# TENNESSEE BAPTIST

J. B. GRAVES, Editor.

"ONE LORD, ONE FAITH, TONE BAPTISM."

LITERATURE,

GRAVES & SHANKLAND. Publishers & Printer W. F. BANG & Co.

VOL. VI.

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# NASHVILLE, THURSDAY, APRIL 18, 1850.

No. 32.

TERMS OF THE

TENNESSEE BAPTIST. Tennesses Baptist is published every wiese on a Large Double Medium Sheet.

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3. If Subscribers neglect or refuse to take their periodicals from the office to which they are direct ad, they are beld responsible till they have settled their cous, and ordered their periodicals discusting sed.—Sending numbers back, or leaving them in the smes, is not such notice of discontinuance as the

law requires.
4. If Subscribers remove to other places without afarming the publishers, and their periodical is sent to the former direction they are held reasonable.

5. The courts have decided that refusing to take a newspaper or periodical from the office, or remeving sodiesving it uncalled for, satil all arrearages ar aid, is prima faces evidence of intentional fraud.

The Pulpit.

SHORT SERMON-NO. IX. THE PASTOR'S GRIEFS.

I THE PASTOR HAS GRIEFS.

I allude not now to those which arise from a consciousness of imperfection in his ministry, or from domestic perplexities, or from the misrepresentations of the unfriendly; but to those which arise from a knowledge of things that disfigures the beauty of Zion, prevent the prosperity of Jerusalem, and make the church anything but a spiritual temple, a habitation of God through the Spirit.

he enumerated—

1. The spiritual lethargy of the church. No feeling for sinners impending over the crater of hell; none of their own children, or demestics, or associates. Husbands no deep concern for unconverted wives-wives none for unconverted husbands,-and so throughout all relations. No abiding concern for the welfare of the church; none for the honor of its Great Head; none for the

glory of God. 2. The neglect of prayer by the church. Closet door unhinged. Family altar not broken down, but carefully preserved for occasional use by ministers, deacons, and others, when they make wisit. Prayer-meeting unattended. No fervent, prevailing prayer for the ministry, for the presence of Jesus, for the aid of the Holy Spirit, for the prevalence of truth, for the conversion of

the world. 3. Sabbath desecration. Some members visiting; some working; some riding or sailing; others going to market, because they can sell or buy to better advantage. Others reading political journals, or semi-infidel Sunday papers, or story-telling monthly mana-

zines; &cc.

4. Worldliness of some members of the charch. Conforming more or less to maxims, fashions, and practices of the world. Running in putsuit of the same objects. Delving for the same treasures. Seeking for place. Coveting a hitle brief authority. Minding high things. Esteeming themselves better than others. Striving for popularity. 5. Constansness of some members of the church s No money for foreign misthe Publication and Sunday-school Society; none for the Education cause, none for the passers salary; none for current church expenses; none for feeding and clothing the poor of the church and of the community; some for religious periodicals, such as the Misnonary Magazine, the Commitmen, and the Texassee Baptist: but enough for

sumptuous living-enough tor the fine lines and soft raiment—enough for useless jewelry—enough for parties, soires, and excursions—enough for candies, sweetments, and tobacco!

6. The negligence of the church. Neglect the sanctuary, the prayer-meeting, the monthly concert, and the business meeting. Neglect the Lord's table, the Bible, and Scriptural discipline - for you, since you are committing sin that no other be permitted to teach or expound that, or the Scriptures. Min-their respective counties; and that the Regiect things necessary for the home every day."

of worship, so that sometimes there is no fuel for the stoves, no oil for the of sin." lamps, no broom for the floors, no glass "But you have just teld me that you for broken windows, &c.

A FAMILY NEWSPAPER DEVOTED TO RELIGION, SCIENCE,

laboring in the Master's vineyard .- tainly has not saved you from hell, for have an opportunity. Few who real is no such thing as hell" son with the ungodly of righteonsness, temperance and judgment to come.-Few who visit for the single purpose of winning souls by religious conversation and prayer. Many at ease in Zion. Many excuse their "masterly inactivity," by saying: "The time is not come, the time that the Lord's house should be built." "The set time to favor Zion is not come." Thus many palliate their own indolence and discourage others from timely and necessary exertion.

8. The unfaithfulness of the church. Pledges are not sacredly redeemed. Accounts not punctually settled. Salary-subscriptions or pew-rent's last debt liquidated, if paid at all.

9. The coldness and variance of brethren. Familiar intercourse suspended; ties of brotherhood sundered; brotherly love an absolete affection; roots of bitterness nourished to a fearful growth; dreams, I should take the subject of brethren going into law with brethren; religion more seriously into consideraretaliation for real or supposed injuries; tion. brethren refusing to be reconciled and to be at peace among themselves,

10. The untamed tongue. Telling yarns; gossipping; intermeddling; back biting; whispering; repeating a matter; firebrands, and arrows dipped in gall, into church meetings; unjust criticism and censure; cruel aspersions of character. The flattering tongue; the de- Paragoric or Bateman's drops. ceitful tongue; the lying tongue; the forked tongue. Other causes of sorrow might be mentioned; but enough.

All these sources of pastoral grief are seldom found in any one church; while some of them, if I do not misapprehend, exist in every church.

II. How long should the Pastor BEAR HIS GRIEFS? 1. Long enough to chasten his spirit

but not to wound it. "A wounded spir- do you think we shall be it who can bear?" A subdued frame there than we are here?" of mind should result from every trial: but a lacerated heart will be too much OLD ECCLESIASTICAL LAWS absorbed with his own sorrows, and yield too much to discouragement.

involved. No personal feelings, then, should be indulged, and no invectives tory.

Our ancestors, being chiefly emi-

3. Long enough to give fair opportugrief, above specified can be removed; they should be. Firm resolution, persevering effort, and prevailing prayer, will sooner or later seal the bitter foun- By the first act of 1623, it is provided tains that flood the soul with sorrow and suffuse the eve with tears.

If from skillul, persevering, and

your field of labor. In conclusion, 1. You see why so

by flight 3. You see why many churches are a by-word and a reproach.

4. You see why many church members should fear, lest, at the final judgment, they be turned off at the left hand of the Lord Jesus, by the awful sentence, "Depart from me, ye workers of iniquity.'

PULPIT ANECDOTES.

ing actually occurred a few years since bushel of corn for each tithable; and in this State. A universalist, who did every laboring person, of what quality not pretend to be a moral man, once and condition soever, was bound to met a minister of the Gospel and com- contribute. In the year 1631, the Asmenced preaching to him, in the pre- sembly granted to the ministers, besence of a large number of people, his sides the former allowance of ten favorite doctrine, and saying a great pounds of tobacco and a bushel of deal about what Christ had done for all corn, the 20th calt, the 20th kid and mankind. The minister heard him the 20th pig. This was the first intro-

through, and then said: I will convince you from your own for in 1633, the law was repealed. words that Jesus Christ never did any thing for you. Now, what do you say and unity of the church," it was enact-Christ came into the world for?"

"To save us from our sins."

"He saves us from the punishment;

receive the punishment of your sins ev-7. The indolence of the church. Few ery day, as you go along, and he cer-Few who do good to all men as they you said but a moment ago, that there

Amid the laughter of the bystanders, the Universalist was glad to retreat in silence. - Watch of the Prairies.

A gentleman was once riding in Scotland by a bleaching-ground, where a poor woman was watering her webs of linen cloth. He asked her where she went to church, what she had heard on the preceding day, and how much she remembered. She could not even tell him the text of the last sermon. "And what good can the preaching do you," said he, "if you forget it all?" "Ah, sir." said the poor woman, "if you look at this web on the grass, you will see that as fast as ever I put the water on it the sun dries it all up; and yet sir, I see it gets whiter and whiter."

Deacon Todd .- I think, said a young man, if I should see some sight, or hear some voice, or have some impressive

"Have you ever, my young friend," said the deacon, "read what the Israelites saw and heard at Mount Sinai, and how they acted? Go and read, and you will come to the conclusion that I debating; sowing discord; scattering have, that seeing a sight, or bearing a voice, or dreaming, unless it is attended by the grace of God to make it effectual has no more effect than a dose of

> Shall we know each other in Heaven .-An old ministers, while one day pursu ing his studies, his wife being in the room, was suddenly interrupted by her asking him a question, which has not aiways been so satisfactorily answered. "Do you think we shall know each other in Heaven:" Without hes itation, he replied, "To be sure we shall do you think we shall be greater fools

OF VIRGINIA.

2. Long enough to arouse his zeal for ed from the "History of the Virginia God, and not to excite a reproachful tem- Baptists," by the late R. B Semple, D per. The honor of the Head of the D., in the New York Recorder, we church is concerned; the purity and think our readers will peruse it with beauty and efficiency of the church are interest. Our library contains this and involved. No personal feelings, then, several other volumes of Virginia his-

them all that religious intolerance which nity of improvement. The causes of country. Thus we see that the first care of our early legislatures was to provide for the church of England, as established by the act of Parliament. that in every plantation or settlement there shall be a house or room set apart for the worship of God. But it soon prayerful endeavors, no reformation appears that this worship was only to ensue, then, pastor, the solemn ques- beaccording to the canons of the church tion with you may be, whether you have of England, to which a strict uniforminot mistaken either your calling, or ty was enjoined. A person absenting himself from divine service, on a Sunday, without a reasonable excuse, formany pastors are unhappy and unsuc- feited a pound of tobacco, and he that 2. You see why the pastoral relation ty pounds. Any minister who was absenced as so easily dissolved. There is little sent from his church above too months absented himself a month, forfeited fitadhesiveness on the part of the church, in a year, forfeited half his salary; and and the pastor hopes to escape his griefs he who absented himself four months forfeited the whole. Whoever dispar aged a minister, whereby the minds of his parishioners might be alienated, was compelled to pay five hundred pounds of tobacco, and ask the minis ter's pardon publicly in the congregation. No man was permitted to dis pose of any of his tobacco, till the minister was satisfied, under the penalty of forfeiting double his part of the min-

ister's salary. The first allowance made to the min-A Universalist silenced.—The follow- isters was ten pounds of tobacco and a duction of tithes, properly so called, in Friend, if you are a reasonable man, Virginia. But it did not continue long

"To preserve the "purity of doctrine, ed in 1643, that all ministers should be conformable to the orders and consti-"Well, he certainly has not done that tution of the Church of England, and minister; nor could a reader attempt to General Assembly, to be distributed in

Council should take care that all non- chapel, if any, and the others at the of such a bill to the next session of Asconformists departed the colony with all parish church; and twice a year he was conveniency.

any person should assume the exercise for the insolvents. of any of those offices, and refuse to take the said oaths, he shall be dismiss- the above period, and the commencedeparture.

sect appears. Everything relating to him in his possession. the affairs of the church was left at the The same acts provided for the pur entire disposal of the vestry, who, be- chase of glebes for the ministers. ing elected by the people, it may, in effect, be said that the people regulated lieved to have been strictly obligatory their own church government.

session, 1657-8. But only two years in many instances. That it was doubtafterwards (at the March session, 1659 ful whether acts of Parliament respect--60.) when the Quakers first made ing religion, were in force in Virginia, their appearance in Virginia, the ut- appears, by act of October, 1776, chap. most degree of persecution was exer- 2, sec. 1. Even this act of toleration cised towards them. No master of a is a most flagrant violation of religious vessel was permitted to bring in a Qua- freedom. ker under the penalty of £100 sterling; At the October session, 1776, the however, frequently occurred, espeall Quakers were imprisoned without first law passed, suspending the pay- | chally during the war, where the marbail or mainprize, till they found suffi- ment of the salaries formerly allowed cient security to depart the colony; for to the ministers of the Church of Eng- ers. This gave rise to an act of Ocreturning, they were directed to be pro- land. The preamble to this act is tober, 1780, which declared all former of faith in Christ, and the "fruits" of ceeded against as contemners of the worthy of consideration, and was pro- marriages celebrated by dissenting regeneration are required. Another laws and magistracy, and punished ac- bably drawn up by Mr. Jefferson, who ministers good and valid in law, and cordingly; and it they should come in a was then a member. A number of authorized the county courts to license the whole world, and thus removed third time, they were to be prosecuted memorials from different religious so- dissenting ministers of the Gospel, not original sin, infants in christendom and as felons. All persons were prohitited, cieties, dissenters from the Church of exceeding tour to each sect, to cele- pagandom, are lawful subjects of bapunder the penalty of £100 sterling, England, were presented to this As-| brate the rites of matrimony within tism, without regard to parental refrom entertaining them, or permitting sembly, praying to be exempted from their assemblies in or near their houses; the payment of parochial dues to the and no person was permitted to dispose Church of England, and for the aboliof, or publish, any books or pamphlets tion of the established church. In opcontaining the tenets of their religion. position to these, there was a memorial An awful memento of the danger of from the clergymen of the Church of giving to the civil authority, power England, praying that the establishover the consciences of the people!— ment might be continued. This severe law agains the Quakers These memorials formed the basis passed during the Commonwealth, of the act of that session, above menmatters of religion; but it happened in different societies of dissenters from this case, as it generally has where the contributing to the support and maincivil power undertakes to interfere at tenance of the Church, as by law estab-

but its own. upon all tithables; the surplus of which, ed, as the ayes and noes were not taafter paying the minister's salary, was ken on it. At the May session, 1777, to be laid out in purchasing a globe and the payment of the salaries allowed to stock for the minister. This law was the clergy of the Church of England, re-enacted in the revisal of 1657. Af- was further suspended, and at the Ochappened on the 29th of May, 1668, a act as related to the salaries formerly temporary provision was again made given to the clergy of the church of Engfor the established Church.

