

# THE BAPTIST.

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EDITOR. }

"One Lord, one Faith, one Baptism."

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## SOUTH-WESTERN CONVENTION.

We shall look, with great interest to what may be said as to our proposition for a South-Western Convention. We need, in most of our States, particularly Arkansas, Louisiana, Texas, and perhaps Missouri, more perfect organizations. General education must be prosecuted by us, with more spirit, unanimity, and energy; and especially something must be done effectively as to the education of ministers. We must co-operate more systematically and industriously with our Domestic Mission Board at Marion, in efforts suitably to occupy the most important points throughout our vast region. We must also take proper measures to co-operate with the Foreign and Indian Mission Boards. We must act together, and towards the same points. Do not all these, and many other considerations, call for a meeting, at an early day, of the whole South-West? Brethren, take up your maps, look at the vast extent of our South-Western territory, consider its condition, and say what is to be done—say, at least, what you think it is our duty to attempt.

## CONCORD ASSOCIATION.

This body meets the present year at Rutland's, in Wilson county, and its session includes the first Lord's day in next month—August. It is almost here. Brethren, and Churches, are you ready for it? Let us go up to the Association this year prepared to do something more than we have ever yet done, for the cause of the Redeemer.

## THE POPE.

The Pope of Rome, Gregory XVI, an old man, upwards of eighty, died on the first day of last month. The suddenness of his death is ominously spoken of, as if some one had helped him in "shuffling off this mortal coil." One of the Cardinals, also a very old man, with an Italian name, "Prefect of the Congre-

gation of the Propaganda," will, it is said, succeed Gregory.

## GOOD NEWS.

Marion, and Greensborough, Ala., are both enjoying a refreshing season of revival.

## NOAH'S ARK.

The Ark of Noah was five hundred and forty-seven feet in length, ninety-one feet broad, and sixty-four feet high.

## PAMPHLETS, AND BOOKS.

Before us still lies a large bundle of pamphlets. Let us see what they are. Here is the Southern Review; also the Christian Review. Let them pass. We subscribe and pay for them, and withal are held, in these respects, by them to a pretty strict account. We shall say about them therefore only what we please, and at present nothing.

Frey's Hebrew Messenger, vol. 1, No. 7—very good. Annual report for 1846, of the American and Foreign Bible Society—hav'nt had time to read it yet. Review of Dr. Black on Baptism, by Thomas C. Teasdale, A. M., Pastor of the Grant Street Church, Pittsburg. We have dipped into this. Our brother T. writes eloquently and learnedly. We thank him for the book. Poor Black! He is flayed alive! But we need not pity him much. He knew, or ought to have known, that this is the common fate of those Pedoes who attempt to write down baptism. Let him suffer. Western Baptist Review, for June, 1846—a most admirable number. We will endeavor to make some extracts next week.

Well, what next? Ah, the Baptist Preacher for June, 1846, containing two very excellent sermons; the former by Rev. Edwin T. Winkler, of Columbus, Ga.—"Jesus Christ, and him crucified;"—and the latter by Rev. R. H. Christian, of Va.—"The nature and excellency of a saving knowledge of Christ." The

Publishers say that their patrons are getting behind in their payments! Brethren, pay up. What next? The Baptist Advocate for May—Contents very good—but that engraving of Judson in the beginning of it! It is awful—awful! Hope never to see such another daub. What is this? Primitive Church Magazine, London, (England,) March, 1846. Thanks to bro. Norton, for this excellent periodical, and for its complimentary references to our work on Communion. Another—"Eighth Annual Report of the Board of Managers of the City Bible Society of New York, Auxiliary to the American and Foreign Bible Society," &c. Intend to read this but hav'nt had time yet. Still another—The Baptist Missionary Magazine, for June, 1846—rather better than usual.

What a singular title this next pamphlet has! "St. Paul's Lie Rescued." It is a late publication by our venerable brother Elder James Whitsitt. Have not read it yet, but find it is on the general subject of the doctrine of election. Here is a "Prospectus of the University of Memphis, Tennessee, exhibiting views of its Plan, Course of Instruction, and General Regulations, with the Trustees, Supervisors, and Faculties." Our thanks to bro. Farnsworth for this exhibition of the plan, and designs, of the friends of education in the Commercial Metropolis of our State. The Indian Advocate, for May, 1846, comes next, containing the Proceedings of the Second Semi-Annual Session of the Society, held at Columbus, Mi., &c. We have looked over this with a melancholy interest, containing, as we suppose it does, some of the last labors of our venerable and deceased brother McCoy. The Lord raise up for the Indian other friends, as warm, as faithful, and as wise, as he was who is gone.

The remainder of the pamphlets we will send off to our files. Here are some books sent us by Gould, Kendall & Lincoln, Boston. We will read these, and then say what we think of them.

#### PATRICK HENRY AND THE OLD BAPTISTS.

The Western Weekly Review, Franklin, Tenn., of July 3rd, comes to us with an article marked, which it is, we suppose, desired we should copy, or at least notice in some way. It is presented with the following introduction:—

"An esteemed friend has politely handed us a copy of the New Orleans Daily Reformer of the 5th ult., and called our attention to the

following interesting article, descriptive of the fierce trials and fiery persecutions, which freedom's friends were then compelled to suffer from the hands of freedom's foes. Foremost amongst the bold defenders of that glorious Liberty which secured and established the civil and religious rights of all mankind upon the fields of our revolutionary fame, were the "OLD BAPTISTS." Men of a stern creed and a strict faith, like the good old puritan fathers of the Republic, they brought to the conflict an iron energy of character, and a resolute determination to do their whole duty, faithfully and fearlessly, let the consequences be as they might. With hearts devoted to their God, and loyal to their country, the colonial and revolutionary struggle found in every member of that denomination, a fast and faithful friend, ready to fight when fighting must be done, and ready to succor every soldier in the cause, when succor was required. To their eternal honor be it recorded, that such a thing as a tory among the "old Baptists," was totally unknown during the whole warfare of the revolution. They were all Whigs, and neither trials nor perils, fines nor imprisonments, nor death itself, could deter them from the conscientious defence of those great rights which freemen hold so dear. Their patriotism was fully and honorably shown on many a field of fame, and like the moral courage of their ministers in boldly preaching the glorious Gospel of the son of God, in defiance of the persecution of the established Church, it stood the test, and came out of the contest untarnished and unscathed, shining brighter than ever amidst the fire of all that furious battle storm through which it boldly fought its way."

A word in your ear friend Review, if you please, about this editorial introduction. All that you so eloquently say about the patriotism, and so on, of the "OLD BAPTISTS," is true of the *Baptists*; but as to the "*Old Baptists*," it is nonsense. Permit us to whisper to you, *mon ami* Hogan, that, the "Old Baptists," in the technical sense in which you here use the name, and in which it is understood at Franklin, and in our State generally, had, *twenty-five* years ago, *no existence* whatever. To talk to us, therefore, of Patrick Henry's defence, and praises, of them, is about as reasonable as to read to us Augustus Cæsar's eulogy on the character of George Washington. "OLD BAPTISTS"—that is *anti-missionary* Baptists—are the YOUNGEST of all sects—"a new thing under the sun." If the great Virginian defended THE BAPTISTS, say so, if you desire it; but pray do not say that he defended the "Old Baptists."

Now for the *court scene*:—

"We find in the Baptist Record the following, and, to us, it is new. It appears that, soon after Henry's noted case of "tobacco and preserves," as it was sometimes called, he heard

of a case of oppression for conscience's sake. The English church, having been established by law in Virginia, became, as all establishments are wont to do, exceedingly intolerant towards other sects. In prosecution of this system of conversion, three Baptist clergymen had been indicted at Fredericksburg, for preaching the gospel of the son of God, contrary to the statute. Henry, hearing of this, rode some fifty miles to volunteer his services in defence of the oppressed. He entered the court, being unknown to all persons save the bench and the bar, while the indictment was being read by the clerk. He sat within the bar until the reading was finished, and the king's attorney had concluded some remarks in defence of the prosecution, when he rose, reached out his hand for the paper, and without more ceremony, proceeded as follows:

"May it please your worships: I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightfully understood, the king's attorney of the colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for misdemeanor, are charged with—what?" and, continuing in a low, solemn, heavy tone, "preaching the gospel of the son of God!" Pausing amidst the most profound silence and breathless astonishment, he slowly waved the paper three times around his head, when, lifting his hands and eyes to heaven, with peculiar and impressive energy, he exclaimed "great God!" The exclamation—the burst of feeling from the audience—were all overpowering. Mr. Henry resumed:

"May it please your worships: in a day like this—when truth is about to burst her fetters—when mankind is about to be aroused to claim natural and inalienable rights—when the yoke of oppression, that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power are about to be discovered—at such a period, when liberty—liberty of conscience—is about to awake from her slumberings, and inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another fearful pause, when the speaker alternately cast his sharp piercing eyes on the court and the prisoners, and resumed: "If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of preaching the gospel of the son of God! Great God!" Another long pause, while he again waved the indictment around his head—while a deeper impression was made on the auditory. Resuming his speech—"May it please your worships: there are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand—becomes his servile, his abject slave; he licks the hand that

smites him; he bows in passive obedience to the mandates of the despot; and, in this state of servility, he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity for settlement in these American wilds—for liberty—for civil and religious liberty—for liberty of conscience to worship their creator according to their own conceptions of heaven's revealed will—from the moment they placed their feet upon the American continent, and, in the deeply imbedded forest, sought an asylum from persecution and tyranny; from that moment despotism was crushed, the fetters of darkness were broken, and heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain were all their sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more, for what are these men about to be tried? This paper says, for preaching the gospel of the Saviour of Adam's fallen race!" And, in tones of thunder, he exclaimed: "What laws have they violated?" While the third time, in a low, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was palied and ghastly, and he appeared unconconscious that his whole frame was agitated with alarm; while the judge in a tremulous voice, put an end to the scene, now becoming excessively painful, by the declaration, "sheriff, discharge those men."

