





## TENNESSEE BAPTIST

NASHVILLE, TENN.

"THY KINGDOM COME."

Thursday, January 3, 1850.

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

1849-1850.

With this number we once more wish our readers a "happy new year." What abundant reasons for profound and lively gratitude have we, who remain of the living, for the mercy that has spared us through the vicissitudes of another year. Many of our brethren, and several of our ministers have been called within the past twelve months to lay down their arms and enter into "that rest that remains for the people of God," while

We a life longer wait,  
But how little none can know.

We design not to notice the changes that have occurred in the Natural or Political world, but a few things that more intimately concern us, and the denomination with which we stand connected.

The year past has been a marked year in the history of our denomination in Tennessee. The whole mass of our people seem to have been moved upon by a new impulse—and to have moved forward with accumulated momentum. Our ministry seem to have been fired with a new zeal, assuming a bolder and bolder tone and a more fearless and indomitable spirit—to proclaim the whole truth in the face of the anti-christian opposition that has opposed us, and the result has been the accession of between three and four thousand to our churches—and in this number are included hundreds of those pious pedantists—and several of their once influential ministers—trophies of the truth as it is in Jesus. Our sentiments are prevailing on every hand, and our churches enlarging their borders and strengthening their stakes, for greater conflicts and more illustrious conquests.

The causes that have contributed to these results are generally understood:

1. The denomination has carried out more thoroughly the Missionary spirit, at home and abroad.
2. The great discussions and doctrinal controversies, oral and written, that have characterized the year past, have served to move our people to action, and awakened a spirit of investigation and reflection, which have, in turn, led to the change of doctrinal views.
3. The operations of the Tennessee Publication Society have contributed largely to the advancement of our denomination, and the wide spread propagation of our denominational sentiments, in the State and the Southwest. It has put in circulation 1,400,000 pages of its own tract publication, purely denominational, and some hundreds of thousands of those of the American Publication Society, besides thousands of volumes of bound publications, religious and denominational. Surely it were impossible for all this amount of seed to be cast abroad to no purpose. It must, and does tell upon individuals and the masses. Its workings tho' silent are not the less effectual. It falls with fearful effect upon the traditions and papal dogmas of the day. The issues of the Society are complained of as "pamphlets that swarm in our midst like the frogs of Egypt for numbers," &c. This Society, a Hercules in its infancy, is destined, if properly fostered, to perform the feats of Sampson in its maturer years. Its power for good cannot easily be computed. There is only one thing that now operates as a drawback upon its successful operation. While the utmost promptness and enthusiasm have characterized our brethren in subscribing to the bonds of the Society, somewhat of indolence has been manifested in promptly meeting the annual payment of the instalments, which has, and is now materially impeding its operations. Were the instalments due last January, and those that came to maturity on the 1st day of the present month, but paid immediately, or during the present quarter, great relief would be afforded, and a new impetus would be given to the issues of the Society.

4. The Tennessee Baptist is thought by its friends, to have contributed no

See Preface to Mr. Bagleton's reply to J. L. Waller.

little towards the past and present prosperity of our denomination, and the infusion of Baptist spirit into our ministry and membership, and the diffusion of Baptist sentiments throughout the State. Its increase is without a parallel in the history of Baptist periodicals in the South, having added some eleven hundred new subscribers to its list since the 1st of January, 1849?—We are encouraged by the past to anticipate equal if not greater things for the ensuing year. From present appearances, a large accession of new subscribers will be received from Mississippi, Texas and Arkansas, while arrangements are in progress to secure a Corresponding Editor for Arkansas, in the person of our beloved brother, Dr. Hartwell, late of Ala.—Thus the efforts made in a certain quarter to injure the circulation and popularity of the Tennessee Baptist, have fearfully recoiled upon the head of the author, and materially aided to secure its far more extensive circulation in the South-western States. The day has come for Baptists to be Baptists, consistent Baptists, which they can never be, so long as they couch and fawn for popularity—or barter the truth of God for the smiles of men.

We commence the year with the sanguine expectation of aiding, by the assistance and co-operation of our numerous friends, at least one thousand new subscribers, within the year 1850! We shall not only rely upon travelling agents to do this, for we may not have even one in the field—but upon the character of the paper we expect to issue. We shall endeavor to make it in matter and spirit, not what all Baptist papers are, but all that a Baptist paper should be, indomitable and fearless, and faithful in the exposure of error, yet speaking the truth in love—catering to no time serving policy, unmoved by the smiles and intimidated by the frowns of even professed friends, who are willing to sacrifice any part or portion of the truth, for an unwarranted and unscriptural peace with "spiritual wickedness in high places." It is upon the friends of such a course that we rely for the success and circulation of the Tennessee Baptist, and to such we appeal. Shall we have 1000 additional subscribers in the year 1850? Let every true friend put his hand to the wheel, and show "a mind to work" with a right good will, and the work will be done. To the achievement of this we will bend all our energies, and spare neither time nor toil. We hope it will be our pleasing duty at the close of another year to record far greater triumphs of truth, and still more abundant prosperity of the Zion of God.

## A WORD TO OUR SUBSCRIBERS.

We are now commencing a new year, and the liabilities we have incurred in publishing the Baptist are falling due. There are large amounts due us from old subscribers, which if paid, would greatly relieve us in our pecuniary affairs, and materially aid us in consummating a decided improvement in our paper for 1850.—Our readers know that we do not often speak to them on this subject, and we are assured that our friends will fully appreciate this friendly notice.—We wish to procure a new and beautiful font of type, and put the Baptist in a new and beautiful dress. We are sending the paper gratis to a large number of ministers, and we hope that they will all, as many do, offer to forward the arrears of their brethren by mail at our risk. Let every brother make an effort to commence the new year, owing his printer nothing.

## THE CHARGES OF DR. J. R. McCALL.

Our readers will see from the letters of our brethren Spivey and Conner in this paper that the charges of this man are basely false. Bro. Gayle is yet to be heard from. Dr. McCall has asked if he can use the columns of the Baptist, and we have answered, yes, until he is used up. What remains we shall see.

Bro. Wm. S. Perry has removed from his late residence, and desires his friends and correspondents to address him hereafter at Murfreesboro', instead of Turnersville, as heretofore.

Every word of God is pure.

## BRO. GAYLE'S SCHEME FOR FOREIGN MISSIONS.

We defer several interesting articles to give room for bro. Gayle's Missionary communication this week. He asks for our opinion. We are a missionary Baptist—advocate of foreign and domestic effort and Indian evangelization. The proposition of bro. G. is a good one for the accomplishment of the object it contemplates, the foreign field. It contemplates doing no more than ought to be done—than that field demands at our hand—no more than our churches will ultimately do without thinking that they come up to their full duty to the heathen—no more than they ought now to do. All we want is a systematic missionary benevolence. We oppose an engrossing missionary object, others equally important would suffer. We regard the home field as of equal importance with China—and Africa as important for the evangelization of the celestial Empire, as for the universal triumph of truth here. Let the Penny Plan for Home Missions be united with the Plan proposed by bro. Gayle, and we will advocate it until a scheme of systematic benevolence shall be developed by some one that will embrace all our missionary objects and commend itself to all the churches. May God bless our bro. Gayle, and answer his prayers for the perishing. May he live to see the day when even more than he proposes shall be done for the heathen by Southern Baptists.

