

**Clothing Store**  
 THE undersigned having purchased of Messrs. Mitchell & Halliwell, their entire stock of READY MADE CLOTHING, consisting of a large variety of every description of gentlemen's wear. Also: Trunks, Carpet Bags, Satchels, &c., &c., and being desirous to reduce, as soon as possible, the heavy stock now in hand, and giving himself to sell at greatly reduced prices, and ask for a liberal share of patronage. He occupies the old stand of Messrs. M. & B. on the public square, immediately opposite the Court House, Nashville, Tenn.  
 W. S. LORD  
 July 12, 1851—4

**W. K. COURTNEY,**  
 ATTORNEY AT LAW.  
 LEANING, TENN.  
 WILL attend the Courts of Henderson, McSairy, Hardin, Perry, Deatur, Carroll and Madison.  
 (Aug. 24, 1850—4)

**WINTER'S QUARTO DICTIONARY**  
 (Unabridged) new and revised by J. W. B. TOON & HUTCHINS.  
 JUST RECEIVED—A new supply of the Dictionary, in various styles of binding, embracing the Pocket, Pew and Pulpit editions.  
 TOON & HUTCHINS.  
 No. 24

**To Country Merchants**  
 WE have received of Mr. X. Bazin, Philadelphia, (successor to E. Rousseau), the Agency of his superior perfumery, and are prepared to sell to wholesale buyers any of his manufactured articles, quite as low as they can be had of him, with the carriage added. We have just received,  
 60 doz. Rose, Ambrosial and Almond Shaving Cream,  
 160 doz. Toilet and Shaving Soaps, of various qualities and scents,  
 170 doz. Cologne Water, assorted,  
 49 doz. Macassar, Pear and Rose Hair Oil,  
 45 doz. French and Sassafras Hair Oil,  
 21 doz. Extract for Handkerchiefs,  
 And many other articles too numerous to mention, comprising a full assortment of all articles in the way of Toiletary.

They would further say, that their general stock of Drugs, Medicines, Chemicals, &c., &c., is large and well assorted, and they are determined to sell them as low as articles of the same quality can be purchased in the city.  
 March 12  
**COLD FEET**—The French Water Proof Cork Sock, just received, is admirably adapted to prevent the great variety of diseases that arise from cold damp feet, and should be worn by every person who has any regard for health.  
 For sale by  
 H. G. SCOVILL

**FRESH ARRIVALS**  
 AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF  
 H. G. SCOVILL,  
 NORTH side of the Public Square, 3 doors west of the Nashville Hotel.

1000 pounds of Refined Salt Peter,  
 1000 pounds of Refined Sulphur,  
 500 pounds of Refined Potash,  
 500 pounds of Refined Soda,  
 500 pounds of Refined Lime,  
 500 pounds of Refined Gypsum,  
 500 pounds of Refined Magnesia,  
 500 pounds of Refined Strontian,  
 500 pounds of Refined Barium,  
 500 pounds of Refined Calcium,  
 500 pounds of Refined Magnesium,  
 500 pounds of Refined Potassium,  
 500 pounds of Refined Sodium,  
 500 pounds of Refined Ammonium,  
 500 pounds of Refined Zinc,  
 500 pounds of Refined Iron,  
 500 pounds of Refined Copper,  
 500 pounds of Refined Lead,  
 500 pounds of Refined Tin,  
 500 pounds of Refined Silver,  
 500 pounds of Refined Gold,  
 500 pounds of Refined Platinum,  
 500 pounds of Refined Iridium,  
 500 pounds of Refined Rhodium,  
 500 pounds of Refined Palladium,  
 500 pounds of Refined Osmium,  
 500 pounds of Refined Selenium,  
 500 pounds of Refined Tellurium,  
 500 pounds of Refined Bismuth,  
 500 pounds of Refined Antimony,  
 500 pounds of Refined Arsenic,  
 500 pounds of Refined Vanadium,  
 500 pounds of Refined Manganese,  
 500 pounds of Refined Chromium,  
 500 pounds of Refined Molybdenum,  
 500 pounds of Refined Niobium,  
 500 pounds of Refined Tantalum,  
 500 pounds of Refined Zirconium,  
 500 pounds of Refined Hafnium,  
 500 pounds of Refined Rhenium,  
 500 pounds of Refined Dubnium,  
 500 pounds of Refined Meitnerium,  
 500 pounds of Refined Moscovium,  
 500 pounds of Refined Tennessium,  
 500 pounds of Refined Oganesson.

**GRAPEVINE MEDICINE**—The very desirable and efficacious Medicine manufactured by the Grapevine Company, via: Grainevine, Tenn. Pills, Green Mountain Ointment,  
 " Fever and Ague Pills,  
 " Dysentery Syrup,  
 " Children's Laxative,  
 " Kidney Syrup,  
 " Eye Water, and  
 " Libby's Pile Ointment, celebrated for the cure of this extremely disagreeable complaint.  
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**R. RANNEY'S BODY BRACE**—This article, well known and highly recommended by the Medical Profession, as being the best support that has ever been invented for the treatment of Prolapsus Uteri, Displacement of the Uterus, Leucorrhoea, Piles, Protrusion of the Rectum, the various kinds of Malicious Constipation, Chronic Diarrhoea, Dyspepsia, Hemorrhoids of the Lungs, and all other cases arising from weakness of the Internal Organs and Spine, is for sale by the agent,  
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**ENGLISH BOWLS**—Northern Spirit of Tennessee, for sale by  
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**Fine Toilet Soaps, &c.**  
 700 our Lady Customers, we can now offer much the largest and best assortment of fine Toilet Soaps, Glycerine and Perfumery, which we have ever had comprising:  
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22 doz. Taylor's Shaving Soap,  
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 8 doz. Rosewater's Bell Lavender,  
 8 doz. Eau de Cologne for the hair,  
 2 doz. Talcum,  
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March 15  
**W. W. BROWN & CO.**  
 CALABRIA LICORICE—50 lbs. Calabrian Licorice, large slices of superior quality for tobacco manufacturers, received and for sale at a small advance.  
 March 15  
 W. W. BROWN & CO.

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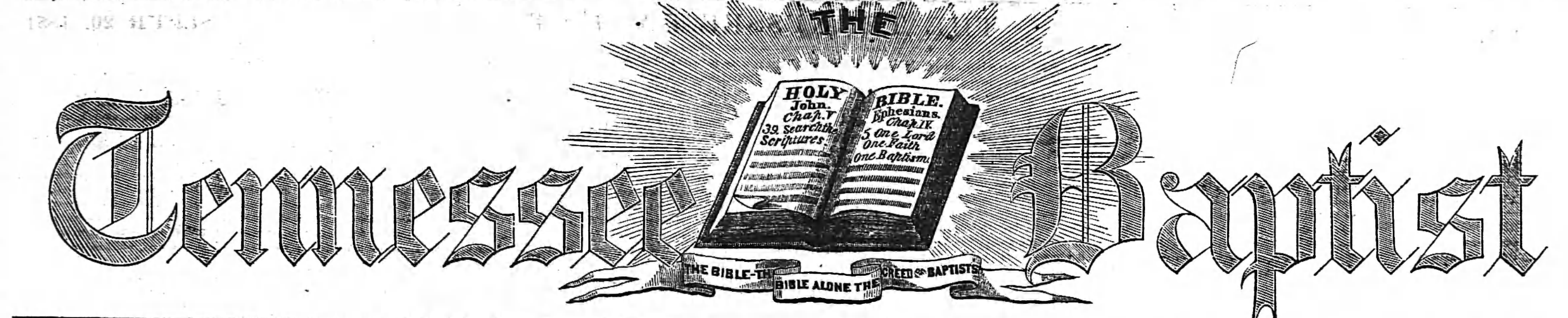
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PUBLISHED WEEKLY BY GRAVES & SHANKLAND.—J. R. GRAVES, Editor.  
**VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, SEPTEMBER 20, 1851. NO. 3.**

**Communications.**

For the Tennessee Baptist.  
**A WRITTEN CREED:**  
 OR, THE WORK OF THE SPIRIT.

**BROTHER GRAVES:**

A brother has recently put into my hands the following written creed of a friend of his, with the request that I would make a few remarks upon it, through the Tennessee Baptist:

"1. I believe that the word of God is sufficient of itself for all purposes of religious faith and practice.

"2. I believe that God the Father is reconciling the world to himself by the death of Christ, and not by immediate power.

"3. I believe that Christ had the words of eternal life; and that his word is spirit.

"4. I believe that he who is under the influence of the truths and principles contained in the word of God, is under the influence of the spirit of God—in other words, he is born of the spirit.

"Where is the objection to these items of faith?"

The philosophical theory, of My Brother's friend, may be illustrated as follows:

The prosecuting attorney of the state brings the following charge against a criminal:

On the 9th day of September, 1851, A, "instigated by the devil," did wilfully and maliciously, behead B, with a sword.

I will suppose that the friend whose written creed I have given, is employed to defend the criminal, and he asks the prosecuting attorney, the question—"What do you mean by saying that 'A was instigated by the devil' to do this act? Do you mean to say that the devil being stronger than A, took hold of his arm, opened his hand and made it close on the sword, and that then the devil wielded the sword and the arm together, and that thus the head was cut off?"

