

# Tennessee Baptist

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

VOL. VIII.

NASHVILLE, TENNESSEE, SATURDAY, JULY 10, 1852.

NO 44.

## Chinese and California Mission.

NASHVILLE, TENN., JUNE 30, 1852.

DEAR BROTHER:

I have read with much pleasure, your interesting communication of the 10th ult. in reply to mine of a previous date, and am glad to find that you manifest so deep an interest in the proposed enterprise; and I cannot refrain from expressing the regret, that our brethren generally, do not seem to appreciate the importance of the contemplated mission. It is indeed a matter of surprise, that the churches in the United States should have thus far, manifested so much indifference to the religious condition of the Chinese on our Pacific coast; under circumstances too, so favorable for religious impressions, whilst they are expending such an amount of energy and means at a few points in China. As stated in my former communication, one of the greatest obstacles to the spread of the Gospel in the empire of China, is the lack of native converts, sufficiently intelligent in the doctrines of the Gospel, and sound in the faith, to labor as Missionaries among their countrymen. Near half a century has elapsed since the churches in the U. States undertook the evangelization of China; and yet how little has been effected comparatively, after so many years of persevering effort, and self-sacrificing devotion to the cause of the part of our missionaries; how feeble the impression made upon the great mass of Heathendom; how weak the hold, which the Gospel has, upon the millions of the millions of that benighted land! After all the translations of the sacred Scriptures into the Chinese language, is probably the most important and valuable result, of so many years of labor and sacrifice. In the main time, however, it is a consoling reflection, that the churches, in their efforts to propagate the Gospel in Asia, have enjoyed the reflex influences, in seasons of refreshing from the presence of the Lord,—having cultivated and strengthened the missionary spirit, and are in a course of training and preparation for a grander, and as trust, more efficient missionary organization, than has been yet conceived.

I have alluded in a former communication to the marked pertinacity, with which the Chinese are received and treated, by our people in California, and the courtesies extended to them on suitable occasions both in public and private. During my brief sojourn in San Francisco, a lot of Testaments and religious tracts printed in Chinese, was received from China, for distribution among the Chinese population of San Francisco. The presentation of one book and tract was magnified into quite an imposing celebration, and on occasions of this nature, the nationality of the American population towards their Chinese fellow-citizens.

From the San Francisco Herald.

"Talk Cuts a Bore.—At half past three o'clock yesterday afternoon, about one hundred and twenty Chinese assembled at the Restaurant of Maccas & Woodruff, on the corner of Commercial and Kearney streets, and having been organized and marched into line, they were marched in the plain, under the direction of Norman King, known as Chief of the China Boys of California, who led them to the large platform erected for the occasion, where they were received by the Mayor of the City, their Chief, Mr. Woodworth, and several of the City Clergy. Judge Geary presided at the object of the meeting, which was interpreted by Norman Assing. Mr. Woodworth presented several religious books and tracts, accompanied by appropriate and complimentary remarks. Mr. Haas addressed the meeting in an eloquent and appropriate speech, after which an invitation was tendered the Chinese to take part in the religious observance of to-day, (Sunday) at the place in the procession, and a place in the procession was assigned them accordingly; their Marching was the custom being Captain J. H. King.

The meeting was then adjourned.

The meeting described in the above extract, is significant of the friendly, social and commercial intercourse, which is being established between the people of the United States and China; and as a consequence of the highly propitious circumstances under which the Chinese in California are prepared to receive religious impressions. Their national prejudices under such circumstances, must soon become obsolete, and the commercial restrictions, which have been imposed by the Chinese government, be soon abolished,—affording American enterprise free access upon terms of perfect equality to all parts of China.

To give you some idea of the vast immigration of the Chinese to California, I will present a few extracts, from many of a sim-

ilar kind, taken from several papers published in the United States, viz:

CHINESE AND CHILLANS FOR CALIFORNIA.

A letter from San Francisco to the New York Journal of Commerce, dated April 1st, says:—

"We have an immense emigration from Chili (of peons) and swarms of Chinese.—Nearly fifteen hundred of the two races have arrived in this city the past fortnight. The clipper ship Challenge is said to be on the way from China, with one thousand passengers. I have before me a letter from Hong Kong, dated 15th January last, in which the writer states 'that we may look to China for an emigration of fifty thousand souls to our population within the next five years.' An intelligent sea captain just arrived from there, informs me that thousands are saving up their earnings in order to collect \$350 passage money to bring them to California. To this is to be added the expense of a little dried fish and rice and a sip of tea, and in about forty to fifty days they are safely landed on our shores. In the letter from China before referred to, the writer says, 'I now know of more than six hundred Chinamen booked for California, for whom shipping space is now had, although there are now in our harbor some half a dozen large ships bound for San Francisco, and they will all take from two to three hundred Chinamen each.'"

ARRIVALS OF CHINESE.—The Herald mentions two more arrivals from Hong Kong

—The Glenlyon with 150, the Emperor with 181, and the George Washington with 185 Chinese passengers—total 516, which added to the 1126 before noted as having arrived during the past fortnight, shows an addition of 1642 Chinamen in little over two weeks. Malutudes more are on their way, while a whole fleet of vessels was, at last saturday, taking in passengers at Hong Kong.

"THE CHINESE IN CALIFORNIA.—The increase of immigration into California from China is becoming a very important feature in the social aspect of the land of gold. A law has been passed by the Legislature of California to authorize contracts for labor for terms of years, and under the sanction of this law the Chinese come in numbers, and labor at wages varying from forty-five to fifty dollars a year. This sum is said to be double what they could earn at home."

Do not such facts as the above, deserve serious consideration? May they not be regarded, as the indications of a wonderful revolution in the moral and social condition of the Asiatic nations? Surely, there is a prophetic significance in these signs of the times,—and if rightly interpreted, cannot fail to arouse American Christians to just conceptions of the vastness of the field opened to them, and the importance of adopting promptly the measures necessary to originate and sustain a Chinese Mission at San Francisco. I have said, that the direct commercial and social intercourse, which is rapidly springing up, between the Pacific States and China, is essential and indispensable to the success of the Missionary enterprise in China,—and that without such intercourse, the ultimate subjection of that nation to the Gospel, was exceedingly problematical. The light of the knowledge of the glory of our Christian institutions,—and our political system, the abundance of political philosophy,—shining into the hearts and minds of the Chinese population of California, and the millions of China, must rapidly dissipate the moral darkness of the people, and expose to an intelligent judgment the barbarity of their social and political institutions. It is through the extensive social and commercial intercourse between the United States and Europe, that the virtue of our political and religious freedom, has been working like leaven among the masses on the Continent, and serving them with hope and enthusiasm for the great conflict between Liberty and despotism;—and as the Pacific States are destined to bear the same relation to Asia, that the Atlantic States sustain towards Europe, we may expect similar results to follow, from the operation of the same influences.

The law of social amalgamation, or commingling of the different varieties of the human family, in their migrations from the plains of Asia westward, to America, is about to receive its perfect development in California and Mexico; and as the present population of the Mississippi valley is the offspring of the Anglo Saxon variety amalgamated with the several European races—the future population of California, must be a compound of the Asiatic races grafted upon this Anglo-European stock, the present amalgamating element. California is to be the great social crucible of the world, where the different varieties of the human family, under the operation of this law of social amalgamation, will be fused down into a homogeneous unity. The Germans, the

Russians, the Frenchman, the Spaniard and Italian, the Austrian and Portuguese from Europe—the natives of Brazil, Peru, Chili, &c., from South America—the Chinamen, the Hindoos, the natives of Burmah, the Polynesian, &c., from Asia—will here meet upon one common platform, and in a free government like ours, it must follow as a political and social necessity, that all these different races will finally amalgamate.—How important then in this view of the subject, that the churches in the United States should be ready to provide for the spiritual welfare of the thousands of foreign immigrants from every clime and continent, annually pouring into the Pacific States, and especially of the Chinese. If, instead of doing about Abolitionism and other vain questions, whereof come envy, strife, railings between brethren and churches in the different sections of the Union, to the shame and dishonor of their professions, American Christians—would turn their attention to the study of that stupendous problem which is to be worked out upon the Pacific; involving the final moral and political destiny of the whole human family; and would prayerfully consider the best means of infusing harmony and order into the chaos of mass of social and moral elements accumulating upon the shores of the Pacific, they might engage in a cause worthy of the noblest aims and highest energies of the Church, and be a blessing to their country and the world of mankind.

