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	The	Pulpit.	1	
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HEALTH OF MINISTERS. Beleved, I wish above all things, that thou mayest prosper, and be in Health, even as thy soul prospereth.—iii. John 2.

Every minister, though not the builder, should know the building of his owntabernacle. "Ye are God's building." Temple of God. Defend it from pollution. Whether you eat or dris, do all to the glory of God.

1. Fespecting food. The Chineese eat dogs and Christians hogs, which is the greater abomination! The flesh of the clean animal too, is often eaten with the blood; and things strangled, or fowls with necks set awry, and bloated with retained blood, and sold in the shamiles, and set on our tables. Biscuit, hot as the bread of the Gibeonites when taken from their ovens, is often with maller nuter accompanied with hot tes and coffee. Heated mince pies, in which flour, lard, meat, apple, spice, molasses and cider are combined in Bedlam union, and at chemical war, are deposited in the stomach, which, like Judas' bag, must hear what is put therein, taxing its pow-

NASHVILLE, THURSDAY, FEB. 28, 1850. [Correspondence of the Christian Chronicle.] | were always large and generous. Few men could have borne burdens of such ponderous magnitude, but he seemed not to be sensible of their weight. His apparently intuitive

NO. I. Valley of the Cumberland-Wars with the Inknowledge of men, and things, and the cordians-Mr. Whitstit's Personal Appearance rectness of his judgement in the monagement His Family, Education, Religion, Businass of his affairs, were such that he seldom failed His ramuy, Laucation, Rengion, Business Habits-Mr. Anthony-Removal to Henry prise in which he thought proper to engage. County, Virginia. Without any visible solicitude on his part, The Valley of the Cumberland is a beauti- | wealth flowed into his possession from every ful region. Its original forests, nurtured in a quarter. But the true secret of his great soil of extraordinary fertility, were incomparprosperity was the divine blessing, which alably majestic. Their appearance was more ways rested upon him, in his temporal, no less like a boundlesa park, extending over bill, and than in his spiritual pursuits, and interests. valley, and plain, than nature in its uncul tiva- The religion of Mr. Whitsitt's ancestors was ted rudeness. Sixty years ago, the buffalo, Episcopalian. To "THE CHUBCH," as its adand the deer, sported upon the banks of its vocates are pleased to denominate that Hierstreams, and amid its entangled "canebrakes" archy, the families of both his parents were prowled the bear, and the panther. Hardy strongly strached. Into her bosom he was inadventurers from the other side of the moun- troduced in his childhood, and he was carefultains, had begun to build their cabins beneath | ly reared in accordance with her maxims. its romaptic shades. Enchanting indeed, were None of the family, at this time, however, as the possessions offered to our fathers, by the is believed, knew anything of that change of bountiful hand of nature, but they were not heart which is the work of the Holy Ghost, destined to enjoy them without a deadly strug- and "without which none can enter into the gle. These, for centuries, had been the fa- | kingdom of heaven." In the doctrines of true vorite bunting grounds of the savage, who evangelical religion they had probably, never now saw in his midst with surprise, and been instructed. Yet, in their way, they indignation, the intruders boldly, and in con- were religious. They supposed themselves to stantly increasing multitudes, fixing their per- have received the blessings of the covenant of manent habitations. He determined to drive salvation in the "sacraments of religion," hence the presumptuous white man, and when- which by the excellency of their morals, they ever opportunity offered, his "forays" in the imagined they had preserved, and perfected. settlements were desperate and bloody. He Their participation in the favor of God they was met however, in every valley, and dell, never questioned. They were in fact, wholly and in his own manner. Nor did he often re- | ignorant of their sin and danger. Our Heavturn to his wigwam without leaving behind him enly Father had, however, in reserve for them the bravest of his number. Soon the indian rich blessings, which as yet, they could neithbecame insufferably enraged, and his path was er appreciate, nor understand. He was about everywhere marked by scenes of carnage, and to send them the simple Gospel of the grace desolation. Happy were these who had in- of God, unadulterated by human inventions. timations that their stealthy foe was approach- Rev. Joseph Anthony, a devoted and holy ing, and could make sure their retreat to some man, well instructed in the truth, came provone of the "blockhouses" which at intervals identially, to that quarter in prosecution of his throughout the county, had been erected for ministry, and preached with great power and their safety. Often, however, his inroads effect. During the year 1789 the Lord pour-were sudden, and no skill could evade his ed out his Holy Spirit in Henry county, and deadly malignity. Many a family when they under his labors, a glorious revival of religion least expected danger, were surprised by the commenced. At this time Mr. James Whitappalling war cry, and the sun of the next sitt was in Richmond on business. He soon,

morning cast his rays upon the smouldering however, returned home, and was filled with ruins of their dwellings. and the mangled, and amazement at what he saw and heard. Reliclotted remains of father, and mother, and gion was the theme of conversation in every children? The crack of the rifle, or the blow circle, and large numbers had professed a of the tomahawk, brought into the dust, alike change of heart, and been baptized, among manly vigor, female loveliness, and helpless whom were not a few of his own relatives, and infancy? The heart of the red man felt no young associates. As he knew more of oc-pity. His was a war of extermination. Nor currences in the neighborhood, his surprise did the vindictive Saxon fail to cherish towards gave place to indignation. It was in his opin-him the same sentiment, or to justify it by his ion, highly improper for any man to preach bearing. Superior to him in bold daring and without the Episcopal sanction, and to conartful strategy, as well as in every oteer re- duct as he presumed Mr. Anthony had done, spect, not analy and the spect, not analy index of the strategy i most extent was he doomed to explate his of- ly religious, and be could not but regard it as fenses. The settler and the savage were gui- shameful that they should be lashed into the ded by the same principle. Both exacted mad enthusiasm which they had lately evinced. when he had the power, blood for blood, and If they must be eminently devoted, why, he

asked, might they not be so in a more respeclife for life. Mingling in these scenes, might, about that table, and decent manner! In all this he belife for life. ers by yond its ability. The man goeth about Mingling in these scenes, might, about that table, and decent manner? In all this he be-seein rest. They take with them seven time, have been seen a young Virginian of lieved himself, as many others have, done under other; spirits more wicked than themselves, most striking personal appearance and man- similar circumstances, only an advocate for distinguishing features of that model-church, himself, with all his aptness of resource! The ner. His figure was tall and erect, happily truth, and propriety, but in reality, he was combining elegance and strength; his hair yielding to the rebellion of a depraved heart was perfectly black; and his eye was dark, against God. In a word, the enmity of his calm, and shaded by heavy brows. In his soul to true religion was fully aroused

above the repetition of it. P. (Turning to a shelf, takes down a large I believe that the commission of Christ incluabove the repetition of it. French work on church history, and reads from ded the children of believers, and that the

it.) There, sir, you see this standard author Apostles baptized such: and I know that the confirms my statement. M. (Having risen, to look over the page ion with their God in this ordinance. But which the Priest was reading, turns over an- why enlarge? O! my Lord, I bless thee for other leaf and reads another paragraph.) saving me from falling into the cold and for-There, sir, your own author records the fact, bidding doctrines of antipæde-baptism! O

that the Anabaptists, as be calls them, have give me grace to improve thine ordinance! been accustomed to declare for many centuries, that they had existed in the world from the time of the apostles. There are many proofs kindred paragraph, is diffusing its full proporof this. Are you not aware, that in the year tion of that influence by which the minds of 1140, St. Bernard received a latter from Ever- the multitude are appeased, amongst the doubts vinus, of Steinfield, in the diocese of Cologne, which beset the practice of infant baptism.a letter published by Mabillon, in which Bap- Yet, plausible as the argument of the writer tists are described as heretics, and that Ever- seem to the Pedo-baptist, and satisfactory as vinus told St. Bernard, that, "as for those who were burnt, they, in the defence they made for themselves, told us that this their heresy had that the Rev. John Macdonsld is more than been concealed from the times of the martyrs and had been preserved in Greece and other lands?" I do not wonder that such facts have escaped your attention. But I go farther back forbidding than his startled imagination por in history for the origin of the church. I will trays it. quote a historian, to whose authority we will But let us examine a little closer this "in both bow with deference, as to that of an im-

partial writer; a man who was above all prejudice on this question. P. Will you, indeed! You must have made great discovery! An unprejadiced historian, ence to his children, and having performed proving the antiquity of your sect! Proving this act, he says, "I trust I have had commun that you are the true apostolic church? Pray, | ion with the Lord in this deed, if ever I had it."

who is it? And we have not the slightest doubt but he M. Oh, you have heard of him, I presume. He was a learned man, a physiclan and a trav- his word, he could not draw nigh with purpose eller. His name was Luke, and he wrote a of heart, without tasting refreshing from the thirty years' church history, called, "The Acts presence of the Lord. But what was the act? of the Apostles." P. Well-what of that!

 P. Well—what of that!
M. Why, there are some points about it in abled to *dedicate* his offspring to his covenant which we agree. It is a true and impartial God;" and just here he might with proprie history. P. Yes.

M. It describes the rise and progress of the perform every day, with an equal sense of first Christian church. P. Well, what then?

M. That was, of course, a true, holy, apos- spiritual privation is infinitely greater than it tolic church. As to its great; essential fea- would otherwise be. The source of satisfactures, it was a model-church, a safe standard tion to our brother of Culcutta, was the exerby which to judge of what a true church is, cise of that godly sentiment which induced and ought to be. That arose not at Rome, him to dedicate the children to God, and not but in Jerusalem. Peter was a leader in it, the application of water. If the former, as and Luke brings it to view while he was min- we suppose, then were the emotions of the istering to it. Under one of his sermons, heart consistent with the admonitions of the three thousand persons were added to it, hav- Holy Spirit; if the latter, they originated in ing been convicted, converted and baptized, the coercive influence of the will, governed by on a profession of faith. Now, with that mod- habits of association and duly affected by pa el, let us compare your church and mine. ternal feeling. In one case, the act was ex-First, there was a church composed only of clusively spiritual; in the other it was material those who personally professed their conviction and superstitious. And see how our brother viour; mine is increasion of Christ as a Sa. Intractionaly distinguishes between the two Secondry, there was a church composed only after the first excitation of enjoy of those who were voluntary in seeking admis- had no doubts about that. But the "baptism," sion to it; mine is such a church and yours is as he terms it, he goes on to justify to himself, not. Thirdly, there was a church composed by a variety of those mental expedients, which only of those who were baptized on a profeszion a persevering, rather than adroit theology, has of personal faith; mine is such a church, and provided for its adherents. And can we fail yours is not. These were prominent and to perceive that our brother does not satisfy

of knowledge in the 19th century, ought to be say, "This my child has been solemnly and the wuu, and, therefore, exclude infants! And are not the three-repentance, faith and bapincapable of obedience.

The extract above is quietly taking the the conclusions may appear to that mind which can be satisfied with no other, it is manifest shaken in his confidence, and is even now, if living, in imminent danger of "falling into the" feel that there is danger here ! -baptistery. He will find it far less cold and

structive extract," and if we mistake not, it lik," cites from Walter's History of the Roabounds with instruction to Baptists as well as man Catholic church in the United Ftates, the Pedo-baptists. Mr. Macdonald is about to do following passage: "The Catholic church a specific act in the sight of God, with referteaches that there are important doctrines which are not found in the Holy Scripturesas the duty of observing Sunday instead of the [Jewish] Sabbath; the validity and obligation

of infant baptism," had. As a follower of Jesus, and a lover of Such concessions frequently occur in the writings of Roman Catholics; and that which relates to baptism, has been sometimes employed by Baptists in their controversies with Mr. Macdonald calls it "baptism," but at the other Protestant denominations. Where it is used to convict an opponent of symbolizing with Popery, it is unfair, unless he himself rests the ordinance on tradition. To affirm ty have stayed his pen. It was an act of dedi that, because the Papist denies that infant bapcation then, and one which he ought and might tism is found in Scripture; therefore, whoever holds it, is a traditionists, is illogical. Morecommunion with God. Unhappyly, we are too over, it is contrary to fact; since it is well remiss in this matter, and consequently ou known that the vast majority of Protestant Pedobaptists claim the sanction of Scripture for their practice. A certain class, such as Prof. Stoart and the German neologist and latitudinarians, while they retain infant baptism, ad-

mit that it is not derived either by example or precept from the Word of God. The position maintained by these writers convicts them of gross presumption and irreverence. With them the Bible is not the rule of faith and practice. It would be wrong, however, to confound with these, that other and larger portion of Pedohaptists who submit reverently to what they understand to be the will of God in regard to this ordinance. To accuse them of Popery is unjust as well as unkind. They therefore, differ fundamentally from the Papist

who rests it simply on tradition. But it may be asked: May not a legitimate use be made of these concessions of the Pause be made of these concessions of the Pa-pists! Unquestionably there may, and it is door and windows for it, or wait till we could this: They constitute a strong presumption a- send to the city and buy one, and in the mean gainst pedobaptism-one which can be re- time hang up a curtain. moved only by positive evidence in its favor. pp, would not we be a freeholder, and have a It is conceded, at the same time, that the prehome without asking any body's leave to live in. sumption, so far as is derived from these contheir garret or celler? And for furniture, cessions, lies with equal force against the obcouldn't we get a store box or flour barrel, and servance of the Lord's day. In the latter case turn the mouth down for a table? A block of we adduce positive evidence to prove that the wood would make a sofa, and we would cushion observance is enjoined by the precept and it with moss. A dollar's worth of muslin practice of the Apostles. It is incumbent on would make a bed, holster and pillow, sheets the abettors of infant baptism to do the same; and slips. We would make a bedstead of sticks and in default of evidence from Scripture, the -get two tins for ten cents, one for a saucepresumption exists with all its force against pan, and one for a goblet! A nice flat stone them. There are strong a priorie grounds for makes a very good griddle, another for a plate, believing that if infant baptism could be found and we would keep house in style-raise our in the Scriptures, it would have been discoverown potatoes and corn! When we got fixed ed by the Papists-especially as they have disop-our little mud-house white-washed, and covered many things which have escaped the some rosebushes growing, folks would say, 'what eyes of all others. They have usually erred a funny house;' but we would have it 'airy in their interpretation of the Bible by addition, and cool in summer time, in winter close and not by subtraction. If infant baptism had warm,' and it would be an odd country where been there, the keen vision which could dewe could not get something to do to get a livtect pargatory, within the same precincts, could ing and enlarge and improve our mansion by not have failed to ferret it out. They have degrees! So we imagine every body with a not done this-for the very best reason, because little thrift can get a home-a shelter they can it is not to be found. They have, therefore call their own, and now since the exemption. fallen back upon tradition, as the only ground law is in force, they could keep it. The trees upon which it can, with any plausibility, rest; planted would be theirs. If every one really and in doing so, have saved themselves that wishes a home, and would set to work to get it, huge labor-the task of Sisyphus-which they instead of spending their earning for useless have bequeathed to Protestant Pedobaptists clothing, and worse than useless luxuries of To support infant baptism with nothing but food and drink, the wealth of the state would. the Bible to aid us, is as hopeless a task as to be quadripled in a very short time; and how untie the Gordian knot. The papist knows incalculable would be the comfort and indethis, and, like Alexander, he cuts it with his pendence. We cannot tell how people content themselves to live in rented houses. It would

Why does not every man get a home of his own, fix it to suit his tastes, and stay in it? No use to say "not able! Too poor!" There infant? The true argument here, is this: As | is not a man or woman in North America who may not, with moderate health and industry get a home! We are not going to talk about the folks "we read about" in the back alleys, and up long rickety stairs, in the heart or suburbs of some large city. We never could tell what brought, what keeps them there, unless indeed they were kidnapped from the land of their fathers-carried in chains to their prisons, and diligently guarded so that they cannot escape. It would require a considerable police force to prevent our getting out of such odgings, when millions of acres of unoccupied ands lie in God's free sunlight, bathed in His free air. Perhaps it is this feeling which precents our sympathizing more with oppressed factory operatives and toiling artizans, who are described as living in close rooms and hot shops, who give so large a part of their hard earnings to some grasping landlord for a mis-erable, inadequate shelter. The tale is pitiful, wonderous pitiful, and contains much truth: but what keeps them there? Why will any one with feet and hands that no one can prevent using, travel up and down dirty alleys. with a cart-load of valuables, hunting a place to lay down his head and sleep! If we were an old maid-and this is considered the most desolate class of mankind-had not a dollar and were making shirts for some shaver at six and a fourth cents each, we would tie up our 'tother frock this blessed sun-sbiny morning and travel not much matter where, till we come to where there is room. We would beg odgings at farm houses until one would give us work. We would not calculate this would be long, for nearly all farmers and their wives want help, and we can do a little of most any thing, and so can most folks if they try! Well, we could get fifty cents a week, with plenty to eat, as much pure air, warm sun-light, cool shade and fresh water as queen Victoria can use. Allowing a week for holidays, filty cents a week is twenty-five dollars and a hulf in the ear, and we can dress as gaily as a butter-fly. and cozily as a silk worm, on ten dollars per annum. So in one year we would save fifteen dollars fifty cents. Farmers are fond of paying in trade, and as we would be very civil, no one would object to have us for a neighbor. there would be some little spot with a great tree on it, in some odd corner where he would give us half an acre of ground, may be for what he owed us; or we could pay the rest in making pantaloons for the boys, dresses or bonnets for the girls, or milking the cows for the old lady. If there was no man about who wanted some sewing done, and would pay us in work, we would borrow a spade, dig up dirt

in our land, make it into mud, mix some cut straw or bay with it—any farmer would give us as much straw as would answer—and begin would build the walls of mud and straw, and if we could make no arrange or shingles, we would have it thatched with When our house was