"No," replies the attorney, "the power which the devil employed, was his word. All his energy was put forth in his word. In Satan's temptation there is no influence exerted but that of Satan's word. The devil never had any other sort of influence in the way of temptation. Moral power, or the power of notice and argument, is the only kind of influence that one spirit can exert upon another."

"Well," says the "written creed" man, "let me ask you Mr. Attorney another question or two. You say that A, beheaded B, with a sword. Did A, at the time the head was cut off, apply any immediate power, either directly to the sword, or to the flesh to open a passage for the sword to enter?"

"No, indeed," A was at least 500 yards from B, at the time the head was cut off, and no immediate power was employed at the time by operating on the sword, nor was there any immediate agency on the flesh of B, except that of the sword. The sword was the only agency employed on the occasion."

"What do you mean, then, Mr. Attorney, by charging A, with this murder, when the head was cut off by the sword alone?"

"I mean simply this. I charge this murder upon A, because he was the maker of the sword that did the execution. A, is a blacksmith, and he first made and tempered the sword, and then this sword, by virtue of its peculiar temper and structure, performed the execution on B, while A, as an indifferent spectator, stood at a respectful distance, highly delighted with the dexterity and success of the sword he had made, which could do such wonders."

"What did you mean then, Mr. Attorney, by saying that A was instigated by the devil to do this deed?"

"I mean that it was 'by the instigation of the devil,' through his word, that A was led to make this sword. Had it not been for the moral power the devil exerted on A, by his motives and arguments, the sword would never have been made. But as A made the sword, he who is under the influence of that sword, is under the influence of A himself, and hence A is justly held accountable for this murder."

I have no disposition to deny that "God is in Christ reconciling the world unto himself," for the gospel of Christ is the instrument God employs, and it is wonderfully fitted by him for this work. This gospel, however, is nothing more than an instrument; and when it is successful, and baffles every human effort exerted against it, it is because it is wielded by an omnipotent arm. Hence in the sacred Scriptures, the success of the gospel generally is referred to the power of the Holy Spirit.

1. Thess. 1. 5. "For our gospel came unto you, not in word only, but in power, and in the Holy Ghost." 1. Cor. 2. 4. 5. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of

power. That your faith should stand in the wisdom of men, but in the power of God." 2. Cor. 3. 3. "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God." 1. Cor. 3. 5. 7. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." In Acts 11: 16, 18, we find the fact affirmed, that by the bestowment of the Holy Ghost, "God had granted unto the Gentiles repentance unto life." In Acts 11: 20, 21, we read that "men of Cyprus, and Cyrene, when they were come to Antioch, spake unto the church, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 16: 14, we read of Lydia, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul." The apostle commented the truth, the Lord wrought upon the heart of the woman, her attention was given to the word, and her salvation followed.

The operation of the Lord is here mentioned as something distinct from the truth, and superadded to give it efficacy.

I object, then, to the "items of faith" in the creed before us, because they are opposed to the direct testimonies I have quoted from the Scriptures. In the work of conversion, moral means are employed, but a divine, spiritual influence is superadded to give efficacy to these means. Before this supernatural power is brought to bear upon the sinner, he has a distaste for spiritual objects, a mind enemy against God. Sin blinds the understanding to the beauty and loveliness of Divine truth, vitiates the affections, and hardens the heart against God and the gospel. The sinner has an aversion of heart to the gospel, and this aversion is so strong that he never would forsake his sins, trust in Christ, have the truth, delight in the Lord, and walk in the path of obedience, if the Holy Spirit did not induce him thus to act. The exhibition given in the gospel, of the love and grace of the Godhead, in the mediation of Jesus Christ, is admirably fitted for subduing to submission, and to grateful affection, the rebellious heart of man, but it is only as the Holy Spirit corrects and removes the depravity of our nature, that this exhibition exerts on our souls its appropriate influence.

I object also to the "items of faith" in the creed before us, because they render prayer for spiritual aid absurd and vain.

"If God, in the gift of his Son and his word, has done for our salvation all that is necessary, and all that he can do, or will do—and if, as it is sometimes said, he has taught us this in his revelation, then the prayer of a sinner for help from God is worse than vain—it is improper—it is asking for what he does not need; it is asking for what cannot be granted; it is virtually refusing to help himself, when he is fully able to do it; it is virtually reproaching his Maker with a want of liberality. It would be both ungrateful and even disrespectful even to a fellow mortal, to importune him for further assistance, when, after cheerful, and without solicitation, furnishing us all necessary means for relieving ourselves from our difficulties, he had assured us that he could do no more. Would not our petition imply that we thought we had not received enough, and that we did not credit his statement, that he had done all he could? Would it not imply that we expected him to depart from his word, and do still more for us than he had done? If, then, the interposition of God, in our behalf, could extend no further than to communicate his word, there is nothing more for which we can pray—to ask for any thing beyond what we have, would be a folly and a sin. But no one, with the Bible before him, can believe that prayer for the divine influence to enlighten his understanding and purify his heart, is unreasonable and criminal. What means the declaration of the Saviour, that our Heavenly Father is more ready to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children." (Luke 11: 13, and Matt. 7: 11.) What mean those prayers, which "holy men of old, who spake as they were moved by the Holy Ghost," offered for themselves and their brethren, when they asked God to "sanctify them," "to fulfill in them all the good pleasure of his goodness, and the work of faith with power," "to give unto them the spirit of wisdom," and "strengthen them with might by the Spirit in the inner man." Paul prayed for the Colossians, that they might be filled with the knowledge of his will, in all wisdom and spiritual understanding." (2. Thess. 1: 11, Ephesians 3: 14, 15, &c.) These

prayers are utterly irreconcilable with the idea, that the gift of his word is all the aid which God can or will impart for our enlightening, renewal and sanctification. Were an invalid to receive a prescription from a kind and skillful physician, with the assurance that it would infallibly effect his complete restoration to health, would it be a mark of respect toward him who prescribed it, if the patient should regard the remedy as altogether insufficient, and should importune him for further means of recovery?"

And if God had assured us that his word alone is sufficient for our salvation, and had placed it in our hands, would it not be a mockery and an insult to ask him to do sought further either to sanctify or to renew us?"

Washington's Farewell Address to the citizens of the United States, makes an impression by the force of moral influence, or moral suasion; and this impression may be ascribed to the influence of Washington's spirit. But who would think of petitioning the venerable shade of Washington, for an enlightening influence, more clearly to see the excellencies of his address, for a quickening influence, more powerfully to feel its importance—and for a strengthening influence, more effectually to perform its injunctions. Surely, if among *Præterita* such language were heard, it must be considered merely as an *apophthegm*—a rhetorical figure to set off an oration. And were petitions of this nature actually addressed to God by the minds of old? We think it too plain to be denied. And is it now requisite to address such petitions to him? Let those who feel their need judge for themselves. David prayed thus for an influence upon his heart, over and above moral influence, or the influence of the word itself. He said, "Open thou mine eyes that I may behold wondrous things out of thy law. Make me to understand the way of thy precepts. Teach me O Lord the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea I shall observe it with my whole heart." (Psalms 119: 18, 27, 33, 34.) Create in me a clean heart, O God, and renew a right spirit within me. Now, if the moral power of the word is all the aid we may expect to receive, then these prayers for spiritual aid were absurd and vain.

God, in his action upon his creatures, is not limited to the use of such an instrumentality as man is obliged to employ in acting upon his fellows. He is able to perform a spiritual operation upon the soul, different entirely in its nature, both from physical and moral power. And the simple fact that such a spiritual operation is beyond our comprehension, does not prove that no such operation can be performed. We are unable to comprehend the manner of the working of one human spirit upon another human spirit. We cannot explain the philosophy of the working of truth upon the spirit of man. We cannot define or explain the nature of the connection and mutual operation of the human soul and mortal body. There are ten thousand facts and existences like these, of which we have no doubt, but yet they are beyond our comprehension. There is no end to the absurdities which must be admitted, if the principle be adopted, that nothing can be done unless we can conceive the mode of operation. This principle would, indeed, not only exclude all divine influence from the soul in conversion, but it would place even the material world beyond the reach of divine power: for we can no more conceive how the energy of Deity acts upon matter, than we can conceive how it acts upon mind.

The creation, then, or even the arrangement of matter, could never have been a work of God, as the mode of performing such a work is to us utterly incomprehensible.

Our friend, in the creed before us, says: "I believe that Christ had the words of eternal life, and that his word is spirit."

Now if he believes that there is no Holy Spirit at work upon Christians but simply the written word, I would ask him, by what agency does he expect that the resurrection of our bodies will be effected? It is expressly asserted, (Rom. 8: 11,) that "he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." If, therefore, this Holy Spirit be the word—it is the Bible which is to effect their resurrection. If our friend believes this, we hope he will be careful to give directions before he dies, to have a Bible enclosed in his coffin.

Our friend's 4th article is: "I believe that he who is under the influence of the truths and principles contained in the word of God, is under the influence of the Spirit of God—in other words, he is born of the Spirit."

