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The Review.

REVIEW OF CHAPMAN ON BAPTISM.

CHAPTER XVII.

[CONTINUED.]

On pages 47 and 48, of his Book, Mr. Chapman discourses as follows:

"In this connection we shall mention a fact that is not generally known, but which ought to be, that the king's translators were immersionists. Ah! this is a serious matter! Here is a king-cure for complaining Baptists! Let every reader distinctly remember this, and when he hears one of them complaining against the English version, plainly inform him that it was translated by immersionists, and not anti-immersionists. This will be so easily made evident, that we shall only present a short quotation from Campbell's debate with Rice, page 259, deeming it sufficient for our present design, which is not only to prove that the king's translators were immersionists, but to prove it by the testimony of an opponent, which reads thus: "In the work of Floyer, page 50, it is mentioned that the English Church practiced immersion down to the beginning of the 17th century. As confirmation of this, the first Liturgy, in 1547, enjoins a trine immersion in case the child is not sickly." Now, take the king's translation, made in 1611, compare its date with these dates, and you will at once see that the translators were immersionists; and moreover, you will be properly prepared to estimate the effrontery of every Baptist minister who either says or writes that the translators favored our views. Every such statement is false. The man who would make it, ought to be ashamed of his ignorance, or repent over his wickedness."

Notwithstanding what Mr. Chapman has written, we do not yet "*know* that the king's translators were immersionists." The Episcopal Common Prayer Book printed in 1549, the second of king Edward the VIth, directs the priest to "dipit" (the child) "in the water *thrice*." In the editions of 1552, and 1559, the word *thrice* is omitted, and they simply say, "shall dip it in the water." [Wall's History Vol. 2, pp. 397, 398.]

Wall remarks, p. 398, "From this time of King Edward, Mr. Walker (who has taken the most pains in tracing this matter) derives the beginning of the alteration of the general custom. He says, that 'dipping was at this time the more usual, but sprinkling was sometimes used: "which within the time of half a century [meaning from 1550 to 1600] prevailed to be the more general (as it is now almost the only) way of baptizing."

On page 401, of Vol. 2, Wall remarks: "In the latter times of queen Elizabeth, and during the reign of king James and of king Charles I, very few children were dipped in the font."

The Common Prayer Book of 1549, adds the order: "And if the child be weak, it shall suffice to pour water upon it;" and this was copied in subsequent editions, and Wall says: "The inclination of the people, backed with authorities, carried the practice against the rubric; which still required dipping, except in case of weakness." Vol. 2, p. 401.

At the time, then, that the common version was made, dipping had been generally left off, and sprinkling "prevailed to be the more general way of baptizing;" and we are very far from believing that the proof presented by Mr. Chapman is sufficient to establish it as an historical fact "that the king's translators were immersionists."

I would here remark that the James's Bible *was not a new translation*, but one compiled out of previous English Bibles.—In their preface to their first Bible of 1611, the translators say: "Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new translation, nor yet to make a bad one a good one but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against; that hath been our endeavor, that our mark."

Noah Webster, on page 138, of his English Grammar, remarks: "The present translation of the Bible is commonly considered as made in the reign of James 1st, but on comparing it with the translations published in the beginning of Elizabeth's reign, it is evident that the last translators merely revised the former copies, altering a few phrases and words; but leaving the body of the style unaltered."

One of the phrases thus altered by the king's translators we have in Matt. iii, 11. "I indeed baptize you with water." In this passage, all the versions in our language, from Wickliff's down to King James's, read "in water," and not "with water," and George Campbell tells us, that it was so rendered, in the Peshito Syriac, the Vulgate, and all the ancient versions, and this distinguished Presbyterian doctor of divinity and other eminent Pedobaptist scholars affirm emphatically, that it should be so rendered in our version.

On page 50, of his book, Mr. Chapman says of the king's translators:

"They could have given us, with equal propriety, *at* Jordan, where we have *in* Jordan—*at* Bethabara, where we have *in* Enon; and moreover, *from* the water, where we have *out of* the water—*to* the water, where we have *into* the water—and then *from*, where we have *out of*."

Again, on pages 56 and 57, Mr. Chapman says:

"1. The words *baptizo eis* are generally used in classics, according to the judgment of Stuart and Campbell, to denote an action *in* water.

"2. The words *baptizo en* are used in the New Testament, according to the decision of the best critics, to denote an action *with* water.

"3. The words *baptizo en* are also used in the New Testament, according to the same authority, to denote an action *at*, or *by* a place, or *in* a place.

"4. The words *eis* and *en* always have their significations fixed by the circumstances with which they stand connected; and then they regulate the action and sense of whatever verbs precede them. We are responsible for this rule. It is our own.

"We here give an example of *baptizo eis* from the classics. Plutarch says—"Plunge yourself in the sea, [*baptison eis.*]" This expresses an action in water, but nothing more.

"But, that we may be able to bring all the important examples of *baptizo eis*, and *baptizo en*, that are to be found in the Scriptures in connexion with water-baptism under the test of these rules at once, we must place them in array before the reader:

"Matthew iii, 6: *Ebaptizonto en.*
"Matthew iii. 11: *Baptizo en.*
"Mark i, 4: *Baptizoon en.*
"Mark i, 5: *Ebaptizonto en.*
"Mark i, 9: *Ebaptisthee eis.*
"Luke iii, 16: *Baptisei en.*
"John i, 26: *Baptizo en.*
"John i, 31: *Baptizoon en.*
"John i, 33: *Baptizein in.*
"Acts i, 5: *Baptisthesesthe en.*
"Acts xi, 16: *Baptisthesesthe en.*

"Now, is it not evident, from this aspect of the case, if the first rule be applied, that there was only one baptism in water?—And is it not equally evident, if the second rule be applied, and then the third, that all the other baptisms occurred *at*, *by*, or *in* places, where John baptized with water, not in water.

"That we may properly meet these items of inspiration, we here remark, that *eis* occupies about the same relation to *en*, in some cases, that *ek* does to *apo;* that is to say, that as *ek* is a surer sign of an action out of a place than *apo*, so is *eis*, wherever found, a surer sign of an action in a place than *en*. Let it be distinctly understood, however, that there is no certainty with regard to their significations, apart from circumstances, no matter how found, nor where found; hence the necessity of the fourth rule. *Ek* and *apo*, it will be perceived, are merely introduced, and their relation to each other alluded to, for the purpose of illustrating the shade of difference, in meaning, that evidently exists between *eis* and *en*, the terms now duly under consideration with the verb *baptizo*."

Again, on pages from 58 to 62, we read:

"Why did Mark use *en* to express the baptism of the multitude, and *eis* to express the baptism of the Saviour? It strikes our judgment, with more than ordinary force, that Mark intended by the use of *en*, speaking of the baptism of the multitude, to show that they were baptized *at* or *by* Jordan, *in* its channel; and by the use of *eis*, speaking of the baptism of Christ, that he was baptized in the water of Jordan. If Mark knew that the multitude were baptized in the water of Jordan, as well as our Lord, it does seem strange, and unaccountable to us, in many respects, that he should say in the fifth verse, and in the ninth verse, what he does—that the multitude were baptized *en* Jordan, and the Saviour baptized *eis* Jordan.

"According to our own rule of judging, after circumstances determine the significations of the prepositions *eis* and *en*, such significations regulate the action, and fix the sense of the verb. The first feature of this rule we found true in all the examples quoted in this chapter, which only leaves us to prove that the significations of these prepositions regulate the action of the verb, and fix its sense.

"Now for the proof. "For they repented [*eis*] *at*." Does not *eis* or *at* regulate the action of the verb *repented*, and fix its sense? And he came and dwelt [*eis*] *in* a city." Does not *eis* or *en* regulate the action of the verb *dwelt*, and fix its sense?—"For she hath wrought a good work [*eis*] *upon* me." Does not *eis* or *upon* regulate the action of the verb *wrought*, and fix its sense? "I am ready to go with thee, both [*eis*] *into* prison, and [*eis*] *to* death." Do not *eis* or *into*, and *eis* or *to*, regulate the action of the verb *go?* "And was led [*en*] *by* the Spirit." Does not *en* or *by* regulate the action of the verb *led*, and fix its sense? "And it came to pass as he sat [*en*] *at* meat with them." Does not *en* or *at* regulate the action of the verb *sat*, and fix its sense? "The angel of the Lord appeared unto him [*en*] *in* a dream." Does not *en* or *in* regulate the action of the verb *appeared*, and fix its sense? "That [*en*] *with* it he should smite the nations, and rule them [*en*] *with* a rod of iron." Do not *en* or *with*, and *en* or *with* again, regulate the actions of the verbs *smite* and *rule*, and fix their sense?

"It must now be quite obvious to the reader, that the various significations attached to *eis* and *en* arise out of the circumstances with which these terms are identified; and that no lexicon can give the inquirer after truth their true meanings, apart from the narrations with which they are connected.

"From this way of viewing things, if the meaning of *eis*, in the account given of our Lord's baptism, stood fixed by circumstances *at*, then the act would not have taken place *in* the water of Jordan, but *at* Jordan. Under this light, and its guidance, we proceed to other considerations, which will, we trust, afford some pleasure to the critical reader.

Matthew iii, 6: *Ebaptizonto en*, baptized at, that is to say at Jordan, in its channel—Mark having put *eis* in contradistinction to *en*, in drawing a line between the place of the Saviour's baptism and that of the people—the Saviour being baptised *eis*, in the waters of Jordan—and the people *en*, at Jordan in its channel. Matthew iii, 11: *Baptizo en*, baptised with, that is to say WITH water, seeing that no other signification can be put to *en* here, and that *with* is one of its proper significations in the Scriptures. Mark i, 4: *Baptizoon en*, baptizing in, that is to say *in* the wilderness, *at* the place he preached—no other meaning being appropriate here. Mark i, 5: *Ebaptizoen* baptized *at* Jordan, *in* its channel—the reasons above given. Luke iii, 16: *Baptisei en*, baptized *with* water—the reasons are above given for *with* representing *en*. John i, 26: *Baptizo en*, baptized *with* water, for the previous reason. John i, 31: *Baptizoon en*, baptized *with* water—same reason. John i, 33: *Baptizein en*, baptized *with* water—same reason. Acts i, 5: *Baptisthesesthe en*, baptized *with* water—same reason. Acts xi, *Baptisthesesthe en*, baptized *with* water—same reason.

"The reader can now see why we were so particular in fixing the significations of the prepositions, and in showing their influence on the verb, both in act and import."

To ascertain with as much accuracy as possible the meanings attached to the Greek prepositions En and Eis by the inspired writers, the first four chapters of Matthew's gospel have been examined in the Greek Testament. The result is this. The preposition En occurs 27 times, and Eis 20 times. By looking into the English Testament, we find that pedobaptist translators have rendered En 20 times *in*, 4 times *with*, twice *among* and once *within*. They have construed Eis 18 times *into*, once *in*, and once *unto*. We regard this as a fair test of the usus loquendi, of these words by our Lord and the Evangelists. We conclude then that En means *in*, and Eis *into*, with extremely rare exceptions. The scriptural accounts are therefore true, that John baptized *in* Jordan, Matt. 3: 5, that Jesus was baptized *into* Jordan, Mark 1: 9 that they went down both *into* the water, both Philip and the Eunuch; Acts 8: 16. The preposition Ek has been subjected to the same process. It occurs 11 times, and in every instance is rendered either *of* or *out of*, except in Matt. 3: 17th a voice *from* heaven, where it is manifestly equivalent to *out of*. That *from* is the usual signification of Apo cannot be denied. While however this is conceded, it is not granted, as maintained by some pedobaptists, that Apo can reach no farther than the nearest side or edge of any object. Ek and Apo both denote the point of departure, the formerly, definitely, the latter indefinitely. If Ek be used the point of departure is within an object: if Apo be used it may be within, or it may be without the object. We will now fortify our position with regard to Apo with a few examples. Then Joseph being raised *from* sleep, Matt. 1: 24. For he shall save his people *from* their sins, Matt 1; 21. Then came Jesus *from* Galilee, Matt. 3: 13. And there followed him great multitudes of people *from* Galilee, Matt. 4: 25. In these passages Apo is unquestionably employed, in the sense of *out of*. It is often that we use the English preposition *from*, in the sense *out of*. We say the merchant has come *from* the city. We have just come *from* home.—We have returned from church. He is a foreigner *from* Asia. No one can mistake the meaning of *from*, in these sentences, and they might be multiplied almost ad infinitum. It is true then, as the scriptures narrate, that Jesus when he was baptized, went up straightway, *out of* the water. Matt. 3: 16 that Philip and the Eunuch came up *out of* the water. Acts 8: 39 &c.

Mr. Chapman admits that the words *baptizo eis* are generally used to denote an action *in* water, and he will have it, that the Saviour was "baptized *eis*, in the waters of Jordan." In being baptized, therefore, *in* water, we tread in the footsteps of Him, who left us an example that we should follow his steps.

Bloomfield says on Mark 1: 9. "The sense of *Ebaptisthee eis* is "*was dipped*," or *plunged into*. Or we may suppose, that, as in the phrase *louesthai eis balaneion*, there is a *significatio prægnans*, "for to be washed" (by being plunged) into a bath," so the sense here may be "He underwent the rite of baptism (by being plunged) into the water."

Others, however, attempt to set aside the testimony of Mark in this passage by giving to *eis* the signification of *at*. The Greek prepositions *para* and *epi* are the ones that appropriately designate *at, beside*, or *near*, but to keep the Saviour out of the water *eis* must desert its own meaning *into* and assume the meaning of the prepositions named above—*at* or *near to*.

A Pedobaptist clergyman was once in company with several other friends, spending a social afternoon in a family, some of whom were members of his own communion, without being aware of the fact that the father was tinctured at least with Baptist sentiments. Passing round the room, the minister's admiration was excited by several very beautiful engravings which decorated the walls. Presently, however, he came to one representing the immersion of the eunuch, as recorded in the 8th chapter of Acts. He immediately expressed his surprise that such a picture should be permitted in the room, accompanied with the remark, that the impression conveyed by the picture was false—that the eunuch was not immersed—and that the original only asserted that he went down to the water, and came up from it; not that he went down *into* the water, and came up *out of it*. Presently he came to another beautiful engraving, representing the astonishing preservation of Daniel in the lion's den. After many eloquent remarks upon this wonderful miracle, his host replied in substance as follows: "Well, now I understand it—now I see clearly how it was. When I was a boy I often used to wonder how it could be that, when the enemies of Daniel cast him *into* the den of lions, he should be taken up *out of* the den, and no manner of hurt be found upon him, as I used to read in Dan. vi, 26–23. Now the mystery is solved. How could the lions get at him? Why they only cast him *to* the den of lions, and afterwards took him *from* it. I see no miracle about it." This was somewhat of a poser to the reverend commentator; and I need not add that he found it to be most convenient to say but little more about "*to* and *into*, *from* and *out of*" during the remainder of the evening.

