail, and winds are howling,
Round the storm lash'd Grave.

Lovely is the Grave;
O'er the turf'd hillock spring winds blowing,
Sweet at its foot the violet growing,
And in its bloom Forget-me-not;
There falls the moon's pale beam,
Hooper's cold rays, and morning's rosy gleam.

While Echo's half-heard note
And plaintive wailings float
Around the grassy grave spot.
Lovely is the Grave.

Lovely is the Grave;
There all living sounds are mute,
There is heard no wanderer's foot,
Joyous greetings never come
To visit that eternal gloom—
Oh! how lovely is the Grave!

Ah! is the grave so lovely?
True joy's will reveal only,
And Faith's laughing glance,
And Kind's noisy dance.

They visit not the Grave;
But the fit, wailing woe, and Sorrow's child,
The Sun of life, will wander mild
Beside the quiet, easy bed,
And ease upon its secret deep,
Not lonely is the Grave.

Senseless is the Grave;
Deaf and speechless, numb'd and cold,
Clothed also in darkness mould,
Hope's glances of light,
And Faith's visions bright,
And Love's delight,
Lost are all within the senseless Grave.
Fearful, fearful is the Grave!

Lovely is the Grave;
All the discord, all the strife,
All the ceaseless feud of life,
Sleep in the quiet Grave.
Hush! is the battle's roar,
The fire's rage is o'er,
The wild volcano smokes no more—
Deep peace is promised in the lasting Grave.
Lovely, lovely is the Grave!

THE MARTYR'S SONG.

BY MRS. REMANS.

He kneels, the Saviour kneel and pray'd,
When but his Father's eye
Look'd through the lonely garden shade
On that dread agony:
The Lord of all above, beneath,
Was bow'd with sorrow unto death!
The sun set in a fearful hour,
The stars might well grow dim,
When this mortality had power
So to oppress him.

That He who gave man breath, might know
The very depths of human woe,
He proved them all the doubt, the strife,
The faint perplexing dread,
The time that hang o'er parting life,
All gather'd round his head;
And the Deliverer knelt to pray—
Yet pass'd it not; that cry away!

If pain did not—though the stormy wave
Had sunk beneath his tread,
If pain did not—though to Him the grave
Had yielded up its dead,
But there was sent him from on high,
A gift of strength for man to lead.

And with Him sinless thus beset,
With anguish and dismay?
How may we most our conflict yet,
In the dark narrow way?
Through Him—through Him, that path who
Save, or are perished, Son of God!

A Precious Seed.—The Liberty (M.D.) Banner of Liberty says that Gen. Edward Scherer, of Frederick has in his possession the identical sword with which General Sherman saved the life of Gen. Washington at the "Battle of Cowpens." It will be remembered that one of Tarleton's men, was in the act of slaying the gallant General from behind, when Sherman, then but a boy, dashed forward, leaped, and, with his sword, saved the life of the General.

Communications.

For the Tennessee Baptist.

ELECTION.

BRO. GRAYES:

In a former number I presented a few thoughts on Divine Sovereignty, suggested by the re-velation of God. In your valuable paper of March 1, I find an article, purporting to be a "review" of the same, by a Layman. On that, I request the privilege of a remark or two, 1. Layman is unanswerable. Why? 1. Because he is on both sides. He plays the game of open and shut so admirably that a mind which has fixed and settled principles has no chance of success in trying, as he expresses it, "to set in order that truth." Hear him! He first says, "the doctrine of election as taught in the Scriptures is clear and undeniable"—"a source of comfort to the true believer." In these few words, he has conceded all I want or could wish for; and it is only to be regretted, that instead of a tedious harangue upon the duty of faith and obedience to the Gospel, which no sound mind pretends to doubt or deny, he (Layman) did not tell us clearly and definitely what is the source of comfort, and why the duty of faith or kind of election the Scriptures teach. I am prepared, long since, to appreciate such indefinite wholesale avowals, and despise them. Suppose I were to say, "the science of Electro-Anthropology as taught in the prophecy of Daniel is clear and undeniable" what profit would arise to, even the acute, metaphysical and discriminating mind of Layman, from a declaration! Could he dispute at that science? And yet to deny the truth of my declaration would be infidelity. Who is ignorant of the fact, that every thing and any thing as taught in the Scriptures is clear and true? The real question is, what do the Scriptures teach? Do they teach that God has predestinated his people to be the heirs of Glory, having chosen them in Christ before the foundation of the world? If so, Layman is welcome to his figurative declaration and the case is closed. If not so, then, the most of Bible readers in the country have hold of the wrong book. King James' translation has these words: "He [the Father] hath chosen us [Christians] in him [Christ] before the foundation of the world [in a date equivalent to eternity] that we should be holy without blame before him in love." The necessary result of electing grace. Now, my worthy Layman, is that the Scripture election that is full of godly comfort to you? If so, I extend to you the right hand of christian congratulation. I call you brother, in this matter, notwithstanding the mindiness of your conceptions and the confusion of your clear capacity by reason of the "robustness" of your metaphysics. So you see, cousin Layman, that after all, (though you write like I), we are nearer together than you ever expected to find yourself to an "Antinomian caviller." When you insinuated that I was an antinomian, you furnished the richest joke to my friends and acquaintances that has appeared for a century.

I do remark, that the lengthy detail of free

will be a source of comfort to the true believer.

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King James' translation has these words: "He [the Father] hath chosen us [Christians] in him [Christ] before the foundation of the world [in a date equivalent to eternity] that we should be holy without blame before him in love."

The necessary result of electing grace. Now, my worthy Layman, is that the Scripture election that is full of godly comfort to you?

If so, I extend to you the right hand of christian congratulation. I call you brother, in this matter, notwithstanding the mindiness of your conceptions and the confusion of your clear capacity by reason of the "robustness" of your metaphysics.

So you see, cousin Layman, that after all, (though you write like I), we are nearer together than you ever expected to find yourself to an "Antinomian caviller."

When you insinuated that I was an antinomian, you furnished the richest joke to my friends and acquaintances that has appeared for a century.

I do remark, that the lengthy detail of free

will be a source of comfort to the true believer.

In these few words, he has conceded all I want or could wish for; and it is only to be regretted, that instead of a tedious harangue upon the duty of faith and obedience to the Gospel, which no sound mind pretends to doubt or deny, he (Layman) did not tell us clearly and definitely what is the source of comfort, and why the duty of faith or kind of election the Scriptures teach.

I am prepared, long since, to appreciate such indefinite wholesale avowals, and despise them.

Suppose I were to say, "the science of Electro-Anthropology as taught in the prophecy of Daniel is clear and undeniable" what profit would arise to, even the acute, metaphysical and discriminating mind of Layman, from a declaration!

Could he dispute at that science? And yet to deny the truth of my declaration would be infidelity.

Who is ignorant of the fact, that every thing and any thing as taught in the Scriptures is clear and true?

The real question is, what do the Scriptures teach? Do they teach that God has predestinated his people to be the heirs of Glory, having chosen them in Christ before the foundation of the world?

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