To this language I have no particular objection, if it be rightly understood. The

Scriptures are given by inspiration of the Holy Spirit, and are his instrument in the great work of regeneration and sanctification. All the Spirit's communications are of things promised in the word, and with direct reference to the things revealed in his word. All religious sentiments, all practical precepts, all emotions, are to be tried by the word. This is the standard, the test, the judge. It is the rule by which the subjects of the Spirit's influence are to act. Dreams, visions, impulses, and unintelligible inward emotions, are not to be regarded, but only the word fairly interpreted. We know nothing of the mind of the Spirit, but as he has revealed it in the Scriptures, and there he has revealed it, and we are to walk by the same rule, to mind the same thing." We are to judge of our own state, by comparing his supposed work in us, with the description of that work in the word. The Apostle has given us a beautiful metaphorical representation of this, where he says, "Ye have obeyed from the heart the form of doctrine which was delivered you," or, as it should be rendered, "into which ye were delivered into a mould." (Rom. 6: 17.) The metaphor is taken from the art of casting metals; the believer's heart, softened and melted by the fire of the Spirit's influence, is cast into the mould of Scripture, so as to come forth answering to its type, line to line, and feature to feature.

The character which the Spirit forms, is according to that which he has delineated in the word. The production of a Christian, is the production of a living, holy being, by the Holy Spirit, according to the rule which he has laid down in the Bible.

For the Tennessee Baptist.  
 SHANKLAND, TENN.  
 Aug. 22, 1851.

**DR. J. C. JONES:**  
 Sir—In my last to you, I promised to renew my attention to the subject then considered, in a few days. I now propose to draw up and present at one view consecutively, the new financial policy of the convention, its present advantages, and the prospective provisions it offers for the future security, the universal and uncontested supremacy of the Baptist cause throughout the length and breadth of West Tennessee. The following is extracted from the Conventional Minutes of 1850:

**Report of the Financial Policy Committee.**  
 The committee to whom was referred the subject of the Financial Policy of the Convention, beg leave to submit the following report: As the great object held in view by this body is to devise and execute the best and most efficient plans of spreading the word of God, and religious information—in other words, to do the most good in the shortest time; and whereas both reason and experience have long since demonstrated that union is strength, and harmony, and concert of effort and action, are indispensable to success, we would earnestly recommend, as the best means of accomplishing these ends, that this body become the great receiving and disbursing agent of the denomination in West Tennessee, as follows: 1st. The convention may receive into its treasury any and all monies designed to be appropriated to the spread of the Gospel at home, or in foreign fields, and expend them as directed by the donor. 2d. It may receive and hold all money, or take subscriptions, in the form of bonds or otherwise, for the purpose of a permanent endowment fund for the Convention, or for the erection of a permanent fund for ministerial education, or any other objects patronized by the Convention. 3d. And for the accomplishment of this work keep a competent agent constantly in the field, to be employed by the Executive Board at a stipulated salary, all of which is respectfully submitted.

S. H. BUNDY, Chairman.

Let us in the next place proceed candidly and closely to examine this report, distinctly noting these arguments that seem to urge the vigorous fulfillment of conditions voluntarily assumed by a free and untrammelled body of Christian men. 1st. The report earnestly recommended that the Convention become the great collecting and disbursing agent of all monies raised for Domestic or Foreign Missions, or education—al purposes. For the convention to collect and disburse in its own way, all the funds that christian duty and benevolence may prompt our brethren to contribute to the several objects patronized by that body, would greatly augment its importance, and at the same time immeasurably extend the sphere of its usefulness by placing in its treasury a permanent and uniform supply of means. I say if we wish to elevate the convention to the highest possible point of dignity, utility and influence, that body must perform all our missionary labor; and I

mean by the term missionary all that the church can or must do to promote the spread of the Gospel and the rapid expansion of the Redeemer's kingdom among men on earth. Let no association or associations attempt to cultivate this field with the convention—the latter will suffer in its legitimate sphere of action, proportionally as the former succeed. These will absorb influence, control energies, and direct a multitude of means; all of which should have been concentrated in the hands of the treasury of the convention. The five sunshine floating diffusely over the field is not only felt to be harmless, but highly agreeable; but when the power of the lens collect the wandering beams and drives them to a fiery focus, all know the fearful potency of the concentrated energy. Let the convention then become our great moral lens, and analyze its results must follow. The power is in the instrument, but in the benign glories of that light we are endeavoring to converge upon the sins and follies of a fallen world. Besides, the whole strength of the denomination in West Tennessee would be exerted in a single direction. (Missionary.) And the most cheering results would not doubt readily attest the high practical utility of the measure. The abilities of a great people exerted in harmony through the medium of a free and enlightened organization, purely missionary in its origin and aims, like the convention, would in a few years present the remarkable phenomenon of a single moral luminary, pouring abroad a flood of light stronger than the combined splendors of a thousand independent, but petty suns, imparting an uncontested supremacy to the essential doctrines of Baptist faith and practice. The truth is, if the ten thousand Baptists of West Tennessee would, to a man, rally around our favorite institution and give to it all the respectability it deserves, and all the strength it is able to exert, in a few years we would have nothing to do but take care of the precious territory, and watch with a vigilant and wakeful eye the sacred treasury over which God had commissioned us to preside. We need nothing but system, co-operation and cordial concentration of means and might. It is often said with much truth, "union is strength." That division is weakness, is equally true.

Again: The collected results of every year's labor would be brought before the public mind by our ministers in an intelligible and appreciable form, and the world could see what we (the Baptists) were doing. If our conduct is fair and beggarly, let all see it; if it is noble-hearted and God-like, as though our souls had been touched in their profoundest depths by the awful fires of a heaven-decended divinity, let it be seen. Why not? If the world is ever converted to God, it must be done by the aggressive principles of Christianity, acting through the intelligence and piety of the church; her measure of these, other things being equal, will give the precise measure of her success. But the vast conquest of the world is before her, and she will not view of the inspiring prospect vigorously develop the resources, husband the means, and wisely concentrate all the forces that God has so abundantly placed within her reach for the victorious accomplishment of a result so glorious; or, will she continue to waste her energies and exhaust her zeal in feverish and incoherent efforts to do what never was commenced or conducted aright. Hence, then, the cultivation and encouragement of this hot bed periodical piety. The light of the church must not be faint, but steady and uniform—a city set on a hill, always visible. Above all, leave off this endless creation and divisions of pious conversions, associations, and the like, many of whom are too feeble to breathe, much less to work. I would say combine them all into one Union—combination and concentration is the law of strength. The huge figure and ponderous arm of the giant may inspire dread, but that giant cut up into fifty tiny dwarfs would do little else than excite the amusement of the curious. One athletic, ably-bodied laborer in the field of the farmer is worth half a dozen sickly dwarfs.

The next feature of the report to which attention is respectfully invited, is the endorsement of the convention, than which, as crying "glory to God for redeeming grace and dying love." Indeed, there is no doctrine facilitated for the future and progressive enlargement of power and efficiency in every department of its operations. The into error upon this subject. And as the person to whom I refer is one of considerable notoriety, and although I consider myself one of the weakest of all God's people, (if one at all,) if I can but say one word of objects of benevolence patronized by this body, this would be no intermittent, or weather spring, but a perennial fountain, sending down to remote generations its gladness, he would give as a reward to the person

doing that so and so \$1000. Now a certain gentleman, of great notoriety as a theological *bully*, ordered the said Graves to bring such amount of money over to Quincy, that he was a *Fly*, and was fully able in the name of his leader (Wesley) to gain a signal victory over *not the grave*, but Graves, and that too without being buried. Having thus advertised himself as a mighty champion, he goes to Quincy to assail it, supposing, no doubt, his friends would cry "victory," and he—well what—why would Fly off, and Graves would be deplored, forgetting all the time that it was the *grave* and not Graves, over which good men in the strength of their leader (Jesus) might be victorious.

It may be for what I know, he was warned of danger by his friends. It may be he was by them referred to a *Sledge-hammer*, and told that Graves was still more terrible. Let this be as it may, he and Graves did meet at Quincy, and oh! I wish, but he did Fly, faster and flap his wings, but alas! he did not conquer.

So far from it, that (strange to tell) he was chained, bound fast, and now lies (poor fellow) weltering in his gore, while weeping, wailing, and gloomy furies follow at his heels. Lamentable to tell, he is held by Graves with an iron-grasp, and every struggle made by this man of wings served to bind him more securely. Killed by the sledge-hammer, and now completely buried in or by Graves. Never—no never—will he say amen to another Fly at Graves.

Permit me just here to say, through the columns of your excellent paper, to all persons of a like ambition to this poor young man, from this late warning. If you would be successful in your Biblical sallies, and theological discussions, never Fly at Graves. It is a sad matter for those who have lived as we all should, to die as Jesus was in the vessel, and nothing is more certain than that those who thus live and die, shall finally cry "victory over the grave" and fly to the glory land, but dear friends if you would be victorious in Biblical discussions, never, no never, Fly at Graves.

That others may take warning, and you live long to fight the battles of our common Lord, is, my dear brother, the prayer of your fellow-laborer. So mote it be. Amen.

T. H. T. T.

For the Tennessee Baptist.  
 T. H. T. T.

Now, Doctor, I am done, at least, for the present. My remarks, of course, will pass for what they are worth. They are offered to the Baptist public of West Tennessee, in a spirit of sincerity and candor, and I do most devoutly hope that some brother more competent will take the subject in hand; and if he can, talk about it, and write about it, until something like unanimity shall prevail upon this transcendently important point. I have addressed several letters to you recently on this and kindred topics. I have done so because you have so long been the active Chairman of its Executive Board, and because I know the welfare of the Christian church is always uppermost in your mind, and that you have for the last twenty-five or thirty years been fondly devoted to her interest. You will therefore excuse the liberty I have taken with your name, and accept my kindest wishes that your life may be long and prosperous, and your eternity calm as the repose of heaven, tranquil as the bliss of God.