I am aware that more recent advices from California, indicate some degree of alarm on the part of the American population, at the prospect of an overwhelming Chinese immigration, especially since the passage of a law by the Legislature, authorizing contracts for Chinese labor upon the public works. But I am satisfied that the apprehension of injury from this source, is both unreasonable and inconsistent with the true interests of the Pacific States, and that the Americans will soon be convinced, that it is more to their own interests to encourage the introduction of cheap labor, on a large scale, than to repress it. At present, the chief drawback upon the prosperity, and the development of the resources of the country, is the extravagant wages paid for labor, and the high prices of provisions; as a consequence, the balance of trade is constantly against them, in favor of New York and other commercial centres—said to meet this balance, the country is being regularly drained of the precious metals. Now, the only remedy for this state of things is cheap labor, to carry on mining operations and develop the agricultural resources of the State. At the present high prices of labor and the strong inducements held out in the mining regions, the agricultural capacities of the country are almost totally neglected. By means, however, of the cheap labor of the Chinese, the soil of California may be made to supply all kinds of provisions in the greatest abundance, and save the people millions of dollars, now exported, to purchase provisions abroad, and thus give a new and powerful impulse to the energy, prosperity, and enterprise of the State. The proximity of China to California in this point of view is most fortunate, and the introduction of the cheap labor of China, should be regarded (as it will be finally) as a great national blessing to both parties. The Anglo Saxon race in the United States have not yet, and probably never will submit to become "beavers of wood, and drawers of water." In the Northern and Eastern States, this position is assigned to the Irish and German population;—in the Southern States to the African slave. But what race is destined to sustain this relation to our people in California and Oregon? The Chinese certainly. Our merchant ships on the Pacific will be manned chiefly with Chinese sailors; the laborers in the mines, on the railroads, canals and other public works will be Chinese; the operatives in manufacturing establishments and on the farms;—the waiters and servants in the hotels and private families must be almost entirely from the Chinese population. A race of people then, destined to sustain such diversified relations social and domestic, to our people, has the strongest claims upon our sympathies, and every reasonable means should be employed to improve their moral condition. The indications of Providence, and the teachings of a sound political economy clearly enjoin this upon us.

You suggest, that I should propose some plan to carry the enterprise into effect. A judicious plan of operation is important to success,—but it occurs to me, that the only difficulty of such moment is the selection of a competent Missionary. In my former letter to you, I alluded to bro. I. J. Roberts of the Canton mission, as probably a suitable man for the position, and am gratified to find that you can speak an encouraging-

ly of his capacity and fitness for the work, from an intimate personal acquaintance with him. It is more especially the province of the Domestic Mission Board at Marion to secure the services of a competent man for the field, and provide the means necessary to sustain him at San Francisco, until the mission becomes self-supporting. He should by all means be a married man, and his wife sufficiently acquainted with the Chinese language to communicate freely with the Chinese. The Domestic Board might confer and co-operate with the Foreign Board at Richmond, in making choice of the Missionary, and organizing the Mission. The brethren of those two Boards, are fully competent, from their superior wisdom and experience in matters of this sort, to organize the Mission and arrange the details. I hope you will correspond with the Secretaries of the several Boards, and propose this subject for the prayerful consideration of the brethren composing the Boards, and ascertain their views; for the prima condition of success after all, is to enlist the sympathies and secure the cooperation of the brethren throughout the U. States in behalf of the enterprise, and without these, the best devised plan for the achievement of any object, however worthy, will prove a failure.

I have confidence, my brother, that you feel a lively interest in this matter. Your long and valuable experience, and your extensive personal acquaintance with brethren throughout the United States, eminently fit you, to render important aid in furtherance of the enterprise, and I hope you will be prepared to present the subject to the attention of the churches in a more effectual manner than I have been able to do it.

Affectionately yours,  
JNO. W. KING.

For the Tennessee Baptist.  
CHINA AND CALIFORNIA.  
CANTON, JAN. 29, 1852.

his judgment (and he is a man of fine judgment) to call a missionary already located away from his field, how much more should it call the attention of the brethren who have yet to be located? And if a gentleman, who is not a member of any Church, feels such an interest, and would do so much for the establishment of a mission in California, in behalf of the Chinese emigrants, how much more should members of the Church do and feel? And if a gentleman in China, where there are many Missionaries doing what they can for the Chinese, feels so much for the Chinese emigrants that go to our own happy country, how much more should our own brethren feel that live there? I trust the interest manifested at Nashville sometime since in behalf of the Chinese in California, will, when these facts are made known, become energetic and efficient; and that measures will be adopted, not only to co-operate with our brethren in California, to improve the Chinese there, but also to aid as from that golden land in preaching the gospel to these hundreds of millions in their own country. How highly we should appreciate at present a few well instructed and faithful assistants, and a few bags of the golden ore from hence, in aid of enlarged measures here for the salvation of the nation!

Yours, in gospel bonds,  
I. J. ROBERTS.

MR. FORBES' LETTER

CANTON, JAN. 26, 1852.

Dear Sir—I have your note of the 24th inst., and see, that after due consideration, Mrs. Roberts and yourself had decided that your field of usefulness is in China, and therefore you would remain. I have no desire to influence your judgment, believing that you are better able to judge on such matters than I am; and my motive in mentioning the subject of California at all, was that it might receive some attention from you—the result, in any event, I should be satisfied would be for the best. My idea was this, that there is a vast emigration setting towards the shores of our own country, and that probably during the next ten years, many thousands would follow those already there—already amounting, I am told, to two thousand. Many are now returning with the fruits of their enterprise and labor; and my impression is, that if ever China is regenerated, it will be from the new ideas, whether religious or political, which are brought back with them.—These must, in time, produce a change throughout China, to an extent not dreamed of two years ago. And it seems almost as if the hand of Providence could be distinctly seen in the flux and reflux of emigration to and from America to China—the third of gold on one side, and the love of country on the other—the strongest motives for moving large masses yet known in the history of mankind, will here efficiently operate.

It is apparent, therefore, that whatever field exist here, there is also an extensive one there, with laborers in the first and none in the last. Now, it remains for you to decide, without other individual considerations, whether you could do most good here or there; and whether your exertions, unassisted by government influence, and free from its interference, will not be more advantageously employed than it can be here. There is no one in California speaking the Chinese language, and it is evident that one speaking the language and understanding their character, habits and modes of thought concerning religion, would have peculiar advantages, and exercise a very great influence over them there, which, in truth, would react and shed its influence here. If the board at home approve of your mission here, they would undoubtedly do so there; and if a passage is necessary, I will engage to procure you one, both for yourself and Mrs. Roberts. The same interest taken here, will be felt by every lover of the cause, and follow you equally to California. The great desideratum being the greatest amount of good, and whether it be here or there is unimportant. I repeat, I have no desire to persuade you to go, but offer the present remarks as mere suggestions for your consideration.

(Signed.)  
P. S. FORBES.

The Correspondence continued.

To Rev. O. C. WHELAN, California.

SAN FRANCISCO, JAN. 26, 1852.

My dear brother—Though personally unacquainted, yet, being engaged in the service of the same divine Master, and under the same banner, I can not comfortably see you as being his great and glorious cause? I have just received the enclosed letter from Mr. Forbes, United States Consul at Canton, which I fear had for your consideration, and hope you will use it in

any way that will in your judgment tend to the moral improvement of the Chinese. Though I fear it will be out of my power to go to Canton, as I am engaged in this letter, yet I entirely concur with Mr. Forbes in considering it all-important that early steps should be taken to improve the moral and religious condition of the Chinese emigrating to California. What can be done for them? They are compassing to come in great numbers, some thousands, perhaps ten thousand, per annum, will arrive in California for the next ten years; and shall nothing be done for these in our own free and happy land? And when we consider what influence these will exert on those millions at home, there is the greatest necessity that something be done for them immediately. Will you kindly read these letters to your Church, and to any larger association of brethren with whom you may soon meet, and see, by consultation, whether any thing can be done for them.