## STILL THEY COME.

And reasons for becoming a Baptist, by a Presbyterian.

A brother in Ala. reporting the result of a protracted effort, and the accessions to his church, says: Among the number who connected themselves with our church at this meeting was Dr. W. E. Bowling, an intelligent Presbyterian gentleman, who handed me in writing the following reasons for his becoming a Baptist:

1. "Jesus Christ was baptized and came up out of the water, and said, 'Thus it becometh us to fulfill all righteousness.' The descent of the Holy Spirit approved the act.
2. "I have honestly searched God's word to see if sprinkling could be maintained, (for I desired to believe it,) but, to my astonishment, I could not find a word or sentence to show that sprinkling or pouring was baptism. Nor can I find any history that records either for baptism in the days of Jesus or his Apostles.
3. Being buried with him in baptism," (Rom. 6: 4. Co. 2: 11) clearly proves immersion to my mind; nor did I ever hear of one immersed person, who under any circumstances, became dissatisfied with his baptism, and was afterwards sprinkled or poured. But I have known many pedo-baptists, upon investigation, to do as I am now about to do, "Go down into the water," and be immersed. Besides this, all intelligent pedo-baptists acknowledge immersion to have been the apostolic mode of baptism.

"The above reasons, taken together or separately, prove, in my mind, to a moral demonstration, that I, as a Pedo-baptist, have been in error on this subject, and hence, I honestly become a willing candidate for immersion."

Is he an intelligent man? Is he a man of veracity? If our pedo-baptist readers (and we have not a few) think so, what impression must the frank declaration of Dr. Bowling make upon their minds, that he has honestly searched God's word to see if sprinkling could be maintained, (for he desired to believe it) but to his astonishment he could not find a word or sentence to show that sprinkling or pouring was baptism? Will our pedo-baptist brethren, go and do likewise?

## THE SOUTHERN BAPTIST REGISTER FOR 1850.

This work is receiving the most flattering notices from the press. We clip the following from the Baptist Messenger, N. C.

"The Southern Baptist Almanac and Annual Register for the year of our Lord 1850. Nashville, Published for the Tennessee Publication Society, by Graves & Shankland. This work contains 52 closely printed pages, consisting in part of the usual Almanac matter—tables of the Baptist and other denominations in the United States and in the world 'Tracts for the People,' &c., and is sold at 10 cents single copy, one dollar per dozen, or eight dollars per hundred.

This is a capital Almanac. It will not lose its value as soon as the last hour of 1850 passes away. The articles on the evils of Infant Baptism, Republicanism, the true churches of Christ, are something more than "grape" to throw into the ranks of Pe-

doism. Used skillfully and perseveringly they will effectually silence many a strong buttress of our opponents.—This Almanac is adapted to general circulation.

There are a few more left of the same sort at the Baptist Depository, and orders are still coming in. Those who work in their neighborhood, that requires "something more than 'grape'" to effect, had better send for a supply forthwith.

THE BAPTIST MESSENGER, Elizabethtown, N. C. C. R. Hendrickson Editor. We should have noticed this paper long since, our only apology is our absence for the past three months. Bro. H. is, we believe a convert from Pedobaptism. He is able with his paper, to do signal execution to the existing hierarchies, dogmas and traditions of the semi-reformed, and semi-protestant sects in his State, if he dare incur their full displeasure. From what we have seen from his pen, we cordially extend to him the right hand of fellowship and bid him welcome into the corps Editorial. If he will but take a bold and intrepid stand for truth, and against error, he will be sustained by the Baptists of Old North Carolina.

We recon that Bro. Cutting of the N. Y. Recorder is cultivating his beard this winter. He says:

Nature's Precedent of Branchitis.—To allow the entire beard to grow is allowed by numerous medical authorities to be the most effectual safeguard against sore throat, bronchitis or pulmonary complaints. If some congregations would allow ministers to imitate Peter and Paul in the matter of wearing their beards, they would be saved hundreds of dollars which they now expend in sending their pastors to Europe.—N. Y. Rec.

## IS THE PRACTICE OF INFANT BAPTISM TO BE GIVEN UP?

The above is a very interesting question propounded by a subscriber to the editors of the Vermont Chronicle, (a pedo paper,) and from the statistics he gives, it would seem, that this addition was about exploded in the Green Mountain and Granite States:

Memo Editors: Is the practice of infant baptism to be given up by our churches? One would think so by an inspection of the reports in the Minutes of the General Convention of Vermont for the year 1849. In 191 churches, I find reported 154 infant baptisms—one to a church. It is true, 69 churches made no report of statistics at all. But 50 churches made report in other respects, and yet report no infant baptisms. To the remaining 62 churches, therefore, belong the 154 infant baptisms—which gives three to each church, very nearly. In only two churches are there as many as seven each. In Montpelier and Burlington, none; in Bennington, (2 churches, 250 resident members, 3 in Brattleboro', (2 churches, 360 resident members, 7; in Middlebury, (330 resident members, 4; in Newbury, (264 resident members,) none.

The Minutes of the New Hampshire General Association for 1849, present similar results.—Churches, 179; infant baptisms, 264. Fifty-two churches reported no statistics at all; 127 reported statistics, but no infant baptisms, leaving 50 churches reporting 264—an average of 34 to each church reporting. Of these 50, 15 report 111; the remaining 65, therefore, have considerably less than an average of 3. The total number of communicants in New Hampshire is 17,737. In Vermont, 15,535.

Are the Minutes miserably defective? Yet the public take them as accurate, or somewhere nearly accurate. I myself have no reason to suppose they are greatly out of the way. I therefore began my paragraph, "Is the practice of infant baptism to be given up by our churches?" Any remarks from you would be acceptable to a SUBSCRIBER.

In Vermont, not one infant sprinkled in eighty churches! And in fifty-two churches only 154, or only three to each.

In New Hampshire, 127 churches out of 179, report no "infant baptisms!" Of the remainder, not averaging four to a church! Would not an impartial reader be liable to suppose that infant baptism is rather on the decline in New England! or else the descendants of the Puritans are anything but prolific!

PREDESTINATION AND SLAVERY.—The Presbyterians who were never very numerous in the Southern States, and Baptists who have always been among the most numerous and influential of the Christian denominations in that section of the Union, were generally reconciled to Slavery, on the ground of absolute unconditional Predestination. The social and civil, and even the moral condition of all classes

of men were from all eternity fixed by the immutable decree of God, and therefore could not be wrong. This was the argument for Slavery, and it made short work of the whole matter." Extract from the Methodist Quarterly Review, April, 1849, p. 301.

It does indeed seem from the almost constant recurrence of statements like the above, that we have nothing to expect from the pedobaptist press, but gross misrepresentation of our views and reckless assertion wantonly made, and intended for our injury. A more unfounded and wicked assertion than the above from the Methodist Review, is hard to be found in any respectable print. We challenge the editors of the Review to produce one, only one respectable writer of the Baptist denomination who ever founded the claim of Slavery upon the ground of the immutable decree of God.

We have read or heard many arguments upon the subject, but the above is the first intimation of the argument hinted at, we ever met. We most unhesitatingly pronounce it a base fabrication and demand of the editors of the Review have any conscience or sense of justice, at least, one respectable Baptist authority, in support of their assertion.

