

Tennessee Baptist

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Communications.

For the Tennessee Baptist.
BROTHER GRAVES:
 In your issue of the 25th of June, I noticed a communication addressed to me, over the signature of J. B. Justice, containing many, both exegetical and apologetical—some narrative and some theological, some questions, and some answers; some aptness of grammar and some correctness of facts; some mistakes and some information to the public and to the private; together with some criticisms and some sermons, some pure orthodox and some heterodox;—abounding in quotations and illustrations, as well as an industrious mixture of other things equally edifying and valuable, presenting to me a rare and unexpected invitation to me to enter a wide and untraveled field of controversy: all of which, if for no other reason, simply on the score of taste, I shall respectfully decline. *By your obedient servant, J. R. Graves.*

At the close of this delivery, are the following remarks from yourself, viz: "We freely give our columns to any correspondence between brethren Whitelaw and Justice, upon the above questions, i. e. Remission and Apostasy. We hope it will be seen that brother Justice misapprehended the import of brother Whitelaw's language, for we would be both to believe that any baptism ministered held and taught the doctrine of baptismal regeneration, and its kindred doctrine of the final apostasy of believers. We hope brother Whitelaw will himself right before our readers."

This appears to contain the milk of fraternal affection and solicitude; but to the ears of the suspicious there lurks underneath the gilded crossier of the metropolitan, the withering threat that you must yourself right (orthodox) before our readers, or the bishop's benediction will be withheld; in other words, you must explain away remarks on the design of baptism, or it will, from the great metropolis, be declared baptismal regeneration, and accordingly you will be anathematized from Dan to Beersheba. Chantry persuades me not to charge you with this intimation. But if such was your meaning, I beg to remind you, that we Baptists are a free people—that we have, as yet, no Vatican at Nashville, and no Pope in Tennessee.

As an individual, I trust I feel my responsibility to the God of the Bible for my belief. But, sir, I dread no earthly hierarchy, I tremble not at the thunder of Baptist intolerance, and bow to no human creed.

But if the ostensible object of your remarks be the real one, then you do, indeed, wish me to write to "set myself right before your readers," to give my real views as to the two subjects you mentioned, viz: baptismal regeneration and the apostasy of believers.

And first, baptismal regeneration. I understand to be the baptism of an avowed sinner—to change his heart. Such a doctrine I believe to be utterly and cordially abominable, and do solemnly protest I never held, taught, or believed it in all my life.

It is well that is short of your invitation to myself right before your readers, and I think of no other plan than plainly to submit their judgment and decision my teachings on this and its kindred subject. I have heretofore left the department of controversy to able hands, never having believed myself qualified to contribute to the reading public, in the presence of my superiors, both in years and wisdom; and, although I still preferred to remain unknown to your readers, this preference is denied me by my sacrosanct introduction into your columns, stagnating under two words of heresy, "baptismal regeneration" and "apostasy." The deep, dark and damning sin of this orthodox is Campbellism, and the essence of popular Campbellism in baptismal regeneration. If, then, as we may had coldly and deliberately determined to triple my self, and that my character, he could not, in the range of tradition and analogy, have selected an intimation which would be more effectively accounted for than the work of death. The eyes of the reader, when he gazes on the representation of his fatal drops into the stomach of his sworn friend, would not have glared with more Scottish delight than his own church had over the poisonous mixture so calmly administered for my benefit in your issue of the 25th ult. Nevertheless, I equalled to avow my unbelief in these and all other subjects connected with the religion of the Bible, though earth and heaven may bear: I am a Baptist and do not believe in the doctrine of the Bible, and expect to live and die in their ranks, and never to rely on any other source of support for my doctrine.

than the good old Baptist creed which I have ever learned, was God's own Book.—And from that I am compelled to believe the God of salvation has appointed faith, repentance and baptism for the remission of sins.

I shall not, in this communication, attempt any argument on this proposition, but confine my remarks, simply, to its explanation. I believe Jesus Christ has all power in heaven and earth; that His blood alone, as a procuring cause, can cleanse us from all sin; that all merit is in Him, that the creature has no merit and cannot be saved but by the unmerited favor or grace of God; that salvation is the gift of God, and while it is graciously offered to all men, it is actually conferred on that class of men who believingly, penitently and obediently receive it. We are born, then, not of flesh, nor of blood, nor of the will of man, but of God, and, of necessity, according to His plan. There is no merit in our faith, none in our repentance, none in the water of baptism; and whatever value each may possess, is derivable wholly from God, who being the author of salvation, alone has the right to state on what terms He will pardon the guilty offender. Without hearing, no one can believe; without believing, no one can repent; without belief and repentance, no one can be scripturally baptized. (Ten thousand baptisms, unless there be first a new heart, a death to sin, a radical change of affection and mind, can never, never wash away sins.) Since pardon is the act of God, transpiring in the divine mind and taking place in heaven, and since, on the other hand, repentance and faith are acts of the creature, transpiring in the human mind and taking place on earth, the change of man's heart and the pardon of his sins (through both the work of an almighty agent) are heaven and earth, and the other is an operation of the Almighty mind. Can they be identical? As God alone can pardon sin, so no reliable evidence, aside from His word, can assure a rational mind that such pardon has actually taken place. Vain and delusive would be the hopes of any man, could he not open his Bible and suspend them on some well defined promise of the blessed Saviour, and hence the burdened conscience rejoices to hear Jesus say, "he that believeth and is baptized shall be saved." As, then, God had as much authority when He commanded baptism, as when He enjoined faith and repentance, we think they are all obligatory, and if, according to your own teachings, there are no non-essentials in God's word, they must be essential. I no more dishonor God by refusing to repent, than by refusing to be baptized. I can not, then, as an ambassador for Christ, with the word of God staring me in the face, promise the pardon of sins to any unbaptized man or woman. In this way, I have taught and do teach faith, repentance and baptism for the remission of sins.