#### tism-alike unessential to the salvation of the faith, being an act of the mind, is not essenholiest of men in all ages have had communtial to the salvation of those who are incapable of exercising it; so baptism, being an act of the will, does not pertain to those who are But, we arrive at the conclusion of our brother's reasoning, and he exclaims, "my child has been given to God-it is federally holy." He

does not affirm that the latter is a consequence of the act he has performed, but be certainly insinuates it, and verges so nearly upon the doctrine of baptismal regeneration, that we distinctly perceive the effort by which he seems to shun it. But, does be escape it! What is the term "federally holy," in association with infant baptism, but "baptismal regeneration?" If a distinction exists, it is far too nice for the discernment of the ordinary mind. Does not the christian, zealous for the honor of Jesus,

# From the Religious Herald.

TRADITIONAL BAPTISM. A writer in "Der Freie Deutsche Katho-

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Dyspeptia, Bronchitis, Jaundice, Flantulence Hype, Melancholy, Insanity. The Turk eats opium, the Christian tobac

Some masticate the weed, but I will le them alone until they swallow their spittle countenance, which was regular, manly, and Job 7: 19. Others inhale the smoke of anintellectual, were at once seen great benevoothers torment, and breathe the fumes of the lence, mingled with unconquerable firmness. burn ng narcotic. I have been like David, a His whole demeanor evinced a dignity which bottl; in the smoke .- Psalm 119: 83. repelled every light approach, and a self-pos-

Others through the nasal organ receive its power, so effectual in destroying vermin. Such are not lights, but snuffers. Bathing is better than clothing, as clothes comt in with sin. Not only the inside of the earthern vessel is palatted, but the outside i oppressed. Many of our ministers are thrus into an inner prison of draper walls, and have their necks made fast in a stock. Perspiration is checked, respiration tardy, and spine injurid. The form that God made upright, heavy resemblance to an interrogation point and the legs are crooked like a parenthesis. Unnatural food and redundancy of clothing are imong the prime causes of ministerial de bility. Instead of being sterdy oaks to sling

up rebellious Absaloms, they are puny reeds halen with the wind. Stand erect; a leaning post cannot sustain weight like a perpendicular one.

West. With a brother, and several sisters, James that you can believe that. What! would you Is regard to your sleeping room, or lodging apartment, 'tis too confined. The Rabbins say Methuselah always slept in the open air Dr. Franklin would' never add a counterpane on a cold night. I once knew a dyspeptic who slept under eleven thicknesses. Morbid were in those early times, capable of impart- that questiou?

hea; and pent air in a sleeping room will destrew any constitution; whereas suitable covering and good ventilation will invigorate an invilid. Want of health among ministers is

not for want of doctors. .. They have no more faits in bathing than Naaman bad; but, like hin, look for some great thing, but when sevan fimes passed over him, the leper became a leaper. Though not an advocate for carnal ord nances, I am for diverse washings."

There is nothing in your calling to mitigate ageinst your health. Exercise on horseback days, is better than nightmare nights. F am opposed to long sermons in the pulpit, and proliz pieces in the paper .- Christian Secre-

"LIPPING .- A sermon is like a pea-pod .-It may be full of large, plump peas, or it may have hut two or three little ones. As one

mast needs have as much time to shell a pod half full of little ones, so it takes as much, tune to hear a sermon with a few thoughts as one full of great thoughts: Many a man sends

T. T. Beunder.

- - OCAS. man and the second

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"THE TRUE CHURCH."

SILWANI.

The following conversation, which illussession which never forsook him. This man trates a principle, occurred not far from this was the late distinguished, and lamented, REV. city. A minister of the Baptist denomination JAMES WHITSITT. His family was of Irish had occasion to call on a Catholic Priest, to origin. At what time they immigrated to inquire as to the nature and extent of those Virginia cannot now be determined. They prohibitions which interfere with Catholic do occupied however, at a very early period, a mestics attending on the family worship o position of respectability among their fellow Protestants. He was ushered into a large h citizens, not inferior to any other family in brary. The priest not only affirmed the exis that renowned Commonwealth. His immedi- tence of such prohibitions, but insisted on the ate ancestor, William Whitzitt, Esq., was reasonableness of thus guarding the unwary brought up in Amherst county, where he of the flock against being led astray from St married Miss Ellen Maneese, and engaged in Peter's fold. The original subject of the erthe business of planting. Here was born, on rand having been disposed of in this way, the the 31st day of January, 1771, their son James, conversation took another turn, as follows: who was destined in subsequent years, to oc- Minister. From the course of your remarks cupy so large a space in the church of the Re- it seems that you are not aware, sir, that I releemer. Ten years afterwards, they removed gard myself as a minister of the true, holy to Henry county, Virginia, where they contin- apostolic church of Jesus Christ.

ued to reside until they set out for the great Priest. (With a look of astonishment.)-You! No, Sir!. I do not imagine it possible

received an education which would now be be willing to go to the judgment seat of God as considered limited, but which was as thorough, you now are, if you believed your eternal des- teachers, for dhe work of the ministry, for the pable as infants-capable of enjoying as in and extensive, as the schools of that region, tiny would depend on the right decision of

ing. Their family were professedly religious, M. Certainly, sir; "as the Lord liveth and and reared them all to habits of the most ex- thy soul liveth," I would do it. "I know in emplary virtue, industry, and frugality. The whom I have believed, and that he is able to Reflector. youth of Mr. James Whitsitt was not remark- keep that which I have committed to him

able, except perhaps, for his severe gravity, bis against that day." conscientious regard to his religious principles, P. I am amazed at the strength of your deand his close attention to any duties entrusted lusion. Pray, sir, when do you think your to his care. At a very early age, his father church made its first appearance in this world encouraged, and requested him to engage in "M. Well, sir, you are a learned man; here business on his own account. He readily as- you are surrounded with a splendid library; sented, and before he had attained his twenti-eth year, had accumulated property to the val-be so good as to tell me when you think my ue of several thousand dollars. It may not be church began!

improperly remarked in passing, that this abil- P. (Looking around upon his books with an ity by which our brother was so early distin- expression of pleasure at this allusion.) Yes mished. to acquire, and retain wealth, contin- sir: my library, as you see, is no gimcrack sort

ued with bim through life. No man seemed of an affair; I can easily answer your question. to be less worldly in his desires. Nothing like Your church emerged from the wild fanatical parsimony was ever discoverable in his con- insurrection of Munster, in Germany, in the parsimony was ever discoverable in its cont insurrection of multister, in Germany, in the duct, or habits. He evidently did not seek to 16th century. A reckless, revolutionary class gain large possessions. Yet they were con- of men denied the Baptism of the mother stantly increasing in his hands. This result church, and at the same time rebeiled against is remarkable on many accounts. He devoted all civil order in the State.

himself almost exclusively to the ministry, for M. Ayet is that the amount of all your learnwhich he received nearly no compensation; he ing on that subject! I was a little curious to had a large samily to educate and provide for, see, whether you would repeat that modern which he did in the most liberal manner; he, slander, which some European Protestants, his peas to market before the pods are well himself sustained most of the expenses of the who were themselves State-paid priests, have Church at Millcreek; and meantime his contri- borrowed from the more careless writers of hutions to the cause of religion generally, your church. But, sir, yos, with your means ly u

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and if, in regard to these, my church is con- very indefiniteness of his language betrays his formed to it, and yours is not, which best de- doubts. He has "no misgivings as to infant serves to be called the true, holy, apostolical baptism"-as to what of infant baptism? He church! "Look on this picture, then on that!" does not teil us, but adds , in its faithful form. P. (Throwing himself back in his chair, Here at least is a condition, and an important laughing aloud, and clapping his hands.) Pret- one, for it at once becomes essential to deter ty well done! Quite ingenious! "Give the mine what is the "faithful form" of Infant bap devil his due." Such sophistry, "if it were tism. This constitutes a concession that is fa tal to the "ordinance," for to whom shall w possible, would deceive the very elect!" M. Well, sir, this reasoning, as you know, 'turn for instruction upon this point? The Bi s according to the word of God, and I am wil- ble is silent to our appeal, and human judg

ling to stand by that in the day of judgment. ment can alone determine the character, th "Heaven and earth shall pass away," said our measure and the direction of that faith which Lord, "but my word shall not pass away." some orit in you, and I should like to resume sively upon human judgment, and is not that this conversation when you can make it con-the appropriate basis of such faith, as mon may venient to call again. Vincible ignorance is be required to extend to human invention, or

pardonable, but invincible ignorance is not so. | human tradition, at best! I hope you will yet see this matter in another In the course of the argument Mr. Macdon ald says, "I know that God did of old receive light. Good evening. The minister went home, reflecting on the children into his covenant by seal," and here maxim of Chillingworth; "The Bible, the Bi-' is opened up all the vain resources of the Able alone, is the religion of protestants." brahamic rite. When will our brethren of Would to Heaven that all Protestants could the Pedo-Baptist communion abandon this be persuaded to take that, and that alone, as shattered retreat! How is it possible they do the rule of faith, touching the essential doc- not feel their shelterless condition there? trines of Christianity, and as to the nature and Now, see what the brother we are quoting is order of the visible church. Then would be induced to assert. He knows, he says, that fulfilled the design of Him, who "gave some, infants are capable of enjoying the blessings apostles, some prophets, and some pastors and of the covenant of grace. How capable? Ca edifying of the body of Christ, till we all come fants? Does baptism make them so? That

into the unity of the Spirit and the knowledge the unconscious infant is included in the full of the Son of God, and grow up unto Him in efficacy of the Adamic atonement, very few all things, who is the Head."—Watchman and we presume, entertain a serious doubt. We are certainly not among the number. But if the communication of its blessings is contingent upon baptism, there is a fatal omission in

INFANT BAPTISM. the Bible with regard to the medium of infant The following instructive extract is from the Diary of the Rev. John Macdonald, of Calcuta.-Presbyterian.

salvation. Another :esource of the writer, is in the assertion "that the want of faith in those who

November 24 .- This day, in the kind provi- are incapable of faith, is just as applicable to ence of God, have I been permitted and ena- salvation as to baptism, and therefore, constibled to dedicate my little offspring to my cove- tutes no argument against it." Does it connant God in baptism; and for this I give thanks. stitute an argument for it! When our breth-O what a privilege is it! I trust I have had ren can communicate faith to the infant, we communion with the Lord in this deed, if ever shall no longer contend against the baptism of I had it. Many encouragements have I felt, the infant. The argument above, is this: and no misgivings as to infant baptism in its Faith is essential to salvation; an infant is infaithful form. Yea, I praise God for such an capable of faith; therefore, an infant cannot be ordinance. I know that he did of old receive saved. And the parallel is: Faith must pre them into his covenant by seal. I know also cede baptism; an infant is incapable of faith that islants are capable of enjoying the bles- therefore, an infant may not be baptized. The sings of the covenant of grace-that the want application is to the Baptist, that, in maintain of faith in those who are incapable of faith is ing the latter, he necessarily maintains the just as applicable to salvation as to baptism, former. Now, the command is in this wiseand therefore constitutes no argument against repent, believe and be baptized. Repentance it. I believe that the seal of the covenant and belief are essential to salvation, and are will be just as valid to the child when it after- enjoined upon all mankind. The injunction wards be' ves, as if baptized when adult- pre-supposes mental capacity, and, therefor at privilege to have it external excludea infants. And does not the injunc ly objectionable in some other respect. that it ? . the church, and for a parent to tion to be baptized pre-suppose the exercise of

sword-the sword of tradition. Ladies' Department. From the Saturday Visiter. HOMES. BT MES. SWISSHELM.

It has often been a matter of wonder to us DEATH BY POISON .- We are paired to learn that Mr. Charles J. Mauning, diad at his residence at Sparta, Tenn., on Saturiay last. at 12 o'clock, that comparatively so few Americans have homes-that so many nullions of them live. as from the effects of poisson administered by a physi-cian. Horough mistake! The physician gave him a large dose of corrosive sublimate, thinking it was calthe Bedouins of the desert, without a settle habitation. They pitch their tents, unpack their furniture, lay down their beds, and get t omel. He was a most estimable business man, a gentleman, and a christian.-Garette. fixed-then suddenly, as one jumps when flea bites, pull up stakes and away. We evince some considerable contempt for the wandering The British ship, which arrived here about two Arab, while scarcely more settled ourselves. Move, move, move; one scarce gets fixed up in a habitation until moving comes, and then it is tear down, pack up and be off again .----May be the dining room is a little too small, or

The British ship, which arrived here about two days ago, brought in a man who had been taken from a wreck to sea. We could not learn the circumstances under which the wreck was discovered. The unfor-turnate har seems afflicted with a strange species of in-saulty. No sooner was the super moored on Thurs day evenog, than he ascended "the strang mast," from which to persuasion could induce him to da-seend. The sollows have tried to force their cruzed tograms from his high position, but in wan. From mast to mast he passes with squirrel-like floatness, alike defining persuit and capture. How long he will remain in this franke mood is yet to be seen. Sad, indeed, must have beso the circumstances which then diseased the mind of the poor ocean rover.-N. O. Defin. 3d. the parlor a little too large, the doors painted the wrong color, or the paper too dim on the walls, or something the matter with fastenings on a door, or window shutters. Then away goes the free and independent citizen with his roods and chattels to take a new abode equal-

give us at once St. Vitus' dance to have any

one come in to us for rent, and feel no prospect

of ever having a roof of our own to cover us!

We would rather live under a tub, if it were

our own tub, than in piles of brick that some

one else claims! Do wish folks would all take

a notion to get a home.

Delta, 34. ......

## BAPTIST. THE TENNESSEE

## TENNESSEE BAPTIST

## NASHVILLE, TENN,

KEEP BEFORE THE PEOPLE, The threa admissions aflearned 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, adant that there is seither express precept for, nor example of infant baptism in the Bible. 3. That all historians of any note, are agreed

that primtive baptism was the immersion of believers in water, and that the government of the primitive churches, was republican, and the churches independant republics. Ws challenge any responsible man to deny

them.

Communications antended for publication, must not be written upon the same sheet with bouness matters.

Thursday, February 28, 1850.

COMPLINE;NTARY !! The following compliment we clip from the last Christian Watchman and Reflector, publishdd at Boaton.

VALOR IN DISCUSSION.-"The baptismal controversy within the year past, has waxed warm in Tennessee. Judging from the tono of the Nashville Bapt:st, no subject equals this in the magnitude of interests which it involves. This, in fact, is the main subject which fills the columns of that journal. As a specimen of the valor with which Rev. Mr. Graves, the editor, confronts Pedobaptists, we give the following, wherein he avows his wil-lingness to meet on the arena of discussion a

Methodist opponent:" \* "We are asked if we will meet Mr. Ewin? One thing only provided, we will. Who Mr. E. is, or how responsible, we know not. We dialike to fight "as one that beateth the air." Now, provided Mr. Ewin's society in Chattoogaville, or his presiding Elder will endorse him as competent to defend their positions so far as they are capable of a defence, we will debate the question, with him until both he and his church are sa isfied, if it is until the Ist of September."