BAPTIST NOEL'S CHARACTER OF THE BRITISH CHURCH.—Of its 16,000 ministers, about 1,668 do nothing; about 6,681 limit their thoughts and labors to small parishes, which contain from 150 to 300 souls, while others in cities or towns profess to take charge of 8 or 900 souls; and of the 12,923 working pastors of the churches, I fear, from various concurrent symptoms, that about 10,000 are unconverted men, who neither preach nor know the Gospel.

In the Episcopal church can be seen the influence and workings of infant baptism and pedobaptistic doctrines. If the majority of the ministry are unconverted men, what are we to expect from the membership? Is such a church favoring the ultimate and glorious reign of Christ? If not, is not its influence worse than Paganism, inasmuch as it will be tenfold more difficult to convert its communicants from their errors, than it would double the number of blind pagans and idolaters.

## Communications.

For the Tennessee Baptist.  
STILL THEY COME.

BROTHER GRAVES:

For the benefit of some of your numerous readers, who may be similarly situated, I feel to declare my convictions that lead to a change of views upon the mode and subject of baptism. From my infancy, I have been reared in the lap of Methodism. I did not doubt its correctness. My parents and friends are generally of that persuasion. They are noted for piety and zeal in religion; making an impression upon my mind, of our indelible character, favorable to the church of my youth. In my 30th year, I became a wife; and my husband who then belonged to the Cumberland Presbyterian church, frequently told me there was no such thing in the Bible as infant sprinkling. This at first had but little bearing upon my mind. I seldom or never heard the subject discussed in my father's house. I remember, however, to have heard occasionally the presiding Elder in officiating, quote the following passage: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," &c. This to my mind was conclusive, without further investigation, that infant baptism was taught. Not that I believed it introduced into the visible church, but simply something like a dedication, or something else I could not tell. Here was my ignorance. But when I became convinced that the Discipline and all intelligent Methodists conceded that baptism was an initiatory rite into the church I felt embarrassed. When I had babes of my own, the enquiry arrested my mind, must they be baptized? To the Bible I resorted diligently for information in order that I might satisfactorily discharge a duty the Discipline taught and the church observed. But when my researches were made upon this subject, I found my theory crossed!—Instead of the baptism of infants in the New Testament, I found repeatedly that faith was required before baptism, and never after. "Believe and be baptized," I found clearly taught in the Scriptures. Thousands from the sacred record, I learned were baptized, both of men and women, upon a repentance and faith, but not one instance could I find for the baptism of infants. Even households, which was resorted to by mg Methodist brethren to prove incontestably that infants were baptized, I found to preponderate in favor of adult baptism.

Let the reader if he or she can imagine the composed state of my mind! I was in sore trouble! No authority in the Holy Book for the baptism of my little ones! The worst was not yet for when I found there was no baptism for my little ones it at once sapped my own! The whole superstructure that my mind seemed to rest upon before, was shaken to its foundation. What must I do? The answer forcibly strikes my mind that I must now be baptized upon my own volition and responsibility. To apply to a Methodist minister to perform the sacred rite would be a repetition of blunders, and my conscience no better answered. The functionaries of the Methodist church know that such conclusions are correct; for they would not agreeable to their notion of baptism, repeat it. A painful sensation still confused me. I loved the church of my youth! To leave her membership was a sad thought. Duty impelled me forward. I had been a professor twenty years in the Methodist church. I had magnified many objections to become a Baptist. I listened to hear something from my Methodist brethren that would relieve me, but they were as silent as the grave upon the subject.

I will mention here, that as soon as I saw the fallacy of infant sprinkling, and consequently the immersion of believers in the order of the sacraments.—Repentance, faith and baptism, seemed to me to be pre-requisite to the partaking of the Lord's Supper. With these views before me I could not consistently commune with my Methodist brethren; and often omitted it.

I have had signal impressions of mind on baptismal scenes, to be immersed, and promised the Lord not to delay, but never submitted to the ordinance until recently. I can now witness the words of Peter, that baptism is not the putting away of the filth of the flesh, but the answer of a good conscience. My mind upon this subject is relieved.

In conclusion, I will take the liberty to say to those who are enquiring upon the promises, to examine the whole council of God, and decide accordingly. Begin with infant sprinkling, and let the investigation be faithful, and if you are not too closely bound to the traditions of the fathers the result will be, that you will submit to the ordinance of the gospel, as delivered by the Great Head of the Church. These convictions of my mind upon this subject have been sharp and the change of churches have been made upon principle, and not conscience. As I am not ashamed of these sentiments, I am the more encouraged to send them abroad into the world. They are elicited from a female, though humble; yet truth is mighty in its prevalence.

Mr. Editor, if you think these thoughts, though imperfectly written, would subserve the cause of truth in their publication, they are at your service.

Yours truly,  
DELILA BROOKS.  
Jackson co., Ala., Dec. 1, '49.

The above reasons are unostentatious and simple, and must appeal to every Christian's conscience. Will our sisters put them into the hands of their Methodist friends? They may do good.

For the Tennessee Baptist.  
BROWNVILLE, Ten. Dec. 10, '49.

BRO. GRAVES:

By the last eastern mail, I received the 13th No. of "the Tennessee Baptist," vol. 6. On the 4th page of said paper, I find to following language in a communication, signed James M. Hurt, addressed to Dr. John R. McCall: "I understand this to be the substance of your remarks in Jackson, and also at Caledonia, in a conversation with Dr. P. S. Jones and Captain Burrass; stating to these gentlemen, that you were in frequent correspondence with Elders C. C. Conner, Gale and A. Spivy; and that in doctrine, you and they agreed," &c. Further on in the same communication, bro. Hurt asks, "Will you publish the letters of Conner, Gale and Spivy?" Again, bro. Hurt asks, "If so where slept that honor when you have made the impression upon Dr. Jones and Captain Burrass that these brethren, Conner, Gale and Spivy, are Campbellites in disguise, writings to you sentiments and doctrines, which they dared not publish from the sacred desk? Now I do hope that these brethren will demand of you the publication of these letters."

And I do hope, bro. Hurt, that your informants were mistaken in giving you my name as thus used by Dr. McCall. I hope so, because it would grievously me to be compelled to believe that any man, especially any man occupying a position in the sacred desk, would so far violate truth as to connect my name to such an assertion as is made in first extract above. Dr. John R. McCall in frequent correspondence with me! Why, bro. Editor, I never penned a line to the gentleman in my life. And now, brother Hurt, have your wish, so earnestly expressed, so far as I am concerned. Will you, Dr. McCall, publish in "the Tennessee Baptist," and do it forthwith, the correspondence between us? Let it come, verbatim, literatim et punctatim.

Independence.—No man can be independent of God and his neighbor.

I freely and fully absolve you from all scruples, arising from the plea of private correspondence. Yea, I demand its publication.

I will here state, that I have two or three times been in company with Dr. McCall, and I then heard nothing from him, that would lead me to suspect he would use my name, as he is purported to have done, in the above extract from bro. Hurt's communication. Surely he has not so outraged truth. I do hope there is some mistake here.

As to my holding the same doctrines with the Doctor, I have only this to say: I am not sufficiently acquainted, from personal knowledge, with his doctrines to pronounce upon them; nor do I believe the Dr. has ever heard me preach but once, and therefore suppose his personal knowledge of my doctrines to be very full. This I will say, I am a Baptist, and am not ashamed to announce it, either publicly or privately—either to Dr. McCall or in the "sacred desk." I am not a Campbellite, and I am not ashamed to avow it, either in private or public—either before Dr. McCall or in the "sacred desk."