I am not certain that you will dissent from my explanation of this subject, if I have succeeded, in my poor effort, in making myself understood.

But on the subject of apostasy you know that we do differ. You teach the certain perseverance of the saints, and I object to it—the possibility of apostasy and that it is impossible to renew again those who have fallen away.

Respectfully,
 D. A. WHITELAW.
 July 17, 1852.

From the Christian Repository.
The Design of Christian Baptism argued from the Bible.

In Baptism for the Remission of Sin
 BY A LAYMAN.

That the doctrine of baptism for the remission of sin is taught by several passages in our common version of the New Testament Scriptures, must be conceded. Of such passages, the following are examples: "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sin." Mark 1: 4. "Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." Acts 2: 38. "Arise and be baptized and wash away thy sins." Acts 22: 16.

These passages literally interpreted—and there is nothing in the immediate context which requires that they should be otherwise construed—certainly represent baptism as the act in consequence of which sin is remitted.

But, that the general tenor of the teaching of the New Testament is adverse to the doctrine of a ritual remission of sin, is equally obvious. The following passages are equally obvious: "The following passages where this word is used. Besides, such a

reading of the proposition does not meet the difficulty; for the phrase *baptize into remission* as obviously suggest ritual remission or forgiveness, as does the phrase *baptized for remission*. Other modes of explaining away the obvious import of this and similar passages of Scripture, are to be found in our Commentaries, equally unsatisfactory; and, consequently, this fatal heresy, which substitutes "obedience" for faith in God's method of salvation by grace is greedily embraced by thousands whose common sense perceives the inconclusiveness of the usual arguments against the literal interpretation of these controverted texts, and whose unregenerated moral natures have no relish for the truth as it is unfolded in the plan of redemption by grace through faith in Christ Jesus as the only Saviour.

Having conceded that the passages quoted in the beginning of this article do teach the doctrine of baptismal remission; that they are literally correct translations from the inspired originals; and still further conceding, for the sake of argument, the correctness of the distinction attempted to be drawn between remission and forgiveness, I shall proceed to show from the Bible itself, that baptism has no connection whatever with remission of sins.

The few passages in our English version of the New Testament which teach this doctrine, are literal translations of Hebrew-Greek idioms. The language spoken by Christ and the Apostles is a dialect of the Greek language as it was spoken by the Jews at the time when the New Testament Scriptures were written. This dialect differs from the classic dialects, the *Eolie*, the *Doric*, the *Ionic*, &c., in this respect, that while the latter related principally to the *forms*, or mode of spelling words, the Hebrew or Jewish dialect differed from them in expressing ideas,—or in its idiomatic structure. A translation of the Old Testament from the original Hebrew into this dialect of the Greek tongue had been made for the use of the Jews, and was in general use among them when Christ was on earth. This version, styled the Septuagint, was read in their Synagogues, was quoted by Christ and his Apostles, and was held in the highest estimation by the Jews as well as by the early Christian Church. Its words being Greek, whilst its phraseology were the natural channels through which their ideas flowed and were conveyed from one to another. From this cause, "the style of the New Testament," as is remarked by the learned Dr. Horne, "has a considerable affinity with the Septuagint version." The peculiarities of the Hebrew phraseology are discernible throughout. "The Septuagint," says the same writer, "being written in the same dialect as the New Testament, (the formation of whose style was influenced by it,) it becomes a very important source of interpretation; for not only does it serve to determine the genuine reading, but also to ascertain the meaning of particular idiomatic expressions and passages in the New Testament, the true import of which could not be known but from their use in the Septuagint."

Of such peculiar "idiomatic expressions," the passages already quoted as teaching the dogma of baptismal remission of sin, are examples. The idiom of the Hebrew-Greek, of which these passages are literal translations, consists in applying to a declaratory *ritus* a term which properly designates that of which the *ritus* is merely declaratory or symbolical. An example of this idiom is furnished by Christ himself in his language to the leper whom he had healed, as is recorded by Mark in chap. 1: 40, 44. "And there came a leper to him, and saying unto him, if thou wilt thou canst make me clean. And Jesus, moved with compassion, put forth his hand and touched him, and said unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him and he was cleansed. And he straightway charged him, and sent him away; and said unto him, see thou say nothing to any man; but go thy way, show thyself to the priest and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Here Christ first cleanses [cures] the leper, and then directs him to go to the priest to offer for his cleansing the things commanded by Moses. The law of Moses respecting leprosy is contained in the 13th and 14th chapters of Leviticus; where the priest is required, first, to examine, with great care and the closest scrutiny, the person who supposes himself already healed and free from the disease; and if, after such examination, the priest believes him "clean," i. e. wholly free from

