



## The Tennessee Baptist.

NASHVILLE, TENN.  
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THE EDITOR OF THE ADVOCATE,  
AND THE LATE DIALOGUE.

Our readers, doubtless, are waiting to see what Mr. Me. has to say about the "Dialogue," and what means he would devise to divert the attention of Methodists from its contents. We are willing to gratify them. Here it is:

"**ABRAHAMIC TENNESSEAN.**—There has been recently some little excitement in this city growing out of the abstraction of letters from the post office. We are among those whose letters are missing. Until the last issue of the Tennessee Baptist, we never suspected that the editor of that paper could by any means have anything to do with our letters, nor should we have been otherwise informed, but for the appearance of a number of them in the last Tennessee Baptist. In looking over the list of those published in that paper, however, we failed to see one other missing letter—the one sent us some time since, which was valuable.

Now, if the letters published in the Tennessee Baptist were really directed to us, they purport to be, and as they were not given by us to the editor of the Tennessee Baptist, they must have been stolen. Being found in his possession, the legal inference in this case is the same as in all other cases where stolen property is found in possession of an individual unexplained; he is taken to be the thief. But if there were no such letters sent to us, then Graves must have forged them. In either event, he stands in such a suspicious attitude to our letters, that we feel called upon to ask the postmaster when the editor of the Tennessee Baptist, (recently from Ohio,) comes about the post office, to keep a sharp lookout for our box. It may save us the loss of other letters, and the postmaster the further mortification of having to announce that other letters are missing. For the present, if the editor of the Tennessee Baptist has in his hands any other letters belonging to us, (whether valuable or otherwise,) and will hand them over, they will be received without further questions and no further proceedings will be instituted to recover those published in his paper of last week.

We had no ground to expect anything better than the above. What else could he do, since he could not answer the questions there propounded, but to charge us with robbing the mail, or the post office? or forgery? And, as might be expected, his brethren actually believe him, and the charge is whispered through the city, we are told, and, ere this, is rung in varied changes, by tens of thousands in the South West, and by another week, it will be added that we are confined in jail—the very end they said we would come to!

It appears from every thing we can discover, that one of the first qualifications of a good Methodist is to believe "to the torture and rack" everything that appears in the Advocate, Reason, Revelation, and common sense ever so much to the contrary notwithstanding.

Why should it be thought strange, that they should believe Mr. Me. when he charges us with mail robbing, when they believe his declaration that Infant Baptism is taught or warranted by God's word? Or Mr. Chapman and Mr. when the one writes and the other endorses, that immersion is unscriptural—a Popish practice and a gross indecency—and not practised by any society of Christians for two hundred years after Christ? or that Lydia had several infant children?—And, above all, as a specimen of infatigable credulity, believe him when he asserts that the government of Methodism is a purely republican!—a palmy democracy!

Dr. H., in the dialogue says truly, "When one begins to read and think for himself he has no business being a Methodist—he can't be so long." The Catholic must believe in the infallibility of the Pope, and receive unquestioned the teachings of monks and friars—and Methodists the declarations of their masters and superiors. Well, the end of both is at hand.

Now, Mr. Me. made the above charge either *unintentionally* or *maliciously*—in charity we will say the former—and, since it is better to enlighten ignorance than to punish it, we will pardon him. We naturally have a tender heart and our sympathies are easily moved, and Mr. F. cannot possibly excite an emotion of anger in our bosom, do say what he may. We know he is in distress; he is beset with innumerable difficulties, that thicken daily around him, and a worse time coming. The "Old Man" has proved a broken reed. The whole machinery of "wheel within wheel" of Methodism is getting out of order and wrecking up. Society after society dissolving; and "still they come" greets his eyes in every issue of the Baptist. It's no wonder the man is desperate—hardly an accountable agent—He is an object of our profoundest sympathy—he should have the pity and prayers of all Baptists.