the Church of England was again fully a general assessment, had long been established. The first nine acts of the much agitated, and a great variety of session held in March. 1661-2, are opinions existed respecting it. By the devoted to that subject. A church was 5th section of the act of October, 1776, to be built in each parish, and vestries which first suspended the payment of appointed. Glebes were directed to the salaries allowed to the clergy of be procured for the ministers, and con- the Church of England, this questionvenient houses built thereon; in addi- as to a general assessment is expressly tion to which, their salaries were fixed left undecided. at £80 per annum, at least, besides their prequisites. No minister was sessment was again revived. A bill, permitted to preach, unless he had re- which had for its object the compelling England. If any person, without such religious teacher, was introduced to ordination, attempted to preach public- the House of Delegates, under the title ly or privately, the Governor and Coun- of "A bill establishing provision for the cil might suspend and silence him; and, Christian religion;" but on its third if he persisted, they were empowered reading it was postponed till the fourth to send him out of the country. In Thursday in November then next .those parishes where there was not a Ayes 45; noes 38. The following reader was to be appointed, whose du- adopted: ty it was to read divine service every "Resolved; That the engrossed bil intervening Sunday. The liturgy, ac- establishing a provision for the teachcording to the canons of the Church of ers of the Christian religion, together England, was to be read every Sunday with the names of the ayes and noes by the minister or reader; and the ad- on the question of postponing the third ministration of the sacraments was to reading of the said bill to the fourth be duly served. No other catechism Thursday in November next, be pubthan that inserted in the Book of Com- lished in handbills, and twelve copies

further provided, that the Governor and Sunday; one Sunday in a month at the 1 their opinion respecting the adoption | baptism. Wesley, their founder, was compelled to administer the sacra-The statute of England of the 3d of ment of the Lord's Supper. Every James I., against Popish recusants was person was compelled to attend church also adopted in the year 1643. This every Sunday, under the penalty of statute declared that no Popis recusant fifty pounds of tobacco. But Quakers statute declared that no Popis recusant fifty pounds of tobacco. But Quakers sessingnt. Among a great variety of vears hast, the "Book Committee" in should exercise the office of secret coun- and non-conformists were liable to the sellor, register, commissioner, (a term penalties of the statute of 23d Eliza-then used for justice of the peace,) sure both, which was £20 sterling for ev- Col. James Madison, (now President veyor, sheriff, or any other public office. ery monta's absence, to give security of the United States,) entitled "A Me-Nor should any person be admitted in- for their good behaviour. Quakers | morial and Remonstrance," will ever to any of those offices, before he had were further liable to a fine of two hun- hold a most distinguished place. For taken the oaths of allegiance and su- dred pounds of tobacco for each one elegance of style, strength of reasonpremacy. The same act of Assembly, found at one of their meetings, and in ing, and purity of principle, it has, perby which the statute of 3d James I. case of the insolvency of any one of haps seldom been equalled; certainly by John Calvin, whose clear intellect was adopted, further declared, that if them, those who were able were to pay never surpassed by any thing in the

ed, and moreover forfeit one thousand ment of the American Revolution, by pounds of tobacco. No Popish priest which the established religion of the thereaster arriving in the colony, was Church of England was protected by permitted to remain more than five the State. The salary of the ministers days, if wind and weather permitted his was first settled at sixteen thousand pounds of tobacco, in the year 1696, to
During the existence of the Com- be levied by the vestry on the tithables monwealth of England, the church gov- of their parish, and so continued to the ernment of Virginia experienced an Revolution. Any minister admitted important change. Instead of enjoin- into a parish, was entitled to all the ing obedience to the doctrine and dis-spiritual and temporal rights thereof, cipline of the Church of England, no and might maintain an action against injunction in favor of any particular any person who attempted to disturb

Though the toleration law is not bein Virginia, yet, as was frequently the The above law passed at the March case at that period, it was acted under

when the people were unrestrained in tioned. This act "for exempting the all, that the ruling party in the State lished and its ministers," was preceded will tolerate no religion in the Church by a set of resolutions, recognized the same principle which were afterwards A levy of fifteen pounds of tobacco engrafted into the act itself. It does not per poll was laid, in the year 1655, appear by what majority this act passter the restoration of Charles II., which tober session, 1779, so much of every land, was repealed.

In the year 1661, the supremacy of The question as to the propriety of

In 1784, the subject of a general asceived ordination from some bishop in of every person to contribute to some minister to officiate every Sunday, a resolution was immediately afterwards

mon Prayer, could be taught by the thereof delivered to each member of the

sembly."

COMMERCIAL AND GENERAL INT ELLIGENCE.

number of able and animated memorials from religious societies of different compositions possessing different de-English language.

The sentiments of the people appearing to be decidedly against a general assessment, the question was given up forever.

At the same session, however, (October, 1784,) in which the bill providing for a general assessment failed, an act passed for "Incorporating the Protestant Episcopal Church." This bill passed the House of Delegates by a small majority only, being ayes 47, noes 38, but in 1786 it was repealed. By the repealing law, the property belonging to all religious societies was secured to those societies respectively, who were authorized to appoint from time to time, according to the rules of their sect, trustees, for the managing and applying such property to the religious uses of the society. And all laws, which prevented any religious society from regulating its own discipline, were repealed.

Under the old ecclesiastical estabishment, no person could celebrate the rites of matrimony but a minister of the Church of England, and according to the ceremony prescribed in the Book of Common Prayer. Cases, riage ceremony was performed by oththeir counties only. It was not until the year 1784, that the dissenters were put on the same tooting as all other persons, with respect to celebrating the rites of matrimony. By this act the marriage ceremony might be performed by any minister licensed to preach, according to the rules of the sect of which he professed to be a member. The same act has been incorporated in the late revisals of our laws.

The legislature of 1798 repealed all laws vesting property in the hands of any religious sect: by which the Episconalians were deprived of the glebes, &c., by which all religious sects were put into a state of perfect equality, as it respects the favors of government.

From the Western Watchman. Southern, ILL., March 5, 1850. Rev. J. M. Peck:

Dear brother-In my periginations some time since, I chanced to hear a sermon from Rev. \*\*\* of the Methodist Episcopal Church. The preacher proessed to develop some of the old doctrines of Methodism, and his discourse was well enough delivered. Towards the close of the sermon, I found it was to precede a sprinkling ceremony. Opportunity being duly given, a la-

dy and gentleman presented three little children to the minister as subjects of this ceremony. The minister stated that he did not baptize (?) children as such, but as believers;-that as the redeemer died for the sius of the world and atoned for original sin; infants are regenerated persons, and hence subjects of baptism. Now as Rev. \*\*\* is the circuit preacher; and as what he says is, or should be regarded as rather ex. cuthedra. I ask, is this a doctrine of the M. E. church? And if so, is it true? Or is it a new hermeneutical theory evolved from the prairies of Illinois?-To me, this giving the "cold shoulder' to the Abrahamic covenant, and "family baptism" and all that, and settling down on the conclusion as above, was rather new. But I am a novice you know, and need much light on these doctrines so attenuated, as to almost entirely escape my mental vision .-Truly yours.

IGNOTUS.

REMARK .- All we shall now say, is, that our Methodist bretbien are in a rather "awkward fix" on this sprinkling ceremony for children, which, in preach publicly or privately. It was isters were compelled to preach every people thereof be requested to signify courtesy to them, we will call intent

an honest believer in the old dogma, taught so plainly in the ritual of the The above resolution drew forth a Episcopal Church of England, of the mystical efficacy of this rite to remove original sin, and thus the formula in years past, the "Book Committee" in New York, adopted, for a tract on that subject, a sermon of the late Rev. Dr. Wilson, of Cincinnati, in which the covenant with Abraham, circumcision, "Federal holiness," and parental sponsorship are its basis. This is pure, unmixed Calvinism, and was first taught saw and revolted at the baptismal regeneration scheme, but, taking it for granted that infant baptism must be continued, he, for the first, evolved the "Covenant and Federal Holiness" parental scheme.

But this is an exclusive system, as it necessarily confines the "wetting ceremony" to those infants, only, whose parents (one at least) are believers.-Our Methodist brethren, however, continue to baptize (as they call it) all the babes that are presented, without the Calvinistic requisite of the Abrahamic covenant, or federal holiness-while many of the ministers follow the tract in their discourses on baptism, and upset their teaching in practice. The Rev. \*\*\* who puzzled our cor-

respondent Ignotus, was of Baptist lineage, and trained under Baptist tuition, but being a Methodist circuit preacher, and, of course, bound to say and do something for infant baptism, it is nothing surprising he should propagate the Baptist theory of the indispensable prerequisite of "believing," and "regeneration" to baptism. This a third theory but there is a little difficulty here, and surely, as he continues to preach it, he will upset both the "baptismal regeneration" scheme, and the "Abrahamic covenant" scheme. One of the difficulties springs from the great Gospel fact that an intelligent profession difficulty is, that, as Christ died for tionship; and the Rev. --- and all who preach as he does, should go throughout the earth and baptize every unconscious babe they can find, and thus Christianize the world in a single generation!

But after all, this preacher has gotten on three stools, each with a stugle leg, and these of various lengths, and surely he will topple over, for the wise man says "the legs of the lame are not equal." (Prov. xxvi. v. vii.)

Meannes sof Literature. - The National Era furnishes a case for the pages of a book which it thinks ought to be published under the above caption. It is

"The Telegraph newspaper of Columbia, S. C., denounced Godey's "Lady's Book" as unworthy of Southern patronage, on the ground that Grace Greenwood, whose name appeared on the cover of the magazine as one of the editors, "as an Abolitionist, and a writer for the National Era. Whereupon, Mr. Godey writes a most humble and deprecatory letter to the Southern editor, informing him that he had promptly withdrawn the offensive name of Grace Greenwood from the cover, and he therefore hopes not to be deemed guilty of any offense againgt Southern institutions."

Methodist Protestant Church.-This body differs from the Methodist Episcopal church, in rejecting Bishops, and admitting the laity to its Church Courts. It has 32 annual conferences, 68 stations, 351 circuits, 99 missionaries, 971 itinerant ministers and preachers, 700 unstationed ministers and preachers, 799 meeting houses, 53 personages, 62,305 members, and 693,726 dollars worth of church property.

Change of Opinion.-The Western Watchman informs us, that Rev. O. Hackett, from a Baptist Elder has become an Episcopal deacon.

EXPLOSION OF BURNING FLUID .- We have continual insumess of danger of the minus fluids which are used as substitutes for oil. A gentleman of North Attleborough writes that on the evening of the 26th, a nurse in his house attempt d to light one of the common glass fluid lamps. It had two tubes, but only one wick the wick he one ring to see to take begins if the lamb. one tube having slipped down in the lamp. It is supposed that the woman not sottening this, held the
match over the vacant tube. The lamn instantic expiteded, acattering the fluid over here and so that the
carpet on fire. The fire was forcomately extragalab-

# TENNESSEE BAPTIST

#### MASHVILLE, TENN,

KEEP BEFORE THE PEOPLE. The three admissions of learned men,

1. All scholars, critics and lexicographers, of any note, freely admit that the primary and leading signification of "Baptizo" is to immerse, dip or overwhelm.

2. That all theologians and Divines of any note, admit that there is neither express precept for, nor example of infant baptism in the Bible. 3. That all historians of any note, are agreed that primitive baptism was the immersion of believers in water, and that the government of

the churches independant republics. We challenge any responsible man to deny

the primitive churches, was republican, and

Communications intended for publication, must not be written upon the same sheet with business matters.

### Thursday, April 18, 1850.

A FLEA BITE.

Wa learn that the Rev. Mr. Chapman falias, the Old Man of the Advocate,) Methodist preacher in charge of the station at Paris, Tenn., has been mostly employed, since he cams into his charge, in the grossest personal attacks npon ourself, and our writings. denouncing us from his pulpit as a liar and perverter of the truth, expressing his wish that we might prosecute him! &c. Also in villifying the Baptist church, and ridiculing Baptist ministers. We understand that he asserted from his stand, one Sunday night in the present month, that the Baptist church commenced with a set of lewd fellows, who stripped off their clothes and ran naked through tho streets, declaring that they were the naked truth!! &c., &c. That the Baptist church had become a gambling shop, &c.

Speaking of the intelligence of Baptist ministers, he said and the little Baptist preachera will come in from the country, dresed in homespun, and contend with well dressed gentlemen, that immersion is the only baptism," &c. That he himself was able to forego the teachings of the Bible, and prove that pouring and sprinkling was the only specialle and primitive mode, &c. He denies that the Bible warrants immersion, and makes great boast of his scholarship and familiarity with the Greek and Latin futhers, &c. Now we request of some citizen of Paris, who dispises humbage and quackery, to get one of the Greek fathers, and if Mr. Chapman can properly translate, not one page, but one solitary paragraph, without the aid of Dictionary ling, to have participated in many glorious revior translation, we will allow his claims! We wal seasons. "We are not our own." nover yer, is all our acquaintance with men and scholars, know one who vaunted, of his proficiency. Mudesty is a characteristic of a truly learned intelligent man or christian .-Put it down for a fixed fast.

Our brothran at Paris need not be troubled with the Latin and Greek, or the scarce-crows of this "Old Man." He is pursulag the peoper course to injure himself and his cause in the eyes of all considerate men and women in Paris, and to advance our cause more than any six Bectors of Divinity could do for us without his assistance. He is dealing a blow, the recoil of which will crush him and his chims in that intelligent community. He will disgust even his own members with him, -let him go on andlaturbed, like the Irishman deer, he will jump so nign as to break his own

Our friends seem to be concerned lest Mr. Chapman will injure us by his, course. He is doing us the only honor he is capable of bestowing. His alander is our proise. Let him pursue his policy undisturbed. The class in that community which he can influence by such language, and means, for its good or ill spinion, we would not care a groat.

- Is would be a small business for one,-a mere Quizotic adventure, to load up musket and cannon, and scour the country in every direction, where we might hear the but of a Musquito. We say again, that we are not the least troubled by such, and we hope our brethren in Paris, and elsewhere will not be. As for komespun clothes, we hope our brethren. will not be ashamed. We would most willingly wear a suit in full, would some good sister but weave us one-

THE TENNESSEE FEMALE INSTI-TUTE AT PULASKI.

The location of this College is exciting some interest at Pulaski as will he seen from the followidg editorial that recently appeared in the Pulaski Star: .

THE TENNESSEE FEMALE INSTITUTE - We learn from the Tenassee Baptist of a recent date, that the denomination, of which it is the organ, contemplates establishing an institution of high order for the education of females, aomericate in the middle division of the State, to be endowed with fifty thousand dollars. It

is to be located at the place which gives the largest subscription for the erection of the huildings; &c., provided it be a suitable place in other respects. Other towns are bidding largely for its location; why may not Pulaski present her claims for that honor! There is certainly no other town in Middle Tennessee. which affords more advantages for such an institution than does our town, it is, perhaps the healthiest place in the State of its population, and is settled by a moral, religious and intelli-

gent community. It is unnecessary to attempt to demonstrate the advantages, sack institutions are to every branch of business in the community in which they are established, for it is self-evicent to every reflecting mind: and indeed observation alone must teach all that, literary institutions not only give impetes and permanency to bn-

siness, but they elevate the character of man, give tone and dignity to public sentiment and raise men in the scale of beings, to that position which his Maker designed him to

for its location?

THE FAREWELL.

It was our melancholy pleasure to listen to the Farewell Address of our beloved brother Howell, on last Sabbath. The church was per long enough at your expense, I will try to crowded, gallery and isles, at an early hour, by get twenty subscribers in a short time, I now the members and brethren from a distance, and the citizens of Nashville, of all denominations. The discourse was such as we had reason to expect from a scholar and a pastor. It comprised a brief history of the First Church, du- Tennessee Baptist, says: ring the past fifteen years of his pastorshipits present position and comparative intelligence, efficacy and influence, and its present prospect. He noticed the things that would Baptist" breathes defence and victory to the make for its peace, and delivered an affectionate charge and farewell to the officers and members, committed the broken columna that rest upon the ashes of his dead to their care, and finally a farewell to the congregation.

After the discourse, the Dr. descended from the pulpit and gave the parting hand. The scene that followed, was one of overwhelming emotion, a description of which we shall not attempt. We hope that the church will request the sermon for publication, as not onty a memento of its planter, but a historical that baptize invariably means to immerse, and

On Tuesday last Dr. Howell left the city rivate conveyances for Richmond, via Chattanooga, bearing with him the affection and prayers of a whole denomination.

THE CHOIR. - The performance of the Choir at the First Church, on last Sabbath morning, won for itself the admiration of thousands his profession of the first order.

