

Tennessee Baptist

PUBLISHED WEEKLY BY GRAVES & SHANKLAND.—J. R. GRAVES, Editor.

VOL. VII

NASHVILLE, TENNESSEE, SATURDAY, SEPTEMBER 6, 1851.

NO. 52

Communications.

[MEMPHIS CORRESPONDENCE.]

For the Tennessee Baptist.
MEMPHIS, Aug. 20, 1851.

BROTHER GRAVES:

Since my last letter for the Tennessee Baptist, this religious community has become quite excited from a Theological Tournament held in the Second Methodist Church, between Dr. B. F. Hall of the "Christian Church," and Rev. S. J. Henderson, Methodist. There were two propositions discussed. The first was:—A believer in Christ is the only scriptural subject of baptism. Dr. Hall affirmed. Mr. Henderson denied. The second proposition was:—Sprinkling and pouring are scripture modes of baptism. Mr. Henderson affirmed. Dr. Hall denied.

The discussion commenced at 9 o'clock on Tuesday, the 29th of July, and closed on the following Saturday evening at 10 o'clock, P. M. Since the debate each side has been claiming the victory, as is always the case. I will not attempt to give you any opinion on the subject, or a synopsis of the argument of each, as they pursued the usual routine, and offered nothing new.

Each debater managed his case very adroitly, and I suppose to the satisfaction of their immediate friends. I was unable to attend the whole of the debate, owing to indisposition a part of the time; and as my testimony I might give would be considered *ex parte*, I shall only state what may be considered a part of the results. I learn that Dr. Hall has since baptized eight or ten persons, and there are some 15 or 16 more waiting to be baptized next Sunday into the Second Baptist Church. I also learn that Mr. Henderson has sprinkled some 15 or 16 children, the parents of whom however were Methodists. Mr. Henderson, in one of his harangues during the debate, used some very harsh expression concerning our doctrine of close communion, calling it a "hellish war, set in motion by the Baptists." No comment upon it, or the spirit manifested at the time is necessary. The expression speaks for itself, and is indicative of the spirit that uttered it. The interest felt in the success of the Baptist cause at this place continues to increase. Our pastor, Bishop Burns, is one of the most acceptable and popular preachers that have ever proclaimed the unsearchable riches of Christ to this people. He has just returned, in fine health and spirits, after an absence of four weeks, during which time great anxiety was manifested for his return, and frequent enquiries were made every day of myself and other members as to when he would resume his services in the Church. I am rejoiced to hear of the almost unparalleled success of the Tennessee Baptist, of the very rapid increase of its subscription list. Below I send you the names of additional subscribers. I hope we will be able to do much more for you than we have done in that way—that what we have sent is only a small beginning of your subscription list in this place.

The health of our city is very good at this time, and those persons who may wish to attend the Convention here, need be under no apprehension on account of sickness. I have no doubt that the city at this time is as healthy as any town in West Tennessee, in proportion to its population. I hope there will be a large attendance.

I did not expect to be called on to notice the Memphis *Christian Advocate* (what a misnomer) again, but as it continues to abuse the Baptist, you and myself, and has been perpetrating some falsehoods, which would be creditable to pass by, I feel constrained to pay them a passing notice, though I feel that I degrade myself in so doing. For the sake of truth, however, we should not shrink from unpleasant tasks. In the issue of the *Christian Advocate* for July the 24th, Mr. Chapman, who I learn was the *pro tem.* Editor, charged brother Burns, immediately after he left the city for the association, with having "caused a challenge to be sent to Rev. Mr. Henderson, but afterwards with backing out, for reasons best known to himself." That statement is without the shadow of a foundation, and I have no doubt was known to be at the time it was made. The day after the paper was issued, I took a number of it over to the Methodist Book Room, and told one of the prominent members of the Church that it was not true. He said that I did not know that the challenge was a verbal one. He took the paper into the store and showed it to Mr. C., I suppose, as he was in there at the time. Mr. C. told him that he received his information from a gentleman of his Church, who was said to

have carried the challenge. Of course I could say nothing more. A short time afterwards, the gentleman who was said to have carried the challenge, and from whom Mr. Chapman said he derived his information, told me on the street that he had never carried any challenge from brother Burns to Mr. Henderson, and that he had never told any person that he did. The statement still remains uncorrected by that sheet, although it is four weeks since it was made.

That is another Chapmanism, and also a specimen of his mode of warfare.

In the issue of that paper for July 31st, Mr. Chapman attempts to injure the character of brother A. M. Scott of Arkansas, because he has recently left the Methodist Society and joined the Baptist Church. As it is not likely that he can do it, I do not consider it necessary to make any defence, brother Scott needs none. What a very reasonable excuse why one minister of the gospel should assail the character of another. That is another specimen of Mr. C.'s Christianity. In the conclusion of his article against brother Scott, he says: "Much as we dislike water, if we could believe Mr. Scott's statement respecting the serenity of mind which he realized after his baptism, we would venture to submit without hesitation." There is a very candid confession on the part of Mr. C. that his mind is not at ease—that his conscience troubles him sometimes. I hope such a conviction may result in good, that he may return and repent.

"For while the Lamp holds out to burn,
The vilest sinner may return."

In the number for August the 7th, Mr. C. indulges in a strain of low vulgar abuse of myself, which I cannot condescend to even answer. I was never taught any dialect that would suit to answer such Billingsgate. I will therefore permit him to occupy that field alone. I am perfectly willing that he should abuse me to his heart's content. It only has the effect of degrading him, if he can be degraded, in the estimation of gentlemen.

There is one assertion of his in the article referred to, that I will notice. He says that I do not associate with gentlemen and ladies. Well, I am really sorry to hear that, for many of my acquaintances are of Mr. Chapman's Society, and I have always considered them gentlemen and Christians. If Mr. C.'s veracity was worth anything, I should feel inclined to cut their acquaintance for the future, but as I am not aware that that is the case, I shall continue my association with them until I learn something to the contrary from better authority than J. L. Chapman. He says that I wrote a communication for your paper sometime ago, in which I stated that "some 20 persons left the Methodist Society and joined water lovers—all since he came—he the cause." I never stated any such thing. I stated in the communication referred to that some 15 or 20 Methodists had joined the Campbellites, which is a fact. I did not state that it was since Mr. C. came to the city, or that he was the cause. I suppose that it was very remote from Mr. C. was the cause however. Such an unscrupulous and utter disregard of facts I have never known in any man occupying a respectable position in society. I would suggest to him that he quit preaching and writing books on baptism, and turn his attention to publishing revised and enlarged editions of the travels of Gulliver and Baron Munchausen, illustrating them with pictures, as he is adapted for such a work by his moral constitution. I here take my final leave of Mr. Chapman, no matter what he may say of me hereafter. Any misrepresentation however of the Baptist that comes to my notice, I shall reserve to myself the privilege of correcting.

In the last issue of the *Christian Advocate*, some contributor of that scurrilous sheet has skulked behind the editorial tripod to fire off at me his filthy squibs. It is a matter of some uncertainty who are the authors of the different articles which appear in that paper, as they generally are ashamed to put their names to them, but I believe the author of the *Christian* gem to which I refer is a supernumerary preacher for the First Methodist Society, who occasionally inflicts upon that congregation one of his somniferous sermons, in the absence of the regular supply. He is, I believe, a sort of retired "hardbasher of pronouns," who, without the proper qualifications to succeed in that useful and honorable employment, has been compelled to descend to the more congenial one of abusing those who never injured him in "thought, word or deed." In the article named he says, "We find in some recent numbers of the Tennessee Baptist, that the editor has called to his aid the soap boiler of Memphis, Mr. Branham, to assist him. It might sub-

serve in some degree the interests of decency and truth for some skillful rubber to take in hand both the editor and his contributor while in the suds, and give them an effectual lathering. Our business at present, however, is merely to introduce here the analysis of one gourdful of Mr. Branham's liquid saponaceous compound, and let the public see how much lie it contains." I would inform the Rev. gentleman that we have about as much fear of any ruffian "rubber" with whom he may league to "lather" us, as we have of Methodist arguments or discipline. There is an inept development of that spirit however that pants to purge heresy out of the Baptists by the use of the faggot and the fire. Bless God this is a free country. I suppose what he means by the analysis of a gourdful of my fluid saponaceous compound (referring to my article) is what he recollected at the time, or as much as his head contained, as he is by some supposed to be gourd headed. I do not know any other construction to place upon the expression. As for the "lie," that article has been so entirely monopolized by some of his coadjutors, I have concluded to let them have the entire use of it. He then gives the certificate of Mr. Chapman, in answer to mine, in which he says that the proposition which he made about the continuation of this meeting was addressed to those seeking religion. The certificate was signed, I believe, by about 30 or 40 members of the Methodist Society. That they believe the proposition was as stated. I am not disposed for a moment to question or doubt, but it is strange that the persons who signed the certificate published in your paper, should have been so mistaken, (if they were,) for I could have procured several other signatures to it, but supposed that out of the month of two or three witnesses every truth could be established. The persons from whom I received the information, were not at all interested in the matter, and the breath of suspicion never dared to blow upon their reputation for one moment, and I would be perfectly willing to take their testimony without an oath in a matter of life and death. If I had supposed in the beginning that the statement would be called in question, or that there was the smallest doubt in any man's mind on the subject, I would not have made it. As I stated before, I was not there, but I have always believed it to be true, just as much as if I had heard it myself. The certificates are before the public, they may decide. I shall dismiss the subject forever. The secret of the bitter and relentless warfare with which the Baptists are pursued by some of the religious societies, is not found in the fact that they consider themselves misrepresented in any way, but from the great success of the Baptists. The heaven of gospel truth is beginning to work in this community. The people are opening their eyes to see that they have been hood-winked long enough by the false and deceitful teachings of a purblind theology. They are coming to the Bible as the only standard, as the only creed of a true church. Many are awakening to the sense of their condition as sinners, and are seeking a refuge in our folds from the impending storm. The wave is widening and deepening, and "the glorious light of Zion is spreading far and wide."

We have abundant cause to bless God for the manifestations of his approbation, which we have lately received. We have only to do our duty, to earnestly contend for the faith once delivered to the saints, and leave the results in the hands of our Divine Master, and our course will be right onward. We have some precious and blessed promises to us in the Bible—such as "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, and rejoice and be exceeding glad, for great is your reward in Heaven, for so persecuted they the prophets which were before you." Are we not persecuted for the sake of Christ? Are we not abused and ridiculed because we maintain the original simplicity of the gospel, and contend for the ordinances as clearly revealed in the Magna Charta of our Holy Religion? Every species of abuse and vituperation are dealt out to us, but bless God we shall come off conquerors, and more than conquerors in Him who loved and gave himself for us. Our enemies may continue to abuse us as much as the "water popped rays of Adam," or "a set of ill-bred bigots." They may pour out the vials of their wrath upon our heads, or exhaust the torrents of their gaul, but they can never hurt the Baptists. They breathe an atmosphere, the purity of which can never be sullied by the breath of malice. They are clothed in robes, that the toothless venom of stendipid slander can never soil. They occupy a secure position in the high tower of truth, from which they

look down with calm serenity upon the hissing reptiles that crawl around the base of their citadel.