Well, grant, brethren, that the subject o buptism and those kindred questions inseparably connected with it i. . the subjects of baptism, the administrator, the scriptural government of the churches of Christ, its officers and organization, and thei terms of the Supper,grant that the discussion of the doctrines and ordinances of God's house, and the vindication of them from the aspersions and perveraious of those who seek to discard or corrupt them, are the main subjects that fill the colomns of this Journal are they not quite as important to the advantement of the Redeemer's kingdom, in the carth as the discussion of the question whether 1950 closes the first or commences the last half of the 19th century !! about which the editors of most of our religious papers have slied more ink, and exhibited more scal and interest, for the past six weeks, than upon all these questions, so vital to the prosperity of our churches in a twelve month! Any they with the extension ern wurh and the triumphant reign of pure christianity, is the reform of "Harvard

are left to preach by thousands, are unequalled McCall closes. 6. Review of Methodism, will appear the in the magnitude of the interests involved, and coming spring. Let every baptist who is a should constitute the main subjects which friend of free discussion, harness himself to should engage not only our pen, but should employ the pen of the editors of the Watch- the work of procuring new subscribers, for a

half or a whole year. Let the masses, pedoman and Reflector. baptists and the world see these discussions.-Upon the single question of "baptism" as upon a staple hang nearly all the questions Now is the time for all who wish to see all that divide the evangelical denominations of these, to subscribe. Remember the terms, \$2 Christendom. It determines the subjects, the for one copy one year if paid within the yearproper officers, the scriptural, and therefore the \$1 for six months, (always in advance) or \$5 oper church as well as the mode. These be- for six subscribers one half year.

yzes the influence of the other, while sinners soon as the debate between bro. Hurt and Dr.

ing decided according to the teachings of God's New SUBSCRIBERS .- Our friends on every Word, professing christians would be one hand of us, and in adjacent States are fold, and have the same shepherd-and the glories of a long expected Millenium would waking up and bestirring themselves for their brighten our earth and, the regions that set in paper nobly. Fine lists of new subscribers darkness and under the shadow of death, would are literally pouring in upon us. We have entered this week one hundred and twelve new be baptized in redeeming light.

subscribers!!! Thank you brethren, every Is Infant Baptism an evil of equal imporone who has favored us. Let the work go on. tance with that of one of the political institu-We will not confine your powers to one thoutions of our country? "Tis the greatest curse that ever afflicted the religious world," said sand, you may roll it up to four or five thousand, the venerable Dr. McClay but a few months if you please!

since. And yet brother Hague has toiled and labored; written and published more to ex- DowLING'S CONFERENCE HYMNS-6th thousand

-published by Edward Fletcher, 141 Naspose the evils of slavery than that of Insua St., N. Y. fant Baptism or any evil that curses our world. This seems to have survived the attack of Is the determination of the scriptural church

the South Western Chroncle, and to sell pretof Christ a question of no moment? "Besides these two churches (i. e. the Scriptural ty well, nevertheless. Tis said in the days and Visible) the New Testament knows no of Napoleans' glory when every tongue was other, but another has been fabricated, a worldfull of his praise, that a young flirt of a belle y church, a carnal tody of Christ, (what words in oue of the inferior circles of Paris, when to be united!) and this Anti-christian amalga- asked by a beau what she thought of the Emnation is called "The Visible Church," upon peror. said. "Oh, he is no general at all, and I am disgusted with him." Ah, said the beau, this figment Romanism rests, and from it all he Semi-popery of Protestantism, the corrup-"indeed, the Emperor will doubtless very distion of Church and State spiritual tyranny, tressed when he hears of that." Dr. Dowling we ecclesiastical arrogance, and priestly usurpa- suppose, felt very bad when he heard of Mr. tion-all has sprung-until it be abandoned, Duncan's opinion of his productions!

Romanism cannot be successfully assailed. It is We understand that Shelbyville will make in this carnal church that infant haptism finds trial to secure the location of the Female a hiding place," Fuller on Baptism and Communico, pp. 180, 181. What then, according College.

to Dr. Fuller is the position of pedo-baptist so-CrRead Bertram's communication in this cieties-pedoism! The aiders and supporters paper. The writer is mistaken in several of Romanism are supporting the woman dressed minor statements. Is not the Judson Female inscarlet, drunken with the wine of her abominations upon her throne, and until pedoism is Institute, a state institution, bro. Chambliss

annihilated, Romanism cannot be successfully and has it not an endowment fund? There are several female schools in ou issailed. Upon this ground, our readers know country of high character, that have libraries we have stood and battled for years-and it is ground we must still occupy nor shall the as- and apparatus. The Troy, Mt. Aubnrn, Mt. saults of our enemies or the sacers of profes- Vernon, the Judson and others East and West. sed friends, shame us or move us, one moment We seriously question whether the Nashville Female Academy is equal to our Nashville Fefrom this our "point d, appui" our lever point. male Institute, under the Direction of bro. Finally, we thank our brethren for the distin-Rip'ey and the Misses Moultons. We expect guished compliment they have seen fit to pay to us, and to the character of the Tennessee this school, for thoroughness, will compare fa-Baptist, and the only regret we have is, that vorably with any school in our State or the South. we are not able to return it!

LUTHERANISM AS IT IS .- The grand mistake DISCUSSIONS PENDING.

DISCUSSIONS PENDING. The following discussions are now pending, tians in the United States, is their fraterniznd will appear in the Tennessee Baptist, com- ing, in a Christian sense, with the corrupt Protestant ecclesiastical hierarchies of the old mencing with our next number.

1. Hurt's Reply to R. Barrow, vindicating world, while they belabor the Catholics, althe Baptists from his charges of Camboli-most is personal of the Contact, and the Contact of the Contact, and the Contact of publication. Mr. Burrow has already com- any part of the kingdom of Jesus Christ!menced a second series, which will be answer- Verily, so. They are kingdoms of this world of pure christianity, us the reform of "Harvard menced a second series, which will be answer-University," "Literary History," "Letters from ed by bro. Hurt. This discussion is doing Watchman, St. Louis, Mo.

ROMANISM IN ENGLAND .- A correspondent and revealing his glory so that all flesh, should of the Reflector and Watchman says, that the see it together. Christ loved all, and died for Church of Rome, at the present time, indul- all-he sent and still sends his gospel to all. ges high hopes of subduing the Church of He requires the same conditions of all-grants England to her authority, and it must be con- the same peace and joy to all who believe, and

fessed that she has some ground for hope .- | requires the same obedience of all, offers to all Sixty-five members of the University of Ox- the same fold, and the same shepherd here, and ford have seceded from the established church, the same heaven hereafter. All the principles of republicanism are em and conformed to the Church of Rome, since

1841; and about fifty more from the Universibodied in the teachings of Christ. He recognizes no sponsors, no intermediarie tles of Cambridge and Dublin, making a total of more than one hundred; and this is very far between God and man-no conscience keepers. from expressing the whole number who have He delivered no precepts or mandates to spiritual guardians or rulers, in trust, but addresbeen led by their teachings to apostacy from sed himself to the people. In all his public life

he was their inflexible champion of equality

Protestantism.

BRO. GRAVES:

and universal rights. He came to realize the NOTICE. sublime idea of true independence, and thro' Several may receive this No. who are not ubscribers. If they are willing to take it one his doctrine to impart it to all mankind. "Tis year, they can speak to their Post Masters who a most significant encomium, recorded by will order it for them. You may never regret Mark, "The common people heard him gladly," -and when he published the great principles

of equality and human rights, be touched a WANTED. common heart, and "spoke as never man To locate in one of our most beautiful inland spake."

owns, a gentleman and lady to take charge of Christianity was the first foe to tyrany and despotic power, temporal or spiritual. a Female Academy. The school is flourishing, The GREAT Republican forbade his followand will yield a handsome compensation .-

ers to usurp authority and-domination, or to acknowledge it. "Be ye not called Rabbi, for one (only one) is your master, even Christ, and all ye are brethren," i. e. equals. "Neither

be ye called masters for one is yours," &c. Christianity was the first universal educator. Before the advent of Christ, the people had

been kept in darkness the most profound, by Since you are a public servant, please allow the rulers of this world, because ignorance is me to trouble you with a question in which I feel a special interest, and which, if you will the throne of oppression and despotism; but examine carefully, you will oblige your friend. Query. Is the visible church of Jesus Christ Christ came a light to enlighten every one that cometh into the world. He asserted as a proof ver called his body in the Scriptures! that his mission was divine, that "the poor Please publish ..... stance, and your reply. Yours in Christ. Please publish this query, at least in subhave the gospel preached unto them." The poor, in all countries are the masses.

WM. ROGERS Christianity first asserted the right and duty of voluntary obedience. Man had ever been taught to look up to his rulers, spiritual or tem-We think so. See Eph. 1: 22. "And hath

poral, for commands-to have no conscience ut all things under his feet, and gave him to be the head over all things to the church, which but the will of his despot. He was compelled is his body, the fulness of him that tilleth all in to obey in all things. Christ appeared as the

ANSWER.

Great Liberator of human thought, bursting Do you say this is not spoken of the visible from its chains that enslaved it, and elevating it from the depths into which it was depressed. church. Who then but Christ, is the head of and nerved it with the spirit of a noble and the visible church? The throne of England? The General Assembly of Presbyterian min- manly independence. The talismanic word isters! the Methodist Conference! Neither that dissolved the spell of ages, and placed one nor the other, but Christ is the head of the each upon his own accountably, was the di-Visible Church, and then the Visible Church vine injunction of christianity, CHOOSE, and when it broke upon the ear of the people, it s his body, and we are members of it. If the above text will not suffice. Eph. 11: was though an earthquake moved and thrones 12. "For the perfecting of the saints, for the and despotisms felt the shock. Nor has it spent its force, or lost its charm, for thrones work of the ministry, for the edifying of the body of Christ." How could these teachers, are still crumbling, crowns falling, and ancient prophets &c., by their gifts edify the invisible dynastics vanishing before it, nor will it cease and spiritual body of Christ! These gifts were until every relic of despotism is banished from to be exercised in his visible church. Is not the earth, and the human mind shall endure no fetter, the "State no king, and the Church of this satisfactory! Christ no despot."

The genius of the goopel, we see, is pro-From the Southern Baptist Register, for 1850. overeign and the source of all power in the THE GENIUS OF THE GOSON

people, hurling its anathemas at the head of BY J. R. GRAVES, Editor of the Tennessee Baptist. "Call no man master, neither be ye called masevery self-appointed and self-important hierarch. ters, for one is your master and all ye are brethen."-Jesus Christ. sire, and faculties to enjoy sovereignty, he is in

Man was created by his God a spiritual free-Upon his heart hath he written its low and yearning in a thousand indelible charac-Bro. Peck, does well to put the question, he ters, and stereotyped them upon every faculty does, it is pertinent, indeed. But why make show of partiality, or why faulter and fear to of his soul. He is therefore constitutionally a Republican, whether in Church or State .proceed a step or two farther with the line of Jesus recognized this fact in every address he made to man. The genius and spirit of his prosperity to any community or society. The comparison! Draw for your readers, brother Gospel is Republican. It is addressed to the pursuit and enjoyment of happiness is the na-Peck, next week, a picture of Presbyterian Switzerland, the land from which Baptists were spiritually free. The Bible thus becomes man's GREAT Declaration of Independence, his Magna Charta of rights and privileges. It recognizes every man the possessor of absolute liberty of onscience, and the director of his own religious acts. It acknowledges no sponsors, no proxies, be they parents or priest. Not the And if not wearied with the pencil, sketch for least of its requisitions, can living being, angel them Scotland, ice-bound with the eternal or man, in the universe perform for him. The glaciers of the cold formalism of Calvinism, gospel calls upon each, individually, to deliberwhich has been decreed from generation to generation, by the throne and parliament, and ate and obey. It places each man in his own pure individuality. It proposes him matters ask them if such a politico-ecclesiastical hierweightier than worlds, solemn as the judgarchy is any part of the kingdom of Jesus ment, and lasting as eternity, and suspends the Christ? Yes, you may, in all truth and sobereverlasting destiny of his undying spirit upon ness, answer them, no verily, No. They are his own unbiased decision and action. Freethe kingdoms of the world-daughters of the dom of deliberation, unbiased thought, and uninfamous "Mother," and such are those organrestrained moral action, are the grand obligaizations everywhere, and such they would beions upon which all true religion is based, and come, if only unchecked and unrestrained by those parents who forbid or discourage their the conservative influence of the true Churchchildren from thus acting, or those ministers es of Christ, which they have, in all ages of who encourage their people to disregard or their history, despised and persecuted, and act contrary to them, are the enemies of God handed over to the civil power-for the stake and man, and by so doing they are binding millstones around their necks that will inevita-BAPTISM-SICRILEGE! From Bro. Talislero's letter it will be seen bly sink them deep in the sea of God's wrath and fearful retribution. Every man is requirthat re-baltion has activally been practiced by a Cumberland P esbyterian church near ed to enlighten his own conscience by the Bible-form his own opinion, believe and obey him to save members! We say re-baptism every command for himself. He alone is held upon their own priociples, and admissions!responsible and accountable for personal, not Of what crimes then, is that church guilty, by heir own declaration? Nothing less than ponsorial, obedience in every whatsoever" en-Sacrilege, for of this pedo-baptists accused, joined by Christ; which would not be just if and for this they put to death our brethren in another being in the universe was authorized Europe. Is it any the less sacreligious when to cramp or control either his conscience or practiced by themselves? That church must religious action. The conscience of every encede that infant sprinkling is no baptism. creature is invested by the Almighty with the or plead gailty of a gross profanation of the sacredness of the Ark, its movings must be laws and ordinances of the church of Goa,free, and blighted be the hand that is laid upon even its aberrations.

modified, all of which, civil or religious, even NEW ORLEARS, La., Feb. 7, 1850. have been, are, and ever must be, opposed to the liberty of the press, freedom of enquiry, and BRO. GRAVES:

of choice; the rights of conscience and the free Before taking my final departure from the development of human thought. In the for- West, for China again, permit me to make a aevelopment of numan thought. In the for-mer, the supreme power is vested in a single and any others who may read the columns of ruler and hcreditary monarch, in whose selec. your useful paper. I wish to speak of the tion the people have no voice, but are forced to best means of promoting the Foreign Mission bow to the throne whether filled by masculine cause.

For the Tennessee Baptist.

"The Commission." We must have inor feminine, adult or babeling, sanity or idiocy, formation about every matter concerning and if the monarchy be absolute, receive both which we would feel interested. Thus, it is their religion and their laws from the royal well known, that politicians subscribe for and take political papers. And shall not christians pleasure.

In an oligarchy, the ruling power is vested and friends of Foreign missions, take "The Commission," a paper publised by the Foreign Mission Board, at Richmond, Va! This is one in a few, who acquire their authority to oppress the people by birth, or by purchase, as the sovof the cheapest papers published-only twenereign, peers and lords of England. These ty-five cents, per annum! Twelve numbers at few legislate, in politics and religion, for the the price of one single letter's postage some people. The people are taxed to support a re- years ago; and less than the postage of three letters now! In this very interesting little igion they do not believe, and their ministers monthly paper, there are letters from the Misfined and imprisoned, if they administer the sionaries in Asia, Africa, and other places ordinances of Christ contrary to the Rubric. every month; and indeed, every number is Children were once disinherited, and even now worth the subscription for the whole year .-innocent babes, offspring of christians, are not The missionary is often requested to correspond with individuals. Now, let all individuals allowed christian burial, unless they have been who wish to hear from missionaries, send twensprinkled by a parish priest! The whole sys- ty-five cents to bro. H. K. Ellyson, Richmond, tem of government rests with crushing weight | Va., the publisher, and take his paper; and upon the mind, heart and conscience of the then the missionary will correspond with all that wish to hear from him at once; every one pcople. Despotic or oppressive governments may be informed concerning the Foreign Misr organizations, ever have been, are, and ever sion cause: and God shall be glorified in the must be, hostile to the progress of true religion | cordial and efficient co-operation of the church and human freedom. Despotism cannot long members at home, and the missionaries

exist where the people are allowed to think abroad! Agents. Until there are is a well organized and choose for themselves. Whatever inspires system in the West, for the promotion of Forthe masses with a disposition to think for themeign Missions, agents must be employed or this work will not advance efficienty. The destielves and act fearlessly, according to the dictution of the heathen, and the wants of the ates of God's word, and their own conviction Board in order to supply that destitution, must f right, is inimical to, and destructive of, the be made known to the churches everywhere; livine right of tyrants, in Church or State!money must be collected and missionaries Religion does this—plants in every bosom the sought out. But how shall this home work of principles, and breathes into every heart the our Foreign Missions be done-system organnspiration of freedom, teaches man that he is ganized, information communicated, many cola free moral agent, accountable alone to God lected, and missionaries recommended to the

Board-without agents? Agents must be apfor the exercise of his conscience, and teaches pointed, and that for every State. One for im to say to every one who assumes to lord it each State is quite few enough. But do not ver him, "Who made you a prince or a judge some object to having agents, because their mer us," "one is our master" and we are all salaries and their expenses consume their collections! Yes, I have heard of such objecrethren, i. e. equals.

tions, and am now going to propose a remedy. It was not on account of the denial of the Let there he an effort made in the State by the ight of infant baptism merely, or their pecu- friends of Foreign Missions specially to raise liar views of the ordinances, that arrayed every the salary of an agent. Let fifty individuals despotism of Europe, for 1000 years, with subscribe twenty dollars each, to be paid annually, for ten years for this particular pursword and flame against the peaceful Anabappose. This will cover the salary and expenses tists, that banished Roger Williams, and drove of an agent, will remove the objections against him from the abodes of civilization into the agencies, will secure the promotion of the Foreign Mission cause throughout the State, snow and frost of a midwinter's wildernessand will be the means of glorifying God in the Massachusetts, or that incarcerated our min- salvation of the heathen. This work should that scourged to blood the devoted Baptists in be undertaken by the brethren living in the isters of the last century in Virginia, but it was State itself, removing as much responsibility from the Foreign Mission Board as possible. their uncompromising opposition to the adulterous union of Church and State, their asser- If there be no Foreign Mission society organization in that State, (but I believe there tion of the sovereign rights of the people, that or any other of the Western States, then let the civil power has no right to make and imsome of the active friends of missions secure sose ecclesiastical laws-that the people had a the requisite number of subscribers toward right to choose their own ministers-"that the the salary of an agent; let these subscribers magistrate has no right to meddle with religion meet and organize themselves into a State Foreign Mission Society, and commence opmatters of conscience, or to compel men to ficient, wise and prudent agent for the State.

this or that form of sole in the king and law giver of church and conand directing his efforts. Should a State Forscience." For the advocacy of these principles eign Mission Society already exist, it will and their opposition to baby sprinkling, Bap- only be requisite to turn their attention to this tists were martyred, centuries before either R. work, so as to secure the object.