Permit me to enquire whether any thing has yet been done for them in a religious way? Whether it would not be practicable to distribute the Scriptures and religious books among them, if supplied with each from China? Whether it would not be practicable to employ a missionary to labor among them, and to devote his time especially to their benefit, and in deriving the best means, under the circumstances, to do them the greatest amount of moral and religious good? Would it not be practicable to introduce some system of schools, either day, Sunday or high school, that might do them much good? Yours, truly,  
I. J. R.

CHINA.

CANTON, FEB. 17, 1852.

BIRTH DAY. I was this day fifty years of age.

I was born in Sanner county, Tennessee, fifty years ago this day; was born again, as I hope, and baptized, thirty one years ago next May; was licensed and commenced preaching at Mount Hebron Church, Bedford county, Tennessee, twenty-seven years ago next July; was ordained to the ministry in Shelbyville, Tennessee, twenty-five years ago next April—presbyter, Rev. Messrs. John Gilbert, Henry Vermer, Lewis Heath, and Levi C. Roberts. This day, seventeen years ago, after mature deliberation for about 9 months, fervent prayer for divine direction, and clear conviction of duty, I came in the decided resolution to go to China. Providence permitting, as a Missionary, I took the word of God for my warrant—my inward convictions of duty for my prompter, and by faith I resolved, not knowing how the thing should be accomplished, but trusted all to God, who commanded, to bring it to pass. That was a dark and cloudy day, but the inward whisper of that "small still voice," urged me to duty, while every worldly interest and natural affection inclined me the other way. There was little doing at that day towards sending Missionaries to China from Mississippi, where I then lived; my relatives dissuaded me from so wonderful an undertaking, and my Baptist brethren thought the enterprise premature; but the inward prompter impelled me to go forward! I proceeded to make preparations for the undertaking, as well as I could, at considerable travel, expense and toil. On the 5th of April, 1836, sixteen years ago next April, I left Clinton, Mississippi, for China, with less than one hundred dollars in my pocket! The next day I met an old acquaintance near Vicksburg, brother B., who said to me, "Well, brother H., where are you going?" "Ans., 'To China.'" "I think," said he, "you are making a leap in the dark." And true, it was so, had it not been for the light of faith, which enabled me to "endure as seeing him who is invisible." He. 11: 27. Difficulties from then till now have attended me on every hand, fears within and fightings without; yet did the waters under the ark and the ark was apprehended; but as I went forward Providence opened up a way before me, so that I ultimately landed in China, fifteen years ago the first day of next May. Since which time I have had the pleasure of introducing the gospel publicly among the Chinese at Macao, Hong Kong and Canton. Not, however, without great difficulty and hazard. At Macao, it cost me a beating by the Chinese, and to be brought before the Portuguese governor of that place; at Hong Kong, it cost me a sickness near unto death; and at Canton, it came near costing me my life, by violent hands, as well as all my property, journals and books; but "having obtained help from God, I continue unto this day."—Acta 18: 22. And now, upon a retrospective view of the whole course in which I have come, certainly there has been little of worldly imbecility. I can sincerely say what I said before I left home, "Was there an other world than this, my com-

panion prompting to duty, I should certainly have stood at home!" In a worldly point of view what has been gained? Nothing but the loss of all things. First, my few effects at home were sacrificed to get here, and afterwards the few conveniences I had gathered around me were sacrificed by the violent hands of the very pagans for whom I was laboring. Truly, if in this life only we have hope in Christ, of all our mercies are most miserable. But we believe there is a future life in another world, and therefore we hope and labor, having respect unto the recompense of the reward, for now is our time to reap from the dead, and become the first fruits of them that sleep." And as we believe in a future life, we believe there is a future life in another world, and therefore we hope and labor, having respect unto the recompense of the reward, for now is our time to reap from the dead, and become the first fruits of them that sleep." And as we believe in a future life, we believe there is a future life in another world, and therefore we hope and labor, having respect unto the recompense of the reward, for now is our time to reap from the dead, and become the first fruits of them that sleep."

I. J. ROBERTS.

Postscript.—In the close of my communication, brother Graves, please let me say a few things which I trust will be interesting to our American friends, relations and acquaintances in Tennessee and elsewhere, one of whom, from Arkansas, has just written to me, and says, "I have given up all my religious papers and journals except the Tennessee Baptist, which I now think is doing more good for the Baptist cause than any or perhaps all the Baptist papers in the United States. Please have your communications advanced, or at least copied by brother Graves. I sincerely know how to close this letter. When writing you, my feelings seem to transcend my power of expression. The intensity of my solicitude for your advance, when reading your various religious communications, and thrilling acknowledgment at your extra success, have never abated."—Extra success, I have indeed had, but I have had extra trouble and affliction too, so that placing one over against the other, I have nothing, nor have I done any thing of which I can boast—by the grace of God I am what I am." The Chinese new year is just past, which occurred on the 20th inst. Nothing notable has transpired, but this season generally calls so much attention as to break into the regular routine of duties and business.—But our congregation begins to assemble again as usual. Quite a respectable congregation, both of males and females, attended yesterday, and listened to the preaching of the word. During January, and up to date in this month, we have kept up our regular services at the Utting Chapel, which, together with other public addresses to the people, amount to sixty-four public preaching services, at which we uniformly distribute books. We have still a full supply of faith, and to ask the prayers of our brethren for the Holy Spirit to be poured out, that these dry bones may live. "Washed out Jesus we can do nothing." We have learned this, both from his own word and by experience.

WAL.—There are rumors of war and rebellion at a distance, and in various parts of the nation; but here in Canton we have quiet and peace, and I think we are likely to have.

HEALTH.—We are at present quite as well as usual, nor has there been any serious sickness this year among the Missionaries at Canton. This is a healthy place.

PROGRESS.—These two months of this year have already glided so rapidly away, that we should scarcely know that we are in active progress towards eternity, were it not for calculation. Nor has much attention been much more apparent, so as yet we have to walk by faith and not by sight. But the command to us is not to convert, but to "preach the word." This we endeavor continually to do, leaving the result with God our Saviour. We would like to press the claims of China upon our Tennessee brethren and sisters. Never was the necessities of this numerous people more urgent for the bread of life.

Feb. 26, 1852. I. J. R.

joined prompting to duty, I should certainly have stood at home!" In a worldly point of view what has been gained? Nothing but the loss of all things. First, my few effects at home were sacrificed to get here, and afterwards the few conveniences I had gathered around me were sacrificed by the violent hands of the very pagans for whom I was laboring. Truly, if in this life only we have hope in Christ, of all our mercies are most miserable. But we believe there is a future life in another world, and therefore we hope and labor, having respect unto the recompense of the reward, for now is our time to reap from the dead, and become the first fruits of them that sleep." And as we believe in a future life, we believe there is a future life in another world, and therefore we hope and labor, having respect unto the recompense of the reward, for now is our time to reap from the dead, and become the first fruits of them that sleep."

I. J. ROBERTS.

Postscript.—In the close of my communication, brother Graves, please let me say a few things which I trust will be interesting to our American friends, relations and acquaintances in Tennessee and elsewhere, one of whom, from Arkansas, has just written to me, and says, "I have given up all my religious papers and journals except the Tennessee Baptist, which I now think is doing more good for the Baptist cause than any or perhaps all the Baptist papers in the United States. Please have your communications advanced, or at least copied by brother Graves. I sincerely know how to close this letter. When writing you, my feelings seem to transcend my power of expression. The intensity of my solicitude for your advance, when reading your various religious communications, and thrilling acknowledgment at your extra success, have never abated."—Extra success, I have indeed had, but I have had extra trouble and affliction too, so that placing one over against the other, I have nothing, nor have I done any thing of which I can boast—by the grace of God I am what I am." The Chinese new year is just past, which occurred on the 20th inst. Nothing notable has transpired, but this season generally calls so much attention as to break into the regular routine of duties and business.—But our congregation begins to assemble again as usual. Quite a respectable congregation, both of males and females, attended yesterday, and listened to the preaching of the word. During January, and up to date in this month, we have kept up our regular services at the Utting Chapel, which, together with other public addresses to the people, amount to sixty-four public preaching services, at which we uniformly distribute books. We have still a full supply of faith, and to ask the prayers of our brethren for the Holy Spirit to be poured out, that these dry bones may live. "Washed out Jesus we can do nothing." We have learned this, both from his own word and by experience.