I hope to see you at the Convention.

Yours, fraternally,
J. H. BRANHAM.

For the Tennessee Baptist.

BROTHER GRAVES:

I have been watching your course for a long time, and am more than pleased with you as an editor, and a debater. My voice is, and has ever been raised in your behalf. Your course is one that delights me. Go on my brother, pull down the pillars of Pelagianism, and erect the principles and power of God's eternal truth, upon their demolished ruins. You have no conception of the amount of friends who are lifting up their voices for you all over this broad valley. You are doing the work of death for the traditions of the Elders. But while we thus advocate your course, some of us are praying for you, that you may have more abundant success in tearing down the time-honored idities of superstition, and ignorance. We feel deeply for you. We know the materials you have to combat. But notwithstanding they are such, labor on my faithful brother. I have been watching your course with Mr. Fly, reading the facts as presented by "One on the ground," and seeing the awful splutterations as made by Mr. Fly, while he seemed to be perfectly hampered in the meshes of your net of arguments. I have now come to the honest conclusion, that surely this Fly has settled down upon the shoulder of a giant.

You need feel no misgivings with reference to any one of the pure and right stamp of Baptists, ever deserting you, while you go on thus. The cause is God's, and we are the Lord's. He has bought us, and given to us a kingdom, and told us to contend for the faith. Now this command is still sounding in your ears, and our captain still calling upon us as his soldiers, saying, never give over nor yield one inch of ground, nor make the least compromise with error, nor have any fellowship with the unfruitful works of darkness, but come out of her my people. And are they not coming out too.

I had the pleasure, some few Sabbath's ago, of washing the Pelagianism off of some of them, and a pretty fair prospect of doing the same thing again, and that before long. I wish you could come out here some time, and give us a few discourses upon some subject. We greatly desire your spiritual prosperity. Do not suffer yourself to be thrown off of the ministerial dignity, which should ever characterize one of Christ's ambassadors, by anything which can or may be said by any of your opponents. Our supplication is, that your soul may feed upon the powers of divine grace, your mind increase in heavenly wisdom, and all your efforts crowned with the most ample success. There has been many eulogies passed upon the merits of the Tennessee Baptist, but none more than it deserves. For my own part, I think it stands head and shoulders above any of them. Why its very tone is heard where other papers are not even remembered. The spirit it breathes is caught by thousands and rebroadcast again. Sir, you no doubt have witnessed its influence many a time. Just name the Tennessee Baptist, in some places, especially if the Pedoes are about, and dumbness seizes their spirits. I have watched this for several months, and can almost tell instantly, when the Tennessee Baptist is sung out, every Pedo in the company. He has not a word to say, and is for leaving presently, and one at a time, and sometimes two go off, until the deserted Baptist is left alone, reading in it, perhaps the defeat of some poor Pedo in debate, or tracing the column "Still they come," and making his calculations upon the swellings of the Baptist army. And this is not all. Why, the little boys and girls are chatting away among themselves how they love to read the Tennessee Baptist, saying, how it rakes them. But this is not all that makes me love the Baptist. It talks baptism so thoroughly. Why just as Paul and Peter used to tell it; I almost think sometimes that I am down on Jordan, where John stood, seeing how the first Baptist done his work; I can almost see the Saviour meekly and lowly coming to be buried in the watery tomb, by his servant; I can almost hear the Eternal saying, "this is my beloved Son," seeing the people rushing with great speed, gazing upon the Prophet with undimmed intensity, and a shout goes up from the blessed man of God, "Behold the Lamb of God, who taketh away the sins of the world."

You may feel certain that the paper and its editor will and shall be sustained. I know some of the milk and cider sort of

Baptists have been and are grumbling, but that makes no sort of difference. We must increase the circulation of the Baptist. I could say a great many fine things about our paper, but one thing more I will say, you cannot imagine how much it improves your taste, expands your minds, and gives us a true relish for pure literature, and Bible doctrine; it affords us the finest vein of all high toned subjects; tells how many Pedoes renounce the traditions of the Elders, and turn away from Catholic ignorance.

Brethren, one and all, come, the cause is ours, and let us do our best. Bro. Graves, this much I thought to say by way of commendation for our paper.

Yours, affectionately,
ALPHEUS.

For the Tennessee Baptist.
MURFREESBORO, Aug. 26, 1851.

BROTHER GRAVES:

Permit me, through the columns of the Baptist, to inform the brethren and friends of East Tennessee, that I have been appointed an agent, for the purpose of collecting the endowment fund of Union University, in that portion of the State. Brethren, I expect to leave Murfreesboro' about the 20th of September, and shall travel by way of Chattanooga, through McMinn, Monroe and Roane counties, after which I will attend the General Association. The Association convenes with the Blue Lick Church, six miles west of Cleveland.

Persons having subscribed to the University, will there have an opportunity of paying their bonds, for I shall have the bonds of all the persons having subscribed in East Tennessee. If the delegates attending the Association, will be so kind as to bring the money of any who may live in their community, they will save me much trouble, and confer a favor for which they will have my thanks.

I hope all who have an opportunity, will avail themselves of it, and send the money. It will also be my duty to increase as much as possible, the endowment fund, and I would therefore take this opportunity of saying to all who are the friends of education, that Union University is the place for you to profitably invest your money. It is already a school of the first class, and if it continues to grow, as it has for the last four years, (for I have been here, near that time,) it is destined to be decidedly the school of the West.

The Baptists of this community are proud of the University, and when our brethren from a distance visit Murfreesboro' and see the magnificent University building, and get acquainted with the faculty of the same, they go home determined to send their sons to this place.

As I have been connected (as a student) with this school for near four years, I would like to say something in reference to the ability of the faculty—but anything I could say, would only show my partiality—for I never have seen a set of men for whom I entertained a higher regard.

President Eaton is a man of a noble disposition, and all that is necessary to both love and fear him, is to be placed under him as a student. Brethren, here is the institution at which you should educate your sons, if you wish them thoroughly trained, both in morals and intellect. Young brethren of East Tennessee, who are looking forward to the ministry, come to Murfreesboro' and prepare to labor successfully in the vineyard of the Lord. Here you will receive a hearty welcome from the faculty, and also the students. Most close this communication, lest I weary both close and reader.

Yours, truly,
D. B. HALE.

P. S.—Brethren, do not forget to send your subscription money to the General Association.

D. B. H.

MISSISSIPPI CORRESPONDENCE.
BETHANIA, Marshall co., Miss.,
August 16th, 1851.

BROTHER GRAVES:

Believing as I do, that revival intelligence is ever a source of pleasure to all who truly love the Saviour, I avail myself of this opportunity to say to your readers, that we have recently had two protracted meetings in the neighborhood of Philadelphia Church. The first continued ten days and about twenty hopefully converted; eight of whom attached themselves to the church. At the last meeting, which was at the same place, fourteen professed faith in the Saviour, seven of whom joined the church. The first of these meetings was in July; the second in this month.

I rejoice to be able to inform you that the Baptist cause is prospering in this State. Your paper and pamphlets are doing a noble work indeed.

Yours in Christian regards,
R. HALE.

For the Tennessee Baptist.

RUSSELLVILLE, Ala., Aug. 18, 1851.

BROTHER GRAVES:

It may not be uninteresting to the readers of the Baptist, to have an idea how we are struggling for life in these parts. Last year the Muscle Shoals Association appointed a Union meeting to be held with the little church at Russellville, to commence on Friday before the second Sabbath in August, 1851.

Before I give you the result of the meeting, let me say something about other matters. Our history is an unpleasant one, in connection with this little church, some years ago, some body had a still house, (we don't say who,) and some one made a few remarks about it, and thus a fuss was created, which resulted in the constitution of this little band of brethren, who have been, ever since, laboring as it were, singly and alone, from the fact of their opposition to some body making whisky. The spirit of anti-ism is strong against us here, but these are little things, considered in connection with some others. Universalism is stalking abroad, with its marble front, degrading the unthinking, and with its false charm, is drawing many to perdition.

Some years ago another religion sprang up in our midst, but like Jonah's gourd, it lived but a little while. A certain Mr. —, from the precincts in or about Nashville, came out here and set himself up as some great one, and soon had his followers flocking around him—built up a considerable society. But, alas! where are the mighty; how are the great ones fallen, and the hundreds dwindled to tens. But all these things move us not. God is on our side, and we must prevail.

Our meeting began. Always shall we feel under ever living obligations to Brethren Eaton and Selph, who preached the Word to us, which sent out its gladdening influence into our hearts, creating an undying desire after more conformity to God, and a more perfect assimilation to His Son. We are grateful for the impression made upon the community, (with the exception of a few,) in favor of our denomination. The meeting continued some eight days. During, and at the close, your humble communitator had the inexpressible satisfaction of burying in believers' baptism, twelve will-ers, (for I have been here, near that time,) it is destined to be decidedly the school of the West.

The Baptists of this community are proud of the University, and when our brethren from a distance visit Murfreesboro' and see the magnificent University building, and get acquainted with the faculty of the same, they go home determined to send their sons to this place.

As I have been connected (as a student) with this school for near four years, I would like to say something in reference to the ability of the faculty—but anything I could say, would only show my partiality—for I never have seen a set of men for whom I entertained a higher regard.

Yours, affectionately,
J. C. VINCENT.

For the Tennessee Baptist.
CLARKSVILLE, TEXAS, July 23, 1851.

BROTHER GRAVES:

Yesterday I returned home, after an absence of about six weeks. My time expired (as Missionary of the Southern Baptist Convention, for Domestic Mission,) on the 30th of June. I visited the upper part of the Chickasaw district, C. N., the Presbyterians have (under the superintendence of Mr. Allen) a large school establishment; The building is of stone, 105 feet long and 35 feet wide, the front range work; there is a new on the third story. This is among the finest watered countries I ever saw, and the best adapted for a school. I next visited Armstrong Academy, under the superintendence of Rev. R. D. Potts. The examination came off on the 1st of July, before my arrival. I was told it was highly creditable to teachers and scholars. I attended a meeting the first Sabbath with brother Potts, where there was considerable interest. I had the pleasure of preaching to about 250 Cherokees. Br. Potts baptized four natives and two persons of color. On the second Sabbath I assisted in the ordination of brother Henry Graves to the work of the ministry; also four Deacons. Great interest was manifested. The new minister baptized four in the beautiful waters of Blue River. While there I obtained seven subscribers to the Tennessee Baptist. I am told they will be permanent and responsible subscribers. Names as follows:

On a part of my circuit I am assailed by the Methodists with all the fierceness of a tiger, but as yet they have done no harm to our cause, but I am fearful they will be in the way of revivals. I must however labor, and leave the event to the Lord.