#### A RECALL.

Having accepted the pastorship of the 1st church until it shall be permanently supplied, which we have translated immerse, contrary to we are compelled to decline the many pressing the English version, in which King James' invitations to visit different points for the pur- translators rendered to wash, expressing in pose of protracting meetings, and to recall for English an indefinite mode, is haptisontal, in the present our proposition to visit the church- the original, a word which never means anyes of this Association. We deeply regret the thing clae but to dip or sumersu. circumstances that make it our duty to again assume pastoral duties, and confine us, we fear, washing hands, I might quote any learned for the present year to the city. We had an- P. B. critics and Biblical scholars who all actheipated many delightful meetings with our knowledged that it was performed in two difbrethren in Middle and West Tennessae, du- ferent ways; the one by pouring water upon ring the present season, and with God's bless- them, the other by dipping the hands into wa-

COUNTRY "TRACT DISTRIBUTORS." Who ever heard of such a thing in the coun-

try! Where are they to get tracts, and who hall direct their operations. We propose to do it ourselves, and we call

to aid us in this work. tract, until it is placed in every Baptist family in the State. But stop, we don't mean our, we mean your tract, "The Southern Baptist," just as much as it does to us. We write and little water upon them, and if they be come labor for it, and for pay for the printing.

Do you understand us brethren! Here is our sheet, our's because it belongs to us in common. Here it is with its voice of instruction, of warning, of exhortation. It can preach alike the mere washing of hands is in question!"in storm and in sunshine; to the christian and Grant it, but were not the hands, the entire the christless, in the cabin and in the man- hands, to be immersed! If so, the verb retains sion, at noon at even, and at mid day, it is here, and with you, and all over our land, litting up at the same time its many voices. No meta ongue can tell, no finite mind can grasp the measure of its usefulness. And yet it can do tion, where a Roman General is represented more if you will aid it. It can preach to ten as baptizing the tip of his finger in his own liousand as well as to one.

Who will open the door to admit a messen ger of light, and truth, and love! Who wishes for a friend that can counsel in perplexities, soothe in disappointment, and comfort in afflicwith varied intelligence, and of kindred religious sympathy. Do you wish for such! Do

none of your acquaintances wish for such! Come brethren, help us distribute our 'sheet." Do something to aid a great work. Ask who wants such a weekly visitor, and send us some names. How many in your neighborhood will you ask to take the "Baptist?" Do your part, and with God's blessing we'll do

over the country. scription list; the largest by far of any baptist one thinks of thus immersing their tables now

upon the subscription books. This is but a at the bottom of the pool, it is clean. What shall

moderate-calculation? when we consider that we do with a pillow or a bolster of skin? He Texas will furnish us with 1000, Arkansas and Mississippi each with 2000, and each of the adjoining states with some 500 each. If any Will Pulaski and Giles county makes a bid one doubts the interest that our brethren of other States are taking in our "Baptist" let him read the following:

> I have been very slow of pay as I am o speech, I have been reading your excellent pasend you the names of ten.

PONTOTOC Miss., March 27, 1850.

Bro. S. S. Lattimore of Mississippi being consulted upon a change of the name of the

The old style is a good, because, appropriate one; retain the banner under which you have prospered, nay triumphed!! "The Tennessee lovers of truth, but threatening terror to its foes. Retain it. "Let well enough alone."

THE IMMERSION OF BEDS AND TA-

A writer, calling himself "Old Man," who for reckless assertion, personal vanity and trifling with God's Word, has but few superiors, in a late number of the Methodist Advocate attempted to turn the baptism of beds and tables in Mark 7: 4, against the position of Baptists in doing so discovers his entire ignorance of the Greek and of the History of Jewish customs, without reference to his silly and irrevelent jargon. Let us present the argument from the 3d to the 4th verses of this chapter. We translate from the received Greek copy. 3d. "For the Pharisees and all the Jews except they wash their hands oft, with their fist or palm,

they eat not." Not baptisoniai from baptico, signifying to immerse; but nipsonti, from nipwho listened to it. Justice requires that we to, a word used by the Greeks when they should say, that Prof. Addington is an artist in wished to signify the washing of a part, as the hands, feet or face.

4th. "And from market, (i. e. coming understood,) except they immerse or wash their hands by dipping, they eat not. The word

For the settlement of the modus operandi of ter, as is the present custom. I here give the testimony of one, the learned and colebrated Dr. G. Campbell.

"For illustrating this point (says he) lot it be observed first that the two words rendered wash in the English translation, are different in the original. The first is ninsontal, properupon every pastor, and every active christian by translated wash; the second is haptisontal, which limits us to a particular mode of washing: for baptisontal signifies to plunge or dip .-Accordingly Dr. Campbell renders these texts as follows. "For the Pharisees eat not until which belongs to every Baptist in the State they have washed their hands, by pouring a from the market by dipping them."

"But," says one, "here is baptizo used when it cannot mean an entire immersion, for only its full power as though it said the body was immersed. Dr. Rice attempted a similar quibble in the Lexington debate, with the quotablood and writing, &c. Dr. Rice contended that the verb certainly meant to moisten or stain, because only the tip of the finger was mentioned! But, we ask, was not all that part tion? A friend, learned in all wisdom, fraught baptized or immersed that the historian mentioned! Was not the tip of his finger immersed in the blood of the wound! Most certainly. The passage brought forward and pressed by Dr. Rice to overthrow the Baptist, position that baptizo has but one meaning, is

a strong case in its support. The next question is the baptism of beds .ours. Let us have "Tract Distributors" all We have some where read, not long since, of a Pedobaptist minister who, in discussing this The above from the Southern Baptist is a point, admitted that the cups, and pots, and strong and reasonable appeal for circulation, brazen vessels were immersed in order to wash and we copy and endorse it for the benefit of them, but he continued, "I am not willing to our brethren. We already have a large sub- admit that they thus washed their tables, for no paper south or west, and a list that is rapidly a days." Now let it be remembered that the ncreasing, and it is for this very reason we word here rendered tables, is klinon, from kliwish to keep the ball in motion. It is far ea- na, bed, couch, sofa, referring to the couches on sier to keep a body in motion than to overcome which the people in that age of the world and a dead enertia. It is one of the best proofs to particularly the Jews reclined at meat, rather all the world that baptists in Tennessee and than their tables. This point will not be disthe south west are alive and at work. We puted by any one who will refer to the originwish Tennessee Baptists to demonstrate to the al and who is at all acquainted with ancient world that such a thing as a baptist paper can usages. Respecting the washing of the cups, be supported by the free and willing patronage and pots and brazen vessels, it is admitted by of a free and intelligent people. We shall all candid individuals to have been performed have before the next General Association of first by immersing them in, or overwhelming our brethren, are true to the cause, and con- them with water; but respecting the beds, tatinue their favors, at least 4,000 subscribers bles, or couches, a doubt may be entertained and perhaps more. But have we not a mem- until we familiaize ourselves with the ancient bership of nearly 40,000? Now allowing this Jewish customs. Maimonides, the well for all the average number of baptists to a fen- known Jewish writer will be acknowledged as ily, we have 10,000 baptist familles in Ten- good authority upon this point and is sufficient nessee, in each of which there should be found to set the question at rest. His language is Bible, Hymn Book and the Tennessee Bap- as follows .- "In a laver which holds forty setist. And we assure our brethren, that we rahs of water they dip all unclean vessels. A shall never, with God's blessing, abate one bed that is wholly defiled if he dips it part by tithe or hair of our zeal in this cause until the part, it is pure. If he dips the bed in a pool, names of ten thousand baptists can be found although the feet are plunged into the thick clay

nust dip them and lift them up by the fringes."

baptizo in this case. The passage has been France. Its bold, eloquent, sententious truth considered by pedobaptists as indubitable proof will take the reader by surprise; and the testithat, baptize does not necessarily signify immerse; and to the cursory observer it may have such a country will tell with power against the evaporate when brought out to the sunlight of ed. Whatever may be the faults of M. truth, and how readily does the hideous form Thiers, however uncompromising his hostility of error discover itself when disrobed of its to democratic principle as an element of ponystic garb. No first truth can be more appa- litical institutions, we cannot denv to him an rent than immersion in this case, notwith- exalted courage in thus assailing within the standing it has so long been considered a strong very citadel of her voluntary ally, the great hold in defence of sprinkling and pouring, and has been powerfully wielded against the cause of truth

THE ISM OF PEDOISM.

NUMBER XI.

Those of our readers who may have seen the Southern Baptist Registers for 1850, may remember that among the charges of tyranny, despotism, and oppression, prepared against genius to go beyond the missal, and would the Government originated by John Wesley for the Mathodist society, was the following: The Bishop's arrogate to themselves the exlusive right to hold and control all the meet ng houses and parsonages of the all the soieties in city and country, and to say who shall and who shall not occupy them, without onsulting the wishes of the laity who built them, and we then referred to the case of Mr. finite. It persecuted Harvey for proving the Green, and the Centenary church of Brook- circulation of the blood. In the name of Joshlyn, where the members were actually, by us it imprisoned Galileo and fettered Columpriestly intolerance, turned out of the very house they had built with their own money, and finding a world a heresy. This party it is and its doors locked upon them; and they thus which anathematised Pascal in the name of denied the privilege of worshipping God ac- religion, Montaigue in the name of morality, cording to the dictates of their consciences! The history of affair appeared at the time in the Christian Observer, and we give it in the anguage of the correspondent:

"You have, perhaps, observed, that in the gular revolutions of the 'Great Iron Wheel,' here has been some breaking of bones in hese parts of late. The Centenary Metholist Episcopal church of Brooklyn are the sufferers. They were organized in 1839, and for right successive years submitted, in due form, the discipline of the connection, receiving and yielding obedience to the ministers uppointed over them by the bishop. But, it 1847, owing to an unhappy difference of opinion about Mr. Mattet, the proacher in charge, ir. Green was suspended by the Conference. The congregation took his part and refused ubmission. Having called Mr. Green to be their pastor, with a salary of \$1000, they notified the bishop, that it was not necessary to

make any appointments for their church. But the bishop, as a matter of course, paid no attention to their notification, and proceeded to the appointment of Mr. Benjamin Griffin to be their preacher. Mr. Grillin on applicapursonage; and Mr. Green continued in possession. A writ of mandamus was procured he trustees, on the ground that Mr. Green was the choice of the people, and that the macial term of the Supreme Court for January, the case was argued before Judge Edmonds, opinion,' to the effect, that the prerogative of the bishop is a fixed and undoubted principle of government' in the Methodist Episcopal churches of the United States; that "the act of the trustees is one of insubordination, and in violation of one of the most clearly defined and well-considered injunctions of the Discipline' of said church; and that the claim for a peremptory mandamus was well grounded --Such a writ was accordingly issued, requiring the trustees to put Mr. Griffin in possession .-An appeal has been taken by the trustees, and o the matter remains. It is thought by some, that the case will issue in a large secession from the body—a considerable fracture in the Great Iron Wheel.'

Yours, truly, This case was again decided against the

Discipline, all the churches are deeded to the to be presumed, the "family history" terminalook for pity and sympathy, when thus oppres- to find water to baptize any numbers of consed and tyranized over by their despots, so long verts anywhere, or at any time. The "modchanges, that this society did secede, and several others with them, and repudiated the whole Methodist hierachy. That discision deetermines several things. It determines,

1. That he people who build a Methodist hurch, shall not place in their pulpit, the minister whose services they prefer, unless the that the Baptist press is clear in this matter. bishop choose to indulge them.

2. That they must receive the preacher whom the bishop is pleased to send them, or one for which the religious press would do well leave their place of worship.

3. That neither the people who contribute the money expended in building their church-! es, nor the trustees whom they appoint, have in fact the control of the property. 4. That the power of absolute control is

rested in the bishops, or in a body of ministers,

in whose councils no layman or representative

of the people ever enters. 5. That the day is coming when such oppresion will not be borne, when the laity of every sect will claim the right of suffrage in all matters pertaining to their government, and let it

## For the Tennessee Baptist. INFORMATION WANTED.

Who was appointed distributing agent for he 3d district of the Muscle Shoals Association. If he is or is not in the land of the living, we in the eastern part of the district would like to have some minutes as we have receiv-

P. M. MUSGROVE.

The extract below is from a late speech of This settles the point in regard to the use of M. Thiers in the Chamber of Deputies, mony of such a man, in such a place and in seemed well founded, but how soon does it ecclesiastical despotism thus fearlessly assail-

Iniquity of the earth. Surely the days of her imposture are numbered when the statesmen of France accumulate the stern and inflexible truths of history so thick in array against her. The orator is speaking to the claims of the priesthood as the source of religious instruction. He exclaims: "Ah we know you, we know the parti-cleri-

cal. It is that party which has found for the

truth two marvellous supports, ignorance and

error. It is that which forbids science and cloister human thought in the dogmas of a church. No step has been made by her near intelligence, which has not been made in opposition to its wish. Its history is written in the history of human progress, but it is written au verso. It has opposed every thing. It caused Prinelli to be whipped with rods, because he dared to say the stare will never fall. It applied the torture seven times to Campanella, for affirming the number of worlds inbus in the name of St. Paul. To discover the laws of colestial hodies was an impinus act. and Molicre in the name of morality and religion. Ah, ye wish to be the masters of instruction-but where is the poet, the writer, the philosopher, the thinker, that you accept! Not one-all that has been written, found, dreamed, deduced, illustrated, imagined, invented by genius-the treasures of civilization, the secular heltage of generations, the com-mon patrimony of mind, all this ye reject.— And there is another book, a book which from the first to the last page are emanations from the Supreme Being, a book which is for the universe, what the Koran is for the Islamite. the Vodas for the Hindeo, a book which contains all human wisdom, enlightened by all that is divine, a book which the veneration of all nations style the book, the Bible, even this book is obnoxious to you. Yes, unheard of thing! Popes have proscribed the Bible; what a wonder to enlighted minds, what a horror to to simple hearts is it to see the finger of Rome closing the book of God. And ye ask for the liberty of teaching! Hold, hold be sincerespeak to us frankly, and tell us what it is indeed you claim-ah, ye know it is the liberty of teaching nothing. What! you wish for peonle to instruct! Where are your people! Let tion was refused admission to the pulpit and Italy; what have you done in Spain! I will us see your fruit. What have you done in tell you, Italy, Italy, that name which no man can pronounce without feeling an inexpressiby Mr. Griffle, to which a return was made by ble fillal grief. Italy, that mother of genius and nations, which has shed upon the world the most brilliant marvels of poetry and art. jurity should control the matter. At the spe- Ituly, which taught the world to read, to-day is ignorant of that very art. And Spain, magniticently endowed from the Romans its first civilization, from the Arabs its second civilization from Providence malgre you, a world-America; Spain has lost, thanks to you, thanks to your brutallzing yoke, that secret of power she learned from the R.omans, that genius in art she borrowed from the Arabs, that world she held from God, and has received in exchange for all these losses, she

# ORIGIN OF THE BAPTISTS.

has received from you the inquisition."

"The first leaf in the family history," says the Christian Chronicle, "is found in the third chapter of Matthew, and the forerunner of the Saviour is the first recognized apostles of their faith." Then the Baptists ought to be re-baptized; for John's baptism was not christain baptism; and Paul re-baptized those who had rerustees, from the fact that according to the ceived John's baptism .- Acts, 19, 1-6. It is Conference, to be under the exclusive control ted with the ministry of John; for the Apogof the Bishops. Where then, can the laity tles never baptized in Jordon, nor, in Enor near Salim," and never went out of their way is they will build houses and deed them to ern" family were decidedly late in making such masters! We see from one of our ex- their appearance before the world. They are bound, we think, to "assign reasons for tardiness."-Presbyterian of the West.