Fraternally,  
 T. H. T. T.

For the Tennessee Baptist.  
 T. H. T. T., Miss., Sept. 2, 1851.

**BROTHER GRAVES:**  
 It is a fact, provable from the word of God, that those who live Godly in Christ Jesus shall be blessed with success, &c., &c. It is the privilege of the Christian to conquer or overcome the world, the flesh, the devil, and finally to conquer in death, and gain a signal victory over the grave. Yes, athletic, ably-bodied laborer in the field of the farmer is worth half a dozen sickly dwarfs.

The next feature of the report to which attention is respectfully invited, is the endorsement of the convention, than which, as crying "glory to God for redeeming grace and dying love." Indeed, there is no doctrine facilitated for the future and progressive enlargement of power and efficiency in every department of its operations. The into error upon this subject. And as the person to whom I refer is one of considerable notoriety, and although I consider myself one of the weakest of all God's people, (if one at all,) if I can but say one word of objects of benevolence patronized by this body, this would be no intermittent, or weather spring, but a perennial fountain, sending down to remote generations its gladness, he would give as a reward to the person

doing that so and so \$1000. Now a certain gentleman, of great notoriety as a theological *bully*, ordered the said Graves to bring such amount of money over to Quincy, that he was a *Fly*, and was fully able in the name of his leader (Wesley) to gain a signal victory over *not the grave*, but Graves, and that too without being buried. Having thus advertised himself as a mighty champion, he goes to Quincy to assail it, supposing, no doubt, his friends would cry "victory," and he—well what—why would Fly off, and Graves would be deplored, forgetting all the



NO LETTERS taken from the Post Office unless the POSTAGE has been pre-paid.  
GRAVES & SHANKLAND.

# THE MASS MEETING RESOLUTIONS. WHY BAPTISTS HAVE BEEN RECOMMENDED TO PATRONIZE THEIR OWN SCHOOLS.

It is a fact well known to all, that until within the last year, Baptists have not had a Female Institute or High School under their direction in the State of Tennessee, and only one in the whole South-west. The education of their daughters, and of their sons, also, to a great extent, has been entrusted to Pædo-baptists. That undue sectarian influences and appliances were often brought to bear upon them, was clearly observable, but did not know that the Episcopal Prayer Book was used, at least twice and sometimes three times a day at Columbia, and prayers learned and mumbled, and did we not know that Sabbath ministrations of whatever denomination we patronize, must be attended by the pupils.

But all these influences we winked at, though we clearly saw their effects, and endeavored to believe that it was not a preconceived design on the part of the Pædo-baptists to proselyte our sons and daughters—thus their schools were crowded with our children, and they rapidly multiplied in our midst—planted a Conference Institute in almost every little town.

We allowed them to possess themselves of the county academies, and the public school funds for colleges—as in East Tennessee, as the Nashville University at Nashville, as the West Tennessee College, at Jackson, Tenn. All this produced little concern, except in the minds of a few of the more reflecting and far-seeing—until the tone of their denominational papers sounded an alarm.—We saw they boasted of their schools—of the powerful influence they exerted favorable to their respective denomination—the intimations, now and then, dropped out—"Just as the twig is bent the tree's inclined," but this was not sufficient—they became more bold and presuming, until at last we saw the General Assembly of the Presbyterians openly proclaim their intention to convert their public schools into nurseries, to manufacture young Calvinists to support the decaying prospects of their Church.

That the public may see that we are not mistaken, we copy a short extract from the proceedings of the Assembly of 1847—showing one or two features in their Presbyterian or Parochial Schools:

On the Organization of the School.  
1. Every school applying for aid must be under the care of the session of a Presbyterian Church, and be subject to the general supervision of the Presbytery.  
2. In addition to the usual branches of Elementary education, the Bible must be used as a text book for daily instruction in religion, AND THE SHORTER CATECHISM MUST BE TAUGHT AT LEAST TWICE A WEEK!!!

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

In the Record of this city of March 10th, 1840—the trustees of the Parochial School in Clarksville, at the head of the list stands the name of the Rev. J. T. Hendrick—informs the editors that they have a flourishing Parochial school in session, upon the above plan, working admirably, &c.

Baptists were not long in concluding that Presbyterian schools were not to do for their children, abjuring as they did the blind appliances of priestcraft in kidnapping minds—entering the infancy of the human mind—catechisms, and warping its prejudices in favor of a particular creed or religious tenet. It is known, we believe in an intelligent, unbiased belief, as well as what was to be done.

If we looked to the Episcopalians we saw the creed and the prayer book in a school room, and witnessed in their chapels exercises the multiplied genuflections, and bowed to the mumbering of prayers and responses.

The last question was, Are Methodist schools to be trusted? Let Methodists themselves answer. The following article, taken from the "Christian Advocate and Journal" (a Conference paper), is a fair expression of their private views publicly expressed:

"The mission of Methodism is to spread Scriptural holiness; not only over these lands, but over the world. The principal heaven-appointed means is the preaching of the Gospel; and never was there a more effective system for carrying the Gospel to every creature than ours. But while this is the principal means, there are subsidiary agents that may, nay, must be employed. Religious education is of all these the most promising. Our past experience shows clearly that Methodism has a peculiar facility for appropriating this element of moral power, and of making it tributary to its GREAT SPIRITUAL PURPOSES. Already our numerous conference academies offer the advantages of a mental culture to the children of our people of moderate means throughout the country sections of our work.

"The basis of the Christian religion is the family; they would be led to associate everything like intelligence and refinement with the other denominations, and the occasional hint would be thrown out that the Methodists were ignorant, illiterate, &c.—The writer overheard an eminent minister make the remark, that Methodism had lost its early prestige in a certain city. It may be said, is there not a cause? If we must retain our children in the Church, we must

educate them ourselves—especially in the cities."

The design is here clearly and definitely expressed—the school room is to be second only to the pulpit in disseminating scriptural Holiness, *alias* Methodism, over the land—and that a power can be brought to bear in the Conference School that cannot be in the pulpit; and a third fact, that it is the fixed intention, and established rule, with Methodists to educate their own children.

In this stage of affairs, when only one alternative was left us—have our children educated under acknowledged sectarian influences—in Conference or Presbyterian Schools, and taught a Calvinistic or Arminian creed—or sustain schools of our own; we have preferred the latter. This will account for the unparalleled rapidity with which Baptists' schools have been announced.—During the past year, no less than six or seven Female Institutes of the first grade, have been opened, and most of them gone into successful operation. One, the Tennessee and Alabama Collegiate Institute, Winchester, Tenn., already numbers between one and two hundred, and can boast of the largest and most experienced Faculty at the head of any Female School in the South, and a magnificent apparatus—and the others on the high road of prosperity and popularity—besides those in Tennessee, five others in Mississippi and Alabama have been incorporated during the past year—in all twelve Female Schools of lower and higher grades, in a twelve month besides one college and several male academies.

It was in view of all these facts and circumstances, that at the Cotton Grove Mass Meeting, we offered the following resolution:

"WHEREAS, in those schools under the direction of Pædo-baptists and Catholics, sectarian influences are, to a greater or less extent, brought to bear upon, and are proposed to be brought to bear upon our sons and daughters, whom we entrust to their education; therefore,

"Resolved, That we recommend to Baptists in this State, and the South west, to give their undivided patronage to those schools, both male and female, under their own direction, and to provide others where needed in which our children, and the children of our fellow-citizens may enjoy the advantages of education, free from the appliances of sectarian influences."

The above resolution has called down the severest animadversions of the Pædo-baptist press, and yet does it contain anything reprehensible. The preamble alludes to facts we have in this article shown to exist—and the resolution recommends Baptists to patronize no longer Pædo-baptist schools where sectarian influences are brought to bear upon the minds of their children, and who says we ought to patronize such schools!

It recommends Baptists to patronize their own schools now in being, and to provide others where needed—and this is expressing no more than is publicly expressed by both Presbyterians and Methodists. See the above extracts. Is that course of action accounted a sin in Baptists, which is considered by Pædo-baptists praiseworthy in themselves!

It may be thought by those not acquainted with Baptist principles that we have established schools for the purpose of making Baptists, and that Baptist influences are applied to prejudice and warp the judgment, &c. Now be it known, to all whom it may concern, that this cannot be done without violating the dearest principles known to Baptists. We do not believe in any of the tricks of priestcraft, to enslave the infancy of the human mind—and fetter it to a particular creed or sect. We abjure them all as unscriptural, anti-republican and pernicious. We repudiate all youthful catechisms to instill a creed—as we do baby sprinklings, confirmations—and we regard them as the ingenious net work, which sacerdotal cunning, and falsehood, and a ratiocination employed to kidnap the infancy of our race, to cramp free thought, and mould the present and eternal destinies of alas! too often, their unhappy victims.

We banish all these unholy appliances from our school-room as Christ did the thieves from the temple of God.

