

# THE BAPTIST.

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"One Lord, one Faith, one Baptism."

GRAVES & SHANKLAND,  
W. F. BANG & Co.  
Publishers & Printers.

PUBLISHED EVERY SATURDAY, AT TWO DOLLARS PER ANNUM, INVARIABLY IN ADVANCE.

Vol. 3.

NASHVILLE, APRIL 3, 1847.

No. 32.

## Minister's Department.

*From the Christian Chronicle.*

### CHRISTIANITY, A RELIGION FOR THE POOR.

BY ALFRED S. PATTON.

"To the poor the Gospel is preached."

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor."

"Hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which he hath promised to them that love him?"

God no value sets,

And man should none on goods of worldly sort,

On transitory, frail, external things.

Gaudy display and ostentatious show are opposed alike by the spirit and circumstances of the poor, while simplicity and plainness constitute their peculiar characteristics. A few illustrations will be sufficient to show how far the ordinances and outward arrangements of Christianity accord with these amiable and excellent traits.

Behold that heathen temple in all its grand proportions and majestic beauty, an object far more worthy of reverence than the hideous and distorted form to which it has been dedicated. Estimate, if possible, the enormous cost of its marble pillars, vast arches and gilded spires; count the number of its sculptured deities, and value the splendid gifts which constantly crowd its altars. Gaze upon the vast crowds of deluded, degraded mortals, as they crawl within the precincts of their sacred structure, and, in solemn, melancholy silence, adore that which has robbed them of their comforts. How repulsive to reason and humanity is such an ostentatious show, when we remember that it is supported by the most oppressive and cruel exactions.

In contrast with such a scene—behold a Christian Sanctuary, an edifice simple in its structure, significant in its design, and rendered sacred by its use. You look in vain for senseless, ideal divinities. One God, the great invisible Jehovah, fills the house with his sacred presence; broken hearts and contrite spirit are the only gifts which grace the altar and enlightened worshippers are the only characters that throng its holy courts. But to render the contrast still more striking, let this sanctuary be surrounded by the cheerful scenery and

pleasing associations of rural life. Let the holy stillness of the Sabbath morn be interrupted only by the tolling of the village bell, and realize that every stroke sends through the trembling air an invitation to the most despised and humble dwelling, filling the hearts of its inmates with gladness and lighting up every countenance with joy. In all this we discover how admirably the externals of Christianity are adapted to the poor, and the influence of this adaptation is felt and seen as they enter the house of God with all the dignity of intelligence, and all the beauty and simplicity of reverence.

*The initiatory rite to the Church of Christ, reveals the same lovely simplicity and charming adaptation.* One of the first designs of Christian baptism is to celebrate the death and resurrection of the Lord Jesus Christ—the most important facts which the human mind can contemplate, and which shall shine most brightly through eternity in the recollections of the redeemed. Its secondary purpose is to commemorate his sufferings, to show that he was baptized.

"In groans and tears, in sweat and blood"—

to bring to our remembrance his humiliation and the touching, crucifying truth that for our sake he became poor that we through his poverty might be made rich. The poor Christian, as he receives this sacred rite, reverts with mingled emotions of joy and sorrow, to the afflictions and privations of his blessed Lord, and rejoices that he is not only counted worthy to be a partaker of his sufferings but also of his circumstances. How animating and exalting must be an occasion like this to the mind of the unpretending disciple! and who has not seen its influence in the joyful countenance and solemn manner with which he has approached the baptismal waters? "Age has seemed young again, and youth more youthful still." He even speaks of it as "the happiest day of my life" and the impressions of its beauty, its design, its fitness follow him until faith is exchanged for sight and mortality "swallowed up life."

*Nor is this peculiarity of Christianity less apparent in the holy supper.* The emblems which Christ has selected to perpetuate his memory, and to impress the great truth that without shedding of blood there is no remission of sin, are most simple and significant. The costly sacrifices which figured his own, might have been perpetuated as commemora-

tive of that great event. But no: He shows himself to us in the appropriate and impressive symbols of his wounded body and flowing blood. He appears on every communion table as the Lamb slain from before the foundation of the world. And thus "Jesus Christ hath been evidently set forth, crucified, among you."—So simple and common are the emblems, that the privilege of the Lord's table is placed beyond the influence of temporal circumstances. The poorest company of disciples that have ever been gathered together and united into a Christian Church, have not wanted the means for celebrating the sufferings of their risen Lord. And is not this fact when considered in connexion with the constant care and concern which Christ manifested for the poor, sufficient to warrant the belief that he regarded their circumstances in the institution of this sacred ordinance?

Finally, we discover this adaptation in the simplicity of Christian worship. The Babylonian might fall prostrate before his gigantic idol of gold; the Persian breathe his devout aspirations to the fiery orb of day; the stern Roman crowd his pantheon with the gods of every name and nation; the Greek might rejoice in his sculptured forms of exquisite beauty and reverence, the classic elegance of an impure mythology; the tinkling bell, the wafer god and the silly mummery of a darker age may fill the mind of the blinded papist with a superstitious awe. But in all this we discover nothing like simple, pure, enlightened, Christian worship. Look into a Christian Church and you behold a vast assemblage of pious converts, prayer goes up like incense and praise ascends like the smoke of the evening sacrifice; the Word of God is read and crucified Saviour preached until melted to tenderness and overpowered by the spirit-stirring truths, the congregation gives vent to mingled groans, and sobs and tears. How different from the senseless, sluggish adoration paid to cold marble and splendid architecture! The one has no tendency to alleviate or lessen human woes; the other, by its deep and holy influences, purifies the affections, allays the passions and gladdens the heart. How admirably, then, is Christianity adapted to the despised, yet honored poor!

\*This interesting thought was suggested to my mind several years since, during some remarks by the Rev. Jos. H. Kennard, at the Lord's table.

### TEMPERANCE.

REPLY TO REV. J. B. JETER.

The question at issue is by far too important, both in its own nature, and the consequences to which its decision may lead, to be discussed in a light or cursory manner. I propose therefore in the present paper to review such parts of brother Jeter's objections as do not immediately affect the main argument, and in a future communication examine the *Rule*, which makes "Total Abstinence from the use of intoxicating drinks as a beverage, a Term of Church Fellowship," by the *Word of God and Fact*.

In the second objection urged by bro. J., a

slight mistake occurs. He says: "When the guests had tasted it, (the wine,) they said to the ruler of the feast, 'thou hast kept the good wine until now.'" The text reads, "When the ruler of the feast had tasted the water that was made wine . . . he called the bridegroom, and saith unto him, ' &c. &c. — Bro. J. adds: "Nor let the blessed Redeemer be reproached for this, his first miracle. Is he not in all grape growing countries turning water into wine by laws which his wisdom and beneficence ordained?" I am not quite sure that I understand this question. Does it mean that in all grape growing countries Jesus Christ, by the operation of certain laws, is converting water into wine in the same sense as that in which the transmutation was effected in Cana? It cannot be, for were this the case, we might expect to witness this standing miracle in those countries in which the grape is unknown, as well as in those in which it is found in luxuriant abundance. Or does it mean, that the water by which the vine is partly nourished and the grape produced, is converted into wine? This is not the case:— Wine is only produced by subjecting it to a process discovered by man, and carried through by his agency alone. But the grape is not indebted to water alone for its being, growth, and flavor; other agents, equally potent and necessary, combine with water in the production of this delicious fruit. As well might we say, that in all grape growing countries, Jesus Christ is turning the *Sea*, the *Air*, and the *Earth* into wine, by 'laws which his wisdom and beneficence ordained.' God by his gracious Providence causes the vine to grow and bring forth fruit:—but man makes the wine. By the exercise of the same goodness, He causes the earth to yield her increase in the production of a great variety of grain. In grain there are certain elements which by combination, after passing through a singular process, form a new substance, which is called Alcohol; a subtle poison, a maddening agent, festering the body, and damning the soul. Shall we say, because the ingenuity of man has tortured grain, the gift of God, into an element of destruction, that in all grain growing countries, Jesus Christ is turning water, or any other element, into Alcohol, by 'laws which his wisdom and beneficence ordained?' But we may with equal truth and fairness, affirm the one as well as the other.— This assertion of my respected brother, viz: "that in all grape growing countries, Jesus Christ is turning water into wine, by laws which his wisdom and beneficence ordained," is well calculated to mislead the unwary, and give occasion to them who seek occasion to justify themselves in making, selling and drinking intoxicating liquors; yet I do not believe such was his intention.

Brother Jeter appears to think that the slight cast upon the habitual use of wine by the "Term of fellowship," to which he objects, "reproaches the blessed Redeemer," and that it would "exclude him from the church, were he on earth with unchanged habits." Surely this objection was penned without due consideration. Does not brother J. know, that the objection lies with equal weight upon the prin-

cept of total abstinence which he has adopted, by which his whole life is governed; which he invariably advocates upon all suitable occasions? He says: *It is better not to use intoxicating drinks.* This position is impregnable. It violates no man's rights or conscience. Its maintenance can never disturb an unperverted mind. None but the slaves of lust, or those who desire wealth by pandering to it, can wage war upon it. On this ground let the friends of the Temperance Reform rally and stand firm, and neither men nor devils can route them." "It is better not to use intoxicating drinks;" yet it is contended that the Saviour when on earth used an intoxicating drink! And this habit of the Saviour is urged as a reason why the habitual use of intoxicating drinks should not deprive a professing Christian of the privilege of Church Fellowship! But, "if Jesus Christ himself were on earth with unchanged habits, the rule in question would exclude him from the church!" And what position would the Total Abstinence principle assign him? Let us see. Jesus Christ is on earth with unchanged habits. He sits at the same table with bro. Jeter and some other Total Abstinence men. Wine is produced. The Saviour of mankind, the Holy and the Just, drinks that which bro. J. and his Total Abstinence brethren refuse, and refuse, amongst other reasons, because they believe that such an example would be highly injurious in its influences and results. But the glorious Being in their company, who came into this world to put away sin by the sacrifice of himself, is apprehensive of no evil consequences, though his example would have infinitely more influence than his servants! Here, then, the disciple is far above his Master. That this is no vain supposition, is evident from the fact, that the example of Jesus Christ is referred to by bro. J. to give force to the objection which he urges against this "New Term of Fellowship."