Now, before he charged *theft* or *forgery*, he should have looked into an English Dictionary, and learned that a "Dialogue" is a *feigned conversation*, "a written conversation, or a composition, in which two or more persons are represented as conversing on some topic." In other words, a representation of what might have taken place. Did he never hear of one Shakespeare, who wrote certain dialogues? Does he think that he stole them out of the poet's office? Did not his father, Wesley, ever write a dialogue? He doesn't think he was either a thief or forger, does he? (We except the *thrift*, forger.) But what *ignominy* him the most, if we have not seen his letters how we came in possession of the facts disclosed since time in showing them to be facts. He has forgotten that he published as to the world three years ago as a prophet! And cannot prophesy for us in future events, as well as disclose what is

TRANSPARING, THOUGH NOT IN THEIR IMMEDIATE  
POSSESSION?

Suppose we are no prophet, how does the editor of the Advocate know but that these writers, by some friend, sent as a copy of their letters. "We do receive such," we have now at least one on hand yet! And then he might have thrown those, with hundreds of others, into the street, as rubbish, and they have been brought to us. In any one of these ways we might have obtained these letters, without having robbed his mail.

He is mistaken about our having recently returned from Ohio. It was from Kentucky, whether we went a few weeks since, to attend the debate between Dr. Evans and Elder Lee, and we offer him, this week, a specimen of the treat we enjoyed, in the closing address of Dr. Evans. Elder Lee was evidently convinced he had walked up the wrong passenger, once in his life. He could tunnel the Rocky Mountains through with a "damning needle" as soon and as easily as to answer the Dr's arguments. We here take leave of Mr. McFerrin, reminding him, however, that a repetition of anything like the above hereafter, will render it impossible for us to prevent the public from regarding it as *wicked and malicious*. We beg Mr. Me. to take warning from his unfortunate Brother Pitts' late disgrace, and "do himself no harm."

## STILL THEY COME.

A letter received to-day from Bro. J. P. Arnold, of Camden, West Tennessee, informs us that Elder Rhodes, a prominent and efficient minister of the Methodist Episcopal Church, was baptized by Brother Stark, on the 8th instant. [Letter next week.]

THE DIALOGUE WAS WRITTEN BEFORE THIS LETTER WAS RECEIVED! DR. H. WAS A TRUE PROPHET!

## AND STILL THEY COME.

BAPTISM OF A PRESBYTERIAN CLERGYMAN.—Rev. Mr. Harrington, a Presbyterian Minister, who has been, for several years a teacher in Poughkeepsie, and subsequently the author of a course of lectures on fidelity, that have been received with much favor, was baptized on Sunday last, by Rev. Mr. Taggart, of the Sixteenth street Baptist Church. Mr. Harrington gave to the congregation a synopsis of his change of views, and was immediately after "buried with Christ in baptism."

## AND COMING STILL.

ANOTHER METHODIST MINISTER BAPTIZED.—M. T. Sumner, in the Religious Herald, states the following:

"I was my pleasure to baptize on the second Lord's day in December last, the Rev. William S. Briggs, who had been a member of the Methodist Church for three years, and a licensed preacher for two, travelling the Hanover and Goodland circuits. Brother Briggs, previous to his baptism, made known, before a large audience, his change of views and purpose to connect himself with our denomination. He was cordially received and welcomed to our connection. Brother Briggs had been known to many of our people as a zealous and interesting preacher.

April 29th, he was ordained to the work of the Christian ministry, in the mission room of the First Baptist Church, Richmond, Va.

## AND COMING RIGHT.

We learn from the Journal and Messenger, that Elder Bird, a minister of the Free-Will Baptist Church, finding no authority in the Bible for Open Communion, or the doctrine of final apostasy, has been received as a member and minister of the regular Baptist Church.

## [TO BE CONTINUED.]

## BAPTIST MINISTERS ONCE PEDOBAPTISTS.

Some two years since our readers may remember we stated, as a remarkable fact, that there were some twenty-five ministers belonging to the West Tennessee Convention alone, who had been Pedobaptists! In looking over the Convention we were struck with the large number of prominent ministers who had been pedobaptists. There was the venerable Dr. M. Clay, of New York, Professor Campbell, and Elder Sym, of Kentucky; Elder Russell of Vicksburg, and Dr. Russell, of Columbus, and Elder Edmonson, of Alabama, making six converted Presbyterians. Then there were Elder Bowen and Bastian, of Tennessee; Jones of Virginia, and King of Arkansas, once Methodist ministers; and Dr. Fuller, of Baltimore, once Episcopalian. All these we recognized, and probably there were as many more; "and still they come!" The causes of these, and the constantly increasing changes from Pedobaptism to Baptist principles, are worthy the profound and prayerful attention of all who are left to advocate. If these were honest men, the reasons that induced a change on their part, must certainly be deserving of attention. We propose publishing a Tract of some hundred pages, containing the reasons of all those ministers who have embraced Baptist sentiments in the past six years.