We have now founded schools which are free from these appliances—they are established upon the broadest principles of republicanism—and they are designed for the sons and daughters of our republican citizens, and they are invited to enter. Episcopal prayer book will be charged up, or your bill, or put into the hands of your child—no catechism will be used to drill your child into the mysteries of Calvinistic theology, or Arminianism—none of these, but the New Testament. This is read each day, and its moral lessons enforced—but touching all pertaining to the externals of religion, they are left to their own judgment, since they will be their own defendants at the bar of God. This, and this only is taught, bearing upon these points—a great and important truth—big with eternal consequences. That they are to be judged by *their own* and not by parents or priests—and that it becomes them, as they regard the salvation of their own souls, to be influenced in their religious belief or action by no one, friend or relative, priest or parent, but to read, to study the Bible *completely, seriously, prayerfully*—and obey all its commands, at whatever sacrifice—in a word, "That the Bible, and the Bible alone, must be and should be the religion of Christians; these are republicans, religious principles, and what man, who has not merged his conscience in *sectarianism*, would not wish them instilled into his child, and his child to be governed by them in a religious life? Priestcraft will lose its way and power over by *that* settled upon such principles, and God's word will be revered as it ought, above a *Relic*, above a *Worshiper* Confession, or a *Methodist Discipline*, or even the opinion of the *Presbyter*, Elder, or the *Doctor of Divinity*."

This then is our defence of this resolution, and we leave a candid public to decide whether our action and principles are correct. And we do say, Baptists, as we are, did we know of a Baptist school conducted upon Pædo-baptist principles, where the above like appliances were used to manufacture Baptist prejudices, sentiments and principles. (aside from the one named, i. e., "The Bible alone," &c.) we would lift our feeble voice against it—we would advise our citizens to remove their children from its obnoxious influences, and let those alone patronize it who would rather have their children *Baptists*, than eternally *saved*! For to lead the child or the adult by his prejudices, or feelings, is to endanger it or his salvation. Hence the awful and heinous sin of the system of infant baptism, and infant catechising, and Parochial schools.

READ—READ—READ!  
THE JUDSON QUOTATION.  
D. Lowry, Pastor of the C. P. Society in Lebanon, and Editor of the Banner of Peace, has at last found where his quotation from Dr. Judson came from, and in his paper of the 25th of July, has the following:

"A Duty Performed with Reluctance.—In my sermon on baptism, preached at Lebanon in 1846, I quoted a sentiment from Dr. Judson's work on baptism, which is to be found on the 28th page of his 2d American Edition, published in 1817. The sentiment is, that Paul, in speaking of a 'SPIRITUAL BAPTISM,' had no allusion whatever to water baptism. Here are Mr. J.'s words:

"In this passage"—Col. 2: 11, 12—"we are taught that the Colossians were *spiritually* circumcised in putting off the body of the sins of the flesh, and *spiritually* baptized by being buried with Christ," &c. He adds: "The apostle is speaking of *spiritual* circumcision and *spiritual* baptism."

"We never heard the authenticity of the above sentiment of Dr. Judson questioned, until last winter, when Mr. Fanning, in an oral debate with Mr. Chapman on baptism, positively denied that Dr. Judson ever held such a sentiment. An appeal was made to a late edition of Dr. J.'s work, and sure enough it could not be found. When this sentiment was expunged from the book, and by whose authority, is not for us to say.—It is evident, however, that an attempt is now being made to mislead the public respecting Mr. Judson's views—when he first wrote his book—of the meaning of Paul when speaking of being 'buried with him'—Christ—IN BAPTISM." Col. 2: 11, 12.—We envy not the position of the men who thus act, and pity the cause that requires such a course to support it.

The late attacks, made on our reputation, for inserting the foregoing sentiment of Dr. Judson in our sermon, fall harmless at our feet, and, in pity, we spare those that made them. For personal invective we have neither time nor inclination."

Now let the reader mark that we do him justice—we have inserted his whole article—a courtesy and justice he never extended to us. We told Mr. Lowry when he told where the quotation could be found he would occupy a more unenviable position than now.

Well, we have it at last, with "reluctance." In Mr. Judson's pamphlet sermon, preached in Calcutta, upon his conversion from Pædo-baptism, in 1813. It was published by his friends in this country, and passed through several editions. No one supposed that Mr. Judson's views were changed, settled, and matured on all points—no one passes all the fogs, wrong impressions, and prejudices of early education in a day or a year. It was not expected of Dr. Judson, and his published sermon showed conclusively that he had not.

A few years after, Dr. Judson was requested to revise his sermon, and give it the benefit of his more mature views, that it might be added to the Baptist literature of our country. This he did, and his work was published in permanent form, by Gould & Kendall, Boston. This revised edition, Dr. Judson's true views, have been before the public some twenty-five or thirty years, and his old sermon out of print twenty years ago, and we suppose not a half dozen copies to be found anywhere, except in the archives of the antiquarian.

Now, we ask the public to look upon Mr. Lowry's representation of Dr. Judson in its proper light, and see its wretched *depravity*. Mr. Lowry published to the world in 1846, that the sentiments contained in the above quotation, were Dr. Judson's *then present views*, and published sentimental But were they? No, he had renounced them nearly 30 years ago, and had so published to the world in every edition of his work during the whole of this period! Did not Mr. Lowry know this fact! He must have known it, unless he has been with the Indians for the past 30 years. But suppose he did not, when so singular an admission was attributed to Dr. J., why did he not take a little pains to ascertain Mr. J.'s views before he published that sermon? He could have purchased the book of almost any Baptist. The reason was he did not care to do Dr. J. justice.

Looking upon the whole matter from this point of view, we declared the act no better than down right *forger*. It subverted Mr. Lowry's purpose—it aided him in deceiving and misleading his flock, and he was far more intent upon this, than doing justice to Baptist authors.

Mr. Chapman is involved in the same guilt in reiteration. Pond's charges against the personal character of Dr. Judson—charges which Pond himself publicly retracted nearly 20 years ago. But what care Messrs. Lowry and Chapman, the slander, although known to be such, and the *forger* subvert their purpose, and therefore they must be palmed off upon the public, as existing and undeniable facts.

Let the world say if we have wronged

Mr. Lowry one hair. What reliance to be placed in such an author! Will Mr. Lowry now have the goodness to inform us if Paul did actually employ the present tense, "are buried," in Romans 6: 4. We challenge him to answer this.

A Mr. Jones in Lexington, Methodist Preacher, has written a letter to the Memphis Advocate, making a great ado over the Cotton Grove resolutions. He represents Baptists as having resolved to have nothing more to do with Pædo-baptists in any relation of life! He says that he understood that a resolve was made to carry our principles to the ballot-box, but it failed. Such ideas never entered the brain of a Baptist—no such motion was ever talked about, or offered. It is a clerical fraud to deceive their people.

Read the article on Baptist Schools—think of it—show it to your neighbors—talk with them about it—and appeal to the candid and reflecting if its principles are not correct.

The Cotton Grove resolutions have been so much misrepresented, and awakened so much interest, that we re-publish them this week.

BAPTISMAL CHART.  
Our brethren and friends are informed that this truly interesting Chart, (H. B. Haven's) and one every Baptist should have, can be had at the Book Store of Toon & Rudland, of this city. Call and procure them, price \$2 50.

## Communications.

The Cotton Grove Resolutions having awakened such an interest, we re-publish them for the benefit of our hundreds of new subscribers.

MASS MEETING AT COTTON GROVE, JUNE 24, 1851.

On motion of Rev. J. R. Graves, Rev. E. Collins was called to the chair. The meeting was then called to order by the President, by reading a chapter of Scriptures, and prayer by Rev. G. Wright.

On motion and second, J. R. Woolfolk, Esq., was appointed Secretary, and Rev. J. V. E. Covey, assistant.

Brother Graves then proceeded briefly to explain the reasons that suggested the call of the present meeting and its objects; and when, on motion, seconded by Rev. Peter S. Gayle, he proceeded to offer the following resolutions:

Resolved, That it is our duty, as the professed followers of Jesus Christ, to use our utmost efforts and exertions to aid in every possible way the fulfillment of the Savior's prayer, as recorded in John 17: 20, 21. "Neither pray I for these alone, but for them also which shall believe on me through their word: That they may all be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

In sustaining this resolution he said, 1st. It is blasphemous to pray for the accomplishment of an object which we are unwilling and refuse to aid in accomplishing—the measure of our *duty*, is the extent of the measure of the sincerity of our prayers. 2d. He explained the oneness sought to be effected.

3d. How can it be effected?

Can we recognize those sects as churches or branches of the Church of Christ, which have not the organization, doctrines, membership, or ordinances of the primitive churches? Will we not aid in deceiving those Christians in them? Will they not say, if I am in a branch of Christ's Church, is it all enough? Is not one branch as good as another? It is a serious question.

Brother Gayle followed at some length, glancing at the history, principles and position Baptists had always occupied, and the persecutions they have been called upon to endure.

The resolution was passed unanimously. Rev. J. R. Graves then proceeded to offer the following queries, which he wished to be considered at this meeting, and referred to some adjourned meeting.

1st. Can Baptists consistently with their principles or the Scriptures, recognize those societies, not organized according to the pattern of the Jerusalem Church, but possessing a government, different officers, a different class of membership, different ordinances, doctrines and practices, as the Church of Christ?

2d. Ought they to be called Gospel Churches or Churches in a religious sense. 3d. Can we consistently recognize the ministers of such irregular and unscriptural bodies, as gospel ministers in their official capacity?

4th. Is it not virtually recognizing them as official ministers to invite them into our pulpits, or by any other act that would or could be construed into such a recognition?