Now, dear brethren, this is a very important Williams or Martin Luther was born. They matter, will you consider the subject of perhave alone preached and suffered for them in manently employing an agent for your own State in this way! The Chinese are perishevery age of the Christian church. shout one mill

Discussion. From the Religious Ark

A REPLY TO REV. JAMES M. HU Minister of the Baptist Church in Transsee.

NUMBER 14.

Brother Hurt's 4th No. contains nothing doctrine, but presents some momentous closures, which by this time have been by many with a degree of astonishment. doubt. He commences with manifestation displeasure at the preface of my book, and t tinues his complaint to some extent thru the course of his lectures. Although he more than once avowed his pure intentions his kind feelings towards the Cumberla Presbyterians, his language has been anythi but kind and courteous towards myself. this, however, I shall say no more than compels me. He charges me with everyth that is base and reprehensible in the sight God and good men-with being reckless handling sacred truth-with a want of can or moral honesty; and with a malicious, fie ish, murderous design upon the Baptist ohn -no wish to do good, but evil perpetually Now this is a dark picture, and one which I ter suits the prince of darkness than a d tian man. But if he is justifiable in all t why then let him curse on; but if not he i bear his own burthen. As to any wish to i troy the Baptists or any one else, I had no feeling, and for such a purpose I made not fort. But it being made a nitter of duty some one to defend the truth as I believed expose error; I felt willing to bear my p to the best of my feeble abilities, in the whatever might be the human penalties 1 incurred. But long before I ever atttemp to give a public lecture on baptism, I saw felt that it was loudly called for from more t one consideration. For not only was t more or less said by immersionists about tism; but the entire pedobaptist fratur were misrepresented in almost every ser preached by immersionists, and they char pedobaptists with believing one thing practising another-they disturbed the ren of families with little water pamphlets slip into the hands of members of their famil and forbearance on our part, only embolde them, and seemed to inspire them, with m zeal for water, and enthusiastic belief that christian world would at no very distant da into the water. In the mean time to Sti ites, were spreading over the land, and Campbell was figuring in the North-his bingers and a new translation of the 1 Testament were abroad among the people. the missionary baptists were preaching the as moch about water as about Christ and blood, and prosently we had agents trav through this country to present the claim the baptists before the people, to raise fi for the purpose of carrying out the Ja translation of the Bible while we had promise of one in our own language, af er same model, and these all pretty much that of A. Campbell, so far as relates to New Testament—all this called for plain est dealing. Where I speak of Campbeil in the preface of my book, the allusion is I ly to water baptism and the undue important which has been attached to it; and not 1 the other dogmas of A Campbell. The trine held by him in relation to immersio manifestly, that it is regeneration and to intents and purposes essential salvation, this we believe to be more dangerous down right infidelity, because infidelity nothing to recommend it to the sober thing part of mankind, but this error equally an the habiliments of christianity, and is page

tal in its nature, is clothed by its abetters spon the unwary by all the solemn sand of a christian ordinance, which makes it more detrimental to souls. as it is the imposing-and thousands crowd to the it is believed and are dipped, who have no ter hope than that which has its anchor upon much water; and one peruliarity of people is, a translation of the Scriptures r y give to the world the pure word of Ge in other words, the word baptize remiers merse-and another prominent feature of trine held and taught by them, is that the no baptism of the Holy Ghost, at this day has there been any such thing since the d miracles; and then this baptism was desi and given alone, for the purpose of ::0 ing miraculous gifts, such as prophecy. ing. &c. No sooner did I commence lecturing on tism than the baptists were roused, and st were made here and there, the result of was that I had many debates with the sionary baptists, as they are called, caused me no little toll; and which finally sulted in that book which brc. Hurt spen with such deadly hate. This book was id ed to give a plain, candid, yet brief and sc ral view of the mode and subjects of imp which I thought would, so far as related t self, save me much time and labor. As that I have said in the preface of that about Campbellism, was intended for however plain it may be, and I yet belief will result in good, not only to the comm in general, but to the baptists and caped to the private members of that church may not have been aware of the rapidsa, their ministers were making towards salw by water. It matters not where this do has obtained nor by whom propagated with he be called Campbellite or Baptist, it iss theless the same error, and no less dang but rather more so, as it is propagated by who have more reputation in the comm In my debates with the baptists I had opportunity of learning how much impo they attach to immersion, as well as other sources. The result of which wal cided conviction, that they were far go wards water salvation, All with who any controversy, except one who is sinc denied the baptism of the Holy Ghand ted above, and held the same sentiuer regard to water salvation, which bro. I given you in his first No. as I have su such as "reader if you knew that your. tion depended upon your paptism whs' you do"-make sure work of it, it is nity, &c. They all taught on this bstance the same ductrine-and asked whether the unimmersed could I the response was generally in substan the Bible does not inform us whether t or not make sure work of it. Ac. Nov is not Campbellism so far as water is ed-what is it! This was as much c. to excite and drive people into the w anything which Campbell ever tangh Rarbingers; for even Campbell, if I



N. York," "The cost w hippers of England," "London Pickpocket." and four or five columns of smaller trash, from the drowning of a pedlar, to the number of drays, carta and carriages that cross a given street in N. Y., all of which we find in the same issue of the Watchman and Reflector ; "Tis said that Nero fiddled while Rome was on fire!

How many of our Watchmen are doing the same thing, publishing ten thousand fiddlefaddles to amuse, when the enemy is in sight busily engaged in theowing up his fortifications and advancing his lines upon every side! The present is one of the most eventful ages of the world, or in the history of our church. Our moral heavens, are on fire! The elements ars melting with fewent heat. The masses are bursting the chains of church and educational prejudices and false teaching, with which their spiritual despots have so long bound their conaciencas to human creeds, exploded formularies and Procustean contensions, and indignantly flinging their fetters into the faces of their tyrants and exulting to be fre. The solemn, and earnest enquiry of thousanda is, what is truth! Not, what do the Rabbis of the age, but what does the Bible teach respecting the proper government, ordinances, subjects, and laws of the kingdom of Christ. And in what are the professed servants of the most High God engaged, who werve at the altar jor the press! Are they throwing themselved into the van of the excited and onward rish of the masses, for the rescue, and pulating them to the Testament and the Cross? As a too general thing each one is fiddling to attract the gaze of the multitude to the admiration of his own brilliant performancel The professedly christian world is divided and ubdivided. Instead of all the professed children of God being one, as our

Saviour prayed-matead of standing shoulder to shoulder and hand to hand in support of each, opposing an jundivided front to the onward rush of error-is bulwark firm as the harhor rock against which ocean surges break and roll back npon themselves in the face of the winds that drive them; each ones hand is" sgninst hie brother, sect against sect, and church sgainst chirch, in fierce and deadly antagonism, while moral ruin and spiritoal ation is the result. Surely those questions that thus disturb the religious world and

involve it in a conflition in which the infuance of each professed friend of Christ paral-

5

much for the baptist cause in West Tennessee. So long as the discussion maintains the spirit it now has, it will continue to do good, and we bid it, go on. Bro. Hurt's numbers on communion will forever settle the question of ommunion in Tennessee, we opine. He has uot only forever robbed them of their specious arguments, but has spoilt their cant.

next week.

in this.

week.

driven by Calvin, and his followers, with tor-2. Discussion between Dr. J. R. McCall ture, rack and sword, a land enriched by Presand J. M. Hurt. This will be a desection of byterian hands, with the ashes and blood of Fennessee Campbellism, and a racy and thril-Baptists-and ask them what is the moral and ingly interesting debate it will he. Dr. Mc-Christian difference between Romanism and Calls first No. is received, and will appear Presbuterianism when left to develop itself .-

Brethren, who are troubled with the ism Campbellism in their neighborhoods, should to to work forthwith and get up clubs. All claases, Pedo-baptists, Baptists, Campbellites and men of the world will be alike interested 3. Rev, M. Hillsman's Reply to Rev. Wm

Eagleton's sermon and assaults upon the Baptist church of Murfreesboro, and the denomination generally. This will commence next 4. Rev. J. L. Waller's Review of Eagleton on Baptism, and Reply to his former review.

Our brethren know bro, Waller's controver sial powers too well, for ns to say that this 2d Review will be rich. We would apprise our readers that Mr. Eagleton has made a or the prison. most violent and outrageous assault upon the moral character of bro. W. as he has upon the Tennessee Baptist, in which bro. Waller's former Review was published.

Campbellism, which we published some time

5. We would inform our readers that Alexander Campbell, Editor of the Harbinger, has challenged us to make good our attack upon

last summer. He calls upon us by the eternal principles of truth and honor to prove our as ertions upon his system, i. e. Campbellism, and declares unless we do make them good that he will publish us to the world &c. Be it known to him and to all men, that w are not terrified by great names. This sys-

tem is false, rotten as the corruption of the Bnt this is not the only instance by any means, it is being coverly practiced in many grave-we can prove it so, and shall do so in places-and we again ask our brethren everydetail-we will make good all we have assertwhere, if they know of a similar instance to ed. and more. Mr. Campbell will copy our report it to us. We will publish the parties, articles, and we shall copy his answers. It both society and minister to the world." We has been said by Campbellites in this State will drive pedo-baptists out of their "twistings

that we would never dare say another word and turnings," in teaching and administering against Campbellism since Mr. C. has roared the ordinances and force them to take some upon us. They will see what they will see, so definite and decided ground,

That the spirit of the gospel is republican is seen in the work, and plainly taught in the teachings of Christ.

In his work of redemption, he recognized no privileged class, but placed all upon the same puntiples of equality. Exalting every valley, and bring every mountain and bill low,

his very nature a republican. If, as we have seen, the genius and spirit of the gospel b democratic, then a republican government, whether of Church or State, is most congenial with man's nature, and best calculated to secure the greatest amount of happiness and tural right of all men, and whatever system deprives them of this right is oppressive and despotic. "The word free, like right, is absolute in signification-has but one meaning, and admits of no qualification. As every action is right or wrong, so every government is free or oppressive." Christianity is republican or despotic. If it leaves every man the free dom of choice, of conscience and action, it i free, if it depredate upon these rights, it is arbitrary and oppressive. From these proposi tions, we deduce the following axioms.

Now, if man be created with a heart to de-

1. Governments influence the happiness nan. It is, therefore, his inalienable right to have a voice in the organization and direction f a government in which he is entitled to equal privileges; therefore that system must be lespotic that deprives man of this right.\* 2. Laws influence man's happiness and prosperity. It is, then, his right to have a voice in the creation of all laws. Legislation, without representation, has ever been considered the most glaring tyranny; therefore, the society or organization that deprives its subjects of these rights is most dangerous and oppressive, fit on-

for the most servile. 3. As rulers influence the happiness and prosperity of man, he has an inherent right to voice in their election, and a form of government that refuses this, is arbitrary and despotic. 4. Freedom of inquiry, of conscience, of speech, of worship and association, are man's inalienable rights and influence his happiness, and that is despotism, whether civil, or ecclesiastical. that trenches upon them, and fit only for those who have no minds to think, hearts to

feel, or courage to act for themselves. A republican government is the only form o organization that can thoroughly respect and gnarantee the full exercise and enjoyment of all these rights. All other governments are either monarchies or oligarchies, variously

"Has the laity of Methodist or Presbyterian societies say the section of their governments? thave the private members of either of the above churches any voice in the creation of their laws, coolessions or dis-tions.

The pilose to the Methodist society choose their rulers tCan the laity of the Methodist society choose their rulers or elect their bichops? § Are not the rules of the Methodist Discipline a positive restriction upon the freedom of inquiry, of conscience, of speech, of workip and association? Read and decide:

Nor is it strange that temporal and spiritual ing at the rate of tyrants and despots should wish to extermin- And shall we not sympathize with them, and ate them. But they have not preached and has been made by bro. Gayle of Memphis, to suffered in vain. The republican and revolu- send 226 missionaries to their relief, very tionary principles springing from the gospel soon. But how shall this be accomplished are at last acting upon the destinies of Europe. without we go to work in good earnest at home, Her whole population is heaving like an ocean, and that immediately? And more missionaries are greatly needed; we have fewer now in and "the great issues of freedom are working China than we had three years ago in our conthemselves clearly out amid the throes of the nexion; and are we not therefore retrogradtorm." The masses scorn the abject position ing? How shall China be converted without they have so long occupied. The people are more missionaries and more money? But let fast winning familiarity with those great prin-individuals perish every hour in China! Then it be recollected that more than one thousand ciples, political as well as religious, which are what we do, let us do quickly. All things are leath to tyranny-to feel that of all rights, now ready. The Board are willing to send all the right to worship God according to the dic- suitable missionaries that the churches will tates of conscience, and to govern themselves in supply and support; there are openings in China to receive and employ all that shall be Church and State, is the dearest. The blood sent; the command has gone forth, "preach the ( Christian martyrs, with which those nations gospel to every creature,"-and the cry but have been baptized, is crying from the ground, reached our ears-"come over and help us." and the seeds they sowed in their blood and Will you not, therefore, brethren, send up ashes are germinating. Chains are falling behalf? O do employ an agent of your own, I truth spreading, and the republican principles mean under the State Society, let him stir up of the gospel working by revolutions, eman- the churches and members throughout the cipation and freedom for the millions of Europe State; circulate the "The Commission," and the "Missionary Journal," a monthly magaand the world! zine published also by the Board at Richmond, Va., the same publisher, bru. H. K. Ellyson; organize system throughout the State as to

### [TO BE CONTINUED.]

our fellow-citizens, from the Home Journa's

Foreign efforts, collect funds for the Foreign HORRID MURDERS. Board, and make full proof of his ministry and We learn from a remable source that two

young men named Wm. Barbam and John Eel- agency in this behalf. beck were found dead in the streets of Frank lin, on Sunday night, between ten and eleven this place shortly for Richmond, Va., on our beck were found dead in the streets of Frank clock, horribly murdered. Their bodies were way to China.

I send you the tract with this, though not shockingly bruised and mutilated. It is supposed that the store in which they slept, be- enclosed, which I desire the Tennessee Pabonging to young Barham, was attacked by lication Society to publish for me, and for robbers, and that the young man pursning which I subscribed the \$100; \$30 of which has been paid. them, were killed. No discovery has been made of the perpetrators.

For the Tennessee Baptist. Vernon Miss., Jan. 14, 1850. RE-VACINATION .- We take the following in- BROTHER GRAVES: Your proposition to raise \$100 to purchase a Library for the Indian Chief, has been under ormation which may prove useful to all classes of

L. J. ROBERTS.

They -

consideration, and some action taken in rea-tion to it. Bro. A. Moffitt, Agent for the in-"First, every individual is susceptible of vacin tion; second, re-vacination is not necessary before dian Mission Association visited us, and 1 enpurberty; third, the system undergoes a change at pur-tered a list for that purpose in his book, and ed with their \$1berty, and re-vacination is then necessary; fourth, several have already responded with their \$1-vacination is a sure preventive of small post fifth, and I entertain no doubt, if he presents in an I believe he will, the amount was ----A MAR

re-vacination is a sure preventive of variabilit sixth, the third vacination is inert; seventh, the system is susceptible of variabiled after purperty, whenever the individual is exposed to small pax without re-vacinaa ed in our State, Atthe late meeting of our Convention Boarn, bro. M. W. Philip handed me \$2, and request for year to ion; eighth, revacioation is out necessary if the first ted me to send it to you and, and for you to send the Tennessee Baptist to bro A. re-vacinated at that arrange to do so. Your brother in Christ. WM. JORDAN DENSON. inated before purberty and re-vacinated at that revolution of the system, there would be no such discuse existing as the small pox."