Now, the advocates of this said Term of Fellowship are exposed to no such dilemma as that into which bro. J. is brought. They believe that the facts in the two cases bear no resemblance to each other, and that in waging an unrelenting war against the manufacture, sale, and habitual use of intoxicating drinks, they cast no reproach upon the blessed Redeemer, nor would their Term of Church Fellowship exclude Him from the church. Bro. J. says that none but the slaves of lust, or those who desire wealth by pandering to it, can wage war upon the great principle of Total Abstinence from the use of intoxicating drinks. Would he have slaves of lust in the church? Or give panders to lust the privilege of church fellowship? Certainly not. Well, what does the obnoxious "Term" require? Nothing more than to take that position, which he says is impregnable, and which will never be assailed but by slaves of lust, or panders to lust.

Brother Jeter is further opposed to the term of Church Fellowship under consideration, on account of the mischievous principle which he says it involves, viz: "That churches or majorities of churches have a right to ordain terms of fellowship at their own pleasure." I will now

only observe, that the same objection might be urged against any term of church fellowship adopted by his, or any other church in the world. The question simply resolves itself into this: Is the rule, whatever it may be, scriptural or anti-scriptural? If the former, no objections can set it aside; if the latter, no arguments how ever plausible, can sustain it. It remains to be seen whether this term can be sustained or must be abandoned. The fourth objection in the paper which I am reviewing, refers to the glaring inconsistency into which the advocates of this term of fellowship, must be placed. This inconsistency may be only imaginary. Painful as it must be to every christian to contemplate such a result; yet if it must be so, it would be far better to dissolve all ecclesiastical relations whatever, than be associated with persons who are so much under the influence of appetite, or cupidity, that rather than deny the one, or not yield to the cravings of the other, they would wound the consciences of their brethren, cast stumbling blocks in the way of the weak, and encourage the drunkard in his downward road to hell. The church is making rapid strides to the world. The Sabbath is by many desecrated, and the violation defended on the ground of expediency or necessary. The ball rooms and the theatre frequented, and the practice justified. The manufacture, sale and habitual use of intoxicating drinks, which are filling the land with desolation, mourning and woe;—which are blighting the hopes of the young, riving the hearts, and bleaching the hairs of the old; and peopling the bottomless pit with myriads of victims;—upheld, encouraged, and sanctioned by ministers who bear the christian name! If this fearful career cannot be checked, a separation must take place. The burden under which thousands have groaned so long, cannot be much longer endured.

Brother Jeter attempts to settle a principle by which a church should be governed in the matter of traffic in intoxicating drinks. "If a church member," he says, "keeps a groggery—gives countenance to intemperance, and seeks to acquire gain, reckless of the morals of his neighbors, let him be vigorously dealt with.—He is a most ungodly wretch. But if a merchant, or hotel keeper, sells intoxicating liquors, without giving any encouragement or countenance to drunkenness, and showing himself in all other respects a worthy christian, he should in my judgment be borne with."

The relations which I sustain to the writer, and the high estimate in which I hold his character, prevent me from animadverting upon this paragraph in the manner in which I should otherwise do. The first question which occurred to my mind upon reading it, was:—by whom is this most ungodly wretch supplied with the means of promoting intemperance?—Why, this merchant, who in every other respect is a worthy christian, will sell him just as much as he can pay for, and ask him no questions as to the manner in which he will expose his decanters to the gaze of the slave of lust. Is there a groggery keeper in Richmond, who would be refused brandy, gin, whiskey,

wine, (?) &c., by any merchant who deals in the article. Can a single case be produced in which the most notorious of that tribe of most ungodly wretches ever was so refused, if he had the money to pay for what he purchased? If there can, let it be produced; and let the names of the parties, the time, and circumstances, all be given. I do not believe that such a case ever occurred. Yet the ungodly wretch should be dealt with, but the respectable merchant should be borne with. I am utterly at a loss to conceive how this charitable allowance will sit upon the merchant and hotel-keeper, who pursue the traffic in intoxicating drinks, without *needless guilt*—of course, some guilt. That is rather an ugly spot upon your otherwise fair reputation, gentlemen; but it is your business either to wipe it off or carry it, not mine. I confess, I should not quite like to feel, that at best, I was but merely tolerated in my membership in the church. I hope both the rum-selling merchant, and the decent hotel-keeper, will keep in mind the position in the church which my good brother has assigned them:—that they are only borne with, not approved; and that bro. Jeter would a little rather live by begging, than engage in their business; and that it would be far more honorable and praiseworthy to starve to death, than to get rich by their trade. Next week, by your permission, I will resume the subject.

Yours faithfully,

EDWARD KINGSFORD.

### Original Articles.

*For The Baptist.*

JACKSON Co., Ala. March 9, 1847.

MESSRS. GRAVES & HOWELL:

*Brethren*—Having been early in life, taught the fundamental principles of the Christian religion, which was also exemplified in the example of pious friends, left an impression upon my mind of a lasting character. After a series of years, being surrounded by anti-effort principles among the Baptists (in whose principles I had been taught) I became concerned about my future state through the instrumentality of a neighboring denomination and found peace in believing in the Lord Jesus.

Seventeen years have elapsed since that memorable event and not until recently I joined the Baptist Church; and now, I would with pleasure submit to the readers of your paper the difficulties I labored under, while a member of the Pædobaptist Church. Though I had the strongest attachment for the society, yet after all the best efforts and even learned criticisms upon the subject and mode of Baptism as taught by them, I was still left in a state of dissatisfaction. But it being strenuously insisted that these things were of but small importance among Christians, I therefore, under this view of the case, endeavored to lull them to sleep, and be as much conformed to the ceremonies of the Church as possible. Notwithstanding, however, my reflec-

tions were frequently awakened with the following commission of our Lord with numerous other passages of scripture, that I now think should forever put to silence the quibblings of Pædobaptists: "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost; teaching them to observe all things whatsoever I have commanded you," &c.

The Lord taught that the teaching of his disciples should be to observe all things he had commanded. Did he command his disciples to baptize infants? This was an inquiring with me that I never found an affirmative answer. Again, in connection with the above commission, "They that gladly received the word were baptized." "See here is water what doth hinder me to be baptized, if thou believest with all thine heart thou mayest." Again "the Lord added daily to the Church, such as should be saved." But would it be a proper conclusion to admit, that if it was the Apostolic practice to add infants as well as adults to the Church by baptism; that infants were incapable of believing, should unconstitutionally be saved, without regard in future of faith in the Lord? The conclusion upon the premises appear evidently clear that all true believers, will ultimately be saved, and that infants were no part of those added to the Church.

These truths forced themselves for a number of years upon my mind with intense interest and in this dilemma I did not conceive an alternative, but submission to embracing difficulties that were on either hand. For to leave brethren who affirmed no specific mode of baptism and that infants were also proper subjects, and unite with those who maintained close communion on the other hand, were to me difficulties that I was for some time unable to reconcile. "Amidst these conflicting trials however, I believed I learned the way of the Lord more perfectly through the medium of the scriptures and some publications in part, and the anticipated difficulties subsided; and now my faith upon that point is as clearly settled as perhaps any other in theology.

Without attempting arguments upon the points at issue between Baptist and Pædobaptists, I would just say to those, if any, similarly situated to *observe all things whatsoever the Lord has commanded*, and a peaceful and happy conscience will be the result.

I would here remark in conclusion that the Baptists, I believe, are more misrepresented upon the subject of close communion than any other, for there are thousands of sober Christians whose judgments have been misled by eloquent appeals upon their sympathies without substantial arguments further than all Christians should commune together. I ask then will not the Baptists use every laudable effort to have their peculiar principles better understood? May the Lord assist you in the diffusion of religious knowledge!

DILLARD BROOKS:

*For The Baptist.*

DEAR BROTHER HOWELL:

On my way down the Ohio, I casually became acquainted with one of the citizens of your town, a Mr. Robertson, whom I take to be a very polite gentleman, from his unassuming manners and modest demeanor. He says he is ultimately acquainted with you, and permit me to say, he speaks of you in terms of high personal regard.

I avail myself of the occasion to remit \$2.00 for my past years subscription to your valuable journal, through his hands. I do not now recollect whether I am in arrears or not, be that as it may I forward that amount. I am on my return to my home, in the land of the "Lone Star," from a visit to my friends in Virginia, whom I found well.

During my stay in Norfolk, I had the pleasure to hear Bro. Hume preach. His style, I admire very much, for its persuasive eloquence and faultless simplicity.