## A TEACHER WANTED.

We have been requested to find, if possible, a "Teacher of Vocal Music," who might wish, also, to teach a male or female school. The situation is an excellent one. Address, *Postpaid*, the Editor of this paper.

## ERRATA.

In my article last week, I notice a slight mistake. It reads: "In all Mr. Chadick's examples, he gives to his secondary signification," &c. It should read: "In all Mr. Chadick's examples, give to his secondary signification, and the lake was tinged—the hair dyed, &c." Please correct, and believe me yours,

A. W. MEACHAM.

DR. EVANS' CLOSING SPEECH  
IN THE LATE DEBATE AT NASHVILLE, KY., BETWEEN  
DR. EVANS, (BAPTIST,) AND ELDER LEE,  
(METHODIST.)

GENTLEMEN MODERATORS!

With this address the present debate is closed, and according to the rules we have adopted, no new argument or matter can be brought in. I would not wish to do so were I allowed—I would not, were it to continue one month. I have produced enough to sustain my positions most triumphantly. Elder Lee has had two advantages of me. 1st. His attention has been given to the study of Theology, while mine has been given to Medicine, and to the bedside of the sick. 2d. He has had the negative of three questions, and myself only one. But neither of these advantages have availed him much in defending such unfortunate and unsupportable propositions as he has stood here to advocate.

My triumph I do not claim for myself, but for the truth I plead.

I have not sustained the truth so much as the truth has sustained me. "He is *thrice* armed who hath his quarrel just," says the poet. I propose to use this last hour in summing up, as is customary, the whole debate.

The first proposition was,

1. Do the Holy Scriptures teach that baptism represents the burial and resurrection of Christ?

This I sustained by the following arguments:

1st. By the positive teachings of the scriptures.

Colossians 2: 12. Buried with him in baptism into death, [the representation of it as burial does,] wherein also ye are risen with him."

1 Pet. 2: 21. "The like figure [here baptism is expressly called a figure] whereunto baptism doth also now save us, [saves us figuratively] ( ) by the resurrection of Jesus Christ." "Tis the resurrection of Christ that saves us—'he was raised for our justification'—and baptism is declared to be a figure of it. This passage decides the question.

I have added to this Romans 6: 4, 5—"Buried with him by baptism unto death," [into the representation of it, as a burial,] and "Planted together in the likeness of his death, so shall we be in the likeness of his resurrection." Here baptism is again expressly declared to be a likeness of his death—that is, burial, a planting in the likeness or representation of his death. Burial is the likeness of death.

Elder Lee has urged only one argument against the above overwhelming proof. He says, Paul says "are buried," and if it is water baptism, they were all still under water! This foolish thing he probably got from a Mr. Chapman—it is unworthy of brother Lee. By referring to the original, he would have seen that the verb Paul used was not in the present, but past tense, we have been buried.

This upsets all his objections, and leaves me to the undisputed enjoyment of this positive proof. He did give us his opinion, to be sure, that it meant spiritual baptism, but I showed that his own Commentaries were against him. I also added 1 Cor. 15: 1-7; and 1 John 5: 6-19; and 1 Cor. 15: 29; all most positively sustaining the fact, that while baptism was a declaration on the part of the subject of his death to sin, and resurrection to a new life, he, in the waters of baptism, represented the burial and resurrection of the Saviour, acts through which he obtained his redemption.

2. I have supported this position by the concurrent testimony of 75 distinguished Pedobaptist Commentators and Divines.—And Mr. Lee has failed to produce even one to sustain his unwarrantable view of those passages. Let this be remembered.

3. I have produced authority to show that the Christians of the first and second centuries universally so understood the above Scriptures, and baptized with this design.

If proof from Scripture, or the concurrent testimony of Commentators and Ancient History is sufficient, is able to sustain a proposition, then have I sustained the scriptural design of baptism; and you may say to your homes this day confident that THE HOLY SCRIPTURES do teach that baptism is designed to represent the burial and resurrection of Christ.