WAL.—There are rumors of war and rebellion at a distance, and in various parts of the nation; but here in Canton we have quiet and peace, and I think we are likely to have.

HEALTH.—We are at present quite as well as usual, nor has there been any serious sickness this year among the Missionaries at Canton. This is a healthy place.

PROGRESS.—These two months of this year have already glided so rapidly away, that we should scarcely know that we are in active progress towards eternity, were it not for calculation. Nor has much attention been much more apparent, so as yet we have to walk by faith and not by sight. But the command to us is not to convert, but to "preach the word." This we endeavor continually to do, leaving the result with God our Saviour. We would like to press the claims of China upon our Tennessee brethren and sisters. Never was the necessities of this numerous people more urgent for the bread of life.

Feb. 26, 1852. I. J. R.

1852.  
CH.  
Books and  
Vol. 10,  
Public Square,  
Merrill's stock of  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises,  
sp. etc., and  
style usually  
style superior  
We continue  
before per-  
CHURCH.  
FOR SALE.  
I offer for  
sale, a lot of  
books, (from  
Merrill's stock)  
and country  
part of  
and thick  
and calf skin  
for Books,  
Misses and  
Overseas.  
and pag'd  
of books  
roof do  
do  
and amend-  
and Winter  
and cancelled  
books, Valises

The Tennessee Baptist.

NASHVILLE, TENN. SATURDAY, July 10, 1852.

TERMS:—\$2 per annum, in advance.

No change of subscribers will be received, unless accompanied with the money.

All communications, or intended for publication, should be addressed to "The Tennessee Baptist," Nashville, Tenn.

For No. 1000, the Post Office, unless the Postmaster has been notified, will not be delivered.

Five new subscribers will receive the paper gratis for one year.

Persons desiring their papers to be transferred from one Post-office to another, should invariably give the name of the new office. It is an imposition to have a book kept in the name of the old Post-office address in the new, to avoid mistakes.

Bank Notes current in the States where issued, will be taken at par.

Advertisements will be taken at a limited price, and are not encouraged with a religious newspaper.

Advertisements for Schools are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

Advertisements for the Tennessee Baptist are charged at the rate of one cent.

all be converted to any one sect? Will all become Unitarians, Trinitarians, Arians, or Socinians? And he answers himself, "I presume no person of common intelligence will say 'Yes.' In an article written by the Rev. James Shannon, of this body; then President of their Institution; Bacon College, at Harrodsburg, Ky., and contributed by him for the 'Historical Sketches of Kentucky,' by Lewis Collins, it is stated that in that State they united with the 'CAMPBELLITES,' so called, the followers of Barton W. Stone, and as 'REACHING THE SAME GOALS,' and that Stone 'represented the orthodox views on the subject of the TRINITY, SONSHIP and ATONEMENT,' but declaimed Unitarianism. The union took place between the two bodies in 1831 and 1832, and in describing it, the biographer of Stone, as quoted by President Shannon, declares: 'We solemnly pledged ourselves to each other before God, to abandon all speculations, especially on the TRINITY, and kindred subjects,' containing themselves with the Scriptural phrases. This exclusive use of the terms of the Scriptures may seem plausible. But it was by some similar rule intended to exclude all discussion, and by the abolition of creeds, that Socinianism inaugurated its triumph in the palpa of Geneva, once tenanted by Calvin and his associate reformers. Now, this 'Christian Connection' have become avowedly Arian.—'With very few exceptions,' says one of their own members, 'they are not Trinitarians, avowing that they can neither find the word nor the doctrine in the Bible.'—The Unitarians of New England now fraternize with them, it is believed, in the support of their Theological School. In the history of the Churches, Arianism has ever prepared the way for Socinianism, and the intermediate steps have been passed by a community generally in the course of a generation, and often the whole change has been perfected in the same individual, and the stealthy growth or entire triumph of such heresies has generally been marked by a denunciation of creeds. These swept away, under the plea of the union of Christians, there has been an absorption of all errors.

The article of President Shannon was prepared for a volume first appearing in 1848, some four years since. Then the union in Kentucky was so entire between the disciples of Campbell and Stone, that Mr. Shannon groups and describes them under the one heading, "Historical Sketch of the CHRISTIAN CHURCH," as distinguished from the Baptist, whose history in the volume precedes, and from the Cumberland Presbyterians, whose article follows theirs, and from the other denominations in the State. In Rupp's work, published four years earlier, (1844,) it is claimed for the Campbellites or Disciples of Christ, that "with regard to the Divine Being, and the manifestations of the Father, Son, and Holy Spirit, by which he is revealed, the Disciples hold no sentiments incongruous with those of the parties who call themselves evangelical." But there seems certainly incongruity, if in a volume appearing only some few years later, they are described as "PARACHING THE SAME GOSPEL" with W. B. Stone, who "APPELLED THE OUTRAGED VIEWS ON THE SUBJECT OF THE TRINITY, SONSHIP AND ATONEMENT," and the same with that body founded by Stone, the "CHRISTIAN CONNECTION," represented by one of their own preachers, in the same work of Rupp, four years before the appearance of President Shannon's article, as avowing that they found neither the word nor the doctrine of the TRINITY in the Bible.

We would hope that there may be Trinitarians, and many of them, in the Campbellite connection; but its language and invitations seem to us to repel them, and to invite the adherents of grave and fatal error. Many of its ministry and membership are commonly regarded as Arian, not holding the Saviour's equality of Godhead with the Father, nor regarding the Holy Ghost as a distinct Person.

We, and our fathers before us, are, and have been Trinitarians. The doctrine is enwrapped about our prayers and plans for the conversion of this world, and all our personal hopes of salvation in the world to come. We may not dare not hold it in abeyance, or leave it in doubt. Looking forward to the millennial evangelization, we believe that the faith which will then have subdued the world will be biblical, and, because biblical, therefore Trinitarian. If it be a want of "common intelligence," as Mr. Campbell charges, to cherish such a hope, we, and our Churches generally, do to want "common intelligence." The statement that Trinitarianism and Unitarianism are two extremes, equidistant from the doctrines of the gospel, seems to us as unhappy as would be the assertion that freedom and despotism were two extremes, equidistant from liberty, or that the Bible and the Koran occupied the two outermost points, between which the revelation of Heaven lay, parted by an equal interval from both.

Our views as to the nature of the faith requisite for discipleship, again, do not probably coincide with those of most Campbellites. What we term but historical faith, not affecting the heart or controlling the life, and existing in many of our

hearers whom we do not regard as converted, they seem to consider as identical with evangelical faith, and as entailing the admission of church ordinances. On the operations of the Divine Spirit, we find much to perplex and wound in the statements of Mr. Campbell. "A faith wrought in the heart" is, in his view, "the quietness of mysticism." "All the converting power of the Holy Spirit is exhibited in the Divine Record." This leads him to regard, if we can understand his words, the ordinary dependence of evangelical communications on the direct influence of the Holy Ghost, as enthusiastic. He speaks of "the enthusiasm of preacher and hearer." This is the doctrine of this age. Next to the superstition of the dark ages, is the enthusiasm of the present time. No wonder that atheists and skeptics scoff at our religion. Such an army of Lilliputians in reason, and giants in noise, verbosity, declamation, and shouting, NEVER STOOD FORTH THE ADVOCATES OF CHRISTIANITY IN ANY AGE OR COUNTRY, AS THE PARALYZING COALS OF THESE UNITED STATES. THE CAUSE IS THE POPULARITY OF THE PRAYER for 'baptism in fire.' Fire, fire, holy fire, the baptism of fire and the Holy Ghost, is the term, the sermon, the song, and the prayer. Now, although as Baptists we may regard the phrase of baptism in fire as a misapplied one in such petitions, yet, as to the prayers themselves, for the Holy Ghost, in his influence as the enlightener, reawener and sanctifier, have they not been the resource and hope of the pious, in all ages of the Christian Church? Do we accept, as a description of the Baptist, Methodist, Presbyterian, Episcopal, and Congregational pulpits of the United States in 1835, such language as just to the mighty and holy men then filling them, and since gone home, or as duly reverent to that great Agent, the third Person in the adorable Godhead, habitually and earnestly, and not in vain, invoked by them?

