SEPT'R 20, 1851.

Clothing Store

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

READY MADE CLOTHING,

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

July 12, 1851—tf W. S. LORD.

W. K. COURTNEY,
ATTORNEY AT LAW.
LEXINGTON, TENN.

WILL attend the Courts of Henderson, McNairy, Hardin, Perry, Decatur, Carroll and Madison. [Aug. 24, 1850—1y]

WEBSTER'S QUARTO DICTIONARY, (Unabridged,) new supply just received by TOON & RUTLAND.
aug 24

JUST RECEIVED—A new supply of the Psalmist, in various styles of binding, embracing the Pocket, Pew and Pulpit editions.
aug 24 TOON & RUTLAND.

GRAFENBERG MEDICINES—The very desirable and efficacious Medicines manufactured by the Grafenburg Company, viz:
Grafenberg Vegetable Pills, Green Mountain Ointment,
" Fever and Ague Pills,
" Sarsaparilla,
" Dysentary Syrup,
" Children's Panacea,
" Health Bitters,
" Eye Water; and
Lilbey's Pile Ointment, celebrated for the cure of this extremely disagreeable complaint.
For sale by H. G. SCOVEL.

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

NURSE LAMPS—Admirably adapted to sick rooms, for keeping food and drinks warm. For sale by H. G. SCOVEL.

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

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

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

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

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

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

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

NORTH side of the Public Square, 3 doors west of the Nashville Inn.
1000 pounds Refined Salt Petre,
10 barrels Winter Lard Oil,
5 " Clover Seed, fresh,
6 bags Orchard and Herds Grass Seed,
1 cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
2000 pounds Putty, in bladders,
341 " Glue, assd.
200 gallons Bleached Sperm Oil,
450 " Refined Tanners' Oil,
3000 pounds Eng. Sup. Carb. Soda,
1000 " Red Brimstone,
150 kegs Pure White Lead.

ROBERT D. CLIFTON, Philadelphia, Pa. GEORGE B. ABBOTT, Nashville, Tenn.

CLIFTON & ABBOTT,
Cedar St., near the Post Office, Nashville, Tenn.
DEALERS IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.

HAVING recently established a Store for the sale of the above articles, will keep constantly on hand a full assortment of Gentlemen's and Boy's Clothing, of all descriptions, comprising the finest quality of Goods, which will be renewed every week from their manufactory in Philadelphia, which is under the immediate supervision of the senior partner, (R. D. Clifton,) who purchases the materials of the importers, and pays strict attention to the latest fashions, styles, and durability of workmanship. Persons not judges of Goods, can depend on being supplied without fear of imposition or deception of any kind, as the Goods are warranted to give satisfaction, and they have one established price, which they strictly adhere to, except with Wholesale Dealers, to whom a liberal discount will be made. All persons are respectfully invited to call and examine our Goods, and hear our prices, which are greater inducements for purchasers than has ever been offered before in this city.
jan 11—tf

Education of the Deaf and Dumb,
BY R. T. ANDERSON & SON.

WE teach them to TALK as other children do: first to sound all the Letters of the Alphabet, and then to SPELL and READ, pronouncing clearly; and the Stammerer to speak plainly. If any doubt this, let them come and see and hear.

We go on to teach them Writing, Arithmetic, Grammar, Geography, &c., &c., and to read the Bible.

TERMS—Per Session of five months, for board and tuition, $50 in advance. Our Post Office is GARRETTSBURG, *Christian County, Ky.*

P. S.—Our School is not confined to the DEAF and DUMB—we instruct others also in the Latin Language, English Grammar, Geography, with the use of the Globes; Mathematics, including Surveying, Algebra, Mensuration of Heights, Distances, &c.; Belles Lettres, Rhetoric, &c.

Our situation is healthy and retired. For the next year, the term will commence on the 15th of January next.
Dec. 16, 1850. ma 17—6m

THE TENNESSEE BAPTIST,
IS PUBLISHED EVERY WEEK,
ON A LARGE DOUBLE MEDIUM SHEET.

TERMS—$2 00 per annum, *in advance*, or $2 50 cents at the *end of the year*. No subscription will be taken for less time than one year; and no paper discontinued except at the discretion of the publishers.

☞ Advertisements inserted at the customary rates.

☞ All letters on business, or intended for publication, should be addressed "Tennessee Baptist," Nashville, Tenn., *post-paid*.

Persons sending us the subscription price of five new subscribers, shall receive the sixth copy gratis.

Office of the Tennessee Baptist at the Publishing Book Store and Depository on Union Street, two doors from the Bank of Tennessee.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If Subscribers order the discontinuance of their periodicals, the publisher may send them on all arrearages are paid, and Subscribers are responsible for all the numbers sent.

3. If Subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible till they have settled their bills, and ordered their periodicals discontinued. Sending numbers back or leaving them in the office, is not such notice of discontinuance as the law requires.

4. If Subscribers remove to other places without informing the Publishers, and their paper directed is sent to the former direction, they are held responsible.

5. The Courts have decided, that refusing to take a newspaper or periodical from the office, or removing and leaving it uncalled for, when *such papers are paid, is prima facie evidence of intentional fraud.*

Tennessee Baptist

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

VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, SEPTEMBER 27, 1851. NO. 4.

Communications.

For the Tennessee Baptist.

MINE CREEK, ARKANSAS.

BROTHER GRAVES:

Many of your readers were never in Arkansas, and, perhaps, some of them, like thousands in the Eastern States, entertain very erroneous opinions concerning the state of society here, both moral and religious. It has been nearly twenty years since I first came to this country, and my profession in life, has caused me to travel over the greater portion of the State, and hence, without presumption, I may claim to be pretty well acquainted with its geography, resources, improvements, condition, and people.

I have also traveled in several of the older States, both North and South, as well as East and West. Having arrived at that age when a man ought (if he has not previously) to choose a permanent home, spread out his fields, plant his orchard, and fling his "banner to the breeze," I have chosen Mine Creek, Hempstead County, Arkansas, as the place, at which, in future, I expect to live, and with whose citizens I have become identified.

It is not, that I think this *simple fact* will interest your readers, that I have, in this place, mentioned my "wereabouts," or my inclination to remain in this locality: but I have thought, that some reader of the "Tennessee Baptist" may, perhaps, entertain some notion of pulling up stakes, and seeking a home in this goodly land, and, to such, a word of description, would no doubt prove acceptable.

The stream called "*Mine Creek*," is a small stream tributary to the Saline, which flows into Red River, a little above Fulton. There is another river in this State called *Saline*, which flows into the Ouachita river. The place called "Mine Creek Academy," is in a settlement or neighborhood, on the head waters of the creek from which the name has been derived, and it is 18 miles North-west of Washington, Hempstead co., and about 130 miles South-west from Little Rock. It is one of the most populous settlements in the State. We have, at this immediate location, a Post-office, a large frame Church, two stories high, with a wing, all of which is used as an Academy. The school is in a flourishing condition, having about 70 students, with a fair prospect of many accessions soon. It is permanent, and claims a high place among the best schools in the South and West. The Church belongs to the Missionary Baptists. They have a membership of 87, a Sabbath School, Library, &c.

The soil generally in this neighborhood, is good, some places are particularly so, others are less fertile. The water is of the best quality, and as to health, I have seen no place in all my travels, that is more healthy. Moral society here is very good. We have no groceries, no gambling-houses, no sinks of corruption; and the people with few exceptions, are good livers, industrious, moral citizens, just such as form the bone and sinew of a community.

We need, and very much desire, a steam saw and grist mill. I am disposed to believe, that few investments would prove so profitable as this, and if any one reads these lines, who is disposed to engage in such an enterprize, he would certainly do well to strike soon, for a mill we must have. Almost all kinds of mechanics are wanted. We need one or two good blacksmiths, a boot and shoemaker, and a dry goods establishment on an extensive scale, would do well here, if properly conducted.

Our friends abroad may rest assured that Arkansas is not that wild, villainous, cut-throat sort of a place, that some have represented it to be. The herd of refugees from justice, that the fear of punishment in the other States, once induced to seek temporary homes here, have been mostly ferreted out, or have long since sought a safer retreat in Texas or California. The Indian is no longer found scouting through the country, the buffalo and bear have disappeared, the dull forests are bowing before the woodsman's axe, the wigwam and pole tent of the savage, have been exchanged for the white man's home, and the spot where once the council fire blazed, or the war-dance prevailed, is made sacred to the cause of science, and our holy religion.

ALLEN M. SCOTT.

Mine Creek, Ark., Aug. 20, 1851.

P. S.—There are several ministers of our denomination in this section, among whom is our venerable and beloved brother, *I. C. Perkins*, than whom no man stands higher, both in the church and out of it. Bro. Clements, in his note recently published in your paper, relative to the late action of the church in choosing their pastor, omitted, nnintentionally, to state, that brother Perkins had, some weeks before, resigned his pastoral charge, to the great regret of the brotherhood. Long has he done noble service for Mine Creek Church, and, he will doubtless ever be considered as the spiritual father of the Church here.

Most other neighborhoods, in the State, are poorly supplied with ministers. We very much need efficient ministers in Arkansas. We want holy, devoted, self-denying men, who understand our doctrines, and are able to defend them. To such, Arkansas offers a wide field already white to the harvest.

A. M. S.

For the Tennessee Baptist.

ANSWER TO MR. A. MONTAGUE ON FEET WASHING.

HOME, NEAR CLINTON, KY.,
Sept. 10, 1851.

BROTHER GRAVES:

The mind of your correspondent, Mr. A. Montague, appears to be very much *burdened* by two evils, which he has "seen under the sun," viz: the neglect of feet-washing, by us, on the one hand, and the participation in "secret societies," on the other hand! And as it is a scriptural requirement of us, to "bear one another's burdens, and so fulfil the law of Christ," I have undertaken to say something by way of removing, or at least, of alleviating the first named grievance, hoping that some kind friend will undertake that which I omit. But should no one step forward, I may hereafter write another chapter for his benefit.

By examination, we find, that on two distinct occasions, the Apostles of our Lord and Saviour "had sharp contention among themselves, as to who should be greatest in the kingdom of Heaven."

On the first occasion (Matthew 18: 1—Luke 9: 46) he reproved them, by taking a little child, and placing him in the midst; taught them a lesson of humility, which, one would think, sufficient to restrain them from similar strife in future! But, alas, for poor human nature! such was not the fact. For, long after, and as it would seem, just at the close of the supper, instituted by the Lord of Glory, as emblamatical of his broken body, and shed blood, "there was a strife among them, which of them should be accounted the greatest."

On this, as well as on the former occasion, the Saviour reproved his disciples, in a two-fold manner; first by an *action;* then by a moral lesson! The action was his condescension in washing their feet; which is related by John 13: 12. The moral lesson which appears to have followed the "feet washing," teaching humility, which is more fully laid down by Luke 22: 24, to 30v. inclusive; which please read.

Now it is reasonable to conclude that, if the contention as above related, had not occurred; the child would not have been placed in the midst; the feet of the disciples would not have been washed, nor would the moral lessons which constituted part and parcel of those two distinct *actions*, have been given, or recorded in the word of God! I say this is a reasonable conclusion.

The two gospel ordinances, "baptism" and the "supper," we do not find, as to the institution, hung upon any such casualty, or accident, if I may so speak. But they were deliberately ordained to be observed till the end of time. Consequently we find the apostles and other early ministers, in the Acts and Epistles, engaged in carrying out the will and pleasure of their Lord and Master, on divers occasions; and teaching others so to do. But not a word about "washing feet," as a gospel ordinance!

There is, however, one passage which some think has reference to the practice!—Tim. 5: 10. Paul is here informing Timothy what description of widows should be supported by the charity of the church.—Among other qualifications enumerated, he says, "if she have (has) brought up children, if she has lodged strangers, if she has washed the saints feet, if she has relieved the afflicted, if she has diligently followed every good work." All of these traits of character, however, only go to show hospitality, benevolence, and goodness of heart; without which, the widow ought not to find support from the church. Washing the feet of guests prevailed and was practiced largely, in the Patriarchal ages; and was followed at the time of the introduction of the gospel. And the particular mention of "washing the saints feet" is made, because of the obligation to "do good unto all men, but *especially* to the household of faith."

I therefore arrive, (justly, as I think,) at the conclusion, that there is no warrant from the word of God, for "feet washing," as a gospel ordinance!

Those who will have and practice "feet washing" for a *literal* ordinance, to be consistent, must take a little child, place him in the midst, and become *like him!* Still more, they must sit upon thrones, judging the twelve tribes of Isarel!!

"Without faith, it is impossible to please God." Faith founded upon a false foundation, is the very essence of bigotry! I therefore conclude that "feet washing," among us, may do a great deal of harm, by causing heart-burnings and divisions among brethren, and can do no possible good, whatever. Yours, respectfully,

STEPHEN RAY.

For the Tennessee Baptist.

BROTHER GRAVES:

In the Tennessee Baptist of July 26th, there appeared a communication from Mr. T. J. Stratton, the avowed object of which was a reply to one written by Mr. H. T. Rucks, and which was published in your paper of the 17th May. Yet this communication is addressed to *me*.

In that article Mr. S. complains of misrepresentation, &c., and calls upon me to explain, which I will attempt. In doing so, we shall only notice that portion of the article which directly effects the point at issue. The language of which Mr. S. complains is this: "I (Mr. Stratton) informed him (Cage) she had been baptized in her infancy, *but she did not know it*, nor had she seen any record of the fact." This is what Mr. H. T. Rucks makes me say. Here it is proper to remark that Mr. R. wrote from memory; which accounts to me for any discrepancy that may exist. The language of Mr. S., in his article, accords with my recollection of that which he used in the conversation, alluded to between himself and me; and had been called upon to certify I should have so stated it. And in addition to what he states, I should have made the following: 1st. Mr. S. said to me that he thought it probable that he (Mr. S.) remarked that "*there is a death blow to infant baptism*," which remark convinced me fully of the fact that Mr. S. entertained some confidence in the infant baptism of Mrs. S., else why did he think it probable, that he made the remark, that there was a death blow to infant baptism?