With the Bethanian organization I confess I have but little sympathy. I never have acknowledged it to be the church of Jesus Christ, nor do I expect ever to do. There is but one body, and in that body I believe I have membership.

Permit me, bro. Editor, to here remark, that it is to be hoped the time has arrived, when Baptists will no longer suffer themselves to be galled by the cry of Campbellism against their brethren. Much injury has been inflicted on the good cause we advocate, because some Baptists, and I fear some Baptist ministers, have lent too willing an ear to these false charges. The influence of some good brethren has been impaired—and the more extensively impaired too, because Baptists have suspected them guilty of such charges. Would but our brethren, and especially our brother ministers, refuse to credit such slanders against each other, the principle upon which our opponents have attempted success, viz: to divide and conquer, could not be successfully carried out. The unfounded charges of Burrow, the malignant slang of Bradley, et id omne genus, would then justly recoil on their authors. As a cure for this disease, under whose influence some Baptists seem to be laboring, I would recommend a prayerful perusal of 1 Cor. xiii. chap., and full doses of the grace therein so highly commanded by an inspired Apostle.—I hope soon to hear from those brethren whose names are connected with mine in the above extract. I have lived under the pastoral care of each, while a private member of the church, and have enjoyed pleasant associations with them as a minister of the Gospel; but never did I suspect them of being Campbellites under a Baptist cloak.

I have known such men, but the high character of these beloved brethren and faithful ministers of Christ, the confidence reposed in them by all Baptists who know them, forbid even a suspicion that they are of this character. But they, no doubt, will answer for themselves.

In christian love,  
Yours, &c.,  
AARON J. SPIVY.

For the Tennessee Baptist.  
NASHVILLE, Dec. 11, 1849.  
C. C. CONNER AND CAMPBELLISM.

In the Tennessee Baptist of Nov. 29, I notice a letter from bro. J. M. Hurt to Dr. J. R. McCall.

That letter, I think, demands I shall say, "that so far from my attaching salvation to immersion of itself, either at the hands of a legal, or illegal administrator. I do not believe that unless an individual shall have been born of the Spirit of God—shall have repented of his sins with *Gaddy sorrow*, resulting in the reformation that makes him a willing subject of Jesus Christ—shall have believed with that faith, which will induce him to receive *unconditionally*, Jesus Christ as God manifest in *meat and in earth*—as the only name given under heaven, whereby men must be saved—as his prophet, priest, and king—as the way—truth and life; he can possibly by the use of water, in any way, get into the Christian kingdom (only nominally) either in this life or the life to come. To these verses I subscribe heartily, Acts 10: 43, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Also, Acts 13: 38, 39, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." "And by him, all that believe, are justified from all things, from which ye could not be justified by the law of Moses." I have not seen Dr. McCall for some years past; and if he hold sentiments opposed to these set forth in this communication, all I have to say is, (say letters from me notwithstanding) we are not of the same doctrine.

CHAMP C. CONNER.

## MISSISSIPPI DEPARTURE

"Union is Strength."

UNCERTAINTY OF BUSINESS.—asserted in Hunt's Magazine, that one man in New York city, for a few years, has been a large and successful merchant, without banking, stopping payment, or other commercial means. Of every hundred merc in Boston, in a period of 20 years, ninety-five die poor. Of the same number in New York acquire wealth. In Philadelphia proportion is smaller.

"ALL KINDS OF TURNING TWISTING DONE HERE."

NUMBER VIII.

ARTICLE VII.

Baptismal Peculiarities.

I do not design noticing and rec to all of Mr. Blackwell's sermon. This would be too tedious. I notice some few of his peculiarities the light of reason and methodism.

After a peculiar ramble in seeking foundation for his theory, Mr. marks: "But before we proceed, ther, we may obviate a very objections which is urged again. My text says, 'One Baptism.' It is objected against us, that we pray does that prove that we have three baptisms?" Of course it Mr. B., else you practice only a of baptism at a time. For if in sion is baptism, and pouring in tion, and sprinkling is baptism, here are three baptisms. But d say that these are three modes, "One baptism?" Then if immersion is a mode of baptism, and pouring is a mode of baptism, and sprinkling is a mode of baptism, then there are three modes of baptism! it not take them all to constitute tism? Surely it does. Then you administer all three modes in each vidual case, to constitute a baptism. But says Mr. B., "The difficulty with us, but with those who either not, or will not see the distinction between the institute and mode of formance." And pray, sir, will you not, in your sagacity and will teach us what that distinction is? grumble at us about our illiterate ignorance, you claim to be an instructor of the ignorant, and yet will instruction on this point. I am see a difference between the act an institute, and the design of the tute. But, I cannot see any distinction between the action of an institute the mode of performance of that a

Mr. B. says, "Christ did not tute infant baptism, nor believe tism." This assertion is partly at least. That part which says, "I did not institute infant baptism, rarily true. But as it regards the tinction made between believers tism and christian baptism, I am the impression that there is some lacy about it. You cannot find phrase in the Bible. You can, er, find baptism enjoined on belli and examples of believers being tized, in numerous places in the This of course, is believers bad or the baptism of believers. B where in the bible can you find precept or example of infant ba How dare any man teach and tice a rite in the name of THE T God, which has no divine sanction. Mr. B. says, "Christ instituted tism baptism." "Christian bap means, or implies baptizing chris Are infants christians? You c find such a phrase in the Bible, is there any command in the bo God to baptize a christian. The christian, is used but three times in Bible, (Ac. 11: 26—26: 28—1: 15), and then it has reference to who had previously been baptiz And I am not certain that there i Scriptural authority, or propri calling unbaptised persons, ch They may be considered, and b believers, "children of God by fa Christ Jesus;" having their sins done through the merits of Chris being entitled to the privilege of ting on Christ in baptism, and the toring his visible church and enj all the privileges and immunit Then they are fully entitled t name, christian, and retain that ti long as they honor that name, i lowing Christ in all his commands I do not believe that all who p faith, are baptized and secure the of christian, are true saints; neithe believe it impossible for a perso saved without baptism and c membership. Baptism, church berish and all other duties are tial in their place, and to their cannot be neglected or perverted, out committing sin, and sustain jury, by those who neglect, or p them. I make these remarks, dicate myself from the charge, king a Saviour of baptism, an christian, who baptizeth peop do not teach that bapt a Saviour, or that sins are away in baptism. Baptism is



## MISSISSIPPI DEPARTMENT

"Union is Strength."

UNCERTAINTY OF BUSINESS.—It is asserted in *Hunt's Magazine*, that but one man in New York city, for a period of years, has been a large and successful merchant, without bankruptcy stopping payment, or other embarrassments. Of every hundred merchants in Boston, in a period of 20 to 40 years, ninety-five die poor. Of the the same number in New York not two acquire wealth. In Philadelphia the proportion is smaller.

## ALL KINDS OF TURNING AND TWISTING DONE HERE.

NUMBER VIII.

ARTICLE VII.  
Baptismal Peculiarities.

I do not design noticing and replying to all of Mr. Blackwell's sermon. This would be too tedious. I wish to notice some few of his peculiarities, in the light of reason and methodism.