For the Tennesses Baptist. BLEANS, La., Feb. 7, 1850.

my final departure from the ag in, permit me to make a my Tennessee brethren. to may read the columns of r. I wish to speak of the moting the Foreign Mission

sint" We must have inevery matter concerning I feel interested. Thus, it politicians subscribe for and ers. And shall not christians Foreign missions, take "The paper publised by the Foreign Richmond, Va! This is one apper: published-only twen-apnum! Twelve numbers at single letter's postage some and than the postage of three in this very interesting little there are letters from the Mia-Isia. Africa, and other places and indeed, every number is is aften requested to corresduals. Now, let all individuala r from missionaries, send twenbro. H. K. Ellyson, Richmond, ther, and take his paper; and mary will correspond with all ar from him at once; every one concerning the Foreign Mis-God ahall be glorified in the home, and the missionaries

til there are is a well organized West, for the promotion of Foragents most be employed or this a fyance efficienty. The destiathen, and the wants of the to supply that destitution, must in to the churches everywhere; he collected and missionaries But how shall this home work of tis ions be done—system organ-mation communicated, many col-esionaries recommended to the a : agents? Agents must be ap-st for every State. One for quite few enough. But do not having agents, because their mir expenses consume their col-r, I have heard of such objecnow going to propose a remedy. effort made in the State by the an agent. Let fifty individuals ntrdollars each, to be paid anvears for this particular purill cover the salary and expenses ill remove the objections sgainst Il secure the promotion of the inn cause throughout the State, he means of glorifying God in the he heathen. This work should t by the brethren living in the enoving as much responsibility eign Mission Board as possible. Foreign Mission society organ-: State, (but I believe there is,) of the Western States, then lat active friends of missions secure number of subscribers towards an agent; let these subacribers rganize themselves into a State tion Society, and commence opdeving an efand prudent agent for the State, his efforts. Should a State Forn Society already exiat, it will isite to turn their attention to this secure the object.

brethren, this is a very important yon consider the subject of perploying an agent for your own way! The Chinese are perish-

## Discussion .---

From the Religious Ark. A REFLY TO REV. JAMES M. HURT, Minister of the Baplist Church in West Ten #ssee. 1 NUMBER 14.

Brother Hurt's 4th No. contains nothing on doctrine, but presents some momentous dis-closure, which by this time have been read hy many with a degree of astonishment, no doubt. | He commences with manifestations of displeature at the preface of my book, and continues is complaint to some extent through the course of his lectures. Although he has more than once avowed his pure intentions and his killd feelings towards the Cumberland Presbyjerians, his language has been anything but kind and courteous towards myself. Of this, however, I shall say no more than dnty compet, me. He charges me with everything that is base and reprehensible in the sight of God and good men-with being reckless in handling sacred truth-with a want of candor or morel honesty; and with a malicious, fiendish, mukderous design upon the Baptist church -no wish to do good, but evil perpetually .-Now this is a dark picture, and one which better suits the prince of darkness than a christian man. But if he is justifiable in all this, why then let him curse on; but if not he must bear his own burthen. As to any wish to destroy the Baptists or any one else, I had no such feelingt and for such a purpose I made no effort. But it being made a matter of duty for some one to defend the truth as I believed and expose error; I felt willing to bear my part, to the best of my feeble abilities, in the toil printed in 1842, and the copy right, if I rewhatever might be the human penalties to he member correctly, secured to Mr. Bernard .incurred. But long before I ever atttempted Whether this is the translation which the bapto give, a public lecture on baptism, I saw and felt that it was loudly called for from more than one consideration. For not only was there according to expressed opinions of that conmore of less said by immersionists about baptime when the Baptist split off from the Ameritism; but the entire pedobaptist fraternity were misrepresented in almost every sermon preached by immersionists, and they charged pedobaptista with believing one thing and practising another-they disturbed the repose of families with little water pamphlets slipped ion, and the legitimate conclusion must he, into the hands of members of their families; and forbearance on our part, only emboldened them, and seemed to inspire them, with more zeal for water, and enthusiastic belief that the the land. christian world would at no very distant day go into the water. In the mean time to Stoncites, were spreading over the land, and A. Camplell was figuring in the North-his har-

hinger; and a new translation of the New Testament were abroad among the people, and the missionary baptista were preaching almost REPLY TO THE REV. R. BURROW'S as much about water as about Christ and his blood, and presently we had agents traveling through this empty to present the claims of the baptists before the people, to raise funds for the purpose of carrying out the Judson translation of the Bible while we had the promise of one in our own language, after the same model, and these all pretty much after that of A. Campbeil, so far as relates to the New "estament-all this called for plain honest dealing. Where I speak of Campbellism, in the preface of my book, the allusion is mainly to water baptism and the undue importance which has been attached to it; and not to all the other dogmas of A Campbell. The doctrine feld by him in relation to immersion, is manifastly, that it is regeneration and to all intenta and purposes essential salvation, and this we believe to be more dangerous than down, right infidelity, because infidelity has nothing to recommend it to the sober thinking part of mankind, but this error equally as fatal infits nature, is clothed by its abetters with

ber correctly, while he unhesitatingly gives But why is the parson unwilling to see the church is me nont of the world-the salt of the tist ministers to labor with him. Brother it as his opinion, that there is no certainty of Baptist church come down? Because he says, salvation for the unimmersed who have been indirectly, that she is of the heavenly family. properly instructed, and have had an opportu-Now here he is again, all over into it.

THE

nity of attending to the duty, but did not-In the preface of his book he charges, that nevertheless admits that the possibility of salwe are ten-fold worse than infidels. He said vation under different circumstances; which these charges were intended for the Missionseems to be all that is admitted by the others, ary Baptist church, in his debate with me: and and certainly all that can be even inferred from in his debate with Dr. McCall, he said, that bro. Hurt's lecture alluded to before. In ad- they were not intended for christians. How dition to all this, is the unchurching and de- he mangles himself.

barring of all from the Lord's table who have But the parson would still have us believe, not been dipped together with the new trans- that he is one of the most devoted friends of lation of the Bible, for the purpose of giving the Baptist church. Now in all good conto the heathen the pure word of God; which science, do I say, if the course pursued by the seems to be impure and imperfect as it is, in parson, be the result of his tender regard, and no very small matter, but in some cardinal strong affection for the Baptist church THE point-one which would subject souls to death LORD SAVE THE BAPTIST CHURCH, eternal. And what is all that panic for, they WHEN HIS WRATH SHALL BE KINDdo not believe that souls are in danger of be- LED AGAINST IT.

ing lost forever who are not immersed-and to Now the parson is extremely unfortunate prevent which they are determined to give the in this affair; for he can make no one believe pure word or baptize rendered immerse. Bro. it, except himself, and much the worst of all is, Hurt says he has opposed the translation. That HE NEVER BELIEVED IT HIMSELF. But, O mé, the old man is so badly plagued, about the little water pamphlets! Well why? may be so, for aught I know; yet a majority in his church were in favor of it, and we have been permitted to see a copy of it as we think; What is the cause of his trouble! Does it true it does not express upon any of its pages grow out of his strong regard for the Baptist what body of people put it forth; yet there apchurch! And does he fear that the little Penpears some marks of identity both in the pregillians, and these little water almanacs will face and in the body of the work. In the preruin the Baptist church ! How badly the parface there appears in substance some of the sons work comes together.

He says, that the ministers of the Missionarguments which were used in the Baptist convention in the North, in favor of that en- ary Baptist church preach almost as much terprise; and in the body of the work the word about water, as they do Jesus Christ; and it baptize is rendered immerse, whether the re- is a great crime to preach much about water! ference is to water, fire, or the Holy Ghost, If so, you are the guilty man: for I hazzard and runs very much in the same channel with nothing in saying, that for the last ten years, A. Campbell's version of the New Testament. no man has preached more about water than the Rev. R. Burrow. The copy which I saw is the second edition,

He thinks that the Judson translation is an awful affair, and that it proves the Baptists Campbellites. What should the Rev. Mr. tist convention purposed giving, or not, I leave Judson have done? Should be have undertafor the reader to decide. It certainly is pure ken to teach all the people of Burmah the English language! I suppose the parson vention, and if it had been in existence at the thinks that this is the way that Missionaries opperate. Do you not think, parson, that the can Bible Society, they could have taken hold better plan was for Judson to learn their lanof it at the very thing that was wanted-but guage, and then translate the Scriptures into from everything that I could see, it has been the Burmeese language? Could Judson have gotten up since the decrees of that conven- rendered the verb baptize to sprinkle or pour? This would have been flying in the face of that it has been by their order, and is the re-sult of their decrees; and if it had been as parson B. find in Bernard's Bible, which proves popular as was then anticipated, perhaps we that its translator made water baptism essenshould now see it thrown out broad cast over tial to salvation? Now he knows that this is all stuff.

The parson tells us, that he had many de bates with Missionary Baptist preachers, and that he became satisfied, that they were far gone towards the water. Well the parson according to his own showing, saw that the Baptists were inclining to the water: and he. on account of the great regard he had for the NUMBER'S, in justification of his Charges Baptist church, felt it to be his bounden duty, against the Missionary Baptist Church, as both to God and man, not to tell the truth about it, and stop at that. But as they were inclining that way, he felt that God required of him to cry aloud, and say that the Baptist church was on the Jordan, and along the banks This is truely a chapter of complaints, this of a thousand streams, teaching a water sals Rev. Reuben's lamentation, reader, this is vation. What a clear acknowledgment o our chapter of disclosures, of muffled thunder guilt is this!! and storms; I dislike to see, that the parson is

He says a great deal about our Campbellhere out of temper, and that his language is ism, and especially my Campbellism. Well so coarse and uncourtious. Now reader, you I will now hush this clamour in the minds of see, my business is to answer the parson, and intelligent men.

of necessity, to do myself and my denomina Mark it reader, my remarks are in direct tion justice, I shall have to handle the old man reference to the expression of this pedobappretty roughly, but I should do it in a perfecttist doctor. He said he was baptized, to mak him a Christian. He says, that I charge him with every thing,

Now, mind the topic of conversation be that is base and reprehensible, in the sight of God and man; it seems, that the parson has tween him and myself, not, was baptism for remission of sins, but it was about what was never yet learned the use of some little words. called adverbs; he should have slipped in the baptism. The Doctor wanted to be certain, little word almost, he has left himself in a bad that he had obeyed God in this matter.

the hibiliments of christianity, and is palmed spon the unwary by all the solemn sanctions of a christian ordinance, which makes it the justify his course abuse of me. Well, in reference to this conversation, I tell the reader to make sure work of it, and then I introduce a supposition. Why this sup-

earth! Her acts are all out before the world; Graves, some months ago I saw in some it is for Presbyterians to manage behind the your Editorial a request that the correspon curtain, the world knows how this thing is,

Darson.

#### For the Tennessee Baptist. THE TENEESSEE FEMALE INSTI-TUTE.

TENNESSEE BAPTIST

The establishment of the Tennessee Fe male Institute, when viewed in its true rela- baptized in her infancy, and remained so fo tions and tendencies, is, as I humbly conceive, It is the development of an idea which never before has been attempted fully to be realized. Hitherto our country has been active in es tablishing well endowed Colleges and Universities of high literary character for the ed-ucation of young men. And she has acted sociation. Dear Brethren: Remember we

nobly for the intellectual culture of her sons. have agreed to meet at Bethel, near Hazie Many of her schools now compare favorably with there of Green Britein and Garmany versity of Virginia are known as schools of year. Brethren this is an important meeting. high repute all over Europe; and the light |Brethren of the adjoining Associations, if you which emanates from these institutions, and wish to exchange labor come and see us at that from others of equal worth, sheds a halo of in- meeting. tellectual glory around our country.

But while we, as a people, have acted with such commendable zeal for the mental training of our young men, where, permit me to ask,

are our institutions of high character for the BRO. GRAVES: education of ladies! When has Congress eveducation of ladies! When has Congress ev-er appropriated a dollar to establish schools for function of sept. 21st, 1849, I made an allusion date of Sept. 21st, 1849, I made an allusion female education, while millions have been expended for the other sex! Our State Leg-anon church, and remarked that the Methodisti islatures, too, have poured their treasures into had claimed and tried to retain her. It has the coffers of male institutions,-each State in the Union having one, two or three Colle-rection that I made the assertion. I am pre-

ges or Universities,—but where is there an instance of any one of them having appropri-ated money for establishing female schools of similar character? Oxford Miss., Feb. 8, 1850.

These facts show that the importance of female education has not been fully felt and appreciated. While we have been lavish in our expenditures for male education, we have made no corresponding effort for the improvement of the female mind. And as a necessary consequence, we have no female schools of high character. The highest kind of female school that is known in our country is a Village Academy. These schools are larger or smaller in proportion to the size of the village; and they are better or worse according to the character of the teacher. But none of them has any endowment fund, and as a natural consequence,

they are ephemeral; and being wholly dependent on the popular favor, they are generally very superficial. None of them has a library or philosophical apparatus or the means of imploying highly educated and well qualified professors, and consequently they have no high literary character. The best female school in Tennessee is the Nashville Female Academy, and yet it has no endowment fund, no library, no philosophicol apparatus, and is simply the Female Academy of Nashville, and nothing more, It is the best in the State, only be- the .'ews should not have been baptized! Bap cause Nashville is the largest and most intellectual town. These female village Academies are very

good in their place, but we want something superior to them in permaneace and intellectu-I character :-- we want something in female education corresponding to Colleges and Universities among the males.

The supply of this want was never fully at-tempted until the Tennessee Female Institute was proposed: and it is in this that its peculiarity consists: and it is for this reason that it presents a new feature in the spirit of the age. It will be permanent; for it will be predicated on an endowment fund of not less than fifty thousand dollars. It will be attractive: for a magnificent edifice will be erected for its

use. It will be of high literary character; for its means will enable it to employ a corps of well qualified Professors, and to procure an

PRUSSIA. All the articles of the proposed Constitution, ex cept one making the Ministers responsible to the dents to your paper would give you informa-tion if we knew of any Pedo-baptist who had King, have been agreed upon by the Chambers, and been immersed by a Pedo who had been sprinthe King had taken a solemn oath to support the conkled in their infancy. I know of several, upt ten miles from here there are some of the kind stitution. Rejoicing in Berlin. DENMARK.

belongs to M. H. Bones, [C. P.] M. Carch of his couuty, and one of his members whose arents ate members of one of my churches as I am inform d told the minister that she wa some years before she found out better, and good consciencel suppose. I am so near out of matter I'll close.

#### R. H. TALIAFERRO. NOTICE.

the previous fortnight. Corros had fluctuated, and after various alterafor the churches and destitute, to hold pr tracted and camp meetings for the current Upland 7. The CORN MARKET was depressed. Floor no

R. H. TALIAFERRO. Missionary For the Tennessee Baptist.

PHILADELHIA, Feb. 23. It is perfectly certain, says a telegraphic correspondent, that a treaty has been made between Bulwer the Nicaregua question. A friend on whom reliance can be placed, has seen the document with all the official signatures attached. It provides for the resto ration of Tigre Island to its former owners. It fails to recognize the proceedings of Squires and Chatfield; it also provides that neuther England our the United States shall exercise soversignty or jurisdiction within the Central American States. It is said the treaty went out to England in the Europa. The character of the treaty it is thought is highly creditable to the liberality of the respective Governments, and it can not fail to prove satisfactory to the people of both

NEW YORK, Feb. 25. To-day the news had the effect to depress bread

Dealers generally are waiting private advices.

Coffee has fluctuated considerably, but again ral ted at 56 to 58s. Though John was Commissioned for this pur-pose, he refused them Baptism. Therefore

same. 'The Jews were all members of the Jewish Church. Therefore the Jews were al members of the Christian Church!!

Baptism came in the room of Circumcision The Jews were all Circumcised. Therefore tism and Circumcision are one and the same Sugar has generally declined 6d. thing, many of the Jews having been circum-cised, were also baptized. Therefore those ews received the same Ordinance twice. Bapti-m came in the room of Circumcisio Circumcision was administered to all Jewish servants. Therefore Baptism should be adninistered to all the servants of Christians.

The Lord's Supper came in the room of the Passover. All the circumcised Jews were ermitted to ear of the Passover. Therefore prices. all the circumcised Jews should have been permitted to partake of the Lord's Sup

> TELEGRAPH fering: extremes may be quoted at from 9 to 11c. Tobacco-Six hogsheals sold to-day at the dif-

Cotton is firm, and no change in quotations.

Louisville, Feb. 26. From Baring's Circular, London, Feb. 8th.

lied. Plantation improved 4 to 5s. LaGuira is quo The Corn trade rules heavily. Wheat is again cheaper. Flour is dull, Sweet American 22 to 23s. Hemp-Seles of Manilla 31 pounds, being a reduc tion. The Iron market is very firm, £5 5s for com mon bars: £5 7s 6d to 10s for rail, both fr-e on bond In Wales. Lead is animated and prices have ad

vanced considerably. English Pig £17 to £18. Spanish £16 to £17; the principal holders have en tirely withdrawn from the market.