A sneering style, good brother of Cincinnati, let us all study to avoid. And especially let us discourage that spirit which would provoke it; for its effect is not only apparent in the use of words, but it helps to strengthen and confirm our prejudices. We do not pretend Unfortunately, the temptation to exhibit one's smartness too readily prevails with every denomination. It is in fact, a moral disease; and to seek a remedy in that Book which is for the healing of us all. It has no example there .-But alas! whatever we may be in other respects. we are Homœopathists in this. We take the mendicants of the true physician in infinitessimal doses, and then, like children, with wry

Paul certainly commanded those of Ephesus, who, npon their conversion, although previously baptized of John, confessed that they had not so much as heard of the Holy Ghost, to be baptized in the name of the Lord Jesus. And the fact is important as a gospel precedent, for the re-baptism of our Presbyterian brethren on profession of their faith; for, even were sprinkling, baptism, administered in infancy, it was certainly when they had not so much as heard of the Holy Ghost. Our good brethren of other denominations, are thus, in our estimation, in precisely the same category with those of Ephesus. Therefore Paul commands them, by the imperative apostolic authority conterred by the Holy Ghost to be baptized in the name of Jesus. Why, brethren. why do you refuse! We do not learn that the disciples of Ephesus did.

That certainly was Christian baptism which sufficed for Christ himself; and was an act of so much importance, as to induce the avowal, that so it became him "to fulfil all righteous-

solemn words. With Christ by our side we of the Tennessee Baptists. But have they which John felt himself utterly unworthy to for China? administer unto Christ, and in which Christ himself declared that so it became him to fulil all righteousness? Nor did Christ ever manifest a disposition to detract from its impor- two years of my missionary life have I wittance. Baptized at the commencement of his nessed such encouragement to labor as during

be saved."

not seriously advance as an argument, the idea, sustained by the funds and confidence of the that Baptists ought to be re-baptized, because they recognize John as the apostle of their practice; yet we are slow to believe he would jest tion, will not, I trust, be discouraged in conseon this subject. Christ was never re-baptized, quence of the early death of Mr. Goodall. and the Holy Ghost descended upom Him as These mysterious Providences are for the trial he came up ont of the water from John's bap- of the faith and patience of the Lord's people. ism. Be assured, brother of ours, that, that The forty-nine churches of the Big Hatchie s "valid christian baptism," which the Holy Association have now fully committed them-Ghost approves. Now, did Christ submit to selves to the great and arduous work of giving John's baptism-never offer one objection to the Gospel to the millions of China; the eyes t-never speak of it as invalid, though John of the world are upon them; much is expected at last ascend to heaved, imposing a solemn the Pastors of this Association, great responsinjunction upon his followers throughout all bility rests. And is it not strange that other ime, with regard to an act, which he had some | Associations refuse to take the noble stand the three years before, with equal solemnity en- Big Hatchie has done? The Lord give His joined by his own example, and never, by word people willing and liberal hearts. Our new to which he had submitted was not christian tions continue good. The truth has been evipaptism? Christ himself, "did not baptize" | dently gaining ground in all this region sometheory of "christian baptism," as contradistin- candidates for baptism. We have bad to exguished from that of John. With whom did clude one man who joined us sometime ago, pretension of "apostolic succession," and the better sustained than it is. We are someof which have come down through the corrupions of Rome-look to it, that the "despised family at Canton, or rather Macao, having left sect" have not the true practical, with the behind him among all classes a good imprespiritual auccessorship. Certainly, one of us sion. Remember me most kindly to your famishment of His ordinance and the government f His church. Each of us may contend that is ourselves; and each of us have the word of God for our instruction, that the Holy Spirit will guide those who, in simplicity submit themselves to Jesus, unto all truth.

#### Communications. The state of the s

For the Tennessee Biptist.

BRO. GRAVES! Have you no good preachers in Tennessee to spare, that you could get off to Arkanana. say to Dallas county, such as would be able to contend with the dogmas of pedulem, for they have too great a away just about Princeton, and us you often say the legs of the land is not equal, for I heard the Rev. Blakely preach on last Sabbath and he undertook to prove to his make them a better effort, with a challenge congregation that an individual might be strictv honest without any remorae of conscious and still be in error. Well, he quoted the case ling that if you wish a debate you can have it, of Saul of Tarsus in persecuting the Saints, which proved he was honest and yet in an er-Well that would do for a baptist to

preach, for he said that conscience and honesy was not a correct criterion, but the word of God. Well, that is good baptist doctrine. But then before he closed his discourse he wrung n consciense as a guide to an individual when going to join the church, and said that baptism or immersion was a non-essential. Well, now compare the two positions together and see if and practiced, may be learned from the Bible. you can make any thing of it but pedo dogma. Again, page 51, baptism is an ordinance of Je. sm, showing that they will do almost any way to get names in their society, for it cannot be so we shall go to the New Testament and not called a church or branch of the church of the Old to ascertain the subjects and mode of

Well, to show you what their dispositions are, or as they would have it, love for all of Jesus Christ we shall have nothing to do with God's children, two years ago the circuit rider Moses in this matter, however useful he may made his stated appointment on the first Sabbath in each month, which was the day the his creed honored and will acquiesce in our baptist occupied, but we gave way and took method as correct. Ist. I will prove that a the fourth Sabbath. Well, this year a new hand came round to the bellows and made his appointment on the fourth Sabbath. Well two years ago we all used the court house as and political. These points being established. a house of worship. Last summer the Methodist got up a subscription, from baptist and all other persons that they could get help from, and built a house, and said that the baptist ment, and reason itself will justify me in this might use it as a house of worship or as their particular. For who would go to the Old Teaown until we and the community got able to tament to find an ordinance which is not in it. build us a house of worship, but my experience and which belongs exclusively to the New .had taught me better than that. I also told The law of Christ on this subject is found in some of them that with all of their love and Matthew 28; 18-19; Mark 15: 15-16. The pretended friendship, about this year they law of baptism authorises none but disciples would take our day from us again. Well it is or believers to be baptized. Having now, acso and now we may go to the old court house cording to my text, given the law of baptism again, or change our day to suit their notions. But sir we have a house under contract and faith says it is, I will now give the practice will be completed in a short time, and if we of those persons to whom He first gave the can procure a pastor we will hold our meetings law, and who he said should be witnesses for regardless of them. This is a specimen of pedoism in Dallas, Arkansas.

AN OBSERVER.

LETTER TO DR. HOWELL. SHARGHAE, Dec. 1, 1849.

My Dear Brother-I duly received your very kind letter, and feel truly obliged to you for lip they were baptized, both men and women, it. I regret that I have so long neglected to (no infants.) To Ethiopia, Acts 8: 36, see reply to it. Should you trouble yourself to let here is water what doth hinder me to be bap-I shall be more prompt in replying.

it, to witness the improving state of our de- mand those that had received the Holy Spirit nomination in the important State of Tennes- to be baptized. To Corinth. Acts 18: 8, and see. It is most painful, however, to see how Arispus believed with all his house and many little interest the great majority of Tennessee of the Corinthians believed and were baptized. Baptist Pastors take in the cause of Foreign I will now stop till I hear from brother Dob-Missions. Depend upon it, those Pastors are son. But I will here make one proposition to standing in their own daylight who act as brother Dobson; as I have taken my text in though the world was not the field for Gospel your creed, and it says all things necessary promulgation. It is now a settled fact that can be found in the Bible, and it says baptism these Baptist Pastors and their people enjoy is a New Testament ordinance. Now if you the most religious comforts in their own hearts, can produce one command or example in the are the happiest in their church relationships, New Testament for infant baptism I will give and the most efficient in efforts for the desti- up the point. And still further, as I see bro. tute in their own midst, who make it a point to Graves has offered to any pedo \$1000 that do something every year to aid in sending the will produce one command or example in the Gospel to the perishing heathen. But to these New Testament for infant baptism, and as you motives and considerations must be added the are not acquainted with him, I hereby enter direct and pointed command of Christ, to speed my name as security for the payment of the his Gospel among the nations of the earth, and money if you will produce the passage. the fact that millions of pagans are sinking into bell just because christian Pastors and christian people care not for their souls. And yet I know that there are pastors in Tennessee who do take Foreign Missionary publications the perishing in heathen lands.

ciety and your Female Institute in Nashville. in aid of the object.

ess." To fulfil all righteonaness! These are The Lord abundantly prosper the good deeds should be slow to sport with an ordinance no prayers, no sympathies, no contributions

At Shangbae we have indeed a wide and promising field, possessing unmolested intercourse with the surrounding interior. In no nission, he closed it with the solemn declara- my two years residence at Shanghae. The ion, "He that believeth and is baptized shall most cheering results, with God's blessing, might be early looked for from a mission here But our brother of Cincinnati, surely does of only half a dozen male laborers, if properly

brethren at home. The brethren of the Big Hatchie Associaontinued to make disciples and baptize-and of them, it is in their power to do much. Upon or deed, signify to the world that the baptism | Chapel is nearly completed. Our congregaand this incidental remark strikes at the whole time. A few have been baptized—others are originate? Look to it brethren, that the as he turned out to be a complete Simon Mamodern" Baptists have not, after all the vain gus. Our mission here should be stronger and vide-spread practice of infant sprinkling, both times tempted to feel like retreating. Pray for us. Yong Seen Sang has returned to his nearest to the design of Christ in the estab- ily and the Nashville friends. Let me hear from you soon.

With every kind wish, Believe me. Yours faithfully and affectionately, J. LEWIS SHUCK.

For the Tennessee Baptist. RUSSELLVILLE, Feb. 9, 1850.

BRO. GRAYER

Through your paper I wish to say to the Rev. Joseph Dobson of the Cumberland church. Sir, from your attack on the Baptists, at Liberty church, Hawkins county, East Tennessee, on the subject that had just been debated by myself and two Methodist ministers, which you said you did by request, (query, by whom,) I infer by some dissatisfied Methodist, and at the same time you promised to come back and for any Baptist to meet you. But as you have not come, I avail myself of this method of say. and if you will confine yourself to our version I will attend to you myself, but if you wish to refer to the Greek I will get a man, as I am no Greek scholar, neither do I think you are. Will you discuss through the Tennessee Baptist and one of your Tennessee papers. I suppose you will. And although I am to be your respondent. I will give you my text, it may be found in your confession of faith, page 3, section 7, where you say all things to be believed sus Christ, a New Testament ordinance. If aptism. We shall appeal to the words of Christ. As my text says it is an ordinance of be in others. No doubt Mr. Dobson will feel believer is the only subject of Baptism. 2d. Immersion is the only baptism. 3d. That infant baptism is injurious to society, religious it necessarily follows that infant baptism is a human tradition, and injurious, &c. In establishing our first point we go to the New Testa-

from him whose ordinance the confession of Him in Judea and Samaria and to the ottermost parts of the earth, and see who they baptized. Jerusalem the metropolis of Judea, we read, Acts 2: 44, when Peter preached, we are told, that they that gladly received the word were baptized. No unbeliever, no infant .-Strange if the law required infants to be baptized that they are not named. Surely among 3,-000 believers some of them had infents. To Samaria Acts 6: 12, but when they believed Philme hear from you again, which I hope you will, tized, if thou believest with all thine heart thou mayest. He declares his faith. Phillip takes The Tennessee Baptist reaches our mission him down into the water and baptized him.here regularly; and we all rejoice, in reading To the Gentiles, Acts 10: 17, Peter only com-

THOMAS J. LANE.

COLONIZING LIBERIA.-The Virginia Legisand preach to the churches about the wants of lature has voted \$30,000 to convey free colored persons from that State to Liberia, and laid an annual tax I have noticed with much interest the pro- of \$1 s head on every free black man between tweegress of Union University, the Publication So- ty-one and fifty years of ago, equal to \$10.000 a year,

THE "Just as H Disclose | How much When the It is well, n ment is observe

sical world. with its flower Summer with with its storewith its snow So the heart alternations of Harp, when "s struck by unac notes answeri strings, when and circumstan or is depresse been an observ smiled at its m cords! Whol its spring-time fruits of Its nut icy winter. B to give appreci lights and shad wise fail of its where would b and pastime, v and grand a riper autumn! brook the sea o leaden hue Thus are such disappointment calculated to el man's nature, dance upon a b Buch were o ing last, when to the resident parting haud

Memory, that green spots uf ng his many v all. Upon our sembled a la learned to love ty, and who ki mate upon his pliehmente. that as the how tion had throw and entrow das Ort asional sind over the lave, saide its heavy flach at night, t power of the son. While th to themselves, their toolinger in ellent group from point to ] departure arriv in one of the await with pul parting words and with such ways. But his to his melanch hand rests upor forth, as if the eye suffused w longer the suin highest pitch that moment, cription. 'Ti

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Dr. Howell, b BRO. GRAVES! I notice a p No. 23, of the nessee Bapt s grace are ye of vourselves: ter of the art to correct as i this county, on the subjet import of the cause of Chr The error ali its way into zealous for ti

esteem Antin order to avoi Charybdis, or ing pan into Now I this least some n he prove no might imegi Buch a super ty to caut of the other is, a man m that he act n lude to the to

if one be wr "For by grace! Iti pel, and God means in or the childret to believe o soul? Ans. the end of souls. Inc Christians ! for no man. vor, without fore, to trus

one, he may

can'dence of the Tatchie Associaouraged in conse-Mr. Goodall .sare for the trial he Lord's people. the Big Hatchie committed themwork of giving China; the eyes much is expected do much. Upon u, great responsitrange that other be noble stand the he Lord give Hia euta. Our new Our congreganth has been evithis region someothers are e have bad to exus sometime ago, plete Simon Ma. id he stronger and We are someretreating. Pray as returned to his acao, having left a good impres-in lly to your fam-

wish. ieve me. ctionately. WIS SHUCK. Baptist.