Again: Near the close of our conversation, I made substantially this remark, that "the charge of old-fashioned Baptist was true as to fact, but not as to time;" that is, Mr. Cage did not remark as charged at the time specified; to which I understood them to consent.

But really I do not think my friend Mr. S. has any considerable ground of complaint, for his testimony, as published, is *stronger* than Mr. R. makes mine. Let us see if this is not true. "That she had been baptized, but did not know it, nor had she seen any record of the fact." Now, Mr. S. objects to this statement either because it is not the *precise form* of words used by him, or because it expresses too strongly the idea intended. The latter we suppose to be the ground of the objection. Let us look at it in that light, that she had been baptized, but she did not *know* it. Now, it is true Mr. S is here represented as saying positively that she had been baptized, but is it not contradicted in the next member of the sentence—Baptized, but did not know it—a perfect paradox. The sense is this: she was baptized, and was not baptized! We appeal to all to say whether this mode of expression does, or would, afford a shadow of evidence in any case whatever. It destroys itself. Now we should suppose this a very slender sort of positive fact upon which to predicate a charge of the violation of Methodist usages. Or, what is Methodist usage upon this subject? Is it a Methodist usage to re-baptize all who tell them they "have been baptized, but do not know it?" Is it a Methodist usage to require the positive testimony of a living witness, to prove that that applicant for membership has received baptism in infancy? Is it a Methodist usage to take a peep at the Church record, before the officiating minister will admit that any one has been baptized in infancy? Does not the requiring of this kind of evidence invalidate the infant baptism of four out of every five persons that received the ordinance in those tender years? But to the subject. Does Mr. Rucks do Mr. S.—(from a slight mistake in words)—injustice? He rather does himself injustice, as will be seen. "She, Mrs. S. (said Mr. S.) said that she had been baptized but did not know it, nor had she seen any record of the fact." This statement of Mr. S. is frank, natural and conclusive. It is evidence, because the idea of an important is conveyed, she had been told so. Now like the other language attributed to Mr. S. of which he complains as too strongly contradictory, and thus disarming itself. It may be, however, that my friend Mr. S. wished an explanation for this very reason, and not on the ground that Mr. Rucks did not quote his *precise form of words;* if so he is as commendable for this as he is for the gentlemanly and courteous bearing of his article published in the Tennessee Baptist. "She had not seen any record of the fact," is according to my recollection, the language of Mr. Cage, appropriated to Mrs. Stratton. All of which is submitted, hoping with Mr. Stratton that this personal affair may soon come to an end, equitable to all concerned.

JAMES CHAMBERS.

For the Tennessee Baptist.

REVIVALS IN NORTH MISSISSIPPI.

BROTHER GRAVES:

For the encouragement of God's people, and with the hope that other churches may be stimulated to seek more fervently the divine blessing, we record a few facts which have come under our notice in visiting among the churches. While laboring to enlist the brethren more deeply in the Indian Mission cause, we have enjoyed some delightful revival seasons with them. Truly God is good to Israel. Refreshing showers of grace have come down copiously on many parts of the dry and thirsty heritage. Many tender plants have been set in the garden of the Lord, and those long planted there have been made to grow and thrive again by the administration of the word and the powerful and quickening influences of the Spirit.

Concord Church, Panola County.

This Church, of which Rev. H. W. Middleton is pastor, has recently enjoyed a season of refreshing from the presence of the Lord. Before the protracted meeting commenced, several members of the church were much engaged in prayer for its success. The cloud of the divine presence seemed to rest upon the congregation from the beginning of the services. Thirteen were baptized. We cannot state the number that professed conversion, as we left before the meeting closed.

The preaching of "Christ crucified" and "justification by faith," seemed to be the means especially blessed of God to the comforting of Christians, and the convicting and converting of sinners. It was at this Church that Bro. Sledge and Mr. Fly had a debate a year or two since. Bro. Sledge happened to pass along while the protracted meeting was in progress and preached one sermon. Immediately after his sermon three young persons arose from the anxious seat rejoicing in a precious Saviour. God is evidently blessing his truth and his whole truth, to the building up of the Churches. Brethren J. Middleton, Morris, Vaiden, and W. Dupee assisted the pastor in preaching. This Church contributed liberally to Indian Missions, and is ready to every good word and work.

Mount Zion Church, DeSoto County.

Rev. G. B. Waldrop is pastor of this Church. They have also enjoyed a precious revival season. This seemed to be a genuine work of God. It commenced, we are informed, before any time had been set apart for protracted effort. About forty professed conversion, and nearly all have been baptized. Brother J. Dennis aided the pastor in preaching. Bro. Dennis's Churches have enjoyed refreshing seasons, but as we have not the particulars, we cannot communicate them.

Philadelphia Church, Marshall County.

This is a young but active, zealous body, and enjoys the services of Rev. C. B. Young as pastor. The work of the Lord has been powerfully revived in this Church. The members entered very heartily into the work. Some of the morning prayer meetings were exceedingly interesting. Fourteen persons profess to have passed from death to life, during the progress of this meeting. This Church has also contributed liberally to the Indian Mission cause, and what is more commendable, supports her pastor better than many other Churches.

Liberty Church, Pontotoc County.

This Church, of which Rev. J. Boswell is Pastor, has been greatly blessed in a protracted meeting of late. The pastor was aided by Brethren Martin and Lewis Ball, who labored faithfully and zealously to win souls to Christ. Seventeen were baptized, and others expect soon to follow.—This Church is among the first planted in this part of Mississippi, and others have sprung up thickly in all the region around. One of the ministers in this meeting, long a faithful watchman upon Zion's walls, was permitted to rejoice over a daughter, the last of a large family converted to God, and also over a young brother the last of the family brought to the feet of Jesus.

Mount Zion Church, Itawamba Co.

A season of refreshing from the presence of the Lord has been enjoyed by this church. The pastor, Bro. Boothe, was assisted by Bro. Gayle, of Memphis, who, we are informed, preached day and night with his usual zeal and earnestness the glorious gospel of the blessed God. Twenty-three were baptized.

Academy Church, Tippah Co.

In connection with other Churches, this Church has shared largely the divine blessing. The Academy Church is located in the midst of a fertile country, and surrounded by a virtuous and intelligent community; and has a large membership of active, consistent brethren. An interesting meeting of ten days has recently been held with this Church. Their pastor, Dr. J. S. Morton, was aided by Brethren James Davis and E. Smith, of Pontotoc, and Bro. Pender, of West Tennessee. Twenty-five were added to the Church by baptism, and others expect to join soon. The Academy Church supports her pastor liberally, and many of its members are among the most zealous supporters of our benevolent institutions. May the Lord bless and prosper all such Churches.

Our beloved Brother, Rev. W. Halcomb, informs us that a very powerful revival has been enjoyed by one of his churches. Bro. Halcomb labored almost entirely alone in preaching for several days. Seventy-five have been added to the church, the larger portion by baptism, some by letter, and some by being restored. Among these were a few who had before been connected with churches, but had gone very far astray from the path of duty.

An interesting meeting has recently been held by the Missionaries of the Cold-water Association, under a bush-arbor in Marshall county, in the woods, at some distance from any church. The meeting continued nine days, and the people of God in the settlement united very cordially in carrying it on.

The Methodist brethren entered heartily in the work, and assisted much in singing, prayer and instructing the anxious. During the meeting between thirty and forty-five professed conversion. The baptismal scene was most interesting, and long to be remembered. The banks of the stream were high, affording all an opportunity to see and hear. The stillness of the Sabbath morning, the tall waving forest trees, and the sweet hymns, sung as we walked cheerfully along to the water side, all seemed to harmonize with the occasion which had brought us together.

Bro. Dupee, the faithful and successful Missionary of the Cold-water Association, for the last eight years, administered the ordinance in a very solemn and impressive manner. The falling tear, the animating hymn, and the joyful countenance, all showed that many felt it good to be there. One of the happiest among the baptized appeared to be a lady, who, for some years, has been a member of the Methodist connexion. Truly joy springs up all along the pathway of obedience.

I. F. HERRICK.

For the Tennessee Baptist.

To the Western District Association.

DEAR BRETHREN:

Permit me to say a word to you. It is said, "And ye shall know the truth, and the truth shall make you free." Now, how much truth is necessary to our freedom from sin? This is a grave question. Would it not be well for every minister to prepare and preach from that text to each congregation once or more? Now, as light and darkness, cold and heat are opposite principles and cannot be mixed or made to occupy the same space at the same time; so with truth and error—there is no affinity between these principles; they are opposite and must produce opposite results. Truth will release, error fetter; truth will expand and elevate, error compress and depress—are these things so? Yes. Do they exist in our bounds? They do. Do they affect our members? They do; for some at least are in our churches, who have been taught to believe that it is to be unto them, according to their faith; and if they can believe a thing, it will be so to them. This is an error, of course, if the Bible is true; and its this error—fruit may be seen in any of our churches, which is also erroneous.

Now, that this may be remedied, our people must be more thoroughly instructed in the true doctrines of the Bible. There are many men in our bounds, who could not tell what our doctrines are, much less give a Bible reason for their faith. Now, in view of the wants of our people, would the churches not do well to get some one to prepare himself to explain and enforce all the doctrines of our church; and to go from church to church and explain these things—show the truth to all. If we do believe that our doctrines are true; that they are taught by the Bible; are necessary to either the growth of the Church of Christ or salvation of sinners; we ought to be more zealous in their defence. Our people must be better instructed, they must be more thoroughly disciplined before they can or will do their whole duty; and this is essential to the harmonious action of the whole body; and harmonious action, all know, is essential to success—a divided army will seldom make conquest. It has been the labor of all, or many at least, to enlist, bring into the church all we could, and as such, we have a great deal of raw militia, some of whom are not willing to submit to a rigid discipline. Now these things ought not to be so; would not, if we all knew (understood) the truth, the whole truth. Brethren, if have the truth, let us come up to it, and like faithful men, altogether, make a united defence. Doubtless many of you, like myself, for fear of hurting the feelings of some one, have either compromised or failed, by waiving to declare the whole of God's truth. But I, for one, see my error, and am determined to proclaim the whole truth, kill or cure.

Now Brethren, one and all, I suggest that we meet, in mass meeting, on Saturday night of our Association, to consider the best means to get the truth, the whole truth, before the community.

Come, Brethren, let all be present.

In love, your co-laborer in Christ,

C. L. CATE.

For the Tennessee Baptist.

BROTHER GRAVES:

Though we have strong opposition here from all the sects, yet we have had some indications of divine favor. The little Church (Union) near my house, and under the pastoral care of Bro. Milton, has enjoyed quite a time of refreshing lately. I do not know how many professions or additions were made during the last meeting, though I suppose about twenty-five. The Lord was evidently in our midst, to bless, in converting from the different branches of our kingdom of error. There were some who renounced Fatalism, Campbellism, Protestant and Episcopal Methodism, &c., and either have or will unite with the church in defending *the truth*. Bro. Melton baptized several before he left, and I continued the meeting; and on the first Lords day in August baptized ten other—seven converts, two Methodists, and one Campbellite; others will follow soon, I expect. To God be all the glory.

Said Chapman, "Immersion is a sinking cause." Well, this statement seems to be true to the letter, in these ends of the earth. So you see that, although Mr. C. is a loyal subject of and faithful servant in his old master's kingdom, yet as it was not impossible for some good to come out of Nazareth; neither is it impossible for Mr. C. to tell the truth sometimes. For immerson has proved to be a sinking cause here: for in addition to the two Methodists I baptized, Bro. Melton baptized one or more at the same meeting. I also understand that Mr. Moss, the Methodist stationed preacher in Paris, Tenn., over Mr. C.'s old charge, did administer this ordinance, in the name of the Trinity, as a religious ordinance. Yes, this, of all indecencies, is the most indecent ordinance, by baptizing some five or six of his own members to keep them from going to the Campbellites. How is that, parson—is it true? You had better send for Chapman to come back and stay this *baptismal wave;* lest others might be sunk in like manner. But it is said that Mr. Moss showed evident signs of anger while he was doing it. What motive or design could Mr. Moss have had in baptizing them? Ans—motive, to keep his members; design, see prayer before baptism in Discipline—the circuit rider on H. circuit also sunk some one or more, not long since. So it is true, emphatically true, that "immersion is a sinking ordinance." Yes, sir, the "immersion wave" is riding triumphantly over the "ism" of sprinkling and pouring, and will ultimately be as it should, the only wave; then, when we sink we can rise to walk as church members, in newness of life, with Christ. Now Bro. G., is it true, that after all that they have said about this immersion wave, sinking cause, heartless system, &c., that they will immerse any one? Yes, it is. But these cases are but the beginning of what must be—light is shining, truth is spreading; hence the "isms" are being numbered with the things that were.

Yours, C. L. CATE.

For the Tennessee Baptist.

RUSSELVILLE, Jefferson Co., E. Tenn., August, 1851.

BROTHER GRAVES:

Below I give you some names, with directions for your paper, and while writing I will give you some information asked for by you some time back, relative to Pedo-Baptist ministers, repeating baptism according to their views of Baptism. Some time back, Mr. Fanning, a Methodist circuit-rider, immersed a young man in the Holston river, Hawkins county. I was an eye witness to that. The young man told me himself that the preacher in charge, some time before this, had baptized him by sprinkling or pouring. In a little debate I had with Mr. Fanning on Baptism and Communion, I alluded to such practices, but I could not call him out on it.

In Jefferson county, some time ago, our Cumberland brethren held a meeting in which Dr. Doke, an old school Presbyterian aided. One lady wished to be baptized; the Cumberlands would not do it, but the Doctor done it for them. Your challenge to the Ecditor of the Presbyterian Witness is producing considerable excitement. All expect a fight, for Minis is thought to be game, and the ablest Pedo in East Tennessee; and if you can whip him, it will be a complete victory in E. Tennesse.

Mr. Wm. C. Graves, the circuit-rider on the Greenville circuit, is out on the Baptists in a sermon on communion, in which he makes several false charges. So you may expect to hear of some fighting in East Tennessee.