This design, established, of itself settles forever two other propositions:

1. The mode, or action. For if baptism is designed to represent the burial and resurrection of Christ, immersion, and immersion alone, must be and is the mode; for no other action can possibly represent it.—How can sprinkling a little water, or pouring a little water, be said to bury us with Christ in baptism. What likeness of death do they contain? It is absurd to suppose it! Then the scriptural design establishes forever the only mode, and that is immersion in water.

2. But this design also decides another fact—our last propositions. It fixes the fact forever, that the *believer—the dead to sin—the regenerate—are the only proper subjects*, else how could they make the solemn declarations made in baptism, of death to sin, and faith in Christ, and outward profession of Christ.

Paul says, As many of ye as have been baptized unto Christ, have put on Christ—no infants there. Also, that there was but one baptism. Elder Lee has told us—has candidly admitted that there is no such thing as christian baptism, unless evangelic repentance precedes. So say I—so say all baptists. But in his next speech he limits this to adults. This does not help him unless he can show two baptisms, one of believers, and one of unbelievers. The admission disorganizes him to the heart.

The second proposition was—  
"Was John's baptism christian baptism?" I sustained the affirmative of this with the following arguments:

1. That the advocates of the negative must take one of three theories. 1. That it belonged to the Jewish dispensation; or, 2. That it was a distinct dispensation; or, 3. That it belonged to the christian.

I proved the first false, because it would make John a priest, baptizing Christ, to induct him into the priest's office, as a Jew priest, which is most absurd, and opposed by the Old Testament and by Paul.

Mr. Lee admitted that it was not the second, and it must therefore be the third.—It did belong to the christian dispensation.

II. I added a mountain weight of positive scriptural proof.

1. Daniel says, speaking of Christ, he shall confirm the covenant with many for one week, i. e. seven years. This prophecy was never fulfilled, unless you add the ministry of John (who was Christ's special servant to prepare a people for him by the Gospel of the Covenant) to the ministry of Christ. This makes seven years.

2. I showed that Christ commissioned John; Malachi 3: 1; and that he instituted his baptism, John positively declares in John 1: 33.

Here is John's baptism instituted and sanctioned by Christ—received by him—and commanded to be practised to the end of time.

3. I find it beginning the New Testament, and each Evangelist beginning his history of the gospel with it.

4. Mark positively declares that John's ministry was the beginning of the Gospel of Christ.

5. That Christ and the Apostles recognized it.

6. That it is no where contradicting distinguished from christian baptism.

7. That John baptized in the name of Christ, and so did the Apostles.

8. That no instance can be found where one whom John had baptized was ever rebaptized. The disciples in Acts 19, were not baptized by John.

John's baptism sustains immersion alone, and from *far* forbiddings of infant baptism.

3d Proposition. Do the Holy Scriptures teach that immersion is the only Christian baptism?

1. My first argument was "the design of baptism positively forbids but one mode, and that immersion."

2. My second is drawn from the import of the term "baptizo."

I showed that the natural and literal meaning of a word is put first, and is called the primary.

I took the position that all Lexicons and scholars agree in giving immerse or dip as the primary or natural signification of baptizo.

I produced 25 lexicons, and Elder Lee did other 12, and all, gave dip or immerse, or a word of like meaning, as the primary or literal signification of the term.

Mark well, and remember, carry it home with you, that Mr. Lee did not in this debate produce a Lexicon that gave pouring or sprinkling as the signification of baptizo. What have I done?

I have produced Carson as saying that the word can mean nothing but immerse. I have produced Dr. Anthon, the first Classical scholar in the United States, who positively declares that sprinkling and pouring are not in the word—that baptizo contains no authority for such—and he is himself a Pedobaptist.

I have produced the latest English Lexicon, a standard in English Colleges, and the last Classical Greek Lexicon published, that gives no other meaning but dip or immerse.

I have added a host of Pedobaptist testimony to the same effect.

I have shown that in six versions, made between the second and third centuries, all give immerse, and 36 from the first until now giving the same.

I have adduced the circumstances attending the administration of the act when described as proof of immersion, and a host of Pedobaptist commentators who admit it.