leprosy, he is required, for the benefit of the applicant, to perform the rite of cleansing. Nothing is plainer, than that this ritual cleansing or healing, was merely declaratory of the cleansing or healing which had been effected previously to the examination of the applicant by the priest. This peculiar phraseology pervades the ritual language of the Levitical law as expressed in the Septuagint version; and it would naturally be employed by the New Testament writers when speaking of the Christian rite of baptism. Hence we need not be surprised at hearing Mark speak of John baptizing for the remission of sins, when the sins had already been remitted, if Christ himself speaks of cleansing a man already cleansed. Both expressions are the same idiom applied to different subjects. "Arise, and be baptized, and wash away thy sins," is the same idiom slightly modified by introducing the figure of washing away, in place of remission or forgiveness of sin.

It is pertinent here to remark, that this form of expression is never used by the inspired writers except when the *ritus* itself is the subject of discourse. Mark, for example, was speaking of John's baptizing, when he represents it as being "for the remission of sins;" and Ananias was directing Paul what to do, when he told him to be baptized and "wash away his sins." So the *ritus* to be performed by the priest was that which Christ would direct the mind of the man cured, of his leprosy when he spoke of that rite as a "cleansing." But when Christ or his Apostles would direct the minds of those whom they addressed, to that which was necessary to obtain pardon, forgiveness, remission of sin, salvation and eternal life, they made no allusion to the rite of baptism; they represented, on the contrary, *faith* in Christ as the only medium through which remission of sins could be obtained.

The foregoing criticism does not rest upon the meaning of the *prepositions* employed in the passages quoted, but upon the idiom of the New Testament Greek, according to which the *ritus* is spoken of as effecting what had already been done. That Christ had reference to the ceremony to be performed by the priest, and not to the cure already wrought by himself, when he directed the healed leper to go and offer for his cleansing those things which the law of Moses required in such cases, is obvious, not only from the narrative itself, but from the language of the law. After the priest had, upon examination, pronounced the leper clean, (katharos) as detailed in Lev. chap. 13, he proceeded to perform the rite described, in all its particulars in the next chapter, in the 14th verse of which the following expression occurs: "And the priest shall make him clean (katharison) shall present the man that is to be made clean, &c. By the same idiom, "the priest shall pronounce him clean," as the 17th v. of the 13th c. is translated in our version; whereas, if literally rendered, it would read, the priest shall cleanse (katharize) him. So, also, in the 20th verse, the Greek words translated "the priest shall pronounce him unclean, would, if literally rendered, read the priest shall defile (miasme) him."

The frequent occurrence of this idiom in our English Scriptures, transferred by a literal translation of the Hebrew-Greek phraseology, has given rise to much controversy among theologians, which would never have existed, had the translators of our common version, instead of transferring from an Oriental idiom into English literature, this exotic phraseology, employed such words as would have conveyed to an English reader, the same ideas which the phraseology of the inspired original conveyed to the minds of those to whom the Scriptures were originally given.

If I have succeeded in showing that it was common among those who wrote and spoke the Hebrew-Greek—the language of the New Testament and of the Septuagint—to apply to a *ritus* terms literally applicable to that only of which the *ritus* was merely declaratory, many of the controverted passages in the New Testament admit of easy interpretation. John was baptizing in the wilderness in declaratory of the remission of sin. Peter commanded his hearers to repent, and be baptized in declaratory of the remission of sin. Paul was directed to be baptized as declaratory of the washing away of his sins by the blood of Christ which cleanseth from all sin.

As baptism is declaratory and symbolical of that spiritual change which is styled a new heart, or regeneration, baptism was, by this idiom, styled regeneration; and hence, Christ spoke to Nicodemus of being born of water and of the spirit—the spiritual regeneration, as being necessary to his seeing, i. e. comprehending the nature of the kingdom of Heaven which was

proclaimed by the Baptist as near "at hand;" and of both these births, the moral change and the ritual declaratory of it, as necessary to Nicodemus' entering into this kingdom,—the one preparatory, the other, initiatory.

Hence, also, Christian writers generally, during the first three centuries, frequently used the term *regeneration*, to regenerate in reference to the rite of baptism. And it is not improbable that this unusual use of the term *regeneration* by the early Christian writers, originated the doctrine of *spiritual* regeneration by baptism, the necessity of baptism as a means of salvation, and its natural sequent, infant baptism. As this baptism was unknown to classic Greek literature, the Greek philosophers who embraced Christianity, predisposed by education as well as by the native depravity of the human heart, to subordinate ritual for *spiritual* obedience, works of the law for the faith of the gospel, were, as might have been anticipated, among the first supporters of a literal interpretation of the Hebrew idioms of the New Testament Greek; and the Latin Fathers, as they are reverently styled, for the same reasons, adopting a similar interpretation, the Christian Church, at an early period, became the nursery of those false principles the full development of which resulted in the establishment of the Papacy, to the almost entire extinction of vital Christianity.