You are, perhaps, interested to know why I did not send you a minute of our last fall's Association, I intended communicating with you on the subject earlier, but I left home before any of the minutes had reached me. I was not at the last Association; the situation of my family demanded my presence at home. I was surprised to hear, on the return of our Delegates the extent to which the spirit of Antislavery had crept into our ranks. It is true, I knew it excited, but I dreamed not of the strong hold it had taken. Is it not surpassingly strange, Bro. Howell, that those who call themselves Christians—who profess to have their sins pardoned—and whose love for their fellow creatures, should be as boundless as Ocean's vast extent, should be found arrayed on all occasions in obstinate and perverse opposition to every scheme of Christian benevolence, which peculiarly addresses itself to the heart and the hand of every Christian, and has for its great object the amelioration of the ruined condition of mankind? Upon what principle of an all-comprehensive charity, can such opinions be explained, or such conduct justified? I had hoped that the demon of discord would not have raised its hyded head in our midst, but so it is, and we must rely upon the justice of our cause for its triumphant success.

Truth is mighty and will prevail, manège the ignorance or shortsighted policy of its opponents. I cannot say, therefore, what has been the increase in our strength, were I to guess however, I would say there has been none—indeed, surrounded by such untoward circumstances, how could we increase? What prevents our utter extinction? We invoke in our behalf, Bro. Howell, yours and the prayers of your good Church. I suggest a query for your serious and attentive consideration. Why is it, that in your Missionary operations the Eastern portion of Texas, and its wants, have been entirely overlooked? You may be assured that there is presented a fine field for Baptist Missionary enterprise, and if I am not most egregiously deceived, a fertile soil in which the good seed of Baptist principles may

be profitably sown. Harrison county is populating very rapidly, with a class of industrious and intelligent people. It will soon be, if not already, the first county in the State in point of wealth and intelligence. Our denomination is weak, hence we require help. Can you not aid us? An intelligent Baptist Minister would be liberally supported—none other could succeed.

In the bonds of Christian affection, I am your brother,

B. B. B. HUNTER.

March 11, 1847.

## Ordinations.

*For The Baptist.*

Pursuant to a call of the Church in Lebanon Ten. Elders R. B. C. Howell, and John and Jonathan Wiseman met there on Saturday the 6th March, 1847, to examine, and if thought expedient and proper, to ordain to the Ministry, and institute into the pastorship of said Church, our bro. John Van Epps Covey.

The Presbytery was formed by appointing Dr. R. B. C. Howell Chairman, and Jonathan Wiseman Secretary.

Bro. Covey was then called before the Presbytery and examined at length upon his christian experience, call to the Ministry, and doctrinal and practical principles, all of which proved satisfactory to the Presbytery, they unanimously so reported to the Church.

The next day, (Sabbath) at 11 o'clock the ordination of Bro. Covey took place as follows, viz:

1. The reading of select portions of scripture praise and prayer by Elder John Wiseman.
2. Ordination Sermon from Eph. 3 ch. 7 v., by Dr. Howell.
3. Prayer of Ordination by bro. Jonathan Wiseman, after which, while the Presbytery imposed their hands, the words of Ordination were pronounced by Bro. Howell.
4. Right hand of fellowship by the Presbytery with a few appropriate words from each Presbyter.
5. Presentation of the Bible and address by Elder John Wiseman.
6. Ordination charge by bro. Jonathan Wiseman, and presentation of Credentials.
7. Hymn and benediction by Bro. Covey.

INSTITUTION INTO PASTORSHIP.  
Sabbath 3 o'clock, P. M.

1. Preliminary services, and Sermon from Luke, 9th ch. 60th v. by bro. Jonathan Wiseman.
2. Questions to the Church and Candidate, by Bro. Howell.
3. Prayer by Elder John Wiseman.
4. Presentation of the Pastor to the Church, by Bro. Howell.
5. Charge to the Church, by Elder John Wiseman.
6. Charge to the Pastor and closing services, by Bro. Howell.

At night, Bro. Covey preached his inaugu-

ral sermon, and that closed one of the most interesting meetings had in Lebanon for years.

JONATHAN WISEMAN,  
Secretary of Presbytery.

### Youth's Department.

#### THE CAST OFF, OR STOLEN BOY.

The following strange and deeply affecting narrative was drawn up by a gentleman of veracity and discrimination, who is well acquainted with the facts, and has had many private conversations with the individual whose singular history cannot fail to excite the interest of every one. It is hoped that the publication of this story, will lead to some clue by which the mystery which hangs around his origin may be dispelled. The account may be relied on as strictly true.—*Chr. Watchman.*]

In the vicinity of Worcester, Massachusetts, there lives a member of a Christian church, who does not know when or where he was born, or who were his parents. In his history are incidents of interest, which show the overruling hand of providence, and which may deserve to be chronicled:

Among his earliest recollections, is the idea of a home in some thickly settled place, (Albany as he now supposes) of playing with children there, and of being particularly attached to a child bearing the name of Elleck Sickle, or of one like it in sound. He has a faint remembrance of seeing two women talking together, and of being influenced to get into a stage coach, or some carriage, with one of them and of riding off. After a while the carriage stopped, and they left it. The colored woman with whom he had ridden took him across lots to a house some distance from the road, and awhile after he reached there, he remembers meeting a stout colored man, of rough appearance, and of feeling that he was in trouble. Sad, indeed, was the condition of this innocent child of not more, probably, than three years of age. He had no kind father or mother near, to love, pity, and take care of him—no brothers or sisters dear, with whom to play and be happy.

He was now in the hands of two colored persons, of intemperate, vicious habits, (Indians it is supposed) who cared little for him, and of whom he was afraid. They went by the name of Purchase, and bade him call them father and mother, and punished him if he neglected to do it.

They strolled about the country, hunting, fishing and begging, mingling in the worst society, often drunk and quarrelling. In their drunken frolics, Abraham (as he was called,) found it necessary to hide somewhere, to avoid beating or death. In their travels, they employed him to beg for them from house to house, and if he did not succeed so well as they thought he might, or if in any way he displeased them, he was sure to be knocked down, or to be severely whipped. Sometimes they would take him to ponds and keep him wading in the water for hours, catching blood-suckers

for them to sell to some apothecary. He suffered much from floggings, hunger and cold, spending at times, chilly, and even freezing nights out of doors.

On one occasion his life seemed to be in great peril; far in a dismal swamp, he was taken alone by the colored man, and taken there, as he was told, to be killed. The club was actually seized to put him out of the way, as one of whom his pretended father said he was very sick, and would be rid of; but the heart of the savage, as he gazed for a moment upon the face of the terrified child, and saw the fast flowing tears, and the deep distress, was softened. God held back the murderous arm. The club fell down. The little hand was seized. The cruel one also wept; their tears mingled together.

At length, after having traveled much—after having visited several cities, and spent perhaps two or three years with these vagabonds, and been urged by others repeatedly to leave them, he escaped from their power. His escape was in the city of Providence, and in this way:—His keepers got drunk in a den of iniquity, and fought and excited his fears. He hurried to get out of the place. The woman, menacing him with her fist bade him stop. He hesitated a little, but as he looked he saw her strike at the throat of the man with frightful effect, at which, still more alarmed, he fled, and left them forever. He was seen passing by some young men of the "baser sort" who knew of the quarrel. They pointed him to a house where they assured him of safety, and of being provided for. That house was "the way to hell." There he was employed for a few weeks as an errand boy, and much befriended by an inmate, a negro woman. She manifested a deep sympathy and interest for him; talked kindly with him, and told him he ought not to stay in such a place, and proposed conducting him away. She learned of him that he had been at Smithfield, R. I., in company with the colored vagrants, and knew the name of one family in that place. She therefore went with him, and left him there in the road to hunt up the family whose name he had mentioned, or to look out for himself the best way he could. Soon after being left alone, he called at a house where he was treated unkindly, and bade to go home. Poor boy! He had no friends, no home. He begged his food, and slept in a barn. He wandered about until he found the dwelling where he had been before, and was known. There he was permitted to stay awhile. But rum ruled in that house, and brought upon the ragged boy, hunger and stripes. In the course of a few weeks, it drove him off.

He now directed his course to Woonsocket, R. I., and called there at the house of a widow woman, where he had been two or three times on errands while at Smithfield; but she did not feel able to keep him. Consequently he ran about the streets without any abiding place, obtaining his living as he could, and sleeping in barns, or where he could. Here he managed to secure the friendship of some children, of about his age, through whose kind-

ness in giving him food, and in helping him frequently to lodgings, he got along, after a fashion, for several months. Then, by the advice of some one, he went to a factory, a short distance out of the village, and at the door inquired for the agent who soon made his appearance, gave him employ, and found him a home. But from this place, after a short season, he ran off, tired with factory life. With nothing in his hand, and not much on his back, he found his way to Mendon. There he halted, called at a house, was closely questioned by the woman, and advised to retrace his steps a mile or so and seek employment in a tavern which he had passed. He did as advised, and was kept by the landlord as a "chore boy" something more than a year. Then, by consent, he was taken and put on board a stage, for the second time, and brought to New England Village, to work there in a thread factory.

He went to N. E. village some eighteen or twenty years ago. It is supposed by the family where he first boarded, in that village, that he could not, on his arrival there, have been, at most, more than eight or nine years of age. He labored in that thread factory about two years, when the business there was given up, and he was thrown out of employment. But he was permitted to have a home in the family with whom he had boarded, and, after a while, commenced working at shoe making. He was considered to be a good, honest, truth-telling boy, having contracted few, if any of the many vices to which for several years he had been constantly exposed. He was sometimes called "Abraham the best," or "the best boy."