Some months since I think you wanted

an account of all the Baptist families whose entire family had embraced religion. I thought some of my acquaintances would have noticed my family, but as they have not, I do it myself. The last one of five children professed religion two years since. I have written in haste, and am much fatigued, therefore excuse brevity.

Yours, very truly,
W. M. PICKETT.

For the Tennessee Baptist.
ORDINATION AND REVIVAL.DURHAMVILLE, Tenn.,
August 21, 1851.

BROTHER GRAVES:

I hasten to give you the following items of news: On Saturday before the second Sabbath of this month according to previous appointment, a Presbytery consisting of G. W. Young, M. G. Turner, W. H. Brown, and J. H. Borum, met at Eldon Church for the purpose of setting apart to the gospel ministry, Bro. John M. Thurmond.

Order of exercises: Sermon by Rev. G. W. Young; questions by same. Prayer by M. G. Turner. Presentation of Bible and charge by J. H. Borum.

The meeting was continued nine days, during which twenty-nine were added, twenty-three by experience and baptism, three by letter, and three by restoration; two were received by experience at the two previous meetings, making in all thirty-one additions; twenty-six by experience and baptism. One of the number baptized was a very pious and consistent member of the Methodist Society; a young lady of fine sense. She will, I expect, give her reasons through your paper for becoming a Baptist. Much strength has been gained by Eldon church during this meeting; several heads of families who promise much usefulness. "To God be all the glory."

Ministering brethren in attendance, Young, Turner, Brown, Thurmond, Carter, Carlin, and the writer, the pastor of the church. The brethren labored faithfully for God, and may they all be abundantly blessed of him for time and eternity. The members of the church manifested a zeal truly praise-worthy; and worthy the holy cause in which they were engaged. And whilst on this subject, I must say something further in commendation of these noble hearted and whole souled brethren. Not three years since, this church was constituted upon three members, it now numbers one hundred and eight—have built a large and comfortable frame meeting house, and have it neatly plastered and every thing in good style, and better than all besides the Lord of hosts is with them, and the God of Jacob is their refuge; adding regularly to their number of the saved.

May the Lord continue to bless Eldon church, and add to her borders, such as shall be faithful, and honor the cause of her Divine Master, is the prayer of her unworthy pastor. Your brother in the midst of persecutions.

Yours,
JOS. H. BORUM.

For the Tennessee Baptist.
UTTER CO., TEXAS, July 10, 1851.

BROTHER GRAVES:

I hasten to give you an account of the workings of the Lord, in this part of Texas. At Eldon Church we have been but a small people against the mighty, but as a little few in a wilderness country, we raised our banner in the name of Israel's God—And determined to walk in the light of revelation, and keep the sayings of Jesus.—The Lord has recently blessed us, and added to our numbers such as we trust will be saved. We have just closed our monthly meeting, which lasted three days. It was attended by Brother Stephens, who has the care of the church at this time, and brethren Greer and Mathis. The result was a precious revival among the members, and thirteen added to the church; eleven of whom were received by experience. All of them are not yet baptized. Six of the number were from the Methodists, and we closed, leaving six anxious enquirers after truth. We feel happy to say that we have in our church a weight of moral character that would be felt in any community.

Bro. Graves we wish you the most abundant success, in your endeavor to disseminate Bible truth, and we pray that the spirit which is breathed in your columns may rest on our ministers and people in this far distant west.

Yours respectfully,
D. M. DAVIS.

Persons who are always cheerful and good-humored are very useful in the world; they maintain peace and happiness, and spread a thankful temper among all who live around them.

KODAK

VOL. VIII.

With this No. we commence the 8th volume of the Tennessee Baptist, and thanks, many, many thanks, to our large and constantly increasing multitude of active friends. Our call has been nobly responded to, and our most sanguine wishes more than gratified. We enter upon this new volume with more than 5000 SUBSCRIBERS, HAVING ADDED 750 SINCE LAST MAY!!—Again, let each one who has added one receive our thanks generally and specially.

The liveliest feelings of gratitude towards our brethren possess our bosom as we count our list upon commencing this volume, and joy at this sure evidence that Baptists in this State and the South-west, are awakening to their duty to their God, to the world, and to themselves. Baptists, until within the past few years, hardly thought it was their privilege or right to inform themselves, or to speak or write their own religious sentiments. Our ministers felt themselves almost interdicted from preaching a "doctrinal sermon" from the pulpit, or to explain the nature and design of baptism to the candidates at the water side. If they sometimes said "this looks like a way Philip baptized the Eunuch," it was looked upon by many of the brethren as "controversial" and imprudent, and the neighborhood was pretty smartly pedobaptistic—the last was not heard of the "remarks at the water" for the three months following. "He had no business to say that," one would say. "He knew it would hurt our feelings—that's just what he said it for," says others. "Baptists always delight to hurt our feelings." And such a bustle is made in the neighborhood, and so much ill feeling expressed, that the deacons advise the minister in future to get along without hurting feelings as much as possible, and it is thought advisable to make no more remarks at "a baptizing." To this the preacher is compelled to submit, or he is beaten in the next pastoral election, and brother Pliant is chosen in his place.

A new era has commenced. The first beams of the rising Day Spring from on high, and have visited our Zion—we begin to see what we have lost by our inactivity and unfaithfulness—we see clearly it is our privilege and our bounden duty to preach and to publish our sentiments, as others have been doing unmolested for centuries past.

We have heard the charges of Pedobaptists that we were ignorant and could do nothing, until we have believed them, and thought that Baptists had neither the intelligence nor energy to do any thing—but we are bravely getting the better of this—we have already learned that we can found a College as quickly as they—or establish Female Institutes, which they are glad to pattern after—and that we have teachers which they prefer to their own—that we can endow Publication Societies and Libraries as well as they—and that we can sustain a denominational paper if we try. All these facts we have learned by experiment. And one other important theory we have learned, that we have accomplished every object we have resolved and attempted to do.

We have already done a good deal, but yet not half what we might, what we are able, and can achieve. What cannot the 40,000 energetic Baptists in the State of Tennessee do if they only have a mind to work together? They can do all that is necessary to be done by them, "at home and abroad," and we believe they will do it.

The present subscription list of the Tennessee Baptist is a monument to the zeal, the energy, and love of truth, which characterize Tennessee Baptists, and our patrons in the South-west, Alabama, Mississippi, Arkansas and Texas, share it with the brethren in Tennessee. Five years ago the list of this paper was only 1006, now it is 5050. Had any one prophesied then of our present number, he would have been considered a lunatic. We mention these things for the encouragement of Baptists, and to convince them that they can do any thing within the bounds of reason they determine and labor to effect.

We have this question to ask in view of the past: With what number of subscribers to the Baptist shall we be satisfied—at what point shall we cease our exertions to extend its list? Who will answer? Ought not truth to be published, so that its corrective tendencies may be felt co-extensive with error? Or ought we to leave error in the undisputed possession of any part of the field? Do you answer yes to the first, and say to the last? We know you do. Well, the Methodist paper of this city has its 14,000 subscribers! Ought not the circulation of the Baptist to be parallel and co-extensive with that of the Methodist Advocate? Are there not as many Baptist as Methodist families in the South-west? We believe there are. Are not Baptists as much a reading people as Methodists? We believe they read more. Do not Baptists love their cause and principles as well? We think so. Why then cannot we circulate as many papers? Because we have never tried—have never put forth the effort they have. It is a part of each minister's and circuit rider's duty to act as agent for the Conference paper—they know well the influence of a Methodist paper, and hence they spare no pains. Now, when our ministers will become as active and zealous in this work as Methodist ministers are, we can do as much in this department.

We now propose to our brethren and friends in the South-west an effort for 1852, worthy of Baptists—worthy of those who love their principles, and the wide-spread dissemination of truth. It will be considered at first as almost chimerical, but still it can be done with a hearty effort. What is the proposition?

TO RAISE THE LIST OF THE TENNESSEE BAPTIST FROM 5000 TO 10,000 DURING THE EXISTING YEAR!

Large as this number seems it can be gained with the utmost ease. We beg our friends to think of this seriously for one week, and if there is one real obstacle in the way, please inform us by mail. We will notice this again next week.—Think of it mean time.

AT HOME.

We have reached our post in good health and fine spirits, after an absence of a few weeks. We have held four public discussions since the 31st of last July, taking only sufficient time to go from one point to another. With Mr. Fly, at Quincy, eight days; Mr. Chapman, in Jackson, four days—one proposition—subject, Infant Baptism.

With Elder McFarland four days, in Trenton—subject, Government of the M. E. Church. With Mr. Chapman in Lexington, three days—subject, Affusion of the Holy Baptism. Nineteen days discussion between the 31st of July and the 29th of August, with three different men, will do very well for these hot days!

OUR SCHOOLS.

Tennessee and Alabama Collegiate Institute, Winchester, Tenn.—This Institute has entered upon its second Session with the most flattering prospects. Over 100 young ladies are already in attendance, and the number still increasing. The Faculty of this Institute is large and experienced—in all six, four male, professors.

Central Female Institute, McMinnville, Tenn.—This, a sister Institute, has also entered upon its second Session. The prospects of this School are truly encouraging. Nearly double the number of the last Session are already present, and still they come. The Faculty is not yet full, but will be increased as the wants of the School may demand.

These are Schools surpassed by none in the South, and we believe that Baptists will nobly sustain them.

The Howell Institute at Lexington, is a flourishing Institution—and the West Tennessee Institute at Brownsville, opens this fall.

IMPORTANT DISCUSSION.

A public discussion is arranged to take place in the City of Memphis on the 16th of this month between J. L. Chapman and the Editor of this paper.

PROPOSITIONS.

1. The government of the Baptist Church is scriptural and democratic.
2. The government of the M. E. Church is scriptural and democratic.

Mr. Chapman affirms.

This is one of the most important questions of the age. The authority and claims of clerical hierarchy will be tested by God's Word.

A CONFESSION.—A "Layman," in last week's paper, is laboring under a mistake as to the real name of "K. of Arkansas." He supposed that the writer lived in Jackson county, Ala., and had assumed the above to escape detection. Brother K. will overlook.

WESTERN BAPTIST REVIEW.

We learn from a private letter from brother Waller, that the Review will be discontinued for the present, at least until the old accounts are settled up, and its financial affairs become arranged.

All who are in arrears for the Review, and wish to see it again re-appear under more favorable auspices, will manifest it now.

We hope the Review will not be permanently discontinued.

THE BIBLE ADVOCATE.