In regard to this matter we have a word to say—*We do not believe the story.* We saw it when first published in the Record, but did not copy it because we did not think it credible. Possibly Patrick Henry might have been employed to defend some of our brethren, in the persecutions they bore from the Episcopal Priests, under the colonial government of Virginia. Of that we say nothing. But that the romantic incidents detailed, occurred; that Henry acted the fantastical monkey part described; and especially that such "three times three" whirling the indictment round his head, and exclaiming—"Great God," could have produced any such effect upon the court as that described, is what we cannot credit. It all looks to us extremely ridiculous.

#### TOBACCO.

We commend to the special attention of our readers the following ably written article, of our brother J. W. K. Tobacco, except when administered as a medicine, never did any body any good. The only question is, how much harm does it inflict. Hear Dr. K.

*For The Baptist.*

## TOBACCO AND SNUFF.

"Lo, this only, have I found, that God hath made man upright; but they sought out many inventions.—vii. 29 v. Eccl's."

Man in his fallen and degenerate state, has departed in numberless ways from the observance of that simplicity of habit and frugality of life, which is most congenial with his nature, and most conducive to the more perfect development of his physical organization and the health of his body. In his natural state, his wants are few, and easily gratified; yet we see, that the depravity of his heart, moves him to many unnatural habits, and perversions of taste. The North American Indian is taught to regard a flattened head, as the perfection of symmetry of shape; he tattoos his face, most frightfully, and supposes that he has improved his visage and acquired a more manly appearance. The young squaw, not satisfied with her flat head, imagines that a ring through her nose, perhaps, will add to her personal charms, and render her more attractive to her beau. The Chinese is educated to believe, a foot of its ordinary natural dimensions, to be a very indecent sight, and by compression during infancy and childhood, the female foot never attains to more than half its natural size. Our American ladies no doubt, would laugh at the sight of Miss See Nang's little feet, but she would, probably, be quite as much startled, at the insectized waists and huge bustles of our American ladies, as the latter would be, at the tottering, pigmy-footed Chinese, or flatheaded squaw. Custom and fashion have, in both instances, established these perversions of taste, respectively.

As ridiculous, cruel and injurious to health and comfort as they are in many respects, they dwindle into comparative insignificance, when we view the many vicious practices and perversions of appetite, which are in vogue among the more civilized and christian nations of the world. The Chinese chews his quid of opium, the Turk and Persian smoke it, but it belongs to the christian nations of Europe and America, to use tobacco and alcohol; agents, too, scarcely less injurious and destructive to health and happiness, than opium. It is against the habitual use of tobacco, that we wish to raise our voice, on the present occasion.

Soon after the introduction of tobacco, into England, by Sir Walter Raleigh, who became a slave to it, the British government, with a becoming regard for the health and morals of its subjects, endeavored by penal enactments, to suppress the growing consumption of the weed, as zealously, perhaps, as did the Emperor of China, to prevent his subjects from eating opium. But it was of no avail; tobacco was chewed and smoked in secret to escape the condemnation of the law, until in a very short time, the practice became so universally popular, that no civil enactment was competent to suppress the using of it, and it was finally acquiesced in and tolerated as one of the fashionable vices of the age. It was carried into the German States, soon after, where it met with

the same strenuous but fruitless opposition from the government, it spread rapidly throughout most of the nations Europe, and was used by all classes, from kings and princes to the meanest serf.

Was it just and proper in those governments to resort to the measures they did, with the view of preventing their subjects from using tobacco and opium? Every one, we presume, will answer in the affirmative. And why? Because we believe it to be the province and duty of every wise and well regulated government, to keep a watchful eye over the welfare of the people, and see that nothing is introduced amongst them, calculated to depreciate their morals, injure their health, or divert their means from the purchase of the necessaries of life, to pander to an unnecessary and unnatural appetite. Except prussic acid, tobacco is one of the most deadly, narcotic poisons in the vegetable kingdom. Its effects upon the human system are familiar to almost every one. Where is the man that uses it, but has not a vivid recollection of the circumstance of his first acquiring the habit. The indescribably distressing nausea and vomiting—the deathlike sinking and prostration of the powers of life—the curses and imprecations which he uttered against the "accursed weed"—and the solemn vows he ejaculated from his quivering and pallid lips that he never would again use it.

But what are some of the injurious effects of tobacco upon the human system? It has been remarked by the medical writers of our day, that nervous affections are much more common now, than in former times, and there can be no doubt, but that the habitual use of ardent spirits and tobacco have been two more prolific causes, than any other, in the production of those troublesome and distressing diseases of the nervous system, so prevalent of late years in our country. Having been engaged in the practice of medicine for a number of years, and favored with fair opportunities of observing the influence of tobacco in the production of disease—some importance should, we think, be attached to our testimony.

It impairs the appetite, by depriving the stomach of one of the juices, essential to the process of healthy digestion—it produces more or less congestion of the mucous membrane of the stomach, which in time often amounts to a chronic inflammation of that organ—disease and enlargement of the salivary glands—congestions and irregularities of the liver—heart-burn or burning at the pit of the stomach—chronic irritation about the top of the windpipe—headache; rough, sallow and sickly skin,—and we know of no one cause or agent, apart from an hereditary predisposition, so unquestionably productive of cancer, as the excessive dipping of SNUFF, so fashionable with our females,—and it is decidedly the most injurious form in which tobacco can be used. A lady of our acquaintance died recently of a cancerous affection, which we have no doubt at all, was originated and carried to the fatal termination by the excessive use of snuff. And it is a well known fact, that the more delicate organization, and more susceptible nervous system of woman, render her

more obnoxious to the baneful effects of tobacco, than man. The tobacco, in an impalpable powder, in the act of breathing, is drawn into the lungs, and frequently gives rise, especially when there is a constitutional tendency to pulmonary disease, to a troublesome, dry, hacking cough, and painful uneasiness in the breast. That tobacco in the form of snuff, is more destructive to health than when chewed or smoked, may be inferred from the fact, that in the act of dipping, the whole mucous membrane of the mouth becoming coated with the fine particles of tobacco, a more prompt and powerful impression is made upon the nervous system by the immediate contact with the delicate nervous expansion, and partly, perhaps, from being absorbed into the circulation, producing a train of very distressing nervous symptoms—vertigo—ringing in the ears—palpitation of the heart—temporary loss of sight—irritation and sometimes inflammation of the corners of the eye, and occasionally of the whole eyelid—creeping of flesh—tremors—weakness of voice, and in one case which has fallen under our observation, the smoking of tobacco, produced a partial paralysis of the tongue, to such an extent, that the individual could with difficulty speak, so as to be understood, for half an hour or longer. Tobacco, likewise, impairs, in no small degree, the functions of the brain—blunts the intellectual powers, and the more refined feelings of our nature, and disposes man to indulge in the gratification of his grosser and more sensual appetites; and it may not be going too far, to say, that the habitual use of it, is the initiating step, in a majority of instances, into drunkenness, and other forms of vice and dissipation.

It is a common excuse, preferred by snuff dippers, that they only use it to cleanse their teeth and mouth; that it answers this purpose more effectually than any thing else, and that, if they were to quit dipping, their teeth and gums would become diseased. But this is a grievous mistake! Instead of preserving the teeth and rendering the gums healthy, the very opposite effect results. Should any of our snuff dipping sisters be disposed to question this fact, let them examine the mouth of the inveterate chewer or smoker, and see the red and tumid gums, almost half absorbed and gone, from the excessive and protracted irritation of the tobacco. The teeth with nearly half their roots exposed, with scarcely any adhesion to the gum and ready to drop out; this has been the effect of tobacco. If these things be true, and we presume no one can gainsay them, it might be reasonable to conclude, that no enlightened and refined people would indulge in such a practice.

But, do not even Christians use tobacco? They do. And so universal is the practice amongst us, that we might almost say with truth, "Let him that is without fault cast the first stone." They, who are privileged to be called the peculiar people of God, who are taught by His word to abstain from the gratifications of fleshly lusts, to present their bodies a living sacrifice holy and acceptable, to avoid even the appearance of evil to mortify, their

members which are upon the earth, whose bodies are emphatically styled, the temple of the Holy Ghost, not only tolerate, but practise the disgusting habit.