Ten years since, ignorant, and poor, and young as he was, he married and commenced the duties of the head of the family. Favored with a good companion, and with good natural talents, he has picked up some learning, and has managed to live comfortably, respectably, and happily. They have been blessed with two promising children, a son and daughter,—had been led to secure an interest in Christ, and are now valuable members of the Baptist church in N. E. village.

Thus the cast off, or stolen boy of many perils and hardships has been taken care of by his Heavenly Father—has been made an heir of eternal life, and is favorably situated for usefulness and enjoyment, in this world. The name by which he is now known is Abraham Vest. If he has a mother living, or any friends who took care of him in early childhood, they could easily satisfy themselves that he was the child they dressed and nourished once, as he has a mark on his back of a milk white color, which must have been there at a very early period in his infancy, if not (as is most probable,) always; and must have been noticed by persons who had the care of him in the days of his helplessness. He has also a large scar on his left foot, probably produced by a scald or burn, of the cause of which he has not the slightest recollection. Yes; he could be identified by any individuals who knew him in his earliest years, and who should care to find

him. Cut off, as he now is, from all knowledge of his parents, or of his kinsfolks, it would afford him gratification, if not advantage, could some of them be brought to light.

It is said, that several years ago, it was rumored in the neighborhood where he lived, that there was an advertisement in some of the papers, for a boy that had been lost or stolen a few years before, and that a liberal reward was offered for his discovery, as several thousand dollars had been left for that child, could he be found. It is also said, that some time since, some friends of Mrs. Vest, in Providence; stated that they had a recollection of seeing in a paper the inquiry for a child, alluded to above, and from certain circumstances it has been surmised that Abraham Vest is the person that was sought for, in that advertisement.

It is hoped that this true story may have enough of interest in it to secure its publication generally as it teaches some lessons relative to the importance of inquiring after the condition and wants of the poor or the houseless, and as perhaps its general publication may bring to light something of advantage to the kind-hearted subject of it.

#### THE HOLY LAW.

When God cast the devil and his angels into hell, this showed in a dreadful manner the truth of his threatenings—the awful strictness of his law. If God had cast all men into hell, it would have shown the same thing. But much more when Christ bowed his head under the stroke of the law's curse. He was a person of infinite dignity and glory; "God over all, blessed for ever." He thought it no robbery to be equal with God. He was far exalted above all blessing and praise. God-man—the only being who ever stood on this earth, who was God and man. He was one who had no personal sin. He was perfect—knew no sin—did no sin—was holy, harmless, undefiled, and separate from sinners. He was infinitely dear to God. His own Son—his only-begotten Son; one who was in the beginning with God, and was God; into whose bosom the love of the uncreated God had flowed from all eternity. It was he who came and bowed his neck to the stroke of the law. He was seen of angels. Angels desired to look into the awful scene. The eyes of millions of worlds were turned towards Calvary. When Jesus died, he redeemed us from the curse of the law, being made a curse for us; and now all worlds saw that God could not be mocked. He added lustre to the holy law. Angels and achangeles saw, and trembled as they saw. He that did not spare his Son will spare no other.—*Med. Cheyne.*

CURIOUS HISTORICAL FACT.—Charles II in flying from England had but just time to escape on board the vessel that was to convey him to France, before the inn in which he had lodged the night previous was searched for him; suspicion having been excited by a Smith, who accidentally examined his horses feet, and said that he was sure the horse must have travelled far, as his four shoes had been made in four different countries.

## TENNESSEE BAPTIST.

NASHVILLE, APRIL 3, 1847.

## TO CORRESPONDENTS.

## QUESTION.

We have before us, dated Pontotoc Miss. March 14th 1847, the following—

"Dear Bro. Howell—I would be truly glad if you would give us your views, in The Baptist, on Rom. 8th chap., and 29th verse—"For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."

GEORGE C. JOHNSON.

Our views of this passage are, that the Apostle simply states a *fact*, which he does in plain terms, and we are not aware that it can be made any more plain by exposition. To foreknow a man is to know him beforehand, or before his actual existence; to predestinate him to be conformed to the image of his Son, is to appoint him to this destiny beforehand; and conformity to "the image of his Son," is to be like Christ, or in other words, a christian. In ancient times, the first born of a family had many prerogatives on that account, as to the property and authority of the family. This relation Christ bears to us. We might write essays on God's prescience, on his predestination, on christian character, and on the authority of Christ, which several subjects are involved in the text in question; but this would be rather an onerous task, and our correspondent does not require it.

Bro. Johnson can obtain a copy of the Scripture Text Book by addressing Graves and Shankland, Nashville; or Lewis Colby & Co., No. 122, Nassau Street, New York.

## ANOTHER.

Two other Queries are put by two brethren, who do not name their place or date their letter, as follows:—

"1. Suppose that A is an ordained preacher; and that A ordains B, a Deacon of the Church; and that A and B ordain C to the work of the ministry. Will that ordination do?"

"2. Suppose a Baptist be excluded from a Church, and that the person moves and joins another Church by *acknowledgment*; and he moves back to the original place, or somewhere, and wants to put in a letter in full fellowship, has that Church any right to inquire into the matter?"

In reply to our brethren we have to make several remarks, as follows:—

1. In the ordination of a man to the ministry, the Church of which he is a member is the actor, and the Bishops officiating act sim-

ply as her executive officers. We are not aware that Deacons are competent to officiate in the ordination of ministers. This may suffice as an answer to the first query.

2. Every Baptist Church is an independent body, and has a right to inquire into anything relating to the christian character, or moral uprightness, of any of its members, or of any one proposing to become a member, or to do any thing else it may see proper, provided always, that it is governed strictly by the word of God. So much for the second query.

3. We do not much like to answer such questions as these, because, although this may not be the case with the present writers, usually the querists refer to particular existing instances of discipline, the decision of which they wish to influence, and to aid them in it they seek the assistance of the editors; and because, if the cases were stated by the other side, they would often appear very different from what they do, and the editors would probably therefore, give a very different answer. No man can decide correctly as a Judge, who only hears the statement on one side of the questions in controversy. H.

## LOG-BAPTISM.

In the Nashville Christian Advocate of last week, we find the following, which we transfer without delay, to our pages.

"Messrs. McFerrin and Henkle,—I have recently seen in the Baptist, edited by R. B. C. Howell, D. D., and Rev. J. R. Graves, vol. 3, No. 24, page 370, the following letter, from the Rev. W. B. Beaver, referring, as I suppose, to myself:—"

Here follows the letter of Brother Beaver which we have before published, and need not again insert. Bro. Goode then answers it thus:—

"I now proceed to give a statement of the occurrences. Sometime last summer we Methodists commenced a meeting at Poplar Grove, which was protracted for several days; I think about 20 professed conversion; the most of whom joined the Methodist Episcopal Church, South. Nine, I think, made application to me for baptism; 5 of whom wished to be baptized by pouring the remaining 4, by immersion, for which purpose we repaired to Loose Hatchey, being the most convenient place to the meeting-house, &c. I then proceeded to use, as is common, the ceremony of the Methodist Episcopal Church, and baptized the 5 by pouring on the bank; then one of the candidates, a young man professing to be well acquainted with the place, informed me there was a log under the water, over which we had to pass, proceeded, by my request, to place a stick by its side as a signal by which

I should be directed. I then took the young lady by her arm, carried her to deep water, and after baptizing her, carefully led her back to the bank, and she was received safely on land by her friends. I bestowed the same attention in baptizing the other three. I trust in all my official labors, I have ever exhibited becoming reverence and solemnity. Very many persons of respectability witnessed the above, both of the church and world, who would, no doubt, testify to the truth of my statement. It is not my design to make any remark in reference to the letter that has been published, but to furnish the public with an opportunity of reading his and mine, and leave them to make such conclusions as their judgment may direct. The scriptures direct us not to bite or devour one another, but to love each other as brethren. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly; seeketh not her own, is not easily provoked; thinketh no evil; rejoiceth not in iniquity; but rejoiceth in the truth.

W. D. GOODE.

N. B.—The Baptist will please copy; likewise the Richmond-Christian Advocate, and the Religious Herald."

Tipton co., Tenn., March 2, 1847.

In reference to this matter, the only point of importance, as it seems to us, is whether, as charged by brother Beaver, our brother Goode went into the water, when he baptised the persons in question, on a log, and thus administered the ordinance. Bro. Beaver says he did; brother Goode talks about the log in such a manner as to leave it questionable whether he intends his readers to understand that he did, or did not. If Bro. G. perched himself on a log to administer the ordinance to his converts, then solemnity and decorum were out of the question—they could not be maintained. As Bro. Goode does not deny that he so acted, our readers will, unless he is more explicit, be apt to believe brother Beaver's statement as true, in their main points.