Let me hear

Feb. 9, 1950. is to say to the unberland church. Baptists, at Laber-East Tennessee, been delated by inisters, which you mery, by whom,) I Methodist, and at to come back and with a challenge But as you have this method of say-! you can have it. alf to our version but if you wish to et a man, as I am I think you are. ne Tennessee Bapse papers. I snp-I am to be your my text, it may be faith, page 3, secngs to be believed ped from the Bible. ut ordinance of Jeent ordinance. If

Testament and not jects and mode of is an ordinance of nothing to do with Dobson will feel acquiesce in our will prove that a t of Baptism. 2d. m. 3d. That inbeing established. infant baptism is a J. &c. In eatab to the New Testal justify me in this go to the Old Teswhich is not in it. "ly to the New. subject is found in none but disciples

Having now, aca law of baptism e the confession of give the practice He first gave the l be witnesses for see who they hanpolis of Judea, we r preached, we are received the word wer, no infant. infants to be baptiz-Surely among 3,had infants. To Sathay believed Philmen and women, n. Acts 8: 36, see nder me to be bapall thine heart thou with. Phillip takes al hantized him. -17, Peter only cnmved the Holy Spirit uth. Acts 18: 8, and hia house and many and were haptized. r from brother Dobone proposition to taken my text in Il things necessary and it says baptism muce. Now if you

■the payment of the t the passage. n Christ. DMAS J. LANE.

or example in the

baptiam I will give

her, as I see bro.

peda \$1000 that

or example in the

baptism, and as you

ham, I hereby enter

to believe or have faith to the salvation of the soul! Ans. Those that believe in Jesus for the end of their faith, is the salvation of their sculs. I now ask, whose faith! I answer the -The Virginia Legis-Christians faith. Consequently, God believes for no man. He has given him grace or faavey free culured pervur, without which he cannot believe. Thereand laid an ananal tax fore, to trust Christ, is to have faith. Paul k man between twenseems to have made to gospel the condition of peal to \$10.000 a year,

For the Tennessee Baptist. THE PARTING SCENE. "Just as uprooting winds alone, Disclose how deep the oak has grown, How much they love is only known When they who love must part!" It is well, no doubt, that the same arrange

disappointment, of pleasure, or of weeping,

calculated to chasten the evil tendencies of

man's nature, and make him feel his depen-

Such were our reflections on Tuesday morn-

ing last, when with heavy heart, we repaired

to the residence of Dr. Howell, to give the

parting hand to one we so dearly loved .-

Memory, that ever delights to hover over the

green spots of the past, was busy in recount-

iag his many virtues, that endeared him to us

all. Upon our arrival, we found already as-

sembled a large number of those had early

learned to love him for his kindness and fideli

ty, and who knew how to place a proper esti-

mate upon his talents and his many accom-

plishments. It needed no badge to point out

that as the house of mourning. Deep afflic-

tion had thrown its dark mantle o'er each heart.

and sorrow cast a gloomy cloud on every brow.

Occasional smiles would now and then pass

over the face, as the heart struggled to throw

aside its heavy burthen, but like the lightning

flash at night, they only served to disclose the

power of the storm, fast rising upon its hori-

zon. While the women, gathered in a room

to themselves, gave unrestrained utterance to

their feelings of anguish; the men stood about

in silent groups, or moved with listless step

from point to point. At length the hour of

departure arrives. The company is assembled

in one of the vacant rooms, and standing

swait with pulseless anxiety, to catch the last

parting words of him, who, in other days, gui-

ded us so gently by his words of admonition

and with such ability instructed us in wisdom's

ways. But his lips refuse to give expression

to bia melancholy thoughts. For a time bis

hand rests upon his brow, and the tears gush

forth as if the soul's most cherished object is

crushed forever. Each head is bowed, each

aye suffused with tears, and every heart, no

highest pitch of excitement. At length, he

calls to prayer, and oh! who, but one present.

that moment. We shall not attempt a des-

cription. 'Tia beyond the power of the pen

cil or the pen to give the faintest idea of the

scene. Eves that seldom weep, and hearts

that seldom sigh, gave forth freely tears and

mourning. The prayer is ended, the parting

embrace is exchanged, the journey to a dis-

tant land is commenced, and as the carriage

lessens in the distance, all eyes gaze, perhap

for the last time, on one who, for the last fit

teen years, has labored here so faithfully, so

patiently, and so successfully in the cause of

Thus ended one of the most interesting

scenes I have ever witnessed. May God in

his infinite wisdom, he with his people here

in this their hour of extremity! Let each one

determine, by the help of Him who is mighty

to stand to his post, and with prayer and medi

tation, and energetic action, endeavor to heal

the breach that bas thus, by the removal of

For the Tennessee Baptist.

I notice a piece that caught my attention in

No. 23, of the 14th of February, of the Tennessee Baptist. He takes Eph. 2: 8, "For by

grace are ye saved through faith: and that not

of yourselves: it is the gift of God. The wri-

ter of the article commences thus: "In order

to correct an erroneous opinion, prevalent in

this county, amongst those called Baptist, up-

on the subject of faith, an exposition of the

import of the text quoted, for the sake of the

cause of Christ and of his truth, is demanded.

The error alluded to, we presume, has found

its wav into the minds of some who are very

zealous for the demolition of doctrines they

esteem Antinomian, or too Calvinistic, and in

order to avoid Scylla, they have fallen upon

Charybdia, or in plain English, out of the fry-

Now I think the brother had better take

least some more pains with his flambeau, lest

he prove not altogether as successful as he

night imagine himself in his demolition of

such a superatructure. Now I take the liber-

ty to cautiun you, my brother, of the danger

is, a man may be so fearful of doing wrong,

that he actually will commit a wrong. I al-

one, he may transcend the other, consequently

For by grace are ye saved." 1st. What is

grace! It is favor. Which favor is the gos-

pel, and God has given it to the world as a

means in order to affect his purposes amongst

the children of men. Now I just ask, who is

if one he wrong, so is the other.

lude to the two extremes first, in order to avoid

of the other extreme, and the reason I do this

ing pan into the fire."

Dr. Howell, been made in our battlements.

our blessed Redeemer.

BRO. GRAVES:

dance upon a higher power.

ment is observed in the moral, as in the physical world. As the earth hath her Spring with its flowers, and its notes of gladness; her Summer with its pleasing toil; her Autumn with its store-house of plenty; and her Winter with its snow-storms, and its cheerless nights: So the heart hath its change of seasons-its he may disbelieve. God wills that all should gates next fall. alternations of joy and of sorrow. As the be saved; but he compels no man to believe I will suggest to the Board a plan, by which Harp, when "swept by light fingers," or rudely struck by unaccustomed hands, sendeth forth notes answering to the manner it is touched So the heart, that instrument of countless strings, when awakened by times, and places, and circumstances, ever swells with pleasure, or is depressed with woe. Who, that has been an observer of its working, hath not often smiled at its melodies, or shuddered at its discords? Who hath not often seen the bliss of its spring-time, the cares of its summer, the fruits of its autnmn, and the sable pale of its icy winter. But these changes are necessary to give appreciation to the soul, and are the lights and shadows of a life that would otherwise fail of its purpose. If all were spring. where would be the harvest? If all were song thy sting, O Grave where is thy victory. and pastime, where would be the high aims Yours in Christ, and grand accomplishments of manhood's A. J. McNABB. riper autumn? If all were sadness, who could Carlockville, Tenn. brook the sea of life with its barren shores, its leaden hue and its pestilential breath!-For the Tennessee Baptist. Thus are such changes, whether of hope, o

BRO. GRAVES: To the Baptist of Tennessee, it should be a source of real pleasure to the almost unprecedented prosperity of their literary institutions. I allude particularly to Union University, at Murfreesboro', and the Nashville Female Institute. The one when compared with the University here, and Colleges elsewhere, in the State, is proudly eminent. The other has attained position and patronage, seldom equalled in so short a time; and it is our firm conviction that there are no better institutions in the South-West.

him as Principal. Miss Louisa and Miss Clara Moulton seem raining. peculiarly fitted for the positions they occupy; this institution, in fact, from the day of its or ganization, has as richly merited the favorable attention and liberal patronage of Tennesseans, as any in the State. It has silent and unobstrusively grown up in our midst until now, it has a strong hold upon the affections of the the board will be held on Thursday, the 7th people, and is destined (no doubt) soon to be day of May. in the town of Murfreesboro', fo

mend it to all parents, as a school in all res- the board are: pects worthy of their most liberal support, and Mat Hi!lsman, a suitable place for the symetrical culture of the mind of their daughter. Will Baptists, other things being equal, refuse to build up and maintain their own indtitution of learn-l

I intended to have said something with re- N. N. Whitaker, gard to the monthly examination of the pu- Thos. G. Mosely, pils in this institution, which came off yesterday, and the elegant and very appropriate address of B. Winston, Esq., Those persons longer the subject of restraint, is moved to the attended were delighted.

Nashville, April -, 1850.

For the Tennessee Baptist. BRO. GRAVES: A glorious revival is now progressing in the

tracting the meeting with increasing interest. Yours, fraternally, A. W. MEACHAM. Lebanon, April 8, 1850.

brethren Bowen and Hillsman. We are pro-

For the Tennessee Baptist.

To J. W. King, Cor. Sec. of the General Association of Baptist in Tennessee and North Alahama:

Since my appointment, as Agent for the General Association, my labors have been greatly hindered by had roads, inclement weather, and afflictions in my family. God, however, has Mr. Timothy De Mombreun, aged sixty-three been propitious in restoring the health of my family, and I am now in the field, fully harnessed for the discharge of my duty as agent .-From the warm reception, and liberal contributions received from the churches which I have visited, I feel greatly encouraged. By the blessing of God, I hope to be able to accomplish, among the churches, something worthy of the cause I advocate. The following is the amounts subscribed:

Pleasant Grove church Mount Elivet Murfressboro' -Fellowship - - - -Rock Spring - - - -Little Cedar-Lick - - -New Hope - -Total - - - -Respectfully submitted,

R. W. JANUARY. March 25, 1850. LEBANON, April 8, 1850.

DR. J. W. Krag: · Dear Brother,-Since my report of last week, I have traveled sixty-five miles, visited tions. May our Heavenly father sanctify to two churches, preached seven sermons, delivered one temperance lecture, (by request) obtained in money and pledges, \$87, (all in ten

days,) and made visits to forty families. I am now on my way to another field. I have though advisable to address the Board, through the Secretary, on a subject of great importance, as it stands connected with my success as an agent, and the prosperity of the Baptist and lamented brother, ALEX. M. HARDIN, of as a denomination. If I understand the wish Savannah Division, Sons of Temperance; of the Executive Board, it is to unite and bring known to us in many stations in life, but latup all the churches within the bounds of Mid- terly, for a considerable period, as special dle Tennessee. I have discovered, since I Judge in the 14th Judicial Circuit of this State have entered the bounds of Salem Association, and in all stations, winning our entire confithat there is some little opposition to the Gen- dence and esteem, feeling that in his death,

salvation, to every one that believeth. Rev. eral Association, and for the purpose of draw-10: 10. For with the heart, man believeth off from the General Association, Salem, at unto righteousness, and with the mouth con- her last session, decided to appoint her own fession is made unto salvation. The sinner is missionary, independant of the General Assocalled upon to believe, repent and be baptized, ciation, and to keep her funds within her own and walk worthy of the vocation wherewith bounds. The two churches mentioned above, they are called. I hold then, that the man belong to Salem Association, and when I visibelieves for himself, that it is of choice he ted them, I found strong prejudices against turns to God, or then he rejects the his offer of my agency—this I had to overcome before I life, and sinks to hell. And yet without the could do anything,-the excuse was, we have means of grace, which are a living ministry, to support our own missionary. Notwithstandthe church or united efforts of christians, I ing the obstacle, I obtained a good donation cannot see how they could believe God has from each church, and should have obtained given to man the ability to believe thus far, it much more, under different circumstances .is the gift of God; but with the same ability They have both agreed to send up their dele-

whether he will or not. Now faith acts upon Salem Association can be brought into the the testimony, and that testimony is of facts General Association. I have mentioned to a that do exist; Christ has died for the salvation prominent minister, who belongs to Salem Asof the world; let the gospel be preached that sociation my plan, he is pleased with it, and all may live. Now do not understand me to has promised to aid in effecting the arrangemean that every body will be saved, where- ment. It is this, there is to be a convention ever the gospel is preached for I do not; but I held with the Dixon's Creek church, next think without the cospel they will not be month. The object is to divide the Associasaved. Through faith the blessing is received; tion, as it is so very large, having forty-eight faith is the evidence of things not seen, the churches in its connection. They meet to arsubstance of things hoped for; faith is made range the matter. I wish to have the power alive by works. Let us all work diligently, of making an arrangement with the convenfor in due season we shall reap if we faint not. tion, to take their missionary under the direc-I understand that faith is to be turned into tion of the Board, under the promise of paying sight, hope into possession. Then shall that him for his services. This being effected, saying be brought to pass, "O Death, where is can visit the churches in the bounds of the Salem Association, and will have an opportunity of bringing them all up to the work. I hope you will have a called meeting of the Board as soon as possible, and lay my plan before them; if they think my plan a good one, and will pass some resolutions with reference to the matter; those resolutions can be sent to me in a letter, directed to Murfreesboro'. The meeting takes place Friday before the second Lord's day in May. I have promised to be at that meeting, and what the Board does in this matter, must be done immediately, so as to clothe me with authority to make the arrange ment. Unless something is done immediately I will have to go to some other field. If we can prevail on the churches to represent in the General Association next fall, the victory wil be won so far as Salem Association is concerned. And I shall view this a great victory as there are many precious brethren connec manly bearing, assiduous attentions to the inmanly bearing, assiduous attentions to the in-terests of the school is eminently quailified to discharge the important duties devolving upon limes Principal

> Yours in great esteem, R. W. JANUARY.

For the Tennessee Baptist. TENNESSEE FEMALE INSTITUTE. The Trustees are notified that a meeting o

equal in numbers, as now in the ability of its the purpose of locating said school, and for the faculty to any other in Nashville, or the State. transaction of other important business. We can conscientiously and heartily recom- full attendance is requested. The names J. F. Fletcher. J. H. Eaton,

J. W. Burton, J. Sikes. Jsaac Burleson. G. D. Crosthwait, Joseph Battle, ¿ G. L. Sandige, MAT. HILLSMAN, Prest. B. T.

For the Tennessee Baptist.

BROTHER GRAVES:

Permit me to say that I differ with you in the opinion that the location of the Female Institute will be contested alone by the amount of money subscribed by the places applying for congregation of my charge. Since my notice it. The trustees will be free to locate it at last week, ten have professed faith in Christ. point irrespective of the amount subscribed. And on last evening, I buried with Christ in While they will doubtless require the donation baptism, nine willing subjects, making in all, of a good building fund, they will also be inup to this stage of the meeting, sixteen pro- fluenced by other considerations. I hope that fessions and fourteen baptisms. Aided by every place deserving the location will do its best to raise the largest sum of money they can, and not be deterred from effort by supposing that they stand no chance. Any central town offering a good building fund with other advantages, will stand a chance for the vote of the trustees.

MAT. HILLSMAN.

Obituary Notices.

For the Tennessee Baptist. Died, on Tuesday morning, 9th inst., at the family residence, on Brown's Creek, near this city, Mrs. Christiana De Monbreun, wife of years. She was a daughter of Mr. John Rains. one of the first Pioneers in the Cumberland Valley. She was a woman of superior mind, and great industry and energy. She and her husband, whom she leaves behind, had lived together from their youth, and reared a large family. Surviving, to lament her loss, are six children, and twelve grand children, besides many other relatives and friends.

In 1844, Mr. and Mr. De Mombreun professed religion, and united with the Baptist church - - 13 75 at Mill Creek. Six weeks since she was at-122 75 tacked with typhoid fever. Every effort was 76 10 made in her behalf, that the skill of physicians 32 00 and the affections of friends could devise, but 36 05 to no purpose. She continued to sink until 42 25 relieved by death. In the early part of her 25 45 sickness she had many fears and misgivings 24 50 regarding the future; but, ultimately, her faith - - 25 00 became strong, all clouds departed, and the sun of her life went down in brightness. She 421 65 calmly gave minute directions regarding her family, and all that concerned her, exhorted all who were around her, rejoiced in God, and fell

> asleep in the Redeemer. God grant his sustaining grace to the aged, and bereaved husband. The Lord comfort and bring to the knowledge of himself; the weeping children, grand children, and other reladence.