Christ said to Peter, on a certain occasion, "I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." The import of this passage is, that Peter should, as he did on the day of Pentecost, fully open the doors of the "Kingdom of Heaven" to the Gentile world; and that he should understand the laws of this Kingdom, and to declare, judicially, upon whom and to what extent these laws were binding, and who were released [loosed] from the obligations imposed by the laws; and to do this as infallibly, so that when his decisions should be taken to the court of Heaven for revision, they should always be affirmed or declared binding. All of which means, simply, that Peter—in common with other Apostles, for we find neither himself nor them recognizing any individual supremacy among them—should be enabled to expound correctly the laws and the principles of Christ's Kingdom. The form of expression employed by Matthew in this passage, is the same as that employed in Lev. 13: 20, where the priest is required to *defile* the leper, if the words are rendered literally, instead of to *declare* him *defiled* or unclean, as the passage is correctly translated in our English version, the idiom being left in the Greek, and the idea expressed in intelligible English phraseology.

Numerous other illustrations of the influence of this peculiar phraseology upon the style of the New Testament Greek, might be given; but the preceding are sufficient, if correct, for my present purpose, viz: to show that Christian Baptism is not a pre-requisite to remission of sin.

For the Tennessee Baptist.
 Yalobamba Baptist Female Institute.
 GENESSEE, MISS.

BAOTAZA GAUVAZ:
 The Board of Visitors who were in attendance at the examination of the Yalobamba Baptist Female Institute, would submit the following:

In attending to the duties assigned us, we have been satisfied that the examinations of the several classes, conducted in our presence, were true examinations, both of the instruction given by the teachers, and the knowledge acquired by the pupils. We saw nothing of that collusion of which we have sometimes heard as existing elsewhere. We saw no indications, in the mode of asking and answering the questions, of a disposition to palm off the school on the public for any thing beyond its real merits. Every thing was conducted fairly and ingeniously.

The examination was indeed unusually rigid and thorough, and displayed on the part of the teachers a deep devotion to their work, and a rare skill in imparting instruction; and on the part of the pupils a punctiliousness and diligence in study, seldom equalled. We could not fail to see that they had been taught to *see and grapple* with difficulties, instead of avoiding them—and this we believe should be one of the grand objects of an education. We never attended an examination where the pupils seemed so unacquainted with what they had been taught, better than the pupils of this school. They did not act the part of the intelligent and well-instructed school girl.

We were particularly pleased, not only with the instrumental and vocal exercises, but also with the rigid examination of the large class in music, upon the elements and principles of that art, and with the manner in which they had been taught music in the only proper way—as a science as well as an art—and not as a mere parlor accomplishment. Several very difficult pieces were performed on the piano as a manner worthy of older practitioners.

It is also worthy of note, that the different branches of female education seemed to receive their proper share of attention. Physiology and Hygiene might ever, as they did here, to occupy a prominent place in every course of instruction. Music, too, while it is necessary to a finished education, is by no means the main and essential part of it. Gandy display is not the great object of education; to learn to display gracefully or learnedly, should form no part of a female education. We are happy to believe that in this Institution the grammatical are properly proportioned with the solid and useful branches. Music indeed, as taught here, is not more an ornamental than a useful branch of study.

As it was the first annual examination of the Institute, the public have a gratuity from its success, that there is one school at least that promises to do the work of female education thoroughly. The Board of Visitors would express their high gratification at the whole proceedings; and would most heartily commend the Institute to the liberal patronage of the public.

JOHN N. WADELLE,
 S. BARRETT,
 J. G. HALL,
 F. CLEMENT,
 Board of Visitors.

DELINQUENT RECEIVED
 The colporteur laboring in this city upon the subject of the Sabbath, was taken to witness scenes of sadness as well as depravity. On the bed of death often gather many regrets, yet no one more frequently nor more intensely regrets any misdemeanor than the Christian does his delinquency in faithfulness to Christ. The colporteur, (with his own city was blessed with many such faithful and self-denying men,) thus describes an interview with a backslider in his last moments.

"In the early part of the month of May, I was called to visit a young man, who was very low with consumption. He was so weak, that it was extremely difficult for him to converse. I asked him what were his prospects for eternity; and in reply, he gave the following account of himself.—Some five years since, his mind was awakened in regard to the interests of his immortal soul. It was during a revival, and he began to enquire, 'What must I do to be saved?' One Sabbath he heard a powerful sermon, and at the close, the preacher remarked, that there might be some present who felt that they needed religion.—He said it seemed as though the remark applied to him. He went home and set down to meditate; at length he opened his Bible, and the first words that met his eye were, 'Let not your heart be troubled; ye believe in God, believe also in me.' He knelt in prayer, and then, by the eye of faith, saw the plan of salvation clearly. The next morning he went out to walk; it was in the spring of the year; every thing had a beautiful appearance, such as he had never before seen. An assure seemed to be raining God. After that time he had made several paths. He had felt it to be his duty to unite with the Church of Christ, and to warm his unconverted companions to flee from the wrath to come. But he had not done so, and this neglect gave him great pain of mind in view of the approach of death. He said he could never give up the hope he had in Christ as the Saviour of sinners; and thus afforded him great consolation in his affliction; he loved him to think an spiritual things.