Such logic as the above is a species of trifling almost beneath a child. According to this logic, if I say, you have gone *to* Mobile, I mean, not that you have gone *into* the city; by no means; but only *to* the borders of it! So the poor man Lazarus, Luke xvi, when he died, was not carried *into* Abraham's bosom! He only went *to* heaven—the gate of it—not into it! So also when our Lord says, Matt. xxv, 46, "The wicked shall go away *into* everlasting punishment, but the righteous *into* life eternal;" we must not suppose the former actually go into hell, and the latter are admitted into heaven!! Verily, it must be a feeble cause, which requires to be bolstered up by such miserable shifts as these.

Besides, the modern Greek Testament has been altered by our Pedobaptist friends to suit their views of what John ought to have said. All the world knows that the Greeks, in whose language the New Testament was written by inspiration, do now and ever did understand baptizo to signify immerse. In their Testament, the Greeks had, until a few years since, the language of John the Baptist precisely as the Holy Ghost directed it to be written: and they understood him to mean that the Saviour was to "*immerse* IN the Holy Ghost and fire." But our Pedobaptist brethren, afraid, we presume, that the spirit of inspiration would teach the Greeks "profanity," have altered Matt. iii, 11, and its parallel passages, so that instead of *en udati*, &c., "IN water," "IN the Holy Ghost and in fire," the modern Greek Testament now reads *me to neron*, &c., WITH water, WITH the Holy Ghost and with fire!!!" The Greeks could not be trusted with the language of the Holy Ghost, speaking in their own tongue, but words of man's device had to be substituted by our Pedobaptist friends to prevent "profanity!" We forbear further comment upon this awful mutilation of God's Word.

There is no consistency in translating the 11th verse of the third of Matthew, on principles differing from those used in translating all the rest of the chapter. The Greek preposition, *en*, occurs eight times in this chapter, and is rendered *in* every time except in the 11th verse, thus: "In those days came John the Baptist, preaching *in* the wilderness of Judea"—"the voice of one crying *in* the wilderness"—"and were baptized of him *in* Jordan"—"and think not to say *within* (*in?*) yourselves"—"whose fan is *in* his hand." Now we defy all the critics in Christendom to give one good reason why *en* should not, in the 11th verse, be rendered *in* as well as in the rest of the chapter. It will not do to tell us that such a rendering would be profane.—There is no more "profanity" in saying that people were baptized *in* the Spirit, than in saying the Spirit was *poured out* upon them. Both are Bible phrases. Besides, the Vulgate, a first-rate and quite a venerable Pedobaptist version, reads—*Ipse vos baptizabit* IN *Spiritu Sancto et igni*—"He shall baptize you in the Holy Spirit and fire."

Carson remarks, p. 292: "That *en* construed with *baptizo* signifies *in*, we have the most decisive evidence in the fact that the Christian writers who used the Greek language understood it in this sense. Theodoret, speaking of the baptism of Theodosius, represents him as saying, that he had delayed his baptism, as being desirous of receiving it *in* the river Jordan. The Latin Fathers also understood the preposition in this sense, with respect to baptism, and translated it accordingly. Tertullian writes, "dipped *in* the Lord." Jerome also, in exposition of the language of the commission, says, "*intingunt aqua*," *they dipped them in water*. Indeed this is the very syntax which Greek, Latin, and English would use when place or substance is to be expressed."

Mr. Chapman translates *Ebaptizonto en*, Matt. iii, 6, and also in Mark 1: 5, "*baptized at*, that is to say at Jordan, in its channel." Well, Mr. Webster defines a *channel*, "The place where a river flows, including the whole breadth of the river. But more appropriately, the deeper part or hollow in which the principal current flows." We will take Mr. Chapman's channel, then, in its more appropriate sense, and that allows us to take the candidates for baptism into the deeper part or hollow of the river, and when there, *baptizo* will most appropriately invite us to immerse them. But why will not Mr. Chapman allow *en* to have its own meaning when there is nothing to forbid it? Its own meaning *in Jordan—in the river Jordan*, is certainly the most natural and obvious one, in these passages. On Mr. Chapman's arbitrary principles, he might convert into *at*, all the prepositions in the Greek, or any other language.

In Mr. Chapman's hands *en* means *at*, or *with*, or *in*, as best suits his convenience!—In Matt. 3: 6, *Ebaptizonto en to Jordane*, means, baptized *at* Jordan. In Matt. 3: 11, *baptizo en hudati*, signifies, I baptize *with* water. And then Mark 1: 4, baptizoon *en* tee ereemo, means, baptizing *in* the wilderness. But if *en hudati* means necessarily *with* water, why not also say "*with* the wilderness," and "*with* the river Jordan." And if the "*with* water" clearly proves that the water was applied to the subject and not the subject to the water, does not the "with the wilderness," and the "with the river Jordan," prove also that John took up both the wilderness and the river Jordan, and applied them to each of the subjects of his baptism!!!

According to Mr. Chapman's logic, when a farmer, or other person says, "I scald my hogs *with* boiling water," this cannot mean "I immerse my hogs *in* boiling water;" but the farmer applied the boiling water to the hogs, and did not put the hogs in the water. And yet as Webster says, that *to scald*, means "to expose to a boiling or violent heat over a fire, or in water or other liquor," why may not the farmer's "with boiling water," be intended to express the scalding substance employed, and not the mode of scalding. So the "with water" should we translate the preposition *en*,—*with*, would express the baptizing substance,—not the mode of baptism, and this translation would be consistent with immersion, or any other mode. But this solution will not apply to *en Jordane*. This must be in Jordan—in the river Jordan—not with Jordan and the river Jordan.

This subject will be continued next week.

SAMUEL BAKER.

ADDRESS OF THE BIBLE COMMITTEE APPOINTED AT NASHVILLE.

To the Churches and other Bodies represented in the Southern Baptist Convention, the said Convention sendeth greeting:

It was in no spirit of animosity, but for peace, for more efficient action, and to combine the South more harmoniously, that the Southern Baptist Convention was organized. This body has hitherto employed in its service two Boards, one for its Foreign use, the other for its Domestic operations. At the late meeting at Nashville, it was resolved to establish a third Board, to be located at Nashville, and to whose care shall be confided the Bible operations of the Southern Churches. To apprise you of this new organization, and to solicit your practical concurrence, is the object of this address.

It is not unknown to you that many members of the Convention have strenuously deprecated any separation from the American and Foreign Bible Society; and to the present organization many have been opposed. But if the South are to act with energy they must act in concert, and concert can only be secured by a willingness to surrender our individual views and wishes to the voice of the majority. Hitherto States and Associations and Churches have adopted separate and different methods for the diffusion of the Scriptures. But, while in one or two instances there has been some efficiency, it is confessed, on all hands, that the South has done comparatively little for this sublime enterprise. The time has now come when in union we shou'd find strength; and when, by concentrating our energies and efforts, we should awaken the zeal, and rally and marshal the forces of the denomination.

However much some of us may love the American and Foreign Bible Society, it is manifest that the great body of the Southern Baptists will not act with that society. Of this all were convinced long ago when this Convention met at Richmond, and every year has deepened this conviction.—Shall the circulation of the Bible, then, be still left to small and independent associations scattered over the South? or shall this Convention become the organ for this department of our own work? It is hoped that there will be but one answer to these questions.

First, Every consideration admonishes the Southern and Southwestern States to cultivate love and harmony among themselves, and this organization is a new tie to bind us together in affection and brotherhood.

In the next place, no cause can be more noble and glorious than that of the Bible; why, then, should we create Boares for our missionary operations, and not adopt a measure equally effective for the circulation of the Scriptures? It was once supposed that the Missionary Boards might also superintend the distribution of the Bible; but those Boards have found this impossible. Their peculiar duties demand all their time and labor, and they have urged the necessity of a Bible Board. The domestic Board have recommended this organization in the most emphatic terms; and the report, upon which the Convention acted at Nashville, was presented by the able brother who was President of the Foreign Board from its formation until a few months past, when his removal to St. Louis deprived the Board of his invaluable services.

It need only be added that, by the new organization, this arm of the service will at once acquire a strength and vigor which, otherwise, it cannot possess. The liberality of the Churches will never be awakened, and kept awake, without some central agency, to press this great cause upon their attention. With such an agency there would be no reluctance in contributing, arising from a want of confidence as to the application of the funds. Finally, in almost every part of the South there is at present much confusion and perplexity about raising and expending money for the Bible. All this will be corrected if the Churches comply with the recommendation of the Convention. Our resources will no longer be distributed into uncertain channels and carried beyond our control. They will consutute a fund to be disbursed under our own eye, and for which our agent, the Board, will render us an account at any moment.

As to the place where the Bible Board should be located, there was much difference of sentiment in the Convention. By many, Baltimore was preferred. But as both the other Boards are at the East, it was deemed just and proper that this new organizatiou should be stationed at the West. Our Western brethren selected Nashville, and it is believed that no city at the West could furnish the Board with superior facilities for its operations.

Fellow citizens, and brethren of the South and South West, let us unite with one heart in this great scheme; sacrificing cheerfully our private and local prejudices; seeking to promote love and harmony among our Churches, and, by combination and concentration, putting forth our great but hitherto undeveloped power in diffusing the light of truth—the glorious Gospel of the Blessed God—everywhere, through every portion of our own land, and over the face of the whole earth.

By order of the Convention.

R. FULLER.

N. B.—The Convention requests the Baptist papers, South and South West, to copy the above address.

For the Tennessee Baptist.

BROTHER GRAVES:

At a Ministers' Meeting, held at Brush Creek Baptist Church, Saturday before the fourth Sabbath in May 1851:

The following appointments for a Protracted Meeting were made, and Ministers appointed to attend the same.

New Hope Church—Saturday before the third Sabbath in July next. Brothers Hays, Fite and Barret, to attend said meeting.

Indian Creek—Saturday before the 4th Sabbath in September next. Brothers Hays, Dies and Fite, to attend said meeting.

Prosperity—Saturday before the 1st Sabbath in August next. Brothers Bowen, Fite and Hays, to attend said meeting.

Brush Creek—Saturday before the 2nd Sabbath in October next. Brothers Gold, Barret, Hays and Fite, to attend said meeting.

Macedonia—Saturday before the 3d Sabbath in October next. Brothers Barret, Hays and Gold, to attend said meeting.

Salem—Saturday before the 2d Sabbath in September next. Brothers Bowen, Hays and Barret, to attend said meeting.

Bethel—Saturday before the 2d Sabbath in August next, (with the sectional meeting.) Brothers Hail, James, Gold, Barret and Hays, to attend said meeting.

Cedar Creek—Saturday before the 4th Sabbath in September next. Brothers Bowen and Lyon, to attend said meeting.

Knob Spring—Saturday before the 4th Sabbath in August next. Brothers Bowen and other Ministers of the Section to attend said meeting.

Athens—Saturday before the 1st Sabbath in November next. Brothers Bowen, Dies, Hays and Barret, to attend said meeting.

Hickman's Creek—Saturday before the 2nd Sabbath in October next. Brothers Barret, James, Gold and Bowen, to attend said meeting.

Wolf Creek—Saturday before the 2nd Sabbath in October next. Brothers Dies, Patterson and Bowen, to attend said meeting.

On motion. *Resolved*, That Ministering brethren of other Associations be cordially invited to attend the above meetings.

The next Ministers' and Deacons' Meeting to be held at Athens Church, Saturday before the 1st Sabbath in May 1852.

Resolved, That the proceedings of this meeting be published in the Tennessee Baptist.

THOMAS FISHER, *Clerk*.

The miscarriage of a good man, which give an ill-natured pleasure to little minds, suggest to every great mind the most melancholy ideas of the weakness of human nature in general, but no spiteful or venomous reflection against his weakness in particular. Far from exulting over his fallen worth, he views his downfall with a generous pity, and, warned by it, works out his own salvation with fear and trembling.

Man doubles all the evils of his fate by pondering over them; a scratch becomes a wound, a slight an injury, a jest an insult, a small peril a great danger, and a light sickness often ends in death by brooding apprehensions.

It is the distinguishing character of a christian to take more pleasure in the hardships of the cross, than the softness of repose.—[*Xavier*.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, July 12, 1851.

REPLY TO DR. CURTIS—OF LAST WEEK.

We are truly glad, after maturely re-examining his original positions, he has yielded so far as to conclude we do not differ *practically*, if at all. While we admire his candor, we still think we differ somewhat.

We advocated an independent Bible Board or Society—one left free to purchase or procure Bibles where they could be obtained cheapest, whether from a publishing house in Nashville, New Orleans, Charleston or New York.

We understood Dr. Curtis to advise the Convention to buy Bibles of the American Bible Society, or the American and Foreign Bible Society at the North. This would in a manner still bind us to the North.

The Convention did organize the Board independent of the North.

2. We understood Dr. C. as opposed to a distinct Southern Bible Society or Board.

3. We understood, and still understand, Dr. C. as opposed to a revision of our English Scriptures.

We are warmly in favor of it, at a proper time, and in a proper manner.

The Dr. is opposed to the present Bible Union. So we have ever been for Southern Baptists to operate through.

4. The point to which Dr. C. now still holds, though somewhat tremblingly, is the surpassing purity and correctness of our present version, maintaining there are but very few, and those unimportant, errors!

Dr. C. does not even keep pace with his favorite Bible Society, although a Pedobaptist Society, since a committee of this Society has decided on a *revision* of our version, and have decided that the Bible we are now using as God's infallible word, contains no less than 24,000 errors, this side of King James' version; and is Dr. C. prepared to say that his translators fell into no mistakes—that they were infallible?!—Then add a few thousand for their errors, and Dr. C.'s version, about which he makes such ado, contains between 25 and 30,000 errors!!

What says Dr. McKnight, a Presbyterian?

McKnight says of the translators, in his fourth objection: 'They were a little too conversant to the King in following his notions, &c.

5. That their translation is partial, speaking the language of, and giving authority to *opal seat*. But this, perhaps, was owing to the restraint they were laid under by those who employed them.

6. That where the original words and phrases admitted of different translations, the worst, by plurality of votes, was put into the text, and the better was often thrown into the margin.

7. There still remains many passages mistranslated, either through negligence or want of knowledge, and that to other passages improper additions are made, which pervert the sense.

These, and other reasons, are alleged in favor of a new translation from the originals.

