





## The Tennessee Baptist.

NASHVILLE, TENN.  
SATURDAY, July 19, 1851.

## A MIDDLE TENNESSEE CENTRAL LIBRARY.

We would propose to the brethren, churches and associations in Middle Tennessee, the propriety and actual demand for a Central Library, similar to the one we have proposed for West Tennessee. We have not space this week to urge all the reasons that exist for such a library.

1. The extreme destitution of our ministers of historical and theological books, of all kinds.

2. The almost utter impossibility of procuring those ancient histories—the writings of the Fathers (upon which Pedobaptist traditions are sought to be supported), ancient versions. The works of all Pedobaptist scholars and divines, ancient and modern, as well as the writings of Baptists in America and Europe.

3. The great need of these works, in showing the contrary and uncertain and ever-changing positions of pedobaptists in supporting infidel baptism.

4. The important testimony they bear to the primitive doctrines and practices of the church.

5. We have many of their admissions fully collated by Booth and others, yet they are so destructive to Pedobaptism, that to avoid their force, they are declared to be spurious or garbled, we must have the original works.

6. This is an age of investigation and discussions, and we should have such a library within the reach of our ministers, that they may fully prepare themselves to maintain the truth and expose error in their pulpits and public discussions.

We would propose that this Central Library be located in Murfreesboro', and that a portion of the Library room of the University be occupied by this Library, with the permission of the Trustees—that our students and young ministers may enjoy the advantages of it during their whole course of study. What say our brethren to this proposition. We hope there will be a general expression of feeling upon it through the Baptist.

We are also decidedly in favor of our churches supplying their ministers with good libraries, and church libraries for themselves, their children, and neighbors. One church library in a church, will do more now for our cause, the spread of our principles in any given neighborhood; than any one of our pastors can now do without books and the requisite information. We want and must have books for facts and reference. Every Baptist minister, writer and historian is publicly impeached by the whole Methodist Society, South, for falsehood or misrepresentation. We must have books to refer to, that the world may see we neither garble Pedobaptist writers nor misrepresent history. The Bible sustained by criticism, and history is on our side.—Let us prove it to the world.

Shall we have a mass or special meeting during the session of the General Association?

## THE INFLUENCE OF SLACK'S REASONS.

In conversation with Rev. Noah Flood of Missouri, during the session of the Convention, upon the influence of our Baptist publications, he was anxious to know if they really did make Baptists, and if Pedobaptists would read them. We proposed to him to satisfy himself, and try them in Missouri. He readily agreed to do so, and we put him up a bundle of Slack's Reasons. Some three weeks ago, in writing to brother Baker, he says:

"Since I returned home, I have circulated copies of 'Slack's Reasons for becoming a Baptist,' and a few days since an Elder of the Cumberland Presbyterian Church, told me he had read the work, and it accorded so well with his feelings, experience and views, that he wished me to baptize him and his wife at our next meeting, which I of course agreed to do. The baptism is expected to take place on the first Sabbath in July. If we could only get such documents, plain common sense views, circulated among our Peco friends, I think much good might be done among them."

## REV. A. M. SCOTT.

This brother has lately received Methodistism, and received ordination as a Minister of the Gospel of Christ, to be no longer a Minister of Wesley's Book of Discipline.

The Pedobaptist press may, as they are wont, either to declare this conversion a fact, or to declare that Mr. Scott was a trifling, no account man, mere chaff, of whom they are glad to be rid, as they lately did in a neighboring town concerning one of their members whom they heard had left them. It was a mistake, however, and they now think him a clever fellow.

Toucing the character and standing of brother Scott, we refer to the letter of brother Clemens of Louisiana, and we clip the following testimonial of the Trustees of the Miss-Oreok Academy, from an Arkansas paper:

"Mr. Scott has been too long before the public as a literary man and teacher, to need any commendation from us. We feel confident, that under his direction, with the aid we intend to procure, the school will present advantages equal to any in the State."

Let Baptists remember the difference between politics and religion. Politics is the science of unprincipled men in religion there can be no compromise.

## THE DESIGN OF FORGED LETTERS APPARENT.

We thought that we understood most fully the design of the Brien letter forgery—but the Banner of Peace leaves us in no doubt. It was got up probably by a Pedo clique about Lebanon. What hand, directly or indirectly, the Editors of the Banner had in it, we do not pretend to say, but we do believe they are secret to the whole plot, and could this day give the name of the author of that letter.