Oils are cheaper; Linseed is dull at 32s. per cwt Tobacco has advanced; the prices hitherto asked dom.

checked businesss. Common Kentucky Leaf 21 to 3d. per pound. Ohio sixes hundred to one. NEW ORLEANS, Feb. 23. Cotton-Yesterday 3000 bales were soid at ful

Sagar is firm, and Molasses dull-Sales of prime at 21c. Tobacco-The weeks sales are 900 hhds. at full



Nashville, Feb. 26, P. E. Cottan-The news by the steamer has produce

Letters Received

A. H. Booth; answered by mail.

the purpose; names entered. Butler & Bro.

C-R. Caldwell; answered by mail.

as requested.

A. A. Gibson.

J. G. Hall.

ed.

S. D. Johns.

Gates, Stedman & Co.

W. B. Beaver; as usual, your letters al-

W. R. Batchelor and remattance, thank

L Jetton and remittance; pleased

hear of the progress of the church.

you can supply yourself from the Reg-

stop for one paper, thanking you for

your kind services; God bless you and

realize all your hopes; names entered

G. H. Martin; you never intend to let us

-J. L. Morton; subscribers names entered

isters left with you by bro. H.

and Registers sent by mail.

ways bring something that is right to

translations.]

5.h. Gradual departure from prinutive Church polity and doctrine, (particularly in-cluding a view of the character and office of JESUS CHEIST.)

N. B. All essays designed for premiums, must be sent in for examination by the first of April, 1859. Rev. Bartholomew T. Welch, D. D., of Brooklyn, N. Y., Rev. Enoch Hutchinson, of New York City, will compose the committee of arbitration. The manascripts may be sent to either of the commit-tee, and the names of the writers must be enclosed in separate envelopes, which will not he opened until the decision shall have been

made upon the prizes. States, to circulate the Memorial. Address, Z. P. HATCH. (post-paid) Z. P. HATCH. Feb 28 139 Nassau st., New York.

The session of State was opened by the King in person on the 30th nit. Reverting to the bostilities with the Schleswig Holvern, be says: the war has not yet terminated; it is only suspended. I hope, how ever, that the negotiations in progress will lead to the desired end, provided my misled subjects do not

meet with support from greater powers. COMMERCIAL.

The intelligence from the manufacturing districts in still flattering. Late accounts from India warrant

the anticipation of increased orders from that quarter. The money market is rather depressed. American securities in fair request, and steady prices during

ions, settled down to Orieans 7 gd.; Mobilo 7; fair

much inquired after, and prices have fallen from Is. to Is. 6d. Indian Corn has receded 6d. per quarter For American Provisions the market has improved. Bacon, good, new western, has advanced 1s. to 2s. par cwt. Lard has again declined. Pork is in de mand but unchanged. Prices show for low qualities much enquiry, but no advance has as yet been made.

and the Government of the United States respecting

# For the Tennessee Baptist.

The church of Christ and the Jewish church re one and the same, the Onlinance of Bapcountries. ism having been substituted in the room of

ircumcision, and the Lord's Supper in the place of the Passover. Baptism came in the room of Circumcision. Circumcision was the stuffs.

nitiatory rite into the Jewish Church. There fore baptism initiates us into the Christian

The Jewish and the Christian Churches are the same. All of the Jews belonged to the Jewish Church. Therefore all the Jews had right to be received into the Christian church. Some of the Jews demanded of John admis ion into the Christian church by Baptism .-

John did wrong! in obeying God!! The Jewish and Christian Churches are the

COMMERCIAL. ADELPHOS.

B-S. H. Bundy, 2.

you.

E-E. Etter.

W. F. Beasley ...



# BY O'REILLY'S LINE.

ferent Warehouses, none of it of very good quality-Arrival of the America. No change in prices. Louisville, Feb. 25, 1850. The steamship America reached Halifax on Sat urday night.

PEDO ABSURDITIES.

Church

from new type on superior paper, and will form at the close of the year a volume of over 400 octavo pages and 12 costly embellishments, consisting of portraits and other engravings, all executed on steel in the best style of the art. As our object is to circulate Baptist Principles and Gospel Truths, as widely as possible, we now offer great inducements for new subscribers for 1850. Any individual who

will send us one dollar esclosed in a letter to our address, previous to the first of April next, will receive in addition to the Memorial one year, a copy of Dowling's Conference Hymn Book, graits. Any one sending three dollars and three new subscribers, shall receive the Memorial one year, and the Premium gratis. Any church or person sending 25 new names and 25 dollars, shall receive a Ten Dollar Sunday School Library, or that amount of any

BAPTIST MEMORIALFOB 1850.

NOW IS THE TIME TO SUBSCRIBE for the new volume, and thus secure the

elegant portraits which are forthcoming. That of the Rev. William Staughton, D. D. adorns

the first number, (January,) to be followed by a beautiful one of Rev. John Dowling, D. D. and others, hereafter to be announced, embra-

cing our most eminent clergymen from all parts of the Union. The terms of the Baptist Me-

morial, will remain at only ONE DOLLAR

a year, payable in advance. It is printed

other books desired. For 10 new names, and 50 dollars, a copy of Harper's Pictoral Family Bible, magnificent-ly bound at a cost of 25 dollars. For 100 new names, and 100 dollars, a copy of the above Bible, and 30 dollars worth of any books or-dered. Bear in mind, that in addition to the above mentioned premiums, each subscriber will receive as an extra premium, a copy of the above named hymn book.

WHO, AND HOW MANY WILL GET ONE, OB ALL OF THE ABOVE PREMIUMS!

Let the good work be commenced at once, in every Church in the Union. We firmly believe there is not a single Church in the United States, that cannot secure one of the above premiums. In order to give all a fair chance, the time will be extended to the first of April next. So that all letters containing names and money designed for premiums, must be mail ed by the first of April next, 1850.

SPLENDID LITEBARY PREMIUMS! In order to make the MENOBIAL worthy of a still more extended circulation, we now offer ONE HUNDLED DOLLARS in premiums for the four best productions from Baprist writers, to

be divided as follows: FIFFY DOLLARS for the first best Essay, which must contain not more than twenty-four pages, and not less than twelve. Twenty-but Five Dollars for the second best, which must contain the same number of pages .--EIGTEEN DOLLARS for the third best, which must contain not more than twelve nor less than eight pages. Tex Dollars for the fourth best which must contain the same number of pages as the last; making in all ONE HUNDRED DOLLARS; the four prize Essays will be published entire in the Vol. for

lowing: 1st. The principles of Baptist Church polity and of freedom the basis of our Republic. 2d. The decided tendency of unshackled religious opinion and practice of the people a-gainst centralization in Ecclesiastical Govern-

nents, and in favor of independence and free-3d. Comparative advancement of the Baptist denomination in Literature, Piety. end

Benevolence, [embracing Missions and Bible 4th. Peculiarities of Apostolic Preaching.

The themes for premiums are the fol-

to of about one million per month! + not sympathize with them, and to their relief. The proposition de by bro. Gayle of Memphis, to desionaries to their relief, very how shall this be accomplished gu to work in good earnest at home, liately? And more missionaries needed: we have fewer now in we had three years ago in dur conare we not therefore retrogradshall China be converted without naties and more money! But let nated that more than one thousand perial every hour in China! Then , let na do quickly. All things are The Board are willing to send all unaries that the churches will support; there are openings in the shall be mand has gone forth, "preach the very creature,"-and the cry has rears-"come over and help na." not, therefore, brethren, send up at prayers and your sime in this do employ an agent of your own, I tha State Society, let him stir up es and members throughout the date the "The Commission," and I also by the Board at Richmond, ne publisher, bro. H. K. Ellyson; stem throughout the State sa to orts, collect finds for the Foreign man : full proof of his ministry and hit behalf. I. J. ROBERTS.

ridence permitting, we shall leave hortly for Richmond, Va., on our

I the tract with this, though not uch I deaire the Tennessee Pubniety to publish for me, and for hid

For the Tennesses Baptist. Vernon Miss., Jan. 14, 1850.

AVES: pusition to raise \$100 to parchase a the Indian Chief, has been under m, and some action taken in rela-Bro. A. Moffict, Agent for the Inn Association visited ns, and 1 enfor that purpose in his book, and already responded with their \$1tain no doubt, if he presents it, as 1 will, the amount will be soon rais-

tate. a meeting of our Convention Board, Philip handed me \$2, and reques-and it to you and, and an year bound in to you and, and an year m 'ennesses Baptist to mu. A. ... ru you the money as soon as 1 can a au-Your brother in Christ.

WM. JORDAN DENSON.

is course abuse of me. more detrimental to souls, as it is the more imposing-and thousands crowd to the water, it is believed and are dipped, who have no betcomplaining of misrepresentation, that he ter hope than that which has its anchor hold should be constantly guilty, of the thing of upon much water; and one peculiarity of that which he complains. people is, a translation of the Scriptures main-He complains that, though I speak respectly give to the world the pure word of God, or fully of his church, that I do not praise him any; indeed his conduct in relation to the bapin other words, the word baptize rendered immerse-and another prominent feature of doctist church, was such, that I could not in just trine held and taught by them, is that there is tice to the subject, do so. He says, that I charged him with a want of ng bentism of the Holy Ghost, at this day, nor has there been any such thing since the day of candor, and that in relation to him, I presenmiracles; and then this baptism was designed ted a dark picture. Yes, it is a dark picture, and given alone, for the purpose of confertruly; and I shall show, that (except his baping miracnloua gifts, such as prophecy, heal-

ed to give a plain, candid, yet brief and scriptu-

ral view of the mode and subjects of baptism;

which I thought would, so far as related to my-

self, save me much time and labor. And all

that I have said in the preface of that book

abou, Campbellism, was intended for good

however plain it may be, and I yet believe it

will result in good, not only to the community

in general, but to the baptists and especially

to the private members of that church, who

may hot have been aware of the rapid strides

their ministers were making towards salvation

by water. It matters not where this doctrine

has chtained nor by whom propagated whether

1

ing, åc.

tism.) it is drawn to life. The parson says, that he had no wish to dea Ne sooner did I commence lecturing on baptroy the Baptist church, that he made no effort tiam than the baptists were roused, and attacks to do so, that no one would now regret to see were made here and there, the result of which the downfall of a religions denomination more was that I had many debates with the misthan himself? Well, truly, this is a case, no sionary baptists, as they are called, which man has more regard for the welfare and percaused me no little toil; and which finally resulted in that book which bro. Hurt speaks of Reuben Burrow!!!! with such deadly hate. This book was design-

The wisest judges of civil jurisprudence, who have ever written, all agree, that the intention of an agent, is to be ascertained, by not an association: but a great body of Baptists the probable results, growing out of the act. in the upper part of the district had nothing to Hence, when a man strikes his fellow, with do with that convention. This little convenan instrument, which is calculated to take tion voted in favor of a new translation. If life, the laws fixes the construction upon his the Baptists as a body had determined to have conduct. We must conclude that the means a new translation, why did they not! If the nsed were only equal to the object desired to parsons book had been in existence about that be accomplished. Now, reader, let us look at time, we might conclude, that his book had the statement, the parson says, that he had alarmed the Baptists, and driven them from neither wish nor intention, (or as to this their design in that matter; but that was not amount,) to injure the baptist church; for no man would more regret to see the Baptist church come down, than Rev. R. B. O this heavenly minded man! free as an angel of light

For the Tennessee Baptist.

SELF DEFENCE.

NEW SERIES.

NUMBER 14.

stated in his Book and Articles.

good humor.

he be called Campbellite or Baptist, it is neverof any thing like prejudice. Nay prejudiced powerfully in favor of the baptist church: for theless the same error, and no less dangerous; but rather more so, as it is propagated hythose he must be so, to have the same feelings for who have more reputation in the community. In my dehates with the baptists I had a fair the interests or that-church, that prejudic opportunity of learning how much importance baptists have. Now are these things so! Is it possible for us to believe this statement! they attach to immersion, as well as from other sources. The result of which was a de-I learned when I was a boy, that actions cided conviction, that they were far gone tospeak more loudly than words. wards water salvation, All with whom I had Now let us see what the parson says about. the Baptist church. Suppose he had said, that

any jontroversy, except one who is since dead, denied the best fidels, and that we were slaying our thousands. experiment had been made! You should exd the baptism of the Holy Ghost as stated bove, and held the same sentiment with Would this blow have been calculated to inregaid to water salvation, which bro. Hort has you will contend, that such a charge as this bell's translation first, and then ours to follow flict a mortal would! O no, parson, I suppose giver yon in his first No. as I have abownsuch: as "reader if you knew that your. salvation depended upon your paptism what would would have been only intended as a recommendation!!. Well the person does not put up with you do"-make sure work of it, it is for eternity de. They all taught on this point in a little milk and water charge like this; he introduces the infidel world, in order to get the sub ance the same doctrine-and on being best comparison, to blacken the character of sakud whether the unimmersed could be saved the baptist church; and then he uses the Baptist church had been governed by poputhe seponae was generally in anbstance, that the Bihls does not inform us whether they can strongest form of expression, known to our language; while infidelity may boast its thouor not make sure work of it. dre ... Now if that ia net Campbelliam so far as water is concernsands, this ism may boast its tens of thouaands slain; but the parson had not the least ed-what is it! This was as much calculated to essite and drive people into the water as wish to injure the Baptist church! for he is one anything which Campbell ever taught in his of its best friends!! The Lord same us from Harbingers; for even Campbell, if I remem- such frienda!!!

Did I charge you with fornication parson! position, if I held the doctrine of baptismal drunkeness? idolatry? It a pity, when a man | regeneration? Now reader, the parson urges that this supposition fixes Campbellism upon me. Well, here is my language, "If you knew that your soul's salvation depended of your baptism, what would you do?"

Hebrews 6: 4, "For what it is impossible fo those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and felt the powers of the world to come. If they shall fall away to renew them again unto repentance; seeing they crucify to themselves, the Son of God afresh, and put him to an open shame."

Now, parson, Paul tsught the doctrine o apostscy, did he not! Just see your absurdity. Dare you now contend for your favorite doctrine, the perseverance of the Saints! He affirms, positively, that the majority of the Baptist church was in favor of the new translapetuity of the Baptist church, than the Rev. tion. Now I would like to know of the old man, how he has poured this out? There was a little handful of Bantists, who met at Mc-Lemoresville many years ago, as a convention, the case, and how now parson! O you say you think that you have seen the very thing

> itself. Wasit maked Baptist Bible! O no; but then he could see a way deep down in the thing, that that was the thing, and you think parson, that the Baptist church, as a denomi nation, would secretly and understandingly, have the sacred writings translated, and in this way, slip the enterprise out upon the world, and test its popularity. What a bold demon-stration of Charity!! What a fine opinion of the Baptist church !! Dont you think parson, that if that had been our plan, that we would have kept the whole matter secret, until the ercise at least some sense. You have no idea of your exposures. You say that Mr. Campin fac semile. Why not then take Campbell's ranslation? What nonsense!!!

But forsooth, we found Bernard's translation unpopular, and therefore abandoned it. Is that a Baptist characteristic! - If the larity, there would not have been such a confiscation of their property; they would not, so requently, bleed by Presbyterian hands .-

Keep cool parson! . You slander the Baptists most wantonly sir when you would even insunate that we conceal our acts as a hody. No, sir; the Baptist

extensive library and philosophical apparatus Its influence will be wide spread; for it is designed for the whole State: and, not only the village and county where it is located, but the State of Tennessee will feel its influence. It will be what no other Female school ever has been :- it will be emphatically a FEMALE Col. LEGE. Fortunate, indeed, will be the place

which shall secure the location of such a school as the Tenessee Female Institute. BERTRAM.

For the Tennessee Baptist. NEWMARKET ALA., February 3d, 1850. BROTHER GRAVES:

The reasons I have captioned my communi cation as I have, some part is to the readers or churches, and part questions rather propound-ed to you. I have returned from a tour into destitute places. Last Sunday I immersed one person; two others professed that night, some others are standing ready for baptism on my return. Brother Graves, some of our rches are troubled with an old sister, so called I suppose, she must be very ancient, for I have had some knowledge of ber from my boyhood, and I am getting grey, and I suppose by this time her locks are tinged with frost of many winters-l once had fellowship for her, bat now for the last twenty-ning years I have declared non-fellowship against her, and I am one that is willing to cast her out of the churches-what say you bro. Graves-and the churches will you heip me. I suppose you in the first place, would wish to know who she is-I suppose her name is familiar to at least some of you; she is called in this country old sister Phebe, do yon know her, she has ever been to my knowledge, a rough customer to the churches. Brother Graves, I saw in importance.

some few numbers back of the Tennessee Bap tist a short communication from bro. Wm Cate, of Jonesborough, East Tennessee. was rejoiced to hear that the little family, the Knoxville baptist church had dedicated there spacious Edifice to the worship of Almighty God. The little church the brethren of the surrounding associations has done a praise worthy work, but I suppose it is not all pay ed for yet. Brethren of East Tennessee d not let it be said the baptist family of your en of the State, and once my field of operations are not able to build a house for God in th capital of East Tennessee, do not let it be said by the wag as he passes the house, there is a fine house, but poor baptists they are not able to pay for it-no never. I must acknowl edge I was a little amused at a part of brother C's notice of the dedication services perform ed on the occcasion. Brother R. Snead, Sweet-water Association, brother Cate of Holston Association, both of the Old Virginia stripe of baptists, and Mr. Hums an Epis copalian minister. I thought what a change

themselves. GBEECE. since the revolutionary war!! Those three with the Pastor of the church, brother Sears all engaged in the work together, my mind re-Advices from Athens state that 1. serious ropti cured back upon the days of Irelands Waller, retween the English and Greek government had ta-Harris and many others, those old worthie ien place, and that a total suspension of relations had were driven out of their houses, whipped. im taken place between the two go.en.ments English

f his Holiness.

great loss.

prisoned, dranged by the hair of the head &c. loets had blockaded the Grecian ports. It is supbut now they can condescend to labor with baptist ministers, and I had well nigh said bap- posed the difficulty will be amicably settled.