Blackwell, in his Sacred Classics, (1731,) says:

'Innumerable instances might be made in the English Bible of faulty translations of the divine original, which either weaken its sense or debase and tarnish the beauty of its language. A new translation can give no offence to people of sound judgment and consideration, because every body conversant in these matters, and unprejudiced, must acknowledge that there was less occasion to change the old version for the present, than to change the present version into a new one. Any scholar who compares them will find that the old one, though amended by that we now use, in several places is yet equal to it in very many and superior in a considerable number.—Such an accurate and admirable translation, proved and supported by sound criticism, would quash and silence most of the objections of pert and profane cavilers, which chiefly proceed from their want of consideration and discernment of the connection of the argument, and their ignorance of the manner and phrase of divine writings. It would also remove the scruples of many pious and conscientious Christians.

In short, a faithful, just and beautiful version of the Books of God, will bring inexpressible advantages and pleasure, not only to devout Christians who do not understand the sacred original, but, to the learned who can, with judgment and high pleasure, read them in the language that the All-wise God delivered them. Such a work will recommend itself to all men of true sense and judgment; by its faithfulness and integrity; by its beautiful plainness and vigorous emphasis. It is with pleasure, and a just veneration to the memory of our learned and judicious translators, that I acknowledge their version in the main to be faithful, clear and solid.—But no man can be so superstitiously devoted to them but must own that a considerable number of passages are weakly and imperfectly, and not a few, falsely rendered; and no wonder, for since their time there have been great improvements in the knowledge of antiquity, and advancement in critical learning."

We are at a loss to devise what position Dr. C. will now take to support a show of consistency. The Southern Convention has left him, and the American Bible Society also.

The last point in his letter of last week, he represents us as maintaining that the delegates of the Convention should translate or revise! Dull of apprehension.

We maintained that there would be sense and common enough in the Convention to decide, with all the lights before them, whether the present version is sufficiently correct—as perfect as the scholarship of the age could make it.

We did not urge that the masses should revise, but that they should engage scholars of Dr. C.'s attainments to do it—and we reasoned then, and now, that though every D. D. in the world was opposed to the measure, that trifling circumstance would not change the question one hair. If the present version is not a faithful one, it is the bounden duty of every friend of God, and lover of his truth, to aid to his utmost in procuring one, Doctors of Divinity to the contrary, notwithstanding.

The signs of the times plainly betoken that the majority of the Doctors of Divinity are being rapidly left in the rear on this question, and we expect to see a travelling of D. D.'s within a twelve-month to catch the wind and tide.

SINGULAR REASONING!

Speaking of revision, the Christian Chronicle says:

"But, in reference to the term *baptize*, we need no translation. All eminent scholars agree concerning the meaning of the original word; the circumstances attending the administration of the ordinance confirm that meaning, as held by the Baptist church, and a flood of light is poured upon it, as the correct one, from the history of the church. Not a single positive declaration of scripture can be brought to invalidate this, and establish another and a different meaning."

If the proper sense is so well ascertained, and such a perfect agreement exists among all eminent scholars, why not translate the word—in what consists the impropriety, unless it is the policy of Rome, not to let the *masses of the common people* understand it, as well as the priesthood!

We know that no honest enquirer need mistake the meaning now, but translate, and no one, however dishonest, *could*—and would this be of no advantage to the cause of truth?

"I LEFT THE MEETING."—J. L. CHAPMAN.

See his article in the Advocate of July 2d.

Yes, you did "*left*," after all your vaporing, threatening and boasting—you shamefully, disgracefully and cowardly "*left* the meeting," as you acknowledge, before a *crowd of witnesses*, while we called upon you not to *run*—and thrust the positions taken by you in your book and published articles, in your teeth, and *dared, defied* and *challenged* you to defend them.—We offered fair and honorable propositions, and proffered to be governed by fair and honorable rules of discussion—pledging ourself to submit to the decision of the Faculty of Jackson College, respecting them, in which Faculty there is a Presbyterian, Episcopalian, and a Methodist, *but not one Baptist*—and yet you *dared not discuss*—and when we pressed you hard, and exposed your duplicity, *you left* at *one* door, and your friends at the *other*—well you may say "*I left!*"

We wish to notice here more particularly the propositions submitted to us for discussion by J. L. Chapman. From "one who saw and heard," in another column, will be seen the whole history of Mr. Chapman's challenge and our acceptance. We rejected Mr. C.'s propositions on account of their indefiniteness, and being so drawn, seemingly with design, to amount to nothing but to involve the acceptor of them in a ludicrous position. Notice the quibbling hinges on which they rest.

Read the first proposition—it is, "Is the immersion of a *believer in water*," not a *believer* merely." He would call upon us to sustain Campbellism—and worse than that, not a believer in Christ, but a believer in water. Such a proposition casts a suspicion upon either Mr. C.'s *scholarship* or *christianity*.

2. Another quibble, "Not excepting any portion of his body." Had we accepted this, he would say, as we have heard him, the candidate immerses half of his body, himself walking into the water, and you only immerse his head and shoulders!

The 2d was amended and accepted, and will be debated in the City of Jackson the 13th of next month, *deo volente*.

Read the 3d! What a quibble. He could, from his proposition, call upon us to find, during the period of 1622 years, other Christians than Baptists who administered baptism like the Baptists!!! What if we could not? It would only show that such sects as modern C. Presbyterians and Methodists did not then exist—for *they* do immerse!

Read the 4th. What does it amount to? Who ever denied but that circumstances might exist when it would be admissible for an unbaptized person to baptize. Even Archbishop Whateley, of the Church of England, admits this—but who will say that unbaptized persons should be called upon, when no necessity does exist, and thus violate the divine arrangement.

Read his 5th. Who knows what the usages of the Methodist Societies are—differing as they do with almost every parallel of latitude in the Union? And then so much done with closed doors. If it was the polity and discipline he meant, we called upon him to so amend it, and we would accept; but Mr. C. would not do it, since it reflected upon the Methodist Church!—Did not his propositions intend to reflect upon the Baptist Church?! What a get off! poor Chapman!

Now read his 6th. He could require us to find a people from the 1st to the 16th century, who opposed infant baptism *on all the principles* that Baptists now urge against it!! Baptists are wont to say that infant baptism is the weak point in *Protestantism;* also, that the practice staid the progress of the reformation, in its mid career, and in one generation converted the Church of Luther into *Protestant infidelity*. But can we find a people in the 1st, or 6th or 15th centuries, who ever urged this objection against it? The reformation did not then exist.

We ask the public to read Mr. C.'s propositions, and then those we offered to him, and say which are the more honorable.

We put Mr. C. to the test, and must confess we have no respect whatever for his *scholarship, christianity* or *morality*. We meet him on account of his endorsers—the whole Methodist Church, South; and Mr. McFarland says, Pedobaptists generally.

His late article in the Advocate is worthy of a passing remark:

Mr. C. has changed the first proposition. He did not offer to us such a proposition! See our proposition, as given at Jackson. Mr. C.'s, in the Advocate, reads:

"1. Is the immersion in water of a believer, into the name of the Father, Son and Holy Spirit, the only mode of baptism taught in the Scriptures? Mr. Graves affirms; Mr. Chapman denies!!

And yet Mr. C. has put the names of the Secretaries to this proposition—or has changed the language above their signatures!! Look at it! What is the name of such an act? IS IT FORGERY?

The punctuation of the 3d and 4th, is materially changed, and the number of a noun in his 4th, is changed from the *singular* to the *plural!!* And yet it is over the Secretaries names!!

He says he was apprised that Mr. G. would not meet him on the main points of difference between Methodists and Baptists, &c. Read his propositions, and then the ones we offered to him, and let a candid world decide *who* is guilty of falsehood here!

Mr. C. says his readers *will see* an amount of untruth in the Baptist! Such is the man whose article we have under review. He can deliberately declare that the account of the affair which would be published in the Baptist would be a tissue of falsehood, before he had seen the paper, or knew that a word would be written!!

We have nothing more to say—the public may decide how much reliance is to be placed in his statements. Scenes in Florida may explain some things.

HOW METHODIST EDITORS AND D. D.'s REGARD EACH OTHER.

Dr. Parsons of the Methodist Advocate of this city, speaking of his brother Methodist Editor of the New York Christian Advocate, says:

"We advise our venerable friend to abide the teaching of his quoted precept himself, as well as offer it to others; for even if his "ears" were as long and capacious as many think his character and course would indicate, we are much mistaken if the decision of the "judge" is not found sufficient to fill them "both" full.—And more, to cause also a tingling there that will be likely to reach the moral sense; that is, if his *late hard swearing* in the case has not totally obliterated that principle from his being."

There, reader, is not the above a little ahead of any thing that ever came from our pen? Did we ever pronounce a Pedobaptist Editor or Minister a "long eared" animal? Did we ever charge even such reckless men as Pitts, McFerrin or Chapman, with perjury, or even insinuate it? When Methodist Editors charge each other with falsehood and perjury, where even Methodism is concerned, what may we expect of them when Baptists are brought to be sacrificed? Methodist Editors have little faith in each other—*they are too well acquainted.*

SAVE IT—USE IT

Our readers will remember we gave a few weeks since an extract from a sermon by a Bishop Hedding, D. D., on the administration of the Discipline, in which he enjoined the observance of the law of the Discipline, in inviting members of other denominations to the supper. "Let them be *examined*, and a token given, &c. None to have a token who do not dress and believe like Methodists.

Here is a little more evidence. We extract it from a communication by B. T. Crouch, in the Nashville and Louisville Methodist Advocate of this city, of July 2d: "*Departures from the letter of the Discipline*, relative to several items of practice, *are now obtaining*, in the Church; and some of these departures, we fear, have come upon us with but *little regard to the spirit of our rules*, or to the original genius of Methodism. In the class and condition of antiquated rules, we must receive the rule relative to examining persons, and giving tokens for admission to the Holy Communion, the rule on singing, on marriage, on dress, on band meetings, and to some extent, even on class meetings and love feasts."

And yet Methodists boast loudly of their Open Communion, when at the same time they cannot invite a Baptist or Presbyterian to their table without violating the *plain letter* of their Discipline, and breaking their solemn ministerial vows and obligations, since they are required to observe every letter and point in the Discipline!

A REJECTED ARTICLE.—We have rejected an article of ten closely written pages, foolscap, purporting to be a reply to brother H. T. Rucks. It contains nothing new, but is a republication of all the certificates we have before published—with the most vulgar, low-lived, ungentlemanly abuse. If the Advocate will publish so vile a thing, we bid all read it—or if one particle of new matter can be pointed out to us, we will publish *that*.

The article will effectually do the work for Mr. Cage's character as a christian and a gentleman.

In whatever you engage, pursue it with a steadiness of purpose, as though you were determined to succeed.

STILL THEY COME.

From the Journal and Messenger.

ORDINATION.

Brother Ira Smith, junior, recently from Trumansburg, N. Y., was publicly set apart to the work of the Gospel ministry, on the 16th inst., as pastor of the Baptist Church in Fairfield, Huron county, Ohio. Brother Smith has been, for many years, a preacher among the Episcopal Methodists, and has passed under the hands of Bishops Hedding and Soule, but feeling constrained, by truth, to renounce Prelacy, he has now been ordained by the "laying on of the hands of the Presbytery." The sermon was preached by brother J. Kelly, from Timothy iv., 12. The day was pleasant, and a large and attentive congregation joined in the delightful service. Our brethren in Fairfield have recently new-modeled their house of worship, which has added much to its convenience.

By order of the Council.

S. B. WEBSTER, *Clerk*.

New York Recorder please copy.

[We suppose what is meant by *renouncing prelacy* is the rejection of the peculiar doctrines of the Methodist Episcopal Church, especially *sprinkling, as Gospel baptism*, and a cordial embrace of the "faith once delivered to the saints" as is professed by Baptists, which recognizes immersion only as Gospel baptism.—EDITOR J. AND M.]

HONESTY AND FAIR DEALING.

The Methodist Advocate of this city, the Memphis Advocate, and Chapman, all attacked us in the most bitter terms, respecting the substance of the Memphis letter.—Brother Branham of Memphis published a letter of facts, which fully supported the facts of our letter—which facts he could prove. We requested these papers to publish this letter as our answer to their charges, and thus allow us to stand corrected before their readers. What is their sense of justice? The Advocate of this City says not a word! The Editor of the Memphis paper says it wont hurt *his* feelings to be called a dishonest man by us, and he "can't begin to copy the pitiful communication referred to!" Thus we are charged with falsehood, &c., and when we acquit ourself with the proof, and ask them to let it appear, they *refuse!* Rome never served us worse!

A SMALL REQUEST.

Our list this week has reached 4500, and we are very anxious for it to reach a "clear" 5000 before the close of the present volume, at least to commence our next volume with 5000.

Now brethren we have only 500 new subscribers to gain, and we have eight weeks to work in. Shall we *we*—will *you*, try it? Cannot 4,500 warm, whole-hearted Baptists, like those, who have carried the Tennessee Baptist so triumphantly forward to the present point, procure this small number in eight weeks? What would 500 be among so many?

Come brethren, what say you? Will not each make a noble effort to send us *one* within eight weeks? We will pledge ourself to procure 25. Reader what will *you* do?

☞ THE NEW POSTAGE LAW. ☜

It will be remembered that this law went into operation the first day of this month. On all letters, for any distance, when prepaid, the postage is only *three cents*, otherwise five cents. The invariable rule adopted at this office is:

1st. To pre-pay all letters we send out; and

2d. To require that all letters our patrons wish taken out of the office, *be pre-paid*.

We are partly compelled to adopt this rule in self-defence. The malignity of Pedobaptists, and those under their influence, towards us, is gratified by sending us abusive letters, old pamphlet covers, blank letters, &c., for which we have now to pay five cents each. We have borne this imposition long enough. We say again, prepay all the communications you wish taken from the office.

BUY AND READ OUR BOOKS AND PERIODICALS.

If it is a duty on the part of the Church, in an increasing ratio, to supply the rapidly increasing demand for Methodist literature and publications, the obligation is a mutual one, and extends as well to the private member to buy and read, as it does to the publishing agent to print and supply. This, to us, seems perfectly clear. If a preacher be sent to a charge, and his appointment be endorsed by the acceptance of his services on the part of the congregation to which he is sent, by that endorsement, they bring themselves (in a moral point of view) as much under an obligation to hear him preach as they do to pay him his salary. This cannot be denied. Is it not the same case in reference to our books and periodicals? We think it is. It strikes us that it is morally obligatory that every member of our communion, that can at all afford it, should consider himself bound to sustain the common interests of the cause, by, as far as practicable, making himself well acquainted with the current literature of the church. Buy and read.—[*Methodist Advocate.*

So Dr. Parsons exhorts Methodists. We hope that our brethren, lay and ministerial, will profit by it. "Attend to reading," said Paul to Timothy.

From brothers TOON & RUTLAND, all our denominational, and Religious and Historical works can be obtained upon the most reasonable terms.