But a word or two in regard to the manner of administering baptism generally. No ordinance of our holy religion is so striking, so beautiful, so impressive, as baptism. That our Methodist, and other Pedobaptist, brethren should administer it in a bungling manner is not surprising. They greatly prefer to sprinkle or to pour, for baptism, and never, we presume, baptise, but with considerable reluctance. Neither the ministers, therefore, nor the candidates, are properly clad, and other arrangements are not made which are necessary to the solemnity of the rite, and the proper devotional feeling of its recipients. But are our own Churches and ministers, without blame in the premises? Is it not a fact that,

although they may have existed for thirty or forty years, and have every facility to do so, that not one in fifty of our Churches have, to this day, prepared any suitable places for baptism? They let their ministers go splashing along, at some times and places up to their knees in mud, at other times stumbling among the rocks, and again, they send them into mud holes, or other places where there is scarcely water enough to cover the bodies of the baptised! Brethren, why is this so? Is it not surprising? We beseech you, change, as soon as possible, this condition of things. The Churches are equally censurable on another ground. They let the candidates for baptism go into the water, the men in their shirt sleeves, and the women in their cotton dresses, and both with their heads tied up, and without their shoes, and otherwise so disfigured, that to many persons it is so unpleasant as to drive away the spirit of devotion, and to others so repulsive as to prejudice them against the ordinance of Christ. Many men, and especially women, in places where such slovenly carelessness is practiced, are wholly alienated from us by it, or at least, deterred, perhaps all their lives, from a duty which they feel to be obligatory, but which they can never summon courage to discharge.

Brethren, how long shall these abuses continue among us? To our sisters we would particularly appeal, and ask—Will you not change this matter, or at least exert yourselves to do so, without delay? Remember we are to be baptised but once in our lives. How solemn then should be that act? If all things are required to be done "decently and in order," the obligation is surely emphatically applicable to baptism. Let us ourselves administer this holy rite as it should be done, and then any irreverence on the part of our neighbors will the more readily meet its appropriate condemnation.

H.

#### SOMETHING FUNNY.

The Christian Record of this city, contained last week the following:

#### ANECDOTE—BAPTISM.

"We remember when a boy to have heard the following anecdote related by an excellent clergyman: A Baptist and Presbyterian being engaged in a private discussion of the mode of baptism—neither being able to convince the other—the Presbyterian said to his Baptist brother, "If I go with you into the water up to my waist, is that baptism?" No, no, was the prompt reply. If, then, I go with you up to my shoulders, is that baptism? No, was again the immediate reply. If then I go

with you up to my eyes, is that baptism? A gain a negative reply was made. If then I go with you up to here, (the Presbyterian placing his hand upon the top of his forehead,) is that baptism? Yes, certainly, was the instant reply. Well, now, observe, my brother, (said the Presbyterian,) you have discarded the whole man from his eyes to his toes, as having no part in the rite of baptism, and as soon as you came to the part to which we Presbyterians apply water, you acknowledge that to be baptism. Is not this in accordance with the Scriptures—'Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.' Rev. 7: 3.—Again—'And they shall see his face; and his name shall be in their foreheads.' Rev. 22: 4.

Is't that an argument for you, brethren! It tickled the Record so much, when a boy that he has'nt forgotten it to this day, it tickles him yet, and he now publishes it for the instruction and edification of all concerned. Well, upon the whole, it is about as good an argument for sprinkling as we have seen. There is no authority for baptismal sprinkling in the Bible, and we ought, in compassion to our Presbyterian brethren, to leave them in peaceable possession of as many such anecdotes as they can get together. We have but one objection to it, and that is, that he makes out his Baptist brother to be more of an idiot than any Baptist brother ever really was. But of course, nobody believes, the alleged facts ever occurred: it is only an anecdote "which somebody made himself." Why is it like a ball? D'ye ye give it up? Because there is no point to it.

But there is another article in the same paper that amused us as much as the Record was amused with *his* anecdote. The Presbytery of Charleston have determined, and, we trust, all other Presbyteries, Consistories and Conferences, will follow suit, to baptise, alias sprinkle, all their servants. Bravo! Now that is consistent. Brethren carry out your principles. Read the article:

#### BAPTISM OF SERVANTS.

"The Presbytery of Charleston have adopted a very able report on the duty of masters, to dedicate their servants to God in the ordinance of baptism, and referred it to the Synod of South Carolina, for their decision. They present at length the argument from Scripture, and then cite several facts from the history of the church in the early ages, showing the practice of the primitive Christians; from all of which they draw the following conclusions.

"We perceive now by these facts, what was the opinion of the church at that day. It was that masters should do all for the instruction

and salvation of their adult slaves, in their power, that they should strive to have them prepared for baptism, on the profession of their own faith, but that their infant slaves should be baptized on the faith of the master himself. The adult slave could in no case be baptized, if his master was a Christian, without his testimony to the character of the servant being first obtained, which is required also by the Apostolic Constitutions, Lib. viii. c. 32.

"Similar to this has been the decision of our own church. In the year 1786 the Synod of New York and Philadelphia decided, "that Christian masters and mistresses, whose religious profession and conduct are such, as to give them a right to the ordinance of baptism for their own children, may and ought to dedicate children of their household to God in that ordinance, when they have no scruples of conscience to the contrary. The overture which called forth this decision, came from the Presbytery of Donegal, and was—"Whether christian masters and mistresses ought in duty to have such children baptized, as under their care, though born of parents not in the communion of any Christian Church?"

And in 1816, the General Assembly decided—1. That it is the duty of masters who are members of the church to admit the children of parents who are in servitude, to the ordinance of baptism, provided they are in a situation to train them up in the nurture and admonition of the Lord, thus securing to them the rich advantages which the gospel provides. 2. That it is the duty of all Christian ministers to inculcate this doctrine, and to baptize all children of this description, when presented to them by their masters. Digest, p. 97.

The argument from scripture on the duties of masters to dedicate their servants to God, in the ordinance of baptism, "well now, that scripture argument—where is it." Not in the New Testament, certainly, for that book says not one word about masters dedicating their servants to God in baptism, no, not one word. Where is the scripture then? Not in the Old Testament—O but stop, don't you remember the covenant of circumcision? That is the law for baptism. Baptism comes now in the gospel, in the place of circumcision in the former dispensation. Masters then are required to circumcise their servants, all born in their house, or bought with their money, of course. Now masters, are required upon their own faith to baptise their servants. This then is the Pædobaptist's law of baptism. Let us look into this law a little, and see how its applicability in the premises. Remember, gentle reader, that we are not responsible for this law, or its associations. The Baptist's law of baptism is a different thing altogether. "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved," a very plain and rational

law. But this *Pædobaptist* law, that makes it the duty of masters to dedicate their servants to God in baptism, is a curiosity, it is the law of circumcision, which now is *not* circumcision but baptism, now for it. We will use the word baptism in the place of circumcision wherever it occurs in the law, since it is now, not the law of *circumcision*, but the law of *baptism*.

Ahem! "This is my covenant which ye shall keep between me and you, and thy seed after thee, every man child among you shall be *baptised*—alias *sprinkled*, and ye shall sprinkle the flesh of *your* foreskin, [remember these clergymen are all Abrahams] and it shall be a token of the covenant between me and you, [alias signs and seals.] And he that is eight days old shall be *sprinkled* among you, every man child in your generations, he that is born in the house or bought with thy money of any stranger, which is not of thy seed [i.e. the negro children or the grown up children.] He that is born in thy house and he that is bought with thy money, must needs be *sprinkled*; and my covenant shall be in your flesh, for an everlasting covenant. And the *unsprinkled man child*, [must not sprinkle the *female* negro babies] whose flesh of whose foreskin is not *sprinkled*, that soul shall be cut off from his people he hath broken my covenant." Shut your mouths Baptist brethren—no laughing here. These *Pædobaptist* brethren are grown men, and learned at that. It is unnecessary to make any comment upon this law. Its applicability to baptism, is exceedingly *forcible and plain*—to *Pædobaptists*. Bro. Record excuse us IF YOU PLEASE.

#### ANOTHER FRIEND GONE.

Our heart is pained; Our tears flow resistlessly. One of our most cherished, and endeared, friends, a brother beloved, is gone. THOMAS H. MANEY Esq. is no more. With, naturally, an elevated and generous soul; a thoroughly cultivated intellect; and social qualities of the highest order; he was a friend of whom any man would have reason to be proud. But all these endowments were purified and exalted by fervent religion. Only four or five years since he was, by these hands, buried with Christ in baptism, and united with the beloved Church under our charge. Soon after, when a Church was organised, in Murfreesborough, he was among the number of whom it was composed, and of which he continued a distinguished ornament until his death. Few young men are left of so much

piety and promise as Thomas H. Maney. What a blow is this upon the denomination in Tennessee; upon the Church in Murfreesborough; upon his Father and Mother and numerous relatives; but especially upon our beloved sister, his smitten, his crushed, his heart broken wife—among the most excellent wives, the most exemplary of christians, and the most accomplished of women. Merciful God sustain her under this affliction, and sanctify it to the benefit of his bereaved family; and Church; and friends.

The death of our beloved brother was rendered the more distressing on account of its circumstances. Three pledges of their love had been given to our brother and sister, who in succession had died, and left them childless. Sister Maney's health had given way. Her physicians thought it unsafe for her to spend the winter in this climate. They, therefore, last autumn, went down to Trio, the plantation of the family in Madison county Mi. There sister Maney's health greatly improved, the winter passed off pleasantly, and they were about making their arrangements to return, with brightened anticipations of many years of life and usefulness. On Saturday, the 13th of last month, our brother rode out on the farm. He usually carried in his hand on such occasions, a favorite double barrelled shot gun, which is very short and light. In passing from one field to another, he held both the bridle of his horse and his gun, in one hand, and threw open the gate with the other. In doing so, his horse ran back, and jerked the gun against the gate post, when it discharged itself, and lodged its contents in his shoulder. It was thought, by himself and his family, that he would die immediately. He was perfectly calm, and resigned, and assured his friends and relatives weeping that he was fully prepared to die.