"In the conversation I had with him, I endeavored to show him that Christ is the only sure foundation whereon to build a hope of eternal salvation, and that he came not to destroy, but to save sinners who will believe on him and follow in his footsteps. Before leaving, I prayed with him, and read portions of scripture that seemed applicable to his situation. He intimated that he had not done his duty, and wished me to urge upon Christendom the importance of being faithful to Christ, who has done so much for us. I left, intending to visit him again, but before I had an opportunity to do so, he was dead.—Witness and Reflector.

Obedience to parents has a present reward as well as future good. How many would be saved from wasting years, and perilous journeys, if they regarded the fifth commandment.

TERMS—\$2 per annum, in advance. No name of new subscribers will be received, unless accompanied with the money. All letters on business, or intended for publication, should be addressed to "The Tennessee Baptist," Nashville, Tenn., post paid.

Persons desiring their paper to be transferred from one Post office to another, should invariably give the name of the old office. It is an important part of our business to be informed of the old Post-office address of the new, to avoid mistakes.

Advertisements will be taken at a limited extent, but not to exceed one square for the first week.

Advertisements for the following are charged for the first week: Office of the Tennessee Baptist over the Baptist Book Store and Depository of the Southern Baptist Convention, on Union Street, two doors from the Bank of Tennessee.

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CONCORD ASSOCIATION.

The forty-second Annual Meeting of this one of the oldest Associations in Tennessee, closed its session on Monday evening, August 24, with the Knox Church, Rutherford county.

It affords us great pleasure in saying, that the Old Concord Association still sustains her wide-spread reputation for "purity in all of the objects connected with the denomination."

Seldom have we witnessed such perfect harmony, seal and brotherly love, as on this occasion.

The amount pledged by the Churches at the last meeting of the body were (within only a few dollars) redeemed, and we feel proud to say that the amount subscribed to the Beneficiary at Union University, was more than doubled.

The amount pledged for this object was \$250, which was thought sufficient to liquidate old debts, and bring the very worthy brother out a regular graduate, free from all liabilities.

The preaching during the occasion was truly of such a character as to arouse the energies of the lake-warm Christian, and awaken within the minds of the wretched an earnest, serious and determined spirit of enquiry, with reference to their future prospects.

The following interesting revival intelligence we extract from a private letter, under date of 28th July last, from Rev. T. K. Parsley, a Missionary under an appointment of the Bethel Association, South Carolina.

"I have just closed two very interesting Protracted Meetings at Beaver Creek and Woodard Churches. Thirty-one persons were baptised at Beaver Creek, and fifteen at Woodard. Among this number were five Methodists, one Presbyterian, and one Seceder; and we left a great many enquirers or penitents. The harvest is great, but the laborers are few.

Yours, in gospel bonds, T. K. PURSLEY."

CLERK OF POST OFFICE.—The P. O. Office heretofore known as Black's Store, Tippah county, Miss., has been changed in name to James Brown's.—A. Slover, Post Master.

Communications.

For the Tennessee Baptist. A Sunday School in every Baptist Church.

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law."—Deut. 31:12.

"The Baptist Preacher" for July contains the most interesting sermon on the above subject, by Rev. B. Manly, Jr., of Richmond, Va. On reading it I have been, as well as thousands of others, I trust, much interested and benefited. I have long felt the importance of having in all our churches Baptist Sunday Schools, well organized and well managed. Our young brother Manly has taken clear views of the subject; and his sermon must give a new impulse to our brethren in the Sunday School enterprise. But in my brief review of this able production, I beg the liberty to call the reader's attention particularly to a sentiment found on pages 118 and 119.—He says:

"There is this peculiarity about our denomination,—that we can only act through individual churches. We have no central power, no supreme authoritative judicatory on earth, no power of one mind swaying all, and giving unity and concentration, and persistency to our plans and efforts. If our churches are faithful, and spiritual, and active, and self-sacrificing, we have immense power; if not, we are weaker than the weakest. Now, for one, I thank God that he has appointed for his church just such an organization; so that when it ceases to be animated by a holy and spiritual energy, the right arm of its strength withers, and forgets its cunning; when it is no longer held together by the cohesive principle of Christ's constraining love, it drops inevitably asunder. I am glad that our church is so constituted that when it loses the vital power of Godliness, it loses all power, and does not, by mere strength of its organization, endure as a corpse destitute of life, corrupt and corrupting—or rush forward, as a steam engine, which has lost its engineer, but not its force, sweeping resistlessly on, and carrying destruction in its track."

This above quotation embodies an amount of truth, and suggests a train of thought, which every Baptist should delight to dwell upon. Indeed the whole sermon is no luscious-woolsey fabric.

Ignorance makes a man the pliable tool of the demagogue. However stupid, however debased, he has as large a voice as you, however intellectual and refined you may be. "But ignorance is yet more injurious; it makes him a prey to vice, and not infrequently leads him, by the degrading influences, into the most fearful crime and violence." The only safety of this country is in the improvement of the masses in knowledge and honesty, and in true piety." Pp. 123, 124.

But I cannot close these quotations without noticing some of the views on page 153. He says:

"A Sunday School in every church would cultivate and draw out the gifts of many, who might, in the providence of God, become members of the Gospel."