THE COMMENCEMENT OF UNION UNIVERSITY.—We hope all who take an interest in the University, who possibly can, will attend upon this occasion. See the notice in another column.

☞ *A question to Dr. Elbert, of the Memphis Advocate.*—Do you, or do you not, endorse the leading or main positions taken by Mr. Chapman in his published book and writings? An early answer is requested.

THEOLOGICAL DISCUSSION.—Mr. Chapman has accepted the challenge of Dr. Hall, and the debate is to take place in September. It has been suggested that as the time is somewhat distant, the parties should be required to give security for appearance.—*Memphis Advocate of July 3d.*

Another question.—Are you willing for our replies to Mr. McFarland to appear in your paper, provided we insert his articles in the Baptist?

The call for that Mass Meeting at Cotton Grove has filled the Western Pedobaptist papers with alarm. Its results, together with those of the Mass Meetings to follow, will terrify them still more. Owing to the crowded state of our columns, the proceedings must lie over until next week.

☞ We would advise those wishing to buy fine Furniture cheap, *very* cheap, to call upon IRA H. MORTON, Union Street, opposite our Book Store. We heard it intimated that bargains could be bought there—we tried it, and found it the *fact—try it.*

The address of the Bible Committee will be found on the first page of this paper.—It is not what we had reason to expect it would be.

Elder BUCK and family have arrived—and he will enter immediately upon his labors as Corresponding Secretary. Correspondents will address him here.

Good news on hand for next week.

Communications.

For the Tennessee Baptist.

CHAPMAN FAIRLY RUN OFF THE GROUND!!

On the last day of the discussion held at Cotton Grove, at the close of the debate Mr. McFarland arose and proposed a discussion between Mr. Graves and Mr. Chapman, and introduced Mr. Chapman to the crowd.

Mr. C., after remarks, peculiar to himself, said he had drawn up a set of propositions to propose, and Baptists had to fight or run.

He then proposed the following:

1. Is the immersion of a believer in water, *not excepting any portion of the candidate*, into the name of the Father, Son and Holy Ghost, the only mode of baptism taught in the Scriptures.

Baptists to affirm—Mr. C. denies.

2. Are infants Scriptural subjects of baptism?

Mr. Chapman affirms.

3. Is immersion, as practiced by Baptists, in accordance with the usage of any portion of the Church of God for 1622 years after the birth of Christ?

Baptists to affirm—Mr. C. denies.

4. Is the Baptist denomination, on the principle, that no one except a regularly immersed minister of their own faith and order, has no right to baptize, any portion of the Church of Christ?

Baptists to affirm—Mr. C. denies.

5. Is the Methodist Episcopal Church, in her usages and doctrines, in accordance with the teachings of the Apostles?

Mr. Chapman affirms.

6. Did any branch of the Church, or any society of men, during the long period of 1622 years after the birth of Christ, ever oppose infant baptism on the principles now contended for by Baptists?

Baptists to affirm—Mr. C. denies.

Mr. Graves arose and said that Baptists never *run*, unless in pursuit of their enemies, that was certain, but he intimated that Mr. Chapman had already run, in fixing his propositions. Why had he dodged the great and important issues before the public? Why was he afraid to bring forward the government of his church—communion—apostacy, &c.

Touching Mr. Chapman's propositions, Mr. Graves declared that they were indefinite in the extreme—open to endless cavil. He then declared that he was willing to discuss propositions covering the whole ground of controversy between Baptists and Methodists—but the propositions must be fairly and honorably drawn.

He then made this proposition: He would discuss propositions, if fairly drawn, that will cover the whole ground, included in Mr. Chapman's six propositions, on condition that Mr. Chapman would discuss propositions embracing the questions proposed by him to Mr. McFerrin and since the present was not a proper place in which to arrange them, he proposed to meet Mr. Chapman and his friends in Jackson, on Thursday next, and decide upon the questions. To this Mr. Chapman agreed.

Mr. Chapman made a regular failure, and he left the sentiment at Cotton Grove altogether in favor of Baptists, bro. Graves meeting his threats and braggadocios so gallantly, fearlessly accepting and demanding an honorable christian discussion.

On Wednesday, at 8 o'clock, the parties and selected friends met in the "Preachers Room" of the church, for the arrangement of the preliminaries. A Moderator and two Secretaries were appointed, when Mr. Chapman proceeded to read the propositions presented at Cotton Grove.

The first proposition Mr. Graves rejected, for two reasons. It did not place Mr. Chapman upon the ground he occupied, before the public, touching the mode. He would offer a proposition that would cover the ground of this, and put Mr. C. to defend his new and strange position.

The second reason it seemed evidently drawn up to hinge upon a cavil,—"a believer in water, not excepting any part of the candidate." Who ever heard or read of such a proposition proposed by an honorable man, seeking a fair and christian discussion?! He said he happened to know the *ruse* Mr. Chapman sought to play upon him—he would require him to show that the administrator took the candidate up in his arms, carried him into the water, immersed him in a recumbent posture, and brought him out! He rejected the proposition as a dishonorable one.

The second proposition he would accept, amended to read, "Scriptural subjects of church *membership*." Mr. Chapman either regarded infants as members of his church after their baptism, or he does not. If he does, he cannot object to the amendment, if not, why did he baptize them?

Mr. Graves said he rejected the third, fourth and fifth propositions, on account of their indefiniteness, and the quibbling hinges on which they were made to turn. In fact, as they stood, nothing essential could be determined for or against the scriptural character of the Baptist church—which ever way they were decided—they were trifling propositions, unworthy of one who sought truth in a discussion. He would offer *one* in the place of the *three*, to which Mr. C. could not offer a reasonable objection, if he wished to discuss a question that had an important bearing upon the history of Baptists.

Mr. Graves said he also rejected the fifth as it stood, but would accept, if amended, so as to cut off all opportunity to quibble and cavil; say "Government and doctrine as laid down in the Discipline," and we would then know what we were discussing, but Mr. C. and the friends present, knew that the usage varied in different sections of the country—and we might be in continual dispute as to what they were—say as laid down in the Discipline, and it would be known ground.

Mr. Graves, having rejected the sixth proposition of Mr. C., and stated his reason for so doing, proceeded to offer propositions which he had drawn.

1st. Affusion, to represent the baptism of the Holy Ghost, is the only mode of christian baptism taught in the New Testament.

This, he said, he called upon Mr. Chapman to affirm, for several good and sufficient reasons.

Baptists had forever been called upon to affirm immersion the only mode, because they believed it,—and it was a legitimate question with those who believed the scriptures taught affusion as well as immersion. But not so with Mr. Chapman; he had taken a new and strange position—that affusion was the only baptism, immersion having no warrant or countenance in God's Word. This Mr. C. had published to the world—if he believes it, if he is honest—if he thinks it defensible—if he *dares* to attempt it, let him affirm it and sustain it if he can.

Mr. Graves said he had previously tied his own hands on this point. He had called upon his brethren, through the Baptist, if they were true to themselves, and wished to settle the point directly, henceforth, to call upon Methodists to affirm their new position—affusion the only mode—and he was therefore compelled to put Mr. Chapman to the proof, and if he believed what he had written, he could not object.

Mr. Chapman waived an acceptance, and offered to discuss the question of mode in the old form, or as laid down in Campbell and Rice.

Mr. Graves said, Mr. C. must affirm affusion the only mode, or back off the ground he had taken in his book—he was determined to put him to the test—and see what faith he had in his own writings.

Mr. Chapman proposed to accept, on condition that the English New Testament alone be used—no other book or opinion quoted, &c.

Mr. Graves said it was an unheard of condition to be required of a gentleman or a *scholar*. Is he afraid of the original—would he engage in a school boy discussion upon a particular English version and Webster's Dictionary?

It would be an endless wrangle, Mr. C. might say a verb was in the present tense, (as Rom. 6: 3.) and he (Mr. G.) contend it was in the past, and the one who got the last word would be the best man. Mr. G. said he wished to settle the question by the New Testament alone—not as given us by Wesley or Macknight, or A. Campbell, or King James, but by the original text—fairly and honorably interpreted. What else could Mr. C. ask, if he sought an honorable Christian discussion?

Mr. C. said he saw Mr. G. wanted to get away from the Testament, and bring in the opinions of men—Tom, Dick and Harry—but he would not consent to such an arrangement. He would make another proposition to Mr. Graves. If he will take the question of mode in the old way, i. e. affirm immersion the only mode, he would discuss it with him without restrictions—he might bring in the opinions of men—he could prove them all wrong, &c.

Mr. G. replied that Mr. C. confessedly occupied a singular position. Why is he afraid to discuss my proposition without restrictions, unless he was confident that the New Testament fairly interpreted, and Greek criticism would be against him! If he was willing to admit all on one proposition, why not upon another!? Why not let the proposition stand without restriction? Mr. G. stated as his ultimatum, that unless the proposition could stand without conditions—that the condition should be: The New Testament interpreted by fair and honorable principles of interpretation and criticism.

Mr. C. still refused to accept, and said that he saw the questions could not be settled at this meeting, and he proposed to meet at 2 o'clock, P. M., and that Mr. G. then define what he understands by fair and honorable principles of interpretation and criticism.

This was agreed to, and the meeting adjourned—with a strong impression upon the minds of Baptists, that Mr. Chapman was afraid to debate the question honorably, and held the Greek in perfect horror.

JACKSON, 2, P. M.

The excitement became so great that the body of the Church was thrown open, and at 2, a large crowd was present.

Mr. Graves then stated the bravado of Mr. C. at Cotton Grove, and the conditions on which he had proposed to meet Mr. C. That he would discuss propositions fairly drawn, to cover the ground proposed by Mr. C., if he would discuss the propositions fairly drawn, to cover the ground of the propositions proposed by Mr. G. to Mr. McFerrin, and to this Mr. C. had consented.

He then read the first Proposition again, and stated his reasons for so doing—it was a fair proposal—it contained the published sentiment of Mr. C., and he now challenged Mr. C. to affirm it, if he considered it defensible. But Mr. C. was unwilling to discuss the questions without certain conditions, confining it to the English version, and he (Mr. G.) wished that condition to be, if any, the original fairly interpreted. Mr. C. had called upon him, to know what he understood by fair and honorable principles of interpretation, he would therefore submit his opinion, in writing, as follows:

1. It will fairly involve the lexicography of the language.

2. It will involve the grammatical construction of the language.

3. It will fairly involve the "*usus loquendi*" of the term or terms, in its or their acknowledged contexual meaning.

4. It will fairly involve the criticism of Greek critics and scholars upon the fair and legitimate construction of the term or terms in any given passage, under consideration.

Or I will be governed by the principles of criticism and interpretation as defined by Horne and Ernesti.

J. R. GRAVES.

Mr. Graves said that he was very anxious to have Mr. Chapman accept the proposition, and if he did not consider these rules correct, he (Mr. G.) would refer the question, what are fair and honorable principles of interpretation, to the College Faculty of the city, (in which there is not one Baptist,) and be governed by the rules they submitted. He appealed to all present, if this was not equitable, and asked what more or less could Mr. Chapman ask of him.

Mr. C. replied that he rejected the proposition—he did not care for the opinions of men, &c., and still offered to discuss the question of mode, as given in Campbell and Rice.

Mr. G. said he would discuss the mode in no other way with Mr. C. He (Mr. C.) must either accept of the proposition as proposed, and affirm affusion the only mode, &c., or refuse to do so—back out, and thus virtually acknowledge to the world that he did not think he could sustain the position in honorable discussion. If I back Mr. C. off from this, it will be a decided victory—he therefore challenged Mr. C. in the most decided terms to affirm the proposition.—Mr. C. rejected.

Mr. Graves then challenged Mr. Chapman to affirm or deny each of the following eleven propositions, and said he would appeal to the crowd, if they were not clear and distinct propositions, and embracing all the points of issue between Methodists and Baptists.

Propositions presented to Mr. Chapman by Mr. Graves.

1. Affusion, to represent the baptism of the Holy Spirit, is the only mode of Christian baptism, taught in the New Testament.

Mr. C. to affirm.

2. John's baptism and ministry were the beginning of, and belonged to the Christian dispensation.

I will affirm.

3. Infants are Scriptural subjects of Church membership.

Mr. C. to affirm.

4. The polity of the Methodist Episcopal church, as laid down in the Discipline, is not scriptural, but unscriptural and *aristocratic*, and should not be countenanced by either christians or republicans.

I will affirm.

5. No society of professed christians holding the doctrines and ordinances, as taught by Baptists of this day, existed previous to the year 1622.

Mr. C. to affirm.

6. The Discipline of the Methodist E. Church teaches that infants are baptized to wash away original sin, or to regenerate.

I will affirm.

7. The practice of the Methodist Episcopal Church in admitting non-professors, denominated "seekers," to the Lord's Supper, is scriptural.

Mr. C. to affirm.

8. The practice of Baptists in restricting the Lord's Supper to the properly baptized and those in the fellowship of the church is scriptural.

I will affirm.

9. The Discipline of the Methodist Episcopal Church, South, warrants open or free communion.

Mr. C. to affirm.

10. No society, holding the polity and discipline of the Methodist E. Church of the present day, existed previous to the seventeenth century.

I will affirm.

11. The doctrine of apostacy, as taught by the Methodist Episcopal Church, is scriptural.

Mr. C. to affirm.

Offered to Mr. Chapman, and rejected by him.

T. C. GAYLE, *Sec'y.*

Mr. Chapman replied that he consider those propositions as trifling—they c braced but two questions of any mome that was worth his attention—the mode a subjects—indeed, he (Mr. C.) would n hear the most eloquent man in the Unit States preach or lecture upon them for a night—they were not worthy his (M C.'s) attention, &c. He would make other proposition to Mr. G.; Mr. G. shou draw two propositions from his (Mr. C.' book, and he would draw two from h (Mr. G.'s) Almanac, and he would pled himself to discuss them fairly, &c.

Mr. Graves said that Mr. C. was for r ting away from the present discussion, b he (Mr. G.) had now cornered him, a would not let him go, unless he made disgraceful back out and run. Mr. G. th stated that Mr. C. at Cotton Grove, h agreed to discuss the points he had pr posed. He had come to Jackson, and th had this meeting upon the express cond tion that Mr. C. would discuss all the i sues presented to Mr. McFerrin.

It would be time to arrange another di cussion, when this was arranged—one thi at a time. Mr. C. had given us all to u derstand in what contempt he held the do trines and practices of Methodist— n worthy of his attention—not worth his d fending them a single night.

Mr. Graves then called the attention the audience to the propositions, severall that they might judge of their importan and Mr. C.'s sincerity. There is the que tion, whether John's baptism was christi —was not that important? How mu handle is made of it by Pedobaptists? How much talk Mr. C. had made about and how loudly he had challenged Baptis to defend it. But it is now of no moment

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Mr. G. said the fifth question covered t whole ground of Baptist history, doctrine and ordinances, from the 1st to the 15t centuries, and he called upon Mr. C. deny, if he could presume to do it, th there was such a people in the world du ing this period. Mr. C. says it is a matt of no importance! Yet, see how much h himself has written on this point!