The Provisional Committee appointed by the meeting of the friends of a corrected version of the English Scriptures, held in Nashville in May last, have determined to issue a periodical paper, to be called THE BIBLE ADVOCATE. It will be published monthly, on a medium sheet, at twenty-five cents per annum to a single subscriber, or one dollar for five copies to one address.—It will be devoted exclusively to disseminating information on the subject of the Scriptures, with a view to arouse the public to the importance of giving pure versions of the Word of God in all languages, and especially in the English language.

The first number will be issued on the first of August, and fifty copies of that number will be sent to one address for one dollar. The friends of the cause should bestir themselves to give the Bible Advocate an extensive circulation. Let them send in their orders without delay. It will be printed on the best paper and in the best style, by Messrs. Hulls and Shannon. Address Rev. JOHN L. WALLER, Louisville, Kentucky.

THE BAPTIST PREACHER.

The numbers for August and September has arrived.

AUGUST.

Fashionable Amusements. By Rev. J. B. Jeter, St. Louis, Mo.

Fashionable Amusements. By the Editor. Outlines of a Sermon on the Benefits of Affliction. By the Editor.

SEPTEMBER.

The Sovereignty of God and the Free Agency of Man. By Rev. W. B. Johnson, South Carolina.

What do the sayings of Jesus Christ demand? By the Editor.

The Preacher is published monthly in Richmond, Va. Rev. H. Keeling is the Editor and Proprietor.

PUBLIC DISCUSSION IN KNOXVILLE.

Rev. J. R. Graves has proposed to discuss the subject of Infant Baptism with any one or all of the Editors of the Presbyterian Witness.

Rev. Wm. Minnis is the man selected, who, I am told, has indicated a willingness to engage in this discussion. The notes of this discussion are to be published in the Tennessee Baptist and Presbyterian Witness, (N. S.) printed in Knoxville, Tenn. Now is the time for agents in East Tennessee to secure subscribers for the Tennessee Baptist, that our views, as shall be exhibited in this debate, may have extensive circulation, and that Baptists may be well informed on this subject.

WM. ROGERS.

REMARKS.—The above came to hand shortly after we left for West Tennessee.—We are pleased to learn that Mr. Minnis has consented to defend the positions taken by the Witness. We hope to return from our trip to Arkansas, and fulfil existing engagements, so as to be able to meet Mr. M. by the 1st of December.

We agree with brother Rogers, that now is the time for every minister and member friendly to the dissemination of our principles and Bible truth to bestir himself and circulate the Tennessee Baptist in East Tennessee. We can have 500 subscribers in East Tennessee by the first of January next, if our friends will only make a little effort. Will they?

CIRCULAR.

Of the Provisional Meeting and the Revision Meeting.

We invite especial attention to the following Circular, and proposed meeting:

CIRCULAR.—At a meeting of the friends of a corrected version of the English Scriptures, held at Nashville, May 13, 1851, by resolution, John L. Waller, Robert T. Anderson, D. R. Campbell, R. L. Thurman, and F. C. McCalla, were appointed a Provisional Committee, to originate measures calculated to bring about a general and efficient co-operation in the South and South-west on the subject. Among other preliminary duties, the committee were instructed to prepare and issue a circular setting forth an outline of the object contemplated, and steps necessary to be taken, with a view to a safe and harmonious procedure and ultimate efficiency. Accordingly, the attention of the friends of the enterprise, and of the public generally, is respectfully invited to the following suggestions: 1. The friends of a corrected version throughout the South-west, ought to organize at as early a day as practicable. The object of the organization should be to circulate information, raise funds, and otherwise promote the correction of the common English version. A new translation of the Scriptures into our language is not demanded either by the wants or the wishes of the community. The present version, in the main, needs no change and cannot be improved. Its general features are just as they should be. All that is needed is to correct its errors and inaccuracies, many of which are the consequences of the changes our language has undergone in the last two hundred years; so few from a misapprehension of the original, and others arising from the instructions which the translators were required to observe. It is the duty of those to whom the oracles of God are committed to keep them pure. Every admitted error ought to be removed. The people speaking the English language are entitled to the whole testimony of God, as much as the Hebrews and Greeks of old.

The proposition cannot be gainsayed; and this is all the friends of a corrected version propose to accomplish. A different impression has been extensively made by our opponents. Hence the importance of disseminating light. Truth is mighty and will prevail. Let the friends of the Scriptures unmix with human errors, organize and labor unitedly to effect the one great object, and success will crown their efforts. Hitherto the friends of this enterprise in the South and South-west have not moved in this matter. They cannot consistently remain inactive longer. They should, as soon as practicable, meet and take council together. It is already notorious that this cause has many and mighty friends in the southern and western portions of our country. Let them combine their influence, and they will be irresistible.

2. As the object contemplated cannot be national, sectional or denominational, but catholic, and co-extensive with the English language, its friends in the South and South-west should heartily co-operate with its friends throughout the world. Our bond of Union should be, the Scriptures in English, without mutilation and without concealment. And with all who are willing that God should in his Word convey in our language precisely the same meaning as he did in the inspired originals to the Jews and Greeks of old—with all such persons every where, upon this solitary principle, we should lovingly and cordially meet and co-operate. This is a platform upon which every lover of divine truth and every consistent Protestant can meet and harmonize; and such persons can stand upon no other. Thus every vestige of sectarianism is removed; and truth and not party interests must triumph.

3. We should avoid all collision with any existing benevolent organization. Of course we need give occasion for none, as the work proposed is distinct from the work in which any existing society in the South or South-west is engaged or expects to be engaged. We occupy a new field of labor, and one which does not come in contact with any other. Besides, from the very nature of the case, the proposed organization will be composed of persons acting upon their own responsibility and in their individual capacity; and not as the representatives of Churches, or any other organization. Thus

we shall throw no fire brand nor ferment any discord. The right of persons thus to meet, and for such a purpose, can never be called in question. It can give no offence, and consequently can produce no strife.—The laws of our country and of our God authorize our thus meeting and acting, and who then will hinder us?

4. The Provisional Committee, after extensive consultation and mature reflection would suggest, that the friends of a revision of the English Scriptures meet in Memphis, Tennessee, on Friday, the 26th day of December next, for the purpose of organization. That point, on account of ease of access, is considered the most central; and the time named is before the rivers above are usually closed by ice. That may be considered as the time and place, then, unless for some cause not now anticipated, it should be deemed necessary to make a change. And if so, due notice will be given. The friends of this great cause should all be in attendance at that time. Let those who have manifested already an interest in this matter, labor to enlist others. In the multitude of counsellors there is safety.—Let a multitude then be at the Convention in Memphis.

5. This is an original movement. Its friends are in no way identified with any existing misunderstanding and controversy in any part of the United States. They plant themselves on the merits of the revision question alone. They insist that the errors and inaccuracies of the common English version ought to be removed. This is the work they have before them. A corrected English version has to be made, and they wish to organize to aid in making it. And when organized, they ought not to commit themselves to a plan which may originate anywhere else, until after the most careful examination.

6. In fine, it is proposed to engage in a great work, and the motto of the proposed organization should be, *Ample time for deliberation and arrangement—the best scholarship—and such a revision of the English Scriptures as to make its superiority over the common version palpable to all competent judges.*

This is the only course consistent with the magnitude of the enterprise, or on which we may expect the smiles of Heaven to rest. These things are practicable, and the cause of truth and our fealty to Him who committed his holy oracles to our charge, demand that we should see that they are done at the earliest day possible. The blessings of our heavenly Father ever attend those who are assiduous in their guardianship of his word and institutions.

JOHN L. WALLER,
Chairman.

Louisville, Ky., July 16, 1851.

Communications.

JACKSON CORRESPONDENCE.

THE DEBATE.

August 13, 1851.

The debate between Bro. Graves and J. L. Chapman, commenced to day. At an early hour, the people began to assemble in the spacious room of the Court House.—By 10 o'clock, the large hall was filled to overflowing.

C. C. Conner and Mr. Fly were chosen moderators. Mr. Conner called the meeting to order, by reading the agreement between the disputants, and also the rules of logic governing the debate. Mr. Conner hoped, each disputant would confine himself strictly to the rules, and make it unnecessary for the moderator, at any time, to call them to order. All he asked of them, was to deport themselves as gentlemen and christians.

Mr. Chapman then proceeded with a few introductory remarks, after which he called our attention to the proposition, to be discussed. And said if terms were closely defined, there would be but little controversy.

This made some of us think he intended to define, (as he was bound to do, by the first rule governing the debate,) the terms "Church," and "infant."

But instead of this, he gave us a talk upon what he chose to denominate *generic and concrete terms*. Such as, *he is a generic term, and believer a concrete term*, and refers to who shall be saved, and not to who shall be baptized, as mentioned in the commission. That Baptists could not find a positive command for the baptism of woman. And said that a boy was a boy and—that a girl was a girl,—that boys wore jackets and caps, and a good deal of such talk, having nothing to do with the subject before us. Mr. C. said infants had been in the church for more than three thousand years, and that he would prove it—that Mr. Graves could not find a society of men, who, for 1522 years, opposed infant baptism, upon the ground which modern Baptists now oppose it. He said the commission was not the constitution of the church, that it only occupied a position in the church as the Proclamation of the Governor of Tennessee, would to the constitution of the State.

He said, he thought he would be able to show that John baptized infants. He took but one position: that was baptismal regeneration; and to strengthen this dogma, he endeavored to make some hold to it, who never did.

His favorite author during this speech was Mr. A. Campbell. Mr. C. did not strictly observe the rules of debate in his first speech, which induced Mr. Conner to call him to order, which, seeming not to be heard by Mr. Chapman, Mr. Fly turned to Mr. Conner, and said, "Oh let them alone."

As I suppose, Mr. Chapman wished to make a good impression in his first speech, I have given what he said, more than I otherwise would, and more than may be expected hereafter. There was nothing of

logic, argument, dignity, gentility, or appropriateness, but much of the buffoon in his manner, and nonsense in his language, such as, "he is not a woman." I was much disappointed in Mr. Chapman's first effort. I did not find him near so able as I had anticipated.

Mr. Graves then arose, perfectly collected, and said he had not, as yet, time to act the harlequin, or buffoon, but to handle God's Word as one who expected to give an account at His bar, for all he said. In a calm, gentlemanly, and able manner, he boldly took up the subject, stating his propositions fairly, arguing from them logically and forcibly, and bringing nothing irrelevant to the subject. He called the attention of the audience to the fact, that while Mr. Chapman should have taken his stand upon the word of God, he had taken it in Campbellism.

He thought it was a subject to be settled by the scriptures, and had brought his Bible. But Mr. Chapman seemed to have forgotten his Bible, and had brought Mr. Campbell, and the Fathers. That he had plunged into Campbellism so deep, that he never could extricate himself. He then defined the term *church*, which Mr. C. should have done, and showed according to the Methodist Discipline upon the term *church*, infant membership was impossible. Also that the nature and spirit of Christianity forbid infant church membership. There was a great contrast between the two men. Graves was dignified, logical, and stuck to the question at issue. Giving an earnest to all his friends of the success that will attend this effort in Jackson. We are all delighted with the prospect before us. Not because the "Old Man" will be utterly demolished, but because truth will triumph over the Popish dogma of babyism.