> > For the Tennessee Baptist.

TRIBUTE OF RESPECT. Having learned that the all wise Creator bas been pleased to remove from us, our worthy

not only his family and immediate circle of her mental faculties until the last stage of her friends have sustained an irreparable loss, but existence, and could converse fluently upon also the community at large have cause to any theme, particularly those subjects of thrillmourn; and more especially, our Order, to ing interest relative to mortals future condiwhich he has been long attached, and regard- | tion. It is needless to attempt to portray in ed as one of its brightest ornaments. There- livid colors, in this short communication, her

Resolved, That as members of the same well as christian philanthropy, as her merita, brotherhood, we deeply sympathize with the combined with the other necessary requisites members of Savannah Division, and others of to adorn the true christian character, is enof our order in the loss of so distinguished graved in indellible characters upon the hearts

Resolved. That as far human sympathy may as yet survived the bitter pange of death .mitigate the sorrows of his bereaved family, Her exemplary christian course will ever be we would mingle our griefs with theirs, but treasured up in the minds of her acquaintances only as those who enter the sanctuary of grief, as the brightest gem in the urns of their memwhile we paint his virtuous and exemplary life ories If the unremitting attention of her as a source of consolation, hoping that from friends could have availed, she would now have the darkness ot the grave, has arisen the light been in our midst. But an allwise Cod, who

of a glorious immortality.

Resolved, That as a token of respect for the her far beyond the dark night of trouble which memory of our deceased brother, we will wear veiled around her partway from the turbulent the usual badge of mourning, during the next scenes of this world to perrenniel enjoyment;

thirty days.

Resolved, That a copy of these proceedings servation for the true followers of Christ, has and ere this, the rich stores of heaven, in rebe sent to Savannah Division, No. 25, Sons been opened to her bright dream and enrapof Temperance, with the request that the tured vision. Her tearful and wearv evelids same be made known to his afflicted family, are closed in death, and her mortal remains and that a copy of the same be sent to the will lull in silent repose beneath the lonely Tennessee Organ and Tennessee Baptist for hillock until it shall be aroused by the trumpublication, and also entered on the minutes pet's awful sound, and while the choral songof this Division.

MOSES O'NEAL, W. P. WM. L. MORROW, R. S. Decaturville Division, March 21, 1850.

[For the Tennessee Baptist.] Died. Nov. 6th. 1849, in his fourteenth year. after a long protructed illness, LaFavette WASHINGTON, son of R. and Mary C. Vaughan,

of Davidson county.

It is proper to say of the departed youth, that during his affliction, he professed great composure of mind, and faith in Christ as his ouly hope, for a better inheritance; and only seemed desirous to live, that he might obey Christ in the ordinance of baptism, and do some little service in his cause. In a word. he was a sprightly youth, who seemed to have formed correct views of sinners in the deprayed and alienation from God, and the importance of repentance and faith in the attoning ning light which shineth more and more unto

merits of Christ. We hopefully trust that the bereavment will in the hope of heaven, and exhorting her prove a blessing to the surviving parents of the friends to meet her there. deceased, who, like most Pedo-baptists, (until recently,) considered a connection with a re- and her departure deprived a husband of an afligious body, as a matter of mear fancy, or et. fectionate wife, and an infant son of a kind tiquette, instead of critically examining the and gentle mother. Many friends and comword of God, as regards duty in church ordi- panions will mourn her loss; but their mournnances. (We have reference only to the va- ing may be turned into joy; for, like the setrious popular churches in our own communi- ting sun, she sank down to rest in a bed of ty.) But brother and sister Vaughan having glory. been fully convinced that they had been living out of their duty, when in a Pedo-baptist fold. resolved to make the sacrifice, and connected themselves with the Baptist church, according to the apostolic order of things, cost what it

might. We much regret to find the word of God. made by Pedobaptist to conform to the vicious taste and corrupt nature of man. As what we do, assuming the ground that whatever we honestly believe to be duty, it is accepted with God, as much as though it were strictly in conformity to the will of God, making the biased consciences of deprayed man, supplant or subvert the whole revealed will of God.

But we have great cause to be thankful that a better state of things is being rapidly developed. The people have commenced reading and examining the word of God for themselves, (comparatively,) and we find favorable unhesitatingly believing and trusting in that results in so doing; we would that a still greatr determination on the part of the comm ty existed than what' we find, though we work out for us a far more exceeding and feel congratulated that the truth is destined to prevail over the head of all opposition. So Baptists have nothing to fear, if we be faithful in all things committed to our trust. With christian fellowship,

We are yours, B. F. JONES.

For the Tennessee Baptist.

SUSANAH FITTS, the subject of this obituary notice, was born in Pittsylvania county Virginia, in the year A. D. 1759, and consequently, before her demise, had attained her 90th year. She was the relic of the late Wal-The river is failing slowly, with about 5 feet wate ker Fitts of Halifax county, Va. By the disn the shoals. The weather is raw and unpleasant. pensation of Providence she was left a lonely Cotton.-We have leard of sales of 300 bales this and desolate widow before her life was breathorning, ranging from 84 to 104. ed out of its meridian vigor, with several or-Tobacco.-None sold this morning at public sale. phan children, who looked up to her for sup-A few lihds, have been sold at private sale, prices of port and comfort; and by her untiring induswhich we have not learned. try and frugality raised them up in a respectable state, and by her example, inculcated in Flour is dull. Sales of 360 barrels at \$5 12 for common brands. Wheat 70 a 118c Corn 10 4 a 49c. Bacon—shoulders 3c, ribbed sides 4c, clear their tender and expanding minds, habits of industry. The largest portion of them have 4 60-100, hams 4 34-100a5c. been gathered to their fathers, and the remainder, consisting of four, are still left enjoying The morning papers contain a letter from Danie the smiles and receiving the tender mercies of

Him whom to know aright is life everlasting.

She, in connexion with her family, emigrated to Madison county, Alabama, in the year 1813, where she remained until the day of her death. In 1825 she sought and obtained an interest in the religion of the Lord Jesus Christ, and shortly after united herself with the Baptist church at Salem, Madison county, and was baptized in the fellowship of the same by the late elder Gibbons, of which church she remained a consistent and devoted member until the grim messenger, death, summoned her to leave the church militant, and join the church triumphant in the realms of eternal bliss at the right hand of God. In her last afflictions, though her sufferings were protracted and severe, they were bourn with resignation and christian fortitude. She often, during her illness, expressed a desire that the last struggle might seize upon ber vitals so she might be enabled to exchange her sufferings in this sin-stricken world for one of nnwithering pleasure. The last time the writer of this ever beheld ber reduced form and amaciated countenance was a few days before her death. She spoke of the King of terrors with such a degree of composure that it implanted a deep demand. rooted conviction upon the hearts of those who clustered around her dying couch. When I was about to take my leave of her, after several prayers were offered up for her deliverance, extending her bony hand, and grasping mine with eager intent, exhorting me at the same time never to attempt to bring disrespect upon the cause of Christ, which I had so recently espoused, but endeavor to be a bright ornament to the church, of which I was a member; as she never expected to behold my face any more upon earth. She felt very sensibly her says she, the old must die, the young may die;

be always prepared to make the young may die;

Fluctures. Violing Fluctures. be always prepared to meet death. Meet your &c. &c. old grandmother in Heaven. She retained

MARRIED, At Mount Hope, Ala., on the 7th March

last, by Rev. Wm. M. C. McGaughey, JANES P. EWING, to Miss CYNTHIA E., daughter of Rev. A. L. Stovall.

In Macon, Tenn., on the 9th inst., by the Rev. Robert McCoy, Dr. S. E. Cole, to Miss. MARTHA O. MANEES.

In Shelby county, on the 9th instant, at 9 o'clock, A. M., by the Rev. Mr. Mullins, Mr. JAMES W. MANEES, of Macon, to Miss Julia SHORE, of Memphis, Tenn.

Letters Received,

B-A. H. Booth and remittance. S. H. Bandy. C-C. R. Coleman.

C. C. Connor. J. V. E. Covey. L. Compaere. D-J. C. Dunn. G-M. Green.

B. Carroll.

Wm. Chastain.

many virtues and excellencies of character, as

of her weeping relatives and friends who have

decrees every thing for the best, has removed

signs mournfully through the adjacent trees,

her disembodied spirit is singing anthems of

praise with the redeemed seraphs from earth

For the Tennessee Baptist.

Died, very suddenly, in Port Royal, Robert-

on county, Tennessee, on Monday the 25th of

She had been for many years a faithful

christian, and a devoted member of the church

of Christ. She died as she lived, in the faith

of the Son of God. Her path was as the shi-

the perfect day. She left the world rejoicing

She had been married only eighteen months;

For the Tennessee Baptist.

Died, in Tippah county, Miss., on the eve-

ning of the 28th of March, at the residence of

her son, W. H. Pearse, after a protracted ill-

ness of paralysis, Mrs. MARY ANN PEARSE, in

the 49th year of her age. The deceased was a

native of Philadelphia, where she married, and

shortly after removed to South Carolina, where

she resided until about eighteen months before

her death, during which time, in the 28th year of

her age, she professed religion and joined herself

to the primitive (i. e. anti-Ed.) Bantist church.

After her removal she joined the Missionary

Baptist church, and lived a consistent christian

through all her suffering, which was very great.

She bore her afflictions with christian forti-

afflictions, which are but for a moment will

eternal weight of glory. Her afflictions

lasted about thirteen months. She was often

heard to wish that the good Lord would take

her home out of this troublesome world: for

truly this was a world of trouble to her. She

felt the truth of that verse which says "this

world's a wilderness of woe, this world is no

Commercial.

Webster in reply to the testimonial of his friend here. Mr. W. also enclosed letters sent him by Mr.

Smith, the delegate from New Mexico, who seem

the impossibility of slavery ever obtaining fouthold

There are 5 feet ten inches water in the channel and falling slowly. Changeable weather. A slight rain last night, and now snowing briskly.

Markets generally without change. Cotton shirting declined to. Coffee tending downward slawly

Supplies of Flour continue moderate. Common ostraight brands \$4 87a\$4 93, fancy Southern \$5

Wheat is active. Genesee. \$1 28a\$1 30 per bush. Corn is improving; Southern white, 56c per bush.;

Whisty quiet. Sales at 23 c.

A cold north wind has prevailed all day with a heavy freeze last night. It is now freezing and fears are entertained that the fruit is much injured.

The river has fallen 9 inches in the past twen'y

Flour is a shade easier in consequence of the unfa-

orable advices from N. Orleans—sales of 1200 oblis

Flour \$5 20, declining. Whisky 201c. Lard in

NEW ORLEANS, April 10.

Mhisky -Market quiet, sales at 194a194c.

loles, Chandeliers, occ. occ. ever in this market.

Looking Classes.

ROM 40 cents to \$20, wholesale or retail.

W. GREENFIELD.

Window Blinds.

JUST received a good stock, some very fine.
W. GREENFIELD.

Musical Instruments.

April 13. U G Bapt.

Fluetenas, Violins, Fintes, Brass Instruments: &c. W. GREBNFIELD.

J. S. MORTON.

Sr. Louis, April 13.

PITTEBURG, April 13-P. M.

New York, April 13-5 P. M.

NASHVILLE, April 18, 1850.

my home."

in that country.

ellow 57c. Coffee firm.

at \$4 70a\$4 85.

March, Mrs. Louisa Norfleet Gaines, wife

Loweville, Ala., Dec. 15, 1849.

Mr. J. Gaines.

ELIJAH. M. FITTS.

H-M Hillsman. R. Holman. K-Robert Kaylor. sters of the grove are warbling their merry L-O. J. Lawrence. notes, mingled with the gentle zephyrs that

M-R. M. Mitchell. W. McCormacks and remittance. D. Monroe and remittance. A. McCain.

around the durable throne of the great I An. J. Morrison. P. S. She died on the 6th of December, at N-J. W. A. Neal and remittance. P--H. L. Pettus.

Post Master, Dresden, Tennessee and remittance; the price of the whole of Wesley's works is twelve dollars, in volumes, octavo.

Wm. Phillips; list of names entered. S-J. Sevingly.

J. J. Stockard. James H. Smith.

A. N. Smith. T-H. E. Taliaferro and remittance. George Tucker.

A Book for the Times.

THH almost Christian Discovered: or the False Professor tried and cast. By Rev MATHEW MEAD. Introductory preface by Rev. Wm. R. Williams.

"A timely republication of an old and valuable work. With all our heart we recommend

this book, and would place it in every Sunday

School Library and family."-Sourthern Ob-

server. "Few can dwell on these heart-searching pages without profit."—Liteaary American "The man that will pass through the ordea of Mathew Mead without being scorched, must be a rare individual."—N. Y. Bapist

Register. "It is a good book for the whole church as

this time."—Christian Observer.
Published by LOUIS COLBY,
122 Nassau Street, New York. ALSO-Noel on Baptism; Memoir of S

B. Jndson, new edition, with notes; Indian Offering; History of the Baptist; Text Book and Treasury; Bible Manuel; Pastor's Hand Book, &c. &c. April 18, 1850—3eo

THE ADIRNNDACK: or Life in the Woods, by J. T. Headley, author o his Generals, &c. Containing 288 pages and intersperced with 8 elegant steel engravings. Price \$1 5. For sale by
GRAVES & SHANKLAND.

April 18, 1850. HE AMERICAN FRUIT CULTU-RIST, containing directions for the propagation and culture of Fruit Trees, in the

Nursery, Orchard and Garden; with descrintions of the principal American and Poreign varieties cultivated in the United States, by John J. Thomas. Illustrated with 300 accurate figures. Price \$1 50.

For sale by GRAVES & SHANKLAND. April 18, 1850.

Come and See.
THE spiendid stock of Faney and plain Tea, Chamber, Toilet, and Diner Setts, Vases, Goblets, Powder Box es. Perfume Bottles, Jewel Stands, Decanters. Wine Bottles, &c., &c., of the richest and latest styles of China, Bokersian Glass, and plain Goods generally; at the Nashville China Store, next door to the Planters' Bank. The attention of Merchants and Boase keepers is particularly solicited.

A. H. HICKS. "The Baptist Hymn Book."
Y WM. BUCK, in every style of bind BY WM. BUCK, in every style of colling. Fifty dozen copies received on conlishers prices by

F. HAGAN & CO. Jan. 24 .- 6m Market st. Nashville. Ten Sommerville Book Store. HAVE just received at this place a large stock of NEW BOOKS, among which are to be found,

Noel's Union of Church and State-Price \$1.50. Noel on Baptism-70 cents. Southern Harmony-\$1 00. By the dozen 85 cents each.

Macaulay's History of England, 2 vols. in various styles—Prices \$2 50 to \$3 50, per Headley's Sacred Mountains, Illustrated-

Washington and his Generals, Do vols.-\$3 00.

Napoleon and his Marshals, vols. - \$3,00.

Benedicks History of the Baptists - \$3 50. Also, a need variety of other works, never kept for same in this place before, all of which I offer to sell on the most reasonable terms for

Orders from abroad promptly attended. IESSE J. SMITH. Store on the East side Public Square, Sommercial Tenn. March 14, 1850.-3m.