5th. Can we consistently address as brethren those professing Christianity, who not only have not the doctrines of Christ, and walk not according to his commandments, but are arrayed in direct and bitter opposition to them?

After considerable discussion, which showed an unanimous feeling and sentiment.

On motion and second, the above queries were referred to a subsequent meeting.

The following preamble and resolutions were then offered by Rev. George Tucker, which, by motion and second, were unanimously adopted:

WHEREAS, the most violent assaults are now being made by the Pædo-baptist ministry and press upon the doctrines, history and religion of our denomination throughout the length and breadth of the South-west; therefore,

Resolved, That we believe the time has come when our ministers and members

should fully prepare themselves vigorously to defend, at all times, and in all places, the faith once delivered to the saints.

And, whereas, through the publications and preaching of Pædo-baptists, our doctrines and history have been most grossly misrepresented; therefore,

Resolved, That we recommend to, and exhort each minister of our denomination to preach a series of discourses during the present year, and at least one such series every year, upon the government, ordinances and history of the Church of Christ, to each congregation of his charge, and where-soever else the cause of truth may seem to demand it, and opportunity permits.

Rev. J. R. Graves then offered the following preamble and resolutions, which were unanimously adopted:

WHEREAS, the object of this meeting is to consult the best measures to be taken by Baptists in this valley, to repel the assaults of Protestants and Catholics upon our doctrines, religion and history, and to correct their misrepresentations, and disseminate a correct knowledge and understanding of our principles; therefore,

Resolved, That we recommend to the churches of our denomination to provide their ministers with a Library of Theological and Historical books, that they may furnish themselves to the work of both teaching and defending in the pulpit or in public discussion, our faith and practices; and

Resolved, That we do unanimously recommend our churches, severally, to provide themselves with as large a library of books, as possible, Theological, Historical and Miscellaneous, for the use of the members, and all others in the bounds of the church, who may wish to read; and, finally

Resolved, That in order that our ministers may have access to the proper sources of information in preparing historical discourses, and in public discussions, and that our people may acquaint themselves with the writings and contradictory theories and positions, as well as the histories of the Pædo-baptist sects, the versions of the New Testament in all ages, and such other more rare and costly works as will not be within the reach of individual or church libraries; we therefore recommend to the several Associations in West Tennessee, the formation of a "Central Library Association," which shall collect, as soon and as fast as the funds can be obtained, a library which shall comprise, as far as possible to obtain them.

1st. The writings of the ancient fathers, original and translated.

2d. All the various ancient and modern versions of the New Testament.

3d. All ancient and modern ecclesiastical and political histories.

4th. The Theological works of all Pædo-baptist commentators, critics and divines, ancient and modern.

5th. At least one copy of every Lexicon of the Greek language ever published.

6th. One or more copies of every Baptist publication ever published in this country or in England.

7th. Miscellaneous works, from time to time, as the funds of the Society will allow.

That this Society be located in some central town of West Tennessee, as Jackson, and library room be procured and fitted up, and such regulations be adopted as will preserve the books, and still render them accessible to our ministers and the members of the Association.

Resolved, That a committee of one or more be appointed by the chair to present the subject before each Association in West Tennessee at their next meeting.

Upon the adoption of the foregoing resolutions, the President proceeded to appoint the following committee:

To the Big Hatchie Association: Brethren G. W. Day, G. Tacker, E. H. Osborne, and P. S. Gayle.

To the Central Association: Brethren J. V. E. Covey, Griffin Wright, and Wm. M. Lea.

To the South-western District Association: Brethren Arnold, Starks, and Covey. To the Western District Association: Brother S. Crider.

Rev. J. V. E. Covey then proceeded to offer the following preamble and resolutions, which were unanimously adopted:

WHEREAS, the most violent and wanton attacks have been made upon the private character of the Editor of the "Tennessee Baptist," by the Pædo-baptist press and ministry throughout the entire South-west for years past; therefore,

Resolved, That we regard such attacks unchristian, wicked and malicious, yet such as would be brought against any Christian minister who would take the Bible alone for his guide, and assail boldly and fearlessly the anti-scriptural doctrines of the Pædo-baptist, Protestant and Catholic world.

Resolved, That we entertain the highest regard for Brother Graves, as a gentleman and a Christian minister, whose course in religious discourses has ever been marked by a spirit of *fearlessness and candor*, and characterized with a zeal that should ever distinguish every minister of Jesus Christ.

Resolved, That the "Tennessee Baptist," the career of which, under the control of its present able and energetic Editor, has been as brilliant as it has been successful, in contending for the truths of the Bible, and in breaking up the existing errors of human institutions, and is precisely the paper demanded by the exigencies of the times and the wants of the times, and the wants of the South and West.

Resolved, That we regard the introduction of the "Tennessee Baptist," together with the "Baptist Almanac," into every family of our denomination, in West Tennessee, as the most expedient means of repelling the aggressions and slanders upon us, our character, and history, and of enforcing the doctrines of the cross, in opposition to the traditions and practices of men;

Resolved, That we believe the time has come when our ministers and members

and that we regard it as an object worthy of our united and most energetic efforts.

Rev. J. L. Cross then offered, in behalf of Bro. Solomon Shaw of Quincy, the following resolution, which was unanimously adopted:

Resolved, That we as Christians and citizens of this land, can neither fellowship nor respect the moral or Christian character of those ministers who denounce immersion as unscriptural, traditional and indecent, and dissuade from it, and ridicule it, and yet to obtain or retain members, administer it for Christian baptism, in the dread name of the Father, Son and Holy Ghost; and,

Resolved, That we feel ourselves conscientiously bound to oppose and expose this profanation of God's ordinance in the pulpit and by the press.

Rev. R. Day then offering the following resolution, which was unanimously adopted:

Resolved, That while we contend earnestly for the faith once delivered to the saints, we will not forget for a moment the duty we owe to God in behalf of the sinner for the salvation of the souls of men, as the great object we have in view.

The following preamble and resolution was then offered by Rev. J. R. Graves, which was unanimously adopted:

WHEREAS, in those schools under the direction of Pædo-baptists and Catholics, sectarian influences are, to a greater or less extent, brought to bear upon, and are proposed to be brought to bear upon our sons and daughters, whom we entrust to their education; therefore,

Resolved, That we recommend to Baptists in this State, and the South-west, to give their undivided patronage to those schools, both male and female, under their own direction, and to provide others where needed, in which our children, and the children of our fellow-citizens may enjoy the advantages of education, free from the appliances of sectarian influence.

Bro. J. R. Woolfolk, Esq., then offered the following resolution, which was unanimously adopted:

Resolved, That we boldly and fearlessly throw our banner to the breeze, inscribed with the glorious motto, "The Bible, the Bible alone, the Religion of Baptists,"—and that we do hereby repudiate all the inventions and traditions of men in matters of religion, all disciplines, Confessions of Faith, &c., which contain any of the relics of Popery, strictly adhering to the plan of salvation, as laid down in God's blessed word.

Rev. R. Day then offered the following resolutions, which were unanimously adopted:

Resolved, That this meeting be adjourned to meet on Monday of the Big Hatchie Association, at Bolivar, Hardeman county, Tenn.

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

The meeting then adjourned, to meet at the time and place agreed on, the most entire harmony, good feeling and brotherly love prevailing.

E. COLLINS, Pres't.  
J. R. WOOLFOLK, Secretary.  
J. V. E. COVEY.

For the Tennessee Baptist.  
MASS MEETING AT BOLIVAR.  
BOLIVAR, Hardeman Co., Tenn.  
July 20, 1851.

BROTHER GRAVES:  
The Mass Meeting met pursuant to adjournment. Rev. E. Collins, the former Moderator, being present, made some appropriate remarks: called the meeting to order, and in ardent prayer addressed the throne of divine grace. After which, the former Secretary, Bro. John R. Woolfolk, proceeded to read the minutes of the last meeting, which, after due consideration and discussion, were unanimously adopted. The several queries propounded at the last meeting, were then taken under consideration.

Query No. 1.—Can Baptists, consistently with their principles, or the Scriptures, recognize those societies not organized according to the pattern of the Jerusalem Church; but possessing a different government, different officers, a different class of membership, different ordinances, doctrines, and practices, as the Church of Christ?

It was moved by Rev. C. C. Conner, and seconded, that the answer to this query be, that we cannot; which motion was carried unanimously.

Query No. 2.—Ought they to be called Gospel Churches, or Churches in a religious sense?

Moved and seconded that the answer to this query be, that they ought not; which motion was unanimously carried.

Queries No. 3 and 5 being under consideration.

No. 3.—"Can we conscientiously recognize the ministers of such irregular and unscriptural bodies, as Gospel ministers in their official capacity?"

No. 5.—"Can we consistently address as brethren, those professing Christianity, who not only have not the doctrines of Christ, and walk not according to his commandments, but are arrayed in direct and bitter opposition to them?"

On motion and second, it was unanimously decided that the answer to these queries be, that we cannot.

The meeting then adjourned to 8 o'clock P. M.

Monday Night, 8 o'clock, P. M.  
The meeting met pursuant to adjournment, when Rev. J. R. Graves proceeded to offer the following query:

Query—"If being taught or disciplined by the commission before Baptism, which seems to require an intelligent obedience, can that person be considered validly baptized, who, at the time of his baptism, did not understand the design of the ordinance, the nature of the oath adminis-

tered, or the nature of the organization into which it introduced him?"