If it be "enthusiasm" thus to implore and expect the influences, direct and divine, of the Holy Spirit, on worshipping assemblies, it must be equally so on translators and revisers of the Scriptures. Are our Churches ready to renounce that "enthusiasm," and take shelter in this "restoration of the original gospel?" For ourselves, as a single Church, we believe the great want and the one hope of our times to be the Holy Ghost, in his full personal deity, and in his sovereign and gracious agencies. We can accept no partnership, especially in the revision of the Oracles of God, with any body heretical or even dubious on the vital truths of the gospel. "If the foundations be destroyed, what can the righteous do?" And the Trinitarian recognition of the blessed Comforter and Enlightener of the Church, we hold to be one of the "foundations" immutable and eternal, never to be renounced as the basis of Christian fraternity and co-operation. We have heard from the lips of the Master himself, the warning, "He that gathereth not with me, scattereth abroad." The views of the gospel presented by Campbellism are not, in our judgment, a gathering with Christ, but a scattering of souls from his fold; and a scattering of vital truths from that connected scheme of doctrine, the "faith once delivered to the saints," for which we most "earnestly contend."

Nor can it be replied that the American Bible Society, and the American and Foreign Bible Society, (like the parent institution in Britain,) have co-operated with Arians and Unitarians. They have admitted their membership. But they have not employed them as translators and revisors. When it had been inadvertently done in a Strasburg edition by the British and Foreign Bible Society, its detection was followed by its repudiation. But here we see Campbellism at your anathemas; and in the Committee examining and reporting favorably on your unpublished schemes of revision; upon your Committee on Versions; and common expectation with members of the body among your translators. Can we safely admit such partnership, and expect the Saviour's presence and the Spirit's blessing? Whilst the suspicion of Arianism rests upon that body, and whilst their union in Kentucky with the "Christian Connection," avowedly rejectors of the doctrine of the Trinity, remains unexplained, does not fidelity to Christ forbid our co-operation? And our annuals as a denomination, are rife with warning, that to us as a people the admission of Unitarian leanings and elements into our Churches, has ever wrought a speedy decline. The Mononotism of Holland, once numerous, influential and evangelical, have dwindled and pined under a blight of theology. Socinianism aided to blast our Churches that were of old powerful in Poland. The General Baptists of England were shivered almost to extinction under the same influence; and the "New Connection" formed out of that body acquired powers and numbers and usefulness, and the Divine blessing upon them in their mission needs of Orissa, as in the towns and hamlets of Britain, only when they sundered all alliance with the intrusive and heretical elements.

Yours, in the love of the truth,  
WM. R. WILLIAMS, Pastor.  
California and Chinese Mission.

It will be seen by the letter in another column, from the Corresponding Secretary of the Domestic Mission Board at Marion, that several Missionaries are immediately wanted for California.

Who will go? Who of our young men in the ministry will be first to say "Here am I, send me to sow the seed of the gospel in the golden land? Send me to rear the Cross of Christ before that people."

We are glad to see that the Domestic Mission Board at Marion is not insensible to the plans and purposes developed by our brethren of this city a year or two since.—That there should be a Chinese Mission in California is now, however, apparent to every one. Thousands to whom we have been sending the gospel in China have already arrived, and thousands more are coming to California, and consequently becoming more easily and cheaply accessible to our Missionaries. Now let the Foreign and Domestic Mission Board cooperate, and "attempt great things for God," in that land of promise.

Brother Curtis says if he knew Dr. King's address, he would be glad to communicate with him on the subject. You will, then, brother C., permit us to introduce you to Dr. John W. King, of Nashville, Tenn.

The Dr. has been a resident of our city for a number of years, and since California territory was incorporated into our government, has taken a lively interest in every thing pertaining to that country and people. He was appointed Chairman of a Committee, to report to "The American and Chinese Publication Society," upon the expediency of establishing an American and Chinese Publication House in San Francisco, and brought in an able, eloquent and concise report, which ought to be read by every Baptist in the West. Afterward he went to California, and spent some time traveling over that country, during which he familiarized himself with Chinese character, as well as the habits and wants of the native population.

Brother Curtis will find in this paper another letter from Dr. King, which is worthy of perusal.

We hope the two Boards will take hold of this subject in earnest.

Since penning the foregoing, we are in receipt of letters from our brother of the China Mission, Rev. I. J. Roberts. As his correspondence relates chiefly to the same subject, we have concluded to publish it in this number, in order that as much of the subject as possible may be presented at once to our readers.

It will rejoice the hearts of those who have been personally acquainted with brother R., as well as the multitudes who have been accustomed to read the letters of his we have from time to time published in our paper, to discover that he is heart and soul in the cause, and that Mr. Forbes, United States Consul at Canton, warmly approves the enterprise. No mean estimate will be placed on the opinions of such men as these, and when it is known that in their view the undertaking recommended by Dr. King and brother Buck is practicable, then surely the thousands of Baptists in the States of the South and South West, need not be told that it is their duty to contribute liberally of their funds to carry the plan into immediate execution. It is most sincerely hoped by the friends of the enterprise in this city, that brother Roberts may yet see the path of duty clearly leading to Christ forbid our co-operation? And our annuals as a denomination, are rife with warning, that to us as a people the admission of Unitarian leanings and elements into our Churches, has ever wrought a speedy decline. The Mononotism of Holland, once numerous, influential and evangelical, have dwindled and pined under a blight of theology. Socinianism aided to blast our Churches that were of old powerful in Poland. The General Baptists of England were shivered almost to extinction under the same influence; and the "New Connection" formed out of that body acquired powers and numbers and usefulness, and the Divine blessing upon them in their mission needs of Orissa, as in the towns and hamlets of Britain, only when they sundered all alliance with the intrusive and heretical elements.

even officers, upon a kindred institution, sustained by the great majority of our Churches. We shall watch with interest to see how far this disavowal serves to repress the like attacks in the future.

Thus differing from you as to the merits of our existing version, and the terms of a revision; not agreed with you as to the best modes of making such a revision were it required; and, above all, distrusting the ALLIANCE with which your enterprise is entangled, we say it not in regard to expediency, but as a needed act of allegiance to the truth; that we can give to the enterprise as your publications and agents have presented and shaped it, neither a cordial confidence nor aid.

Yours, in the love of the truth,  
WM. R. WILLIAMS, Pastor.  
California and Chinese Mission.

It will be seen by the letter in another column, from the Corresponding Secretary of the Domestic Mission Board at Marion, that several Missionaries are immediately wanted for California.

Who will go? Who of our young men in the ministry will be first to say "Here am I, send me to sow the seed of the gospel in the golden land? Send me to rear the Cross of Christ before that people."

We are glad to see that the Domestic Mission Board at Marion is not insensible to the plans and purposes developed by our brethren of this city a year or two since.—That there should be a Chinese Mission in California is now, however, apparent to every one. Thousands to whom we have been sending the gospel in China have already arrived, and thousands more are coming to California, and consequently becoming more easily and cheaply accessible to our Missionaries. Now let the Foreign and Domestic Mission Board cooperate, and "attempt great things for God," in that land of promise.

Brother Curtis says if he knew Dr. King's address, he would be glad to communicate with him on the subject. You will, then, brother C., permit us to introduce you to Dr. John W. King, of Nashville, Tenn.

The Dr. has been a resident of our city for a number of years, and since California territory was incorporated into our government, has taken a lively interest in every thing pertaining to that country and people. He was appointed Chairman of a Committee, to report to "The American and Chinese Publication Society," upon the expediency of establishing an American and Chinese Publication House in San Francisco, and brought in an able, eloquent and concise report, which ought to be read by every Baptist in the West. Afterward he went to California, and spent some time traveling over that country, during which he familiarized himself with Chinese character, as well as the habits and wants of the native population.