The design evidently was to fix a suspicion upon our character—and, in the second place, to destroy all faith, by this device, in the weekly announcement of a change of views from Pedobaptism to the teachings of Christ. If this is thought uncharitable, and proof is wanted, read the following from the last Banner:

"The public will have as little confidence in that outcry, as they have in 'STILL THEY COME.' With the Brien case before them they will be slow to believe reported facts in relation to Pedobaptists joining the Baptist Church."

It is no satisfaction to know that we are not the only one implicated in the above—for it reflects upon nearly every Baptist Editor in the Union, in whose papers they see similar announcements, which we copy into the Baptist. Mr. Lowry, the Classic(?) Editor of the Banner, seeks to make the impression upon his readers that Baptist Editors universally are corrupt enough to forge changes of views—and that they have an understanding among themselves to copy each other's forgeries to deceive the public. The Brien letter will stick to the Editors of the Banner and their clique, closer and closer, the more they use it.

The Biblical Recorder, N. C. copies our article on the Sunday School Union, and remarks as follows:

"AMERICAN SUNDAY SCHOOL UNION.—The charges made in the following article, which we take from the Tennessee Baptist, are of too serious a nature to be passed by without notice. We hope that all Baptist papers in the United States will copy the communications, and that Baptist Editors will speak out plainly and decidedly upon the subject. When Societies, professing neutrality, violate their neutrality, a rebuke should be administered not soon to be forgotten. Up to the present time we had supposed the Sabbath School Union to be conducted on Catholic principles."

We are encouraged—will no other Editor speak out?

QUITE A COMPLIMENT.  
"TENNESSEE BAPTIST.—This sheet has recently received an enlargement, and makes a good appearance. Brother Graves, the Editor, whom the Western Watchman designates as the Mercury among the western planets, is cutting and slashing, undauntedly as before, on the heresies of Rantism."

We the Mercury—indeed it is doing us an honor over much. Mercury is nearest the Sun. We are nearest the Sun of Truth, battling warmly for its empire; or nearest the Sun of Righteousness, and hence glow with intense light and heat!!

We have not seen the Watchman alluded to.

THE TENNESSEE BAPTIST has appeared in a new dress, which we admire, and a new head which we do not admire, but "de gustibus non est disputandum."

The Tennessee Baptist is a warlike sheet, but it fights against error, and not against the members of its own denomination. We are truly glad to see such a spirit of improvement among our Baptist Editors. We hope that a bitter spirit of rivalry will not be excited, but that we shall, in the spirit of kindness, "provoke one another to good works."

We cannot yet venture to say any thing about the "largest, cheapest and handsomest Baptist paper in the South." We must be content to pursue our quiet onward course, "contented with little and content with more."

## BAPTIST TEACHERS WANTED!!

A President is wanted for the Mississippi Baptist College, Clinton, Miss. Salary \$1200 and house. Election to take place first Monday in August. Address GEORGE STOKES, Secretary.

A President for the Yalobusha Female College at Grenada, Miss. Applicants will address Rev. G. H. MARTIN, Grenada.

There are several other rare openings for efficient Teachers, in Tennessee. We want energetic and efficient men.

Not less than 100 ministers are now waiting in the South West.

A NEW BATCH OF METHODIST DOCTORS. McFerrin has been dubbed Doctor of Divinity; also Mr. Neely, of Nashville notoriety, is now Dr. Neely; and Mr. Brownlow, of East Tennessee, is L. L. D. Is't Methodism sick?!!

THE PROBLEM.—A gentleman at Dundee, who has tried the pendulum experiment, states that it does not show the rotation of the earth, but that it tends to the magnetic meridian. He states, also, that a scientific friend has come to a similar conclusion.

The poultry of the United States is valued in the statistics at \$20,000,000—the state of New York having over two millions invested in it. In the egg trade the city of New York expends nearly a million and a half of dollars annually. The farmers of the country are bestowing a greater amount of attention to the raising of poultry, and it is probably one of the best sources of revenue which they can have.