In explaining this query, Bro. Graves laid down the following axioms:

1st. There can be no religion without obedience.

2d. There can be no obedience without knowledge.

After ample consideration and discussion, which showed that the subject was treated with that solemnity that its importance demands, Rev. C. C. Conner moved that the answer to this query be, that we cannot consider them baptized; which motion was unanimously carried.

Rev. D. E. Burns, of Memphis, then offered the following preamble and resolutions, were unanimously adopted—to wit:

Inasmuch as the commission given by Christ to the Apostles required them to go and make Disciples of all nations, and inasmuch as unconscious infants cannot be taught; therefore,

Resolved, That infant sprinkling is subversive of the spirit of that commission.

Rev. E. H. Osborne, of Bolivar, then offered the following preamble and resolution, which was unanimously adopted:

WHEREAS, having no fellowship for the principles upon which the American Sunday School Union and the American Tract Society are based, and believing that their influence is decidedly prejudicial to the principles of our denomination and primitive Christianity; therefore,

Resolved, That we unanimously recommend to the Baptists of West Tennessee, in future, to give no countenance to either and that we do not purchase our Sunday School Libraries of the one, or purchase the books of the colporteurs of the other, but that we patronize our own Publication Societies, and our own brethren, who are engaged in circulating our own denominational books.



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J. R. Woolfolk then offered the following preamble and resolutions, which were unanimously adopted—to wit:

WHEREAS, we believe it to be our duty to do all we can to aid the progress of the glorious gospel of our Lord Jesus, and the advancement of the cause of divine truth, and inasmuch as we believe that the Tennessee Baptist is one of the most efficient means that we can use for the accomplishment of this desirable object; therefore,

Be it resolved, That each member of this Mass Meeting become an active voluntary agent for the Tennessee Baptist, and that we will use our utmost efforts for the coming year, to introduce at least one copy of it into each family belonging to the churches of the different associations of West Tennessee; and,

WHEREAS, there are some few in each church who consider themselves scarcely able to pay for the paper; therefore,

Resolved, That we recommend to each church to subscribe a sum sufficient to place the paper gratuitously in every family belonging to the church, or in which a member of the church resides, who is either unable or unwilling to take or pay for our denominational organ.

The meeting then adjourned to meet at Quincy, Gibson Co., Tenn. Entire harmony and brotherly love prevailed throughout the large crowd of Baptists present.

E. COLLINS, Mod.  
J. R. WOOLFOLK, Sec'y.

For the Tennessee Baptist.

ORDINATION.

Bro. James T. Fox, formerly of Tusculooa Co., Ala., was regularly set apart to the work of the gospel ministry, on Saturday the 21st inst., as pastor of Springfield Church, Choctaw Co., Miss.

The Presbytery was composed of Rev. R. M. Currie, Wm. Harrod, Mudey White, J. R. Golding, J. C. Batte, and A. B. Hicks.

The ordination sermon was preached by P. M. Currie from the 10th chapter and 16th verse of the Gospel by Matthew.

Bro. Fox has been preaching scarce twelve months, yet he is a brother of more than ordinary promise and ability. The day was very pleasant, and a large congregation attended the services.

Brethren Albert Young and Wm. Cook were also set apart to the office of the Deaconship, at the same time.

A. B. HICKS.  
S. W. Baptist please copy.

For the Tennessee Baptist.

BROTHER GRAVES:

At the request of Hopewell Church, Tipton Co., Miss., Brother Wm. J. Thomas, a member of said church was, on the 30th day of August, solemnly ordained to the work of the ministry.

The following was the order of the exercises:

Sermon, by Rev. Dr. Morten. The Church and Presbytery called to order by Rev. B. F. Halliwell.

Presentation of candidate, by Deacon Felix Norris.

Examination conducted by Rev. Dr. Morten.

Orating prayer, by Rev. B. F. Halliwell.

Presentation of Bible and Charge, by Rev. B. F. Halliwell.

Benediction, by the Candidates.

Brother Thomas is a young man of promise, and bids fair to be useful. May God bless his efforts, in the prayer of the Presbytery.

able resolutions, in testimony of our respect for the deceased, reported the following:

WHEREAS, Our beloved brother Samuel Lee Roy Strickland, has been removed from our midst by the hand of death. We would express a sense of the loss, we have sustained as a testimony of our respect and esteem for him. Be it therefore,

Resolved, That in the deceased we recognize one who sustained the character of a true Son of Temperance, and a virtuous and Christian young man, social and kind in all the relations of life; he won the esteem and regard of all who knew him.

Resolved, That we deeply sympathize with the parent, sisters and brothers, and friends of the deceased.

Resolved, That in token of our high regard for the deceased we will wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be furnished the family of the deceased.

Resolved, That the "Tennessee Baptist" be requested to publish these proceedings.

For the Tennessee Baptist.  
HARRISON, L. TENN.  
August 9, 1851.

BROTHER GRAVES:

A fine revival has just been enjoyed by the Concord Church, Hamilton Co., E. Tenn. Rev. John Burke conducted a protracted meeting of eight days with the church including the third Sabbath in July last.

Fifteen were added to the church by baptism. The Baptists in this section of the State, are at present in a highly prosperous condition. Bro. Burke is one of our uncompromising ministers, and never shrinks from the obstacles thrown in his way by the enemy of souls, but preaches the gospel in its purity.

Yours,  
J. D. FLOYD.

Selections.

From the Mem. and Ark. Christian Advocate.

METHODISM.

As carried out in Memphis—The necessity of a sudden reformation in our worldly policy—The highly impolitic course of the Country Methodists in transacting their business here—and the upshot of the matter without a radical change.

In the first place, let us begin with Methodism as carried out in Memphis. On this point the picture that opens before our mind is neither pleasing nor flattering. A few years ago our people were strong in numbers, strong in influence, and strong in unity. But are these things so now? We answer, so far as numbers are concerned, we would compare favorably with any denomination in the city, but when this is said, nearly all is said that can be said, truly respected. Our people will not bear a creditable comparison, so far as unity of effort is concerned, with the other churches; for they are one in thought and act, and one in plans that are promotive of the interests of their people and institutions. They take an interest in their Sabbath Schools of an abiding character, and see that their own children regularly attend, and all that they can influence. Their members, whether married or single, are actively and interestedly engaged as teachers, and continually doing all they can to add to their numbers. They attend divine service by day and night, and thus encourage each other, and preserve their congregations; and labor much to make it appear that their respective Ministers are good, great and learned—the first and best men of the age. Now we are ready to make the contrast. Our people are not happy and effectively united in thought, nor are they one in acts and plans, that would advance the interests of our own people, and the institutions of our care. So far are they from showing an abiding love for the Sabbath Schools of our charge, that many of the children of our membership are found at other schools, having their early affections alienated from us, and the foundation for views deeply laid that will one day draw them from the doctrines of Methodism. Our members, a few exceptions being made, are not actively found as co-workers and teachers in our Sabbath Schools. Moreover, a warm morning, a dewy evening, or the like, is always found, with some, a sufficient excuse for lonely pews or seats. Our Ministers may toil, pray, preach, exhort, and thus labor until an untimely grave moves forth to meet them, and they have in the eye of most of our members, but done a part of their duty. They may be superior in goodness, greatness and learning, to many Ministers of other denominations, but this the world must find out, for our people will never be condemned for blowing this trumpet. The account, gentle reader, will give you, on all the points above embraced, a just view of Methodism here, and perhaps at other places; still we would not wish you to think that we are totally without practical religion, for in reference to this, we would be humbly thankful, a respectable comparison with any Church in the city. But what of this? Will this make us useful, preserve and cultivate piety? Will this course and position enable us to be the salt of the earth, a light in the world, a city on a hill? No—no! The time has come when sinners may justly say, looking earnestly in our face—how has the mighty fallen! This we ought not to feel, and betake ourselves at once to duties long neglected; such as attending prayer-meeting, class-meeting, and all the church-appointed means of grace, so that we may be saved from the bitter course of soon seeing our harp of praise hung on the willows of regret—and from hearing the mockers of Methodism exclaim—"Sing as one of the remembered songs of revival days!"

Every disease, of a truth, is traceable to a cause. What then we ask has relied on

as the state of things above described? We unhesitatingly answer, backsliding by degrees from our holy principles. This is the undeniable secret of the whole matter. We neglected our duties, and our hearts became cold; and as a natural consequence, class-meeting, prayer-meeting, and the love-feast, became places unsuited to our moral feelings and moral tastes. In this situation of mind and heart the sin-searching sermons of Methodist pulpits, that once were our source of comfort, and instruments in the hands of the Spirit of God that alarmed and convicted the man of iniquity, became irksome and painful, and when we ought to have been at our own church, we were calmly sitting in another, hearing discourses, some of which, in hours of cloudless joy, we would not have regarded as being entitled to the merit of moral essays. When a local preacher was appointed to fill the pulpit, what a fine excuse to get off was Dr. D. or Dr. E.—forgetting that this was the very time, above every other, that we ought to have attended our own church, thereby encouraging the brother, and preserving the congregation from being scattered—a thing always certain, when members desert their seats. What heavy responsibility has been nung on our acts! But how fearfully have we trined under it! Ah, here we have a glass, in which we can see our moral foes clearly, and read the history of our errors!

We snail now make a few remarks with respect to our temporal policy. In the general rules of the church we find the following language addressed to every Methodist: "By doing good, especially to them that are of the household of faith, or groaning so as to be employing them preferably to others, hiring one of another, helping each other in business; so much the more because the world will love its own, and them only."