AFTERNOON OF THE FIRST DAY.

Mr. Chapman commenced by attempting to define the term *infant*. He said in Ireland we say an infant is from one to three years old—a boy is a little fellow with a jacket and cap on—and a girl is a slip—and some other nonsense. He defined the term *church* to be a body of organized Christians, who were serving God, and on their way to Heaven. Not one text could be found repealing the law of infant church membership. That he had received the grace of the Episcopal Church of England. His mother had been baptized into that church when an infant, and thus, though Mr. Graves had professed religion very young, he had the advantage of him.

He then commenced, again advocating the dogma of Baptismal infant regeneration. He complained that Bro. Graves had made the Methodist Episcopal Church a mere society. He consumed his half hour without making any definite point, except his baptismal regeneration. He seemed to wish to call off both Bro. Graves and the people from the true issue. He is in a tight place, and compelled to resort to personalities, and low wileisms to create some merriment among the thoughtless. He wound up with a garbled extract, from Justin Martyr, telling the people that in the first century persons were made disciples in childhood.

BRO. GRAVES' SECOND SPEECH.

Bro. Graves arose, and after noticing the puerile quibbling of Mr. Chapman, consumed it with the truth. He said he had not made the M. E. Church a mere society; but had read from Pedro-Baptist testimony to prove that it was only a society. He then noticed Mr. C.'s definition of *church*, and proved conclusively that a church must not only be an organized body of Christians, serving God, and on their way to Heaven; but must be organized on scriptural principles. A Bible Society was an organized body of Christians, serving God, and on their way to Heaven, but no one would say it was a church. He stated that Mr. Chapman not only had the grace of the *Episcopal Church of England*, but he supposed, also, that of the *Methodist Protestant Church away down in South Carolina*. He then presented and read, on the definition of the term *church*, from many Pedro-Baptist Confessions of Faith and writers, &c. According to none of which could infants possibly be scriptural members of the church.

Mr. Chapman having failed to argue the question at issue, Bro. Graves proceeded to argue very forcibly the proposition "Without intelligent obedience, there can be no genuine religion." He showed very plainly that baptism, and consistent church membership, are tests of our love to the Saviour. Many who heard that half hour's speech, felt it was a death blow to Mr. Chapman's dogma, and that he had just as well quit the debate. Many have said to me, who have heard both Chapman and Fly, that Mr. Fly is greatly Chapman's superior.

Chapman's 3rd of First Day.

Mr. Chapman in his opening sentences of this speech indulged in some remarks that were unfeeling, and I think, ungentlemanly in the extreme. His tongue was replete with such expressions as tomfoolery, humbuggery, and kindred expressions. He said in a disgusting manner that must have grated upon the ear of every lady. "Brother Graves is a young widower on his first feet." And in connection with this, said other things unnecessary to write, that induced Mr. Conner, for perhaps the third time, to call him to order. But, as before, Mr. Fly did not sanction the call to order. As the Moderators cannot get the third man, and as Mr. Fly shows no disposition to keep order, it is possible this is the last time Mr. Chapman may be called to order. That will depend upon the future conduct of Mr. Fly, more than that of Mr. Chapman. If Mr. Fly chooses to turn Mr. Chapman loose, to break his own neck, let him do so. I think his reference to the misfortune of Bro. Graves was unfortunate for his own standing.

The soul grows sick and wearied beneath the oppressiveness of its comparison. For

a being professing Christianity, a minister of God, to stoop so low, as to take a fiendish delight, in tearing open the wounds made by Providence, and making memory weep over the tomb of the beloved, is what I hope never to witness again.

May God forgive Mr. Chapman for his unfeeling and unmanly course. Mr. Chapman, after referring to Tertullian as being in favor of infant baptism, said he had offered in some paper of Memphis \$8 per day to any man, who can find a single instance of immersion for the first sixteen centuries. He quoted Origen, and proudly defied a whole platoon of Baptists, and said he would make a whole platoon of them run, before he closed this debate. He at last quoted from Origen, "We have a tradition from the Apostles, to give baptism to infants." Here, he said, "I have planted my flag staff." He stuck it at first in the water regeneration of babies. Now it was in tradition. He then vociferated, and stamped, and said "we are getting on the right track now."

Graves' 3rd of First Day.

He was glad Mr. C. had taken his position at last. Said he, "ladies and gentlemen, where did he plant his flag staff?"—Right in tradition, and told you he was getting right now. And sure enough, he was on the right track, on his way to Rome, whether his doctrines lead. He then read from Justin Martyr, and showed so conclusively that Mr. Chapman had read a garbled extract, that Mr. C. could not be silent—but tried to raise a quarrel just at that moment, as to whether Graves read from the first or second Apology. The perversion of this author was so clearly exposed that all could clearly see the disgrace of Mr. Chapman. Ah sir, it was a fatal wound. He had harped much upon this author, as proving infant baptism, and when a correct reading was read, and that given too by a Pedro, Mr. Wall, it was like electricity.

Bro. Graves, after noticing in a few brief remarks, all of Mr. Chapman's doctrines that could be possibly called anything like an argument, continued his testimony in a forcible and manly manner against infant membership.

I will close this day's account by saying Mr. Chapman has taken two positions—"Baptismal regeneration, and tradition," and quoted three passages of scripture, none of which were relevant to the subject under discussion.

This day has satisfied every Baptist that we have nothing to dread in this debate.

Respectfully yours, &c.,

CHAMP. C. CONNER.

SECOND DAY OF THE DEBATE.

The congregation assembled early, and were, if possible, more anxious than on yesterday to hear Mr. Chapman commenced by saying that Mr. Graves had perverted the testimony of Justin Martyr.—And immediately flew from that charge, and proceeded to enlighten the congregation upon the time Luther was born, having said on yesterday there were not five Baptists in the congregation who could tell, when and where Luther was born. As Mr. Chapman had on yesterday planted his flag staff upon tradition, and Graves had handled him roughly for planting it there, and not in the word of God, he referred to the traditions spoken of in this alone, and said all Graves had said was against the Holy Ghost, against the Bible, against his God, and not against him; and Graves was welcome to that. Then he put on one of his vulgar clownish looks, as much as to say "now am I not smart?" He then flew back to Justin Martyr, as a man who fights in despair, and feeling confident that Graves had turned his only author that could bring him (as Chapman says) in the circle of the first century, signally against his infant membership; he thought to gull the people by saying, "If he had so garbled Justin Martyr, he would ask a lady to hand him a thick veil, to put over his face." Here he suited the action to the word, and for once in his life done right, that is, hid his face. He then attempted to evade the force of Graves' remarks upon his garbled extracts of Justin Martyr, by saying he had called upon Mr. Graves to state whether he read from the first or second apology, of Justin Martyr on yesterday, and he would not tell. I here say that Bro. Graves did answer his question, and that Mr. Chapman was talking so loudly, and feeling so much under the seathing he had just received, about Justin Martyr, that I suppose he did not hear him. Mr. C. then referred to Mr. Whiston again, for perhaps the twentieth time, as a learned Baptist, and quoted about two lines as found in the Encyclopedia of Religious Knowledge, page 180, and wrung and twisted, and screwed, and stamped, and bawled, and acted the buffoon upon the words, "This," says he, "is a thing undeniable by any modest arguer." Now I predict, that by to-morrow night, if Mr. Chapman has any part of his soul left unscathed, as with an iron, Whiston—even the learned Baptist Whiston—will haunt him along side with Justin Martyr as a ghost, chiding him for misrepresenting the dead, by keeping back a part of the truth.

He then compared Graves to a slender, little lamb, coming right up against Whiston, a large, healthy, strong lamb, and bip takes him, and the little fellow is knocked clear over. I guess, if Whiston butt Graves to-day, like a lamb, he will on to-morrow crush Chapman.

He said to meet all this array of testimony, Graves had sneaked in one Sears that he called Doctor.

Mr. Chapman still talks about his chain that hooks baby members to the Apostles' chair, and said he would give us a text of scripture that would throw a link beyond that chain, even into the Baptist Church, of John the Baptist. We all listened with anxiety for the text. After threatening and bragging as usual, what he would do, to our astonishment, he referred to Matt. 18,

Graves' No. 2, Second Day.

Mr. Chapman having made great ado about turning Mr. Wall, whom he denominated Mr. Graves' own witness, against him, Brother Graves said all he wanted was the facts stated by Mr. Wall, and not his meaning. He could now answer Mr. C. as to what good circumstance done the child?

It entitled him to remain in Abraham's family—to be numbered with the Jewish nation, and to enjoy all the temporal blessings of that nation, but no spiritual blessing. Again he called on Mr. C. to take his stand on the Commission, and if he would now do it, he would give him a half hour to state his proposition and make his argument, and would take only 15 minutes to answer him. Brother Graves showed, that

and asked "who is the greatest in the kingdom of Heaven?"—that Baptists made kingdom of Heaven, and Christian Church the same, and to this he agreed. Now, said he, "I want to know who is the greatest man in Jackson." Oh, says one, Mr. Clay is the greatest man in Kentucky. I did not ask you that. I want to know who is the greatest man in Memphis. That is not my question. I want to know who is the greatest man in Jackson? Mr. Foote, of Miss., is the greatest Union man in the South. That is not my question. Tell me who is the greatest man in Jackson. Well I suppose I must say somebody. Let me think. I will say Bro. Tucker is the greatest man in Jackson. By this he raised a laugh, and as usual, looked clownish, and much satisfied at the mirth. He then fell back upon his old quibb, repeated, until I think it will become a by-word in Jackson, "that he is not a woman."

Bro. Graves then arose, and manifested by his lofty bearing, his consciousness of triumph for truth. He felt that it was apparent to all, that so far as the question at issue was concerned, he had no opponent. He told the audience that Mr. C. had not touched the subject. The proposition was, "Infants are scriptural subjects for church membership." He said the Bible was the authority to which to appeal, but Mr. C. had appealed to the Fathers, to a corrupt church in the age of tradition.

Bro. Graves then noticed Mr. Chapman's use of Matt. 18, and showed that an infant was selected by our Saviour to show forth the character of church members. Then, since Christ has compared the kingdom to heaven, we must have heaven in the church upon the same ground that Mr. C. gets infants, by use of this passage, into the churches.

After requesting Mr. C. for the future to give the page and chapter of his quotations, he answered all Mr. C.'s quibbs, and proceeded to the discussion of his fourth argument, "The design of both the sacraments is opposed to infant membership."

It will not be denied that all who are entitled to membership, are equally entitled to baptism and the supper. What is the design of baptism according to Pedro-Baptist theory?