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Mr. Wilson refused to do so until he ha seen Mr. C. He urged that the last prop sition made by Mr. C., about taking tw questions from their writings, had not be left by Mr. C., or recorded. Mr. G. urged that that proposition had nothing to do wi this debate, or with Mr. W.'s signing th regular propositions. Mr. W. still refu to have anything more to do with it, an we think, left the table.

This will account why Mr. G.'s prop sitions have the signature of but one Se retary.

Thus I have given your readers a cor and truthful sketch of the proceedings that memorable meeting, and the substan —not always the words—of the leadi conversation. No man of truth, who present, will dare, in this place, pronoun any important statement I have made fals If I have failed in any thing, it is in presenting the bold and intrepid manner Mr. G., and how continually he challenge defied and dared Mr. C. to meet him as honorable and christian man would, up the questions.

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T. C. GAYLE, *Sec'y.*

VOL. VII. THE TENNESSEE BAPTIST. JULY 12, 1851.

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This will account why Mr. G.'s propositions have the signature of but one Secretary.

Thus I have given your readers a correct and truthful sketch of the proceedings of that memorable meeting, and the substance—not always the words—of the leading conversation. No man of truth, who was present, will dare, in this place, pronounce any important statement I have made false. If I have failed in any thing, it is in representing the bold and intrepid manner of Mr. G., and how continually he challenged, defied and dared Mr. C. to meet him as an honorable and christian man would, upon the questions.

For once he showed the white feather in Jackson—this great Methodist brag—their vaunting champion *vamoused* off the field, disgracefully, and in precipitate retreat, leaving Mr. G. in possession, calling upon him not to run, and daring him to the conflict.

One who saw and heard.

Jackson, June 26, 1851.

For the Tennessee Baptist.

Dr. J. C. Jones:

Dear Sir—When I forwarded my resignation, as Agent of the West Tennessee Baptist Convention, in consequence of lost health, through you to that body, I promised soon to make known that resignation to the brethren, through the Tennessee Baptist.

But sir, the protracted illness and deeply lamented death of my youngest daughter, furnish the explanation I would here offer, of my hitherto delay. Although I know the dear little creature is gone to a brighter and better home than earth can afford, yet I have had nothing in my life to afflict me so painfully, so profoundly. I know you, Dr., are among the most affectionate and tender of parents, and if I am not mistaken, you too have several little ones gone to the regions of the just; ever freed from sorrow, anxiety and pain. Let us then bow down with resignation and faith to the (no doubt) wise dispensation of the great Father of angels and of men, and say with meekness, "the Lord gave and the Lord taketh away, and blessed be the name of the Lord forever."

I will endeavor to collect my thoughts as soon as possible, and express them to the brethren of the District, and to the Executive Board of the Convention freely through the Tennessee Baptist with regard to our recent Conventionalenterprises. I have learned with great pleasure that the business quorum of the Board, with their officers, have done all they could do to secure the services of a competent agent. May the Lord bless you and your fellow laborers in his cause, and accept the best wishes of your afflicted brother, for your present and eternal welfare.

J. H. HIGH.

Sommerville, June 30, 1851.

For the Tennessee Baptist.

IMPROVEMENT IN METHODISM.

Brother Graves:

This is an age of improvement. And as one step of advancement prepares the way for another, it is not only interesting, but highly important to herald all important improvements.

I therefore, give you a brief sketch, informing you of an important improvement in Methodism, in the vicinity of Concord church, where the debate between myself and Mr. Fly took place last fall.

On Saturday of the debate, we discussed the subject of Church polity. On the next day, Sabbath, Mr. Fly preached at a Methodist church about one and half miles from Concord; where, on giving a member of his Society a letter of dismission, he called on the members to vote. They were not used to such proceedings, and of course were awkward. This is something new in the proceedings of Methodism. I was glad to learn that such an improvement had taken place immediately after the debate on church polity; and am still more gratified to learn that this step of improvement has not been retraced.

A short time ago, at the same place, the circuit rider now in charge, in receiving members into his Society, after asking the class-leader a few questions about the candidates, called on the members of the Society to vote in their reception. We can excuse their awkwardness, as they are new in this liberty. What I state was communicated to me by credible persons, who were eye and ear witnesses. I consider this a considerable improvement in Methodist polity. But there is room for a great deal more improvement, which I hope and believe will soon be made. Whilst I am pleased to see the Methodist people in that Society enjoy the use of their mouths in voting on those occasions, I must confess that there seems to be something wrong in asking the class-leader about the candidates, instead of calling on them to speak for themselves. But, the principle of proxy religion is so deeply rooted in all Pedobaptist systems, that it will take time and labor to purge them out.

I am, however, glad to see these principles giving way before the light of truth and the liberty of the gospel. How long will American freemen be ecclesiastical slaves? How long will they permit the "Great Iron Wheel" of Methodism to roll over them and crush their liberties? How long will they permit Episcopal priest-craft with its hide-bound monarchy to blind their eyes and hold them in despotic bondage? How long will they permit Presbyterian aristocracy to impose itself on them for republicanism? Although it has been asserted again and again, that their government is republican, and that Thomas Jefferson formed his first ideas of a republican form of government from the proceedings of a Presbyterian society; I must take the liberty to deny that Presbyterianism is a republican form of government, or that Thomas Jefferson formed his first ideas of a republican government from the proceedings of a Presbyterian society. We have the evidence that Mr. Jefferson formed a favorable opinion of a republican government from the proceedings of a Baptist church which he attended. He here had a model of democracy, but it has never been seen in any of the societies above mentioned. These are my conscientious convictions, and am ready to meet the issues that may grow out of these statements. Let every thing be brought to the light, that truth may prevail and error vanish. I wish all my fellow-citizens and fellow pilgrims to be delivered from all kinds of bondage, and enjoy "the liberty wherewith Christ doth make us free."

In speaking of ecclesiastical systems of polity, I speak of them as such, and wish them to stand or fall on their own merits. I wish no individual any harm; but would, as I have opportunity, do good unto all.—In speaking of Presbyterianism, or any other *ism*, I include all the types of it.—Cumberland Presbyterianism, I believe, is the same in government as all other systems of Presbyterianism; and notwithstanding Dr. ——— puffed it exceedingly some time ago, I think it is an *ism* that the world has as little use for as any other *ism* of modern invention. It is a pity, that people will set aside the commandments of God by the traditions of men, and praise the systems of their own invention more than the oracles of God.

None of these systems had their birth in the days of the Saviour or his Apostles.—They are all of more recent date, and of worldly origin. Was Christ Jesus our Lord a Roman Catholic? Was he an Episcopalian or Methodist? Was He an Old School, a New School, or a Cumberland Presbyterian? He was neither. Do you retort, and ask if Christ was a Baptist? I answer, he was, and a Missionary Baptist too, and you all ought to follow *Him*.

That he was a *Baptist*, is evident from his being baptized, or immersed himself, administering the ordinance through his disciples—and commanding it to be observed in all ages of the world. That he was a *Missionary*, is evident from his being *sent* by the Father—and the fact that he came down from heaven to do his Father's will. He says to all, "follow me." If all would do this, we could "dwell together in the unity of the Spirit and bond of peace;" having but "One Lord, one faith, one baptism."

JAS. J. SLEDGE.

Oxford, Miss., June 7, 1851.

For the Tennessee Baptist.

Brother Graves:

You will please publish in your next paper, the following preamble and resolutions:

At a meeting of the Appolonian Society, in their hall, it was announced that Rufus K. Whitaker was no more. A committee being appointed to draft suitable resolutions, in testimony of our respect and esteem for the deceased, as a student, reported the following:

Whereas, In the inscrutable but All-wise dispensation of Providence, our beloved fellow student, Rufus K. Whitaker, has been removed from our midst by the hand of death, we would express a sense of the loss we have sustained as a testimonial of our respect and esteem for him. Be it therefore

Resolved, That in the deceased we recognize one, who truly sustained the character of a student, in all its relations—faithful in the discharge of all his collegiate duties—kind and respectful in demeanor, he won the esteem and regard of all who knew him.

Resolved, That we deeply sympathize with the bereaved parents and friends of the deceased.

Resolved, That in token of our high esteem for the memory of the deceased, we will wear the usual emblem of mourning for thirty days.

Resolved, That the Tennessee Baptist, and the Lincoln Journal be requested to publish these proceedings.

WM. HARRIS, *Pres.*

L. Plenope, *Sec.*

For the Tennessee Baptist.

Brother Graves:

Bro. A. D. Hale wishes me to inform the brethren of Liberty Association, that it will not be in his power to attend his appointments among them, as he is confined to his bed by the Typhoid Fever, and in all probability will not be able to preach for weeks. He regrets that he cannot be with them, but submits to the will of God.

J. H. EATON.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.

Commercial.

REVIEW OF THE MARKET.

Tennessee Baptist Office, Nashville, Tuesday, July 8—P. M.

Cotton—The cotton market is exceedingly dull with a downward tendency in prices. There were only a few bales sold to day at 4½a6c., the latter figure for a fine article. Private telegraphic despatches from New Orleans, dated the 6th, state that the finest quality of Nashville cotton commands only 7a7½c., and that only a few houses are operating at all. Mississippi cotton, fine quality, is quoted at 8c.

Sugar—We quote Sugar at 5¾a8c.

Coffee.—Coffee is in fair demand. The quotations range from 10a11c; extra Rio 13c.

Molasses.—Plantation 33c; Reboiled 37½a40.

Flour.—Ohio and Missouri $4 25a4 50; St. Louis $5 50a6 00.

Salt—bbl. 30; Coarse salt, $1 50; Fine sack, $1 75.

Candles.—No change. Tallow 9a10c; Star 22a25c; Sperm 45c.

Bacon.—The demand continues good. Hams find ready sale at 8¼c; clear sides 8¼c; ribbed 8c; shoulders 7c.

Dried Fruit—Apples 50a60c; Peaches, unpeeled 90c; Peeled $2a2 50 per bushel.

Sweet Potatoes 75a80c per bushel in bulk.

Lard.—In good shipping order 7a7½c. and in demand.

Irish Potatoes $2 50a3 per barrel.

Feathers, 27a28c.

Beeswax, 18a20c.

Ginseng 25a29c; in demand.

Corn Meal, 50a55c per bushel.

Corn, $2 50 per barrel.

Oats 50c per bushel.

Lead, pig 5c. bar 5½c.

Shot, bag $1 50.

Gunpowder.—Fine $6a6 50, common $6, blasting $4 50.

Lumber.—Pine Flooring, worked, $28 per M.; Pine Board, rough clean, $33 per M.; Shingles, $3 00.

Iron.—Common Tennessee bar 4c; Pittsburg 3½.

Bagging and Rope.—Tennessee Bagging 17a20c: Kentucky Bagging 15c; Rope 9a10c.

Special Notices.

Collecting Agent.

Mr. Weatherford has started out on a collecting tour for the "Tennessee Baptist," and will visit the various counties in East Tennessee. He has authority to receipt in our name for payments, and to adjust errors, (if any,) in accounts. Those of our subscribers in that section of the State who are in arrears, it is hoped, will get ready for his coming.

Graves & Shankland.

Big Hatchie Association.—The next Annual meeting of the "Big Hatchie Association," will be held in Bolivar, Henderson county, Ten., commencing on Friday, the 25th inst., at 10 o'clock, A. M.

Delegates are requested to report themselves at the Baptist church, where the committee of arrangements will be in attendance, to assign and conduct them to suitable places of abode.

E. C. CRISP,
ALEX. RAMSEY,
T. B. HADLEY,
JONATHAN JOYNER,
W. H. FEWEL,
Committee of Arrangements.

Bolivar, July 2, 1851.

☞ The Joint Committee's of the Chickasaw and Aberdeen Associations, of the Baptist Female College, will meet at the town of Pontotoc, Miss., on the 29th day of August next, to transact important business of the Institutiou. All the ministers and brethren of the two Associations are requested and invited to attend with us. Brother Graves of the Tennessee Baptist, and Bro. Wm. F. Broaddus of Ky., are cordially and specially invited to meet with us, and aid us in this our glorious enterprise. Bro. Graves will please send a copy of this notice to Bro. Broaddus.

By order of the Committee.

JAMES DAVIS,
Chairman and General Agent.

Union University—The Examinatiou of the Students of this Institution will commence July 7th, and continue until Tuesday 15th.

On Tuesday evening, Dr. C. K. Winston will address the two Literary Societies.

Wednesday 16th, is the Annual Commencement, at which time Prof. Shelton will deliver his Inaugural Address; the speeches of the Graduating Class will follow, and the Baccalaureate Address of Pres. Eaton.

Union University—The Trustees of Union University are requested to meet in the Library Room of the University, on Tuesday, July 15th, at 10 o'clock, A. M. It is desirable that all should be present. J. H. EATON, *Pres.*

☞ The Second Session of the Tennessee and Alabama Collegiate Institute will commence on the third Monday in this month.

It is desirable that pupils should be prepared to enter the first day of the Session. The various classes in the Collegiate Department proper, will be organized during the first week.

☞ The Annual Examination and exercises of the young ladies of "The Howell Institute," will commence on Monday, August 4th, and continue three days.

Rev D E Burns, of Memphis will deliver an Address at the close of the exercises.

J. V. E. COVEY, *Pres.*

Protracted Meeting—There will a Protracted Meeting held with the church at Fellowship, Rutherford county, commencing on Saturday before the 2d Lord's day in September next. Brethren in the ministry are affectionately invited to attend. L. H. BETHEL.

Protracted Meeting.—We propose holding a Protracted meeting at Mill Creek church, to commence on Friday before the third Sabbath in July next. Brethren in the ministry are earnestly solicited to come to our aid—to come up to the help of the Lord against the mighty.

E. D STEPHENSON.

Protracted Meeting.—A Protracted Meeting will be held with the Baptist church at Carter's Creek, embracing the 4th Sabbath in July next. Ministers of the Gospel are invited to attend and aid in the service of Almighty God. Will not Bro S Baker and the Editor of the Tennessee Baptist attend. L. W. BENSON

Protracted Meeting.—There will be a Protracted Meeting held with the Antioch Church, commencing on Saturday, Aug. 16, 1851.

L. H. BETHEL.

Rock Spring.—A Protracted Meeting has been appointed to be held with Rock Spring Church, commencing on Friday, Sept. 26, 1851.

L. H. BETHEL.

Letters Received.