This is a noble and noble sentiment. The honorable young man whose business burns with holy fervor for the advancement of the kingdom of Christ on earth, will not feel himself degraded by being engaged at the most in the duties of a Sunday

School teacher. The Bible is the first and best book in the Theological course of the young preacher. No school course of study should be pursued with the study of the Bible on the Lord's day. What a delightful sight, (the imagination lingers upon it,) to see the churches going up to the house of the Lord on every Lord's day to engage in the study of the Holy Scriptures. "The men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord."

If Sunday Schools were established in all our churches "the character of the present generation of ministers would be improved." A minister is formed by the people almost as much as the people are modified by him. Give him an appreciating audience—give him an active, zealous, praying church—give him a collection of Bible class students to preach to, who will detect errors resulting from ignorance or indolence, while they will receive with gratification the results of earnest study of the Bible, and it will make him learn more and preach better."

If our churches, in town and country, could all see and feel the truth of the above, they ought, what a change would come over the face of the religious community to which we belong! Yea, verily, what a change would soon be seen in the religious character of all Christendom! These half brothers in the ministry, laziness and ignorance would be stimulated like men who read, and pray, and think, and reason in reference to the duties of the sacred office they hold in the church of Jesus Christ; or they would soon be discarded by the churches Baptist.—Bible reading and Bible knowing Baptists,—would require, in their preachers ability to defend the doctrines of the Bible, the true doctrine of all genuine Baptists.

Our young brother closes his sermon very happily. He seems to feel the greatness of his subject, and with a soul burdened with the weighty considerations connected with it, he says, "From whatever point we view this subject its importance seems enhanced. I will only say, in conclusion, that if any man among us could, by the grace of God, succeed in impressing the public mind with this subject, and set in motion a train of causes which should result in placing a good Sunday School in every Baptist Church in our land, that man might be content to lie down and die, as one who had finished his work."

I shall make no more quotations. Our Southern Pab. Society will, undoubtedly, setze this valuable production and send it out, in thousands, upon thousands, for the benefit of our churches. I want to hear that all our churches have got it, and have gone to work on its proposed plan. I want to see that glorious state of things when every country as well as village church shall have a Sabbath School every Sabbath, and have a preacher who shall be with them every Sabbath, assisting in the School every Lord's day morning; and, when the School exercises have closed, wind up the delightful service with a good sermon.

But while our preachers scatter their pastoral labors all over the land, one Sabbath here and another there, they cannot take an interest, as they should, in this work. They should be with their church and their young people, every Sabbath day. They should feel like men to whom a charge to keep and a God to glorify.—They should feel attached to their charge, and their charge should feel attached to them. They never can do this, as they should, until they enter every Sabbath day into the church, with "one heart and one way, for the good of them and of their children after them."

I regret that we have no Sabbath School organization for the State. I propose that a Sabbath School Convention for the State of Georgia be organized on something like the following plan:

1. The Convention shall be composed of two delegates from all those churches which shall send up \$10.

2. The officers to be a President, Treasurer and Secretary, with a Board of Managers.

3. The business of the Convention shall be to procure or publish such books as shall be deemed necessary for the churches engaging in Sabbath School instruction, &c.

I shall submit this subject to the consideration of our brethren, through the columns of the Index, and shall hope to find the suggestion most heartily approved of by all the churches who are the friends of Sabbath Schools.

In the meantime, I am yours in every good work.

ROBERT FLEMING.

THE HOWELL INSTITUTE.

The Annual Examination and Commencement Exercises of this Institution, occurred on Wednesday and Thursday, the 28th and 29th of July. The exercises were conducted in the Chapel of the new edifice. Through the room was a large one, it was full during all the exercises. We have never seen pupils undergo a more thorough, rigid examination. The mode of conducting this examination was such as to convince all that were present that there was not only no collusion between teacher and pupils, but that both teachers and pupils had been devotedly engaged during the past year. After the pupils had been critically examined upon the principles involved in the particular branch of study, the classic in Arithmetic, Algebra and

Geometry, excited our admiration and astonishment. After being interrogated on elementary principles, some and propositions were given the several young ladies in these classes by persons in the audience, which were performed and demonstrated with a readiness and exactness that showed the greatest familiarity with every principle involved. In this manner were conducted the exercises in the several branches. The friends and patrons of the School were entirely satisfied, say, even delighted. We have never heard such expressions of pleasure at an entertainment of this character as we heard from all who were present, from those who are patrons of the Presbyterian School of this place.

Mr. Covey has been speaking of leaving Lexington for a situation in Texas. Though not a member of the Baptist denomination, yet as a citizen and devoted friend of the School, I should deeply regret it. Few gentlemen, if any, could have performed what Mr. Covey has performed since he has been in our town. None, I am satisfied, can now take his position and sustain the Institution, without diminution of interest. The influence of the School reared by his untiring industry, has been and is now producing the most happy effects upon our town.

I know I am but speaking the general sentiments of the citizens of this place when I say that more has been effected by Mr. Covey for the prosperity of the town during his residence of four years at this place, than by any other citizen in the past twenty-five years. Through the influence of the School, property has advanced 50 per cent., and its moral effects are the most happy and salutary.

We most sincerely hope that the denomination will appreciate Mr. Covey's abilities and labors, and not suffer him to leave Lexington.