The Doctor, however, stopped the bleeding, dressed his wound, and he appeared to be doing well; but, alas, the spinal column was wounded, and seven days after, tetanus came on, and hope vanished. On the 8th day after the accident, having endured inculcable suffering, he, at half past seven o'clock in the evening of Saturday the 20th of March, expired, surrounded by his wife and sister, and four or five other relatives. He was perfectly sensible until within the last hour of his life, entirely collected, and fully confident of his acceptance with God through the merits of the Redeemer.

Thus fell our beloved brother, in the beginning of his days—we suppose he was about

twenty seven or eight, years of age. To-day (30th March) his remains arrived in our city, in charge of his relative, our brother W. L. Murfree. Some brethren, who could be hastily collected, formed a procession, and conveyed him to the residence of his uncle, Judge Maney. There we met his Father-in-law, the Hon. John Bell, one of his brothers, and other relatives, who in an hour afterwards, set out with him to Murfreesborough. His poor Mother!—the letters addressed to the family have all failed to reach them, and she, and his father, and all, are at this moment ignorant that any calamity has occurred. We wished ourself to have accompanied the mourning cortege, but a messenger arrived who announced to us the death of another of our friends, Col. Blackman Hays, who also has fallen in the vigor of manhood, with the request of his father, that we would attend, and preach his funeral tomorrow. When we have performed this melancholy duty, we will also notice his death. We, therefore, reluctantly remained at home.

Would to God we could administer some suitable consolation to the bereaved wives and families of both the departed, but we know not what to say. God Almighty bless, and have them all in his holy keeping. How precarious is life! How suddenly may it be extinguished! How certain is death! Are we all prepared for his awful summons, which must so soon reach us?

#### WHAT WE DISLIKE.

1. To have a paying subscriber stop his paper.
2. We dislike to have a subscriber learn after his year has transpired some two or three months that he dont want the paper any longer and then send the over numbers back at our expense, just as if the old numbers were interesting to us.
3. To have a non paying subscriber send us word to stop his paper, for he is about to move away, that he had taken the paper only to encourage it; at the same time omitting to tell us the Post Office where it is sent and even lets us pay the postage for this information.
4. But the most trying of all things to our equanimity editorially considered, is to have a subscriber patronize the paper two years without paying, and at the close, send back a half years file without paying his postage or telling to what Post Office they were directed, with the significant words scratched on—Stop-em! Don't want em, ever more yours, &c.

There's no telling what Job would have done if he had had a few such cases as these to straighten.—Biles are nothing to such vexation.

For the peculiar benefit of these worthy subscribers we annex a "little dust" of the laws of the land—intending to test their validity, on condition that case No. 4 occurs again in our knowledge, and in addition publish the name of said delinquent one month—theft is far more honorable than fraud No. 4.

#### LAW OF NEWSPAPERS.

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

2. If subscribers order the discontinuance of their papers, the publishers may continue to send them until all arrearages are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible till they settle their bill and order their papers discontinued.

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

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

HOW TO STOP A PAPER.—First see that you have paid for it up to the time you wish it to stop; then write your name and post office address on one of the papers, with the word "discontinue," and mail it to the publishers.

REMOVALS.—In giving notice of a change of residence, be sure and state the post office to which the paper has formerly been sent."

#### TEMPERANCE.

In this paper will be found an able reply to Bro. Jeter's article of last week, we feel confident that we need ask an apology for the space we appropriate for this interesting discussion conducted with such ability and by such men. Bro. Jeter is the pastor of the 1st. instead of the 2nd Baptist Church of Richmond.

#### REVIVAL IN BROWNS UNIVERSITY.

We learn from a letter from a student to Bro. Haynes that a glorious revival has commenced among the students of this College. Several have professed hope in Christ, and many others, anxiously inquiring what they must do to be saved." The good begun work was rapidly deepening and extending itself among all the classes. God speed the work.

## THE COTTAGE LIBRARY.

We have received from the Publishers, HENRY B. DAWSON, N. Y. No. 3 to 4, these fully sustains the character we gave the first Nos. Subscription price only 150 per annum, we wish it a large circulation.

## Army News.

FROM THE NEW ORLEANS PICAYUNE EXTRA.  
MONDAY NIGHT, MARCH 22.

## Glorious News from the Army!

## BATTLE OF BUENA VISTA!

## GEN. TAYLOR VICTORIOUS!!

## 4,000 Mexicans Killed and only 700 Americans.

*General Taylor Victorious—The Mexican Army led by Santa Anna Defeated at Buena Vista with Great Slaughter.*

We lay before our readers, in advance of our regular publication, the glorious tidings from the army, brought by the schooner John Bell. Our reporter left the vessel in the river and came up to town by express with the glad news. The following account was prepared for us by an officer of the army. It may be relied upon.

We publish also Gen. Santa Anna's account of the battle, from which it will be seen that he has suffered a defeat, though he covers up his retreat with a flourish of words.

It will be seen also that victory has been won at a sacrifice of many brave men. To-morrow we will give further particulars.

## MEMORANDUM OF THE BATTLE OF BUENA VISTA.

*Prepared for the Editors of the Picayune by Lieut. J. J. C. Bibb, U. S. A.*

Dr. Turner, U. S. A., who arrived at Matamoros on the 9th instant, from Monterey, brought the glorious intelligence of another brilliant victory over the Mexican army. The scene of action was at Buena Vista, a hacienda about six miles west of Saltillo. The fighting commenced on the 22d of February and ended on the 23d. Santa Anna retired to Agua Nueva, a distance of ten miles, leaving four thousand killed and wounded upon the field. Santa Anna's adjutant general and many other officers and men are prisoners. The loss on our part was seven hundred killed and wounded. Santa Anna's force amounted to at least fifteen thousand men; that of Gen. Taylor to about five thousand, almost entirely volunteers. His army is composed of Washington's, Bragg's and Thomas's batteries, one squadron of the 1st and one of the 2d Dragoons, the Arkansas and Kentucky cavalry, a brigade of Illinois and one of Indiana volunteers, the 1st Mississippi and Kentucky Regiments, and one company of Texas volunteers. Dr. T. brought a list of 63 officers killed and wounded. I left in such haste that I was unable to obtain a copy, but recollect among the killed Capt. Lincoln, Ass't Adjt General U. S. Army, Col. Yell, of the Arkansas cavalry, Capt. Moore, Adjt Vaughan and three others (not named) of the Kentucky cavalry, Col. McKee, Lieut. Col. Clay, Capt. Willis, 2d Kentucky Infantry, Col. Hardin and Major Gorman, Illinois brigade, many of the Indiana brigade, several of the Mississippi regiment, and two lieutenants of Texas volunteers. Among the wounded I remember Gen. Lane, Col.

Jefferson Davis, 1st Mississippi Regiment, Capt. Stein, 1st U. S. Dragoons, Capt. Connor, Texas volunteers, Lieuts. S. G. French and O'Brien, U. S. Artillery, Lieut. Barber, 2d Kentucky Infantry, Lieut. Corwin, 1st Mississippi Regiment, and Lieut. White-side, of the Indiana brigade.

The official despatches of General Taylor have been cut off. Col. Morgan's regiment Ohio volunteers, having been reinforced by a command from Monterey, had reached that place in safety.

Col. Curtis of Ohio, with one company (Capt. Hunter's) of the 2d U. S. Dragoons his own regiment, one of Indiana volunteers, the Virginia regiment, and I think some Texas rangers, in all about 2000 men, was about to leave Camargo to attack Gen. Urrea, who is said to be about thirty miles south of that place with an army of from 4000 to 5000 men, principally rancheros. He is believed to have with him only 1500 regular troops. A great many if not all of these rancheros, as soon as they hear of the discomfiture of Santa Anna's army, will disperse, and the gallant colonel will no doubt obtain the victory.— This news from above proves that the various reports which had before been received of Gen. Taylor's retreat upon Monterey, and the advance of a large force to attack our depots at Brazos and at the mouth of the Rio Grande to be untrue. Of the defences at the mouth of the river I know nothing, but have been told that they are sufficient to make a strong resistance. The fortifications at the Brazos, with the forces of artillery and persons in the quartermaster's employ, which can be raised as a garrison, is sufficient to drive back a command of at least 2500 or 3000 Mexicans.

The work, which may be technically termed a continued line, encloses all the quartermaster's and commissary's stores in depot. The parapet is formed of barrels of damaged commissary stores, with sand bags for the superior slope, the sand from a ditch in front, thrown up against the barrels, forms the exterior slope.

The armament of the fort consists of four pieces of artillery—two twelve and two six-pounders, in barbette—which sweep the foot of and cross their fires upon the level plain over which the enemy would be compelled to advance, and about 300 muskets to line the parapet. This was thrown up when an attack was daily expected. [Nothing having reached us from Gen Taylor for many days, we believed him surrounded, as was reported, and gave some degree of credit to the rumor of the advance of a large force upon our depots. After waiting three or four days, anxiously expecting the approach of the enemy, we received the glorious news above—understood, of course, that the battle of Brazos Santiago was "no go;" and when I sailed, the artillery of Fort Harney, instead of mowing down the Mexicans, was pealing forth a salute in honor of old "Rough and Ready" and his gallant little army at Buena Vista.