B—J. C. Boyd.
D. R. Bryant; all right.
C—A. H. Carter.
E. C. Crisp.
J. H. Cowan.
D—J. Deavours.
E—W. L. Estes.
G—H. C. Griggs and remittance.
H—B. H. Hallowell; names entered.
J. D. Houston.
J—T. E. Jordan.
L—W. M. Lea and remittance.
M—T. H. Murray.
J. R. Manton and remittance.
J. Merchant and remittance.
P—Post Master, Mill Ridge, Ark.
Post Master, Bellevue, La.
D. H. Pettey and remittance.
J. Powell.
S—J. Shankle; attended to.
E. Strode.
A. M. Scott.
W. Sharp.
T—J. M. Thompson.
J. P. Taylor.

Died, in Yalobusha county Miss., on Monday, May 26, 1851, Mrs. Martha M. Talbert, in the fortieth year of her age. She leaves a husband and large family of children and friends to mourn her loss. She was a firm and consistent christian.

Died, in Yalobusha county, Miss., on the 7th inst., Marion McRae, infant son of Hillary and Martha M. Talbert.

Clothing Store

THE undersigned having purchased of Messrs Mitchell & Hallowell, their entire stock of

READY MADE CLOTHING,

Consisting of a large variety of every description of gentlemen's wear. Also Trunks, Carpet Bags, Satchels, &c., &c., and being desirous to reduce, as soon as possible, the heavy stock now in hand, pledging himself to sell at greatly reduced prices, and ask for a liberal share of patronage. He occupies the old stand of Messrs M. & H., south side public square, immediately opposite the Court House, Nashville, Tenn

W. S. LORD.

July 12, 1851—tf

Nashville Female Institute.

THE next session will commence on Monday, August 4th.

TEACHERS—Rev. T. B. Ripley.
Miss Louisa Moulton,
Miss Clara Moulton.

ROOMS—The Vestry and adjoining apartments of the First Baptist Church. The location is central, yet retired and quiet.

Connected with the Rooms is a fine plat of ground, furnishing ample space for recreating exercise. T. B. RIPLEY.

Nashville, July 5, 1851.

Central Female Institute,

McMINNVILLE, Tenn.

THIS INSTITUTION is now in successful operation, having just closed its First Session, under most favorable auspices.

No place in the West possesses superior advantages for a Female School, to McMinnville.

It is proverbial for its health, and for the morality and growing industry and enterprise of its citizens.

The Trustees have completed arrangements for a School of the highest order.

The Endowment Fund is being secured, and a building will shortly be erected, which for taste and extent will do honor to the cause of Female Education.

The following course of study has been adopted:

COURSE OF STUDY.

Preparatory Department.

Freshman Class—First Session.

1. Latin, Bullion
2. Arithmetic, Davies'
3. Algebra, Davies'
4. Grammar
5. Ancient History, Rollin

Second Session.

1. Latin, Bullion
2. Greek, Bullion
3. Algebra completed, Davies
4. Geometry commenced, Davies
5. Ancient Geography, Mitchell

Sophomore Class—*First Session.*

Latin, Virgil's Æneid commenced
Greek
Geometry, completed
Natural Philosophy, Olmsted
Physiology

Second Session.

Latin, Virgil's Æneid continued
Greek, Xenophon's Anabasis
Astronomy, Olmsted
Botany, Lincoln
Modern History

Junior Class—*First Session.*

Latin, Cicero's Orations
Greek, New Testament
Chemistry, Silliman's
Astronomy, finished
Botany, completed

Second Session.

Latin, Cicero de Senectute and de Amicitia
Greek, New Testament continued
Chemistry, completed
Logic and Rhetoric, by Whately
Criticism and Analysis of the Eng Language

Senior class—*First Session.*

Political Economy, Wayland
Constitution of the United States
Astronomy, completed
Moral Philosophy and Lectures, Wayland

Second Session.

Mineralogy and Geology, Hitchcock
Intellectual Philosophy, Abercrombie
Evidences of Christianity, Alexander
Analogy of Religion and Nature, by Butler

To accommodate those who have neither time nor means to prosecute a course of studies so thorough as the preceding, or who may deem it unnecessary the Trustees have adopted the following Scientific Course:

SCIENTIFIC COURSE.

First Year—First Session.

Arithmetic, Davies'
Geography, Mitchell's
Grammar
Algebra, Davies' Bourdon
Analysis of the English Language

Second Session.

Outlines of History, Ancient and Modern
Algebra finished
Plain Geometry
Chemistry, Silliman's
Ancient Geography

Second Year—First Session.

Geometry, completed
Logic, Whately
Rhetoric, Blair
Criticism, Kames'
Domestic Economy

Second Session.

Botany, Lincoln
Physiology
Mineralogy and Geology, Hitchcock
Constitution of the United States

Third Year—First Session.

Natural Philosophy, Olmsted
Astronomy, Olmsted
Moral Philosophy, Wayland

Second Session

Natural Philosophy, with Lectures, finished
Intellectual Philosophy, Abercrombie
Evidences of Christianity, Alexander
Analogy of Religion and Nature, Butler

Branches pursued throughout the Course.

Reading, Spelling and Defining, Composition, Penmanship, Vocal Music, and Lectures on the various Sciences.

FACULTY.

Rev. John Powell, President, and Professor of Ancient Languages, Moral Science and Belles Lettres.

Rev W C Van Meter, Professor of Instrumental and Vocal Music, and Natural Sciences.

Mrs. S Van Meter, Teacher of Drawing, Painting, &c.

Mrs. F. E. Powell, Matron.

RATES OF TUITION

Preparatory Department, per session,	$ 8 00
Freshman Class,	10 00
Sophomore Class,	12 00
Junior Class,	15 00
Senior Class,	18 00

EXTRAS.

French, per session,	$10 00
Music—Melodeon, Piano or Guitar,	
Drawing, Painting, &c., per annum,	8 00
Graduation fee,	5 00
Boarding, &c., per session,	30 or 35 00

BOARD OF TRUSTEES.

G. J. Stubblefield, *Pres't.* W. Britton, *Sec'ry.*

McMinnville.

L. D Mercer, W. M. French, L. B. Cain, D. G. Medearis, S. J. Mitchell, Joel Hall, Jesse Barnes,

Nashville.

C. K. Winston, Rev. J. R. Graves, Dr. W. P. Jones, A. B. Shankland, T. A. McCreery,

Lebanon.

W. L. Martin, John Chambers.

Readyville.

Rev. J. M. D. Cates, John Warren, *Sparta.* M. T. Cooper, *Fairfield.* J. B. Taylor,

Rome.

H. T. Rucks, Rev. E. B. Hainie, *Carthage.* Rev. N. Hays, *Liberty.* James Blckwith, *Smithville.* Nicholas Smith,

June 21, 1851.

1851. Baptist Memorial. 1851.

Brilliant Inducements to Subscribe.

THE present volume contains an elegant Portrait of the Editor, of the late "Rev. John Peck," "Rev. R. B. C. Howell, D. D." And the July No. will contain a splendid Portrait of the late "Rev. Porter Clay," and brother of

Hon. HENRY CLAY!

From whom we have received a sketch of his life.

In addition to the above great attractions,

A TRULY BEAUTIFUL PREMIUM,

Being a Large and Superb Steel Engraving,

Representing the adoration of the Shepherd's, and engraved expressly for the proprietor at a cost of nearly "one thousand dollars, will be given to each old and new subscriber who will remit ONE DOLLAR to the publisher previously to the first of July next.

AGENTS ARE WANTED

In all parts of the United States to circulate the Memorial; and to enterprising business men, the best terms will be given for the next six months. Apply immediately, post paid, to

Z. P. HATCH,
142 Nassau St. New York.

June 7—1m

OLD FURNITURE taken in exchange for new and all kinds of Furniture repaired in the neatest style.

June 14—7m IRA H. MORTON

THE TENNESSEE AND ALABAMA COLLEGIATE INSTITUTE.

To be known, when endowed, as the MARY SHARP COLLEGIATE INSTITUTE.

THIS INSTITUTION is now in successful operation, with an unusually large class of Young Ladies, which has continued to increase from its commencement.

Possessing, as the town of Winchester does, pre-eminent advantages, in every respect, for a seat of learning, the Trustees and friends of the School have spared no pains or sacrifices to be able to found a School, which, in point of a thorough, systematic and extensive Course of Study, and a large, able and experienced Faculty of teachers, fully equal to any Female School in the Union. This, they flatter themselves, they have been able to consummate.

The following Course of Study has been adopted:

COURSE OF STUDY.

Preparatory Department.

1. Reading—Sanders' Series completed
2. Orthography—Sanders'
3. Modern Geography—Mitchell's, with outline Maps.
4. Rudiments of English Grammar—Green's First Lessons.
5. Arithmetic, (Mental)—Marks—(Practical,)—Greenleaf.
6. Elements of Philosophy—Parker.
7. do Astronomy—with Lectures and Charts.
8. Penmanship—First Course—Spencer & Rice.

Pupils will in all cases be examined in the above branches in the presence of their parents or guardians, and one or more of the trustees, before they will be allowed to enter the Freshman Class.

College Proper.

Freshman Class—First Session.

1. Latin—Arnold's 1st and 2nd Books.
2. Arithmetic—completed—Greenleaf.
3. Algebra—commenced—Robinson, University Edition.
4. Elocution—Russels.
5. Principles of English Composition—Parker.
6. Epistolary Penmanship—2nd course—Spencer.

Second Session

1. Latin—Arnold's 1st and 2nd Book—completed.
2. Greek—commenced—Kuhner's Elements.
3. Algebra—completed
4. Geometry—commenced—Robinson
5. Ancient History—Greece and Rome—Rollin.
6. Ancient Geography—Mitchell

Sophomore—First Session.

1. Latin—Virgil's Æneid—commenced—Bowmen's.
2. Greek—Kuhner's Elements—continued
3. Geometry—completed.
4. Demonstrative Philosophy—with Apparatus.
5. Ancient History—Middle Ages
6. Physical Geography—Barrington

Second Session

1. Latin—Virgil's Æneid, 12 books—completed.
2. Greek—Xenophon's Anabasis—Homer
3. Demonstrative Astronomy—with Apparatus.
4. Botany—Wood's.
5. Modern History—France—England.

Junior—First Session.

Latin—Cicero, Select Orations—Anthon
Greek—the New Testament—commenced
Experimental Chemistry—Silliman's
Astronomy—completed
Modern History—England
Botany—continued.

Second Session

Latin—Cicero de Senectute—Select Poems of Horace, Juvenal
Greek—New Testament—to-pel—completed.
Experimental Chemistry—continued
Logic—Whatley
Criticism and Analysis of the English Language—Graham.
History of the United States—Wilson—with Chart

Senior—First Session

Latin—Select reading—reviewed.
Greek—Acts of the Apostles
Logic—with Butler's Analogy
Rhetoric—Whately.
Mental Philosophy—Upham.
Ecclesiastical History—Mocheim—Neander

Second Session—Four Month.

Moral Science—Wayland.
Rhetoric—Whately
Domestic Economy—Beecher.
Evidences of Christianity—Alexander
Natural Theology—Paley
Elements of Criticism—Kames—Graham.
Ecclesiastical History—Mocheim—Neander

Fifth Month

General Review of the whole course.

FACULTY.

REV. Z. C. GRAVES, A. M., President, Professor of Ancient Languages, Moral Science and Belles Lettres.

W. P. MARKS,
Professor of Mathematics.

Miss. J. L. GIFFARD, (Late of Paris,)
Professor of French and Modern Languages.

HIRR SWENSON, (late of Stockholm.)
Professor of Vocal and Instrumental Music, including the Organ, Melodeon, Harp and Piano.

MRS. A. C. GRAVES, Matron.
Teacher of Drawing, Painting, &c. &c

MRS. L. M. MARKS.
Teacher of the Preparatory Department, in which she will receive the constant assistance of President Graves and Professor Marks. Mrs. M. will also teach Piano and Ornamental Needle-Work

The objection urged to patronizing a School in its infancy, that it is a "*New School*," unpaying debts, teachers are inexperienced, and the faculty incomplete, the trustees have been careful to remove, by the appointment of the most able, experienced and popular teachers, and by appointing a full faculty the first session. Tutors will be added, from time to time, as the wants of the School may require

The School is indeed *new*, but the teachers are *old*—of long tried and experienced.

The President, Rev. Z. C. Graves, has been engaged in teaching for the past fifteen years, and for eleven of which the Principal of the largest and most popular Seminary in the North, from which he has been elected to this.

Professor Marks has also been a successful teacher for eight years six of which he has been associate principal in the above institution. We are confident that, as a Professor of Mathematics, he has no superior.

Prof. Swenson, late of Stockholm, the land of song and Jenny Lind, bears with him a diploma from the Royal College of Stockholm as a graduate in all the departments of Music.

Prof. Giffard, late of Paris, is a highly accomplished and educated gentleman of the most polished manners. He will not only teach the principles of the French Language, but, what is rarely to be met with in the best schools of this country, teach them to *pronounce* it correctly, and enable his class to converse in it *naturally* and *fluently*. But few of our best Colleges in the Union can boast of this advantage, and we believe that it will be fully appreciated by all those parents who wish their daughters to learn to speak French that is *French*.

The Ladies have each had from ten to fifteen years' experience

With the above Faculty of able Professors, and with such a thorough and extensive Course of Study, we feel confident that this Institute is destined, at a very early day, to receive a patronage hitherto unattained by any Female School in the South.

The Institute is visited daily by some one of the Trustees, or by some Parent, friend or stranger, to witness the exercises of the Pupils; and after witnessing the exercises for several months we do not hesitate to say that the mode of instruction is the most *thorough and complete*, and that this Institution is *superior in every respect* to any female school we have ever known.

RATES OF TUITION.

Preparatory department per session	$9 00
Freshman class	12 00
Sophomore class	15 00
Junior and Senior classes	18 00

EXTRAS.

Colloquial French, under Mons. Giffard	$19 00
Music—Organ, Piano or Guitar,	25 00
Vocal, gratis.	
Drawing, Painting, Needle-work, per annum	8 00
Graduation fee—for Diploma, &c—	5 00
Boarding, &c., per session	35 00

The Collegiate Year, until further notice, will be divided into two sessions—the first commencing with January and ending with May—the second commencing with July and ending with November—which will be the annual commencement.

BOARD OF TRUSTEES.

Will Edw. Venable, *Pres't.*
Geo. W. White, Esq., *Sec'y.*

Hon. T. H. Garner, E. C. England, N. R. Martin, Rev. R. H. Taliaferro, D. Arnett, Rev. J. R. Graves, Rev. D. Brooks, Rev. A. D. Trimble, J. G. Bakesdale, J. W. Carter, Esq., E. Martin, J. Fitzpatrick, M. D., A. B. Gordon, M. D., J. Wood, Rev. W. W. Carmichael, H. Green, J. G. Brazleton, G. L. Sandidge.