After a peculiar ramble in seeing a foundation for his theory, Mr. B. remarks: "But before we proceed further, we may obviate a very flimsy objection which is urged against us. My text says, 'One Baptism.' But it is objected against us, that we practice three modes of baptism. And pray does that prove that we have three baptisms?" Of course it does, Mr. B., else you practice only a part of baptism at a time. For if immersion is baptism, and pouring is baptism, and sprinkling is baptism, surely here are three baptisms. But do you say that these are three modes of the one baptism? Then if immersion is a mode of baptism, and pouring a mode of baptism, and sprinkling a mode of baptism; pray what is baptism? If there are three modes of baptism, does it not take them all to constitute baptism? Surely it does. Then you must administer all three modes in each individual case, to constitute a baptism. But says Mr. B., "The difficulty is not with us, but with those who either cannot or will not see the distinction between the institute and mode of performance." And pray, sir, why do you not, in your sagacity and wisdom, teach us what that distinction is? You grumble at us about our illiteracy and ignorance, you claim to be an instructor of the ignorant, and yet withhold instruction on this point. I am able to see a difference between the action of an institute, and the design of that institute. But, I cannot see any distinction between the action of an institute, and the mode of performance of that action. Mr. B. says, "Christ did not institute infant baptism, nor believers' baptism." This assertion is partly true, at least. That part which says, "Christ did not institute infant baptism, is certainly true. But as it regards the distinction made between believers' baptism and infant baptism, I am under the impression that there is some fallacy about it. You cannot find either phrase in the Bible. You can, however, find baptism enjoined on believers, and examples of believers being baptized, in numerous places in the Bible. This, of course, is believers' baptism, or the baptism of believers. But no where in the bible can you find either precept or example of infant baptism. How dare any man teach and practice a rite in the name of THE TRUTH GOD, which has no divine sanction? Mr. B. says, "Christ instituted Christian baptism." "Christian baptism" means, or implies baptizing Christians. Are infants Christians? You cannot find such a phrase in the Bible, neither is there any command in the book of God to baptize a *christian*. The term, *christian*, is used but three times in the Bible, (Ac. 11: 26—28; 1 Pe. 4: 16;) and then it has reference to those who had previously been baptized. And I am not certain that there is any Scriptural authority, or propriety in calling unbaptized persons, *christians*. They may be considered, and called *believers*, "children of God by faith in Christ Jesus;" having their sins pardoned through the merits of Christ, and being entitled to the privilege of putting on Christ in baptism; and thus entering his visible church and enjoying all the privileges and immunities. Then they are fully entitled to the name, *christian*, and retain that title as long as they honor that name, by following Christ in all his commandments. I do not believe that all who profess faith, are baptized and secure the name of *christian*, are true saints; neither do I believe it impossible for a person to be saved without baptism and church membership. Baptism, church membership and all other duties are essential in their place, and to their end, and cannot be neglected or perverted without committing sin, and sustaining injury, by those who neglect, or prevent them. I make these remarks to vindicate myself from the charge of making a Saviour of baptism, and unbaptized people. I do not believe or teach that baptism is a Saviour, or that sins are washed away in baptism. Baptism is a sym-

bolic representation of the burial and resurrection of Christ, in which sins are washed away in the same sense that we eat the body and drink the blood of the Saviour in the Lord's Supper. This, we know, is figuratively done. Baptism sustains the relation to remission of sins, that testimony does to fact. A fact, is a deed done, or thing as it exists; testimony expresses and makes known that fact. Hence, sins must be remitted before baptism, or the individual in his baptism testified to a falsehood. Now, to put this badge of testimony upon an infant, is forcing him to bear false witness against himself. This is injuring the child. God saves those infants which die under the age of accountability without baptism or any other visible means. He also saves all whom He converts, whether they are baptized or not. This is no reason, however, that believers should neglect baptism, or that infants should be baptized. Neither does it justify me, nor any other person, in holding church or ministerial fellowship with unbaptized persons, or tolerating and excusing their "settling aside the commandments of God by their own traditions." For Christ says, "If a man love me, he will keep my words," (John 14:23. Keeping the commandments of Christ, of which baptism is a prominent one, is essential evidence that you love him. [1 Jno. 1:3—5, 6:1—3,] and many other similar passages prove this. It is not my desire to *unchristian* any person, if I had the power. I would that all mankind were *christians*. But to *unchristianize* a person, means to sever or separate a person from Christ. This no power can do, [Ro. 8:35—39. But I am charged by Mr. B., and others, with *unchristianing* all other denominations but the baptist. To *unchristian* means to "expel from a church." This implies previous membership in a church. Members of other denominations have no membership in baptist churches, hence, it is impossible for us to *unchristianize* them. They have not yet been *christianized*, and consequently cannot be *unchristianized*, or turned out of that they were never in. They have churches and privileges of their own, over which I have no jurisdiction, and consequently could not, were I disposed, expel or *unchristian* them from their churches. I do not, however, recognize their churches as *Gospel churches* or *visible churches* of Christ, for the plain reason that I see no scripture for them, and find that they all originated since the close of the book of Revelation, without divine authority, and stand in opposition to the gospel plan of *Christian churches*. These are the clear and honest convictions of my mind, which I think I derived from scripture, and can support by divine testimony. This is not the time and place, however, to labor this point. I accord to my opponents the same sincerity and candor which I claim for myself; sincerity and candor, however, in error, do not turn error into truth, or make a man right when he is wrong.

[TO BE CONTINUED.]

JAS. J. SLEDGE.

Oxford Miss., Nov. '49.

## Revival Intelligence.

## THE REVIVAL AT JACKSON.

BRO. GRAVES:

It is known to the readers of the Baptist that you were invited by more than one hundred of our citizens and brethren to hold a meeting with the Jacksons church, and it will doubtless be interesting to all who love to hear of the prosperity of Zion to see a brief history of that precious work. To such, I would say, that for the first week Bro. Graves confined his labors almost exclusively to the church in the morning, and at night he delivered a course of sermons to the impenitent, upon the popular delusion of the day, discussing and exposing every form of heresy in which religion is *deified*, and also in which its real nature is *mistaken*. These sermons awakened almost a universal interest, and with the blessing of God resulted in the conviction of scores, and doubtless hundreds. No invitation was offered for inquirers to designate themselves until the next Sabbath evening, when a member was heard humbly bowing at the foot of the cross. The little band of believers were indeed "all of one accord" in asking the divine blessing. During the second week, all the cardinal doctrines of the gospel were presented in their relative position, in the great scheme of salvation and I may say, without flattery, lucidly, faithfully and *forcibly*, to the hearts and consciences of both saint and sinner. Day and night the shouts of the redeemed, and the rejoicings of Christians were heard in Zion. Old and young were found at the altar of prayer. On the second Sabbath, Bro. Graves, (our pastor being unwell) bro some twenty down into the waters of our Jordan and "buried them with Christ in baptism." One of the most solemn and impressive seasons ever witnessed in the place. Before the baptisms, the administrator delivered a discourse upon the design and action of christian, that fully vindicated the position of baptists in the eyes of all men. The meeting continued with unabated interest through the next week and un-

til Tuesday of the week following. On the third Sabbath, eighteen more willing souls followed Christ, among whom were several pedobaptists, who sought the answer of a good conscience in obeying their Saviour. The following Tuesday two more, making in all thirty-nine baptisms. There were three others united with the church, making in all forty-two accessions in 21 days. On Tuesday night the meeting closed, and a solemn and (I hope) ever to be remembered charge was addressed to the young converts and to all Christians; after which we ate The Supper together in commemoration of the death of Christ, and gave the parting hand to our ministering brethren, commending them to God and the Spirit of his grace. Many and fervent were the prayers from blessed hearts that ascended the throne for their future welfare and usefulness. Thus closed one of the most memorable meetings with which this place was ever blessed, marked in the conversion of a large number of our elder and most worthy citizens. Between sixty and seventy (whites) made a good profession of faith in Christ; several more will unite with us, several with sister churches in our vicinity, and several with the different denominations in town.