We annex Santa Anna's own account of the actions of Buena Vista, as translated for the Tampico Sentinel. We have the original Spanish account in our possession:

## CAMP NEAR BUENA VISTA, Feb. 23, 1847.

*Excellent Sir:*—After two days of battle, in which the enemy, with a force of 8,000 to 9,000 men and twenty-six pieces of artillery, lost five of his positions, three pieces of artillery and two flags, I have determined to go back to Agua Nueva to provide myself with provisions, not having a single biscuit or a grain of rice left. Thanks to the positions occupied by the enemy, he has not been completely beaten, but he left on the field about 2,000 dead. Both armies have been cut to pieces, but the trophies of war will give you an idea on which side has been the advantage. We have struggled with hunger and thirst during forty

hours, and if we can provide ourselves with provisions we will go again to charge the enemy. The soldiers under my command have done their duty and covered the honor of the Mexican nation with glory. The enemy has seen that neither his advantageous position, nor the broken nature of the ground, nor the rigor of the season (for it has been raining during the action) could prevent the terrible charge with the bayonet, which left him terrified.

#### SANTA ANNA.

Captain Reeder has also furnished us with the following memoranda:

"W. Smith arrived at New Orleans, on Monday, 22d, at 10 P. M., states he left Tampico on Thursday, 11th, on Brig Perfect. The Tennessee Cavalry left Tampico for Vera Cruz, on the 9th, reports say at Tampico that Mier was taken by Canales, and every American in the place massacred by him; the report was made by the Mexican traders. It was believed that Tampico would be attacked by the Mexicans, all the American citizens were ordered to organize in companies of 50, in case of an attack. There is supposed to be 1700 Mexican citizens in Tampico, and about 400 American citizens; of American soldiers 1500. Col. Gates in command.

Foster, Cheatham and Blackmore have gone to Vera Cruz, also Bennett and Walton with their companies all in good health. Anderson has also gone, but not in good health.

#### VICTORY! VICTORY!!

Where now are the sceptics, who threw doubt and discredit upon our statements in the Delta of Sunday, respecting the victory of General Taylor. Where are the unbelieving Thomases who would not credit the story that old "Rough and Ready" had, again under the most unfavorable circumstances, and against a greatly superior force, commanded by their greatest general and president, gained another and the most glorious of all his victories.

On the 9th of March, Dr. Turner, U. S. A., after many dangers and hair breadth escapes, arrived in safety at Matamoros. Previous to his arrival, the communications between Monterey and our lines on the Rio Grande, had been closed for several days. Dr. Turner communicated to one of our correspondents a hurried account of the severe battle of Buena Vista, fought between Gen. Santa Anna's forces, about 17,000 strong, and Gen. Taylor's little army, between 4 and 5,000, mostly volunteers. The battle began on the glorious anniversary of the birth of Washington, a fit day for the display of American patriotism and valor. The scene of this bloody fight was at Buena Vista, the point upon which Gen. Taylor had fallen back from Agua Nueva, and is about seven miles from Saltillo.

The Mexicans advanced upon him with great boldness, bravely led on by their best officers, but were met by our gallant volunteers with the cool firmness of veteran soldiers. A fierce and long battle ensued, the Mexicans charging with their bayonets to the very muzzles of our artillery and receiving the deadly and destructive fire of our guns, with unflinching courage. Our men gave not an inch, but maintained their position on the bloody field the whole day of the 22d, and on the next day until the evening, when the Mexicans retired to Agua Nueva, leaving their killed unburied and all their wounded, on the field where they fell. The killed and wounded on the Mexican side are estimated at 4,000. Some of the Mexican officers taken prisoners admit that their loss was at least 2,000. The American loss was about 700 killed and wound-

ed. Santa Anna, in his letter, which we publish from the Tampico Sentinel, admits that his army is cut up. That the victory was on the side of Gen. Taylor is abundantly proved by Santa Anna's precipitate retreat eighteen or twenty miles to the rear. As to his trophies, we consider that part of his letter as apocryphal, and shall wait for the particulars before we fully credit. This victory has been achieved at great sacrifice on our part. The ardor of our volunteer officers led them into the hottest part of the fight, and consequently the number of field officers killed and wounded is lamentably great. Every volunteer colonel but one was either killed or wounded.

The despatches of Gen. Taylor, it is supposed, have been intercepted by the enemy between Monterey and Camargo.

It will gratify the numerous friends of Col. Morgan, of the Ohio Volunteers, to hear that he arrived safely at Monterey, having been reinforced by a detachment sent from Monterey, to his assistance. This is the same officer who was reported to have been taken prisoner, with several companies of his regiment, near Cerralvo.

Col. Curtis, of Ohio, with one company (Capt. Hunter's) of the 2d U. S. Dragoons, his own regiment, one of Indiana volunteers, the Virginia Regiment, and some Texas Rangers, in all about 2000 men, was about to leave Camargo to attack Gen. Urrea, who is said to be about thirty miles south of that place, with an army of 4000 to 5000 men, principally rancheros.—He is believed to have with him only 1500 regular troops. A great many, if not all of these rancheros, as soon as they hear of the discomfiture of Santa Anna's army, will disperse, and the gallant Colonel will no doubt obtain the victory.

We learn from a passenger arrived last evening, that it was supposed by many in Tampico, that if a bombardment should take place, the citizens of Vera Cruz will leave the city. There was little doubt that there would be severe fighting at the Castle of San Juan de Ulua.—From the best sources of information, we have the report that an attack was to have been made on Vera Cruz on or about the 23d of the present month.

The following letter and accompanying statement we received by the schooner John Bell Capt. Noyes. The John Bell arrived late last night, having left the Brazos on the 10th inst: Our loss among commissioned officers has been, as it was at Palo Alto, Resaca de la Palma, and Monterey, very severe. We find that 26 officers, of different grades, were killed, and 37 wounded. We give below a list of the officers killed and wounded:

#### AMERICAN OFFICERS KILLED AND WOUNDED.

##### REGULARS.

Killed—Capt. Lincoln, Assistant Adjutant General.  
Wounded—Capt. F. Steen, 1st Dragoons—severely;  
Capt. S. G. French, 3d Artillery—severely; Capt. J. J. P. O'Brien, 4th Artillery slightly.

##### MISSISSIPPI RIFLES.

Killed—Lieuts. R. S. Moore and F. McNulty.  
Wounded—Col. J. P. Davis—severely; Capt. J. M. Sharpe—severely; Lieut. A. B. Corwin—slightly; Lieuts. Pozey and Stockton—slightly.

##### FIRST KENTUCKY CAVALRY.

Killed—Adj. Vaughan.  
Wounded—One Captain and three Lieutenants (no names given.)

##### ARKANSAS CAVALRY.

Killed—Col. A. Yell and Capt. A. Porter.  
Wounded—Lieut. S. A. Redder.

##### SECOND KENTUCKY FOOT RIFLES.

Killed—Col. McKee and Lieut. Col. H. Clay; Capt. O. W. Morse and Captain W. T. Willis.  
Wounded—Lieuts. E. S. Barbour, Withers and Mosier.

## INDIANA BRIGADE.

Wounded—Gen. Lane.  
 Second Regiment.—Killed—Capt. Kinder, Captain Walker and Lieut. Parr.  
 Wounded—Capts. Saunders and Osborn, and Lieuts. Cayen, Pennington, Morse, Lewis, Davis and Epperson,  
 3d Regiment—Killed—Capt. Faggatt.  
 Wounded—Major Gorman and Capt. Sleen.

## ILLINOIS BRIGADE.

## 1st. Regiment.

Killed—Col. J. J. Hardin, commanding; Capt. Zabriskie and Lieut. Haughton.  
 Wounded—Lieuts. J. L. McConnell and H. Adams.

## 2d. Regiment.

Killed—Capt. Woodward; Lieuts. Brunton, Fletcher, Ferguson, Rollins, Bartheson, Athuson, and Price.  
 Wounded—Capt. Coffee and Capt. Baker; Lieuts. Pickett, Eagleson, Steel and West, and Adj. Whiteside.

## TEXAS COMPANY.

Killed—First Lieut. Campbell and Second Lieut. Leonhard.

Wounded—Capt. Conner.

## [Correspondence of the Delta.]

BRAZOS ST., IAGO, March 10, 1847.

*Eds. Delta:* I enclose you herewith a correct copy of the intelligence received from Colonel Curtis, commanding at Camargo, received by express from Monterey, which you will perceive was nine days reaching there.

The army under Gen. Taylor maintained its position at Buena Vista with honor and glory to our country's flag, although our loss has been very severe.

Maj. Thomas, chief Quarter Master at this place, immediately despatched the Texan cutter Alton, Capt. Geo. Symptom, with despatches to the commanding officer at Tampico, and to Maj. Gen. Scott, at Lobos.

It is generally supposed, from indications, that Santa Anna is effectually used up.

Yours, truly,

A. C. W.

The fighting commenced on the 22d of February and ended on the 23d, when Santa Anna retired, with the loss of 4000 killed and wounded. Loss on our part 700 killed and wounded. The scene of the action was Buena Vista, a hacienda five miles west of Saltillo. Santa Anna's Adjutant General is a prisoner together with many other officers and men. The express who brought the news was sent by Paymaster Butler from Monterey, and was nine days getting to Camargo. Gen. Taylor's official despatch has probably been intercepted. Col. Morgan's command reached Monterey in safety, having been reinforced at Ceralvo by a command from Monterey. Col. Curtie started about 1 P. M. of the 7th, to attack Urrea at Aldamos, twenty miles south of Camargo.