The Female Seminary of the Cold Water Baptist Association.

Situated at Chulahoma, Marshall County, Mississippi.

RATES OF TUITION AND BOARDING.

Primary Department, first Division,	$10 00
Do. do. second do.	12 00
Preparatory Department, and English branches through the whole course,	20 00
Music on the Piano and Guitar, (each)	25 00
Use of Instrument,	2 50
Ornamental Needle-work,	12 00
Drawing, with Painting in Water colors,	20 00
Wax-work, (per lesson,)	1 00
French, German and Italian, (either or all,)	12 00
Latin, Greek and Hebrew, do. do.	12 00
Board, including fuel, washing, lights, bed and bedding, per session of twenty-one weeks,	40 00
Incidental tax, each scholar, per session,	1 00

The Trustees of this Institution take pleasure in announcing to the citizens of North Mississippi and the public in general, that the Seminary is now in successful operation, under the auspices of the Rev. J. F. Hamilton

Three months only have elapsed since its commencement, and yet they have in attendance 70 pupils, augurring well for the future welfare of the Institution.

The Trustees have attended the monthly examinations given by the Principal and they are pleased to say that the progress and attainments made by the Young Ladies reflect great credit upon them, as also upon the indefatigable industry of the Principal and his associates in the Faculty of Instruction.

The Principal is very ably assisted in the Literary Department by Miss Mary W. Cook, and in the Musical Department by Miss C. V. Mann, both of whom are of acknowledged repurtation.

The Trustees are authorized to state that none other than ladies of the first attainments in their respective departments, will be engaged by the Principal, making it in fact what it purports to be, an Institution of the first order.

The Trustees are pleased to announce to the public that they have passed an order for a chemical and Philosophical Apparatus, which will doubtless be received by the time the building is completed. The Seminary buildings are now erecting, and when completed will be sufficiently capacious comfortably to accommodate 75 boarders.

The Baptist Church a building 50 by 60 feet has been put up for School purposes, being equal to any in the country, ceiled, furnished with good stoves, portable desks, &c.

The present Session will close in June, and on the 25th 26th and 27th days a public examination of the Young Ladies will be given, at which the Parents and Guardians, and the public in general, are respectfully invited to attend.

The next Session of the Institution, consisting of 10 months, will commence on Monday, the first of September.

During the vacation, the Principal designs engaging the services of some Instructors, in addition to those already engaged.

Owing to the salubrity of the Seminary, the proverbial fidelity of the place, the high toned morality of the liberal sons of the Village and vicinity, connected with the facilities afforded for religious cultivation and improvement, there being three Churches in the place) give to it an importance that few places locally enjoy.

The Trustees feel confident in stating to Parents and Guardians that indiscriminate sets of no ordinary character are now present, for the moral and and religious improvement of their daughters.

VOL. VII. THE TENNESSEE BAPTIST. JULY 12, 1851.

Poetry.

From the New York Observer.

LITTLE BESSIE,

AND THE WAY IN WHICH SHE FELL ASLEEP.

Hug me closer, closer, Mother,
Put your arms around me tight;
I am cold and tired, Mother,
And I feel so strange to-night!
Something hurts me here, dear Mother,
Like a stone upon my breast;
Oh, I wonder, wonder, Mother,
Why it is I cannot rest.

All the day, while you are working,
As I lay upon my bed,
I was trying to be patient,
And to think of what you said—
How the kind and blessed Jesus
Loves his lambs to watch and keep;
And I wish'd he'd come and take me
In his arms, that I might sleep.

Just before the lamp was lighted,
Just before the children came.
While the room was very quiet,
I heard some one call my name;
All at once the window opened;
In a field were lambs and sheep;
Some from out a brook were drinking,
Some were lying fast asleep.

But I could not see the Saviour,
Though I strained my eyes to see;
And I wondered if he saw me.
If he'd speak to such as me;
In a moment I was looking
On a world so bright and fair,
Which was full of little children,
And they seemed so happy there!

They were singing, oh, how sweetly!
Sweeter songs I never heard;
They were singing sweeter, Mother,
Than can sing our yellow-bird;
And while I my breath was holding,
One, so bright, upon me smiled;
And I know it must be Jesus,
When he said, "come here, my child.

"Come up here, my little Bessie;
Come up here and live with me,
Where the children never suffer,
But are happier than you see."
Then I thought of all you'd told me
Of that bright and happy land.
I was going when you called me,
When you came and kissed my hand.

And at first I felt so sorry
You had called me; I would go;
Oh! to sleep, and never suffer;—
Mother, don't be crying so!
Hug me closer, closer, Mother,
Put your arms around me tight;
Oh, how much I love you, Mother!
But I feel so strange to-night!

And the Mother pressed her closer
To her overburdened breast;
On the heart so near to breaking
Lay the heart so near its rest:
In the solemn hour of midnight,
In the darkness calm and deep,
Lying on her Mother's bosom,
Little Bessie fell asleep!

A. D. F. R.

From the New York Recorder.

STANZAS.

"There is another and a better world."

Ah, many hours of anguish come,
And wrap the stricken soul in sorrow,
As sinks the sun 'mid clouds and gloom,
Betokening a dark to-morrow.
The heart is slain—its tender strings
Pale Grief's resistless weight is crushing,
And while each fibre thus it wrings,
See, see what bitter tears are gushing!

Insatiate ills, o'erwhelming cares,
Themselves in dismal robes arraying,
Engirt the soul with fearful snares,
Its brightest aspirations slaying.
Despair erects her midnight throne
Deep, deep within the victim's bosom,
Where ruthlessly she tramples down
Hope's gentle budding's ere they blossom.

Beauty in vain essays her power,
And Fortune vainly tasks her treasure;
They cannot charm the tristful hour,
Nor reinvest the heart with pleasure.
Music, in vain, upon the breeze
Rings out, with joyous cadence swelling;
The voice of Love e'en fails to please,
But dies within its lonely dwelling.

Oh, ever, in a world like this,
Will clustering woes, relentless, sadden
Each dream and hope of earthly bliss,
That come, life's wretched path to gladden,
But in that world beyond the spheres,
No more shall pain the bosom wither;
There from the eyes are wiped all tears.
Oh, who but hopes a welcome thither?

From the Literary World.

TWILIGHT ON THE WATERS.

See soft-footed twilight creep
Into the bosom of the stream,
Heavily the shadows sleep;
Yonder oaks in voiceless dream.
Bend us with a fond amaze,
While another self they see,
Leaf and twig of branching tree,
Nodding to their nodding gaze;
Only on them broods the change
Of a stillness fixed and strange.

Silently the Wondrous Past,
Over the forms of faded life
Doth its twilight shadows cast;
All its care and wind-tossed strife
Are reflected here again,
Real as in days gone by;
Yet in softest hues they lie,
Painless images of pain,
Steeped by that unearthly charm,
In a trace of holy calm.

O! sweet world of memories,
Gleaming in the peaceful heart!
Passing time the shadow is,
Thou our truer being art;
Loves and joys, though seen no more,
In clear deeps below the wave,
As the sea-nymphs in their cave,
Builded on the ocean floor,
An unwrinkled, deathless race,
Have their blissful dwelling place.

Selling all that we have for Christ.—It is not to be considered as an arbitrary condition, imposed from without, but rather a delightful constraint, acknowledged within: even as a man would willingly fling down pebbles and mosses—if pearls and precious stones were offered to him; or as the dead leaves easily and of themselves fall off from the trees, when propelled by the new blossoms and buds which are forcing their way from behind.

Every gracious action is a seed of joy, and every sinful action the seed of anguish and sorrow to the soul that soweth it.

TEXAS ASSOCIATIONS.

Dear Brother Chambliss—On the 19th of March I left home on a trip through the East and North Eastern portions of this State, on my mission for our State Convention. I was absent fifty-four days. During which time I visited the following counties, viz: Montgomery, Polk, Tyler, Jasper, Newton, Sabine, San Augustine, Shelby, Panola, Harrison, Cass, Titus, Bowie, Red River, Lamar, Hopkins, Wood, Upshur, Rusk, Cherokee, Anderson and Houston—in all twenty-two—and also visited some twenty-three or twenty-four towns and villages. The Baptists in the West have known but little of our brethren in the East until of late. There are many excellent brethren in this portion of our growing State. The East is fast filling up with many of the best citizens from the older States. And a great change has come over the Baptist cause, for the better, within the last two years. The brethren, both in the ministry and laity, received me with much kindness, and are willing as a body, to co-operate with their brethren of the West in their efforts to advance the Redeemer's kingdom in this our destitute State.

It would not, perhaps, be uninteresting to your readers for me to give an outline of the denomination in Texas, which I will do from the Minutes of different Associations that I have collected, as well as from personal observation, &c.

I will mention the Missionary Bodies first, and the date of each, &c.:

1. The Union Baptist Association, organized in 1840.

2. The Colorado Association, organized in 1847.

3. The Soda Lake Association, organized in 1847.

4. The Trinity River Association, organized in 1848.

5. The Elmfork Association, organized in 1849.

6. The Red River Association, organized in 1849.

7. The United Baptist Association, organized in 1840.

The Associations which stand opposed to the benevolent objects, viz:

1. The Louisiana and Texas Regular Predestination Baptist Association, organized in 1844.

2. The Sulphur Fork Association of Regular Predestinarian Baptists, organized in 1845.

3. The Little Hope Association, organized in 1850.

4. The Union Baptist Association, (date unknown,) as I have not been able to get a copy of the Minutes; but I am of the opinion it was organized in 1841-2.

Connected with these last Associations, there are between thirty-five and forty churches, and about as many ministers.

With the first named, including the churches already organized, which have not yet united, but will unite as soon as convenient, there are eighty-five or ninety, and about the same number of ministers, including the licentiates with the ordained.

There is also a little body in Eastern Texas, called the "Free-Will Missionary Baptist Association," organized in 1850, with four churches and the same number of ministers.

From the above it will be seen that there has been an increase of two Associations per year for the last five or six years of our history in this Empire State of the South, so far as Territory is concerned.

After our Convention in June I will write you again.

Your brother in Christ,
J. W. D. CREATH.

Huntsville, Texas, May 18, 1851.

P. S. The Sabine Association, which was organized in 1843, was dissolved in 1848, and out of it the "United Baptist" and "Free-Will Missionary Baptist," were organized. The latter will be but of short duration, it is thought, even by some of its friends.

J. W. D. C.

Have the courage to prefer ease to elegance; to get out of bed when you ought to do so; to acknowledge your altered opinions upon conviction; and to confess your fear of God.

To think that an eternity of bliss depends upon the purity of a few years of earthly existence, is an overwhelming thought.—How great is the inducement to study truth and cultivate virtue.

It was a pertinent and forcible saying of the Emperor Napoleon, that a handsome woman pleases the eye, but a good woman pleases the heart. The one is a jewel, and the other a treasure.

Be thankful that your lot has fallen on times when, though there may be many evil tongues and exasperated spirits, there are none who have fire and faggot at command.

Sincerity is like travelling in a plain beaten road, which commonly brings a man sooner to his journey's end than bye-ways, in which men often lose themselves.

Instruct your son well, or others will instruct him ill. No child goes altogether untaught. Send him to the school of wisdom, or he will go to the rival academy.

No cause is ever made better, but always worse, by a falsehood. Even where detection does not follow, suspicion is almost always created.

Truth—the open, bold, honest truth, is always the best, always the wisest, always the safest, for every one, in any and all circumstances.

Without contentment there is no joy of aught, there is no profit, no pleasure in any thing.

Obituaries.

Rev. Horace Lawrence.

It is with feelings of no ordinary character, that I lift my pen to announce the death of one of the most faithful laborers in the vineyard of the Lord.

Rev. Horace Lawrence was born in Rutland county, Vermont, and died in Lafayette county, Miss., on the 15th of May, aged forty-one years.

His parents moved from the place of his birth to Richmond county, Georgia, when he was but six years old. He lived with his father till 1827, when he removed to Whitley county, Kentucky, where he remained till 1834, during which time he married the daughter of Sampson Wilder. During 1834, he removed to Jackson county, Ala. In 1839, he professed religion, and and joined the Cumberland Presbyterian Church. Was ordained to preach in 1841, and moved to Lafayette county, Mississippi, in 1843. In 1847, he became dissatisfied with the doctrines of the Cumberland Presbyterian Church, and joined the Missionary Baptists, where he lived a faithful member and minister until the time of his death.

Perhaps there never was a minister more universally beloved, even by other denominations, than was the subject of this sketch. His efforts in proclaiming salvation to a lost and dying world were untiring. He had but few equals in point of zeal.

During his confinement of three months previous to his death, he frequently expressed a desire to die, "were it the Lord's will." A few days previous to his death, his wife was weeping around his bedside, he observed her, and taking hold of her hand said, "Why do you weep Jane—if I die, to you it is a loss, but to me it is an eternal gain." The day previous to his death he had his family called around him, and said "Heaven is a sweet place—its a sweet place, and I'm going there." He then exhorted them to serve the Lord, and prayed for them.

He is gone, but has left behind an affectionate wife and eight children to mourn his departure. But blessed be God, he has left a praying family—a family who can, in prospect of an eternal meeting beyond the grave, enjoy sweet meditations even in the hour of bereavement—a family who can, through faith, exclaim, "O Heaven is my home! My husband is dead—my father is dead, but yet he lives—he lives in Heaven, and soon we will meet him there, where

'God's own soft hand shall wipe the tear away
From every weeping eye:
And pains and tears and griefs and fears,
And death itself shall die.'"

L.

New Union, May 19, 1851.

P. S.—The Alabama Baptist and Banner of Peace, will please copy.

Mrs. Elizabeth C. Kidder.

Died at the residence of her husband on the 16th of May, 1851, Mrs. Elizabeth C. Kidder, in the twenty-first year of her age. Sister Kidder was a daughter of Mr. Absalom Lasater. She was born and raised in Wilson county, Tennessee, and was united in marriage to our esteemed brother Wm. J. W. Kidder, in the latter part of last summer, when all prospects, to human vision, were fair for a long and happy life. But "in the midst of life we are in death."—She has gone, and left her bereaved husband, and a large train of connexions, to mourn their irreparable loss.

Sister Kidder was a subject of early religious impressions, and made a credible profession of religion when quite young, agreeably to which she lived and died, not only enjoying the comforts and consolations of religion while living, but realizing its solid joys in death. She was a member of the Baptist Church at Cedar Grove. While we mourn her loss from that little band of Christ's followers on earth, we at the same time rejoice in hope that she has joined the happy throng around the resplendent throne of God, whither she has, no doubt, met in ecstasies of joy a sainted sister, Mrs. Mary A. Lane, who died in faith also at an early age, perhaps a little upwards of thirty.—Sister Lane also left a husband and several children to mourn her loss. But we do not mourn as those who have no hope—"for "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works which do follow them."