CASH.

BEDICAL WORKS. Dunglison's Medical Dictionary; Horner's Anatoray and Histology, 2 vols; Bell & Stoke's Practice, 2 vols Mendenball's Medical Students Vade Me-

Pancoast's Wistar, 2 vols; Dunglison on New Remedies; Gunn's Domestic Medicine — Raymonde

copy;
Hall on Diseases of the Throat and Lungs For sale low, by GRAVES & SHANKLAND.

M. N. ALEXANDER. ATTORNEY AT LAW WILL attend to any business entrusted to his care in all the Courts of Macon and the adjoining counties.

March 14, 1850.—12m.

Dr. M'Lane's Vermifuge & Worm Specific

THIS is to certify that my daughter, about four years old, was in a declining state of health for some time; and after trying several remedies for worms without success, I procured a bottle of Dr. M'Lane's Worm Specific, and gave her only one tea-spoon full, and to my great astonishment she discharged Three Hundred and Eighty-two worms, and soon recovered, and is now enjoying good health.

Given under my hand, this 13th day of Au-ust, 1849. JANE M. PRIMM. Mill Creek, Williamson co., Tenn. gust, 1849.

THE LIVER COMPLAINT .- Dr. M'-Lane, the inventor of the best remedy for that fearful disease, which has ever been offered to the public, thus describes the symptoms which indicate a disordered state of that

important organ:
"Symptoms of a diseased Liver.—Pain in the right side, under the edge of the ribs, in crease on pressure. Sometimes the pain is in the left side. The patient is rarely able to lia on the left side. Sometimes the pain is felt under the shoulder-blade, end it freequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm.
The Stomach is affected with loss of appetite and sickness—the bowels in general are costive, sometimes alternative with lax. The head is troubled with pain, accomps the adull heavy sensation in the back part. There is generally a considerable loss of memory, ac companied with a painful sensation of having left undone something which ought to have been done. A slight dry cough is sometimes an attendant. The putient complains of weariness and debility—he is easily atartled—his feet are cold or burning, and he complains of a prickly sensation of the skin. His apirirs are low; and although he is satisfied that exercise would be beneficial to him, yet be can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy."

Have you any or all of these symptoms?— Call and purchase a box of Dr. M'Lane's Pills, at

H. G. SCOVEL'S, Agent, Wholesale and Retail Dealer in Drugs and Medicines, Public Square, Nashville, Tenn. The above medicine can be obtained at the Drug Store of H. G. Scovel, or McNairy & Hamilton; Ewin, Brown & Co.; W. W. & J. B. Berry; G. W. Hendershot; McMurry & McMarch, A. Stratch, a. Stratch, a. Stratch, a. McIntosh; A. Stretch's. Also for sale by all principal Druggists and country Merchanta generally. February 28th, 1850-6m

Nashville Female Institute. HE present Session commenced on Wednesday, January the second. Arrangements are made to give instruction in the ordinary branches of English Study, and in the French, Latin and Greek Lan-

guages. Instruction will be given in Drawing, and in plain and ornamental Needle-work, without extra charge. Arrangements will be made to give instruc-

Teachers:- REV. T. B. RIPLEY, MISS LOUISA MOULTON, MISS CLARA MOULTOS Other Teachers will be added as the wants of

the Seminary may require. The School Rooms are the Vestry and adjoining apartments of the First Baptist Church.
The location is central, and easy of access from all parts of the City; yet sufficient-

ly retired, and happily secluded from noise.

The design of this Seminary includes the various studies pertaining to a thorough Female Education. The young ladies, who complete the regular course of studies prescribed, shall receive diplomas from the Teach-

ers of the Institute.
Young Ladies, who may wish to review some branch of study which they have gone over, on to pursue some study to which they have not heretofore attended, can be accommodated. It is proposed to form a class, for the study of Grammar and the practice of Composition; a class for the study of the French Language; and another, for the study of the

Latin Language. \*.\* Several papils can be accommodated with boarding at the residence of Mr. Aaron. Wright, nearly opposite the First Bantist Church. Young ladies who may board there will receive the constant attention and care of the Ladies. Teachers in the School, who are

metabers of Mr. Wright's family. T. B. RIPLEY. Nashville, Jan. 3, 1850.

Popular History.
WILLSON'S AMERICAN HISTORY is an exceedingly chaste and popular work. It is now in full-ciseulation .-Respectable persons are wanted to act as Agents in East Tennessee, immediately.

Address J. A. DAVIS. Feb. 14 1850. Knozville, Ten.

KANE'S CHEMPSTKY. (UNIVERSITY EDITION.) TNCLUDING the most recent discoveries and applications of the Science to Medicine and Pharmacy, and to the Arts. By ROBERT KANE, M. D., M. R., I. A., Professor of Natural Philosophy to the Royal Dublin Society; Professor of Chemistry to me Apothecaries Hall of Ireland; Member of the Society of Pharmacy of Paris, and of the German Pharmaceutical Society, etc., etc., atc.

THE AMERICAN EDITION. With additions and corrections, and arranged for the use of Universities, Colleges, Academies and Medical Schools of the United States. By JOHN WILLIAM DRAPKS. M. D., Professor of Chemistry in the University of New York, formerly Professor of Physical Science and Physiology, in Hampdan Sidney College, Virginia; Member of the Lyceum o Natural History of New York. &c., &c., &c. Bound in Embossed Muslin, and containing 704 octavo pages. Price \$3 per copy. Fo

GRAVES & SHANKLAND, Arcade Buildings, Union St. Jan. 31, 1850. Nashville, Tean.

THE HISTORY OF THE POPES their Church and State in the Sixteenth and Seventeenth Centuries, by Leopold Ranke. Translated from the last Edition of the German, by Walter Keating Kelly, Esq., B. A., of Trinky College. Dublin. Price \$2.
GRAVES & SHANKLAND.

THE BOOK OF THE INDIANS, or Bi-I ography and History of the Indians of North America from its first discovery to the year 1841. By Samuel G. Diake, Fellow of the Royal Society of Northern Autiquaries at Copenhagen, Honorary member of the New Hampshire and New York Historical Societies. Ninth Edition, with large Additions end Corrections. Price \$3. Fot sale by

GRAVES & SHANKLAND. Jan. 24. Arcade Buildings. Union St. INSTRUCTION IN FRENCIL

MISS CLARA MOULTON proposes to instruct a class of Young Ladies in the French Lan guage. Particular attention will be given to the Tuams. \$20,00 per session of 22 weeks.

Application may be made to Mire Moulton at the residence of Aaron Wright, or to Messra. Graves & Shaakhaad's, Book Store, Unio aStreet.

Those who wish to form a class are requested to make an early application, so that instruction may commissor at the opening of the next smain of the Maskville Female Institute, Monday July 30.

July 19, 1849.

From the Christian Chronicle. THE STAR, THE PEARL, THE FLOWER, BY RICHARD S. JAMES.

There is a Star, whose welcome light Hinmes our barque, when tempest driven: -And though life's dark and dreary night, It intimates a dawning heaven.

There is a Pearl, of priceless worth, To worldly seekers never given; The Christian seeks it while on earth, To dock his diaden in heaven-

There is a Flower that sweetly blooms, When cherished hopes of earth are riven, And gladdens, with its rich perfumes, The dying saint's approach to heaven.

O, may the Star of Bethlehem shine Upon my barque, by tempests driven; That priceless Pearl of truth be mire;-And mine the blooming Hopes of heaven.

REVIVAL OF RELIGION. "Long had we watched the varying sky With interest intense-And long the heart as well as eye, Was kept in deep suspense.

So long a dearth, so deep a gloom, Our Zion had o'erspread; That many a plant of vernal bloom, Seem'd leafless, sear, and dead.

The moral earth was perch'd and dry, No verdure could be seen, No budding vines rejoic'd the eye, Or fig-tree's leaf was green.

Amidst this dark, desponding scene, When faith began to fail, And deep stupidity and sin Seem'd only to prevail;-

We saw with joy a cloud arise, Small as a human hand, And watch'd its progress in the skies Athwart the thirsty land.

At first it seem'd but humid air Upon a distant hill. Gentle as evening vapors are, That in seft dews distil.

But soon the wind began to blow, Portentous of a shower; The forest trees were seen to bow, The heavens began to lower.

Hope shed a beam across the breast, Of joy and light divine; And gratitude the soul opprest, When rea some drops of rain.

The vine put forth her tender bud, The fig-tiee showed her leaf,-The trembling sinner flies to God, , In agony and grief.

Deep from the forest's gloom was heard, The cheerful song of spring; Converted sinners praise the Lord, And glad Hosannas sing.

On every side was heard the sound Of deep and fervent prayer; The Christian at his post was found, And loved to labor there.

O then what miracles of grace, From any to day were wrought; While sinners were by various ways To the Redeemer brought.

Thus while the glorious work went on, Christians forgot to pray; And while they gazed the cloud was gone, The Spirit griev'd away?

- Return, ungrateful church, return, With penitential cry, Perhaps the Lord will hear thee mourn, And wipe thy weeping eye.

Perhaps again the sinner's cry Will greet our raptur'd ear, And we the song of victory, From new-born souls shall hear."

# Ladies' Department.

FEMALE EDUCATION. Extract of an Address before Pittsfield (Mass.) Female Seminary, by REV.

DE. BRAINARD. "Why should not woman be educated? Endowed with a mind intelligent, active, and capable of indefinite progression placed under laws, physical intellectual, social and religious, to which she is held solemnly responsible-with deep affections, that .impart energy to the dictates of the moral sudgment—and a conscience likely to hold all subordinate to the principle of duty-why should not woman he thorougly educated?

-"The seclusion of her lot, as it furnishes fewer excitements from the world without, urges a larger draft on the macen resources of the mind, while the power of her affections finds a proper balance, only in the decisions of a cultivated understanding. -

"All, then, that is peculiar in the female constitution and lot, only increases the demand for mental culture. Iron nerves, brawny muscles, with brute courage, indured sympathies, and a world to range in for enterprise, ex-

"The fountain of public order, repower of the PRESS; the most salutary | land thorough intellectual training." and powerful PRESS is that of the intel-

"Woman, by her keen sensibilityty and charity; her quick and solemn I will put mine into the hearts of men." realization of her immortal relations It was a noble sentiment. and destiny; her deep enthusiasm, and patient endurance; her assiduity; genconserve and adorn society at large.

feminine virtues and graces. The of coming generations." sweetness of deportment which it enjoins is but badly imitated by rules of artificial courtesy and politeness.— Amiability of deportment must proceed from the heart or art. It must arise from the impulses of Christian charity, or a schooled, heartless hypocrisy. True refinement is Christian charity organized REPLY TO THE REV. R. BURROW'S into character, and seeking grateful modes of development. You perceive that by politeness I do not mean what, with an ignorant and arrogant class of people, passes under that name. Some regard 'refined manners as consisting in certain attitudes and modes of address. I have known some who thought facts submitted: "We had fondly themselves models of refinement, but hoped, until recently, that the spirit of who, in the estimate of really refined intolerance was numbered with the persons, were coarse, rude, and vul- things that 'were and are not;' but re-

"Unbelief and immorality, like Milton's Sin and Death, are always odious; istence; but it is restrained by the powbut in female character they are worse er of civil liberty. Witness the efforts than this-they are an abomina- that are being made to blacken the tion. A wasp hid in a rose bud will character of Mr. Wesley, and the find an opportunity to sting, because whole Methodist Church, by Mr. Graves, the victim is attracted by the beauty and his colored friend, the African Edand fragrance of its habitation. The liter of the Calvanistic Magazine, and screech of an owl is not very musical, you will be convinced that the fires of but we can bearit, because we can hear Smithfield still burn in their bosoms. it in the still forest and lonely night; I have given several pages in connecbut we should be horror stricken to hear tion, and will close these extracts by a the hoot of an owl from the bill of a quotation from 68th page: "We have nightingale. If our watches should thought it due to our church, to make begin to clack like saw-mills we should this exhibit of the endorsers of F. A. start to our feet in amazement. So Ross, that all may see the strength of woman, without faith or moral princi- our enemies, as well as the charges ple, is a moral monster in the world and specifications preferred against us which she was designed to adorn." | before the world. It would seem that any thing to do with your mind at all. en, and he calls upon the church.

the science of good domestic manage- the purpose of teaching, that Metho- ment and economy. No wife ever sunk dism and Roman Catholicism are es- war with the teachings of God's good ened bread. And lest there might be a in her husband's estimation by devel- sentially the same. It is truly disgustoping a thorough knowledge of tidy ing to read the slanders of Ross; but of Exodus, showing the origin of the then uses plain and positive language. house-keeping, culinary skill, and a to see men who occupy elevated posisaving economy in her house arrange- tions in the church of God, endorse ments.

wife, ignorant of household duties, is under the fifth rib." as really unfit for her place and office, Now I ask you, honest reader, look canoe across the Atlantic.

the right like their blessed New Eng- bigots, they unchristianize all other deland mothers, to be released from strol- nominations; why, how so? They do: ling over the country as public lectur- because they will not commune with ers-from wasting the time in street them. Now, according to the facts sub-

their homes tidy and happy. aim at giving to young females a thor- are, Methodist and Cumberland Presough scientific training. They are to byterian. Hear the fearful charges! study first and chiefly what is essen- See the demonstrations of deeply roottial to their practical duties. But it is ed, heart burning malignity. See in their own minds with the materials of the marked disregard, nay, contempt ence, direct or indirect, not only the whom they held communion. Turn moral but the intellectual tone of socie- your eye from that, to a still more santy. It is a part of their practical duty guinary battle field, the Methodist and to give the well-sifted elements of Old Presbyterians, this is not as we knowledge to the rising generation. It learn, most distinctly, from both parmissionaries of light and Christian love, pational conflict. And what are the to found seminaries of education in the charges? They are indeed, of some

to family conversation.

the solitude of home. citement and diversion free trouble to beam through them. They have dure that they should call us brethren

flounder on in ignorance. But reverse of wit or wisdom. Our admiration of all this, as we must, considering the their simple beauty is exhausted. constitution and lot of the gentler sex, They are like gathered dew-dropsand who does not see that to them ig- the elements are there but the sprinknorance is an element of imbecility and ling is gone. There are living pictures

in some parlors!
"We have also music boxes of the finement, intelligence, morality and re-| sweetest tones, but we seldom give ligion, is not primarily the school, but ourselves the trouble to wind them up, the family; and over this fountain, wo for they always play the same tunes.man, as the wife, mother, sister, is the A proper type of a family where intelpresiding spirit. Let the enchanted lectual training has not imparted rewand which she there waves, be guid- sources for mutual interest and imed by intelligence and virtue, and the provement. Not to draw them from whole mass of society, like Peter's their sphere-not to make literature an sheet, is lifted by the four corners to- end of life but a means—we may all wards heaven. We hear much of the desire to impart to the females of our

"I once led a young missionary to ligent and loving mother, who draws the top of Girard College, near our her youthful sons to her bosom, and city. He gazed with admiration on melting their hearts by love, moulds an edifice which has absorbed two their to manly virtue and lofty aims. millions of money. But suddenly checking his enthusiasm, he saidher ready response to the claims of du- "Stephen Girard put his life into marble.