Since the sailing of the last steamer, Parliament has met. The Queen's Speech has been delivered, and, in some degree, the main features of the proposed pol icy of the Ministers have been developed. Both Houses of Parliament were opened by proxy on the 31st ult., when the speech from the throne was de livered by the Lord Chancellor. The intelligence from Ireland continues still more

> heart rending. Cultivation seems stagnant, and traders more depressed than in the first of her sufferings. The tide of emigration to the United States has again set. Unfortunately for the people this means is no F-M. Fly; remittance endorsed on the bond left now to escape from local tyranny and destitution FRANCE. G-H. C. Grigg. Since Monday, Paris has been in a state of seige,

consequence of serious disturbances created by the mob of Rue St. Martin. The police authorities H-W. Haggard. came to cut down certain trees of liberty, planted during the revolution. From facts, which, by the way, I-M. R. Irving and remittance, names enterare rather conflicting, it would appear that when the order for the destruction of these last emblems of the liberty of the French People was issued, a large crowd gathered around, and the police, acting under order from the executive, proceeded to cut them down. The police were resisted and dispersed by the peo plet but a strong body of military advancing at this noment, the mob was put to flight with the loss of several wounded, while the troops were hardly mo lested. At the latest dates all was quiet, and no fears were entertained of further disturbance. The Moniteur attributes the whole affair to a desire of the President of the Republic to concentrate the gov erament of the country in his own person. Beyon

Dr. J. R. McCall. N-W. C. Newell and remittance; names enthe fact of this riot, the French news is not of mu tered; proposition accepted; thank you. -Pickett. Perkins & Co. ROME. Wm. Phillips; names entered; much ob-It is now stated that the Pope is about to return t Rome almost immediately, It is believed the French N. H. Prewitt; the paper shall be chang-Government would evacuate Rome on the arriva ed. R-I. J. Roberts. RUSSIA. N. Robinson, Jr. and remittance. Accounts from the Dardanelles state that the Cir-S-E. J. Smith. assians have gained great advantages over the Rus Wm. Shelton. tians, the latter having been compelled to retreat with J. M. Shaw; new subscribers names en tered. TURKEY. J. J. Smith answered by mail. The escape of Madame Kossuth, and the fact of her T-H. Talbert; send by mail; price \$55; that naving joined her exiled husband, are confirmed will do; bro, J. shall bave his paper. The extradition is nearly settled.

J. W. Thomas. SWITZEBLAND. J. B. Tardy. Austria has made a demand spon Switzerland for V-Mrs. W. C. Vanmeter 2. he extradition of some Poles who have taken refuge W-J. K. Waddy. rom the severities, following the Hungarian troubles, E. Whaly. Dr. V. Wood; papers forwarded. the cantons of Switzerland. The Swiss govern neat has refused to surrender the refugees who have J. Warren and remittance; names enter intrigued in politics- and stherwise miscon-locted ed; are there not others in your vicinity who will do likewise. I-J. A Young; names cutered and Registars forwarded.

THE History of Chivalry or Kniphrhon L and its Tunes. By the same author. For sale, by May 3, GRAVES & SHANKLAND.

A. A.

Dr. M'Lane's Vermilage & 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 procu-red 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 Hunfred and Eighty-two worms, and soon recov-

ered, and is now enjoying good health. Given under my hand, this 13th day of An-gust, 1849. JANE M. PRIMM. Mill Creek, Williamson co., Tenn.

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 symp-tems which indicate a disordered state of that

important organ: "Symptems of a diseased Liver .- Pain in the right side, under the cdge of the ribs, in-crease on pressure. Sometimes the pain is in the lefs side. The patient is rarely able to lie on the left side. Sometimes the pain is felt under the shoulder-blade, and it freequently extends to the son of the shoulder, and is some. times 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 laz. The head is troubled with pain, accompanied with a dull is troubled with pain, accompanied with a Cull heavy eensation in the back part. There is generally a considera's loss of memory, ac-companied with a painful sensation of having. left unders something which ought to have been done. A slight dry cough is sometimes an attendant. The patient complains of wear-iness and debility—he is easily startled—his feet are cold or burning, and he complains of a cristic constant of the thin. a prickly sensation of the skin. His spirits are low; and although he is strisfied that exercise would be beneficial to him, yet he can. scarcely summon up fortitude enough to try it. In fact, he distrasts every remedy." Have you any or all of these symptoms?— Cell and purchase a box of Dr. M'Lane'a. Pills, at H. G. SCOVEL'S, Agent, Wholesale and Retail Dealer in Drugs and Medicines, Public Square, Nushville, 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. Hendershott; McMurry & McIntosh; A. Stretch's. Also for sale by all principal Druggists and country Merchanta.

February 28th, 1950, 6m G (last revised edition.) Ewbanks' Hydraelics and Mechanics; Knapp's Chemical Technology; Espy's Philosophy of Storms; Maller's Physics and Meterology; Weisbach's Mechanics and Engineering Lardner's Lectures on Science and Art." 

## BAPTIST. THE TENNESSEE

## Poetry.

THE SEASONS OF DEATH. Written in answer to the Lines by "M. W. J." which appeared in the Whichman of May 20. INTANAT. Thou hast come for me chriv, thou messenger,

Desth. But I fear not the fume of thy withering breath. For 1 have been nursed in the bosom of love And my mother's warm prayers are recorded BEL- above. And slready I've knelt ap my own little knees, While around ms was paying a bright aunny

breeze, Which thou, with thy! chillness, O Death, canst not freeze.

O then if hou come, I shall sooner bs tasting the sweets of those

hours When with hands of a scraph, I'll pluck the our seasons.

at their head.

bright flowers, That are hanging so thick o'er the evergreen

bowers, Of Eden my home.

DEL CH. Then must I bear those looks of love,

And pass thee harmless as a dove. I've made the war-ior's courage fail, And monarchs' hearts before me quail, But thou, apon thy mother's knee, A rosy babe, hath conquered me.

TOUTH.

Hast thon come in my Kauty, thou messenger, Death.

Thou canst do no harm with thy withering breath,

For now in the days of my glory and youth, I have chosen the path ray of virtue and truth, And if in this cold word of sorrow I stay, My cheeks would be wrinkled, my hair would

turn gray, And my youth and my beauty, too soon would

decay. What usen if thou come,

Though on earth I've been low'd and admired awhile, Yet earth's love is too fiful, and cold is its

But youth's fading pleasures no more shall be-

guile In Eder my home.

DEATH. I come, around tity brow so fair - 'To 'twine my gab ands 'mid thy hair, For I must own my vengeful arm Hath not the power to do thee harm,

And laurels fair, 55 fadeless bloom, Shall crown thee victor o'er the tomb.

Those hast come in my glory, thou messenger,

Death, Yet why should I fear thy withering breath, Though honors await me and friends are so

dear. And a thousand attachments would keep my

heart here, And though dear as my life is my partner in love.

Yet its fountains are; purer in regions above, Where the soft field in rapture together we'll

rove. O then if thou come, The bright smiles of my Saviour 1 sooner shall meet.

And the friends of my bosom in rapture will

The more you groan, the poorer you Miscellaneous. Repining at' losses is only putting THE TEN LOST TRIBES. pepper in a sore eye. Crops will fai Major Noah, in an interesting article in all soils, and we may be thankful in the Sunday Times, is of the opinion that we have not a famine. Besides, that the "ten lost tribes" of Israel were I always took notice that whenever I the originators of the cities whose felt the rod pretty smartly, it was ruins strew Mexico and Central Ameri- much as to say: "Here is something ca. He concludes thus from a variety which you have got to learn." Sammy, don't forget that your schooling is of circumstances, and especially from not yet over, though you have a wife the fact that all our tribes of Indians, and two children.

"Aye," cried Sammy, "you may say bearing the strongest marks of Asiatic that, and a mother-in-law, and two aporigin, are indentified with the Israelite prentices into the bargain, and I should by the following religious rites: ike to know what a poor man can learn

1. Their belief in one God. here; when the greatest scholars and 2. In their computation of time by lawyers are at loggerheads, and can't their ceremonies of the new moon. for their lives tell what has become of 3. In their division of the year into the hard money."

"Sofily, Sammy, I am older than 4. In their erection of a temple, havyou; I have not got these grey hairs ng an ark of the covenant, and also in and this crooked back without some burdens. I could tell you stories -oi heir erection of altars. 5. By the division of the nation into the days of continental money when tribes, with a chief or general sachem my grand mother used to stuff a sulky box with bills to pay for a yearling or a wheat fan, and when the Jersey wo-6. By their laws of sacrifices, ablu-

tions, marriages, ceremonies, in war men used thorns for pins, and laid their and in peace, prohibition of eating teapots away in the garret. You wish certain things, by traditions, history, to know what you can learn? You character, appearance, affinity of their may learn these seven things.

language to the Hebrew, and finally by First: That you have saved too litthat everlasting covenant of heirship tle, and spent too much. I never exhibited in a perpetual transmission taught you to be a miser, but I have of its seal in their flesh, a custom only seen you give a dollar for a "notion," f late relinquished. when you might have laid one hall The Phœnicians (Canaanites) had aside for charity and one half for a

iscovered the continent 5000 years rainy day. previous to the migration of the Israel-Secondly: That you have gone too tes, and were, it is assumed, the buildmuch upon credit. I always told you ers of the pyramids of Mexico and credit was a shadow; there is a sub-Central America, and Palenque, Chostance behind, which casts the shadow; ula, Otumba, Tlascala and other cities but a small body may cast a great tonishment; and also the introducers of shadow, and no wise man will follow the shadow any farther than he can yeroglyphics, plemisphenes, zodiacs, see the substance. You may now learn emples, military roads, viaducts and bridges from Egypt, Tyre, Babylon and Carthage. In the apocryphal coved into a bog.

Thirdly: That you have gone too much in haste to become rich. Slow book of Esdras, of great antiquity, it s said: and easy wins the race.

"Whereas, thou sawest another Fourth: That no course of life can peaceable multitude, these are the ten be depended upon as always prosperoners out of their own land, in the time ous. I am afraid that the younger race of Osea, whom Salmanazer, King of of working men in America have a notion that no body would go to ruin on Assyria, led away captive, and he carthis side of the water. Providence has ried them over the waters, so they came greatly blessed us and we have beinto another land. come presumptuous.

"They took this counsel among Fifthly: That you have not been themselves, that they would leave the multitude of the *heathen*, and go into a thankful enough to God for his benefits in past time. further country, wherein mankind nev-Sixthly: That you may be thankful er dwelt, that they might there keep that our lot is not worse. We might

in their own land, (Assyria,) and there have famine, or pestilence, or war, or was a great way to go, namely, a year tyranny, or altogether. And lastly, to end my sermon, you may learn to offer with more under

and a half." According to Major Noah's theory, standing, the prayer of your infancy, hey marched towards the northeast "Give us this day our daily bread!" coast of Asia-some remained in Tar-The old man ceased, and Sammy where they have been 1600 years, and put on his apron and told Dick to blow ary, and many went into China. are numerous at this day. The main body crossed at Behring's Straits to Pur continue and tota Dick to blow Republican.

our continent, the more hardy keeping to the north, Hudson's Bay and Green- THE FIRST FAMILY PRAYER. land; the more cultivated passed down A gentleman with whom I am per-

Tears of gratitude choked his atter- convinced, by his life, three different ance; his wife, no longer able to control persons who were beginning to be quite her feelings, burst into loud sobs and serious, that there is nothing in religion, cries; the children blended their small and I think I shall secure them as my voices with those of their parents, all lawful prey. I cannot help laughing fell upon their knees, and erected thus at myself, when I look upon such men, their first family altar.-Rev. M. H. calling themselves pious, members in good standing in the churches, and yet Smith.

doing so much by their daily conduct to harden men in sin, and to help along

Reflector.

The total number of vessels which

New York, and 151 from Boston.

he arts and in civilization:

Scientific.

years, has the following:

"I like those men who pray so earn-"No man should be without a well estly that Christians may come up to conducted newspaper. He is far behind the spirit of the age unless he the help of the Lord against the mighty meaning by the mighty, us poor dev-ils, I suppose—and then fight against the Lord and help us. These jewels reads one, is not upon an equal footing with his fellow-man who enjoys such advantage, and is disregardful of his of consistency remind me of those duty to his family, is not affording who pray that the missionary may be them an opportunity of acquiring a greatly blessed, and that God would knowledge of what is passing in the raise up many more to go out to the world, at the cheapest possible teachperishing heathen to preach the evering. Show me the family without lasting gospel, and then, when the box newspaper, and I venture to say that is passed round, refuse to throw anythere will be manifest in that family a thing into it. It is a fact, I have some want of amenity of manners, and inpretty good men in the churches, and lications of ignorance most strikingly mean to make the most of them.

n contrast with the neighbor who al-"Ah, there goes a boy that suits me. lows himself such a rational indul-That is a likely lad. He worries his gence. Young men, especially, should parents more than a little. They can't read newspapers. If I were a boy, get him to Sabbath school nor to meeteven of twelve years, I would read a ing. He is a good little fellow. I think newspaper weekly, though I had to he will do a good work for me. I wish work by torch-light to earn money I had more such boys as he is, for these enough to pay for it. The boy who plaguey Sabbath schools are playing reads well will learn to think and anathe mischief among children. They lyze, and, if so he will be almost sure have already secured a large number o make a man of himself, hating vicof lads that I was towing along in the

ious indulgence, which reading is calulated to beget a distaste for.

From the Watchman and Reflector. DON'T READ THIS.

up as they do. Confound these Sab-bath schools. If I had known old Raikes would ever have started any-We often hear it remarked that the thing of the kind, I would have laborreat adversary of souls sometimes ed much harder than I did to have vershoots his mark. According to ruined him. I would have tripped him

he Scriptures, he is very wily and up some way, I'll venture, before he cunning, and generally carries on his should have done what he did, had I operations with considerable wisdom, any idea that such great results would out occasionally makes mistakes, as come from such little beginnings .-for instance, in the case of Job. Not However, it is of no use to look back. ong since, as he was prowling about on The question is, what can I now do to his errands of malice and mischief, he counteract their influence. I don't topped for a little while in a certain know-but-that the very best thing I place, and did, what he does not very now can do, is, to make parents deoften do, that is, he thought aloud. - pend so much upon them as to neglect Herein we think he made a mistake as training their children at home. I know ar as his own interests are concerned. this will not wholly counteract their in-We acknowledge, we were much sur-fluence, but it will do something, a prised, for we supposed he was alto-gether too wise ever to think aloud.— that if all parents sent their children We hope no one will be disposed to in- to the Sabbath school, and then seconuire particularly why we were so near ded the efforts of the teachers by fidelis Satanic Majesty, for we do not want ity at home, that I should stand a slim o tell. Suffice it to say, such was the chance among the young. I'll be on We confess, we were very near the lookout. Trust me for that. I am fact. to him, and could not help hearing his not going to be outwitted in this manoud thinking; and as it is our duty to ner, I know. I am right glad of one do all we can to thwart him in his pur- thing. I have succeeded in persuadposes and machinations for evil, we feel ing away some young lads just growconstrained to communicate the sub- ing up to young men, by telling them stance of his thoughts at that time to they were too old to go to Sabbath the world, so that our fellow men may school. I don't believe their friends derive such benefit from them as they and teachers can get them back again.

may be calculated to impart. By the "My-what-there goes Mr. -----. aid of a few notes taken at the time, I did not know he was here now

Union University. Tennessee. accomplish anything against him. My THE next session of this Institution opens on the 17th day of September next. The aim shall now be, to force him into some situation where he will neglect Faculty consists of Rev. Joseph H. prayer. I will bring everything to bear President; Rev. David Briedenthall, Profeson this point, for if I can succeed in this, I shall have strong hopes that thro, some subtle temptation he will fall. some subtle temptation, he will fall .--

the Preparatory Department. Of the qualifications of the Faculty, the Oh, if I could bring that man down, Trustees deem it unnecessary to speak in de-I'd rejoice as much as I did when Petail, they are gentlemen eminently qualified to ter fell. I'll go this minute and see if er fell. I'll go this minute and see it [ can't set a trap for him.', And suit-President is a man of superior talents and ing the action to the word, he departed, learning, one who is respected by all who to bring his infernal machinery to play know him; young gentlemen placed under his against one of our most devoted and This Institution to love This Institution is located in Murfreesboro', a umble brethren; but, thought we, you beautiful and healthy town, the county seat shall pay for this. We will tell the f Rutherford, one of the most fertile countres in our State. Our town is noted for the good world of it-at least, that portion of the morals and intelligence of its citizens. The courses of Study are thorough and exworld that read the Watchman and

tensive, as much so as any Institution in the Union. The Trustees have the building in rapid progress of construction, and have procared suitable recitation rooms to be used un-til it is completed. We confidently believe there is no College West of the Mountains, ave cleared from the different ports the United States for California, duwhich affords more facility for a thorough and ng the year ending January 1, 1850, seful education than ours.