F. W. HENRY.

For the Tennessee Baptist.

RIPLEY, Miss., July 29, 1852

BROTHER GRAVES: I do not often write for the Tennessee Baptist, nor but little say how, being old and feeble, but I delight in reading good articles that have truth for their foundation. But for such a piece as I saw in the Nashville Christian Advocate of the 15th instant, I have no relief. It is put forth in the form of an indictment against Rev. John L. Walker, yourself and others. It is based on slander and falsehood, and ought not to occupy a place in a religious paper, but it does, I suppose, and I am constrained to say it reminds me of the circumstance that transpired in the days of King Ahasuerus, against whom there was found two traitors, who were executed, which so enraged Haman, the man the king had promoted; still he endeavored to seek revenge, but was soon disappointed. Though he exulted, and said he was advanced above the Prince's and the King's servants, and that he even paraded of the triumph with the King and Queen. Yet all this availed him nothing, so long as he saw Mordecai the Jew, sitting at the King's gate; and further, he caused a gallows to be made fifty cubits high, to hang Mordecai on, but to his sad surprise, on the next day he was hung on his own gallows. Just so I tell you, mark it—falsehood, tradition and pedodoxy, will go like Haman, and return from whence it came; and after all the crying and shouting "victory over the Baptists," the "Baptist Bible," and "Revision," it availeth them nothing, so long as they see J. R. Graves, the man the Baptists delight to honor, stayed up with such strong resolutions in his favor, and his unflinching opposition to error, and firm defence of truth, the Baptist cause, which is the cause of Christ, against which all the powers of darkness and pedodoxy combined together cannot prevail. Therefore, my brother, I bid you God speed—you are right, go ahead, and may God bless you.

I remain yours, truly,

THO. SPEIGHT.

For the Tennessee Baptist.

ORDINATION.

The Baptist Church at Union, at her June meeting, agreed to call a Presbytery for the purpose of ordaining brother John W. Johnston to the Gospel Ministry. They met with a large congregation at Viorit's School-house, (where the Church has formed an arm,) on the second Sabbath in July. The meeting was opened by singing and prayer by Rev. John Bond, who read several passages of Scripture to prove that the work of the ministry was of Divine appointment, after which the candidate was presented to the Presbytery by the Deacons of the Church. Examination by Rev. John Bond, in the following order: 1st. Upon his Christian experience; 2d. His impression of mind, or call to the work of the Ministry; 3d. On the moral character and condition of man in his unrenewed state; 4th. On the plan of salvation and medium through which the lost sinner could be reconciled and saved; 5. Upon the doctrine of faith, justification and adoption; 6th. Upon the constitution and order of the Church of Christ; 7th. On the character of persons to become members of the Church; 8th. On the necessary pre-requisite to communion.

Ordaining prayer by Rev. William Bar. Charge and presentation of the Bible, by Rev. Williamson Williams. Right hand of fellowship, by Rev. John Phillips.

After which brother Phillips preached, followed by brother Williams, with a warm exhortation.

Some Christians (?) say the prayer-meeting is not interesting, because but few meet. How strange the saying, if Christ be one of the number?

For the Tennessee Baptist.

BROTHER GRAVES: One of your correspondents, "J. T. F." has written to "Hinds," over his own proper signature, thinking his article may not have been interpreted as he would have wished. He says, "No man, either friend or foe, ever suspected you of attacking an opponent otherwise than in open front, with lifted visor. Would to Heaven your candid spirit were more generally infused into advocates and opponents upon the present field of controversy. As to a course of imputation of 'J. T. F.' being willing to sacrifice 'Hinds' to the will of any man, you are widely of the mark. The case of our denomination, which I believe to be the cause of truth and of God, could better spare both 'M. of Miss.' and 'J. T. F.' with a half dozen more of each, than 'Hinds.' Yet, at the same time, 'Hinds' should not be offended if a humble advocate of a mighty truth should speak words of caution in a crisis of great moment. If he ('H.') has permitted an angry thought to enter his heart for a moment, I am greatly mistaken in the man, if it is permitted to remain long enough to corrode the golden chain of friendship." "It is well." Assuredly never was there even a passing mist over this heart of ours of this kind. "J. T. F." may rest content of this. The above, though in a private letter, and of a laudatory character, is copied for a twofold purpose—to show the magnanimity of the writer, and that "Hinds" may, at this late period, have the opportunity to declare, that he thinks he can oppose an error, or a brother when in error, without any malice, envy or hatred. Most assuredly towards one who was hinted at by "N." and perhaps by "J. T. F." not a friend he has upon earth entertains a more exalted respect and esteem, or more sincere admiration and love. If "Hinds" does not possess the "bump of veneration" so great as to think a man he loves has no faults, then is it a fault of the man, which is part of his nature. That my dearest earthly friend may not agree with me in the cut of his hair, or in the shape of his beard, is no cause of anger in me, yet I must claim the right of having and expressing an opinion in decorous language. If "H." has transgressed any rules of propriety, then would I regret it sincerely. But as no crime of that character has been alleged, he hopes the differing in opinion, and the attempt at showing up of the thought to be, errors of others will be allowable in this free country.