Brethren, this thing ought not to be so, we have not learned thus, from the scriptures. As Christianity, then, has been the source of all the moral reformations which have taken place in the world, it is to christians that we must look for a beginning to be made towards remedying this crying evil; and why should not Baptists be the first to commence the work? Let those who have the oversight of the churches, who are expected to set examples to the flock, abstain from the use of it themselves, and exhort others to do likewise. And you, my brethren, who have, lo! these many years, chewed the "sweet morsel," and spent your money for that which cannot profit, determine henceforth to apply the means you have so freely lavished for tobacco, towards the support of our poor ministering brethren, and their families; to build houses of worship, so much needed amongst us, and otherwise to aid in the support of the Gospel. And, you, my young sisters, who are impairing your health and beauty, and bringing on premature old age, as you value a pretty skin and good health, resolve, this moment, to throw away your box and brush forever, and contribute the money you have been spending so cheerfully for the filthy powder, to aid in sending the gospel to heathen lands; take brother Frey's Hebrew Messenger, it only costs one dollar, and throw in a mite towards evangelising the poor, neglected and despised sons and daughters of Abraham; through whose fall, salvation is come unto us, but who are yet beloved for the Fathers' sake—and our word for it, you will never have cause to regret it.

Let us, then, one and all, brothers and sisters, use our best efforts, as we desire, "not to condemn ourselves for that which we allow," and as we value the health and wellbeing of our fellow mortals,—and we shall soon see tobacco and alcohol doomed to perpetual banishment from our happy country.

J. W. K.

Town Creek, Alabama.

#### MISSIONARY CHARGE.

The following admirable charge was delivered by bro. J. B. Taylor, Cor. Sec., to our new missionaries, in Richmond, when about to depart for China.

*Beloved Brethren*—As you are about to go forth under the direction of the Board of Foreign Missions, you will, doubtless, expect to receive from them, some special instructions as to the course you are to pursue. In performing this duty on their behalf, permit me to remind you of the importance of the position you are to occupy. *The Great Empire of China* is to be the field of your labors. You are to go out, not as ambassadors from an earthly government, but as ministers of the kingdom of Christ; not to treat with secular powers, on great national questions, but

to bear the communications of divine love, be-seeching the heathen to be reconciled to God.

Yours is an office unequalled in dignity, by any within the gift of man. It has relation to the soul, and to eternity. The responsibilities involved are of the most solemn character. Upon the manner in which this vocation is filled, will very much depend your success. I will call your attention to the following suggestions, which you will, doubtless perceive to be appropriate, and endeavor to carry out in your future course.

1. It will be important to maintain a free and fraternal intercourse with the Board. We are your friends, your brethren in Christ. It is ours to regard the will of the denomination, in all plans which may be adopted, but this will not be incompatible with special concern for your welfare. We shall sympathize with you in your sorrows and joys, and extend to you whatever means may be in our power to promote your happiness. You may, therefore, safely confide in the Board. Whatever measures they may propose to carry out, you may consider as demanded by the sentiment of the churches, and the circumstances in which they are placed. You will not hesitate freely to communicate with them on all matters pertaining to yourselves, and to the mission. A regular journal should be kept by you and transmitted to us, or, such reports of your labors as will furnish a distinct view of the manner in which your time is employed. It will be important that the Board hear from you frequently. Scenes and circumstances connected with your operations, it will be proper to describe with as much vividness and point as possible. This will enable us to present the information requisite to animate the friends of Missions in their sacrifices and contributions.

2. Allow me to enforce the cultivation of fraternal feelings among yourselves. You would be more than human, not to find occasions when differences of judgment respecting plans of action would be entertained. By reason of constitutional infirmities you will be in danger too of saying or doing that which may tempt to alienation of heart.

Beware of strife among yourselves. Cautiously avoid all evil surmisings and jealousies, cultivate that charity which "suffereth long and is kind, which envieth not, is not easily provoked, thinketh no evil." Love as brethren—pray for each other regularly—bear each other's burdens, and provoke each other, only to love and good works.

3. In the pursuance of your work, you should cultivate habits of economy. It must not be presumed that the Christian Missionary is altogether exempted from the temptation of extravagance in his pecuniary expenditures. In some instances the temptation is stronger than even in a christian land. In eastern cities where a small circle of Europeans and Americans are collected for purposes of gain or national diplomacy, their circumstances allowing them to indulge in an expensive style of living, the missionary will be in danger of aiming to move in the same sphere. But, my brethren,

you should remember that you are the servants of *Him*, who, in his mission to earth, "endured the cross, despising the shame." You will be everywhere regarded as specimens of self-denial, as those who in an eminent measure, walk even as Christ walked. Let this peculiar glory of the Christian Missionary be yours. In your dress and style of living, study simplicity. Be conscientiously and rigidly economical in your habits. The Board are not, indeed, willing that you should suffer, the churches owe to you a competent support, and this we will endeavor to secure. But let it be constantly borne in mind that funds are with difficulty obtained, and that an economical disbursement will enable the Board to increase the number of its missionaries.

4. In respect to your intercourse with the people for whom you labor, it may not be improper to say a word. You should, as far as practicable, mingle with them. Our religion encourages the exercise of the social principle. The great Redeemer, as he went about doing good, was found in the dwellings of all classes of society. You will find it contributing essentially to your success, to visit from house to house in the prosecution of your ministry. The idiom of the language will be more readily acquired, while the ascertainment of the habits and customs of the people, their modes of thought and expression, will prepare you clearly and forcibly to commend the truth in the great congregation. You will also, by the manifestation of a generous spirit and a courteous manner, find a way to the affections of the people. They will be ready to listen to the word because they respect and love you. In your associations, it will be necessary to avoid all interference with political questions. "My kingdom is not of this world," said the Divine Prince, and while the tendency of the Gospel is to uproot every unholy influence in the social and political world, it is inconsistent with the vocation of the Christian minister to mingle in worldly strife. He has a higher and holier duty to perform. You will, therefore, my dear brethren, as far as may be consistent with your obligations to Jesus Christ, and your usefulness, conform yourselves to the circumstances by which you are surrounded.

5. Permit me to say a word with respect to your public ministrations. As soon as you shall sufficiently acquire the language to make yourselves clearly understood, you are to engage in preaching the gospel. This is your appropriate work. For this you are distinctly sent forth, you go from this land, not to engage in scientific research or pecuniary speculations, not to present the best form of government, or to exhibit the various stores of human knowledge—but to preach the gospel.

You can, indeed, show to them the purest system of ethics the world has ever seen, but this would only still embitter the cup of their misery, were it not that you can point to the Lamb of God that taketh away the sin of the world. Hold up then the cross—know nothing among them, but Jesus Christ, and him crucified. You may almost endlessly diversify your methods of teaching—your argu-

ments and illustrations may vary according to the character and circumstances of those you address, but, in all places and at all times, the love of God to a lost race is to be the great theme of your addresses.

6. Allow us, my dear brethren, in this brief directory, to caution you against the spirit of despondency. To this fell influence you will be exposed. Now, you are in the presence of your friends, every eye directed to you is moistened with the tear of sympathy, every hand extended to you is nerved with the strength of affection. Here, you are surrounded with the hallowed and sweet associations of our holy religion. You listen to supplications from many kindred spirits and praises from a thousand raptured tongues. There is too, thrown around the enterprise in which you engage, something of the romantic which tends to animate the soul. But presently all will be changed—you will brave the dangers of the deep, and soon be found in the midst of idolaters—beyond your own little circle you will not hear mentioned the revered names of the Great Jehovah and his son, Jesus Christ, but be familiar only with gods made by human hands; gods that can neither see, nor hear, nor save—you will sit down to acquire, by slow degrees, an unknown language—and then when you begin to publish the salvation of the gospel, they may not receive your message—you may be treated with scorn by some, and with opposition by others. Under such circumstances you will be in danger of yielding to discouragement. But you need not despond. By whose command do you go forth? Is it not the glorified Redeemer's? On whose promise do you rely for support? Is it not the immutable God? He who sends you to preach the gospel, has said, "lo, I am with you always, even to the end of the world." The very word which impels you to this service contains the basis on which you may rest for consolation.

7. That you may be prepared, cheerfully and successfully, to prosecute these labors, I will lastly beg to impress upon your minds the importance of cherishing habitual spirituality of mind. Let your aims be simple, your heart right in the sight of God. Cultivate communion with God. Familiarize yourselves with the realities of eternity, and the worth of the soul. Contemplate the objects in which you are engaged, as accordant with the predictions and commands of God's word, and identified with his glory. Be much engaged in prayer, and let the precious promises of the gospel be the ground of your support and comfort. If it be your supreme desire to please God in all things, you will not be without most cheering indications of his favor. If the honor of Christ shall be the great object at which you aim, he will be near to defend and bless. He that toucheth you, will touch the apple of his eye. His smile will rest upon your endeavors, and though you go forth weeping, bearing precious seed, you shall return again with rejoicing, bringing your sheaves with you. And in the day when he cometh to make up his jewels, he

will recognize you as his own, and save you with an everlasting salvation."

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### COMMUNICATIONS.

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*For The Baptist.*

MURFREESBORO', July 6, 1846.