We were greatly disappointed in constant aid from our ministering brethren. Our pastor, Bro. A. J. Spivey was providentially hindered from being with us until the close of the second week. Bro. Hurt who was with us from the first, rendering most efficient aid, was compelled to leave at the close of the second week, Bro. G. Wright and G. Williams, and R. Day were in attendance about one half of the time, Bro. Geo. Day was also with us day and night when he was taken sick. All these brethren endeavored themselves to the church, for the interest they took, and zeal they manifested for the progress of the cause.

May all these converts and ministers meet in the church triumphant, is the fervent prayer of

## A MEMBER.

For the Tennessee Baptist.

BRO. GRAVES:

A meeting of five days was held at Little Cedar Lick by the Methodists, commencing 25th of August, and resulted in five converts; at the close of which, Bro. R. L. Barton and myself continued the meeting by intervals, till the next Wednesday night, which resulted in seven more converts. On the 16th of September, we commenced our protracted meeting, which lasted six days, at which we had eleven converts, making in all, twenty-three. During the meeting, we received by experience, seventeen, and baptized five. At the October meeting, which continued four days, I baptized fourteen, and one professed. I also baptized one at our November meeting, making in all, twenty baptized. This church has been on the decline several years; the brethren and sisters acted nobly in the good cause. Four of those baptized were *Ped-Baptists*. Ministers in attendance, R. R. Barton, Johns, and Hager, part of the time.

Also on the 29th of September, we began a meeting with the church at Rutland's, which lasted seven days, and God blessed the labors of the ministry and church, which resulted in the conversion of twelve souls. We received and baptized six during the meeting. At the November meeting, we had four converts, and baptized sixteen, one *Pedobaptist*. We had the labors of Bro. January part of the time, Bro. Gardner all the time, and brother Lindsey and R. R. Barton, part of the time.

I have not seen these two churches in a more prosperous condition for many years, may they continue to enjoy like blessings.

Yours in Christian love,  
WM. F. LUCK.  
Wilson co., Ten., Dec. 10, '49.

For the Tennessee Baptist.

## BAPTIST CHURCH AT KNOXVILLE.

This church entered the main room of her beautiful edifice on Saturday, the 10th inst. The Pastor, H. Sears, opened the dedication service by reading the 2d hymn in the Psalmist; after singing, the 6th chap. of 2d Chro. was read by the Rev. T. W. Humes, (Episcopalian); prayer by the Rev. W. M. Cate; reading and singing the 93d hymn, by the Rev. C. W. Charlton, (Methodist); declaration sermon, by the Pastor, from Ps. 90: 16; 17; reading and singing the 937th hymn, by the Rev. R. Sneed; closing prayer, by the Pastor.

The situation of the house is one of the most desirable in the city, and the construction is finished in fine style. In the architecture, taste and completion of the house, much is to be attributed to Bro. Sears. The work, however, has not been completed without incurring a debt; but still, the house is finished, and it is the very thing for the place. And now our brethren and friends, in the vicinity of Knoxville, may find a place to invest a portion of their money, i. e. in the payment of the debt. There it will be out of the reach of the swindler. Moreover, the

Lord has given his word for the interest. See Prov. xiii. 9, 10.

In the aggregate, this church has nothing whereof to glory; but I must be permitted to say, that it is not common to find more talents concentrated in so small a number. And we trust, standing as they do, upon the basis "against which the gates of hell shall not prevail," and pressing forward with becoming zeal and piety, they are destined to do much to the glory of God and to the furtherance of his cause.

WILLIAM CATE.

Jonesboro' Tenn., Nov. 27, 1849.

For the Tennessee Baptist.

BRO. GRAVES:

I have taken three excursions out into the destitution of Liberty Association since the General Association, and baptized eleven persons, some others professed to have found the pearl of great price. I have been a travelling Missionary about twenty years, and I think I never have seen the field more white to harvest than at this time.—Jackson county, Ala., is a very promising field. All of the North side of the Tennessee river is wholly destitute of Missionary Baptist preaching; there are several of the separate Baptists and some of the Anti-mission Baptists of the county are desirous for a Union; I am now giving the most of my attention at this time, to that portion of my district. I hope that the brethren of the Association will know that I am on the alert. I hope Bro. Bray, the Missionary of the lower end of the Association is doing good service. I will still keep your readers apprised of what I am doing.

R. H. TALIAFERRO.

N. B. One of the eleven above, I baptized, had been an Elder of the C. P. Church for about twenty-four years, (Dr. B. of this county,) you will hear from him.

R. H. T.

Newmarket, Ala., Dec. 14, '49.

## Obituary Notices.

For the Tennessee Baptist.

Died, the 2d November, inst. Mrs. SUSAN SAMUEL, consort of Mr. Fielding Samuel, of Dallas county, Arkansas, in the 26th year of her age.

The subject of this obituary, was a native of Rockingham county, North Carolina, and the daughter of John and Martha Bethell, with whom she emigrated to the State of Mississippi, and after the death of her father, came to the State of Arkansas with her mother and other relations, where she married and where she has left an affectionate husband, mother, brothers and sisters to mourn their loss. As a daughter, she presented a bright example of filial obedience, and devoted affection through all her life; as a sister, she manifested, in an extraordinary degree, those feelings of study kindness and love, which make that relationship so endearing; as a friend and acquaintance, she exhibited an eminent example of those modest virtues and unpretending excellencies, which constitute their possessor an invaluable member of society; as a wife, she was a help mate in deed and in truth, and embodied all the warm affections, lovely dispositions, and endearing qualities which in the language of her stricken and afflicted husband, "words cannot express." But notwithstanding her many natural excellencies, they were all eclipsed by her christian character, or rather they were adorned and beautified by it. Her piety was not of that ostentatious and pharisaical kind which glitters only before the world, but patterned after that of the meek and devoted Mary, who anointed the Saviour's feet. The writer of this, well remembers the time, (about three years ago,) when she professed herself a penitent sinner. There were then no wild ebullitions of feelings, no loud lamentations, no shrieks of despair, but deep, constant and earnest breathings for forgiveness and acceptance with God; and when in answer to prayer, Christ was manifested to her as "altogether lovely, and the chiefest among ten thousand," the holy and fervent love which glowed in her soul, burned into smiling thankfulness on her countenance, and impressed upon her after-conduct and actions, the meek and holy character of that Saviour whom she loved. Soon after her profession of faith, she put on Christ in baptism, attached herself to the Baptist Church at Brownsville, and in whose communion and fellowship she lived to the day of her death, growing in grace, and brightening for heaven and eternal bliss. But the brightest scene of her life was the closing one. When leaning over the verge of time, conscious that in a few brief hours, she would mingle with the spirits of the just made perfect—so near the gate of heaven, as almost to hear the whisperings of the angels saying, "sister spirit come away." Conscious that the scenes of this world, and the loved forms of child, husband, mother, sisters and brothers, would soon fade from her sight. Instead of sorrow and regrets, her countenance bore the proofs, and her tongue testified to the truth and the joy of the Christian's hope.—With warm exhortations to white and

black, to relatives and friends, to meet her in heaven, she bid farewell to the world, and has gone to receive the full assurance of her hope. Oh that her dying expressions may have a lasting influence upon those who heard them, is the prayer of her former Pastor and Christian brother.