But remember, Mr. Lee has not found one example of sprinkling or pouring for christian baptism in the Bible, or one solitary Lexicon that gives him such definitions. Has he not failed—most signally failed? While I have read you Pedobaptists who admit that sprinkling is an innovation. A change of the original mode.

The last proposition was, Do the Holy Scriptures teach that infants are proper subjects of baptism?

This Elder Lee took upon himself to prove from God's Word, and not one syllable has he produced, but sundry inferences, and the silence of the Scriptures!

I now sum up my testimony, in sustaining the negative:

1. I have proved that the Abrahamic covenant, and the covenant of grace, are not the same.

2. That the Jewish and Christian Church-covenants are not the same.

3. That no argument drawn from the supposed unity of the two Churches can give any authority for the baptism of infants.

4. All the arguments produced by Elder Lee from the Old or New Testament for infant baptism, establish INFANT COMMUNION.

If he has found commands or warrants to bring children into the Church, as lambs, he must feed them—if they are entitled to baptism, they are to the supper also; and I call upon him to give them the supper, or abandon infant baptism. Will he do it? Will he?

5. I have shown that John cut them off. "6. That neither Christ commanded it, nor his disciples practised infant baptism."

7. I have shown that the commission positively forbids their baptism—specifying believers, it forbids the baptism of unbelievers.

8. That a command for it, or an example for it, cannot be found in the Word of

## God. Baptism and infants cannot be found in the same passage in the Bible.

## ST. CONVENTION.

## SESSION.

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## THE PRESIDENT'S ADDRESS.

The President said a majority of all the votes cast would be necessary to an election.

During the process of balloting, the Secretary, assisted by Rev. Mr. Sears, acting as Teller.

Rev. Mr. Whilden of S. C., offered the following resolution, which was passed unanimously.

Resolved, That the thanks of this Convention are tendered to Joseph Morris, Esq., for his polite invitation to visit his well known painting of Christ Healing the sick, now on exhibition in this city.

Rev. Mr. Whilden said that Mr. Morris had particularly and earnestly requested the members of the Convention to call on him.

Rev. Mr. Talbot said that he had given notice the evening before, that he would offer a resolution. [The object of Mr. T's resolution to be offered, was to secure a meeting of the Convention in 1852 at Baltimore.]

The President explained to Rev. Mr. Talbot that a regular meeting of the Convention could not constitutionally take place until the regular meeting already agreed to be held there.

Rev. Mr. Talbot said his reason for suggesting the motion was, that he believed it to be important that the Convention should meet annually—the population were ignorant of the aims of the Convention.

The Secretary here announced the result of the first ballot for Corresponding Secretary, as follows:

The whole number of votes cast was 84, of which no one had received a majority.

The details of the vote being called for, they were announced as follows:

Rev. Dr. R. B. C. Howell - 40

" Mr. W. C. Buck - 23

" J. R. Graves - 13

" W. Carey Crane - 7

Dr. King - 1

Total - 84

Rev. Dr. Howell owed it to the Convention to make a remark just at this point in regard to the subject before them.

He very highly appreciated, and was much indebted, for the kind feeling of his brethren toward him. The Rev. Dr. gave several reasons why, though he felt the greatest interest in everything that had for its object the circulation of the Scriptures, and the promotion of the reading of the Word of God in his own vernacular by all nations, he could not accept the office tendered him. He could preach, and he believed in the adage, "Let the shoemaker stick to his last." It was impossible for him to accept the appointment, and he hoped his name would be withdrawn from the canvass.

Rev. Mr. Crane gave reasons why he could not act, and withdrew his name, and Rev. Mr. Williams nominated Rev. Mr. Baker of Nashville.

Rev. Mr. Dawson said he believed the Convention were not prepared to vote on this question. There was not sufficient spirit of prayer in the matter. The constitution had placed us in an embarrassing condition. He proposed an evasion of that instrument, by uniting the Convention upon one member, who could afterwards resign and throw the matter into the hands of the Board.

In that event, Rev. Mr. Graves would not withdraw his name.

Rev. Mr. Russell made some remarks, followed by Mr. Graves, who urged the importance, to the success of the project, of the appointment of a competent person to this position.