DR. HOWELL:

Please publish through The Baptist, the following notice. A Camp Meeting will commence at Hopewell, Robertson county, Tenn., on Friday preceding the 3rd Lord's day in August proximo; at which time and place, we earnestly solicit the aid of our preaching brethren in general. We also cordially invite the lay-members of sister churches to come up and worship with us on that occasion. Brethren pray for us, that God may crown our efforts with infinite blessings.

Your brother in Christ,

T. W. FELTS.

*For The Baptist.*

LAUDERDALE Co., Ala., July 3, 1846.

DEAR-BRO. HOWELL;

I have just returned from one of my missionary tours, and am desirous of finishing my communication as regards the doings of some of our friends in this region of country. After the church before spoken of refused to receive the young disciples named, or to extend over them an arm of protection, I concluded that it would be proper to organize a new Church, which I did, in connection with P. M. Musgrove. The nine baptized, with nine others found in the Hill country, making eighteen, are now living happily together.

It was, as I learn, the intention of our friends to have thwarted our design as regards the constitution of these members into a Church; but they either did not know the day on which the constitution was to take place, or they thought it would never do, to oppose a community of gentlemen and ladies, associating themselves for the purpose of worshipping Jesus. If any one would have told me five years ago, or even since that time, that there were people professing the religion of that benign Saviour, opposed to others hearing it, or professing it, I would not have believed it.

It would amuse you, I have no doubt, to hear these Doctors spiritualizing every passage of scripture which they think sanctions missionary operations. The 13th verse of the 10th chapter of John is one of the strongest holds they have; but the 4th verse of the 10th chapter of Luke seems to be perfectly incomprehensible, this, "Carry neither purse nor scrip, nor shoes, and salute no man by the way," is a complete paradox.

Before I close I will give one argument of some of these ministers. They say, when the missionary ministers shall have got the rule and government of all the Churches and Associations, into their possession, that all these unlearned and ignorant men will not be allowed to preach. This bro. Howell is a sore place; I am as ignorant as any man ought to be, but I am not in the least afraid that these

missionary bodies will call me out of the field.

I will present another argument, says the opponent of missions—"We are as rich as you are, and you will give to these societies, and we will not; therefore folks will look upon us with contempt. What! we living in the same church, and I as rich as you, and love popularity as much as you, and give nothing; it will never do. So I have concluded to withhold and you must not sustain these operations, if you do I will have no fellowship for you, and now comes excommunication." By and by I hope I shall have something to communicate which will gladden your spirits.

Yours, &c. V.

*For The Baptist.*

SATURDAY, July 4, 1846.

The Executive Board of the Baptist Education Society met with the Baptist Church in Murfreesborough pursuant to adjournment, present James F. Fletcher, *Chm.*, Geo. D. Crosthwait, *Cor. Sec.*, B. Gannaway, John Malloy, and Thomas H. Maney, and was organized with prayer by Elder Bradley Kimbrough.

Bro. Kimbrough made a full verbal report of his agency, and explained the causes which have operated to delay the completion of the enterprise in which he is engaged, viz: the endowment of Union University; whereupon it was

*Resolved*, That the Board accept and approve said report.

Bro. Kimbrough suggested the propriety of appointing other agents; and after due deliberation, and mature consideration and discussion, it was

*Resolved unanimously*, That Elders W. Carey Crane, of Columbus, Mi., — Connor, of the Western District of Tennessee, A. W. Meacham, of Marshall county, W. S. Perry, of — county, and Robert Kimbrough, of East Tennessee, be and they are appointed agents to solicit contributions for the endowment of said University.

*Resolved*, That the agents thus appointed perform their labors in the following fields, viz: W. Carey Crane in North Mississippi and such other parts of the State as he may deem expedient: — Connor in the Western District of Tennessee; W. S. Perry the Northern counties in Middle and West Tennessee and Southern counties in Kentucky; A. W. Meacham the Western part of Middle Tennessee and North Alabama; Robert Kimbrough in East Tennessee.

*Resolved*, That Bro. J. H. Sherwin, heretofore appointed an agent, be and he is hereby instructed, after his present tour, to repair to East Tennessee and perform the remainder of his labor in that field.

*Resolved*, That our agents be authorised and requested to take up, each, collections in such congregations as they may deem expedient for the purpose of defraying their expenses, and that they report the amounts so taken up to this Board.

*Resolved*, That the Secretary furnish the

form of bond to be used by the agents, for publication in *The Baptist*.

After transacting some other business the Board adjourned to meet with the Baptist Church at Murfreesborough, on the Saturday before the first Lord's day in August.

J. F. FLETCHER, *Chm.*

G. D. CROSTHWAIT, *Sec.*

State of \_\_\_\_\_, \_\_\_\_\_ County, }  
\_\_\_\_\_ Church. }

§

I covenant and agree to pay the sum of \_\_\_\_\_ dollars to the present Trustees of the Union University, or their successors in office, for its endowment. One-fourth of which is to be paid when the sum of fifty thousand dollars is subscribed; and one-fourth annually from that date; for which I acknowledge value received. Witness my hand and seal, this \_\_\_\_\_ day of \_\_\_\_\_, 184

[SEAL.]

Bro. Howell: The above is the form of bond ordered to be transmitted to *The Baptist* for publication.

G. D. CROSTHWAIT.

*For The Baptist.*

ALEXANDRIA, DeKalb Co. Tenn.

DEAR BRO. HOWELL:

Having seen in the last number of *The Baptist*, that you solicit revival intelligence for publication, though a stranger to you in person, yet I humbly trust a fellow-citizen of the household of faith, and a minister of the gospel of the grace of God, I proceed to lay before the readers of your most excellent paper some things with regard to the state of religion in these ends of the earth. Anti-ism appears to be on the decline, and missionaryism is beginning to triumph most gloriously, especially at some of our Churches, where each party have a day in the same house.

I have been laboring during the present year in company with bro. Hail, who is the pastor of old Hickman's Creek Church, in Smith county. The Lord is truly among the brethren there. The work has been gradually progressing all the while, and during the present year there have been 20 accessions to the church; and the best of all the interest of the cause there is increasing. Last Sunday bro. Hail led nine willing subjects down into the water, and buried them with the Lord by baptism; and we trust that they will prove to the world, that they are raised to newness of life.

I will state one particular circumstance that occurred during the meeting, it was at night, the Spirit of the Most High came down, and his Spiritual presence was seen and felt among the people. Curiosity had excited a good many that were opposed to missionary enterprise, to be in attendance; the excitement was very high, and although they formed a dislike to works and so much to do about religion, you might see some twenty persons shouting and praising God at the same time; and among that

number, Methodists, Presbyterians, Missionaries, and Anti's too came up out of the frozen zone into the southern clime, the atmosphere was pleasant; they liked the country; became naturalized, and shouted and praised God too, and I am not so sure but they exceeded all the rest. There is one thing certain, they preached a different kind of doctrine from that advocated by their leaders, for they thanked the Lord there was a chance for all, and strongly solicited their friends to seek an interest in the Redeemer of the world.

This is what I love to see; this is what I pray for; this is what I preach for, that we may all be one; even as the Father and Son are one, that we may all be one; that all prejudice may give way; that all the lively stones may be brought together, and be built together into his Spiritual Church, to offer up spiritual sacrifices, holy and acceptable to God, to whom be glory, honor and dominion forever.

Yours in Christian bonds,

W. M. C. STITES.

Our Protracted Meeting at Newhope, Smith county, near Alexandria, Tenn., commences on Friday before the 4th Lord's day in July. We respectfully invite the brethren generally, and especially the brethren in the ministry. Brethren will you come? We shall be hard put to it we fear for preachers, as those we have seen have not promised for certain to come. Come over to Newhope and help us.

W. C. S.

You will excuse my lengthy remarks, and attribute them solely to the fact, that I see nothing written by the brethren in this quarter for *The Baptist*.

W. C. S.

*For The Baptist.*

A protracted meeting will be held with the Church at Enon, Rutherford county, to commence on Friday before the fourth Sunday in August. The brethren in the ministry are invited to attend. On Monday of the meeting brethren Shuck and Yong Seen Sang, the Chinese missionaries will be present.

R. W. JANUARY.

*For The Baptist.*

### SOUTHERN BAPTIST MISSIONARY JOURNAL.

The first number of this publication has been issued, and specimen copies of it sent into every state within the bounds of the Southern Baptist Convention. It is very important that the publisher should be informed at an early day, how many copies will be required the present year, so that an edition sufficiently large of the first numbers may be printed, to furnish each subscriber with them. The second number will be delayed somewhat later than usual, on this account, and brethren are therefore earnestly requested to send in their names immediately. The succeeding numbers will be regularly mailed, in time to reach the most dis-

tant churches before the monthly concert of prayer.

It may not be unimportant to state, that although the *Journal* is designed to be mainly, the organ of the Foreign Mission Board, it will contain all that is deemed worthy of permanent embodiment in relation to the domestic operations of the Convention, as well as a general view of all matters of interest connected with the denomination in the Southern and Southwestern States. The value of such a work in collecting, arranging, and preserving for future reference, the statistics of our missionary and other benevolent operations—in presenting at monthly intervals the progressive history of the Southern Baptist church—cannot be too highly appreciated. Such a periodical, while it will not supersede or interfere with any one now established, will be an epitome of all, a most valuable desideratum, and will fill up a place in our Southern religious literature until now almost entirely unoccupied.