Having but recently seen much more of North Mississippi than ever before, "Hinds" is not at all surprised at the greatness of their people's claims to have the liberty of saying, to those people will soon be all right, and men she will present a front never wavering in the cause of truth.

Yours, &c., HINDS.

For the Tennessee Baptist.

BROTHER GRAVES: The Convention board constituted the Committee on the Louisiana Mission. Being chairman of said committee, it becomes me to make all due enquiry for a brother willing to labor in that field. I thought last fall that a worthy brother had made up his mind to come on, and thus thought not to January. Since which time, I have been so very often absent, and so many other matters pressing on me, that I have neglected attending to this. I visited that region of country last fall, and after as full enquiry as I could make, I think the salary of 6 or 8000 can be made up in the field itself, though should it fail, I was promised about 4 or 5000 from other Boards.

I regard the field as one of the most important in our entire country. Many persons are moving in yearly, much wealth, an intelligent people, and some interest may be readily now found there—with such material I believe we could do great good.

Among the finest cotton lands of the world, perhaps, with many facilities, we must look for wealth and liberality. There will be difficulties and privations to encounter, yet the harvest is so rich that the laborer will be most amply repaid by a large accession.

A talented preacher, with indomitable energy and zeal, taking the entire valley of the Mississippi, from the Louisiana line, to opposite Grand Gulf or Natchez, would do an immense service even in one year.—He could, perhaps, build up several Churches, and carve out several Missionary fields. The man who will thus cultivate that field, will lay the ground work for as great good as in any other field.

It is very true there should be at this time a Missionary located at Richmond, another about Lake Providence, with one or two others to travel, and thus I believe there could be several Churches erected.—We must be content with less, in the hope that when the beginning is made there will be an early succession.

Yours,

M. W. PHILIPS.

For the Tennessee Baptist.

BROTHER GRAVES: With this I send you a "Catalogue" of our Institution. The Lord has prospered the work of our hands. We have educated two of the most talented and promising young ministers in the State, (namely, Stribling and Morrill,) and there are six young men of promise now in the State who wish to enter next winter with a view to the ministry.

The influence of "The Baptist" is being felt at Crockett, (the place from which I sent you twenty three subscribers last summer.)

Bro. J. M. Maxey and myself held a ten days meeting there a short time since, during which twenty were added. We now have a strong and flourishing Church at that place. There have been between thirty

and forty added by baptism and letter, this year, since brother M. took charge of the Church last winter, and there are others that will follow the Saviour soon in baptism. Our prospects as a denomination in Texas are truly encouraging.

Bro. Bassman, the President of the Institution, (Baylor University,) writes me this morning that the prospects are more encouraging than at any former period. Years in Christ, J. W. D. CREATH. Huntsville, Tenn., July 27, 1852.

For the Tennessee Baptist.

BROTHER GRAVES: We held a Protracted Meeting at Bethel South, near this place, commencing the fourth Saturday in July, which closed this morning. It resulted in the baptism of thirteen precious souls.

Nineteen were added to the Church, and some of that number were members of the Methodist Society, one of whom was Rev. J. Thomas, of high standing and respectability, and for many years a local preacher; also, M. J. Patton, at either in the Presbyterian Society, of good report of all who know him. We expect to commence another meeting at the same place on the fourth Saturday in this month. Brethren Taylor, Lass and Reed, are expected to be with us. Years, in the bonds of Christian love, OSCAR L. KING. Morristown, Tenn., Aug. 1852.

For the Tennessee Baptist.

BROTHER GRAVES: The examination of the Female School at Milton, Rutherford county, Tenn., under the care of Mrs. Summar, (consort of Rev. S. L. Summar) came off on the 16th inst. We had the good fortune to be present and to witness the exercises, with which we were greatly delighted. No person, we supposed, could fail to have been highly pleased, who knew any thing of the proficiency of the pupils prior to their having been placed under the care of Mrs. Summar, for indeed, their improvement must have been most strikingly visible to the casual observer. The examination was conducted most impartially, so that the real improvement of the pupils might be plainly discovered.

We were much delighted to see very small children from five to seven years of age taught so correctly in first principles, for an experience of many years in teaching, has thoroughly convinced us of the importance of first principles being properly inculcated. The higher classes evinced as thorough a knowledge of the sciences in which they have been engaged for the session as any classes whose examination we have at any time witnessed.

Mrs. Summar is a lady, we are confident of rare attainments, as an instructress, and we would recommend her as such to any community that may desire the services of an excellent teacher. J. J. MARTIN. July 25th, 1852.

For the Tennessee Baptist.

BROWNVILLE, Tennessee, August 6, 1852.

BROTHER GRAVES: Please to publish the following preamble and resolutions, passed last week by the Big Hatchie Association, convened at Macon:

Whereas, the reading of the letters from the different Churches seems to indicate coldness and barrenness; and whereas, we believe that God will be sought unto for his blessings: Therefore,

Resolved, That we will observe Friday before the first Sabbath in October, as a day of humiliation, fasting and prayer, to show up of the thought to be, errors of others will be allowable in this free country.

Having but recently seen much more of North Mississippi than ever before, "Hinds" is not at all surprised at the greatness of their people's claims to have the liberty of saying, to those people will soon be all right, and men she will present a front never wavering in the cause of truth.

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