Board can be had in the best families at from have been 698, of which 214 were \$30 to \$40 per session, washing, lights &c., included. Terms of Tuition in the Preparatory Department, \$3, \$12, and \$16 per session, according to the class, in the College \$20 and \$25 per session, payment, one half in advance and one half in the middle of the session, in every instance.

AN IMPORTANT INVENTION. We have been liberally patronized by the The tollowing communication was public, having last sesson 125 students, and we handed to us, (says the Washington loubt not the number will be greatly increas-Union,) by the author, Rufus Porter, ed. as our friends learn the advantage of boar ding their sons with families of unquestiona-Esq., who is well known to us as the ble morals and intelligence, at rates so cheap. JAS. F. FLETCHER. Secretary of the Board. Murfreesboro', Sept. 13, 1849-6m. former editor of the Scientific American, and as a man well versed in a

knowledge of the arts and invention. Nashville Female Institute.

He is a man of superior intelligence THE present Session commenced on Wed-nesday, January the second. and of great honesty of character, and Arrangements are made to give instruction we do not hesitate to say, that any fact in the ordinary branches of English Study, stated upon his own knowledge may and in the French, Latin and Greek Lanbe relied upon implicitly. It the in- guages. Instruction will be given in Drawing, and in

plain and ornamental Needle-work, without vention shall turn out to be what invenextra charge. tors now promise themselves it will be,

ments will be made to give instruc tors now promise inemseives it will be, Arrangemen it is certainly a most wonderful dis- tion in Music. Teachers .- REV. T. B. RIPLEY,

covery, and will create a new era in MISS LOUISA MOULTON, MISS CLARA MOULTON. Other Teachers will be added as the wants of

MESSES EDITORS :- The first and he Seminary may require. The School Rooms are the Vestry and admain feature, and foundation of this inrention, and which at once opens a joining apartments of the First Baptist Church. The location is central, and easy of ac-cess from all parts of the City; yet sufficient. ield for hundreds of other inventions, s the discovery by Henry M. Paine, ly refired, and happily secluded from noise. The design of this Seminary includes the a various studies pertaining to a thorough Fe-Esq., of a ready and almost expenseless mode of decomposing water and reducing it to the gaseous state. By male Education. The young ladies, who complete the regular course of studies pres-cribed, shall receive diplomas from the Teachthe simple operation of a very small

machine, without galvanic batteries, or ers of the Institute. Young Ladies, who may wish to review and only the application of less than some brauch of study which they have gone one three hundredth (1-800) part of have not heretofore attended, can be accommoone horse power, Mr Paine produces dated. It is proposed to form a class, for the 200 cubic feet of hydrogen gas, and study of Grammar and the practice of Com-100 feet of oxygen gas per hour. This position; a class for the study of the French quantity of these gases. (the actual Language; and another, for the study of the 100 feet of oxygen gas per hour. quantity of these gases, (the actual Latin Language. quantity of these than one cent) ••• Several pupils can be accommodated

will furnish as much heat by combus- with boarding at the residence of Mr. Aaroa tion as 2,000 feet of the ordinary coal Wright, nearly opposite the First Bapist gas, and sufficient to supply light equal will receive the constant attention and care of to three hundred common lamps for the Ladies, Teachers in the School, who are to three hundred common lamps for the Lames, for Wright's family, ten hours; or to warm an ordinary members of Mr. Wright's family, T. B. RIPLEY. dwelling house twelve hours, including Nashville, Jan. 3, 1850.

the requisite heat for the kitchen; or to supply the requisite heat for one horse THE COMMISSION. power of steam. This invention has been tested by six months' operation, DEAR BRETHREN: — The first number of the

applied to the lighting of houses, and recently the applicability of these gas-ry. We hope to be able to issue the coming es to the warming of houses has also been tested with perfectly satisfactory results. A steam engine furnace. and some brother or sister in each church, obtain a parlor stove, both adapted to the burntribution within its limits. ing of these gases, have been invented. TERMS. and measures taken for securing pat- | Single copy, 25 cts. per annum \$1 00 ents therefor. Five copies Twenty-eight copies, 5 00 Mr. Paine has one of his machines, 8 00 new and elegant, now in full operation | One hundred copies, and publicly exhibited, and may be Companies will be mailed to one address.expected to exhibit the same in this | Immediate attention to this subject is earnestcity within twenty days. The only is solicited. Will you not do us the favor to obtain as large a company as possible, in each obtain as large a company as possible, in each neighborhood, and forward the address, with this apparatus, is that of winding up the money, to H. K. Ellyson, Richmond Vira weight, like the winding up of a ginia. You may thus greatly promote the clock, once a day; and the heat pro-On behalf of the board, duced may be as easily graduated and JAS. B. TAYLOR. Cor. Sec. F. M. B., S. B. C. regulated as the flame of a common gas burner. No smoke whatever is MINUTES WANTED. produced, but a small quantity of A favor will be conferred by sending a copy steam, sufficient to supply the requisite of the Minutes of each Association in Tennet moisture to the atmosphere. In its ap- isee and Mississippi to the subscriber, at Rich-

VOL. VI. TERMS OF THE TENNESSEE BAPTIST. Tennessee Baptist as published grery ter a Large Double Medium Sheet. TERMS-\$2 00 per announ, in advance, at the end of the year. No subscriptions? takes for less time than one year; and 'n& jup continued till all arrearages are paid, i scept discretion of the publishers.

J. R. GRAVES, Editor.

A FAMI

Advertisements inserted CPAil letters on business or intended for tion, should be addressed "Editor of the Tem Bantist," Nashville, Tenu., met pard.

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> The Pulpit. CHRISTIAN LIBERTY.

BY R. B. C. HOWELL, D. D.

Stand fast therefore, in the L wherewith Christ huth mode us fr

Gal. 5: 1. The liberty wherewish Christ made us free, is Chrustian liberty. is the most happy and exalted free of which it is possible for us to ceive. To be free in Christ 14 highest distinction. It is our h properly to appreciate it, firmly

maintain it, and to spurn from our I the yoke of bondage. What is Christian liberty? To inquiry it is my purpose in the pro-discourse, to offer a reply in sev

particulars. Christian liberty gives us free from the bondage of the law.

The law of God subsists inevite It arises from the nature of God self, and prevailing paramount in whole spiritual universe, heaven, and hell. It is eternal, unchan and necessarily obligatory upon a telligent beings. Its substance given in charge to our first pm Its form was the simplest possible it guarded their innocence, and tested their spiritual life. The law, more clear in its delinations, more expanded in its cnactment, is sented to our view in the Old T ment, and constantly marks us at Gospel. It is necessarily perfect. itual, and seems to all by whom obeyed, infinite happiness.' The the law which was "booked" by first parents, and has brought m upon us all; which we have yield our own condemnation; and unde bondage of which we are all by a lost .... HOf whom a man is over of the same is he brought into bond We have all been overcome by we are miserable and persever in fenders; and therefore, held cond ed under its power. How can we be freed from this dage? - Evidently, either we mus fer in our own persons, the per-1 the law, or we must be deliver a that penalty by some powers upen our own, and so the law itself. we suffer the benalty in our inwo son? If so, we have gained in dom. But this would be elemination. This, prospect is honeless. Whither then, may we look? Jesus is presented before us;-unto me and be ye saved. &c. the end of the law facing every one that being the effect. The effect of the being violated, gives the knowledge of sn. The of God, through faith in Chris. ers us. So teach the Apostles of What things' soever the law i saith to them that are under 1 that every mouth may be stopp all the world became guily God. Therefore by the deeds haw there shall no flesh be just bis sight. But now the rights of God without the haw is man being without the law is man being witnessed by the law prophets, even the rightcou Gud, which is by feith of Jesu 

broad road, greatly to my satisfaction. I declare, I have a great many things to worry me. I wonder my spirits keep

GOOD ADVICE. my cause and glory. I didn't use to John H. Prentice, in his recent valthink I should get so much help out of the church as I do, for some of my edictory on retiring from the editorial chair, which he has filled for forty-two most efficient laborers are church mem-

greet. -Where the pulses of friendship forever shall best, In Eden my home. BEATH.

And dost thou men with patience wait To meet with my thy mortal fate? Who then shall sigh or mourn the dead When victor's wreaths shall crown thy head? Soon shall thy conquering banner wave For I've no po ser beyond the grave.

TT AGE. I have waited thy coming, thou messenger, Death, Till Time hath prevented thy withering breath. He hath silvered my hair, he hath wrinkled my brow, And soching of beauty is left for thee now. In the days of my youth I remembered my And while young, in the pathway of virtue I trod.

And I dread not to slumber beneath the cold sod They hasten to come, For I'm waining they call on the dark river's

brink, And though black lars thy waters, my bark shall not sink. Till again of the fountain of youth 1 shall drink.

> In Eden my home. . DESTR.

Those hast deprived me of my sting, And now can't pass on scraph's wing, My shadowy gate to claim thy crown, Thy power superior I must own. For those wast true and faithful here. To Him whole very look I fear. N. Baingswargs, June, 1842. W.S.

TEXT.-Judge Draper, in charging the Grand Jury at Toronto a few days since, called abon them to take cognizance of the discussions in favor of separation from the mother country, as treason! "It is too late."

The mortality in New York in 1849 was 22,373, being 7,754 more than in 1848. The difference between the mortality of males and females was 1100 of the brmer, between adults and children @32 of the former.

on the shores of the Pacific, through sonally acquainted, for many years California to Mexico, Central America cast off fear, and restrained prayer .and Peru, where they met their ancient He had no love for religion, nor respect enemies the Canaanites (Phœnicians) for the Christian profession. He marwhom, as once before, they disposses- ried a lady who was a professed Chrissed of the country. Furthermore it is tian; but they agreed on the subject of contended that they resided in Califor- religion to disagree. After some years nia when the ships of Solomon made he became a hopeful convert of the their three years voyage, and furnish- cross of Christ. He felt, as every ed the gold of Ophir to build the tem- child of God will feel, that he ought to ple; also that they are the settlers and erect a family altar, and gather his proprietors of Mexico, Peru and the household around it, morning and evewhole American continent, and have ning. It was a solemn occasion: the been here centuries before the advent husband, once stout hearted and rebelof Christianity, and patiently await lious, but now penitent and subdued; the wife, weeping for joy at the mercy he promises of redemption. William Penn, in writing of the In- of Ged, which had visited her house, dians, said: "I found them with like and at the answer which at length had countenances to the Hebrew race. I been given to prayer long continued; consider these people under a dark and the children, wondering at the hight, yet they believe in God and im- strange sight. All were together .-mortality, without the aid of metaphy-sics. The reckon by moons—they of-hand the book of God, to be the minfer their first ripe fruits-they have a ster of his own house, he turned to kind of feast of tabernacles-they are his wife, and said: said to lay their altars with twelve "I cannot begin this solemn service,

stones-they mourn a year-and ob- and erect an alter here, without first serve the Mosaic law with regard to acknowledging how much I am indebted to you, as instrumental, in the hands eparation." These facis, with the opinions of Mc- of God of my conversion. On the Kenzie, Bartram, Beltrame, Smith, day of my marriage, I had no confi-Penn, Meuassah, Ben Israel, the Earl dence in the truths of God. I said, of Crawford, Lopez de Gamara, Acos- my wife professes to be a Christian; I ta, Malvenda, Major Long, Budinot will see, in her conduct, what religion and Catlin, all eminent writers and is: I will know if there is any reality in travelers, go to prove that the "ten lost Christian profession. From that motribes" were the prognosticators of the ment I have had my eye upon you .races and ideas found in the New I have watched you in every position World, on its discovery by Columbus. in which you have been placed. I have seen you in moments of joy and grief; -New York Sun.

in your relations to the family and the UNCLE BENJAMIN'S SERMON. church; in those hours of relaxation in which the mind is unbent; in those sea-Not many hours ago I heard Uncle sons of communion with your Saviour.

To

Benjamin discussing this matter to wheu, with a firm voice and fervent his son, who was complaining of pres- spirit you have prayed for my salvation, and when you knew not that my sure. --- --ear heard your petition. I have seen

"Rely upon "it, Sammy," said the your joy, as you have clasped the newold man, as he leaned on his staff, with born babe to your bosom; and I have his grey locks flowing in the breeze of witnessed your anguish as you have a May morning; "murmuring pays no laid that babe in the cold and silent bills. I have been an observer at times grave. I became satisfied that your

these fifty years, and I never saw a religion was real: that you were actuaman helped out of a hole by cursing ted by a principle that I did not poshis horses. Be as quiet as you can, for sess; that you were sustained by a nothing will grow under a moving har- power to which I was a stranger. row, and discontent harrows the mind. your holy walk, consistent life, and 

and of a memory more than usually re- wonder what he is up to now? I must tentive, our recollections of that loud keep my eyes on him, for he is always thinking are about as follows: praying or working against me in some "There is nothing that pleases me way. I have not a more determined more than to see Christians making enemy than he is anywhere. I wish I money fast, for very few can withstand could contrive some way to ruin him, all those temptations which wealth but he prays so much, that my temptabrings along in its train. Now and tions don't affect him in the least. I then there is one that stands it pretty wish he would go somewhere, or enwell, and makes that use of money gage in some business, or do something which I hate, giving most of it away that would put him off his guard for a to charitable and benevolent organiza- day or two, so that he would neglect tions-but generally, it puffs them up prayer; then I'd ply him with temptaas they become flattered, and they tion; I'd catch him in some snare, I think much of the world and become know. I don't know-I am most disvery worldly in their feelings, and help couraged about him, he is always so me along pretty smartly in my efforts watchful. I was in hopes last summer, to do mischief among men. I am for when he went down to Newport with having all Christians rich. I wish the his family, that amid all the bustle and Lord would not keep so many of them gayety around him, he would let down poor, but the reason is, he knows them his watch, as most Christians do while so well, that he does not dare to trust there, but he did just the same as he them with riches. Let me see, there did at home-prayed just as much in is Mr. -----. Before he became secret-had family prayers in his room, rich. he was quite pious. He used to attended the prayer meetings, and, as work very hard against my cause, but far as I could see-and if I didn't since he made so much money, and watch him narrowly, then it's no matbuilt that great house, and had so much ter-did exactly as he does at home. company, he has not troubled me The fact is, I wish he was dead, for I much. He is the man for me. I wish don't see as I shall ever prevail against there were more Christians like him. him, and it makes me really mad to "How much, too, does it gratify me, see how he upsets all my plans to into see those who call themselves Chris- jure him. Oh, how angry I was with tians, manifesting a bad spirit one to him the other day. I could have sent wards another. That's it, my good him to the bottomless pit with the keenman, go on. Talk harder and harder est relish, if it had been in my power. against your brethren, and be just as He had just escaped several snares I ugly as you can. Show a little more had laid for him, and, as it seemed to that spirit, and if your don't help me, with a peculiar triumphant air, my cause along, then I'm mistaken. was singing: "Let me see; how many churches

\* 'He worries whom he can't devour have I broken pretty much to pieces With a malicious joy.' during the last year, by setting the

members against each other? Some Yes, thinks I, malicious joy. If I don't --- hundreds!!" (We did not hear entrap you yet, somehow or rather, the number of hundreds, as he just your head is longer than mine, and then, just as if he heard me, and as if then turned his head to look at an individual who was passing not far off, of he wanted me to know that he did not whom he thus thought.) "Ah, there's depend upon his head, he began in an-a good man for me. There's a man other metre:

after my own heart, at least, as far as "Restraining prayer we cease to fight, any professor of religion is. I like that Prayer makes the Christian's armor bright; man well. Wish there were more such And Satan trembles when he sees in every church than there are, though

The weakest saint upon his knees." they are Ly no means rare. Let me see; that good soul has not been to a Ob, how mad I was. I ground my prayer meeting for more than a year, teeth with rage. I could have torn him and there is no family altar in his house. to pieces; but what's the use; unless I Ah, he is my man. He has already can surprise him off his guard, I can't

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