THE CENSUS.—The National Intelligencer publishes corrected returns, making the total population of the U. States 23,398,000.

## OUR INTERESTS.

## NUMBER III.

## TENNESSEE PUBLICATION SOCIETY.

We feel free to say, and we think we can say it in truth, that no Society, no one benevolent institution, ever did more in five years, to advance the interests, and promote the welfare and prosperity of a denomination, with so limited means, than has been accomplished within this period by the Tennessee Publication Society. It has operated now, for nearly five years, and it has never had a cash capital of more than about \$1,100.

In this time it has published and put into circulation, between five and eight million pages of denominational tracts, and hundreds of thousands of pages of tracts published elsewhere, besides putting into circulation between twenty and thirty thousand volumes of religious and denominational, and other books, Bibles and Testaments, and Sabbath School Books.

We here copy a portion of the Annual Report for 1850.

"AGENTS' REPORT.—It will be seen from the agent's report that of Bibles, Testaments and other denominational and religious books, 4328 volumes have been put in circulation, and 52,128 pages of tracts. Also, since the last annual report, they have published 1,826,000 pages of purely denominational literature, being an excess of 120,734 pages over their publications last year. A much larger increase will doubtless be shown annually hereafter.

"Publications.—The Tennessee Baptist is now published under the direction of the Society, and is properly classed among its publications.

The popularity of this paper is still rapidly increasing in this and in neighboring States. It has added during the past year 1000 new subscribers, making in all 3000 since conducted by its present editor—a period of only four years, its number being only 1006, when the present arrangements were made. It is reasonably hoped that a much larger increase can be reported next year.

2. There have been issued of the Southern Baptist Register for 1851, 20,000 copies—besides giving the latest statistical information of our denomination, &c., &c. thirty-two pages are devoted to explaining and enforcing our distinctive principles, and it has every year received the most flattering notices from the press.

3. Of Hillsman's reply to Eagleton or the Abrahamic covenant and the covenant of grace contrasted, 162,000 pages have been issued.

This is considered by many of those who have examined it, the best little work upon the subject before the public, and it is expected a second edition will be called for, to meet the demand.

4. Peter and Benjamin or a Familiar Dialogue on Communion, second and stereotyped edition with notes.

The merits of this tract are well known and appreciated. This has become one of the Society's Standard Tracts.

5. Reason's reply for becoming a Baptist, by Dr. William L. Slack, (formerly an Old School Presbyterian,) is now just issuing from the press, and we are confident that it will be regarded as one of our most useful small works, and will gain a rapid and wide spread circulation. There are several other treatises before the board, and one from the pen of Dr. Howell, and funds on file are wanted to put them to press.

Agents.—It is impossible for any benevolent object to be materially furthered without agents; but since the funds contributed by the Tennessee Publication Society are permanent, it has no means with which to secure the services of an agent unless a special fund for that purpose be created.—This is not desirable and need not be, provided the friends of the Society, in the different parts of the State, will proffer to act as voluntary agents, in procuring books.—If each minister would but procure one bond each church he attends, the endowment fund of \$20,000 would be at once secured. We would call the attention of the ministry to the fact, and invite their co-operation.

Colportage.—This can only be effected indirectly, by securing the services of those brethren who are willing to carry books, for the percentage allowed by the agents. We are happy to state that many books have been circulated in this way by devoted brethren, and many destitute regions supplied that could have been reached in no other way.

In this way, Rev. O. Dodson has operated in Louisiana, Arkansas and Texas with the best results. J. P. Arnold in the bounds of the South Western District Association, and Rev. Wm. Chastain in Liberty Association. We hope that many other brethren will be found to engage in this work during the coming year.

Conclusion.—The Society can but feel encouraged to persevere in the prosecution of its object, in view of the amount already accomplished and the manifest success that has attended its operations for the past three years. It has published and circulated 3,000,000 pages of small works and tracts, and circulated 72,593 volumes of religious and miscellaneous books. Who can conceive of the tremendous influence of all this upon our cause? and what then is the influence of the Society when through the liberality of its friends, its means shall be increased fifty or one hundred fold! It is destined to occupy the first place among the most prominent benevolent institutions of the State. The more its objects and aims are considered, the stronger the hold it will gain upon the affections and liberality of our churches.