No agency employed by the Board, can compare with this in importance and promise of usefulness. We ought to secure in the Southern States ten thousand subscribers. With such an issue, read as the work would be in the family circle and at the concert of prayer, we should be able to reach in monthly appeals a large proportion of those with whom we fraternize in labors of love. The pastors of our churches, and our evangelists, can do much in securing subscribers to the work, and they are respectfully urged to co-operate in giving it the widest possible circulation. It is important, too, that whatever is done, should be done quickly. Let an effort be made to introduce it at once into all our churches, that information concerning the plans of the Convention may be generally diffused.

Brethren wishing to subscribe, will address H. K. Ellyson, Richmond. Terms \$1, in advance.

### SELECTIONS.

#### BAPTIST HISTORY.

While on the subject of the antiquity of the Baptists, and of the evidence of their existence since the birth-day of Christianity, I will, for the entertainment and information of the common reader, give, in a few sentences, the history, in miniature, of Christianity in England, or rather Britain, whose history is interesting to so many.

The first notices of Britain, on the historic page, are from Roman pens. England was, conquered first by the Romans, next by the Saxons, then by the Danes, and lastly by the Normans. Speed tells us in his history, "That the Romans found the Britons a barbarous and savage people, with naked bodies and painted skins; hence, the name *Brit*, paint, and *tain*, a region." Guildas, the most authentic of British historians, affirms, that the Britons received the Gospel under Tiberius Cæsar, Emperor, under whom Christ suffered; and that many Evangelists were sent unto them by the apostles. Fox tells us, from an ancient book of English antiquities, page 139, part 1st, that an epistle was

recorded, written to Lucius, the king of Britain, A. D. 169, by Eleutherius, from which it is plain, that Lucius had embraced the faith of Christ. Origin and Tertullian declare, that, "There are places in Britain inaccessible to the Romans, but they were subdued to Christ." Barteus, cent. 1, fol. 37 says, "That Chrysostom and other Greek fathers, said of the British churches, that they were constituted exactly according to Christ's pattern. Jeffery, "De Britannorum gestis." chap. 4, informs, that while the ancient Britons possessed the country, they kept themselves sound in the faith. But, A. D. 448, the English Saxons began to possess Brittany, and in 593 nearly completed the conquest of the Britons. In 596, Gregory, bishop of Rome, sent *Austin*, the monk, into Britain to bring the Saxons into conformity to the church of Rome, and Britons with them. The ancient Britons, as their rights had been trampled on, since the descent of Julius Cæsar, retired to Wales and concentrated two large Christian communities, one at Bangor in the North, and one at Cair Leon on the south. Hence the Welch were called the ancient Britons. *Austin*, after his arrival, kept a council near Worcestershire, where he invited the British ministers; some of them came. He urged them to conform to the rites and ceremonies of Rome. They zealously refused and strongly opposed *Austin*. In the Chronicles of Wales, their ancient bard Tallyossyn, sings—

"Wo be to that shepherd! I say,  
That will not watch his flock alway,  
As to his office doth belong;  
Wo be to him! who doth not keep,  
From Roman wolves, his sheep,  
With staff and weapon strong."

*Austin* threatened but in vain; he then coaxed them to observe three things, and he would leave others to their own discretion. "First, to observe *Easter day*. Second, to give *Christendom* to children. Third, to preach to Saxons as I have directed you." They would not. He then stirred up the Saxons against them, and dispersed them. Their establishment at Bangor was razed, they were persecuted by fire and sword, for not accepting those three commands. Hence, it is plain, that Infant Baptism, or Infant Christendom, was not practiced by the ancient Britons, until at least the seventh century. Another fact demonstrative of the same, is that Constantine the great, son of Constantius the Emperor, born in Britain, A. D. 305, son of Helenia, a zealous Christian lady, was not baptized until he professed faith.—I say if Constantine, son of Constans or Constantius, a professed Christian, and of Helenia, a professed Christian, was not baptized till he professed faith, it is a strong argument that Infant Baptism was not practised by the ancient Britons. Again, when Pelagius spread his errors, the ancient Britons sent to France for aid to suppress his errors, "their brethren in France sent them Germanus and Supus, who were mighty in the scriptures, they converted many and baptized great multitudes in a river near Chester, upon a pro-

fession of their faith." "*Austin* also was so ignorant of the rite of baptism to infants, and so unable to oppose the ancient Britons, not finding it in the scriptures, he wrote to Pope Gregory, to be resolved in it. See his tenth Interrogatory, Ex. decreto, Greg, lib. 1st, Council, tom. 2. See also Hugo Grotius on Matt. xix. 14. Bede also informs, "That when the Britons in the seventh century were oppressed by the Saxons, that the son of a British king, was baptized upon his embracing the faith; and that Paulinus baptized both men and women in the river Trent, at noon-day." Bede, 1. 2, c. 16, cent. 7, p. 145. There was an intimate correspondence between those ancient Christians, afterwards called Waldenses, and these ancient Britons. Morland, in his preface to the French Bible, (the first Bible ever printed,) says, "The Waldenses have always had the full enjoyment of the holy scriptures, ever since they were enriched with the same by the apostles, having, in fair manuscripts, preserved the Bible entire in their own tongue." These Waldenses, as I have observed, living in the Alps, France; Germany, and Holland, as the English chronicles manifest, corresponded with the ancient Britons, and finally emigrated to England and Wales. For, in the time of William the Conqueror, and his son William Rufus, Bishop Usher says, "they abound in England." In the time of Henry the 1st, 1100, the bishop tells us, "that the Waldenses spread their doctrine all Europe over, and in England in particular; and from these Waldenses sprang the Lollards, from one Walter Lollard, a great preacher at that time in England, amongst them."—Page 242. Lollard flourished in the time of Edward the 3d; from whom sprang John Wickliff, a graduate of Merton college, Oxford, a Baptist; who taught in the reign of Edward 3d, A. D. 1371, "That believers, after the example of Christ, should be baptized in pure water. And that it was not lawful for believers who had received the baptism of the spirit, to neglect the baptism of water." Fla. Illyricus Catal. p. 403. "From Wickliff, Usher dates the English reformation. Especially as he translated the Bible from Latin to English, and gave England its first English Bible." It would appear that many received Wickliff's views on some points, that did not receive the whole of them, hence some of his followers were Baptists, and some were not. In Bohemia, as well as in England, many of the Wickliffites, but most commonly called Lollards, were Baptists. Mr. Fox says, "That a gentleman being at Oxford, from Bohemia, upon his return to Prague, to the university there, took with him many of Wickliff's books, and communicated them to John Huss, an eminent Bohemian preacher, who embraced the sentiments of Wickliff, and became a zealous defender of them. His disciples were called Hussites." "Queen Ann, wife of Richard 2d, was a Bohemian, and sister to the king of Bohemia, who brought many of her Bohemian servants with her, who were, in profession, Waldenses; these persons being the same in principle as Wickliff, conveyed more of Wickliff's works to Prague,

and thus spread the Baptist principles in Bohemia."

The Wickliffites, most commonly called Lollards, from Walter Lollard, their great preacher, were much persecuted, and the prison to which they were sent, was called "*Lollard's Tower*;" occasionally, too, they were in favor with the court, particularly in the reign of Richard 2d, and Edward 3d. In one of their reigns, Mr. Fox says, a book of conclusions for reformation was exhibited by the Lollards to Parliament. In the reign of Henry the 4th, they were cruelly persecuted, (*because having no command nor example*,) they would not baptize new born infants. Dutch Martyr, fol. 774. "In the reign of Henry 5th, they were cruelly used; "Lord Bobham, and thirty-eight more, were hung up in chains and burnt. Hence the place is yet called *Tyburn*, from their tying them up first, and then burning them."—Fuller's Ecc. His. In the reign of Henry the 6th, 400 of them suffered great hardships, many of them death, for slighting Infant Baptism, and especially for saying that the infants of believers need not be baptized, and that if infants died without baptism, they might, notwithstanding, be saved. "For this, they suffered many things, and some of them death."—See Dutch Mar. Fox's Acts, and Mon. pages 867, 868, 918.

In the reign of Edward the 4th, Henry the 7th, and Henry the 8th, their sufferings much increased. Pope Innocent had appointed baptism to infants, and enjoined it in the most solemn manner, namely, no baptism, no salvation. Finding his infallibility not respected, he was enraged, and this is assigned as one cause of their sufferings during those reigns, or at least during a part of them. A decree was passed, enjoining it upon all the true sons of the church to suppress all books that had been written by any of the reformers, particularly Wickliff's, Frith's and Tindal's, "because they contained the principles of the old Lollards or New Reformers, or as the Catholics called them, by way of reproach, (as Mr. Ralston) the *Anabaptists*." Many suffered in 1528. Seven Baptists that came from Holland were imprisoned, and two of them burnt at Smithfield."—Stow's Chronicle, p. 576. In 1535, twenty-two Baptists were apprehended, and ten put to death.—Fox's Acts, vol. 2, p. 315. In 1539, sixteen men and women were banished for opposing Infant Baptism; and on their going to Delph, in Holland, were pursued and prosecuted for being Baptists and put to death for the same; the men were beheaded, and the women drowned." Dutch Mart. lib. 2, p. 123.