T. J. LANE.

Query 1.—"Is it right for the Church to hear testimony from the world?" Yes.

Query 2.—"Shall the majority of the Church present rule, or shall they require a minority in order to action?" Majority.

T. J. LANE.

For the Tennessee Baptist.

EDWARDS, MISS.,
July 24th, 1851.

BROTHER GRAVES:

The version question is gaining ground where the principles are fully understood. I find many who were opposed to it, willing now, to be its advocates. And strange to me, there are many, learned brethren who yet believe we are a mere branch of the Bible Union.

And stranger still, that there are good, and true brethren, who will publicly advocate all we desire, yet publicly and privately advocate that we are revolutionists. How otherwise can I touch on Rev. Dr. Howell? In his work on the Deaconship, page 101, new versities—"Let the Elders (Bishops—partners) who rule will, be counted worthy of double honor, double reward, stipend wages, &c."

Again, 126 page: Rom. xvi. He renders *servant* in allusion to Phœbe *Deaconess*.—And yet even more, on 130 page, he says the Apostle in the original refers to *women*. 1. Tim. 3: 11, whereas in our version it refers to deacon's wives. And here let me say, is a version of no small import, yet Dr. H. was so much opposed to a more improved version that he refused to permit our called meeting to be announced. When will contradictory actions cease?

I was not prepared to see this from a man whose standing is so exalted, which serves more and more to show to every mind the necessity of the great change affected by the Reformation. To the end, that we the common people shall dare think and act for ourselves. You may lay it down for certain, the laity must and will think for themselves, and if they have the light, they will act well. I do not say they will always act well, because they have passions and emotions to be swayed from truth by the designing, as also by their own innate disposition to be at times on the way-side.

I hope the day is not far distant when a correct version of God's word will be deemed imperative, and when *men* shall not dare to give weekly (aye, very *weakly*, too,) their views of the interpretation of God's word, straining it one day to subserve one purpose, again to another purpose.

May your journey through life be one of the prosperous Christian, and the end thereof be at the gates of bliss.

Truly yours, in love,

M. W. PHILIPS.

By the way of a Parenthesis. How many who read 13th ch. of 1. Corinthians, ever think of the correct meaning of the word charity? The common acceptation of the word implies Almsgiving, and I may say all kindred objects, as well as I might say, looking with a kindly eye upon the acts of others. Yet charity truly means far, far more. Why not have it rendered the meaning—*love*, and then all will understand it. Coverdale, Matthews, Cranmer, the Geneva Bible so render it, and is followed by a host of worthies such as Dodd, Pearce, Purver, Wakefield, Wesley, and Clark, so I learn from Clark's Commentaries. I can find no reason save this—the whole Pedo-baptist world fear the rendering of the word *Baptizo*, and the Baptists fear that Pedo-baptist world. If I am wrong, I ask any Baptist to give me another solution to what appears to me to be a Paradox.

Yours, in love, P.

A pure mind can derive more enjoyment from this world, and from the senses, than an impure mind. This is true even of the lowest senses."

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, September 27, 1851.

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

We must beg the indulgence of our correspondents and querists while we take the field again for a short time, and bear a hand with you personally.

THE AMERICAN TRACT SOCIETY'S

Colporteurs and the slanderous Tracts—Clandestinely circulated by them, and through Sabbath School Libraries.

NUMBER V.

BROTHER RIPLEY:

Unwilling to appear to any one opposing an institution, without an adequate cause, I submit to you some of the dealings and doings of these Agents, alias Colporteurs, which are performed "behind the curtain."

Our suspicions were first aroused by a conversation, some six years since, with one of these Colporteurs, who warmly beset us for our narrow contracted christian charity, as exhibited by our views of *Close Communion*, and he expatiated eloquently of the beauties of the opposite practice—the liberality of Pedobaptists.

These suspicions, that all might not be right, were confirmed by a resolution passed by the Greenbrier Association, Va., some three or four years smce, of which the following is a copy:

"SECTARIAN TRACTS.—The following preamble and resolution are from the Minutes of the Greenbrier Association. The following preamble and resolution were offered by L. A. Alderson, and after some discussion, in which, by invitation, the Rev. Mr. Dmsmore of the Presbyterian Church participated, were unanimously adopted:

"WHEREAS, some works and papers of a *sectarian character*, as published by the Massachusetts Sunday School Union, have been circulated by agents of the American Tract Society, contrary to one of the fundamental principles of this institution; and whereas we feel undiminished interest m this Society, and fear that the circulation of the above mentioned publications may prove injurious to the best interests of the American Tract Society, in some sections of our countty; therefore be it

"*Resolved*, That we request the *Superintendants* of colportage in Virginia to discontinue the circulation of any *Sectarian publications* that may be received by donation, *or otherwise*, by the American Tract Society.

"On motion, the Clerk was requested to furnish the above preamble and resolution for publication in the Religious Herald.

H. J. CHANDLER.
Clerk of the Association."

Here we find the colporteurs of the Tract Society detected in surreptitiously putting into circulation, as they pass over the rural districts, where they are less liable to detection and exposure, "works and papers of a sectarian character," and they must have done this pretty extensively, to command the attention and action of a Virginia Association. What confidence can we place in such agents?

But another question of some interest arises. By whose instructions did they do this work? By whose advice, if they had no positive instructions? Did they violate any instruction? Would they have presumed to have engaged in this work, without the consent and pleasure of the men in power, who worked the wires behind the curtain? Where did they obtain their books? Through whom did they receive them? From what treasury were the funds drawn? *Who contributed them?*

We next heard of these tracts out West, some eighteen months since; and the following article appeared in the Watchman of the Prairies, Chicago, Ill.

For the Watchman of the Prairies.

CAUTION TO BAPTISTS.—In a certain neighborhood in this State a Sabbath School was organized on union principles, all denominations participating. The majority of the supporters of the school being Baptists, a donation of books for their library was received from New England, among which were some half a dozen copies of a blue covered pamphlet, entitled "Zion's Watchman, in four parts, By several Clergymen." These pamphlets came under the eye of the Baptist minister, who took one of them and represented to the Superintendant the impropriety of introducing into the library of a Union School a scurrilous attaek upon the Baptists. He supposed, of course, that his wishes would be complied with; but he afterwards discovered that the remaining copies went into the library.—The one which he retained has fallen into my hands, and I propose to give the readers of the Watchman a few specimens of the matter and manner of this Union Sunday School Library book."

Here the writer makes some quotations, and adds:

"It has been with considerable hesitation that I have copied the above, as I do not wish to do anything which may have any tendency to stir up strife among Christian denominations. *But this is not the only instance that has come to the writer's knowledge of Pedobaptist works being sent to the libraries of Sunday Schools conducted upon union principles.* And it is with the desire to have Baptists exercise a proper caution, by seeing that such works are not retained in such schools, that this communication has been written. W.
Peoria, Ill."

Wishing to gratify our curiosity, we opened a correspondence with W., and through him obtained one of these "*Watchmen.*" We have it now before us, a tract of 48 pages, bound in green paper, writers anonymous, printed in 1845; showing that this game has been playing for the *past six years*, at least, and no one knows how much longer.

To satisfy our readers that we have suffered irreparably by these tracts, and conniving and hypocritical friends and allies, we will make a few quotations.

The first ten pages are used to show that the Covenant of Circumcision and that of Grace are identical, and that children ought to be baptized—that it is a heinous sin to neglect it.

Page 10. "*Antichrist* and *his ministers* well know the effect and consequences of infant dedication and early training of children. The neglect of which they place themselues under the *curse of the law.*—Neither *parents* nor *children* can escape the curse of the law, unless they join themselves to the Lord, in the bonds of bis covenant, the Abrahamic covenant, and seal their faith with the Kings seal."

Here is infant baptism or damnation for both parent and child!!

Page 11. "To neglect to consecrate our children to the Lord is one of the greatest abuses of sacred things; the neglect of this, and rejecting the covenant of the Lord—the Abrahamic covenant—is nipping and blasting *every thing* tending to benefit the human race, in the bud. To deny or disregard either, is to renounce all fear of God, and is no better than bold Atheism."

Page 14. "The Baptists of this day make the same plea, to justify their oppo sition to Israel, saying, Israel hath sinned against the Lord, therefore we offend not against the Lord in opposing them. They show even more enmity to the law of God, and the ordinances of the Church of Israel, than the Babylonians did in that day; while those lions destroyed the body only, these wolves would destroy both *soul* and body; lead them astray; turn them from the faith; bring upon them all the miseries of this life and everlasting destruction in the life to come if they could. But O! their end! Their dreadful end!"

Page 16. "The Baptists boast of their numbers; and well they may; their father's name is Legion. We see the prophecy of Peter and Paul fulfilled in *them*, as there were false prophets among the people in former days; so their would be false teachers in these latter days, and they would have many followers. The spirit speaketh expressly in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils.

Page 17. "We may safely say, no true believer that walked in the steps of the faith of our father Abraham, ever believed the gospel a Baptist preaches. They pervert the gospel of Christ as foretold by the Apostle."

Page 19. "Of course the Baptist sys tem embraces nearly all the false delusions of the man of sin," &c.

Page 26. "Another kind of opposition Satan has made, was by raising up the sect of Anabaptists. They began about four or five years after the Reformation, &c., this is the origin of the present Baptists."

If there ever was a system embracing more false sentiments than the Baptists, it has not made its appearance in this part of the heritage of the Lord." p. 26.

"The Baptist Church originated, or was planted in apostacy. The first Baptist Church planted in America, was by an apostate—a man who apostatized from the faith of the gospel, from the faith of Abraham, Moses, and Saints of old." p. 40.

"Dr. Cox, of England, whose writings have poisoned many in this country, was an apostate, as he boasts himself. He had renounced the faith of Abraham, the faith of the gospel, the gospel preached unto Abraham. Elder Merrill, and most of the Baptists who are the champions in the Baptist Church, are apostates." p. 41.

"Judson is an apostate—he is, on his own confession, in the state God foretold many would be, in the latter days—he has forsaken the covenant of the Lord, the Abrahamic covenant. He despises his birthright as much as Esau, and gloried in his apostacy and rebellion against God and his law, and the ordinances of his church and kingdom." p. 43.

"Judson does not preach the gospel of the kingdom of God, the gospel Paul preached, and the gospel preached to the church in the wilderness, but denies this was a gospel church, and denies even its existence—of course he perverts the gospel of Christ, even on his own confession, or preaches another gospel. Although he may, like the apostate Jews, be the means in the hands of God of carrying the law of God—the Bible—to the heathen nations, and many may believe and turn to the Lord, yet he has no more regard for the honor and glory of God, and the prosperity of his kingdom, than those apostate Jews, or the false prophets in Israel; for, by his own confession, he would destroy the kingdom of God if he were only armed with power. He profaned God's holy name among the heathen as written in Ezekiel xxxvi; 37." p. 44.

"Said an eminent divine, There is no such God as the Universalists profess to believe in—a God that will not punish the wicked with everlasting destruction. Neither is there any such God and Saviour as Elder Frey, the Jew, as he calls himself, professes to believe in, and those of the Baptist order." p. 45.

"Judson's influence among the heathen, is ten fold more calculated to destroy the faith and confidence of the heathen in the promises of God than Balaam's was in his day." p. 46.

"So Judson, Cox, Merrill, and all who deny God's holy covenant to be an everlasting covenant, as it is written, will be despised by all the heathen, so far as their names are known in the latter days, far more than false prophets in the days of old. In proportion to the light and truth they reject, in like proportion will be their guilt and condemnation. And those who give countenance and support to them at this day, show what manner of spirit they are of. They are not friends to God, as fully as those who arise in that day, that join the enemies of the Lord. Their own conduct proves they are among those false teachers and deceivers we read shall come in the latter days; and their end will be according to their works, saith the Lord."—p. 48.

We have given a fair sample of the book. Such are the works and tracts scattered over our land, through the mountains of Virginia, and the Prairie-wilds of our West, and this broad Valley of the Mississippi, by the hirelings of the American Tract Society, and the connivings of a Pedobaptist clique in the East, whether in the Society or out of it, we cannot tell. We submit these facts to you, and if you can explain them satisfactorily, you will relieve our mind, and the mind of many Baptists of many and serious misapprehensions.—Do you still think that the workings of these societies, and the influence of their colporteurs, with all their direct and indirect influences, and the circulation of these tracts, should encourage Baptists to contribute largely to their support and to publish these tracts, together with other books of the Society. We have other *sterling* and *startling facts* in reserve. We want to hear a *defence.*

THE SOUTHERN BAPTIST ALMANAC, and Annual Register, for the year of our Lord 1852: published for the Tennessee Publication Society, by Graves & Shankland.—J. R. Graves, editor, Nashville, Tenn.

Several thousand copies of this Almanac and Register are now ready for circulation. Appended to the Almanac are 48 pages of tracts, on subjects of vital interest and importance to the cause of truth, and which every Baptist, yea, every lover of the truth, unencumbered with the doctrines and traditions of men, should understand. The

HISTORY OF BAPTISTS

is a masterly production; and should be in the hands of every Baptist in the United States. It embraces an amount of historical facts and arguments to be found in no other work extant.

In the "Introduction," the author shows most conclusively how *Roman Catholics and Protestants have combined in waging a warfare upon the origin and doctrines of the Baptists*, and hence Baptists have been forced to defend themselves.

CHAPTER I.—A. D. 33-34.

"The distinctive principles and doctrines of Baptists.—The first people holding these began with John."

The author, in this chapter, presents one of the most powerful, conclusive and unanswerable arguments against Pedobaptism, that has appeared in any other work within our knowledge. We call it a perfect extinguisher of the dogma of "Baptismal regeneration."

CHAPTER II.

"John's Baptism shown to be Christian."

It is important that this proposition should be carefully studied by every lover of the truth, and especially that Baptists should be familiar with all the arguments sustaining it—for Pedobaptists know that if they admit John's baptism to be christian, they strike a blow at infant sprinkling; and hence the tremendous efforts they are making all over the land, from the press and pulpit, to invalidate "John's baptism."

CHAPTER III.