We say that its influence is destined to be felt and appreciated as most important, since the work it is engaged in is fundamental; because the success of every other benevolent enterprise depends upon the intelligence diffused into the mass of our membership, directly or indirectly, through the agency of the press.

Our people must know much, before they will either do or give much to endow colleges for male or female instruction. You must diffuse universal intelligence among the masses by means of papers, tracts, books, &c., and they will endow our colleges, support Foreign and Home Missions, and sustain their own pastors, educate their children in Sabbath Schools and male and female institutes, and become a church in earnest in every department of christian enterprise—while on the other hand leave them in ignorance, and all these will suffer together.

Again, how but through the agency of publications, are our distinctive doctrines to be disseminated throughout the land, and the doctrines of the cross, and the ordinances of God's House be vindicated from the perversions of the errors of the day? To what does our denomination owe its progress in the United States during the past twenty years, aside from its foundation in truth, than to the press, and which it has subsidized to the diffusion and defence of a primitive christianity? To what means more than to the operations of the Publication Society through its paper and millions of pages of denominational tracts and its thousands of volumes of our standard books, circulated in the State, does our cause in Tennessee owe its unparalleled progress and growth in numbers, strength, intelligence and activity?

Are not the Baptists of Tennessee (Baptists who have been in all ages the conservators of pure christianity,) called upon, and loudly called upon at the present time to do all in their power, to use every lawful aid and instrument within their reach to bear a breakwater to this ocean tide of error that is bearing in upon our land, and to disseminate the truth as it was given by Jesus. Will they not awake to a sense of their duty? Will they be true to their principles, to their baptismal oaths, in which they pledged themselves to support the sole authority of Jesus Christ? Will they be true to their Saviour and his revived and persecuted cause?

Will they not, with one mind and heart, consummate the endowment of this Society, thus mount this ordinance of tremendous calibre, that it may be effectually used in the heat of battle.

Can you have a doubt with reference to its permanency and safety?

LET ALL BAPTISTS BEAR IN MIND,

1. That this Society is a chartered and corporate institution.

2. If their money is not used according to the charter, and for the purposes specified, they can recover it by law.

3. That every dollar of the permanent fund is secured by bond and the most ample security. That the Treasurer, through whose hands the funds pass, is required to give bond and security, and the agents who use it for the Society, give bond and security for every dollar.

4. And bear in mind that not one dollar of this permanent fund can ever be exhausted. No officer or agent can receive a salary from this fund. It can only be used for the specified purpose set forth in the charter, the purchase, keeping on hand and publication of books, tracts, &c., and that it must be so used as to yield a positive and annual dividend to the subscribers of six per cent.

5. It simply asks of the friends of piety and truth, the perpetual loan of such sums as they can spare for the purposes set forth, while it pledges and binds itself to accomplish the work and return a just and lawful interest perpetually upon the sum loaned and in its own products.

6. And also, let dying christians remember well, that by their contributions to this Society, that long years after they are dead, and their dust mingled with the common clay, they will still speak and preach through the publications of this Society turning sinners from darkness to light, and scattering the darkness of error from generations yet unborn. Its object then is not less than the preaching of the Gospel of Christ. As an instrument it is adequate to the accomplishment of the end. Its claims are high and binding as truth itself. Its requirements are reasonable, and its reward just, and more than equal to the value received.

J. R. GRAVES,

Corresponding Secretary.

The following statement exhibits the interest account of contributors of \$25 or more at one payment and payment at one time, or \$10 or more on bonds, agreeable to Art. 12th of the by-laws of the Society.

Contributors. Amt. due and unpaid.