"During the reign of Edward the Sixth, there was a respite to the Baptists, and though there was in Edward's reign, an act of general pardon, yet the bigoted party got the Baptists excepted, and many of them were put to death."—Hugh Latimer's Sermon on Lent, p. 73.

I pass over the history of Cranmer, Ridley and Rogers, who having persecuted others, were themselves persecuted unto death, as a

just retribution and an awful monument to others.

The Baptists, in bloody Queen Mary's reign, were numerous and much persecuted. Fox's Acts, vol. 3, p. 606. There were 800 persons put to death for religion, in two years of her reign; many of them were Baptists. "In Queen Elizabeth's reign, though upon the whole called a good queen, yet many retained in her privy council were privy counsellors in Mary's reign, and consequently persecutions against the Baptists continued. The writ, '*De Heretico Comburendo*,' that only hung up in *terrorem* for seventeen years, was taken down and put in execution upon some Baptists that were *burned* at Smithfield; and the Queen, by proclamation, ordered all Anabaptists to quit the land, natives or foreigners, under the penalty of imprisonment and loss of goods."—Dr. Wall, as quoted by Junius, page 47.

In 1608, the 6th year of James' reign, Clapham writes a book called "*Errors on the right hand*," in which he states, "That the Baptists taught that repentance must precede baptism;"—and that when any one would say, I am of opinion there is no true baptism on earth, the Baptists would say—"say not so, my son, the congregation I am of can, and doth, administer true baptism." These alledged errors were opposed and vindicated during this reign with great energy. "A plain and well grounded treatise on baptism was published," and the Baptist principles so advanced, that James decreed to seizè the estates of those heretics, which drove Puritans and Baptists in large numbers to America. From James' time to the present, it is universally known that the Baptists have increased in Britain in a sort of geometrical ratio. Thus I have shown, that even in England, the Baptists have continued from the apostolic times, to the present day, as also that there have been in every century, advocates for Baptist principles. I have presented but a few of the documents which are possessed upon this subject, but these we supposed sufficient for our present purpose. With all these documents and facts lying before us, let us again hear the Rev. Samuel Ralston, "It is unquestionably certain," says he, "that the present Baptist churches, both in Europe and America, are sprung from the Anabaptists who started up in Germany at the commencement of the reformation!!!" Yes, from the Munster madmen, in 1522!! "*Crèdat Judæus Apella, non ego*."

Mr. R. is a great admirer of Mosheim's Ecclesiastical History, and would, like Mr. Mosheim, bestow gratuitously the harshest epithets on the Baptists,—yet this same Mosheim, with the mass of evidence before him, in favor of the antiquity of the Baptists, whom he slanderously calls Anabaptists, is constrained to say that their origin is *hid* in the *remote depths of antiquity*. His words are, "The *true origin* of that sect which *acquired* the denomination of Anabaptists, by their administering anew the rite of baptism to those who came over to their communion, and derived the name of *Menonists* from the famous man to whom they owe the greater part of their present fel-

city, is *hid* in the *remote depths of antiquity*, and is, of consequence, difficult to be ascertained."—Mosh. vol. 4, p. 424. This *concession* from a *noted enemy*, in a great measure, proves (had I no other proof) the correctness of the proposition I assumed, and documented with so many extracts, viz. *That the Baptists commenced on the day of Pentecost, and have continued from that time until now.*

We cannot subscribe to the maxim which saith, "ignorance is the mother of devotion," nor can we excuse that ignorance of history which caused Mr. R. to fix the origin of the Baptists at Munster. If his assertion did not proceed from ignorance, it must have proceeded from something worse. For it is the offspring of either ignorance or malevolence.

We must confess that we find more honesty and candor in Roman Catholics, and much more consistency too, on the subject of infant sprinkling, than in most of the works published on this subject by other Pedo-baptists. They at once acknowledge that it is not to be found in the *written word of God*, but in the traditions of the church only. These they hold tantamount to scripture. A very learned Doctor of the Catholic church, whose title is, "The Rt. Rev. John Milner, D. D. V. A. F. S. A. London and Cath. Acad. Rome," in a late publication, issued from a Philadelphia press, in 1820, addressed to the Lord Bishop of St. David's challenges the Protestants on their admitting and acting upon the authority of the traditions of the church of Rome, on some subjects, and asks them a very hard question, why they reject the authority of the church on other subjects. By the phrase "*the church*," he always means the Romish church, for he acknowledges no other church. His words are, page 316.—"Indeed, Protestants are forced to have recourse to the *tradition of the church* for determining a great number of points which are left *doubtful* in the sacred text; particularly with respect unto the two sacraments which they acknowledge. From the doctrine and practice of *the church alone*, they learn that, though Christ, our pattern, was baptized in a river, and the Ethiopian Eunuch was led by Philip *into the water*, for the same purpose, the application of it by infusion or aspersion is valid; and that though Christ said, "he that believeth and is baptized, shall be saved," infants are susceptible of the benefits of baptism, who are incapable of making an act of faith." Often we have called infant sprinkling a tradition of Popery, and here a high Roman dignitary acknowledges it. Yea, and tells the bishop of St. David's, that from his church alone, Protestants received it!

How much more consistent this, than to attempt to prove infant sprinkling from forced, distorted, unnatural application and interpretations of scripture. A learned clergyman lately took for his text, to prove that Infant Baptism was a bounden duty, Rev. vii. 3, "Hurt not the earth till we have sealed the servants of God in their foreheads," *i. e.* sprinkled infants in their foreheads!! Another, to prove sprinkling, preaches from Isaiah lii. 15, "So shall he sprinkle many nations," *i. e.* baptize them!!

The whole context and the original term has no more to do with sprinkling infants, than with making a pilgrimage to the temple at Mecca. The clause is rendered by Junius and Tremellius, in their Latin Bible, the best translation of the Old Testament extant, "Ita persperget stuporem, multos gentes."—The Septuagint uses the term *thauмесатаi*, tantamount to "*persperget stupore*;" this, in plain English is, "he will fill, or he will cover with astonishment many nations." Let us now read the whole verse, Isaiah lii. 15. and observe the consistency of the Septuagint and Junius' and Tremellius' version, with the scope of the context. "So shall he astonish many nations; the kings shall shut their mouths at him; for that which they had not heard shall they consider." But, behold, this proves infant sprinkling!! Nebuchadnezzar's being wet (*ebapthe*) with the dew, or in the dew is, the only instance brought from the Old or New Testament, to shew us, that the word *ebapthe* must signify to sprinkle at least once in the sacred volume. But was the subject sprinkled with dew, or wet, or washed, or enveloped in dew? Is the word used here metonymically or literally? Is the *old* or the *new* theory of the dew to be brought to prove the *manner* in which he was wet? O, yes, all these things must be discussed, and the learned gentleman gains vast fame from his ingenuity in proving that in consequence of Nebuchadnezzar's face being sprinkled with dew, his *whole* body was wet with dew! That the words *dip*, *sprinkle*, and *pour*, are all *one*, and the *same*, is the sum of all the learned criticisms of Pedo-baptists upon this topic. Although in two verses they all occur in their distinct meaning, and are never once confounded. We shall request some of the ingenious Pedo-Baptists to give us a sermon on Levit. iv. 6. 7, on these two verses,—"And the priest shall (*bapsei*) *dip* his finger in the blood, and (*profranci*) *sprinkle* of the blood seven times before the Lord, and shall (*ekchei*) *pour* all the blood at the bottom of the altar." From this text let him prove that *dip*, *pour* and *sprinkle*, are all the same action, and then we shall give him another text. Until a Pedo-baptist does this, all his criticisms are but vain and noisy breath.

The documents which we have brought forward at this time have not been elicited by any supposed merit in Mr. R.'s Review. We are glad of the opportunity his Review gave us of exhibiting a few of the documents we possess on this subject. And it is to be hoped that every attempt made to prop the tottering system, will afford similar opportunities of bringing forth more. We are glad to hear that the Doctors are laying their heads together, and contriving new bulwarks, because we believe that the truth always gains ground by discussion. If Satan had let the Lord and his apostles alone, the cause would never have triumphed. If England had let Buonaparte alone, he never would have conquered Europe. If the Pope had let Luther alone, the Reformation would have made slow progress. And if the Devil had not deceived our first parents, the victories of grace would never have been sung.