"The immortal minds of her youth, inscribed with the truths of science and tleness and placability in the little religion, are the proudest monuments world of home, is the natural guardian of New England. Those who minisof those virtures and graces which ter to this end will live, not perhaps on the idle canvass, nor senseless marble, "Religion is the proper source of the but in the augmented light and purity

#### Discussion.

For the Tennessee Baptist. SELF DEFENCE. NEW SERIES.

NUMBER'S, in justification of his Charges against the Missionary Baptist Church, as stated in his Book and Articles.

NUMBER 18.

Mr. McFarland now comments, on cent developements evince that the same spirit of intolerance is still in ex-"A requisite of female education is two great schools have been united for I will convince the reasonable, who purge out the leaven that ye may be these slanders is contemptible, beyond "A well educated lady would never endurance. We say to these men that think it becoming to flaunt in the candor and consistency have some streets, while the arrangement of her claims upon them. We can bear to be house and her husband's dinner were Jesuits, despots, usurpers, blusphemers and lest to the mercy of some domestic of liars, and the like by those who believe the last importation from Ireland. We us to be such; but we cannot endure that must either educate our own daughters they should call us brethren at the same, to domestic skill, industry, thrift and time. We are too strongly reminded economy, or else send a special mis- of a certain interview between Joab sion to give a better training to them and Abner, in which the former adon whom the comfort and happiness of dressed the latter, with, "art thou in families are to be dependent. A young health my brother? And he smote him

as a shoemaker would be to navigate a again at the charge so incessantly brought against the Baptist church, a "We hear much of the rights of wo- the only refractory member in the man. I insist upon it that they have household of faith. O, these wretched gossip and novel reading, and to make mitted, how stands the case? See the controversy between Elder Harris and "Subject to the limitations which I Thomas. These are the leaders and have before specified, we are also to organs of their churches. Here they a part of their practical duty to furnish the facts presented by Elder Harris, pleasant reflection. It is a part of their shown by the Presbyterians, towards a practical duty to elevate by their influ-dignified christian community, with may be a part of their duty to go as ties, an individual, but it is a denomiwide West. It is a part of their con- more importance, than the offering of

stant duty, and it should be their high- a cock to Esculapius. Let us hear. est pleasure, to be able, by the exercise Mr. Wesley is charged with being a of intelligent and various colloquial despot, anti-republican; all the Methopowers, to give freshness and vivacity dists tories in the Revolutionary War. The Methodist preachers are charged "It is a part of their duty to seek the as slanderers; pampering themselves accomplishments which will enable upon the substance of their people.them to throw the radiance of joy over Mr. McFarland sums up the charges in the following language, 68th page:-"The beautiful pictures in our par- "We can bear to be called Jesuits, ed together, and my spirit, with the Now let me ask, what church is there lors we hung there with great satisfac- despots, usurpers, blasphemers and tion, but we seldom notice them now. liars: and the like, by those who be-True they have bright eyes, but no soul lieve us to be such; but we cannot en-

Mr. McFarland lets us know that he is ye not that a little leaven leaveneth the ges the ministry with being liars, and with old leaven, neither with the leaven Presbyterians.

they are like the mighty Cadmus's called a brother, be a fornicator, or covwarriors mowing each other down. ctous, or an idolater, or a railer, or a In all good conscience, can we say to drunkard, or an extortioner: with such Pedobaptists, when they charge us an one, no, not to eat. For what have with dividing the family of Jesus I to do to judge them also that are Christ, unchristianizing those of other without? do not ye jndge them that are denominations. We say to you, dear within? But them that are without, brethren, that you have a beam in your God judgeth. Therefore put away eye, pull it out, yes, pull it out. You have from among yourselves, that wicked perbusiness a plenty in your own family, son." which claims your attention. Let us I have been thus particular, in pre-

this subject; see communion season the connection. Now, reader, let us come on, at the Methodist church, and first decide what was the apostle's obinvitation is given, by parson McFar- directed to his object in the first verse land, for the members of other church- of this chapter. es, and the Presbyterians, minister and That wicked man who had his Father's people (laymen) go forward, and we wife. His labor is to show the Corinwill suppose that the parson unbosoms thians the gross impropriety of keephimself, and speaks aloud to those ing that man in the church; and espe-Presbyterians, the sentiments of the cially the absurdity of their sitting Methodist church.

slanderers: Calvin, your father, was a plish that object? he directs their atvile persecutor, and persecution has tention to the passover, to the fact, that ever been a bold characteristic in your it was contrary to the law of God to church. Your doctrine, I am deter- take leaven into the feast: he admonishmined to put down; for it originated in es them of the influence of that wicked hell. Yes, verily, the fires of Smith- man, "Know ye not that a little leaven field burn in your bosoms this day, and | leaveneth the whole lump"? They are ately it is moon-eyed; it can only peep the church to this man, and names out on sacramental occasions, and that, him leaven. He then carries on the fighave I exaggerated in the least degree, | feast with the unleavened bread. Here blush ye pure heavens, and tremble ye figure of the passover. Corinthians it guilty earth, at the view of omnicience, is time that you should keep the feast;

seventh day, that soul shall be cut off terian table, this is not a Methodist taforward to the crucifixion of Christ; as the Lord's Table; and he thunders out the Sacrament looks back to the same "let a man examine himself and so let him event. Mark it reader, it was positive eat." Up jumps that wicked man ment. Now, I will introduce the 5th thians were all fools. Burrow is my chap. of first Corrinthians, "It is re- man, and here he comes, and seats ported commonly, that there is forni- himself at the table, and the Leaven. cation among you, and such fornication, that Paul had thrown out, as positively as is not so much as named amongst against the law, to bring into the feast, the Gentiles, that one should have is right in the midst of the church. I his fathers wife. And ye are puffed have put the guilotine to your pet. Mr. taken away from you. For I verily as make your cause no better. absent in body, but present in spirit, Now does not every one see, that the have judged already, as though I were body, that communes together, must Lord Jesus Christ, when ye are gather- over all the subjects of that realm? power of our Lord Jesus Christ, to de- among us, that can obey the instruciver such an one unto Satan for the tions of the apostle in the 5th chap. or destruction of the flesh, that the spirit 1st Corinthians? Can the Methodists? many be saved in the day of the Lord No. This we tried, and proved in the

directed by his presiding Elder, to whole lump? Purge out, therefore, the wage a war of extermination upon the old leaven, that ye may be a new lump, doctrines of the Presbyterian church, as ye are unleavened. For even Christ I suppose upon the ground that, "Cal- our passover is sacrificed for us. vinism originated in hell." He char- Therefore let us keep the feast, not vile slanderers, from Calvin to Graves; of malice, and wickedness: but with and states that Calvin had Servetus the unleavened bread of sincerity and burned, that he taught the doctrines of truth. I wrote unto you in an epistle, persecution, that the Baptists and not to company with fornicators. Yet others felt the smart of the Presby- not altogether with the fornicators of terian rod, during our colonial state; the world, or with the covetous, or exand concludes by saying, that the fires tortioners, or with idolaters; for then of Smithfield still burn in the bosom of must ye needs go out of the world.-But now I have written unto you, not Now, reader, here you have it, here to keep company, if any man that is

senting the whole chapter, in order Now let us take a practical view of that the reader may be certain about the Presbyterians gather in, and the ject in this chapter? Our attention is

down with him at the Sacrament.-He says, you are a set of liars and What means does he use, to accomf it were not for the strong arm of the here admonished of the evil conselaw, you would burn me, and all my quences of retaining him in the church; people, at the stake. Then up they in this admonition the apostle introduome to the table and down they kneel. ces a beautiful figure drawn from the Here is charity, reader; but unfortun- passover; he directs the attention of barely long enough, just enough to con- ure; says Christ our passover is killed lemn the Baptists. Reader, I ask you, for us, and then comes the feast, the n the picture drawn above? If not, is the argument in connection with the when looking upon such a scene!!! | the Lamb is killed; make the prepara-But in the face of all this, the old tion; put all the leaven out of your song is still sung, "let a man examine house. Exod. 12th, 15. Seven days nimself, and so let him act," &c. Pe- shall ye eat unleavened bread, even the dobaptists say, that they have no au- first day shall ye put away leaven out of hority to debar any one from the your houses: for whosoever eateth leav-Lord's Table. Now, reader, sum- ened bread from the first day. until the mon your prejudices in favor of this anti-scriptural dogma, and determine, off from Israel." You see the allusion that you will not abandon it, and I will reader, it is clear and forcible, the astorm your fortification; if reason have postle has made this wicked man leavword. I now introduce the 12th chap. mistake about the matter, the apostle passover. "And the Lord spake unto He tells them that they must not keep Moses and Aaron in the land of Egypt, company with fornicators, that they saying, this month shall be unto you must not eat with them. He explains the beginning of months: it shall be that his directions are not intended for the first month of the year to you.— ordinary associations of life; for then Speak ye unto all the Congregation of they would have to leeve the world. Israel, saying, in the tenth day of this He explains that his remarks refer enmonth they shall take to them every tirely to members of the church. "In man a lamb, according to the house of any man called a brother," and he clotheir fathers a lamb for a house. And ses the chapter by saying: "put away the household be too little for the from among yourselves that wicked lamb, let him and his next neighbor person." Now observe, 1st, That next unto his house, take it according to the number of souls: every man ac
wicked man is to be turned out, 2dly, to the number of souls: every man according to his eating shall make your pare to keep the feast (sacrament,) and count for the lamb. Your lamb shall then he closes by telling them in plain be without blemish, a male of the first language, that they must not eat with year: ye shall take it out from the sheep that man, turn him out. Well, let us or from the goats. And ye shall keep suppose the Corinthians obeyed this up until the fourteenth day of the man of God, turned out the wicked same month: and the whole assembly man, threw out the leaven out of their of the congregation of Israel shall kill it house, and thereby made the preparain the evening. And they shall take tion to keep the feast; and let us supof the blood and strike it on the two pose that this wicked man came on the side posts, and on the upper door posts, day set apart for the feast, and took of the houses wherein they shall eat it. his seat at the back of the house. See And they shall eat the flesh in that night the table and elements just ready, and roast with fire, and unleaven bread." | now let us put Rev. R. Burrow at the 15th verse, "For whosoever ealeth head of that table; and what does he leven bread from the first day until the say? "Brethren, this is not a Presbyble, this is not a Baptist table, this is

In the above, we have the origin of the Lord's Table. You Corinthians the passover, which designed to look have no right to debar any one from ly against the law of God, to cat the Leaven, who had his father's wife. assover with leaven bread. I shall use Good, says he, that's the doctrine for this fact, as the power of the argu- me: I thought Paul and these Corin-

up, and have not rather mourned, that B. You are done with this old song: he that hath done this deed, might be keep cool, don't rave about it, it will

present, concerning him that hath so have the power to turn out wicked done this deed, in the name of our men, and that this power must extend

and regrets may reconcile man to welsturned lips, but never speak words at the same time." On the other band, Jesus. Your glorying is not good: know case of Allen; for when Ekter Herris

proposed to convict him, purge out the Leaven, he was not allowed to do so. It was his (Allen's) privilege to commune with his accusers. In obedience to William Crowell. 1 Vol. 18mo. Price 314 the Discipline, the Methodists may turn cents.

CONTENTS.—I. The Ground Work of meeting; he walks into the Presbytechurch-but plenty good to take the sacrament. Mark it reader. The Baptists are the only people among us, that can purge out the leaven and keep it out; that is, keep a man with whom they are unwilling to commune, from their communion.

See reader, the Baptist church is found in strict obedience to the commandments of Jesus Christ, while Pedobaptists are in positive violation of the positive commandment of the word of God. They say, that we have no right to debar any one; but this desperate course they must persue to abuse the Baptist constantly.

#### Miscellaneous.

THE DRAM-SHOP TRAFFIC.

In respect to the class of dealers in this form of the traffic, legal restraint is so far from being a premature method of treatment, that it is wonderful we have not long since quitevery other method as impertinent to the case.-Let us understand our error. Legalize the traffic, and there will not be wanting those who will carry it on; and though they were to be, at the first, the most conscientious and tender-hearted of men, let them be schooled for a little time in the traffic, familiar with all the effects of drink, daily making men drunken with their own hands, and pocketing by three-pennies the price of blood, and presently you have beings tion. Its doctrinal views would tend to stability, as its practical suggestions would to spirit-made of them steeled against all that ual life. Its hints and rules on rights, duties, other men feel. Waste no argument discipline, business and order, if duly obseron such. Make it legal and gainful to ved, would contribute greatly to the peace, sell, and they'll sell. The clink of the six-penny from the palsied hand of a customer sounds louder in their ears than the wail of the widow and orphan sweeter than the praise of all the good.

Look at what he does. He sells the provocative of every shame and every sin. All forms of distempered fancy, wild and evil desires, unhallowed passions, madness of brain, the heart to cherish and the hand to execute the promptings of the tempter-these are nis wares. On his counter he sees laid down all things prized among men, in barter for the maddening draught. And he knows his work. It is written is the disgrace of too many, both the young on the squalid and haggard persons of his victims. Day by day, as they visit his counter, he sees the progressive debasement and shame he is working .-He marks the fiercer thirst that drives the ripening sot more frequently to his churches. It is an admirable summary of those haunt-the hand more tremulous today—the raiment more filthy and worn our pastors may scatter it widely. It will -he sees the growing debauchery, guard against many evils in the tuture. nd gives him still the 'wet damnation" that has caused it all. Around him he reads his work in dilapidated one of the most valuable works on the subject of which it treats. It is one of those books which will do great good among the members have dropped, bit by bit, through his of all our churches. till. And these are to him the tokens of a thrifty trade. He must order larger supplies. Like the serpent fascinating the bird, and gloating on his prey as it flutters around him in every narrower circles-such a thing is the grog-vender; and around him hover, smitten and infatuated, the crowd of victims, drawing ever nigher unto death. Of all that vice and woe and growing infamy, he there is the master spirit. He kindles it and fattens on it. church government, and church discipline Now give such men the sanction of clear and forcible. He speaks to the point, law, and what will your moral suasion and speaks powerfully. We are sure that the avail? "Hand Book" will be received with very gen-

Let us well understand that his business has no claim on our forbearance. No just interest or right will be invaded by the most summary proscription. Perverted law has long allowed the dealer his pound of flesh out of us, and patiently we have borne it. We abide by law. While it compels us to stand stock and potters-field farms, he is one whom half the poor wretches he has broad for the proof with blush to be LINCOLN, 59 Washington street, Bosbred for the prison might blush to be seen with. Between him and them the only partition is that thin bit of paper called a license. The wealth he gets is the monuments of his infamy and the measure of his crime. For his thrift many have been made poor. Let Alphabet, and then to spell and read, pronounno such men talk of rights. The only cing clearly. Come, see, and hear. We inlong be a refuge. They have appealed to Cæsar, and to Cæsar they shall go.—Messenger.

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J. R.

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3. "Many day, Lord, cied in thy have cast ou done many then I will I Icnew you: work iniquit All will adm whom the se ye that work nounced in I ded, every o that will be shall be four riod of his true believe reconciled v For he exi 'never knew' itly declared

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