Tulip, Dallas co., Ark.

## Package Register.

FOR THE WEEK ENDING JAN. 30.  
PACKAGE To Rev. R. G. Kimbrough, Cornersville Tenn., by wagon, Dec. 21.  
" To R. A. Young, Columbia Tenn., by O. Dodson, Dec. 21.  
" To James Carson, Cleveland Tenn., by mail, Dec. 21.  
" To C. C. Taliaferro, Whitesville Tenn., by mail, Dec. 21.  
" To P. H. Roberts, Carrollville Miss., by mail, Dec. 21.  
" To J. Miller, Fin Castle Tenn., by mail, Dec. 21.  
" To Thos. Williamson, Raleigh Miss., by mail, Dec. 21.  
" To Rev. G. W. Baines, Lebanon La., by mail, Dec. 24.  
Box To J. Warren, Murfreesboro' by wagon, Dec. 24.  
Package To L. A. Pickett, Audubon Tenn., by mail, Dec. 26.  
" To Wm. Neal, Ramey, Liberty Tenn., by mail, Dec. 26.  
" To Dan. Potter, Poplar Springs Miss., by mail, Dec. 26.  
" To W. M. Haile, Hartsville Tenn., by mail, Dec. 26.  
" To W. Tate, Dirt Town, Ga., by mail, Dec. 26.  
" To Chas. Stillwell, Rome Ga., by mail, Dec. 26.  
" To W. M. Bell, Miami Mo., by mail, Dec. 26.  
" To Stephen L. Easley, Lone Jack Mo., by mail, Dec. 26.  
" To R. R. Thompson, Centerville Ala., by mail, Jan. 2.  
" To Jan. W. Suttle, Centerville Ala., by mail, Jan. 2.  
" To H. G. Lucas, Matamoras N. C., by mail, Jan. 2.  
GRAVES & SHANKLAND.

## Letters Received.

A—Rev. L. Aubrey.  
B—Jesse Booth; all shall be attended to.  
J. H. Boram.  
Richard Myers.  
C—Henry Clinton; your order will be filled by A. D. Trimble.  
W. S. Callaway.  
S. Cayce.  
E. Collins.  
J. T. Craig.  
D—Jared N. Dennard; the paper shall be sent to the five subscribers; we have not yet put our hand upon the letter you speak of.  
E—J. P. Edwards; answered by mail.  
F—H. C. Ferguson; thank you.  
E. M. Hitt.  
G—Jas Greenlee; your Registers were forwarded on the 14th by Rev. David Thompson.  
H—J. H. Herrin, P. M.  
W. H. Henry.  
John W. Hunter; answered by mail.  
Sarah Harver.  
J. B. Justice.  
D. Jackson.  
H. G. Lucas; Registers by mail.  
W. Lassiter; we will attend to the matter.  
Wm. F. Livingston; the \$5 we received and the Registers were sent on the 15th inst.  
M—A. W. Meacham.  
G. Martin, Grenada, Miss.  
P—Post Master, Raleigh, Miss., answered by mail.  
Post Master, Melon, Ten.  
Post Master, M. Donald, Ga.; the paper for Rev. James Granch shall be sent; the money may be sent at our risk.  
Post Master, Greensboro', Miss.  
Post Master, Durhamville, Ten.  
L. R. Routh.  
Levi Rolen; letter enclosing \$12 received; thank you; all things attended to in good time; your receipt was published in the Tennessee Baptist; we will explain by private letter.  
Wm. Neal Ramey; the Registers and paper shall be sent.  
P. H. Roberts; look out for two dozen Registers by mail; thank you for your kind consideration.  
T. A. Read; \$4 for two new subscribers received; the paper shall be sent to all.  
S—Jesse M. Skinner, we sent the Registers by mail.  
L. B. Sanders.  
B. J. Sanford.  
John W. Suttle, Registers sent by mail.  
J. J. Sledge; the Registers were sent some time since; everything shall be straightened.  
T—R. R. Thompson; Registers sent by mail.  
C. Taliaferro; look out for the Registers.  
W—W. H. Wyatt; \$5 received.  
J. W. Wilson.  
Jas. A. Young; thank you; Registers by mail.

INSTRUCTION IN FRENCH.  
MISS CLARA MOULTON proposes to instruct a class of Young Ladies in the French Language. Particular attention will be given to the pronunciation.  
Tuition, \$20.00 per session of 20 weeks.  
Application may be made to Miss Moulton at the residence of Aaron Wright, or to Messrs. Graves & Shankland, Book Store, Union Street.  
Those who wish to form a class are requested to make an early application, so that instruction may commence at the opening of the next session of the Nashville Female Institute, Monday July 30.

CITY HOTEL.  
EAST SIDE OF THE PUBLIC SQUARE,  
Nashville, Tennessee.  
MARSHALL & SCOTT,  
Proprietors.  
Jan. 1, 1849.

## Nashville Female Institute.

THE present Session commenced on Wednesday, January the second.  
Arrangements are made to give instruction in the ordinary branches of English Study, and in the French, Latin and Greek Languages.

Instruction will be given in Drawing, and in plain and ornamental Needle-work, without extra charge.

Arrangements will be made to give instruction in Music.

Teachers.—REV. T. B. RIPLEY,  
MISS LOUISA MOULTON,  
MISS CLARA MOULTON.

Other Teachers will be added as the wants of the Seminary may require.

The School Rooms are the Vestry and adjoining apartments of the First Baptist Church. The location is central, and easy of access from all parts of the City; yet sufficiently retired, and happily secluded from noise.

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

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

Several pupils can be accommodated with boarding at the residence of Mr. Aaron Wright, nearly opposite the First Baptist Church. Young ladies who may be desirous of receiving the constant attention and care of the Ladies Teachers in the School, who are members of Mr. Wright's family.

T. B. RIPLEY.

Nashville, Jan. 3, 1849.

## New Style and Cheap Carpets.

JUST received a lot of New Style  
Tapestry Brussels Carpets  
Imperial Three Ply do  
Super Ingrain do  
Fine do do  
Super Mohair do  
Glenite Rugs do  
Tweed do do do  
Which I will sell cheap for cash.

J. W. HIRKENFELD.

## WORKS PUBLISHED BY THE

## SOUTHERN BAPTIST PUBLICATION SOCIETY.

THE WAY OF SALVATION. By ROBERT R. H. HOWARD. 12. D. 16. One of the First Baptist Church, Nashville Tenn. 216 Pages. Price \$1.

RECOVERED COMMUNION, OR, Baptism an essential prerequisite to the Lord's Supper. By Rev. Jas. B. Taylor of Va. 15mo, price 10 cents.

THE ADVANTAGES OF SABBATH SCHOOL INSTRUCTION. By Rev. C. D. Malloy, of Ohio. 18mo, price 10 cents.