"The Pre-pentecostal Church a Baptist Church."

If any man or woman has any doubts on this point, let him read this chapter.

CHAPTEY IV.

"The New Testament, or Apostolic Churches, were all Baptist Churches."

Proofs abundant.

CHAPTER V.

"History of Baptists from A. D. 36-100, the close of the 1st century—compiled from the writings of the Apostles, they being the only Christian historians of this century."

Brethren send in your orders for as many copies as you can use in your vicinity.—Read the work yourselves, and give it as wide a circulation as you can in your respective neighborhoods; and in this way you may be instrumental in reclaiming some one or more of your Pedobaptist neighbors and friends from their delusions, and constrain them to receive the truth as it was once delivered to the Churches.

R. S.

POPERY.—Popish regeneration is thus described by Dr. Murray in his lecture on the Decline of Popery, and its causes:—"There stands the white robed priest, and, as the subject for baptism approaches him, he blows thrice in his face, to drive Satan out of him. He then puts blessed salt in his mouth. Then the priest puts his spittle on his ears and nose. Then he is anointed; then he is baptized. Then holy chrism and a white cloth are put upon his head, and a lighted candle is placed in his hand. and then he is regenerated! And this is the only regeneration known to the system of Popery! And its heaviest anathemas are poured out upon those who would deny that this miserable exorcism, misnamed baptism. fails to confer the grace which it signifies.

Sin is a kind of insanity. So far as it goes it makes man an irrational creature; it makes him a fool. The consummation of sin, is ever, and in every form, the extreme of folly. And it is that most pitiable folly which is puffed up, with arrogance and self-sufficiency.

STILL THEY COME.

THE TRUTH PREVAILING—In the Christian Register of the 19th inst., published in Zanesville, is an article, signed John Ludor, Norwich, Ohio, recently a Cumberland Presbyterian, containing his "reasons for becoming a Baptist." No marvel our Pedobaptist friends deprecate the agitation of baptism.

KEEP IT BEFORE THE METHODISTS,

That Bishop Hedding, D. D., in his Sermon on the administration of the Discipline, has put a dead stop to their open-communion hobby. Hear him:

"Is it proper for a preacher to give out a general invitation in the congregation to 'members in good standing in other churches, to come to the Lord's Supper?" No.' * * * The rule in that case is as follows, and ought to be strictly adhered to—'Let no person, who is not a member of our church, be admitted to the communion without examination, and some token given, by an elder or deacon. No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church.'"

Did any Baptist Church ever adopt a stricter rule than that; And who complains of it? Let us hear no more about *close communion.*"

This Sermon has been published by the Book Concern, and Messrs. Toon & Rutland have ordered a large supply. We advise every Baptist in the land to purchase a Discipline and one of these Sermons, as necessary "munitions" of the war now waging.

From the statistics of the Presbyterian Church for 1851, we gather the following particulars:

Ministers, - - -	2,027
Churches, - - -	2,675
Adults baptized, - -	2,918
Infants do. - -	10,994
Members, - - -	210,306

We see also that they have received 10,852 on *examination.* We suppose, from consulting the Confession, that these are the baptized children of other years taken into the Church, upon examination, when old enough to understand the design of the supper—provided their lives are not *scandalous. No profession of religion is required.* In this picture we see some of the workings of Infant Baptism. See how it abolishes believer's baptism. See why it is clung to so tenaciously, although the leaders of Pedobaptists know there is no command for or example of it in God's word. It is a post and pillar of popery, in all Pedobaptist sects, and without it they would cease to exist in one generation. Think of it, in the whole Presbyterian Church only 2,918 added on profession and baptism, and 10,994 infants sprinkled, to be added on examination, when they can repeat the Shorter Catechism!! *Papal Protestantism!*

SENSIBILITY TO DAILY MERCIES.—As the Dead Sea drinks in the river Jordan, and is never the sweeter, and the ocean all other rivers, and is never the fresher, so we are apt to receive daily mercies from God, and still remain insensible of them, unthankful for them. God's mercies to us are like the dew on the ground—our thanks to him like the dew on the fleece. We are greedy to get mercy, tenacious to hold it; but unthankful in acknowledging or right using of it. The rain comes down from heaven in showers; it goes up but in mists.

THE MEMPHIS MASS MEETING.

A Convention of the friends of revision will be held on the 26th of December next in Memphis, Tenn., to consult the best means to secure a more faithful version of the English Scriptures. American Baptists generally, are earnestly invited to be present. Let those who cannot come themselves help bear the expenses of those who can, and are willing to come.

The Querist.

For the Tennessee Baptist.

QUERY.

BROTHER GRAVES:

It is a matter of frequent occurrence that Churches fail to pay their Pastor according to contract. Now, my brother, we regard this as a most shameful thing. Can such Churches, or such individual members, be honest. Religion, I always thought, made us honest, if it does not, its not worth having. But it must not be denied that it frequently occurs that ministers fail to receive their stated salaries, which have been promised—for which they labored—on which they depended for the support of their families—and in view of which they contracted debts, which this failure renders them unable to meet. It is bad enough for a man of the world to refuse to pay his debts, but when a Church, or an individual professing to be a christian, does so, we have no language to express our sorrow and regret.

Now, as to the best plan of raising the salaries of the Pastor, is the question we wish to refer to at present. We know much has been said, and much has been written; we know it has been said, take the gospel plan, which is, let each one give according to his several ability, that is the law, and it is very good. but we here ask, how are we to arrive at his ability, or the ability of the member, that is what we want to know.

Brother Graves, we want system. What does the Apostle mean when he says, Let him give, &c? Does he favor the idea that he makes up in his mind (each member) what he is worth in money, and return the same to the Deacons, the Deacons make the calculations and collect the money, and pay the debts. Is a member who refuses to comply, or fails to give, worthy of fellowship? A DEACON.

P. S.—The greatest difficulty, my brother, that presents itself to my mind, is the manner in which we are to arrive at the ability of each member to give.

ANSWER.—We have not time before leaving to write an article upon this subject.—We have thought of it much. We are satisfied that the Church has no authority to enact a law for the government of its members in contributing for any object. If there is no definite law in the New Testament fixing the proportion of a man's gains to be contributed, as in the Jewish dispensation, we have no power to exact one.—And as you called for Scripture, please read James 4: 12. There is *one* lawgiver who is able to kill and destroy; who art *thou* that *judgest another!!* Under the old economy, one tenth of their increase was to be devoted to God—but is this required in the new—any law enacted by Christ touching the subject of giving? If not, we must not presume to make one. Our *love* to our blessed Saviour is the only measure of our giving now. Those christians who truly love Christ are always willing to give—they need no *law*, and any law for those who do not, would be vain, and produce detraction and endless litigation. Would be be happy to hear from you again. Are we not right?

Communications.

For the Tennessee Baptist.

DEBATE AT DANCYVILLE!

A Glorious Victory!!—Chapman run off the ground!!!

BROTHER GRAVES:

We herewith present you with an account of the debate which has just closed at this place, between Messrs. S. H. Bundy and J. L. Chapman, by which the cause of truth has been crowned with one of the most signal triumphs ever achieved in West Tennessee.

On Wednesday the 3d inst., Mr. Chapman commenced what he was pleased to call a series of lectures on baptism, but what proved to be, in fact, only a tissue of slang and abuse of the Baptist Church, and its doctrines.

We had no intimation that Mr. Chapman would certainly be here until the day before he was to commence his lectures; on the evening of which day a messenger was sent for Brother Bundy, who was at Macon, some twenty-five miles distant.

Mr. C. commenced at 10 o'clock, and spent two hours in trying to show that pouring to represent the baptism of the Holy Spirit is the only Christian baptism—that John baptized with water "at Jordan," &c. And that the Greek preposition *en* meant on, in all cases—as on the Jordan, &c.

He commenced again at 3 o'clock, giving what he said was the origin and history of the Baptist Church, showing how Baptists baptized—defying Baptists to meet his position—and telling how he had triumphed in former discussions, &c., &c.

All this was well understood by some of his audience. It was known that Rev.'s William Nolen and Hugh Coffey were on a journey to Arkansas, and Mr. C. perhaps supposed there was no one near who would bring him to account for his reckless statements.

About 4 o'clock Brother Bundy reached here, and after learning Mr. C.'s position in the forenoon, and sweeping banters in the evening, and that Mr. C. intended to continue his lectures for several days, he immediately drew up the following propositions.

1st. Pouring to represent the baptism of the Holy Spirit, is not the only baptism taught in the Scriptures. Baptists affirm.

2d. Infants are entitled to membership in the Church of Christ and Christian baptism. Methodists affirm.

These propositions were placed in the hands of a brother, who took his station in front of Mr. Chapman, and as soon as he closed his slang and abuse, stepped forward and handed them to him in the stand.

The old man looked a little confused, glanced his eye around, as if trying to make some discovery. It was evident he suspected that some unfortunate current had blown the editor of the Tennessee Baptist, within talking distance; and in order to extricate himself from the dilemma in which he was thrown, finally said that he would meet any Baptist minister in the United States of good standing, THE EDITOR OF THE TENNESSEE BAPTIST EXCEPTED.

He was then informed that he was not the man selected, and that the Baptist Church would endorse the gentleman who would meet him as a gentleman, christian and scholar. Mr. Chapman then said he would accept the the propositions as therein stated.

The preliminaries were settled in a few minutes, and it was agreed that the discussion commence the next morning at 10 o'clock.

Mr. Chapman objected to having Moderators, to which Brother Bundy acceded.

At 10 o'clock on Thursday morning, a large congregation having assembled in a grove, Brother Bundy opened the discussion by remarking that he appeared before the people upon quite a short notice, and with but little special preparation, which he regretted. as he was to meet and measure strength with the Champion of Methodism.

He had understood that Mr. Chapman wanted a man who would discuss the subject in a gentlemanly and christian manner; he was glad to hear of such a request from Mr. Chapman.

He was Mr. C.'s man—that was just what he wanted. He stood there to oppose principle and defend God's truth, and not to combat Mr. C. or Methodists, as men and women—he should "know no man in the flesh."

In order to procure a discussion, he had undertaken to prove a negative. He was to prove that pouring, to represent the baptism of the Holy Spirit, was not the only baptism. He called the attention of Mr. C., and the audience particularly, to the position which he occupied. If he could prove that baptism was ever administered in any other manner than *pouring*, or with any other design than to represent the baptism or influence of the Spirit, his proposition would be sustained! To sustain a negative he said he must show that baptism was administered *in some other manner or with some other design*, either of which would be sufficient; he thought he could easily prove both.

He should first show that baptism did not represent the Spirit. He considered the inspired Apostles competent witnesses by which to determine the issue which he offered on the *design* of the baptisms they administered. Natural men were presumed to understand the design of *their own acts*, and inspired men could not be supposed *more ignorant*. The Apostles should speak for themselves, and their testimony must be taken as conclusive in this case unless Mr. C. could destroy their credibility. This he must do by attacking their character—he could not do it by rebutting testimony, for the wording of the proposition supposed the *possibility* of more than one design.

He should prove by the Apostles that pouring to represent the baptism of the Holy Spirit was neither the *only* mode or design of Christian baptism. He then read some seven passages of scripture, and made one of the most powerful and conclusive arguments on the design of baptism, to represent a burial and resurrection, which we have ever heard.

When Mr. Chapman arose to reply he seemed to be perfectly confounded.

He said after he went to his lodgings the night before, upon closely examining the propositions, he said to his friends he believed it to be *a Baptist trick*, and the position which Mr. Bundy had this morning taken, showed that he was not mistaken. only the scheme was ten fold worse than he supposed. He asked that it was a deep laid scheme, and that the position taken by Bro. B. in his opening speech, left him no chance to sustain himself, for it was begging the question. He said, why did not Bro. B. affirm immersion the only mode? He had expected to find Bro. B. down on the banks of the Jordan, but he had not even mentioned Jordan one time. He then told several ridiculous anecdotes, and read a string of quotations from his book on baptism, to prove sprinkling and pouring.

In Brother Bundy's second speech, he said he had no doubt Mr. C. was honest in his confession—he had no doubt he (Mr. C.) felt himself tricked! Mr. C. "that on examining the proposition more closely, that it was a *Baptist trick*," to catch him—a snare; "but he had found this morning that he was in a much worse snap than he had ever dreamed of last night." Poor fellow, he could sympathize with him in his difficulties, but could not help him (loud laughter); he had thrown himself into this awkward and unenviable predicament by taking his new and strange position before the world on baptism.

He would advise him to keep his eyes open and watch these Baptist, in future, for they were wise as serpents, and were right after him.

He said he knew Mr. C. and his friends felt themselves badly picked up, but had not expected them to acknowledge the fact.

The congregation might feel disappointed after hearing him banter and vapor so much on yesterday, not to hear him meet the issue offered this morning on the design of baptism, he was not disappointed himself, he knew Mr. C. would not, could not meet it.

He then took up the argument where he left off, and proceeded to show, from a host of Pedobaptist writers, among whom were Clark and Wesley, that the baptism recorded in the epistles, allude to a burial and resurrection, and challenged Mr. C. to meet him on the issue offered. He said if Mr. C. had proved any thing by the quotations from his book, it was that pouring was not the only mode, for three-fourths of his quotations proved sprinkling—by reading this proof he had surrendered the proposition—sprinkling is a baptism according to the position assumed by Mr. C. in this discussion.

In his next speech, Mr. C. said he was not caught by mistake, as Bro. Bundy supposed, but he knew they would not take the position that immersion was the only mode, and hence he was compelled to debate this proposition, or it would be said he backed out. He was not caught napping himself—he was like a certain little *long eared* animal in Ireland, called the hare, which was hard to catch, because it always sleeps with its eyes open. He said there was no water in the passages of scripture read by Bro. B., and any man who said there was, told a falsehood.

He filled up the remainder of his time with anecdotes and quotations from his book.