Brother Curtis will find in this paper another letter from Dr. King, which is worthy of perusal.

We hope the two Boards will take hold of this subject in earnest.

The immersion of Christ.

We are requested to copy the following certificate, which we cheerfully do, altho' neither the Nashville nor the Memphis papers has done itself the honor of inserting the positive proof we gave of the correctness of our assertion. Will they not do it? To the Editors of the Memphis and Arkansas Christian Advocate:

The undersigned, citizens of Henderson county, Tenn., who belong to no church, have read in a late number of the Tennessee Baptist, a publication over the signature of the Rev. E. Collins, his son Wm. P. Collins and others, in which it is stated that the impression left upon their minds is that the Rev. James L. Chapman, in the debate in Lexington with the Rev. J. B. Graves, admitted that Jesus Christ was immersed by John in Jordan. Now, without intending to decide whether to immerse, or sprinkle or to pour is the proper mode of baptism, an honest regard for truth compels them to say that they listened attentively to the whole of said debate, and that no such admission was made by Mr. Chapman, and that any statement, no matter by whom made, that he Mr. Chapman made such admission, is wholly devoid of all truth.

It is true that at the close of the debate, when the crowded audience was in the act of dispersing, Mr. Graves did call upon the ladies to witness that Mr. Chapman admitted that our Saviour was immersed by John in the River Jordan, to which Mr. Chapman made no reply in our hearing, from the fact we suppose, that every sentence and every word which he had uttered during the whole debate was calculated to impress indelibly upon the mind of every honest enquirer after truth that Jesus Christ was not immersed by John in Jordan, but that he was baptized by John in Jordan, not in water, but with water. Now, how any man or set of men, professing to be the humble followers of our Lord and Saviour Jesus Christ, can put their names to a written statement for the purpose of publication, setting forth that Mr. Chapman made such an admission in the debate referred to, is indeed strange—so strange that sinners are ready to ask if there can be any reality in religion.

Lexington, May 26, 1852.

Jesse Taylor, C. G. Andrews, James H. Milam, Samuel Howard, John J. Rogers, Isaac H. Hall, Benj. Mooring, T. C. B. Jones, Duke Williams, Wm. Phipps, L. D. McKimney, John J. Argo, C. J. Jones, Coas. J. Love, J. M. Hartman, Wm. Milam, John L. Reed, P. A. Jusell, R. A. McKinney, S. W. Henry, David Kizen, Joshua Foster, A. J. Scott, The A. Smith

I was not present at the close of the debate between Mr. Chapman and Mr. Graves; but, during the time I attended, I did not hear any remark of Mr. Chapman calculated to leave an impression upon any of the audience that Christ was baptized by immersion.

WM. A. WARREN.

From another article, we take this: We, the undersigned, do hereby certify, that we were in attendance, some of us, all, and some part, of the time during the debate between Rev. J. L. Chapman and J. B. Graves, at Lexington, in the summer of 1851, and that we distinctly understood Mr. C. as emphatically denying the immersion of Jesus Christ; nor did he use any expression, by a fair and just construction, that could be made to favor the idea of his immersion; for this was one of the points against which he directed his arguments.

Mr. Graves, closing the debate, did taunt Mr. C. with the admission, to which Mr. C. made no reply, not because of the truth of Mr. G.'s remarks, but because the truth was so manifest to the audience that it needed none.

We thank these witnesses, one and all, they have unwittingly established the fact in the mind of every reflecting and candid mind. It would be pronounced by the statutes of this State as most conclusive evidence in our favor. For instance: If we should sue A. on a verbal contract which he denies, and could produce B. C. and D. who testify that they heard us assert the terms of the contract to A. in their hearing, and he did not deny the correctness of our statements, their testimony would be received by the court as conclusive to establish our claim. We have therefore for our witnesses, all the addresses on the other side, bearing positive evidence to the truth of our assertion!!! The testimony proves too much! Who will believe, for one moment, that Mr. Chapman would permit us, without a denial to charge that admission directly home upon him as we did, ringing it like death knells, long and loud upon his ears and the ears of his astonished and chagrined brethren—well they may testify they distinctly heard us charge the admission upon Mr. Chapman, it will vibrate upon their consciences until the judgment, and throughout eternity unless they repent. Who will be false to Mr. C. or any other man would allow an alleged admission, he did not make, and one fatal to his cause, to be directly made and forcibly used against him and not corrected in any way, when it was his privilege and his duty to do so? Methodists may but those who think for themselves will not, and ten thousand such certificates as the above will not suffice to make them.

Mr. C. is now in a worse predicament than ever—he has no escape. He says Christ was baptized differently from others John baptized—that John first washed him—and then poured upon him! He did not wash him by pouring, he washed him before he poured upon him—he could not be sprinkling, and yet he washed his body, how in the name of reason did he do it. These certifiers strain a point, and say they distinctly heard Mr. C. say, Christ was not immersed! How did John wash the Saviour? Ah, gentlemen, your stuff won't begin to do. You find it hard to testify against the truth. You doubtless are ashamed of your signatures or crosses to that certificate. There may be some excuse for you, you may not be able to read, and were imposed upon by some scoundrel who juggled you into it. Confess the fact, and we will defend you and expose the scamp to the contempt of the world.

We have, as yet, discovered no decided opposition on the part of the Northern papers to the Bible Revision Association and its laudable policy. There is rather a kindness of tone manifested in speaking of it, which we are glad to see.

The following is from the Watchman and Reflector, of Boston:

THE REVISION ASSOCIATION FORMED AT MEMPHIS—ITS RELATIONS TO OTHER BODIES.—We are glad to see that this Association has had the wisdom to avoid the error of the Bible Union in taking an antagonistic position towards the American and Foreign Bible Society. They have confined themselves to the work of revising the English Scriptures alone.

At the time of the formation of the Bible Union, those engaged in it were treated to confine themselves to the objects which caused their secession from the old society. In public and private they were told of the evil that would result from organizing a new society to do the same work which, by their own confession, the old society was doing well and faithfully. They were entreated not to saddle the churches with the expense of two societies and two sets of machinery to do the work of one. We said to them, If you want a better translation than the old one, or the one on which Dr. Conant is engaged, organize yourselves for that specific purpose, and leave the old society to do its "old work in its old way."

All these propositions were rejected, and the determination was expressed and persisted in, to commence just as if the old society had no existence. As a consequence, we have two sets of agents coming into our churches collecting money ostensibly for the circulation of the Bible. This is what we have contended against. It is the original error of the Bible Union. Its friends predicted that the old society would have but one more anniversary, and then give up the ghost before the triumphant march of the new society. But the old one, strange to say, is still alive, and as fresh, as vigorous, and as healthful as ever. If our brethren in the Bible Union had taken the wise course recommended to the Southern churches in the resolution of Rev. Mr. Graves, nearly all the collision and ill feeling among us on the Bible question might have been avoided. We give the resolution.

Resolved, Considering it as a matter of the first importance for the harmony of the Baptist denomination in the south, that the exact position and policy of this association should be clearly understood, that the fears of many true friends of revision may be dissipated, and their co-operation secured:

Resolved, That we are opposed to any movement the tendency of which may be to injure or conflict with the interests of the existing Boards of the Southern Baptist Convention; and we therefore advise our Baptist brethren in the South to direct their funds intended for the circulation of the Bible at home and also those intended to all in the circulation of the Scriptures in those foreign fields occupied by the missions of our Foreign Mission Board, through the Southern Bible Board, located in Nashville, (unless they prefer some other medium,) while those funds intended for revision purposes only, to the treasury of this association.

MR. C. DID NOT DENY IT!!!

Examination and Commencement of Union University.

The Examination of Union University commenced on the 5th, and will continue until the 15th, which day will be devoted to the usual Commencement exercises. The annual sermon will be delivered on the 11th.

We hope to see a large attendance of the friends of the University upon this occasion. It is the right arm of our strength, and even in its infancy, is truly an ornament and honor to our denomination and State. It has arisen with extraordinary rapidity in the estimation of Southern Baptists. It has already become one of the most popular Colleges in the South. No College, (unless Georgetown is an exception,) has had an equal number of students for the past year.