Rev. Dr. Jeter was in favor of appointing the Corresponding Secretary by the Convention. They had appointed a Board, and could appoint a Secretary. Besides a brother appointed by ballot would enter upon his duties with more confidence than one appointed by the Board.

The balloting continued, and the Convention sang.

"When I can read my title clear."

At the close of which, the Secretary announced the result as follows:

Whole number of votes cast 96 of which no member had received a majority. The details were read as follows:

Rev. J. R. Graves - 40

" W. C. Buck - 32

" Samuel Baker - 9

" Dr. Howell - 5

" W. Carey Crane - 3

" J. T. Russell - 2

Dr. King - 2

Rev. Mr. Mall - 1

" Mr. Talbird - 1

Scattering - 1

Total - 96

Some discussion ensued, and the President announced that the Convention would proceed to a third ballot.

A motion was made, meantime to consider the resolution passed fixing the time of meeting of the Convention.

The President explained to the Convention. The Convention met now biennially—some wanted it triennially, and some annually. The latter proposition, made on Saturday, was lost. A reconsideration had been moved. Would the Convention reconsider?

Rev. Mr. Mall stated a point of order.—The Convention, he said, could reconsider when the minutes were read, but not after.

This proposition was not received, and the Convention proceeded to vote upon the motion to reconsider, and it was lost—yeas 40, nays 43.

Rev. Dr. Jeter asked to be excused from serving upon the committee of which he had been appointed chairman, to prepare an Address, and that same one be appointed in his place.

Rev. Mr. Hall moved that he be excused, and that eloquent layman from Nashville, Dr. Winston, be appointed in his place.

The Secretary here announced the result of the third ballot for Corresponding Secretary, as follows:

Whole number of votes cast 96, as follows:

Rev. J. R. Graves - 45

" W. C. Buck - 44

" W. C. Crane - 2

" Samuel Baker - 2

" A. W. Meacham - 1

" Mr. Talbird - 1

" Mr. Pendleton - 1

Total - 96

There being no election, the Chair said the Convention would proceed to a fourth ballot.

Rev. Mr. Pendleton moved that Rev. Mr. Baker be appointed in place of Rev. Dr. Jeter in the committee on Address.

Rev. Dr. Fuller enquired why Dr. Jeter desired to be excused.

Dr. Jeter explained. It was because he did not like the location of the Bible Board.

The President spoke on the subject, insisting that Dr. Jeter should serve. He was well qualified for the place, and besides he approved his views upon the subjects which would be discussed in the Address. He hoped he would accept it.

The Convention voted to excuse him, yeas 49, nays 35.

Rev. Dr. Fuller of Baltimore was then unanimously appointed to fill the vacancy.

It was here suggested that the time appointed to hear Rev. Mr. Dyer on the subject of Indian Missions had passed, and a motion was made to suspend the reception of the result of the voting until he was heard.

Rev. Mr. Dyer objected to this. He had no desire to interrupt the order of business and the motion was lost.

The Secretary here announced the result of the fourth ballot.

The whole number of votes cast was 97, of which Rev. Wm. C. Buck received 51, and was declared elected. The details of the fourth ballot were as follows:

Rev. W. C. Buck - 51

" J. R. Graves - 39

Scattering - 7

Total - 97

Rev. Mr. Buck said he had not anticipated such a result. The committee had desired to fill the blank with his name, but he had refused to consent. Motives of delicacy forbade him from saying anything during the progress of the balloting, or he should have withdrawn his name. He did not regard himself, from the result of the balloting, the choice of the Convention—he did not believe they desired him to hold the office, but wanted the Board to appoint a Corresponding Secretary. He would therefore resign.

Mr. J. C. Crane took a directly opposite view of the case. It had been suggested in the Convention that they unite upon some one who had refused to serve, and let him resign—and give the Board the appointment. In refusing to do this, the Convention had evidenced their desire that he should be the Secretary.

The Convention here agreed to hear Rev. S. Dyer, who made some very eloquent and interesting remarks upon the rise and progress of the Indian Mission, which were listened to with much interest.

When he had concluded,

Rev. Mr. Buck desired to award to Alabama the honor of having done more than any of her sister States for the cause of Indian Missions.

Rev. Mr. Russell said he had recently married a sister going to the Indian Mission in the far West, and he would now subscribe \$10 towards a marriage donation for her to the Missionary fund, and hoped the Convention would follow his example.