J. C. & J. Jones - 1 00

W. B. Beaver - 60

Thomas Joyner - 60

A. Clement - 60

Turkey Creek Church - 45

J. B. Clark - 45

G. M. Arnold and others - 45

Levin Savage and others - 45

J. G. Barksdale - 1 05

N. H. McFadden - 3 00

A. A. Sanders - 30

S. D. Whitsett - 30

W. B. Owen and G. H. Martin - 30

O. & W. R. Alexander - 1 20

M. Fly - 25

H. G. Scovel - 15

James M. Hurt - 15

P. H. V. McFadden - 90

Enon Baptist Church - 90

Peypson Smith - 30

H. Irby and others - 1 27

B. R. Herndon - 1 05

H. Owen - 1 20

J. C. Poindeexter and W. W. Rhodes - 97

J. R. Johnson and D. McLeod - 15

Thomas Short - 1 35

J. J. Turner and H. Britt - 15

Wm. Prouditt and Son - 15

Thomas Bond - 15

H. O. Whitelaw - 15

A. J. Spivey - 15

J. Koonce and G. R. Witt - 52

J. Blackwell - 60

J. W. King - 60

New Hope Baptist Church, Carroll County, Tenn. - 4 20

W. Nicholson and D. A. Whitelaw - 1 20

Bird's Creek Auxiliary Publication Society - 5 25

Baptist Church, Denmark, Tenn. - 1 05

McLennoreville Auxiliary Publication Society - 3 48

J. J. Smith and J. C. Covington - 90

James Johnson - 4 50

B. R. McKennie - 90

Bradley's Creek Baptist Church - 75

I. J. Roberts - 1 50

Levi Roden - 75

J. Sawyer and B. V. Smith - 75

Miscellaneous - 1 61

Sales of Books, &c., by the Depository Agents, Graves & Shankland, from Oct. 1, 1849, to Oct. 1, 1850.

Bibles - 108

Testaments - 482

Denominational Works - 3,916

Religious (not denominational) - 832

Miscellaneous and School - 16,814

Tracts (Religious and Temperance) - pages 52,128

Publications for the Society since the last annual report by Graves & Shankland, 2,000 copies Hillsman's Reply to Eagleton, making - pages 162,000

2,000 copies Familiar Dialogue on Communion, making - pages 24,000

10,000 copies Slack's Reasons for becoming a Baptist, making - pages 600,000

20,000 copies Southern Baptist Almanac and Annual Register for 1851, making - pages 1,040,000

Total number of Pamphlets published 34,000 making - pages 1,826,000

Total number of volumes sold - 22,142

Pages of Tracts published elsewhere - 52,128

From the last table, the patrons of the Society will see how much is due them, which must be called for before the 1st of October next, or it will be directed by the Society.

The prospects of the Society were never more flattering—the most desirable arrangements have been made to carry forward both branches of the business—the Book Store, and Publication Office. Brethren Toon & Rutland will hereafter attend to the Book Store, and which they intend greatly to enlarge, and will be able to do much more in that department than has been done heretofore, while Graves & Shankland will give their attention wholly to the paper and to publishing.

The publication of the following series of small books on Great Subjects, will commence this year, and the issues will follow each other as fast as the means of the Society will permit. They will be from the ablest pens in the South-west, (except those written by myself.)

Series of Tracts, containing from 50 to 100 pages, in beautiful paper covers, at intervals of about one month. We add the titles of a few subjects:

1. The Genius of the Gospel Republic.

2. John's Baptism and Ministry.

3. The History of Baptists from A. D. 33-1500.

4. The Kingdom of Heaven: or The Two Covenants.

5. The Design of Christian Baptism.

6. The Lord's Supper no test of Christian Fellowship.

7. The History and Evils of Infant Baptism.

8. Baptist Ministers the only qualified administrators of Gospel Ordinances.

9. The History of a hated and persecuted Church, or Pedobaptism bathed in Blood.

10. A Review of Methodism.

11. The Claims of the Tract and Publication Cause.

12. The Importance and Duty of Home Evangelization.

13. The Claims of the Bible Board of the Southern Baptist Convention.

14. The Importance of Sabbath Schools and Church Libraries.

15. The Pastoral Relation, its Permanency and Support.

16. The Missionary Organization of the Church.

17. A Correct Belief essential to Correct Practice.

18. The Duty of Baptists to encourage and support their Schools.

19. Systematic Benevolence a Scriptural Duty.

20. Worldly Amusements incompatible with the Christian Profession.

21. Baptist Doctrines explained and proved.

22. The Power of Truth, or a summary of the Reasons assigned by Pedobaptist Ministers for becoming Baptists.

Those wishing to aid in the enterprise and secure these works, can forward any amount to the Agents, and receive the amount sent them in one work or in several of each.