Had not the "three letters" come recommended by *twelve* of the great luminaries of Presbyterianism, we should not have deemed them worthy of notice, as they are by *no means* a *Review of the Debate*, but a mere excuse for a Review, because, we presume, no better could be found. Mr. W. is much more prudent than Mr. R.; he has been writing for a long time, as we are informed, and has actually got his piece in the press, or very near it. But he has proceeded with great caution. And we understand that as soon as he was aware of these *Strictures* getting on their way, he resolved to keep his remarks back until he saw how it would fare with friend Ralston, and he is now guarding his little work from the danger of being strangled just at its birth. Perhaps it may appear soon after this edition gets into circulation. We ardently wish for, we court discussion;—"Magna est veritas et prevelebit." Great is truth, and mighty above all things, and shall prevail. We constantly pray for its progress, and desire to be valiant for it. *Truth is our riches*. Blessed are they that possess it in their hearts, who know its value, who feel its power, who live under its influence. They shall lie down in the dust in peace, they shall rest from their labors in hope, and in the morning of the resurrection they shall rise in glory, and be recompensed for all their trials in its support. God himself is truth. All truth proceeds from him, and the *saving truth* came by Jesus Christ, who is the way, the *truth*, and the life. The Devil is the father of all lies, of error. The means which he uses for its support, are the lusts of men; his reward is a present one, and a poor one. It is sweet to the carnal taste, but the end thereof is death. "Wisdom's ways are pleasantness, and all her paths are peace."

#### INTERESTING INCIDENTS.

Rev. J. M. Penick, a Colporteur in Kentucky, reports the following incidents which were recently published in a Boston paper.

"Having discharged my duties with more than ordinary pleasure and success, in a remote part of M— county, I called one morning, at a house where there were twenty-one members over the age of twelve years. On inquiry, I found that not one of that large family, professed to have a personal interest in the blessed Savior. Permission was granted me to hold family prayer. When I had concluded, the old gentleman informed me, that I had made the first prayer ever offered in his house. I prevailed on the family to purchase a library, and altho' the old man was very wicked, one of his sons became so interested in the cause, that he rode with me through the neighborhood, and assisted me in the circulation of books.

An avowed infidel, whom I persuaded to purchase Nelson's Cause and Cure of infidelity, and the Evidences of Christianity, meeting me a short time after, warmly pressed me to preach at his house.

In a lonely hut I found an elderly woman and her daughter, both widows. The mother told me, that she had been house-keeper for forty

years, and that no human being had, during that long period, ever prayed openly in her house. After conversation with them, we bowed before the throne of grace. The young woman rose from her knees bathed in tears. After endeavoring to point her to the Saviour, and giving her an appropriate Tract, I left her with the promise, that she would seek diligently the kingdom of Heaven.

A father and his two sons, resided with their families in a desolate part of the county, called from its wickedness and its remoteness, the 'Dark Corner.' After winding our way with much difficulty, through the hills and by-paths, we reached the house of one of the sons, whom we found with his wife and children, and a widow who was living in the family. I was surprised to find my visit so kindly received; after a serious conversation, I prayed with them. The poor widow, was much affected. I gave her Baxter's Call, and sold the man Alleine's Alarm.

A few days after, the man from the 'Dark Corner' and the widow, were present at a meeting I held in their neighborhood. During my sermon, the widow was much affected, and at the close asked an interest in my prayers. When I arrived at the house where I had been invited to spend the night, I found this lady and several others, already there, anxious to converse with me on the subject of religion. I spoke to them some time. All appeared interested. The widow seemed sincerely anxious and penitent.

At a late hour of the night, I was awakened by the sound of singing and praise. It was the widow, who was praising God for the pardon of her sins. She thanked him aloud, that he had sent the Colporteur from the Tract Society with that blessed little book, referring to Baxter's Call. I met her the next morning, rejoicing in the full hope of pardon—a happy believer. She attributed her conviction and hopeful conversion, to the instrumentality of Baxter's Call, and the conversations I had held with her. An old lady in the family told me, that she had been praying anxiously for thirty years, that God would send the means of grace and religious books to that neighborhood, and she felt that her prayers were answered in the Colporteur system.

The stage-coach which came up on last Monday morning from Memphis, took in a passenger at Bolivar, whose name was *John C. Shoute*, who was on his way from Texas to his mother's, near Franklin, in this State, and died in the stage, about a mile from this place, and was brought on to Jackson and taken out at Mr. Patterson's Hotel. A coroner's inquest was held over the body of the deceased, and the verdict was that he came to his death from natural disease. There were several passengers in the stage, we learn, who endeavored to render him relief, but all was unavailing. He had had the dropsy for some time, and was very unwell when he got into the stage at Bolivar, and was requested and persuaded not to enter, but insisted so much that he was permitted.— He was decently buried, and his baggage remains at the Hotel of Mr. Patterson, subject to the call of his friends or relatives. He had some thirty-odd dollars about his person in money.—*W. T. Whig.*

BY MAGNETIC TELEGRAPH.

[For the Baltimore Sun.]

**Arrival of the Steam Ship Britannia.**

The Steamship Britannia arrived at Boston on Saturday morning, and was received in Philadelphia by express, from whence it was communicated to the Baltimore Sun by Magnetic Telegraph, some twenty four hours in advance of the mail.

The news is of considerable importance, and very interesting, particularly so far as relates to the reception of the news of the victories of Gen. Taylor on the Rio Grande.

The corn bill has triumphed in the committee of the whole in the House of Lords by a majority of thirty-three. Consequently all fears as to its final passage are at an end, and a rich market for our superabundant crop of breadstuffs may now be confidently anticipated.

There has been a decline of one-eighth pence in the Cotton market, though the demand continued steady.

In England and Ireland the wheat and potatoe, as well as other crops, have a fine and prosperous appearance, and the prospect of a plentiful harvest was considered good on the 19th ult., when the Britannia sailed. It seems, therefore, that we have monopolized all the rain in this direction, unless the storm clouds have paid them a later visit.

Sir Robert Peel's retirement is more confidently spoken of than by former arrivals—there is, however, nothing positive known yet with regard to his intentions in this respect. It is based on the supposition, that on the completion of his great measures he will retire from active life.

The war between the United States and Mexico engrosses public attention. The victories of the Americans on the Rio Grande has changed public feeling both in England and France from sympathy for the Mexicans to contempt. This change of opinion, however, is as unjust to the Mexicans as the former feeling was to the Americans. The Mexicans deserve much credit for their gallant stand, and it was only the superior tact and energy of Gen. Taylor and his brave little army that overthrew them.

Mr. Guizot's organ is still pointing out the necessity and policy of France and England interfering by a joint action of some kind to protect Mexico from what it terms the rapacious and tyrannical conduct of the United States in seizing on the territory of a weak and unfortunate nation. The government organ, however, does not touch on the subject, and the probability is that the organ of Mr. Guizot is used as a feeler to ascertain the views of the people in regard to such a movement.

Le Comte, the attempted assassin of Louis Philippe, King of the French, has been executed. This announcement will be received with universal surprise, as this unfortunate man has heretofore been uniformly represented as laboring under a singular delusion, nearly approaching to insanity.

*Death of the Pope of Rome.*—His Holiness, the Pope of Rome is dead, having expired suddenly on the 1st of June. Cardinal Franzoni, it is said, is the person most likely to succeed him.

*New Steamships.*—Three or four steamships for weekly communication between the United States and Great Britain, are constructing by the same builders and engineers who built the Cambria, and steamships of the British and North American line. The Messrs. Cunard are to have the contract.

Dr. Ellis, a professor of Hydropathy, has been held to bail for manslaughter for causing the death of a patient by administering the cold water system.

The heat was greater in Paris the week before the

15th of June than for some years. The thermometer marked, in the shade, 88 $\frac{1}{2}$ ° of Fahrenheit. The English papers speak of the month of June being the hottest experienced in that country for sixteen years.—The number of deaths recorded from being struck by the sun is very numerous.

Wheat has declined in the Liverpool Corn Market, between the 15th of May and the 16th of June, from 57s. to 52. 10d. per quarter. Flour is also lower.

Apprehensions were entertained in Holland of a failure of the rye and potatoe crop.

**FRANCE.**

In the Chamber of Deputies the Minister of Marine, in reference to the war between the United States and Mexico, was asked if he intended to tolerate the extreme abuse which the Mexicans appeared disposed to make of their letters of marque. The Minister replied that the principle which guided the ministry in reference to the corsairs was that for a ship to have the right to sail under the French flag, the captain, the officers, and two thirds of her crew must be French. Nevertheless, in certain circumstances it was sufficient if three fifths of the crew were French. It was on such conditions that letters of marque were delivered in time of war to vessels sailing under the French flag. The circumstances which constituted piracy were determined by the laws of 1825, which are, that a vessel must be found in the precise condition defined by that law to be reputed pirates. But in case French vessels of war were ordered to cruise in places in which French commerce needed protection, and if the captains of those vessels of war were to meet a ship which sailed under a foreign flag, and should have a captain, officers, and majority of the crew not belonging to that nation, there would be just motive of suspicion, and the captains of such vessels of war ought to protect the interests of their country. It was only for French tribunals in the ports of France to decide the veritable situation of the ship referred to.

A Deputy then insisted that the principles on which France acted were good, and that Mexico should be obliged to act upon them also. He then read an extract from a despatch of a French Admiral to the Mexican Government in 1839, in which he laid down that every vessel bearing a letter of marque of which the captain and two thirds of the crew should not be Mexicans, would be considered a pirate, and treated as such, with all the severity of the laws of war.