When Bro. B. arose to reply, he said he should not say with what portion of the animal tribe Mr. C. should be classed—if he was not mistaken, there was a certain long eared animal in this country, which slept with its eyes shut, and Mr. C. might be mistaken as to his *kindredship*. He said he did not want the congregation to laugh at the poor old man—he deserved their pity—as for himself, he sympathized with him, for he knew this was the best he could do—he knew Mr. C. had no arguments, and he must fill up his time with something, and hence his resort to anecdotes.

He said he was through with his arguments on the design—he had planted his standard in the writings of the Apostles, and arrayed around him some seventeen learned Pedobaptists—his position was impregnable—Mr. C. had not dared attack him, only with the sweeping charge of falsehood! If the shades of old Father Wesley and Adam Clark were hovering about the stand, did they not blush at the temerity of this irreverent son of Methodism.

He said Mr. C. had surrendered the design—made no defence, and he had tried to make none.

He then proceeded to show that pouring was not the only mode of baptism. He read from seven Greek Lexicons, and quoted eleven from Rice and Campbell's Debate, making eighteen, all of which defined the word used in scripture to represent baptism by "dip," "immerse," "submerge," &c.

He spent the remainder of the day in proving the mode to be immersion, by the meaning of the verb and prepositions which were invariably used in the New Testament, when the ordinance was alluded to.

Mr. Chapman seemed awfully confused. He complained mightily that he could not get Bro. B. in sight of Jordan; and if it was not for himself, the Baptist sisters would not know that Jordan was in the Bible. "On Jordan's stormy banks I stand. But cant see my opponent. He said Bro. B. had left the Bible and gone off into the Greek. He could not keep Baptists in the good old Bible. He made up his time with anecdotes, mimicing, showing how Baptists baptize, and slang about Baptist women going into the water, &c.

The discussion closed with the most favorable impressions for the Baptist cause—in fact, the triumph was beyond description. Mr. C. and his friends all showed themselves not only "taken in," but the most thoroughly thrashed set of people we ever saw.

Adjourned to meet at 9 o'clock the next morning.

SECOND DAY.

Brother Bundy opened this morning with a continuation of his argument on the verbs and prepositions: showing that if the Holy Spirit had intended Pouring to be the mode, there was a Greek word (cheo) which means "to pour" and nothing else and yet this word was not used in the whole New Testament. If the spirit intended the water to be poured upon the subject, there was a preposition (epi) which meant "upon," and yet this is not used in connection with baptism. But a verb (baptizo) which eighteen Greek Lexicons say means to "dip," "immerse," and two prepositions (en and eis) which mean "in" and "into," are invariably used!

Why would Mr. C. divert these words from their proper meaning? Why would he remove words used by inspiration, and substitute others? Why did he want to substitute "cheo" to pour, and "raino" to sprinkle, for "baptizo," to immerse," "epi" "upon" for "en and eis" in and into, was the Holy Spirit had selected the latter a preference to the former?

This argument told with powerful effect on the congregation. Oh! that you could have seen and heard him thrust these enquiries into Mr. C.'s face and demand his answer. Mr. Chapman made no attempt to answer them. While in his first speech he said that his business demanded his immediate attention in Memphis, and no money or any other consideration could induce him to continue the discussion longer than 12 o'clock.

He said the verb in Rom. 6: 4, was in the present tense, and if the passage meant water baptism, Paul and the Romans were all under water when Paul wrote.

He said Brother Bundy must be remarkably ignorant to make the assertion that *cheo* to pour, was not in the New Testament. He said *cheo* was in Acts 2, "in those days I will pour out my spirit," &c. He said Bro. B. had also exposed his ignorance in saying that *louo*, to wash, was not used to denote baptism in the New Testament. He said *louo* was used in connection with baptism, "he took them, and *washed* their stripes and was baptized." Acts 16.

In Brother Bundy's reply, he said he was not a prophet or the son of a prophet, but he had guessed well one time. He had told some of his friends on the evening before that Mr. C. would not go through with the discussion. He thought it was a little singular that Mr. C. had all at once found it necessary to leave, without any messenger from Memphis, when it had been understood and circulated, that he was to stay for several days longer.

Why did he not mention that he could not stay but one day and a half, when he accepted the propositions? Why not mention it yesterday? Why not mention it this morning, before the discussion commenced?

He said the audience would understand all this. It was the Baptist *trick* that was hurting. He said he would not stand in Mr. Chapman's position before this community, for all West Tennessee; he had become desperate! He was reckless; he called the audience to witness; let Greek scholars witness. Mr. C. said the verb in Rom. 6: 4, is in the present tense—*cheo* in Acts 2, and *louo* used to denote baptism in Acts 16. He then read each of the passages in the Greek Testament, and showed that each of the statements was false. He said Mr. C. had staked his reputation in these statements, both as to scholarship and truthfulness. He then made his third argument upon the history of baptism as recorded in the New Testament. He said Mr. C. had been wanting to get him to the Jordan, and he now proposed to go directly

VOL. VIII.

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Tell it in Gath and publish it in sions of Dancyville, that J. L. Chapman GLORIOUSLY FLED THE FIELD.

We need not tell you with what sions the audience dispersed. W have witnessed such a complete tri truth as this.

SOME WHO WERE PRES

ARKANSAS CORRESPONDE

Visit to Tennessee—Winchester H Female Schools in the South-west Wanted.

HELENA, Aug. 23,

BROTHER GRAVES:

Since my return home from N your city, Murfreesborough and V ter, I have often felt a desire to w

It is long since I have had t sure of seeing any of my belo thren from a distance. The pl seeing you, Dr. Winston, brethren land, Webb, and many others, has me a pleasure in my Arkansas ho you in Tennessee can hardly know appreciate, surrounded as you a many privileges and intelligent and sisters. But my main object something about the Female Sem Winchester, as you may know I was ly prepossessed in its favor by my daughters there, so far from but when I got there, although I the opportunity of seeing much, the examination of the Cumberlan which, by the bye, was a poor could say as the Queen of Sheb half had not been told." It is the best school I ever saw, and I h acquainted with some of the best sc Carolina, and some in the wes much I was pleased with President and Professor Marks, and their ladies, I cannot find language to I can only say, God bless them and their noble efforts; but, brother fear the school is not yet properly ated, as it should be, and I fear th little too much lethargy among th tes—much is effected by appearan display, and it is laudable when th merit it, as does that. The presen ing and lot needs many improvem convenience and ornament that wo cost much, yet it is important, it is ry, and should be done. I know of the state of their funds, but th of the Institution demands it—th of Winchester will be greatly prom it, and the citizens should come for its aid—and last, but not the least, character of the President and P demands it, particularly when it is what a school they left to take ch this. I am aware, brother Grav have the most arduous task of any Tennessee to perform, but if yo spend a little time there, and urge t to the importance of these things, leave a salutary effect. I never t an interest in an institution as I do and if I was only rich it should nothing. I fear the Alabama bret not feel that interest they should. no way to bring them up to its ai multiplicity of Female Institutions, will have a prejudicial influence whole, all professing to be of high

I see from the *Classic Union* one commenced in Murfreesborough. Th see three Baptist high schools within distance of each other. Are they than can well be sustamed? I when there is so many in the Weste trict, Mississippi and elsewhere. prejudices rise, as I see it has in Mi

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to the Jordan and investigate the mode of baptism, as performed in its waters. But he said he was sorry that just as he was getting down in Jordan, Mr. Chapman was beginning to move off towards the Mississippi.

Mr. Chapman made two more speeches, which were nearly a reiteration of his charges and slang. He commenced again about the verb in Romans, when Bro. B. arose with the Greek Testament in his hand, to appeal to a gentleman in the audience, who acknowledged that Bro. B. was right as to the tense of the verb! He never alluded to the other two cases.

In Bro. B.'s last speech he appealed to seven ecclesiastical historians, to show what was the mode in the first ages of christianity; and closed by summing up his arguments on the proposition.

1st. He had proven beyond controversy, that the Apostles understood baptism as representing a burial and resurrection. This was sufficient to sustain his proposition.

2d. He had proven by eighteen Lexicons that the words used meant an immersion. This was of itself sufficient to prove pouring not the only mode.

3d. He had proven from thirty-one passages of scripture, as understood by some seventeen Pedobaptists, that immersion was practiced by John, and the Apostles.

4th. He had proven by seven Pedobaptist historians that immersion was not only a mode, but the only mode in the first two centuries.

He appealed to the Methodist Discipline, to prove that both sprinkling and immersion were modes of baptism on their own principles.

In conclusion, he alluded to the conduct of Mr. C. and the course pursued by himself. He had not spoken or intimated anything disrespectful of Mr. C. or the Methodist Society, while Mr. C. had spent nearly half his time in abusing him and the Baptists.

He said he knew Mr. C. was sadly disappointed, tricked, but did not think he would have run from the field quite so soon. He had not anticipated a total surrender. Let the audience bear in mind, and never forget, that Mr. J. L. Chapman, of Memphis, has surrendered the propositions into my hands—surrendered in the midst of the argument!

Tell it in Gath and publish it in the streets of Dancyville, that J. L Chapman has GLORIOUSLY FLED THE FIELD.

We need not tell you with what impressions the audience dispersed. We never have witnessed such a complete triumph of truth as this.

SOME WHO WERE PRESENT.

ARKANSAS CORRESPONDENCE.

Visit to Tennessee—Winchester Institute—Female Schools in the South-west—Pastor Wanted.

Helena, Aug. 28, 1851.

Brother Graves:

Since my return home from a visit to your city, Murfreesborough and Winchester, I have often felt a desire to write you.

It is long since I have had the pleasure of seeing any of my beloved brethren from a distance. The pleasure of seeing you, Dr. Winston, brethren Shankland, Webb, and many others, has been to me a pleasure in my Arkansas home, that you in Tennessee can hardly know how to appreciate, surrounded as you are by so many privileges and intelligent brethren and sisters. But my main object is to say something about the Female Seminary at Winchester, as you may know I was strongly prepossessed in its favor by carrying my daughters there, so far from home, but when I got there, although I had not the opportunity of seeing much, it being the examination of the Cumberland School, which, by the bye, was a poor affair. I could say as the Queen of Sheba, "The half had not been told." It is certainly the best school I ever saw, and I have been acquainted with some of the best schools of Carolina, and some in the west. How much I was pleased with President Graves and Professor Marks, and their excellent ladies, I cannot find language to express. I can only say, God bless them and prosper their noble efforts; but, brother Graves, I fear the school is not yet properly appreciated, as it should be, and I fear there is a little too much lethargy among the Trustees—much is effected by appearances and display, and it is laudable when the objects merit it, as does that. The present building and lot needs many improvements for convenience and ornament that would not cost much, yet it is important, it is necessary, and should be done. I know nothing of the state of their funds, but the interest of the Institution demands it—the interest of Winchester will be greatly promoted by it, and the citizens should come forward to its aid—and last, but not the least, the high character of the President and Professors demands it, particularly when it is known what a school they left to take charge of this. I am aware, brother Graves, you have the most arduous task of any man in Tennessee to perform, but if you could spend a little time there, and urge the board to the importance of these things, it would have a salutary effect. I never felt such an interest in an institution as I do in that, and if I was only rich it should want for nothing. I fear the Alabama brethren do not feel that interest they should. Is there no way to bring them up to its aid? The multiplicity of Female Institutions, I fear, will have a prejudicial influence on the whole, all professing to be of high order.

I see from the *Classic Union* one is commenced in Murfreesborough. Thus we see three Baptist high schools within a short distance of each other. Are they not more than can well be sustained? I fear so, when there is so many in the Western District, Mississippi and elsewhere. Will not prejudices rise, as I see it has in Mississippi, between the Hernando and Chulahoma schools? And again, will not there arise some prejudice among the friends of those schools towards the school in Murfreesborough? Will they not think it a monopoly? And may it not extend to Union College, from their connection.

Perhaps my fears are groundless—I sincerely hope they may be. My great anxiety for the success of the school in Winchester does not only arise from the great regard I have for the gentlemen who have charge of it, but for the great advantage of a thorough education, not a superficial one, as is the case with the most of the schools, for really when I see so many young ladies, and their parents too, whose ambition is gratified to have a diploma, and the name of a graduate, when really they know very little, and whose reading does not go beyond a novel, or something of the sort. I am mortified and disgusted, but for the success of the school at Winchester, I have no fears as long as the present teachers are there, it the trustees will do their duty. I regret they have no catalogue of handsome appearance to circulate. Several young ladies will go from this section in the course of the next year, and one of my neighbors regrets that he did not send his daughter by me. I have already said too much, perhaps, so I will stop.

I need not tell you our great want of a Minister for this section of country: it is known to you. Brother Webb was recommended to me. I unexpectedly had the pleasure of his acquaintance in Nashville on my return. I was much pleased with him. I have no doubt he would please us, and do very much for the Baptist cause in this country. I talked to him, and have since written to him. I most sincerely hope he will come. I am not selfish, for I may not be here to enjoy his ministry, but may leave this immediate country. It is the Baptist cause, the cause of truth, that I want to see prosper in this large, interesting and destitute country. Making Helena head quarters, on account of its accessibility, the whole denomination should be interested in occupying this extensive field. I have read with pleasure and delight your debate of five days with Mr. Fly—it was as I expected. I have heard nothing of your appointment with Chapman; I feel much anxiety to hear. I see the Convention meets at Princeton on the 3d of October, and from the low stage of water, and want of stages, I fear you will be troubled to get there. If you could ride horse-back I had thought of offering you a horse, and will furnish you one with pleasure if you wish; but I beg of you get back to our Convention, *all, all* are so anxious for you. The Convention would have no charms without you, and do get all you can to come with you.

Sister H. and sister A., and other sisters, say do brother Hall get us ministers—our confidence is in you. All I can do is to beg, and that I have done, and will continue to do.

I presume you will be at the Memphis Convention. I would be there if I could. I had much to say that I have not said, but I will stop. I have already occupied too much of your time.

Yours, in christian affection,

SPENCE HALL.

Remarks.—We appreciate brother Hall's fears and interests. We are acquainted with all the Trustees—they are deserving of the highest meed of praise. Few ever did more with their means—and they have only just begun. Buildings will be reared and improvements made, as brother Hall will witness ere long.