See Pres. Con. of Faith, page 16 and 17: "Sign and seal." What is it a sign of in an unconscious babe? What profession can it make? To say that it is an outward sign of an inward grace, is a false representation.

If you baptize infants, why not give them the Lord's supper? Because you know that children cannot set forth the design, "Do this in remembrance of me." And hence you exclude them. He then gave a triumphant argument upon the design of Baptism. 1st. An intelligent profession of death to sin and newness of life. 2d. A profession of our faith in the burial and resurrection of Jesus Christ, by which we attain both of the above. 3rd. A profession of our faith in our own final resurrection of Christ's, which we represent, is a pledge.

The formula of Baptism into the name of, &c., is a solemn oath, or profession on our part, of our allegiance to Christ.

With the Bible in his hand, he turned, and said to Mr. Chapman, here is a repeal of your law, Mr. C., if ever it existed. "As many of us as have been baptized into Christ, have put on Christ." Can infants do this? They are then cut off by the design of baptism.

Chapman's 2d Speech, second day.

We remark, that as Apollus was mighty in the scriptures, Mr. Chapman became mighty in the poets, and turned and addressed Mr. Graves in his stentorian voice, "Oh solitude, where are the charms, Which ages have seen in thy face: Better dwell in the midst of alarms, Than reign in this horrible place."

Then commenced, as he said, on the Jewish state of the Church. He said circumcision had a figure in it, but failed to tell us what sort of a figure.

and asked "who is the greatest in the kingdom of Heaven?"—that Baptists made kingdom of Heaven, and Christian Church the same, and so it was agreed. Now, said he, "I want to know who is the greatest man in Jackson." Oh, says one, Mr. Clay is the greatest man in Kentucky. I did not ask you that. I want to know who is the greatest man in Jackson. Gov. Jones is the greatest man in Memphis. That is not my question. I want to know who is the greatest man in Jackson? Mr. Foote, of Miss., is the greatest Union man in the South. This is not my question. Tell me who is the greatest man in Jackson. Well I suppose I must say somebody. Let me think. I will say Bro. Tucker is the greatest man in Jackson. By this he raised a laugh, and a usual, looked down, and much satisfied at the mirth. He then fell back upon old quib, repeated, until I think it would become a by-word in Jackson, "that he is not a woman."

Bro. Graves then arose, and manifested by his lofty bearing, his consciousness of triumph for truth. He felt that it was apparent to all, that so far as the question at issue was concerned, he had no opponent. He told the audience that Mr. C. had not touched the subject. The proposition was, "Infants are scriptural subjects for church membership." He said the Bible was the authority to which to appeal, but Mr. C. had appealed to the Fathers, to a corrupt church in the age of tradition.

Bro. Graves then noticed Mr. Chapman's use of Matt. 18, and showed that an infant was selected by our Saviour to show forth the character of church members. Then, since Christ has compared the kingdom to heaven, we must have heaven in the church upon the same ground that Mr. C. gets infants, by use of this passage, into the church.

After requesting Mr. C. for the future to give the charge and chapter of his quotations, he answered all Mr. C.'s quib, and proceeded to the discussion of his fourth argument. The design of both the sacraments is opposed to infant membership.

It will not be denied that all who are entitled to membership, are equally entitled to baptism and the supper. What is the design of baptism according to Pado-Baptist?

Pres. Con. of Faith, page 16 and 17: "Baptism and seal." What is it a sign of in an uncomprehending babe? What profession can it make? To say that it is an outward sign of an inward grace, is a false representation.

If you baptize infants, why not give them the Lord's supper? Because you know that children cannot set forth the design, "Do this in remembrance of me." And hence you exclude them. He then gave a triumphant argument upon the design of Baptism. 1st. An intelligent profession of faith to sin and newness of life. 2d. A profession of our faith in the burial and resurrection of Jesus Christ, by which we attain both of the above. 3rd. A profession of our faith in our own final resurrection of Christ, which we represent, is a pledge.

The formula of Baptism into the name of, &c., is a solemn oath, or profession on our part of our allegiance to Christ.

With the Bible in his hand, he turned, and said to Mr. Chapman, here is a repeal of your law, Mr. C., if ever it existed. "As many of us as have been baptized into Christ, have put on Christ." Can infants do this? They are then cut off by the design of baptism.

Chapman's 2d Speech, second day. We remark, that as Apollus was mighty in the scriptures, Mr. Chapman cannot be mighty in the poets, and turned and addressed Mr. Graves in his stentorian voice,

"Oh solitude, where are the charms, Which sighs have sworn in thy face: Better dwell in the midst of alarms, Than reign in this horrible place."

Then commenced, as he said, on the Jewish state of the Church. He said circumcision had a figure in it, but failed to tell what sort of a figure.

The Jew who had received it in infancy, and remained faithful, was called the circumcised in heart, and the uncircumcised in heart. But referred us to no passage of the Bible. Here he referred again from his favorite author, A. Campbell, (although he constantly complained of any quotation made from any modern writer,) to sustain his garbled extract of Justin Martyr. He also read Carson, Campbell and Rice, and J. P. Campbell, to prove baptismal regeneration. He then wound up with a flourish, and said: "The only fact I care to prove, is the fathers used to regenerate for baptism." I remark that Mr. Chapman's baptismal regeneration rather outdone all the Campbellism I have ever met with. I speak of the *ism*, and not of Mr. Campbell. All the Campbellism I ever met with before, embraced persons of mind sufficient to be regenerate. But here Mr. C. teaches regeneration by pouring of water on an unconscious babe, without mind, will, consent or thought, in the matter. When all religious superstition cease? Not while Methodists give their money and influence to sustain such men as Chapman.

Graves 2d, Second Day. Mr. Chapman having made great ado about turning Mr. Wall, who he designated Mr. Gave's own witness, against him, Brother Graves said all he wanted was the facts stated by Mr. Wall, and not his meaning. He could not answer Mr. C. as to what ground he stood on, but he would stand on the Christianism, and if he would now do it, he would give him a half hour to state his proposition and make his argument, and would take only 15 minutes to answer him. Brother Graves showed, that

the fathers, in using the term regenerate, put the sign for the thing signified. This he illustrated by saying, we are in the habit of saying we drank so many bottles of wine. We do not drink the bottles, but the wine. He then showed that the new covenant was spoken of in 8 Hebrews, and evidently repealed Mr. C.'s law—that cannot be found by Mr. Chapman or any one else. We are united to Christ by faith, infants are not for they cannot believe.

Mr. Chapman has proposed to leave the difference between our quotations from Justin Martyr's to a vote of the congregation. Mr. Graves said he did not know the state of this congregation—they might be three fourths Pado-Baptists. He had seen such tricks before in debates. He was willing to leave it to the Faculty of the Jackson College. To this Mr. Chapman made no reply. Not a Baptist in the Faculty.

Mr. Chapman rose at the time the congregation should have been dismissed, and said, "If Mr. Graves would admit that no society of men ever opposed infant baptism for 1522 years, upon the same grounds that modern Baptists do, he would change his argument and go into the scriptures this evening; but if not, he should proceed to prove that no society of men, for 1522 years, opposed infant baptism upon the same ground that modern Baptists now oppose it."

Brother Graves replied, that it seemed Mr. C. was willing to discuss any question under heaven but the one before us. After we have disposed of this question, I am ready, and willing, to discuss any question involving the differences between us, if fairly stated.

Chapman No. 3, Second Day. Mr. Chapman said Mr. Graves has told you he has three children in Heaven with their sainted mother. He hoped they were there, and that the daddy would get there too. He said Mr. Graves told you he would not ride five miles to gain a victory. He said Mr. Graves put on a long face, and said truth was what he was after. He came to preach the truth. Now let us see how far we are to believe him. In his Almanac he tells you Popery arose in 606. Yet he tells you all my arguments are from the Popish Church, and I have not gotten out of the second century. I remark that Bro. Graves had said Mr. C. advocated the Popish dogma of water regeneration, which they ever had, and still held. He for the want of something else to say, compared Graves to a stumbling block, and charged him with handling Hebrews 8 deceitfully; said he was the worst hand to make calculations he had ever seen, for he had missed his calculations by 430 years—had great skill at humbugging the people—he did dislike, in solemn matters, that men had no more respect for truth. Graves told us I had not come within 140 years of hooking my chain to the Apostles' chain. Chapman then flew from one thing to another like a bird in distress, lest you should rob her nest, and thus trying to divert attention. He made Christ to be 37 years on the earth—that Justin Martyr wrote 40 years after the death of John—and now you see how I prove things as I get along. I am now going to throw a link beyond the Apostles. The Churches of God and Kingdom of Heaven the same thing. Here he referred to Matt. 18 again, and asked the question who is the greatest in the kingdom of Heaven? Now I ask who is the greatest man in Jackson? Mr. Foote is the greatest Union man in the South. Here he repeated the same questions, and answers as before on Jones, Clay, and others, and that Jones took a little child, which, he had often repeated, he never yet told what Jones done with it. He said this child was in the kingdom. That he found it in John, the Baptist Church. He then undertook to read to us some authors, showing what had been done in Mesopotamia, and when called on for the name of the book, he said as loud as he could bawl, "Chapman on Baptism, the death-killer of Baptists"—it stands like the old north star. Here is a link for you—all your water engines can't even make rust on it. I remark that men sometimes tell the truth when they do not intend it—"Death-killer to Baptists!" That which kills death, to us, assuredly does us a favor, even as Mr. Chapman's book makes Baptists.

Mr. Chapman then ran off like the worried ostrich, and hid his head into, "he is a generic term," and said if we demanded a positive precept for the baptism of women, all the Baptist ladies might hang up their fiddles and walk away. He then talked of *generic* and *concrete* terms, and referred us to grandpas, and Jane, and Tony boy and girl, and boy in jacket and camp.

Now Mr. Graves cannot get this criticism from any book. He must allow, that it originated with me. He then said all great men were with him, and that no society had opposed infant baptism for 1522 years.

For the Tennessee Baptist.

THE HOWELL INSTITUTE.

BROTHER GRAVES:

A public examination of the pupils of this School closed a few days since, occupying three days of untiring labor to the Faculty, in which a rigid and unsparring scrutiny was brought to bear upon the pupils in the investigation of their progress and advancement, before an exceedingly interested audience, all of whom were invited to participate in the examination, if the exercises were deemed superficial.