MATAMOROS, March 9th, 1847.

Sir. The foregoing is a copy of a statement handed to me by Surgeon Turner, U. S. Army, just arrived at this place from Camargo, which is corroborated by a letter from Lieut. Britton, Assistant Commissary at Camargo.

Very respectfully, your obt. serv't,

J. P. TAYLOR,

Lieut. Col. and A. C. G. S.

From the New Orleans Picayune, 23d.

## FROM TAMPICO.

In addition to the news which we give in another column of the battles of Buena Vista, we have gathered from other sources the following items of information from Tampico.

Our accounts from that port are brought by the brig Perfect, Capt. Gardner, and the brig Apalachicola, Capt. Smith. The former sailed on the 11th inst., and the latter on the 10th.

The schooner Swan sailed on the 11th inst. from Tampico for Vera Cruz, with despatches from Col. Gates to Gen. Scott, giving the Mexican accounts of the battles of Buena Vista.

The Tennessee cavalry, or rather what is left of this fine body of men, embarked on the 9th inst., from Tampico for Vera Cruz. They go as infantry, having been dismounted. Eight men from each company were left behind to take care of the horses, who immediately organized themselves into a mounted company to act in the defence of Tampico, and as scouting parties. Two officers were also left to superintend the movements of these men.

Fort Audenago, north of Tampico, and commanding an extensive plain, was so far destroyed, by order of the commanding general before the troops left Tampico, as to unfit it for use.

A fire occurred in River street on the morning of the 8th inst., which destroyed a small house; also one in the evening of the same day. At both of these fires the engine presented by a Mexican citizen to the American authorities, was quickly manned by our brave volunteers, and prevented the flames from spreading.

We add a short letter from Mr. Kendall, received by this arrival, and another from our regular correspondent at Tampico:

## Correspondence of the Picayune.

TAMPICO, March 10, 1847.

Gentlemen.—Your Messrs. Lumsden and Kendall left on the 7th inst., at 12 M., in the New Orleans.

I enclose you an extract from a San Luis Potosi paper, in which Santa Anna speaks of an engagement between his forces and those under Gen. Taylor, on the 21st, and 22d ults. From the tenor of it one would suppose that he claimed but little glory for his arms, and much consideration for the appetites of his soldiers. We must wait and hear Gen. Taylor's version of the affair, and then we can form a better opinion of the result.

Yours in haste,

B. A.

## Reported by Telegraph for the Pittsburg Gazette.

## LATER FROM WASHINGTON—NEGOTIATION WITH MEXICO—PROBABILITY OF A PEACE.

PHILADELPHIA, March 26; 3 P. M.

The movements of official personages and certain diplomatic characters have led me strongly to believe that some important movement was on foot. Rumors are not wanting in abundance growing out of the same facts.

I have information which leads me to believe that negotiations are in progress, and on the eve of being consummated for a Treaty of peace with Mexico. The usual preliminaries to the treaty have been settled, and the Mexican boundary claims adjusted in the treaty.

The fact that Mr. Hargons, Santa Anna's financial agent, and Mr. Atocha, are both here and in close communication with the Government, seems a strong confirmation of this statement.

There is every probability that Mr. Atocha will be immediately despatched to Mexico again on another mission.

It has come out that the various rumors in circulation as to his unfriendly reception in Mexico, on his last mission, are wholly unfounded.

He remained, as a matter of policy, at Jalapa. The favorable success of that mission seems settled.

## MARRIED.

On the 25th March, 1847, by Rev. Dr. Howell, Mr. JAMES A. CRUTCHER, to Miss PHERIBEE C. McCULLOUGH, all of this county.

## Commercial.

Nashville, April 3d, 1847.

The River is falling slowly with 7 feet water on the shoals.

**COTTON.**—There is no animation in the market—no sales—extreme prices offered from 9 to 10 cents.

**TOBACCO.**—Sales at Johnson & Smith's, 12 hhd. from \$1 25 to \$5.

New Orleans, March 24, 2 P. M.

**COTTON.**—There is a fair enquiry this morning, but we do not hear of a sale of any importance.

**SUGAR.**—Sales 150 hhd.—market firm but quiet.

**MOLASSES.**—No material change—sales 150 bbls at 28a28½ cents.

**FLOUR.**—We have not a sale of any importance to report—400 bbls sold on private terms, and 150 Ohio, from flat boat at \$5 80. Some holders of lots on the levee however, are offering at \$5 62½, and buyers contending for 5 50.

**CORN.**—Sales 12,000 sacks, of which one lot sold at 85c; 3,200 sacks at 86c for the white and 90c for the yellow; 4,000 white, 700 white, yellow and mixed, and 400 mixed at 88c; and 1200 white and yellow at 87½c.—Mercury.

CINCINNATI, March 30, 12 M.

Sales this morning of 73 bbls flour at \$4 80; 863 bbls, in lots, at \$4 85.

Sales of 18 bbls Whisky at 18c; 101 do at 18½; 21 do at 18½, 192 at 18½c.

## HILL &amp; McINTOSH,

WHOLESALE AND RETAIL DRUGGISTS,

BROADWAY, NASHVILLE, TENN.

WOULD respectfully say to Merchants throughout this State, that they have recently opened a splendid assortment of DRUGS, MEDICINES and DYE STUFFS, which are warranted fresh and genuine, and will be sold at reduced prices. Persons who purchase articles in our line of business, would do well to call on us before purchasing, as we do not intend to be out-done. We will sell almost at your own prices. We have always on hand an assortment of MEDICINE CHESTS, neatly arranged—they should be kept in all families, as they are almost indispensable. Our present stock consists in part of the following articles:—

Aqua Amo.	Burgandy Pitch,	Cream Tartar,
" Fortis,	Borax, refined,	Caster, Russia,
Sulph. Acid,	Buchu leaves,	Calomel, Eng.
Nitric "	Bicromate Potass,	" An.
Muriatic Acid,	Blood Root,	Jalap, Pulv.
Ether Sulph.	Blk. drops,	Rhi, "
Arrow root,	Balsam Copaiba,	Aloes "
Aspaltum,	Bay Rum,	Veratrin "
Almonds, bitter,	Balsam fur,	Elateream, Eng.
Bitter sweet,	Caustic Potass,	Sup. C. Soda,
" Root,	Carbo. Iron,	Tartaric Acid,
Bay Berry Bark,		&c. &c.
Citrate. Terri.	Logwood,	Red Lead,
Blue Mass,	Redwood,	White Lead,
Iodine,	Riewood,	Black "
Hyd. Potass,	Ext. Logwood,	Linseed Oil,
Morphene, sulph.	Ven. Red,	Turpentine,
" acetate,	Sp. Brown,	&c.

All orders will be thankfully received and promptly attended to.

HILL & McINTOSH.

March 6, 1847.

## NEW AND CHEAP BAPTIST BOOK STORE,

Arcade Building, near the Post Office,

UNION STREET, NASHVILLE,

Graves & Shankland,

HAVE the pleasure to announce to the Baptist community of Tennessee and States adjoining, that they have just opened, and are now offering for sale a large and splendid assortment of rare and standard works, comprising nearly the entire range of the Baptist Literature of England, Ireland, Scotland, and America. The prices fixed upon the books are so exceedingly low, that it is confidently believed almost every individual in the "great Baptist family" of Tennessee has it in his power to supply himself with rich and varied treasures of useful knowledge. Many of the books are perfect gems of themselves, such as after having once been read by the devoted Christian, no consideration could induce him to dispense with.

It is hoped that the brethren, in this State, will bear in mind, that this establishment is virtually theirs, having been brought into being under the auspices of their Publication Society. Long and anxious has the desire, of zealous and active brethren of our State, been, that an establishment of this kind might be located here, believing that immense good would result to the denomination.

Acting under the influence of the above consideration we have each of us forsaken our former pursuits and embarked in this undertaking, and we, therefore, hope our untiring exertions to meet the wants of our brethren in this department, will merit their cordial co-operation in sustaining us in our enterprise.

Clergymen from the country, laymen and all, when visiting our city, are affectionately invited to make our establishment their home, where they will find in the rear of the Book Store a large and commodious Reading Room, furnished with the latest Baptist and secular newspapers from nearly every State in the Union.

The complete works of Andrew Fuller, a most acute metaphysician and distinguished Baptist divine, to whom the great masters in theology, of the present day, have awarded the title of "the Jonathan Edwards" of modern times—3 vol.

Dick's complete works—8 vols.

Comprehensive Commentary: Bap. edition—6 vols.

Complete works of Jonathan Edwards—4 vols.

Encyclopedia of Religious Knowledge;

Dowling's History of Romanism;

Life of Roger Williams;

Malcom's Travels in S. E. Asia;

Life of Melancthon;

" " Jesse Mercer;

" " Mrs. Taylor;

" " Ann H. Judson;

Baxter's Call to the Unconverted;

" " Saint's Rest;

Bickersteth on Prayer;

Comfort in Affliction;

Carson on Baptism;

Jewett " do.

Pengilly " do.

Communicant's Companion;

Horne's Introduction;

Cruden's Concordance;

Baptist Library;

Hinton's History of Baptism;

Todd's Sabbath School Teacher;

Christian Experience;

Reformation in Europe;

Church Member's Guide;

Life of J. B. Taylor;

Scott's Notes to Pilgrims Progress.

For sale by

GRAVES & SHANKLAND.

March 13, 1847.