J. J. MARTIN.

Cainsville, Tenn., June 23, 1851.

From the S. W. Baptist.

William Sanders.

Died at his residence in Jefferson county, Alabama, on the 15th day of March, 1852, William Sanders, aged 90 years and nine months.

He was born in Cartwright county, N. C. June 13th, 1760, and there spent his early life. During the struggle for Independence, he enlisted as a volunteer, serving about eight months, of which six was under Gen. Lincoln. A few years after the happy termination of the war, he, with his wife, sought the more inviting field of Tennessee. Here, about the year 1802, he made a profession of religion, united with the Baptist Church, and so conducted himself, as to gain the entire confidence and love of his brethren. Having moved to Christian county, Ky., many sad trials visited him; but on the breaking out of the war in 1812, though he was growing old, he joined a scouting party under Col. Skinner, and served until peace was declared. For a while he pursued his regular business, giving every due attention to his family,—yet, in 1816, he immigrates to Morgan county, Ala., and thence, in about two years, to the place first mentioned, there remaining till death. Although no savage foe or other enemy interrupted his progress, many difficulties were to be surmounted, for the country was new, provisions scarce and society in a bad condition. Nethertheless, we see him clearing his land, using efforts to erect school houses, and at length gets an arm of Canaan, then his nearest church, established close at hand. From this, Bethel, now Rock Creek Church, was organized, of which he was Clerk, until excused on account of age.

Well might he be denominated "peace maker," for he was ever ready to assist in the adjustment of difficulties—either in the world or the Church. Acting for 12 or 15 years as Justice of the Peace, his judgment always received due deference. A strong constitution and a mind well stored, considering his early advantages, caused him to read considerably, and possessing a supply of excellent books, of which the Bible was by far the most prized, he frequently studied its holy precepts. But now a new grave in the burying ground of Rock Creek Church, denotes the departure of his immortal spirit—and, though his numerous descendants, scattered through Alabama, Mississippi and Texas, mourn his loss, they have full assurance, as will appear, that their loss is his eternal gain.

Previous to the Saturday night before his death, he was quite well, and as a general thing, enjoyed good health for one of his years—but in endeavoring to eat a piece of dried beef at supper, (being very fond of the article,) he experienced a choking sensation, which, notwithstanding medical aid, resulted in his death after a few days illness. No murmur nor complaint escaped his lips, but he was calm and resigned; and on being asked by his youngest son, with whom he lived, if he felt ready and willing to die, he replied "PERFECTLY, *perfectly*," perfectly. Had he been able to converse, we would, no doubt, have heard much from his dying lips. As if awaiting the approach of death, he would calmly notice his own pulse, and cast his eye from one hand to the other, until about 8 o'clock in the morning, his unfettered Spirit leaves its earthly tenement to receive the heavenly plaudit, "Welcome, thrice welcome, thou blessed saint." We bid thee farewell—a few years and all thy contemporaries of the revolution will have passed from the stage of action, but if each dies as happy and tranquil as thou, we are satisfied they will meet in the mansions of Eternal Bliss.

In conclusion, we would say, the Church has lost a strong pillar, the community a good citizen, and his children a kind parent. As a revolutionary soldier he was well known, esteemed as a neighbor, and highly respected as an humble devoted christian. No more do we hear his sprightly conversation, but the tall manly frame and sparkling eye now lie silently in the grave.

"Thou art gone to the grave, but we will not deplore thee." No! we will try to imitate thy virtues. "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors, and their works do follow them."

A. J. W.

From the S. W. Baptist.

Francinia B. Dupree.

Died on the 2d of May, 1851, Mrs. Francinia B. Dupree, wife of Daniel Dupree, deacon of the Baptist Church at Sharon, Noxubee county, Miss. The deceased was a native of Georgia—she made a public profession of religion in Alabama, in the year 1833, by being baptized; and maintained that profession in a high degree till death. She often had fears of her acceptance of God; while the members of her Church had the utmost confidence in her piety. Before her death she told her pastor her way was clear. She never was heard to speak evil of any person, and, of course, had no enemies, and died in peace with God and man. There is no doubt that her ransomed spirit was received in the Lord Jesus Christ. She was indeed an affectionate wife, a kind and much beloved mother, and a good mistress. She left one of the best of husbands, six sons and one daughter, to mourn an irreparable loss.—May they all meet her in Heaven.

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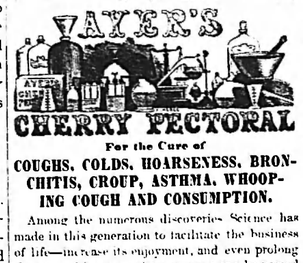

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IN QUART BOTTLES.

FOR PURIFYING THE BLOOD, AND FOR THE *Cure of Scrofula, Rheumatism, Goldborn Ulcers, Dyspepsia, Salt Rheum, Fever Sores, Erysipelas, Pimples, Biles, Mercurial Diseases, Cutaneous Eruptions, Liver Complaint, Bronchitis, Consumption, Female Complaints, Losss of Appetite, General Debility,* &c

IN this preparation we have all the restorative properties of the root, combined and concentrated in their utmost strength and efficacy. Experiments were made in the manufacture of this medicine until it was found it could not be improved. Accordingly, we find it resorted to almost universally in cases of Scrofula, Liver Diseases, Salt Rheum, General Prostration of the Vital Powers, and all those tormenting diseases of the skin so trying to the patience and injurious to the health. It is a tonic, aperient and disinfectant. It acts simultaneously upon the STOMACH, the CIRCULATION and the BOWELS, and thus three processes, which are ordinarily the result of *three* different kinds of medicine, are carried on at the same time, through the instrumentality of THIS ONE remedial agent. There are many ways of relieving pain for the time being, but there is only one way of removing disease. No palliative, no anodyne, no tropical application will remove it. It must be attacked at its source, in the fluids of the body, which convey the poison to the localities where it is developed in inflammation, sores, ulcers, tumors, abscesses, glandular swellings, &c., as the case may be.

These fluids must be reached, acted upon, purified by some powerful agent. Such an agent is Sands' Sarsaparilla, which gently stimulates while it disinfects and expels from the stomach and bowels all that is irritating, and at the same time restores their vigor and tone. Its great merit is that it meets and *neutralizes* the active principles of disease itself, and when that is gone, the symptoms necessarily disappear. The rapidity with which the patient recovers health and strength under this tripple influence is surprising. Each new case in which it is applied furnishes in the result a new certificate of its excellence, and we have only to point to the accumulated testimony of multitudes who have experienced its effects to convince incredulity itself of its real value.

Lieut. Miller of the Army, has kindly sent us the following letter from California:

MONTEREY, Jan. 18, 1850.

Messrs. A. B. & D. Sands:—Gentlemen—I beg leave to add my testimony in favor of your invaluable medicine, hoping it may lead some other unfortunate beings to try its effects, and that they may be benefited as I have been.

I arrived here from the United States by the overland route, about the first of October last. A few days after I was attacked with a very disagreeable eruption of the skin, which my physician could not cure. I happened to find your Sarsaparilla in a store in this place, and remembering the popularity of the medicine at home, I purchased three bottles, which had the desired effect of removing my difficulty entirely. With high regards, yours, &c.,

J. H. MILLER, U. S. A.

FROM THE STATE OF MAINE.

The attention of the reader is called to the following certificate of a remarkable cure effected by using only five bottles of Sands' Sarsaparilla:

SIDNEY, (Me.) April 15, 1850.

Messrs. A. B. & D. Sands:—Gentlemen—This is to certify that the subscriber, of Sidney, county of Kennebec, State of Maine, has been afflicted more or less ever since my birth, with Scrofula, which continued to increase until last February. In January, my legs were so swollen I could not get on a boot or stocking, and I had several large sores on me all the time. In this situation, I was about to give up in despair, when I was advised to try Sands' Sarsaparilla. I had not much faith in it, but I sent to your agents in Augusta, Me., and procured a bottle, which did me so much good, I sent and got another, and continued until I had taken five bottles. I am now perfectly well. If any person who may read this letter is afflicted with any disease of Scrofula, I would most sincerely recommend and advise them to make use of Sands' Sarsaparilla. If any person wishes further information about my case, by calling upon me, I can convince them of the healing power of this medicine. Signed,

STEPHEN C. HAYWOOD.
Augusta, April 16, 1850

P. S.—We are personally acquainted with Mr. Haywood, and believe his statement above to be true. Signed,

DILLINGHAM & TITCOMB.

Prepared and sold, wholesale and retail, by A. B. & D. SANDS, Druggists and Chemists, 100 Fulton st., corner of William, New York. Sold also by Druggists generally throughout the United States and Canadas. Price $1 per bottle; six bottles for $5.

For sale by W. W. BERRY,
March 15, 1851. Nashville, Tenn.

SAVE YOUR INSUBANCE.

BY USING BARLOW'S HOUSE GARDEN, AND FIRE PUMP.

WE call the attention of the public to this (to every family or gardener,) most admirable and superior Model Pump, answering the treble purpose of

1. Supplying private houses with water in place of the common Pump, or well bucket. By the simple movement of the lever a few inches, a full and constant jet is obtained. A child that can lift a pound can use it.

2. All kinds of irregation, as the watering of gardens, plants and fruit trees, within a short distance of the house; also of supplying the stable and stock yard with water, &c.

3. And, PROTECTING THE PREMISES FROM THE RAVAGES OF FIRE! In a few *moments*, not *minutes*, the fire hose can be attached to this pump, and two men can throw a large jet of water over any two story house.

Every objection urged against the common pump is obviated in this. When it shall have been as fully tested in this State as in Kentucky it will have the preference over all others

It can be examined at all business hours at Lord & Fulsome's Forging and Finishing Shop, on Market street, where we are now putting up this pump, and executing different kinds of Steamboat and Mill work, Iron Fencing, and all kinds of job work, at the shortest notice, and on the most reasonable terms.

April 19—f LORD & FULSOME.

To Country Merchants.

WE have received of Mr. X. Bazin, Philadelphia, (successor to E. Roussel,) the Agency of his superior perfumery, and are prepared to sell to wholesale buyers any of his manufactured articles, quite as low as they can buy them of him, with the carriage added. We have just received,

60 doz. Rose, Ambrosial and Almond Shaving Cream,
169 doz. Toilet and Shaving Soaps, of various qualities and styles,
170 doz. Cologne Water, assorted,
89 doz. Macassar, Bear's and Rose Hair Oil,
48 doz. French and American Ox Marrow,
21 doz. Extract for Handkerchief.

And many other articles too numerous to mention, comprising a very complete assortment of all articles in the way of Perfumery.

They would further say, that their general stock of Drugs, Medicines, Paints, Oils, Dyestuffs, Window Glass, &c., is large and well assorted, and they are determined to sell them as low as articles of the same quality can be purchased in the city

March 15 EWIN, BROWN & CO.

COLD FEET—The French Water Proof Cork Sole, just received, is admirably adapted to prevent the great variety of diseases that arise from cold damp feet, and should be worn by every person who has any regard for health

For sale by H. G. SCOVEL

FRESH ARRIVALS
AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF
H. G. SCOVEL,

NORTH side of the Public Square, 3 doors west of the Nashville Inn.

1000 pounds Refined Salt Petre,
10 barrels Winter Lard Oil,
5 " Clover Seed, fresh.
6 bags Orchard and Herds-Grass Seed,
½ cask, very fine, Holland Gin, for Medical use.
5 barrels Timothy Seed, fresh,
2000 pounds Putty, in bladders,
341 " Glue, good.
200 gallons Bleached Sperm Oil,
450 " Refined Tanners' Oil,
5000 pounds Eng. Sup Carb. Soda,
1040 " Roll Brimstone,
150 kegs Pure White Lead.

GRAFENBERG MEDICINES.—The very desirable and efficacious Medicines manufactured by the Grafenburg Company, viz:

Grafenberg Vegetable Pills,
" Green Mountain Ointment,
" Fever and Ague Pills,
" Sarsaparilla,
" Dysentary Syrup,
" Children's Panacea,
" Health Bitters,
" Eye Water; and
Libbey's Pile Ointment, celebrated for the cure of this extremely disagreeable complaint.

For sale by H. G. SCOVEL.

DR. BANNING'S BODY BRACE.—This article, well known, and highly recommended by the Medical Profession, as being the best support that has ever been invented for the treatment of Prolapsus Uteri, Disturbed Menstruation and Lucorhœa, Piles, Prolapsis Arii, Hernia of the various kinds, Habitual Costiveness, Chronic Diarrhœa, Dyspepsia, Hemorhage of the Lungs, and all other cases involving debility of the Abdominal Organs and Spine, is for sale by the agent.

H. G. SCOVEL.

NURSE LAMPS.—Admirably adapted to sick rooms, for keeping food and drinks warm.

For sale by H. G. SCOVEL.

FRENCH BED PANS.—A new and very convenient article, for sale by

H. G. SCOVEL.

EIGHT Barrels Northern Spirits of Turpentine, for sale by H. G. SCOVEL.

CIGAR FUSEES.—2 gross received and for sale by H. G. SCOVEL.

ONE CASE very superior Madras Indigo, for sale by H. G. SCOVEL.

WINDOW GLASS, of almost all sizes, for sale by H. G. SCOVEL.

Fine Toilet Soaps, &c.

TO our Lady Customers we can now offer much the largest and best assortment of fine Toilet Soaps, Cologne, Ox Marrow, &c., which we have ever had, comprising:

47 doz. fine Musk, Rose, Almond, Circassian, Nymph, Jenny Lind, Marsh Mallow, Hazel Nut Oil, Amandine, Spring Flowers, Verbena, Pistachio, Honey, Mellifleur, and Poncine or Pomice Soaps,
24 doz. Taylor's Transparent Balls,
72 doz. White and Brown Windsor Soap, super
24 doz. Piver's blue jar Ox Marrow,
12 doz. Roussel's comp Ox Marrow in glass jars,
2 doz. Jenny Lind Hair Gloss,
2 doz. Bandoline,
2 doz. Rose and Charcoal Tooth Paste,
2 doz. Odentine, a superior article for the teeth,
8 doz. Roussel's Bell Lavender,
8 doz. Eau Lustral, for the hair,
6 doz. Tricophorous,
200 lbs. Barber's Soap, in 1 lb. bars, superior and cheap.

March 15 EWIN, BROWN & CO.

CALABRIA LICORICE.—780 lbs. Calabria large stick Licorice of superior quality for tobacco manufacturers, received and for sale at a small advance.

March 15 EWIN, BROWN & CO.

THE TENNESSEE BAPTIST

IS PUBLISHED EVER