We have no idea that our schools will quarrel—the first one that shows this disposition, will be the first to *cease*.

For the Tennessee Baptist.

Harrison, Tenn.,
August 9th, 1851.

Brother Graves:

There was a man turned out of the Baptist church in Georgia. He moved to Tennessee, and professed religion again; he then comes forward and tells an experience of grace, to the Baptist Church, and they received and re-baptized him without his going back to the church that turned him out, and making an acknowledgement. Was that act of the church right or not? Please give your opinion, and oblige many Baptists in this county.

Send me the Tennessee Baptist, and oblige yours, in Gospel bonds,

J. D. FLOYD, C. C.

All right. We would advise that brother to inform that Church in Georgia, that it was his wicked heart that lead him astray, and a renewed heart causes him now to regret his past course, and repent for all his past offences.

For the Tennessee Baptist.

Clarksville, Texas,
August 16th, 1851.

Brother Graves:

I have been a Baptist for nearly thirty years, but must confess that I have been too much possessed with the spirit of compromise, until I commenced taking and reading your paper; since that time I have been convinced of its deliterious effects, and have set myself to work, to try to undo those principles.

Of late the Methodists have introduced one hundred copies of Chapman's book on Baptism; the Presbyterians say it is the best work they have seen.

To counteract the influence that said book may have on society, I have voluntarily undertaken to procure subscribers to your paper, and at our last church meeting have procured the following list.

S. BRYANT.

Thank you, Bro. B.—a fine list truly, for the first effort. We hope this is but the beginning of the good news from you. We shall commence a series of articles reviewing the Discipline, and Methodism, which will tell on its existence. Now is the time to obtain new subscribers in Texas. We are going to make a mighty effort to raise our list to 10,000 this year, at least before January, 1853. What will you do towards it?

For the Tennessee Baptist.

Morristown, Sept. 10, 1851.

Brother Graves:

I herewith send you one of the five thousand new subscribers which you want raised during the year. I also send you the money. Now, if every subscriber will do as much, (and what a little matter,) you will have above ten thousand subscribers, a circulation becoming the Tennessee Baptist.

WM. ROGERS.

For the Tennessee Baptist.

Dancyville, Tenn.,
August 21th, 1851.

Brother Graves:

We have lately had a revival in this place, and some fourteen added to the Church, and a considerable stir upon the subject of baptism. The Pedoes have become somewhat alarmed about the consequences, (for we got three of their number,) and they have sent a runner after "*Giant Chapman*," who will be here next Wednesday, and continue a course of lectures on Baptism, for some days.

O. ALEXANDER.

CIRCULAR

To the Alumni of Columbian College.

Washington, Sept. 17, 1851.

Gentlemen:

The Alumni Association of Columbian College wishes to ascertain your views as to the best mode of promoting the interests of the Association and the College. Scattered as you are in different sections of the Union, and engaged in various pursuits, it is thought important to collect and compare your sentiments; and it is not doubted that the affection you cherish for your Alma Mater, and your desire to add to her fame, will induce you, without being pressed with arguments, to reply to this Circular at large, and at your earliest convenience. Any suggestions you may offer affecting the interests of the College, will be laid before the Trustees, and will no doubt receive their respectful attention.

WM. O. FORCE,
Cor. Sec. Alumni Association.

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 Lords-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.

Gold is but a poor legacy in comparison with immortal thought. The one is human, worthless; the other divine, invaluable.

Special Notices.

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

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

GRAVES & SHANKLAND.

Protracted Meeting.—A Protracted Meeting will be held with the Baptist Church at Benevolence, four miles north-east of Tyree's Springs, commencing on Saturday before the third Sabbath in October next. Brethren in the ministry are earnestly solicited to attend.

A. JONES.

Protracted Meeting.—There will be a Protracted Meeting held with Chalk Hill Church, three miles east of Camden, commencing on Saturday before the third Sabbath in October next. Brethren in the ministry are earnestly requested to attend.

C. M. SARRETT, *Ch. Clk.*

Protracted Meeting in South Nashville.—A Protracted Meeting has commenced with the Baptist Church in South Nashville, and is expected to continue four or five weeks. Brethren in the ministry are earnestly invited to "come over and help us." We would also invite ministers who may visit our city during said meeting, to call over and assist in the good work.

L. J. CRUTCHER,
September 26, 1851. Pastor.

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 attend.

J. P. ARNOLD.

Letters Received.

A—J. N. Amis.
R. Anderson and remittance.
B—John Baker and remittance.
J. H. Borum and remittance; names entered.
N. M. Berry.
J. N. Blackwell.
C—T. R. Clayton.
W. H. Cannon.
James Carson.
E. W. Collins.
S. R. Chapin.
P. C. Connelly and remittance; names entered; no charge for the pamphlets sent
D—J. C. Dyer.
W. J. Denson; the editor is away from home.
E. DuPree and remittance.
E—Mary Estell and remittance.
J. H. Eaton.
F—S. Finley and remittance.
J. F. Ford.
G—J. Greenlee and remittance; two against one makes it rather unequal; see this number of the paper.
H—T. Harris and remittance.
C. Hickox and remittance.
W. H. Holcombe; list of names entered.
A. Hatchitt, jr.; the money was received
I—P. Ingle and remittance.
J—Jarnagin and remittance.
K—W. A. Keen; list of names entered.
L—A. M. Lea and remittance.
W. Lisk.
M—L. D. Massengale and remittance.
W. S. McBride and remittance.
D. C. Morrow.
J. Moss.
A. J. McNabb; names entered.
J. A. McDearmon.
L. R. Millikan.
J. C. Moses.
P. Maddox and remittance.
O H. Owen and remittance.
P—J. Powell and remittance.
N. C. Patton and remittance.
C. Preston.
Q—J. Quarles and remittance; names entered.
R—W. J. Riddle and remittance.
D. Ray.
W. Rodgers and remittance.
S—A. H. Southall.
W. R. Steele and remittance.
B. B. Smith and remittance.
J. Snell; names entered.
'A Subscriber;' we must know who is responsible for whatever is contributed for our columns.
D. H. Selph; names entered.
W. B. Spinks.
T—A. D. Trimble and remittance.
V—B. J. Vaden and remittance.
W—N. W. Williams and remittance.
John Walker and remittance.
J. R. Williamson and remittance.
J. Wylie.

☞ Among the inventions of modern science few confer a greater benefit on the community than that contribution of Chemistry to the healing art, known as *Ayer's Cherry Pectoral*. In our advertising columns may be found the evidence of distinguished gentlemen, that shows their confidence in its peculiar efficacy to cure distempers of the Throat and Lungs.

Southern Baptist Almanac, and Annual Register for 1852.

NOW ready for orders. This Annual is this year increased in size to 68 pages, being 48 pages more of reading matter than the Register of last year.

TERMS.

10 cents per single copy.
$1 per dozen.
$5 per hundred.

Orders respectfully solicited.

GRAVES & SHANKLAND.

Sept. 6. 1851.

IMPORTANT ISSUE.

THE subscriber will publish (if sufficient encouragement be extended, the COMPLETE WORKS OF ANDREW FULLER, in monthly parts, or $2 50 per copy, or $20 for ten copies.

Terms or Subscription.—The names (with address distinctly written) and number of copies, should be sent before the 20th of October, and no subscriptions can be received after that date.

Subscriptions will be payable as follows:—One Dollar upon the reception of the first number, and the remainder when the work is one half completed. These parts can be neatly bound when complete for seventy-five cents, making a fine royal octavo volume.

It is the design to print only enough to supply sub-scribers.

Pastors who send four subscriptions, ($10,) will receive a fifth copy gratis. It is thought that by this means every Pastor in the land may be supplied with this great and important work, while at the same time they confer a benefit upon their people by its circulation. Address

EDWARD H. FLETCHER,
Sept. 27—3t Publisher, New York.

Mississippi Female College.

Under the Patronage of the Mississippi Baptist Convention.

FACULTY.

REV. WM. CAREY CRANE, A. M., President, and Professor of Ancient Languages, Ethics and Belles Lettres.
A. Ilieke, Professor of Drawing and Painting.
A. T. Chevmier, Professor of Vocal and Instrumental Music.
Miss S. C. Elvins, Instructress in English Studies.
Miss Celeste M. Scollard, Instructress in Ornamental Art and General Literature.
James C. Dockery, A. M., Lecturer on Modern Languages and Literature.
Rev. Isaac S. Parker, Lecturer on English Literature.
Henry M. Jetar, M. D., Lecturer on Chemistry and Physiology.
Thomas W. White, A. M., L. L. B., Lecturer on Political Economy.
Mrs. Pierce, Matron.
William Ford, Butler.

The next scholastic year will commence on Wednesday, 3d of September, and be divided into two sessions of five months each. The College edifice just completed is elegant and commodious The course of studies extends through six years, and is designed to give as complete and thorough an Education as can be obtained in the Union.—The Boarding department will be under the charge of the President and lady, and can accommodate fifty-six Misses with a genteel and comfortable home, where their minds, morals, health and manners, will receive strict and constant attention.

Each young lady will furnish her own towels and napkin.

TERMS OF TUITION, &c.

Academic Department, per session,	$12 00
Collegiate " "	20 00
Ancient and Modern Languages, one or all,	12 00
Music on Piano or Guitar, each	25 00
Use of " " "	2 00
Ornamental Needle work,	15 00
Drawing and Painting in water colors,	15 00
Painting in Oil,	20 00
Wax or Shell work, per lesson,	1 00
Board, including lodging, washing, fuel and lights, per month,	10 00
Incidental tax, per session,	1 00

Bills payable half in advance—half at the close of the session. Drafts, on time, on Memphis, Vicksburg, Mobile or New Orleans, taken for bills
Hernando, De Soto Co., Miss. Sep. 20—5w

LONDON PORTER.—64 dozen London Brown Stout, in quarts and pints, of superior quality, received and for sale by
Sept. 13 EWIN, BROWN & CO.

GOLD FOIL.—12 ounces Abbey's best Gold Foil, Nos. 4, 6, 8 and 10, received and for sale low by
Sept. 13 EWIN, BROWN & CO.

INDIGO AND MADDER.—800 pounds Spanish Float Indigo; 1000 pounds superior Madder, received and for sale at the lowest market rates, by
EWIN, BROWN & CO.

MASON'S BLACKING.—350 dozen Mason's superior Paste Blacking, for sale by
Sept. 13 EWIN, BROWN & CO.

ORCHARD GRASS SEED.—A few bushels fresh, received and for sale low.
March 15 EWIN BROWN & CO.

The Howell Institute.

LEXINGTON, TENNESSEE.

THE next regular Session of this School will commence on the first Monday in October next, and its Trustees feel every assurance, in view of the very general satisfaction expressed by its patrons, that no school of its character, either in the South or West affords superior advantages for a female education. The principal chairs of the Faculty are filled by Professors of long and extensive experience, and Tutors of tried and approved ability will be employed in the Primary Department. It will be seen from the appended regulations, that the economical habits of the pupils will be strictly guarded, and the public are assured that no efforts shall be wanting to secure the instruction, health and comfort of pupils.

FACULTY.

Rev. J. V. E. Covey, President, and Professor of Latin and Greek Languages and Belles Lettres.
Mrs Louisa Covey, Preceptress and Instructor in Natural Sciences.
———, Teacher of French, Drawing and Painting.
Miss Kimball, Preparatory Department.

COURSE OF INSTRUCTION.

Preparatory Department—First Year.

1. Orthography—Webster
2. Reading—Goodrich's Series
3. Arithmetic—Mental—Emmerson
4. Geograpay—Mitchel
5. Penmanship.

Second Year.

1. Orthography—Webster
2. Reading—Goodrich's Series, completed
3. Arithmetic—Davies'
4. Geography—Mitchel, completed
5. English Grammar—Elementary—Bullion—Smith

Every young lady will be examined on the several branches of this department, either publicly or in the presence of some of the members of the Board, before entering the next department.

COLLEGIATE DEPARTMENT.

Freshman Class—First Session.

1. English Grammar—Bullion
2. Principles of English Composition—Parker
3. Arithmetic—Davies', completed
4. Latin—First Lessons—Anthon
6. Etymology, through the entire course

Second Session.

1. Principles of General Grammar—DeSacy
2. Algebra—Davies'
3. Ancient History—Goodrich
4. Latin—Virgil's Æneid
5. Greek—Introduction, Kendrick

Sophomore Class—First Session.

1. Algebra—Davies', completed
2. Geometry—Davies'
3. Ancient History—Mitchel
4. Latin—Cæsar's Commentaries
5. Greek—Xenophen's Anabasis

Second Session.

1. Geometry—Davies', completed.
2. Natural Philosophy—Olmstead.
5. Chemistry—Kane
4 Logic—Whately
5 Greek—Xenophen's Anabasis

Junior Class—First Session.

1 Natural Philosophy—Olmstead, completed
2. Astronomy—Olmstead
3. Chemistry—Kane
4. Logic—Whately
5. Cicero's Orations—Anthon

Second Session.

1. Astronomy—Olmstead, completed
2. Chemistry—Kane, completed
3. Rhetoric—Whately
4 Mental Philosophy—Upham
5. Greek—New Testament

Senior Class—First Session.

1. Mental Philosophy—Upham, completed
2. Elements of Criticism—Kame's, with select readings of British Poets
3. Moral Science—Wayland
4. Political Economy—Wayland
5. Greek—New Testament

Second Session.

1. Elements of Criticism—Kame's with select readings of British Poets
2. Mineralogy and Geology—Hitchcock
3. Domestic Economy—Bucher
4. Evidences of Christianity—Alexander
5. Analogy of Religion and Nature

RATES OF TUITION.

Preparatory Department, per session,	$ 8 00
Freshman Class	10 00
Sophomore Class	12 00
Junior and Senior Classes	15 00
French, (Extra)	10 00
Music on the Piano and Guitar, each (Extra)	20 00
Drawing, Painting and Needle work (Extra)	8 00
Graduating Fee	5 00
Incidentals	1 00
Board per Session of five months	35 00

REGULATIONS.