How has this wise and beneficial rule been acted on? Our whole conduct responds, that in our tradings or business transactions we have not known it by practice—our dimes and dollars have been given to those who have lived to oppose us, and to injure us as far as in their power lay. Yes—yes, we have traded with others, and have had much to do in making them rich, while our own people in similar pursuits have been passed by, who, if the above rule had been fully carried out, would now be able to contribute largely to our church necessities, but are not, because of this blind and reckless course, which has kept from them that which they ought to have had, and exalted others, who live to decay our people from us, and to injure us by ways unnecessary to mention here. In the name of self-respect, common property, and the love we ought to have for our church and people, let us awake first to a sense of danger, and then to a sense of duty in all things—so that we may show that we are Methodists by practice as well as by profession. The wounded interests of our church and people loudly call for this. He or she that will walk by any other rule, after carefully examining this subject, ought not to be a Methodist. This is our solemn persuasion.

But in this connection, that our people may see and feel the power of their wealth, and be induced to make others see and feel it too, we shall quote a few considerations in this line of thought from the "Catholic Telegraph," which run thus: "The Methodistism own 219,563 slaves, the Presbyterians, Old and New School, 77,000, the Baptists 125,000, the Campbellites 101,000, the Episcopalians 88,000; allowing for other denominations 50,000; the whole amounting to 665,563." Here we have at a glance a leading feature of our relative wealth, both here and elsewhere throughout the connection, South. Can we not then by proper plans and a oneness of action be useful to each other, and to the Church to which we belong, and to all mankind? Most assuredly. But in order to accomplish this we commend to all the rate above taken from the Discipline of the Church.

This may be called narrow-minded doctrine; but let us ask, do not Masons, Odd Fellows, and the Sons of Temperance, virtually carry out the same principle? Who will deny this? Do not other Churches do the same thing? In view of this, we ask, would we re-ask, are Methodists to live to be an exception among organized bodies in this particular? Are they to study, to labor, and toil, and then turn round and make their avowed opposers rich, who will not so much as call on a Church, but a sect or society? Never! Let every consistent Methodist repeat—never!!

In bringing this chapter to a close we observe, just examine into how many rent pews at the Methodist Church that you have patronized for years—how many of them subscribe to missionary operations among the Indians, the blacks, and the heathens, and then go and act accordingly, and you will but develop the sentiment of inspiration: "Do unto others as you would have others do unto you."

JAMES L. CHAPMAN.

P. S.—In our next we shall talk to our brethren in the country concerning their duty to the interests of Methodism here; but let it be distinctly remembered by saint and sinner, Methodist and Anti-Methodist, that we shall advocate the principle contained in the quotation from our general rules, calling on our people in Memphis, and out of Memphis, to know who are our friends, and who in heart hate Methodism, and to deal with them accordingly.

From the Christian Chronicle.

WHERE DO BAPTIZED CHILDREN STAND?

"Messrs. Editors—At a meeting of a Presbytery in New York, some time since, for the purpose of examining a young gentleman for ordination, if found qualified, the question that forms the caption to this article was proposed, among others, by a reverend divine of that sect, (the Presbyterian) in the following manner:

"My brother, where do the baptized children stand? Are they in the Church, or out of the Church, or what relation do they sustain to it?" The young candidate for the ministry looked puzzled and perplexed, and though just graduated from an institution of great celebrity for learning, and for critical theological acumen, and standing before the Presbytery, with all his blooming honors thick upon him, a question so intricate, so knotty, took him "all aback," as the sailors say, and he said nothing.

As the question had been proposed, and there were some Baptists present, who were curious and ready to learn, one of the members of the Presbytery arose and said, in substance: "The children were members of the church by the Abrahamic Covenant, and were suitable subjects of baptism."

After endeavoring to substantiate and strengthen this position for some time, by the usual arguments, he resumed his seat, and another took the floor. He could not agree with his brother, that had just spoken; he thought baptism admitted to the Church, and without it, none could be members of the Church. This position he defended with a good deal of zeal, and with arguments which he considered unanswerable. A third member of the Presbytery then arose, and took a different view from either of his brethren that had spoken. The baptized children, he averred, were not members of the church, in either, or in any way, for, said he, we never treat them as such, do not commune with them, nor regard them as proper subjects of church discipline, nor have they a right to membership in the church while in an unregenerate state.

Having established this position, by sound, biblical arguments, and an appeal to facts, he relinquished the floor, to a fourth member, who, with great zeal, arose, for he trembled for the safety of "the Presbyterial ark of God." He took different grounds from all that had spoken. The baptized children were members of the church, for our creed asserts it. We have published it, to the world that the church consists of baptized believers, and their baptized children; if we have not published a falsehood to the world, the question is settled. By this time the Presbytery were in great excitement, and the Moderator arose and said, I wish the brother who proposed the question to the candidate would withdraw it, for it is a mooted question, that has not yet been satisfactorily answered. Now, Messrs. Editors, as the question is still open for discussion, and as your valuable paper must sometimes fall into the hands of learned and pious baptists, will not some one of them condescend to enlighten the mind of a sincere inquirer after truth upon this important point?"

This is an important question—one that no Pædo-baptist can consistently answer. We pressed it upon Mr. Fly, in our late debate at Quincy, and he at length answered—not in the Methodist Church—but they were baptized into the Church of Christ! We sought for light touching this church; but obtained none. He was silent. We pressed the same question upon the attention of Mr. Chapman in the discussion in Jackson, and not an echo of a reply of any sort could we extract during a four days' trial. Press the question upon Pædo-baptists, from the pulpit, and by the way-side, "where are your sprinkled children?" Why not commune and discipline them? At what age, do they grow out, or are they always members? How did they come by their qualification—their faith—their holiness? By birth or by baptism? If by birth, what becomes of the doctrine of original sin and universal depravity? If by baptism, what becomes of the Protestant doctrine of justification by faith? Press the question.

SCRAP BOOK.—Take an old ledger or account book—or any old book, tear out every other leaf, and cut out all those articles you wish to save, like the above, and past them in it. In one year, you will have a book you would not part for five or ten dollars. Try it. Save the above.

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The course of studies extends through six years, and is designed to give complete and thorough education as can be obtained in the Union.

The Boarding department will be under the charge of the President and lady, and our arrangements for the Boarding will be a general and comfortable home, where their minds, morals, health and manners, will receive steady and constant attention. Each young lady will furnish her own towels and napkins.

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College Department, per session, \$12 00  
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Use of Ornamental Needle work, \$15 00  
Drawing and Painting in water colors, \$15 00  
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HICKS, DE SOUS CO., Miss., Sept. 20-51

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HICKS, DE SOUS CO., Miss., Sept. 20-51

For the Tennessee Baptist.

MEETING OF THE BAPTIST CONVENTION FOR NORTHERN ARKANSAS.

The annual meeting of the above mentioned body will take place in the town of Helena, on the Friday before the second Lord-day in October next. The undersigned, as a Committee of Arrangements, extend a general invitation to their brethren and friends, as ample provisions will be made for their accommodation.

Helena being situated on the Mississippi, will be convenient of access to all up and down the river, and on the White and Arkansas rivers.

Brethren in the Southern part of the State are especially invited to visit us, and particularly ministering brethren. Our invitations are not confined to this State—we specially request brethren in the ministry from other States, to come and help us.

By the Constitution, the Convention shall be composed of Delegates from Baptist Associations, Churches, and individual Contributors, who are members of the Baptist Church in good standing, and fifty cents entitles an individual to membership.

Persons on reaching Helena, are requested to call at the store of Messrs. Hicks and Bumpass, where some of the Committee will be in attendance to direct them to their lodgings.

T. S. N. KING,  
J. H. HICKS,  
W. D. JONES,  
S. HALL,  
W. C. MYRTLE,  
Committee.

Special Notices.

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

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

GRAVES & SHANKLAND.

MINISTERS.—The Minutes of the Concord Association will be ready for delivery on next Monday. They will be put up in packages for the Churches, and deposited at Toot & Rutland's Book Store. The brethren from the churches will please call and get them.

SAUEL BAKER.

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

L. H. BETHEL.

POSTPONEMENT.—The Protracted Meeting of the Rock Creek Church, twenty county, Tenn., is postponed from Saturday Sept. 27, to Saturday 28th Oct. next. Brethren in the ministry and others of the churches contiguous to this, will please bear this in mind.

MESSECH STREET.

PROTRACTED MEETING.—A Protracted meeting will be held (Providence permitting) with the Cedar Grove Church, Wilson county, Tenn., commencing on Friday, Oct. 17th. We earnestly solicit brethren in the ministry to aid in the services.

N. M. GREEN.

There will be a Protracted meeting held with the church at Spring Creek, Henry county, Tenn., commencing on Saturday, before the first Lord's day in November. Brethren in the ministry are strongly solicited to aid in the services.

J. P. ARNOLD.

Letters Received.

A. W. R. Alexander.

A. G. R. Alexander.

B. E. J. Binyard.

E. W. Bennett.

W. M. Briggs.

B. H. Brooks, and remittance.

C. M. Cox.

J. Cason, and remittance.

J. R. Chappelle.

Robt. Clark.

J. P. Collins, 2 and remittance in each; back numbers sent to A. T. of Ch