One marked, and to us most interesting feature of Union University, is that during the past year eighteen young brethren have been preparing for the ministry, and several others are intending to enter next session, sufficient, we presume, to swell the number to twenty-five, and we hope to see, with what tremendous effect will the influence and labor of these, if they prove to be pious men, tell upon the age and the progress of our denomination in the South West! What Baptist will not, or even deny it, when it was his privilege and his duty to do so? Methodists may but those who think for themselves will not, and ten thousand such certificates as the above will not suffice to make them.

Baptists have just reason to be proud of their University, and they should be encouraged to continue to support and encourage it, not only by their means and their sons, but by their presence upon its examinations, and especially its annual commencement. It gives interest to its exercises, and the proper stimulus to the students, and encouragement and gratification to the Faculty. They see an education in the presence of the friends of the College, that they are indeed interested and daily appreciate the work in which they are engaged.

We urge upon our brethren in Tennessee to come up to the annual commencement, which takes place on the 15th, (next Thursday,) and give a few days attendance upon the examination the day preceding. Our brethren in Murfreesboro' will give a generous and liberal welcome to all who will attend.

The annual commencement of this Institute closed on the 2nd of July, ult. We learn the attendance was immense, from all parts, and the exercises of the most interesting character. We learn that Prof. Elford, of the Nashville Female Academy; Prof. Dodson, of Union University; and Prof. Powell, of the Central Female Institute, and Prof. Austin, among many other distinguished examiners were present. Report says that the examination was most brilliant affair. One of the above gentlemen, who had never visited the school before, pronounced it far above his expectation, although he had heard so much claimed for the method of instruction, and the proficiency of the pupils. That the Professors are satisfied with the proficiency of their class in Mathematics, they preferred to meet any class of males or females, in College or Institute, in the South, half way, for a public examination and trial of mathematical progress. We hope the President of the Board will favor us with a report of the examination. Number of students during the past years were about two hundred.

DISGRACEFUL.—Mr. Chapman says he saw an obnoxious baptism administered in Memphis to a colored person by "a white" and "a Baptist." Who was the administrator? Will brother Branham inform us?

THE SAN FRANCISCO JOURNAL OF COMMERCE says: "At present there are a few Persians in our city. They attracted

Dr. Woolf's Private Dispensary. We are allowed to extract the following...

THE REASON. We need no paper last week owing to our not getting our press-work done in time...

THE NAPOLEON DYNASTY. Or the History of the Bonapartes Family, by the Berkeley Men.

A QUESTION. How our brethren, who so unanimously passed the following resolutions, as yet...

STILL THEY COME. From the Western Recorder. Methodist Preacher Baptized.

STILL THEY COME. From the Western Recorder. Methodist Preacher Baptized. Continued.

DEATH OF HENRY CLAY. Intelligence received in this city by telegraph...

COMMUNICATIONS. For the Tennessee Baptist. Board of Domestic Missions, S. B. C.

LETTERS RECEIVED. W. H. Alexander. A. J. Ashlock and remittance. W. D. Atkinson.

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

UNIVERSITY OF NASHVILLE. MEDICAL DEPARTMENT. THE Second Annual Course of Lectures in the Department will commence on the 1st Monday of November next...

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

DEATH OF HENRY CLAY. Intelligence received in this city by telegraph...

COMMUNICATIONS. For the Tennessee Baptist. Board of Domestic Missions, S. B. C.

LETTERS RECEIVED. W. H. Alexander. A. J. Ashlock and remittance. W. D. Atkinson.

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

UNIVERSITY OF NASHVILLE. MEDICAL DEPARTMENT. THE Second Annual Course of Lectures in the Department will commence on the 1st Monday of November next...

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

MARRIED. On the evening of the 18th inst., at the residence of Wm. Clarke, Sr., Fayette county, Tenn., by the Rev. John P. Rankin, Mr. John D. Graves to Miss Nancy T. D. H. E. Mason.

BETTER THAN SILVER DOLLARS. D. J. HARRIS. Union street, 4 doors west of College street.

Brownsville Female College. Under the Patronage of the West Tennessee Baptist Convention.

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

UNIVERSITY OF NASHVILLE. MEDICAL DEPARTMENT. THE Second Annual Course of Lectures in the Department will commence on the 1st Monday of November next...

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

MARRIED. On the evening of the 18th inst., at the residence of Wm. Clarke, Sr., Fayette county, Tenn., by the Rev. John P. Rankin, Mr. John D. Graves to Miss Nancy T. D. H. E. Mason.

BETTER THAN SILVER DOLLARS. D. J. HARRIS. Union street, 4 doors west of College street.

Brownsville Female College. Under the Patronage of the West Tennessee Baptist Convention.

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

UNIVERSITY OF NASHVILLE. MEDICAL DEPARTMENT. THE Second Annual Course of Lectures in the Department will commence on the 1st Monday of November next...

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

MARRIED. On the evening of the 18th inst., at the residence of Wm. Clarke, Sr., Fayette county, Tenn., by the Rev. John P. Rankin, Mr. John D. Graves to Miss Nancy T. D. H. E. Mason.

BETTER THAN SILVER DOLLARS. D. J. HARRIS. Union street, 4 doors west of College street.

Brownsville Female College. Under the Patronage of the West Tennessee Baptist Convention.

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

UNIVERSITY OF NASHVILLE. MEDICAL DEPARTMENT. THE Second Annual Course of Lectures in the Department will commence on the 1st Monday of November next...

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

SEE HERE!! Sandries at Hicks' China Hall, NOT IN THE BILLS!

Table Cutlery—a fine assortment just received. Silver Plated Cutlery, Forks, cheap. Common Cutlery, Silver, Egg D. stem. Silver Plated Spoons and Forks, warranted.

Marion Academy. THIS Institution is situated in the western part of Tennessee, 3 miles east of Beardsley, Tenn., near the stage road leading from Beardsley to McMinnville.

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

UNIVERSITY OF NASHVILLE. MEDICAL DEPARTMENT. THE Second Annual Course of Lectures in the Department will commence on the 1st Monday of November next...

AGENTS FOR THE TENNESSEE BAPTIST. Rev. John O'Quinn, of Ansonia Parish, La. Rev. Robert Pulley, of Levi, Jefferson county, Ark.

Poetry.

THE HEART.

Oh! could I see with human heart  
The delicate strings  
That vibrate to our spirit  
That tremble on each other's edge...

THE TRUE ARISTOCRAT

Who are the nobles of the earth—  
The true Aristocrats—  
Who need not bow their heads to Lords,  
Nor do they bow to Kings their heads?

There's Something for us all to do.

There's something for us all to do,  
In this great world of ours,  
There's work for me, there's work for you,  
There's something for us all to do...

Communications.

For the Tennessee Baptist.  
The Chinese Scriptures, with Notes.  
CANTON, China, Feb. 7, 1852.  
This is a subject I must earnestly press.

the present organization, or some other arrangement for the collection of funds for this special purpose.

Ma. GRAVES:  
A plan to enrich heads, make happy men, plant families, prosper churches, benefit mankind, glorify God and pay for the Tennessee Baptist.

Our brethren have always been too poor to support the living ministry, and every church in the land is able to support her minister.

We believe that the planter generally cultivates about twenty acres to the hand. Now we propose that all planters among our brethren, (or any one else,) set apart...

At a conference meeting held in Union Baptist Church, Henry county, Tennessee, on Saturday before the first Sabbath in June 1852, on motion, the following preamble and resolutions were unanimously adopted:

Whereas, the connection between our beloved brother, Rev. Merritt Melton, and Union Church, of which he has been the faithful pastor for a part of two years, 1850 and 1851, in consequence of his removal to Texas, has been dissolved, we deem it a pleasure and privilege to bear testimony to the faithfulness of brother Melton, as a pastor and minister of the gospel.

Resolved, That we entertain the highest estimation of brother Melton's faithfulness, piety and ability, as a minister of our Lord Jesus Christ; and do most cordially recommend him to the favor of the denomination, believing that he will prove an efficient and acceptable laborer wherever his lot may be cast.