1. The pupils will retire at 6 o'clock P. M., and rise at 5 A. M., studying two hours at night, and one hour before school hours in the morning.

2. All correspondence will be forbidden, except with the parents, brother and sister, or guardian, and all letters for the pupils must be directed to the care of the President of the Faculty, postpaid.

3. They will not be permitted to go to the post office, or in any other way to receive letters, except by the hands of the President, or some member of the Faculty, and all letters written by them must pass through the hands of the Faculty to the post office.

4. They will be restricted in attending worship to Sabbath and Sabbath evening, attended by some member of the Faculty or family in which they reside. On extraordinary occasions, the rule will be relaxed at the discretion of the Faculty.

5. They will be disallowed to make or receive visits, go to parties, or entertain the company of young gentlemen, either in going to and from church or school, or at their boarding places, and in all instances, the permission and personal supervision of at least one member of the Faculty will be necessary when they shall go out for recreation.

6. They will not be permitted to go to the stores. All purchases will be made for them under the special direction of the guardian, and all funds intended for their use, must be deposited with the Faculty, or family in which they reside, and no pupil will be allowed to exceed fifty cents per month for pocket money.

7. A uniform dress will be adopted—made in winter, for Sabbath's and Holidays, of dark green alpacha, or other material of similar color, provided it does not exceed in cost, the alpacha. Two of these will be required. In summer, four pink dresses, two of them of calico, and two of muslin, for ordinary and extraordinary use, and two white dresses for Sabbath's and Holidays. For aprons, blue checks, ginghams and white muslin. All dresses must be plain, without inserting, edging or other trimming, and every article marked with the owners name. Bonnet, a plain straw or leghorn, without flowers, lace, or inside trimming. In summer, trimmed with pink, solid color; in winter with green, solid color.

8. No jewelry as watches, chains, pencils, bracelets, finger or ear rings, must be worn.—Every attention will be paid to the health and comfort of the pupils, and in cases of sickness, medical services, approved by the Board of Trustees, will be provided gratis.

WM. A. MURCHISON
Chairman of Board of Trustees.
Lexington, Tenn., Aug. 22, 1851.

BOARD OF TRUSTEES.

Henderson county.
Jas. W. Glass, G. T. Hunt,
J. V. E. Covey, W. W. Gordon,
John West, J. H. Thompson,
E. Collins? Wm. Brown,
J. S. Hubbard, John D. Smith.

Decatur county.
Wm. Henry, Benj. Graves.

McNairy county.
A. A. Sanders.

Madison county.
Geo. W. Day, F. N. W. Burton,
Jacob Hill, Jeremiah Haughton,

Carrol county.
Wm. Jordan, Legrand M. Jones.

Gibson county.
Solomon Shaw, R. P. Raines.

Weakley county
A. Clements.

Sept 6, 1851—tf

HORSE HAIR GLOVES AND STRAPS.—We have received a few dozen of these valuable articles, so much used at the North for promoting a healthy action of the skin. The invalid or convalescent who uses friction as a means of restoring or preserving health, will find them superior to any thing of the kind in use.
Sept 6 EWIN, BROWN & CO.

The Female Seminary of the Cold Water Baptist Association.

Situated at Chulahoma, Marshall County, Mississippi.

RATES OF TUITION AND BOARDING.

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

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

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

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

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

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

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

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

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

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

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

The location of the Seminary, the conceded salubrity of the place, the high toned morality of the inhabitants of the Village and vicinity, connected with the facilities afforded for religious culture and improvement, (there being three Churches in the place,) give to it an importance that few places beside enjoy.

The Trustees feel confident in stating to Parents and Guardians that inducements of no ordinary character are here presented for the educational and religious improvement of their daughters.

W. WOOTEN,
President of the Board of Trustees.

James L. Mabry, *Sec'y.*
ma 17—6m

HICKS' CHINA HALL.

North side of the Public Square, between Morgan & Co., and the Planters' Bank.

NASHVILLE, TENN.

A. B. HICKS, Importer and Dealer at Wholesale and Retail, in every description of French and English China and Queensware, Terra Cotta and Baden China, Bohemian, French, English and American Glass; Britannia, German Silver, Japan, and Block Tin Goods; Tea Trays; Waiters; Looking Glasses; fine Table CUTLERY; Kitchen Utensils, &c., &c.

He has now in store a very large and splendid stock of the above, which will be sold at SMALL PROFITS, for the *ready cash*.

Particular attention given to orders, and packing done by the best packers, at short notice. A call is solicited from every body.

☞ Look for HICKS' CHINA HALL
Nashville, Aug. 18, 1851—3m

Mattrasses.

I KEEP on hand, and will make to order, Cotton Shuck, Hair and Moss Mattrasses, which I will sell low for cash.
June 14—7m IRA H. MORTON.

Furniture.

IN addition to my former stock, I have lately received a supply of Dressing Bureaus, Washstands, Bedsteads, Scroll and Fancy Lounges, Mahogany Rockers made in this city, Sofas, Divans, Sociables, Centre and other Tables, with every variety of Furniture necessary to Housekeeping, which I will sell very low for cash.
June 14—7m IRA H. MORTON.

Clocks.

A VARIETY of Clocks, which I will warrant good time keepers, for sale by
June 14—7m IRA H. MORTON.

OLD FURNITURE taken in exchange for new and all kinds of Furniture repaired in the neatest style.
June 14—7m IRA H MORTON

FRESH DRUGS, &c.

THE undersigned have received by late arrivals, a large addition to their stock of Drugs, Medicines, Chemicals, Surgical Instruments, Paints, Oils, Dye-Stuffs, Perfumery, Soaps, Window Glass, Glassware, Fancy Articles, &c., &c., making it much larger than they have ever before offered. These goods were purchased by one of the firm in person, with much care and attention, both as to price and quality, and they are able to offer all articles in their line at the lowest market rates. They request of Country Merchants, Physicians, and other purchasers, an examination of their goods and prices.

Feathers, Beeswax, Ginseng, and Herds' Grass Seed, taken in exchange at the highest market rates.

PERFUMERY, SOAPS, &c.

45 dozen Lubin's and Roussel's Extracts for the hdkf.	
175 do. Cologne Water, assorted	
100 do. Toilet Soaps, assorted—some very fine	
36 do. Taylor's Transparent Wash Balls	
30 do. Piver's and Roussel's Ox Marrow	
180 do. Tooth Brushes	
12 do. Finger Nail Brushes	
50 do. Hair Brushes	
20 do. Toilet Powder in papers.	

Also, a large assortment of Shell, Ivory, Buffalo and Horn Dressing and Fine Combs, Cut Glass Toilet and Smelling Vials, Powder Puffs, Court Plaster, &c., &c. Received and for sale low.
Sept. 6 EWIN, BROWN & CO.

MEDICAL CHESTS, &c.—3 dozen Mahogany and Poplar Wood, and Morocco Medicine Chests, received and for sale low. Most of these chests were made to our order by the manufacturer, and comprise the finest assortment ever offered in this market. We have them of sizes suitable for plantations, families, and for persons travelling.

20 dozen empty Medicine Chest Vials
5 pairs Medical Saddlebags
Sept. 6 EWIN, BROWN & CO.

Surgical Instruments, &c.

WE have received a large addition to our Stock of Surgical Instruments, consisting in part of
Physicians' Pocket Instruments, in neat compact cases—Knives with spring backs and of superior quality
Physicians' Pocket Instruments, usual style
Physicians' Pocket Cases of Vials, a large variety
Specula ms Vagina of the most approved patterns
Double and single male and female Silver Catheters
Teeth Forceps, a good assortment
Silver and German Silver Spring Lancets
Thumb Lancets—English, French and American, of best quality
Trusses of various kinds.
With many other articles too numerous to mention.
Sept. 6 EWIN, BROWN & CO.

PAINTS, OILS, &c.—1000 kegs pure White Lead
1353 lbs. Dry Red Lead
800 do Dry White Lead
500 do. Litharge
950 do. English Venetian Red
17 bbls. Spanish Whiting
25 do. Spirits of Turpentine
6 do. Copal Varni-h
Received and for sale low by
Sept. 13 EWIN, BROWN & CO.

VERMIFUGE.—52 gross McLane's and Fahnestock's Vermifuge, in store and for sale by
Sept. 13 EWIN, BROWN & CO.

Central Female Institute,

McMINNVILLE, Tenn.

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

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

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

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

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

The following course of study has been adopted:

COURSE OF STUDY.

Preparatory Department.

1. Reading, McGuffey's Series completed
2. Orthography, Webster's
3. Modern Geography, Mitchell's
4. English

Poetry.

From Arthur's Home Gazette.

EUREKA!

Eureka! I have found it;
Rings from the Western shore,
Eureka! I have found it,
The land of golden ore:
I've found Pactolian rivers,
I've grasped the golden sand,
I've found the mine of happiness,
The El Dorado land.

Eureka! I have found it,
Says the aspirant for fame,
I've gained a wreath of Laurel,
I sought, I've found a name!
Oh! ne'er in future story
Shall that name forgotten be,
Enshrined, it finds in glory
True immortality!

Eureka! I have found it,
Says the young and loving heart,
I've found in pure affection,
Life's truer, better part;
A trust in human nature,
A holy trust in love,
That satisfying happiness,
Which angels feel above.

Eureka! *I* have found it,
With humble, trustful love,
The Christian says, while pointing
To his far, blue home above;
There, there! are all my treasures,
My gold, my love, my fame,
There my crown of glory fades not,
And my God loves e'er the same.

Can we all say Eureka!
Of that bridge which spans death's flood,
To that heritage of glory,
Bought by our Saviour's blood!
Then upward, ever upward
Through heaven's vaulted dome,
Till we can shout EUREKA!
In our bright, eternal home.

From Arthur's Home Gazette.

THE ANGEL'S GREETING.

"Hark!—they whisper!—Angel's say,
Sister spirit, come away."—*Pope.*

Come to the land of peace,
Come where the tempest hath no longer sway,
The shadow passes from the soul away—
The sound of weeping cease.

Fear hath no dwelling there!
Come to the mingling of repose and love,
Breathed by the silent spirit of the dove,
Through the celestial air!

Come to the bright and blest,
And crown'd for ever! 'midst the shining band
Gather'd to Heaven's own wreath from every land,
Thy spirit shall find rest!

Thou hast been long alone:
Come to thy mother!—on the Sabbath shore,
The heart that rock'd thy childhood, back once more
Shall take its wearied one.

In silence wert thou left:
Come to thy sisters!—joyously again
All the home-voices, blent in one sweet strain,
Shall greet their long-bereft.

Over thine orphan head
The storm hath swept, as o'er a willow's bough;
Come to thy Father!—it is finished now;
Thy tears have all been shed.

In thy divine abode,
Change finds no pathway, memory no dark trace,
And oh! bright victory—death by love no place;
Come, spirit, to thy God!

Selections.

CAMPBELLISM.

This is a form of sectarian belief which has grown up in our own age. It owes its existence to the peculiarities of Alexander Campbell, who was born in Ireland, but educated in Scotland, whence his blood was originally derived, and to which he is chiefly indebted for his mental characteristics. He was trained to the ministry as a Pedo-baptist. As a Pedo-baptist clergyman he emigrated to this country, settling in Western Virginia, where he married the daughter of a wealthy planter, and at an early period changing his religious views, was baptized into the fellowship of the Baptist denomination. He soon after signalized himself by his talent for public discussions. Two of his controversies with Pedo-baptist clergymen, on the subject of baptism, were published, and procured for him considerable notoriety. He afterwards had debates with Robert Owen on the subject of infidelity, and with Bishop Purcell on Romanism.

The Baptists of the West thirty years ago, when Mr. Campbell was added to their number, held the extreme views of Calvinism. They were disqualified by education to receive the young Irishman and instruct him more perfectly in the right ways of the Lord. Indeed, he felt himself more capable of teaching than of being taught, and therefore, soon began to deal most unmerciful blows at what he conceived to be their faults. He entered among them as a Hercules with a Divine commission to cleanse the Augean stable. In polemics, he was a Scot, pugnacious and embittered; as a Baptist, he seems to have owed more to Sandamen and Haldane than to the New Testament; and his subsequent course has resulted partly from the attraction of Scottish ideas, on the one hand, and the repulsion of Western Baptist influence on the other, a combination of forces that could not fail to describe an erratic course.

Besides these influences, the ambition of Mr. Campbell to lead a sect would no doubt have made him unquiet and troublesome, under any circumstances in which he could have been placed. Few men have given more ample evidence of being a religious demagogue than he. His work of general agitation began with a monthly publication entitled the Christian Baptist, which he made a universal battle-axe upon all whose opinions did not agree with his own. Every thing in repute with the "ins," as he called those who walked with the existing churches, he treated with ridicule. Missions, revivals, theological seminaries, Sabbath schools, our plans of benevolent enterprise, the ministry, textuary preaching, salaries, sermons, and in fact, all that we deem most sacred were assailed with the poisoned arrows of satire. Personal character did not escape. On one occasion he represented a distinguished pastor of the city of New York, with whom he is now connected in the Bible Union, as having been exercised of six thousand devils, because his church paid for him a debt to that amount. A venerable theologian in the same State was held up to ridicule either for his theology or his mode of teaching it. This pastor and that pastor, this agent and that agent, this Christian and that minister, were introduced into the Baptist," in a way to provoke a laugh from the enemies of religion. Having a talent for wit and satire far in advance of his learning and reasoning powers, he turned it to account in getting into favor with all that class of persons who oppose revivals, missions, charity students, and whatever is in repute with the regular churches of the orthodox denominations, and his periodical was a treat for the lovers of pungent things in this line. He was a man famous not for lifting up axes on the thick trees, but for his efforts to mutilate "the carved work with axes and hammers." Thus, though Mr. C. was an "out," in his own quaint language, yet no man ever labored with greater diligence to become an "in" with a certain portion of the people over whom he wished to reign as king.