It was manifest to the spectator, that the faculty of this school have avoided the too common error of superficial training in the primary departments. They seem to have advanced their pupils by an easy and natural gradation, from the simple and elementary, to the more complex and general. This feature in the instructions of this school was apparent in the examination of the higher classes—philosophy, history, as-

tronomy, geometry. The young ladies examined in these studies, exhibited a familiarity with them, only to be accounted for in the fact that the *idea* had been taught through the medium of previous and early training in the language—the exercises and recitations appearing to be the result of an intelligent conception of the subject, as distinguished from a mere mass of confused and illy digested matter accumulated in the memory; and, incubus-like, serving only to oppress and weaken the understanding, and disqualify the intellect for its great function in the economy of mind, thought, judgment, and their practical application in the varied duties and relations of human existence. To remove a suspicion, more than indicated, that the promptitude and clearness of conception exhibited by the young ladies were the indications of *special drill* in a particular part of their studies, gentlemen, by invitation from the faculty, indicated particular individuals of the class to answer a given question, demonstrate a given problem, or explain a particular figure within the range of study, with results not only gratifying to the audience, but evincive of thorough mental training; indeed, the remark was more than once made, in reference particularly to the class in geometry, that superior proficiency was unfrequent in the graduating classes of the male institutions of the country.

The examination of the classes having been closed, the President of the Faculty, in the absence of the gentleman selected to deliver an address, addressed a crowded audience for an hour and a quarter, and with but little immediate previous preparation, riveted the attention of the assembly to the importance of female education. The speaker overwhelmed with the grandeur of his theme, gave utterance, in his subject, and a deep and abiding devotion to the great truths which he arrayed upon his powerful influence before his audience. With rapid enunciation he dwelt upon the influence which females are capable of exerting upon society, what they had effected, when intelligence presided over the practical views of life, stimulated by the ardent and peculiar impulses of the female mind. At this moment, while thus hurried on, step by step, fascinated with a view of a new order of things around us, a new train of influences operating upon society and families, of which we had sometimes dreamed, but never realized. The speaker suddenly paused and demanded why such results followed emphasis the reasons why such results followed not female education in our midst, in the South, in the West, the South-West. That they did not, was evident to all. He felt assured that as such means were expended in this State, for that object, as in any other. The difficulty did not lay there. He believed, the superficial and irregular course of instruction that was pursued in the popular and fashionable schools, rather disqualified than prepared for the real duties of life. But a greater and more deleterious influence which effected young ladies in these institutions, was the impression made upon their minds, so soon as they came within the circle of their influence, that all engagements, whether mental or manual, were derogatory to a young lady. Whatever might be the mental culture that she had received, or the intelligence acquired through the possession of the capacity of a scholar, yet the influence of these institutions disqualified her for useful association with society. The speaker closed his remarks by picturing the character and influence of a fashionable female education. He portrayed its lineaments with a master hand, exhibited its paralyzing and destructive influences upon the head and heart of its such a variety of features, that every normal sensibility of his audience revolted at the deformity of the picture—a picture which all agree, is but too true.

At candle-light, the young ladies of the Institute assembled at the school room and entertained a very large audience, with several pieces of vocal and instrumental music, the piano and guitar, interspersed with the reading of original composition quite creditable to their proficiency in the knowledge of their vernacular language. It is a problem, Brother Graves, which remains for solution, whether the Faculty of "The Howell Institute," is competent to the duties and labors of female education. Year after year, commencement after commencement, accumulates additional evidence of the superior ability that distinguishes the instructions of this school, and abundant security for the moral and intellectual culture of the pupils entrusted to its tuition.

A PATRON.

P. S. "The Howell Institute" is commencing its career under auspices, which its friends and patrons regard as most flattering. It will be seen from the course of instruction prescribed, that the design is to educate those young ladies committed to the training of this faculty. A large and commodious edifice of elegant structure and style, is in a state of erection, and will doubtless be completed for use by the commencement of the next session. The endowment of the Institute is rapidly advancing, although the agent has labored actively but seven or eight weeks, yet a considerable amount has been obtained, enough to warrant the success of the enterprise.

A P.

For the Tennessee Baptist.

BIRMINGHAM, Pontotoc co., Miss., August 20, 1851.

BROTHER GRAVES:

We have just closed a meeting with the little church (Uclatubba) near me, of ten days continuance, during which I have baptized forty-two persons; fifteen have been received by letter and restoration; and there are eighteen who have been received by

experience, to be baptized at our next meeting—total seventy-five—and others are expected to join at the next meeting. Among the number received, there were eight Pado-Baptists, one of whom had been a very pious and useful member in the Methodist Society, and said that "some might say that Brother Holcombe had changed him, but it was not so, MY BIBLES DOES IT."

Yours in Christ,
W. H. HOLCOMBE.

For the Tennessee Baptist.

BENFORD CO., Aug. 25, 1851.

BROTHER GRAVES:

I wish to communicate, through the Baptist, the results of several meetings in which I was permitted to labor, and where the truth was blessed in a signal manner. One of these meetings was held with the Union Ridge Church, and the other with Mount Pleasant. The time occupied in both was about two weeks. During these meetings were hopelessly converted to God; and about twenty-five additions to the churches up to this time; others are to be baptized soon—To God be all the glory.

Yours in Christ,
D. WAGSTER.

From the Southern Baptist.

PREMIUM OF \$50 FOR THE BEST ESSAY ON MISSIONS.

A friend has placed at the disposal of the Southern Board of Foreign Missions the sum of \$50, to be offered as a premium for the best essay on Missions. The undersigned, a committee appointed for the purpose, invite from every quarter, essays in competition for this premium, to be handed in, or post paid to either of us, previous to the 1st of January next. The essays should be from 12 to 24 pages of duodecimo, the ordinary tract size; the real name and address of the author should accompany the manuscript in a sealed envelope. All the essays to be at the disposal of the Board, should others of them, besides the one that receives the premium, be judged worthy of publication. The committee, in assigning the premium, will be governed by their judgment of the practical tendency of the essays before them, to produce and increase an earnest missionary activity throughout our churches. We deem it best to leave the precise topic undefined, only suggesting the following, as some among many subjects which might be suitable: The Reflex Influence of Missions; The Claims of Missions on Young Men; The Duty of Pastors to the Missionary Cause; The Heavens Lost without the Gospel; Modern and Apostolic Missions Identical in Character; The Spirit of Missions; What Missions have accomplished; Liberal and Systematic Benevolence on Principle; Objections to Missions Considered; The Voice of Prophecy and Providence on Missions; Christians Debtors to the World; The Harvest Plentiful and Promising.

For the Tennessee Baptist.

THE CHURCH AT SPRING CREEK, HENRY COUNTY, TENN., COMMENCING SATURDAY, BEFORE THE THIRD LORD'S DAY IN NOVEMBER, 1851. The church cordially invites brethren in the ministry to attend.

J. P. ARNOLD.

There will be a Protracted meeting held with the church at Spring Creek, Henry County, Tenn., commencing Saturday before the third Lord's day in November, 1851. The church cordially invites brethren in the ministry to attend.

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Special Notices.

Rev. Dr. Lewis is an authorized agent for the "Tennessee Baptist" in the counties of Leon, Walker, and Houston, Texas.

T. J. LEWIS, Esq., Sheriff of Houston County, Texas, is also an agent for this paper.

GRAVES & SHANKLAND.

There will be a Protracted meeting held with the Smithville Church, including the second Sabbath in September, commencing Friday night, by candle-light. Members are respectfully invited. This little church was constituted about ten months ago, with some thirty members—since that time they have built a good and commodious frame meeting-house, and nearly completed it. They have a very fine Sabbath School. The work of the Lord seems to prosper in their hands. May the Lord bless the little vine, and may it be a great one.

WILLIAM HOOD.

CAMAROG, Miss., August, 1851.

COMPLAINT OF NATURE.

For are they days and full of we,
O man of woman born!
Thy doom is written, dust thou art,
And shall to dust return.

Determined are the days that fly
Successive o'er thy head;
The numbered hour is on the wing
That lays thee with the dead.

Alas! the little day of life
Is shorter than a span;
Yet black with thousand hidden ills
To mortals man.

Gay is thy morning, flattering hope
Thy brightly sped attends;
But soon the tempest howls behind,
And the dark night descends.

Before thy splendid hour the cloud
Comes o'er the horizon light;
A pilgrim in a weary land,
Man carries but a night.

Behold! sad emblem of thy state,
The flowers that paint the field;
Or trees that crown the mountain's brow,
And blossoms and blossoms yield.

When the chill blast of Winter blows,
Away the Summer flies,
The flowers resign their sunny robes,
And all their beauty dies.

Nipt by the winter forest fades;
And slaking to the wind,
The leaves toss to and fro, and streak
The wilderness behind.

The winter past, reviving flowers
Anew shall paint the plain,
The woods shall hear the voice of Spring,
And flourish green again.

But man departs this earthly scene,
And never to return;
No second Spring shall e'er revive
The ashes of the urn.

The inexorable doors of death
What hand can e'er unfold?
Who from the caverns of the tomb
Can raise the human mould?

The mighty dust that rolls along
Its torments to the main,
Thou lovest not to e'er recall
From that abyss again.

The days, the years, the ages, dark
Descending down to night,
Can never, never be redeemed
Back to the gates of light.

So man departs the living scene,
To night's perpetual gloom;
The voice of morning ne'er shall break
The slumbers of the tomb.

Where are our fathers? Whither gone
The mighty men of old?
The patriarchs, prophets, princes, kings,
In sacred books enrolled?

Gone to the resting-place of man,
The everlasting home,
Where ages past have gone before,
Where future ages come.

Thus nature poured the wall of we,
And urged her earnest cry;
Her voice, in agony extreme,
Ascended to the sky.

The Almighty heard: then from his throne
In majesty he rose;
And from the Heaven, that opened wide,
His voice in mercy flows.

"When mortal man resigns his breath,
And falls a clod of clay,
The soul immortal wings its flight
To never-setting day."

Prepared of old for wicked men
The bed of torment lies;
The soul shall enter into bliss
Immortal in the skies."

Selections.

NEVER MENTION IT.

That the following circumstances occurred some years ago, in Kentucky, we are assured by a Presbyterian clergyman from whom we lately received it. He gives us the names of the parties, but we shall not mention them:

Mr. —, a Baptist minister, and Mr. —, a Methodist minister, both of the same neighborhood, met on the brink of one of these fine ponds with which Kentucky abounds. They fell into conversation, which soon turned on the mooted question of baptism, which often before they had discussed with warmth, each maintaining as he could the views of his own church. On this occasion the Methodist was rather passive: he listened a while, and finally replied: "Bro. —, I have often thought of this matter, and sometimes imagined I might, probably, be mistaken. I know I desire to do right, and now, if you will do it that I may be certain of obedience, I will be baptized here in this pond." The Baptist consented; they alighted, tied their horses, and both went down into the water, and he baptized him.

When they came out of the water, and were about to separate,

"I have," said the Methodist to the Baptist, "one request to make of you; it is, that you will never mention this circumstance to any one."

"Ah! why?" asked the other.

"Because," he continued, "I have often preached and argued against immersion in public and private, and now, if I should retract, I should never hear the last of it."

The Baptist did not like this restriction at all, for it was a triumph, and he wanted to tell of it; but it was a solemn moment, and he replied, "I will not mention it, unless some one asks me about it."