*Paris, June 15.*—The Journal des Debats lately published a remarkable article on the state of affairs between Mexico and the United States. Our contemporary, says an English paper, asserts that Mr. Polk has only gone against Mexico to compensate for his defeat in Oregon, and to regain popularity. It thinks Mexico is totally unable to resist the United States, and that existing hostilities will result in its dismemberment. It thinks that the States will endeavor to seize the Californas to make up for their being obliged to lose Oregon, and that the Californas are infinitely more valuable.

It views all this with regret, but beyond a few sneers at Mr. Polk, for whom it appears to have cherished the most profound contempt, it says nothing offensive to the United States. It points out the necessity of France and England interfering in the matter, in order to bring about a reconciliation, and to protect Mexico. It alleges that France has interests at stake in Mexico which call promptly for such interference.

Intelligence from Algiers is of the usual character. Tribes have revolted, and been chastised and punished.

*The Attempted Assassination of Louis Philippe.*—Le Comte, the attempted assassin of the King of the French has been brought to trial, condemned and executed as a paricide; that is to go bare foot to the scaffold, wearing a shirt outside his dress, and to have his head covered with a black veil, to remain stand-

ing on the scaffold whilst the service was read to the people, and to be then beheaded. On the trial he stated that he had no accomplices, and was not the tool of any political faction.

#### GERMANY.

The German papers announce that the Emperors of Russia and Austria, and the King of Prussia, are to meet at Vienna in September next.

#### SWEDEN AND NORWAY.

*Stockholm, June 5.*—Emigration is rapidly on the increase from this part of the world to the U. States. A United States vessel lately left Scien with 250 emigrants, leaving seven hundred prepared to follow on the first opportunity. The greater part of the emigrants are artisans and agriculturists. The majority of them are tolerably well to do in the world. The coronation of the King and Queen is to take place in October with great pomp.

#### RUSSIA.

*Persecution of the Jews.*—Vast preparations are making for the marriage of the Emperor's daughter with the Prince of Volga. Poland is encumbered with troops. The Emperor of Russia has published a ukase ordering all the Jews in Russia to place themselves in one of the four following classes:—

- 1st. Amongst the burghesses of the town, by the purchase of a piece of land, or a house.
- 2d. In one of the three corporations of Trasley.
- 3d. In a corporation of artisans, after having given the proofs of ability required by law.
- 4th. In the grand body of tillers, whether on their own property or owned by others.

They must place themselves, by the appointed time, in one of the classes, and are to be subjected to restrictive measures.

#### PORTUGAL.

*Lisbon, June 9.*—The Insurrectionary Junta have almost all laid down their arms, expressing their satisfaction with the general measures of the new administration.

#### ITALY.

*Milan, June 7.*—His holiness Pope Gregory the 16th, departed this life on the 1st inst. He had been indisposed during the last week of May, but on the 28th or 29th of that month he was believed by his physicians perfectly recovered. His death was sudden, and may possibly give rise to similar rumors as followed the decease of several of his predecessors. He was in the eighty-first year of his age, having been born in the year 1765. In ordinary times the decease of a Pope would not occasion any sensation in the political world, but such is not the case in the present instance. Pope Gregory the 16th was a good, kind, benevolent man, sincere in his religious principles, and more tolerant than most others who had held the keys of St. Peter.

The member of the Sacred College most likely to succeed Pope Gregory is the Cardinal Franzoni, President of the Congregation of the Proppagandi. He is, however, considered friendly to the Jesuits, and will be of course fiercely opposed by France. Cardinal Franzoni was born at Genoa, on the 10th of December, 1775, and is of course in the 71st year of his age. Cardinal Acton might not improbably be selected, and would in that case be only the second Englishman that has ever held the Papal dignity. Great agitation continues to prevail in different parts of the country, especially in the Papal States, and it is to be feared that outbreaks will take place.

#### MARKETS.

**COTTON MARKET, June 12th to 18th.**—There has been a moderate and steady demand for cotton since the 12th inst. The accounts per the Britannia, showing an increase in receipts at American ports, caused holders to offer their stocks more freely, and sales have been made at a concession of  $\frac{1}{4}$ d per pound, particularly the lower and middling. The sales on the

15th were 5000 bales to trade. The market on the 16th was flat—sales, 4000 bales. On the 17th 6000 bales were sold, among which were 3000 Egyptian, chiefly at  $5\frac{1}{4}$ d a  $5\frac{1}{4}$ d—a few as high as 7d. A few Pernambuco at  $6\frac{1}{4}$ ; 200 Surat at 3d to  $3\frac{1}{4}$ d; American 4d to  $5\frac{1}{4}$ d. To-day the sales reached 4000 bales, including 200 for export. The total sales from the 12th to the 18th inclusive, amount to 6300 bales, of which speculators and exporters took a portion.

**PROVISIONS.**—During the last few weeks there has been much more business done in the produce market, and prices previously established are sustained.

**TOBACCO.**—The sales since the beginning of the month are about 500 hhds. tobacco, consisting partly of Western leaf and strips, with a few Virginia stems—the former taken by the trade, the latter for Ireland. Prices remain unchanged. All descriptions are easy except Virginia, which are firm.

#### ADDITIONAL ITEMS.

*War between Mexico and the United States.*—The London Times of June 15, says:

The despatches of General Taylor are remarkable for their succinct energy, and the absence of those verbose and grandiloquent strains which we are accustomed to meet with in narratives of American exploits. He writes like a man of sense, skill, and courage; and we have not the slightest wish to detract from the honors he has gallantly earned under the flag of his country. Whatever opinion we may entertain of the causes of this war, and of the political motives in which it originated, the behavior of the American General and his troops deserves to be judged of by a much higher standard than the policy of the Government which it is their duty to serve. The conduct of the Mexican army, on the contrary, demonstrates the utter inability of that Government to protect any portion of its dominions from invasion; and it degrades the descendants of the Spanish Americans still lower in the rank of nations.

Wilmer & Smith's Times says:

The rupture between Mexico and the U. States has, of necessity, attracted much attention, and has interfered more or less with business. The fear of shipping in American bottom has, like the baseless fabric of a vision, disappeared, but Lloyds still cling ridiculously to their high premiums. The feeling is not confined to England. The Paris paper, *La Presse*, asserts as a fact, that many American orders have been countermanded in France, in consequence of the rupture between the two republics.

The war itself has exercised the pens and the tongues of the professional politicians in the old world. In the early stage of the struggle on the banks of the Rio Grande, when the American forces sustained one of two trifling guerilla reverses, a good deal of sympathy was shown for the Mexicans, and if Jonathan had suffered more, the sorrow, we grieve to add, would not have been intense. But when the Britannia arrived with an account of the battles of Palo Alto and the Palm Ravine, in which the Mexicans, on what they claim as their own soil, with a force two or three times greater than their antagonists, were "walloped" by the Americans, all sympathy disappeared, and contempt was the feeling universally felt, unequivocally expressed.

By the way, the brief but lucid despatches of Gen. Taylor have attracted much admiration. His pen, like his sword, deals only in the practical. Merit is generally allied with modesty, and as he judiciously refrained from playing the braggart on paper, the same self-confidence, it is clear, sustained him in the field.

☞ We are informed that eight men and three horses were sun struck yesterday, in different parts of this city.—*Cin. Chron. Saturday.*

**EXTRAORDINARY MEETINGS.**

Our first Chinese Missionary, J. Lewis Shuck, now on a short visit to this country, after a residence in that empire of ten years, with his Chinese Teacher, and companion, Yong Seen Sang, will, by appointment, preach in the First Baptist Church in Nashville on Saturday and Sunday, the 22nd and 23rd of August, proximo. Our brethren and friends every where are invited to be with us, and hear them.

On Monday the 24th br'n Shuck, and Yong Seen Sang, will hold a Mass Meeting at Enon, in Rutherford county, where brethren of Murfreesborough, Lebanon, and the surrounding regions are invited to meet them. Bro. January, the Pastor, will please make the necessary arrangements for this purpose.

Tuesday the 25th they will return to Nashville, and in the evening hold a Mass Meeting in the First Baptist Church.

Will bro. J. M. Pendleton, of Bowling Green, Ky., meet them here on the 25th, and take them home with him? They desire to preach in Bowling Green, Russellville, and Hopkinsville, and to be ready to embark, either at Clarksville or Canton, for Missouri, by Tuesday the 1st day of September. Will brethren Pendleton, Baker, Williams of Harmony, Anderson, and other brethren, make and superintend the arrangements of brother Shuck so far as Kentucky is concerned, according to the plan we have indicated?

We wish it to be understood that at each of these meetings a collection will be taken up to aid the China mission. Our brethren on the other side of the mountains have acted nobly in the matter of contributions, and we trust, that in this respect we of the West shall not permit ourselves to be out done.

**R. B. C. HOWELL.**

**RECEIPTS**

FOR THE BAPTIST UP TO THIS DATE.

T. Norwood, G. W. Young, G. M. Carpenter, J. Holmes, R. Robertson, T. B. White, J. Norfleet, T. Adkins, J. Humphreys, J. Davis, S. Rosson, A. M. Gunn, J. Washington, J. Hill, W. Harris, G. R. Johnson.

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