What was to arise in place of the things he was endeavoring to pull down, no one knew, nor had he, probably, a very distinct idea. Judging from what followed, either Mr. Campbell is not skilful in building up, or his materials are too intractable for him to manage. No effective principle of cohesion existed among his people. The style of his piety embodies no element of power to fuse them into one. It has neither the fervor of Whitefield, nor the zeal of Wesley, nor the pathos of Baxter and Bunyan, nor the superstition and insanity of Swedenborg; but it is of a reasoning, hypercritical, litigious, and cold-blooded stamp, without deep emotions of any kind. Hence, it has led a life of contention among minds fitted for strife, and, unfortunately, the objects which it proposed to gain by the strife, are for the most part, not the paramount, but the subordinate points of Christianity.

Immersion is the central sun of his system. This drew him from the ranks of the Pedobaptists, and he took hold of it with the ardor of a first love, making it the Shibboleth of his party and the polar star to direct his schismatic course. He made it regeneration, or the gateway out of the kingdom of darkness into that of God's dear Son. It is a "baptism for the remission of sins," "the laver of regeneration." He had read the Christian fathers, to some extent, and was well indoctrinated into the the tenets of the churches of Scotland and England, who assign baptism a position in the work of salvation which, as Baptists, we have never accorded to it. Mr. C. dissented from the views of these churches so far as administering the ordinance to infants is concerned, because he supposed that to make it regeneration, it must be submitted to as an act of obedience on the part of him who receives the ordinance. He illustrated the subject thus: a foreigner might be a republican in principle, and come to this country in order to become a citizen of our government, but still, after getting here he would have to go through a process of naturalization before his objects could be realized. His being a republican, his love of our institutions, his willingness to expatriate himself from the country of his birth, and his desire to become an American citizen, could all avail nothing till he had taken the oath, and obtained a certificate of naturalization. So, Mr. C. conceived that no *mental* or *spiritual* change which a person might undergo could make him a citizen of Christ's kingdom till he had submitted to baptism.

The next step taken by Mr. C. was that of denying all special agency of the Holy Spirit in the work of conversion. This is a work effected by the Word, or by the ordinary modes of suasion; and the idea of *experiencing* religion, or of devoting days and weeks to pray for the Holy Spirit to come and operate upon the minds of sinners, Mr. C. was accustomed to set in every ridiculous form which his imagination could conceive. The Spirit had nothing to do with a sinner, till he had obeyed the Lord in submitting to baptism, when He came and bestowed his own peculiar graces and gifts. Hence, it is usual for the Campbellite preachers to call for persons to submit to baptism at once, and to administer the ordinance to applicants without any examination to find the evidences of piety, and often with too little regard to outward conduct. And, so far as our acquaintance with the sect is concerned, which is considerable, we have found them remarkably destitute of those characteristics which attend vital piety.

And when you add the order of worship in a Campbellite church, the picture is tolerably complete. The meeting house is generally a plain room without pulpit, that the speakers may stand on a level, and one after another offers his ideas on some passage of Scripture, not in the usual form of our conference and prayer meetings, but more like a debating club, after which the "loaf is broken," and the brethren disperse. In Baltimore, New Orleans, Toronto, U. C., and at other points, we have met with the brethren, and found them few and feeble, without power over the religious sympathies of the people, because sympathy is not an element of their worship, and as a general thing, in more or less contention among themselves. These Sabbath day clubs, to debate on religious subjects, might be expected to conduce to any thing rather than godly edification in truth and love. If they begin by *edifying*, they end by *pulling* down.

Campbellism lacks the heart to give it life, or the beating, throbbing sensibilities which bind Christians into a harmonious social compact. Its preaching, so far as we have heard it, consists in a reexpitnlation of facts from the Old Testament in connection with those of the New, with no strong representations of the evil of sin, no earnest appeals to the conscience, no awakening views of a judgment to come, no forcible call to immediate repentance, no sense of dependence on the Spirit's agency to impress and renew sinners to obedience and to succeed the word dispensed, but all has proceeded in the ordinary tone of reasoning between man and man on any other subject. We have known a considerable number who have been drawn from the Baptist churches into Campbellism, and have observed, that almost without exception, it has unsettled their minds, destroyed their prospects of usefulness, and ended either in religious vagrancy or open infidelity. There is as little in Campbellism to feed the spiritual affections as in Unitarianism, and far less to satisfy a cultivated taste and refine the sensibilities.—*Watchman and Reflector.*

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

Our wishes are but the idle blossoms of the tree of human life, seldom beating fruits.

Obituaries.

Hansford W. Whited.

Son of Capt. John and Sarah Whited, died June 20th 1851, of diseased lungs, at the residence of Rev. O. H. Morrow, Simpson county, Ky., aged 29 years. He was born and raised in Adairville, where he was dearly beloved by all who knew him, and mostly loved by those who knew him best.

At about the age of fifteen, he professed faith in the Saviour, and was baptized by Rev. R. S. Anderson into the fellowship of the Baptist Church, of which he lived a consistent and died a happy member.

In December 1840, he was married to Miss Eliza Jane, daughter of Rev. O. H. and Sarah Morrow, by whom he was blessed with one interesting son.

This seems to have been quite a happy union, for never, perhaps, did a couple share more largely each other's affections and sympathies than they.

But death has broken those bands, and severed those hearts which beat in perfect unison, and sent a storm of sorrow upon the bereaved widow, that has chased away all her former hopes, and left her heart desolated and withered by the blast, to mourn in nightly solitude, for one so dear. O, death, how many widows and orphans hast thou made? How many woes hast thou inflicted upon the human family, and when wilt thou be judged?

Brother Whited was confined to his bed nearly two months, during which time he suffered much, but bore it all with a great deal of patience. When he thought of his dear companion and sweet little babe, he had great desires to live, but then, when he spake of death he exhibited much of that boldness which characterizes the dying christian.

He had the benefit of the best medical skill that the country could afford, but 'ere the disease could be ascertained and the remedy applied, nature was so far exhausted that it was impossible to restore her again to her throne.

I had the pleasure of being with him during a large portion of his illness, and shall never forget the sweet and powerful exhortation he delivered to us all a few nights previous to his dissolution. The family and attendants being collected together for prayer, as was the custom, he requested us to sing his favorite hymn. After prayer had been offered, he repeated one verse of the hymn just sung:—

"Yes, when this flesh and heart shall fail,
And mortal life shall cease:
I shall possess within the vail
A life of joy and peace."

Whereupon he remarked, that "if we could all feel to appropriate that sentiment to ourselves when we come to die, it would be enough."

He continued to talk for the space of about fifteen minutes, enforcing upon us the great importance of prayer.

Every heart beat with unutterable emotions, and every eye was suffused with tears, while a sweet halo of glory filled all the room.

Being compelled to leave him, I did not witness his last moments, but have been informed that they were as triumphant as his life had been devoted to the Saviour.

I can but sympathize deeply with the community which has lost one of its best citizens—the Church which is deprived of one of its most useful members—his parents, who have been robbed of a dutiful son—but more especially with his bereaved companion, who has lost *a husband.*

But, blessed be God, we are not left to mourn as those who have no hope. For while we are confined here in this vale of tears, he is doubtless rejoicing in the kingdom of God. Free from sin, from toil, from pain and strife, his sainted spirit is to-day enjoying that rest which remains for the people of God.

"Asleep in Jesus! blessed sleep.
From which none ever wakes to weep—
A calm and undisturbed repose,
Unbroken by the last of foes."

"Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep."

That God may comfort all the bereaved, be a father to the fatherless, and a husband to the widow—prepare us to meet our deceased brother and friend where parting is unknown, is the sincere prayer of

C. J. L.

September 13, 1851.

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 Heathen Lost without the Gospel; Modern and Anostolic Missions Identical in Character; The Spirit of Missions; The Spirit of Christ; Christian Stewardship; What Missions have accomplished; Liberal and Systematic Beneficence on Principle; Objections to Missions Considered; The Voice of Prophecy and Providence on Missions; Christians Debtors to the World; The Harvest Plenteous and Promising.

R. RYLAND,
J. B. TAYLOR,
B. MANLY, Jr.

Richmond, Va., July, 1851.

Western Baptist Theological Institute

THE Trustees of this Institution, desirous that it shall, in their hands, become an able instrumentality in the production of an efficient Baptist Ministry, feel it due to themselves and the Baptist public, and especially to candidates for the ministerial office, to make a brief exhibit of the terms of admission, the standard of scholarship required, and the facilities afforded to the right order of men.

No person can be admitted unless he is approved by the church of which he is a member, as a candidate for the christian ministry, and comes with suitable recommendations from at least one well known minister of the Gospel, of his piety, and of other qualifications for the work. Upon presenting such testimonials he is to be examined by the Faculty, in relation to his christian experience, call to the ministry, and proficiency in study.

The regular course in Theology at present, embraces only two years. To enter upon it, an education equivalent to a regular course is required, and, as far as practicable, a fair knowledge of Hebrew Grammar. Young men prepared to enter the regular classes in Theology, and who will give satisfactory evidence of pecuniary inability, shall have furnished rooms, board and tuition, *without charge.* The maximum gratuity given to students during the session, for board, is one dollar a week.

Finding that there is a strong disposition on the part of many, arising from age and other circumstances, to endeavor to pass by the regular routine of education in a College, and to enter the Institute with a view of taking a Theological course, and cannot be induced to go to a College, the Trustees have made arrangements to extend their preparatory department, so as to provide for literary and scientific attainments equal to those obtained in a Western college. They have felt these to be their only remedy against a superficial ministerial education. The preparatory course to be hereafter taught in the Institute, comprises the following:

ENGLISH—Grammar, Composition, Geography, History, Logic, Rhetoric, Moral and Mental Science, Political Economy, Analogy of Religion and Nature, Declamation.

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The Student can enter at any point in this course which shall suit his previous preparations, and while engaged on it, he shall have furnished rooms and tuition, *without charge.*

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JNO. D. McGILL *Ch'n.*
C. W. CLAYTON, *Sec'y.*
Covington, Ky. August 13, 1851.—4w

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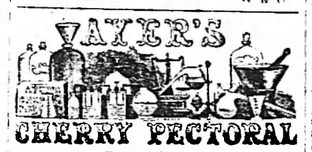
N B—We will attend whenever called on, to shaving, dressing, and laying out corpses. Also furnishing shrouds, hacks, grave and funeral tickets. Call at Allison's Row, No. 4, College street.

may 24—6m G & C



CHERRY PECTORAL
For the Cure of
COUGHS, COLDS, HOARSENESS, BRONCHITIS, CROUP, ASTHMA, WHOOPING COUGH AND CONSUMPTION.

In offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many *proofs* are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children. I have found it, as its ingredients show, a powerful remedy for colds and coughs, and pulmonary diseases.

PARKER CLEAVELAND, M. D.
Brunswick, Me., Feb. 5, 1847.

From an Overseer in the Hamilton Mills in this city.

LOWELL, Aug. 10, 1849

Dr. J. C. Ayer: I have been cured of the worst cough I ever had in my life, by your "CHERRY PECTORAL," and never fail, when I have opportunity, of recommending it to others.

Yours, respectfully,
S. D. EMERSON.

☞ The following was one of the worst of cases, which the physicians and friends thought to be incurable consumption:

CHESTER, Pa. Aug. 22, 1846.

J. C. Ayer—Sir: I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months, coughing incessantly night and day. I became ghastly and pale, my eyes were sunken and glassy, and my breath very short.—Indeed I was rapidly failing, and in such distress for breath that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church,) brought me a bottle of your CHERRY PECTORAL, which I tried more to gratify him, than from any expectation of obtaining relief.—Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours, &c.
JAMES GODFREY.

Prepared and sold by
JAMES C. AYER,
Practical Chemist, Lowell, Mass

Sold in Nashville by J. M. ZIMERMAN, wholesale and retail agent, and by all the Druggists throughout the country.

Aug. 9—3m

Sommerville Book Store.

J. J. SMITH & Co. keep constantly on hand at this Establishment, a large assortment of the most

CHOICE BOOKS,

Including Literary, Historical, Scientific and Miscellaneous. Also, Common School, Sunday School, and Juvenile Books; Bibles, Testaments and Hymn Books, which they will sell very cheap for Cash. All orders promptly attended to. Address J. J. SMITH & Co.

June 14—1y Booksellers, Sommerville, Tenn

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

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

For sale by H. G. SCOVEL.

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

H. G. SCOVEL.

NURSE LAMPS.—Admirably adapted to sick rooms, for keeping food and drinks warm, for sale by H. G. SCOVEL.

FRENCH RED PANS.—A new and very convenient article, for sale by H. G. SCOVEL.

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

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

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

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

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

For sale by H. G. SCOVEL.

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

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

1000 pounds Refined Salt Petre,
10 barrels Winter Lard Oil,
5 " Clover Seed, fresh,
6 bags Orchard and Herds Grass Seed,
¼ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
9000 pounds Putty, in bladders,
341 " Glue, good,
200 gallons Bleached Sperm Oil,
450 " Refined Tanners' Oil,
3063 pounds Log Sup. Carb. Soda,
1020 " Roll Brimstone,
150 kegs Pure White Lead.

Clothing Store

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

READY MADE CLOTHING,

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

July 12, 1851—tf W. S. LORD.

Pianos.

I HAVE on hand at my Furniture Store on Union Street, A. H. Gale & Co.'s superior toned Pianos, which for durability and tone cannot be surpassed.

June 14—7m IRA H. MORTON.

Wall Paper, &c.

A LARGE lot of Wall Paper, some new and beautiful styles. Window Shades, Bed steads, Teasters, and Fire-screens, very handsome for sale cheap, by

June 14—7m IRA H. MORTON.

W. K. COURTNEY,
ATTORNEY AT LAW.
LEXINGTON, TENN.

WILL attend the Courts of Henderson, McNairy, Hardin, Perry, Decatur, Carroll and Madison. [Aug. 24, 1-50—1y]

ROBERT D. CLIFTON, *Philadelphia, Pa.* GEORGE B. ABBOTT, *Nashville, Tenn.*

CLIFTON & ABBOTT,

Cedar St., near the Post Office, Nashville, Tenn

DEALERS IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.

HAVING recently established a Store for the sale of the above articles, will keep constantly on hand a full assortment of Gentlemen's and Boy's