HIS GRACE FOR SUNDAY SCHOOLS. By Jas. Tupper, 32 cards to the set, each card containing an average of three verses of Scripture, with a suitable hymn on the back, arranged so as to comprise in the series a systematic course of instruction in the doctrine and duties of religion. They are designed to take the place of Catechisms and question Books. Price 25 cents per set.

The above Books, together with a general assortment of religious works are for sale at the Depository of the Southern Baptist Publication Society, No. 40, Broad Street, Charleston S. C.

## OPINIONS OF THE PRESS.

Each of the above works have been favorably noticed by the Press. We submit a specimen of their opinions on THE WAY OF SALVATION.

*Christian Chronicle*, Philadelphia.—Dr. Howell has already won for himself an honorable name, in religious Literature. The work before us will add to his reputation and usefulness. It is a clear, full, and earnest exhibition of the way of salvation for a lost sinner. It is eminently scriptural in language and spirit, and logical in its plea and discussion. The style is manly and attractive, rising at times into eloquence. The work will be an instructive companion for the earnest seeker, and for the thoughtful christian and may do much to enlarge the knowledge of our church members.

The Typographical execution of the volume is highly creditable to the Southern Baptist Publication Society. If this is to be a sample of their issues they will win a high place among the publishing houses of our country.

*Southern Baptist*, Charleston S. C.—In every respect it is worthy of its distinguished author. Its perspicuity, simplicity, and comprehensiveness of style, its complete and systematic arrangement, its correct theology and solid instruction must cause this book to take rank with the first and best religious publications of the day.

Dec. 20, '49.

## Union University, Tennessee.

THE next session of this Institution opens on the 17th day of September next. The Faculty consists of Rev. Joseph H. Bell, President; Rev. David Breidenbach, Professor of Languages; P. W. Dixon, Professor of Mathematics; Geo. W. Jarmon, first Tutor, and J. R. Westbrook, second Tutor in the Preparatory Department.

Of the qualifications of the Faculty, the Trustees deem it unnecessary to speak in detail. They are gentlemen eminently qualified to fill their respective stations. The worthy President is a man of superior talents and learning, one who is respected by all who know him; young gentlemen placed under his charge learn at once to love and obey him.—This Institution is located in Murfreesboro', a beautiful and healthy town, the country seat of Rutherford, one of the most fertile counties in our State. Our town is noted for the good morals and intelligence of its citizens.

The courses of Study are thorough and extensive. As much as any Institution in the Union. The Trustees have the building in rapid progress of construction, and have procured suitable recitation rooms to be used until it is completed. We confidently believe there is no College West of the Mountains, which affords more facility for a thorough and useful education than ours.

Board can be had in the best families at from \$30 to \$40 per session, including lights & c., including 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.

We have been liberally patronized by the public, having last session 125 students, and we doubt not the number will be greatly increased, as our friends learn the advantages of boarding their sons with families of unexceptionable morals and intelligence, at rates so cheap.

JAS. F. FLETCHER.

Secretary of the Board.

Murfreesboro', Sept. 13, 1849.—6m.

## Fletcher's Edition.

BAPTIST V. NOEL on Baptism, with an introduction by John D. Long, D. D., and a fine portrait. First published by EDWARD H. FLETCHER.

Dec. 13—4t 141 Nassau St. New York.

## GOULD, KENDALL &amp; LINCOLN.

BOSTON.

## And the American Baptist Publication Society, Philadelphia—Publishers.

THE PSALMIST: a new collection of hymns for the use of the Baptist Churches; by BESSIE STOW and S. F. SMITH. With a Supplement, by RICHARD FEILAND, Pastor of the seventh Baptist Church, Baltimore, Md., and J. B. JETON, Pastor of the first Baptist Church, Richmond, Va., assisted in the whole by:

W. R. WILLIAMS, N. Y. J. B. Taylor, Va. Geo. R. Ide, Pa. J. M. Dagg, Ga. R. W. Griswold, Pa. W. T. Brantly, S. C. Stephen P. Hill, Md. R. B. Howell, Tenn. Samuel W. Lynd, Ky. John M. Peck, Ill.

This work contains newly thirteen hundred Hymns, original and selected, by 172 writers, besides pieces credited to fifty-five collections of Hymns or other works, the authorship of which is unknown. Forty-five are anonymous, being traced neither to authors nor collections.

The Supplement was undertaken by Rev. Messrs. Fuller and Jeter, at the solicitation of friends at the South.—[Extracts from Preface to the Supplement.]

"The Psalmist contains a copious supply of excellent hymns for the pulpit. We are acquainted with no collection of hymns containing so many and so good, as this. It is a general sentiment, and a rich variety of subjects, with a happy adaptation to pulpit service.—Old songs, like old friends, are more valuable than new ones. A number of the hymns best known, and valued by the churches, are included in the South, are not found in the Psalmist. Without them no hymn book, whatever may be its excellencies is likely to become generally or permanently popular in that region. To supply this deficiency is the design of the Supplement."

[From Rev. C. D. Malloy, Ga.]  
I am very anxious to have it (Psalmist) generally circulated in Georgia, believing it has claims paramount to all other Hymn Books now in use.

[From the Religious Herald, Richmond, Va.]  
It has recently been compiled with much care, and comprising a sort of variety of hymns for all the forms of worship. This work deserves high praise for its purity of style and expression. It is great and deserves to be sung, as a whole, is not only well adapted to the object aimed at, but is superior to its predecessors.

[From Rev. John Dowling, New York.]  
I have reviewed the excellencies by which the Psalmist is distinguished above every other hymn book with which I am acquainted. I should say, 1. There are no hymns of a coarse or of a low order of sentiment. 2. Every hymn may be read with propriety from the pulpit. 3. All the hymns are adapted to be sung, being properly lyrical in their character, and not in the least didactic. 4. Most of the hymns are of a suitable length.

[From the New York Baptist Register.]  
The Psalmist is one of the most delightful and complete books of the kind we ever had the privilege of examining. It is the very book wanted. The poetry is choice and beautiful, the sentiments are scriptural, expressed with peculiar felicity and force, and adapted to every variety of condition,—there is something for every body and every occasion.

[From Rev. John Dowling, New York.]  
It is truly a literary gem, besides being a sweet "Psalmist" for the Church of Christ.

[From Rev. Wm. T. Brantly, Athens, Ga.]  
Our denomination has been placed under obligations to brethren Sears and Smith, for the discrimination and taste exercised in the preparation of this work. A desideratum is now supplied which has existed and been sorely felt by pastors for many years. Bro. Ide did not speak extravagantly when he pronounced the Psalmist a "great blessing," in leaving nothing more to be desired for this department of worship." I think your book only requires to be known to secure for it an extensive circulation.

[From Rev. Spencer H. Conz, D. D., N. Y.]  
I have no hesitancy in saying it is better adapted to the wants of our churches, and affords greater facilities to those who lead in worship, in selection or appropriate psalms and hymns, than any other compilation with which I am acquainted. Its poetic and evangelical features are worthy of all praise.

[From Rev. A. D. Sears, Louisville, Ky.]  
I have given it an attentive examination, and I unhesitatingly pronounce it unequalled. Whether it be considered a book of sacred poetry, or as adapted to refine the taste, and promote the interest of our denominational worship, it stands unrivalled, and must supercede the use of every other hymn book ever published by the denomination. I am satisfied that every friend of the denomination, East, West, North and South, must see the propriety of sustaining one Hymn Book common to the Baptist Church. The Psalmist is the book.

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