"What," said the other, "no one will ever ask you about it; for no one will ever suppose that," calling on his name, "ever thought of being immersed."

"Very well," said the Baptist, "unless some one asks me, I will never mention it."

and turned round drying himself, and taking great pains to be observed. All were busy, and no one noticed him. At last, said he, "I wonder none of you ask me what makes me so wet!"

"Why, dear me, father," said one of the girls, "you are very wet; what makes you so wet?"

"I have," he replied, "just immersed myself in the pond down the road here. I told him I would not tell of it unless some one asked me; and as you have asked, I am at liberty to tell the secret." — *Banner.*

A MAN OF BUSINESS.

At the Greene County, New York, Agricultural Fair, an Address was made by Col. Zadoc Pratt, from which we take the following passage:

"And now I will show you the advantage those dreary hemlocks have been to the farmers of our mountain towns. Since I first engaged in tanning, it has been my lot to employ over fifteen thousand year's of other men's labor: an army of thirty thousand men have I employed, and I have paid those men, for their labor alone, over two millions five hundred thousand dollars. I have cleared over ten thousand acres of land, used over two hundred thousand cords of hemlock bark and paid over half a million of dollars for it. Used and worn out five hundred horses, and one thousand yoke of oxen. Used two hundred thousand bushels of oats, one hundred and twenty thousand tons of hay; thirty thousand barrels of beef and pork, and nearly one hundred thousand barrels of flour, and potatoes without number or measure. I have tanned one million two hundred and fifty thousand sides of leather; my usual disbursement is over five thousand dollars per day, and I have used in my business here over ten millions. Every laborer received his money, yes, every man his penny, in peace; and to the credit of this community he said, that I never had a side of leather stolen, and never was chosen defendant in law on account of my residence among you. The great object of my living is to be useful. Live with your neighbor, and not in him. Allow me, gentlemen and ladies, to conclude by congratulating you upon the rich blessings of health, power and prosperity, which surrounds you; and may succeeding generations do as much as you have done toward national wealth and industry, which are the safe guards to our independence."

Does it come from the heart?—The late Andrew Fuller usually devoted several weeks in each year to visiting the churches, and collecting money. On a certain occasion, he called on a pious and benevolent nobleman. Having laid before him the operations of the mission in Hindostan, the progress of the translation of the Scriptures, and the call for aid, the nobleman handed him a guinea. Fuller, observing that it was bestowed with an air of indifference, thus addressed him: "My lord, does this come from the heart?" "What matter is that?" said the nobleman; "suppose it does not come from the heart, it will answer your purpose as well. If you get the money, why do you care whether it comes from the heart or not?" "Take it back—take it back," said the man of God; "I cannot take it. My Lord and Master, requires the heart. He will not accept an offering unless it comes from the heart."

"Well, give it back," said the nobleman; "it did not come from the heart." So he took the guinea, and stepping to his desk, he drew a check on his banker for twenty pounds, and handing it to Fuller, said, "This comes from the heart. I love and honor the principles by which you are governed. I love the Lord Jesus Christ, and his cause, and know that no offering is acceptable to him unless it comes from the heart."

THE LITTLE CRIPPLE BOY.—There was once a little cripple boy, who was so crippled that he could not even open his Bible, which, however, he was always intent upon reading. A gentleman asked him why he was fond of reading that book? "I like to read the Bible," said he, "because it tells me of Jesus Christ."

"Do you think that you have believed on Jesus Christ?" inquired the gentleman. "Yes, I do," he instantly replied. "What makes you think so?" "Because he enables me to suffer my afflictions patiently." — *Ex. paper.*

GREAT REWARDS IN GOVERNMENT.—Signs of decay.—Great rewards for services, even in monarchies, much more in democracies, are signs of their decline. It shows that men are not sufficiently actuated by a sense of virtue and honor. — *Dr. Priestly.*

PUBLIC SPIRIT.—Public spirit makes the riches of individuals to become the riches of the public; but when the public spirit is lost, the riches of the public become the riches of individuals. — *Dr. Priestly.*

PARTY JARGON.—Even party, in every country, have a vocabulary of court phrases and unmeaning terms, which they use to mislead the multitude. — *Paley.*

Think on those who have gone before you—consider the empires which have passed away—and of all which has ever been, nothing remains but the traces of virtue.

In times of national disorder, great men rise to the summit of affairs as certainly as the large lumps come up to the top when you shake a sugar bowl.

The more tender and delicate the blossoms of joy, the purer must be the hand that will cull them.

As cold waters to a thirsty soul, so is good news from a far country.

Obituaries.

Miss Margaret O. Jettom.

"The chamber where the good man meets his fate is privileged above the common walks of life. Quite in the verge of Heaven."

Never, perhaps, was this more beautiful and strikingly verified, than was witnessed by the writer of this tribute to departed worth, in the death of Miss MARGARET O. JETTOM, daughter of Bro. Isaac Jettom, of Gibson county, who died in Lexington, Tenn., on the 11th inst.

She was a loved and cherished pupil of "The Howell Institute," whose rapid advancement in the acquisition of knowledge added to amiable and courteous demeanor, won for her the warmest attachment of her tutors and associate pupils, and betokened a commanding position and influence in the circle, which, in the Providence of God, she might be called to adorn. But this high promise of future usefulness, now buried in the gloom of the grave, gratifying as it may have been to fond and affectionate parents, friends and instructors, but feebly palliates the bereavement, apart from her unwavering consciousness of a joyous immortality, through the merits of a dear Redeemer.

The death-bed scene of this young lady, was one of surpassing interest. Untroubled by the presence of the "King of Terrors," she bade the weeping world around her, "weep not for me, I fear not to die, my spirit is rapidly passing to the abode of the blessed, where tears and sorrow, and parting are forbidden to alloy the joys of the redeemed." To her numerous friends, she gave her hand in affectionate farewell, addressing them individually, in the most tender admonitions to meet her "where the wicked cease from troubling and the weary are at rest." But oh! how shall language picture the scene and the effect of the last earthly interview with a fond father and affectionate sister, suddenly summoned to witness the dying hours of the absent one, whom, but a few days before, they had hoped, shortly to meet in the family circle, to greet her return with the warm and tender gushings of affectionate regard? But oh! the loved one is at home. These she forgot not. For them, as they came before her memory, she delivered to her father, bending over his dying child, under the united weight of years, fatigue and sorrow, messages laden with ardent and devout attachment, and tender admonitions to meet her whither she was going, in the paradise of God. To her absent mother, she opened an unmeasured fountain of gratitude. — Oh! it was at this period that her whole soul seemed overwhelmed in an ocean of unalloyed love for her, who had nursed her infancy, watched over and guided her youth with an affection that a mother only knows, and inclined her young heart to love and obedience to the Redeemer. Oh! the absent mother—every breast was heaved with stirring emotion, and every eye dimmed with the rolling tears as they chased each other over the moistened cheek, while in altered breathless silence, we listened to a dying daughter recording her testimony to the influence of a pious mother, in directing her youthful affections to that Saviour, whom she soon should embrace with her aged and feeble mother, in the "heavenly Jerusalem," amid "an innumerable company of angels," and the "general assembly and church of the first born."

The venerable father of this young lady desired the writer, through this medium, to express to the brethren, sisters and friends at Lexington, his grateful acknowledgments for the prompt and untiring attentions at the bed side of his departed daughter, and to himself, under affliction, in their midst, perfectly assured that better attention could not have been desired. — *M.*

Martha T. Cole.

Departed this life on the 17th of May, 1851, at the residence of her mother, (Mrs. Martha Borum), Sister MARTHA T. COLE, wife of Brother John G. Cole, in the 19th year of her age.

She embraced religion in the 17th year of her age, and during health, continued to manifest her attachment to that Saviour whom she loved, by a faithful attendance at God's house, and an exemplary walk and conversation. She was a lady of but few words, her conversation was as directed "yes, yea, nay."

After her marriage, she became the mother of one child, (a daughter,) and was immediately attacked with consumption, which continued to waste away her frame, naturally delicate, until her mortal body was truly like a shadow. But the Lord's name be praised for sustaining grace, which he vouchsafed unto her, until her latest breath. During her protracted illness, she was patient, and expressed perfect resignation to the will of the Lord. She regretted to leave her husband, and friends, and especially her delicate infant, but expressed herself like the apostle, "for me to die is gain," and her happy spirit felt a strong "desire to depart and be with Christ."

And in the triumphs of faith she yielded up her spirit, unto God who gave it. She has left us without a cloud upon her moral sky, to join the saints in light. May the Lord watch over the little one for good and sustain the husband and relatives under this heavy affliction, that they may not sorrow as those who have no hope.

GEO. W. YOUNG.

Lauderdale co., Tenn., July 21, '51.

THE Religious Herald will please copy.

Levi Garrett.

Died, at his residence in DeSoto county, Miss., in the 45th year of his age, on the 11th of July last, after a protracted illness of six months, Brother LEVI GARRETT.

The subject of this obituary was born in

Culpepper county, Virginia. He emigrated to Mississippi in 1835; professed religion in 1842, and in 1843 joined the County Line Baptist Church, in which he lived a pious and useful life. He was punctual in attending its meetings, liberal in contributing to its pecuniary wants, and ever ready to engage in all things tending to promote its spiritual interest, and to advance the cause of religion. As a citizen he was honorable, accommodating, benevolent and beloved by all who knew him; as a master, indulgent and lenient, and as a husband and parent, remarkably kind, affectionate, and in an eminent degree, attentive to their wants and comforts. He has left an affectionate wife with four little children, an aged mother, two brothers, two sisters, and many other relatives and friends, and County Line Church, to mourn this, their irreparable loss. But in reference to him truly can we say we mourn not as those who have no hope; from the uniformity of his christian life, from his perfect resignation to the will of God, during his entire illness, from his unshaken faith in his acceptance with God, manifested as he neared the Jordan of death; in short, from the many living Christian evidences he has left behind, a strong and consoling belief is inspired in the minds of all, that he died in the full triumphs of the christian faith, and that our great loss, is his greater and eternal gain. May we die the death of the righteous as he died. — *W. O. M.*

August 10, 1851.

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The Female Department will be conducted in the well known two story building which stands on a beautiful and commanding eminence in the western part of the town, which house, by suitable repairs and painting, will be ready for comfortable occupancy by the first of the Session.

FACULTY.
Rev. AUGUST C. BELLISON, President and Professor of Ancient Languages, Moral and Intellectual Philosophy.
Mr. WILLIAM L. FORTY, A. M., Professor of French and Spanish Languages, and Mathematics.
Mr. THOMAS GRANT, A. M., Professor of English Literature, and Tutor in Preparatory Department.

The Female Department will be conducted by Rev. HORACE CLARK, A. M., Principal, and Mrs. MARTHA O. CLARK, and Miss HANNAH DAVIS, as assistants.

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BY ORDER OF THE BOARD.
July 19—11

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