Resolved, That we cordially recommend him to, and bespeak for him a kind and hearty reception of all Baptist brethren, wherever his lot may be cast.

sound of the trumpet, we may have the eternal pleasure of seeing the product of our sowing or other labor rising from some dark hidden grave of immortality, clothed in robes of righteousness, and singing the song of redeeming grace and glory.

Brother GAVER:  
Thinking you would like to know what has taken place here, I embrace the present opportunity of informing you. You may keep on saying "Still they come," for yesterday the Methodists lost two, and the Baptists gained the same. Two young ladies, sisters, about a year since, joined the Methodists, but their consciences would not permit them to stay.

They were immersed by our highly and much respected brother, Rev. James Taylor of Coffee county, who is pastor of Bethel Church in this (Franklin) county. Brother William Reel and brother H. Hunt, were present. Brother Hunt delivered a short but very appropriate discourse at the water, and one that seemed to make the Pedoes see upon what a sandy foundation they had built; and they appeared to think that the storm had begun that was to wash them away.

Brother GAVER:  
I send you an incident, which I hope you will give a place in your valuable paper—it is touching a suit wherein a Baptist deacon and clerk was very much injured by the testimony of an old class-leader.

At a conference meeting held in Union Baptist Church, Henry county, Tennessee, on Saturday before the first Sabbath in June 1852, on motion, the following preamble and resolutions were unanimously adopted:

Resolved, That we part with our beloved brother and regret, whilst not only our best wishes for his welfare, but our prayers, shall accompany him wherever he may, in the wise Providence of God; be called to labor as a minister of the gospel; that his efforts in the cause of truth may still be crowned with success; and that heaven's richest blessings may rest on himself and family, until they are called to reap their reward in glory.

Resolved, That a copy of these resolutions be forwarded to the editor of the Tennessee Baptist for publication, and another sent to brother Melton; and that the Clerk record them on the Church Book of Union Church.

Resolved, That with his go our best wishes for his temporal welfare and success in his final triumphant ascension to Heaven, our united and enlarged

prayers shall be addressed to the throne of God.  
Resolved, That this possible aid resolution be entered upon the minutes of our church, and a copy sent to the Tennessee Baptist for publication.

Brother GAVER:  
"You know" I wrote to you last fall, giving you information of my Methodist smitten condition, and requesting you to send me "Wesley's Campbellsim," (Treatise on Baptism,) that I might thereby be able, not only to redeem myself from slavery, but to bring truth to light, which has been kept concealed from the world.

I do not feel that I shall ever be able to labor more, if any, in the ministry. I submit to the will of my divine master. I am here on the western frontier, where a few years ago nothing but the howling and hissing of beasts, and the war whoop of the red men of the forest was heard.

Brother GAVER:  
I send you an incident, which I hope you will give a place in your valuable paper—it is touching a suit wherein a Baptist deacon and clerk was very much injured by the testimony of an old class-leader.

Resolved, That we part with our beloved brother and regret, whilst not only our best wishes for his welfare, but our prayers, shall accompany him wherever he may, in the wise Providence of God; be called to labor as a minister of the gospel; that his efforts in the cause of truth may still be crowned with success; and that heaven's richest blessings may rest on himself and family, until they are called to reap their reward in glory.

Resolved, That a copy of these resolutions be forwarded to the editor of the Tennessee Baptist for publication, and another sent to brother Melton; and that the Clerk record them on the Church Book of Union Church.

Resolved, That with his go our best wishes for his temporal welfare and success in his final triumphant ascension to Heaven, our united and enlarged

Resolved, That we cordially recommend him to, and bespeak for him a kind and hearty reception of all Baptist brethren, wherever his lot may be cast.

NEW WROTHEN BRY GOOD WORE, in Charleston, S. C.  
I have received one of the most complete sets of BIBLES ever published in this market.

Teon & Retland, Wholesale and Retail Dealers in Books, &c.  
I have received one of the most complete sets of BIBLES ever published in this market.

Brother GAVER:  
I send you an incident, which I hope you will give a place in your valuable paper—it is touching a suit wherein a Baptist deacon and clerk was very much injured by the testimony of an old class-leader.

Resolved, That we part with our beloved brother and regret, whilst not only our best wishes for his welfare, but our prayers, shall accompany him wherever he may, in the wise Providence of God; be called to labor as a minister of the gospel; that his efforts in the cause of truth may still be crowned with success; and that heaven's richest blessings may rest on himself and family, until they are called to reap their reward in glory.

Resolved, That a copy of these resolutions be forwarded to the editor of the Tennessee Baptist for publication, and another sent to brother Melton; and that the Clerk record them on the Church Book of Union Church.

Resolved, That with his go our best wishes for his temporal welfare and success in his final triumphant ascension to Heaven, our united and enlarged

Resolved, That we cordially recommend him to, and bespeak for him a kind and hearty reception of all Baptist brethren, wherever his lot may be cast.

Resolved, That we cordially recommend him to, and bespeak for him a kind and hearty reception of all Baptist brethren, wherever his lot may be cast.

ARKANSAS.  
The exercises of this Institute will commence on the second Monday (17th) of January, 1852, under the direction of Rev. James H. Hays, D. D., with such Assistants as the number of participants require.

THE GREAT COUGH REMEDY!  
THE MOST IMPORTANT DISCOVERY OF MODERN TIMES!  
The most Wonderful Cures are Daily Reported.

THE GREAT COUGH REMEDY!  
THE MOST IMPORTANT DISCOVERY OF MODERN TIMES!  
The most Wonderful Cures are Daily Reported.

THE GREAT COUGH REMEDY!  
THE MOST IMPORTANT DISCOVERY OF MODERN TIMES!  
The most Wonderful Cures are Daily Reported.

THE GREAT COUGH REMEDY!  
THE MOST IMPORTANT DISCOVERY OF MODERN TIMES!  
The most Wonderful Cures are Daily Reported.

THE GREAT COUGH REMEDY!  
THE MOST IMPORTANT DISCOVERY OF MODERN TIMES!  
The most Wonderful Cures are Daily Reported.

THE GREAT COUGH REMEDY!  
THE MOST IMPORTANT DISCOVERY OF MODERN TIMES!  
The most Wonderful Cures are Daily Reported.

THE GREAT COUGH REMEDY!  
THE MOST IMPORTANT DISCOVERY OF MODERN TIMES!  
The most Wonderful Cures are Daily Reported.

RAMAGE & CHURCH, Wholesale and Retail Dealers in Books and Stationery, &c., &c., &c.  
College at Nashville and the Public Schools.

RAMAGE & CHURCH, Wholesale and Retail Dealers in Books and Stationery, &c., &c., &c.  
College at Nashville and the Public Schools.

RAMAGE & CHURCH, Wholesale and Retail Dealers in Books and Stationery, &c., &c., &c.  
College at Nashville and the Public Schools.

RAMAGE & CHURCH, Wholesale and Retail Dealers in Books and Stationery, &c., &c., &c.  
College at Nashville and the Public Schools.

RAMAGE & CHURCH, Wholesale and Retail Dealers in Books and Stationery, &c., &c., &c.  
College at Nashville and the Public Schools.

RAMAGE & CHURCH, Wholesale and Retail Dealers in Books and Stationery, &c., &c., &c.  
College at Nashville and the Public Schools.

RAMAGE & CHURCH, Wholesale and Retail Dealers in Books and Stationery, &c., &c., &c.  
College at Nashville and the Public Schools.

RAMAGE & CHURCH, Wholesale and Retail Dealers in Books and Stationery, &c., &c., &c.  
College at Nashville and the Public Schools.

VOL.

The first Annual Report of the Tennessee Baptist Convention, held at Nashville, Tennessee, in 1851.

Immediately after the Convention, the members of the Church's benevolent societies, by circulating the Report, are enabled to ascertain the progress of the cause, and to be enabled to contribute to the support of the same.

It was near the close of the year, that the Tennessee Baptist Convention, held at Nashville, Tennessee, in 1851, was held.

In view of the Bible cause, it is indispensable, to our great and exalted God, that we should be enabled to ascertain the progress of the cause, and to be enabled to contribute to the support of the same.

It was near the close of the year, that the Tennessee Baptist Convention, held at Nashville, Tennessee, in 1851, was held.