Rev. Mr. Culpepper addressed the Convention upon the subject of the Southern Baptist Publication Society. He requested brethren capable of writing books to do so, and send them on—the Society would publish them.

Pres. J. L. Reynolds offered the following:

WHEREAS: The Southern Baptist Publication Society has published a Hymn Book entitled the Baptist Psalmody, which, by its evangelical character and general excellence is eminently adapted to the purpose for which it is prepared; and whereas, the extensive circulation of the Book will contribute materially to the Treasury of the Society.

Resolved, That the Baptist Psalmody be recommended to the Churches of the South, to be used in offering hymns of praise to the Father, Son and Holy Ghost.

Adopted.

It was agreed, on motion of Rev. Mr. Talbot, that the expense of printing the minutes of the Convention be paid by the Foreign and Domestic Mission and Bible Boards.

A resolution of thanks to the various ministers of the different denominations in the city who had tendered them the use of their churches, for divine worship during the session of the Convention were passed, and it was ordered that the Secretary send to each of said ministers a copy of the minutes when they are printed.

Rev. Mr. Holman offered his resignation as Corresponding Secretary of the Board of Domestic Missions, and spoke at some length, setting forth the reasons why he could not continue in the office.

Rev. Mr. Buck moved that his resignation be not accepted, but referred to the Board, which prevailed.

The President then announced that the Convention had passed through all the business which was before it.

## OUR INTERESTS.

## NUMBER II.

## SCHOOLS.

## THE TENNESSEE AND ALABAMA COLLEGIATE INSTITUTE.

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

This Institute is the result of the generous effort and noble enterprise of the citizens of Winchester and Franklin county, and was opened on the first Monday in January last.

To secure a handsome building fund pledged on the part of the citizens of the town and county, the Duck River Association, Tenn., and Liberty Association, Ala., adopted it as a joint Associational School, under whose direction and patronage it now is. The Zion Association, known as Anti-Missionary Baptists, have also extended to it, its patronage.

This Institute is located in Winchester, one of the healthiest towns in the Union, situated upon a bench of the Cumberland Mountains, some 1000 or 1500 feet above the level of the Mississippi River. It affords one of the most delightful retreats in the heat of Summer, enjoying as it does, the cool mountain breezes, and a prospect of mountain scenery unsurpassed. Cool living springs of limestone, freestone, chalybeate and every variety of sulphur water abound in the town and vicinity. In point of public morals, the place is without a rival, there not being a drunkard, or a dram drinker, we have heard, in the town. The society is good, and its inhabitants characterized by as high a degree of intelligence and refinement as is possessed by any town of its size in the South.

As we wish to give the Circular of the Trustees in this, with the Course of Study, we omit further notice of the several excellencies connected with Winchester, as one of the best educational points for Tennessee and the South-western Baptists. We call especial attention to the extensive and thorough Course of Study, pursued at this Institute—uniting the solid with the lighter—and combining in so high a degree the useful and ornamental. Such a course must be unsurpassed in disciplining and cultivating in the highest degree the mind of the young lady—and will graduate them at a point of scholarship to which very few Female Schools in the Union reach.

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 the study 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 assure themselves, they have been able to consummate.

The following Course of Study has been adopted:

## COURSE OF STUDY.

## Branches of Course.

Spelling and Definition; Etymology, including Pronunciation and Punctuation; Phonography, or Short Handwriting; English Composition; Penmanship; Vocal Music; Lectures upon Natural and Moral Sciences and Physiology.

## PREPARATORY DEPARTMENT.

1. Reading—Sundries Series completed.

2. Orthography—Sundries.

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, or one of more of the Trustees, before they will be allowed to enter the Freshman Class.

## COLLEGE COURSE.

## Freshman Class—First Session.

1. Latin—Arnold's 1st and 2nd Books.

2. Arithmetic—completed—Greenleaf.

3. Algebra—completed—Robinson, University Edition.

4. Euclid—Ramsell.

5. Principles of English Composition—Taylor.

6. Epistolary Penmanship—and course—Spencer & Rice.

## Second Session.

1. Latin—Arnold's 1st and 2nd Books—completed.

2. Greek—completed—Robinson's Elements.

3. Algebra—completed.