One of the above (No. 22.) will be read with intense and universal interest. The history of each of these new converts, Baptist W. Noel, Pengilly, Slack, Dr. Lillie, and all including some fifty, will be written by themselves, upon uniform sheets, which will afterwards be bound and placed in the Library of the Tennessee Publication Society, or the Library of Union-University.

Thousands and tens of thousands of Pedobaptists will read this book eagerly. The bishops will range from 10 to 25 cents.

Now, patrons of the Tennessee Publication Society, will it not be a pleasure for

you to pay up the instalment due upon your bonds, and thus aid the Society to bring out these works rapidly and cheaply as possible. If all the instalments, now due, are paid up, we can put the press immediately to work. Brethren in Middle Tennessee will you aid in this work?

To our patrons belonging to the Big Hatchie—that Association of great hearts and great purses—we would say, that Providence permitting, we shall visit you at your coming anniversary, and all who wish to see this brought out, and the Society go forward, can then have an opportunity of subscribing or of paying up their instalment.

We will also receive new subscribers to the Tennessee Baptist, and paymen upon arrears. We want to give the Publication Ball one more roll, and we believe the Baptists of Big Hatchie will help us to do it—easily!







## THE WIFELESS.

BY JOSEPH L. CHILDS.

They said that she was dying, and I flew  
With hasty step, to stand beside her bed:  
In anguish gazed upon the pallid hue,  
That shrouded her features as the spirit fled.

And marked the closing of her eyelids,  
Whose beams no more were seen in death;  
They said that she was dead, but I did trust  
That life would yet reanimate the form—  
That gentle Heaven would breathe upon the dust,  
And yield her back to me life-like and warm:

And yet my lips but scarce a sigh  
Escaped my lips, or tear bedew my eye.  
Lonely I laid me on my couch that night,  
And strove to wile away the hours by sleep:  
Hoping I would return the morning's light  
To cheer the eyes that were forlorn to weep.

It was not death, I thought I knew full well,  
And yet my eyes were terrible.  
Next morn I entered in a darkened room,  
And saw upon a table standing there,  
A new-made coffin—then a cloud of gloom  
O'er-wrapped my heart, and then, I wanted air.

A light pressed on my soul and made me weak,  
And for a time I dared not look or speak.  
I bent down carefully the coffin lid,  
And moved the tinsul tremblingly away,  
That I might see the treasure that it hid:  
Heaven—oh God! that e'er I saw that day—  
I kneel her lips but they were cold as clay,  
And with a burning heat I turned away.

What next? I do remember that a crowd  
Had gathered round me, and a prayer was said;  
I knew not what its import. I was bowed,  
Lovingly, that I might hide the tears I shed.  
While next a carriage—then a long array  
Which followed silently a wailing way.

And then, oh God! I saw that coffin placed  
Upon the turf beside an open grave:  
And then, with bursting heart and eye, I traced  
The rites that followed, Oh, that I might save  
Myself the utterance of that deep despair,  
Which seized me like a whirlwind there.

Now here I am alone—my heart is full,  
And cannot utter all its agony:  
My eyes are streams—and my obdured soul  
Throbs in the fulness of its misery.  
I will be calm, and kiss the red I feel—  
I know that he who breatheth, yet will heal.

My wife! how fondly shall thy memory be  
Enshrined within the chamber of my heart:  
Thy virtuous worth was only known to me,  
And I can swear how hard it is to part.  
Farewell, sweet spirit! thou shalt ever be  
A star to guide me up to heaven and thee.

## FROM THE SATURDAY GAZETTE.

"THOU ART GONE, MOTHER."

BY DWIGHT SHEPARD BLISS.

"I see in visions, dim and far,  
In the land of the bright and blest,  
A slumber through—and then art there!  
Sweet be thy holy rest!"

Thou art gone, now, Mother!  
Thou art gone!  
With spirits blest,  
In the Christian's rest,  
Is thy home.

Thou hast left us here,  
And the hearth is cold,  
Our hearts are sad and lone.

Let thy smile, now, Mother!  
Let thy smile,  
From Heaven's high noon,  
Through Earth's deep gloom  
Shine ever.

Let at least, one way  
Be to cheer our way,  
And keep us pure from guile.

Thou art dear, now, Mother,  
Thou art dear,  
And of in dreams,  
Thy spirit seems  
Passing near!

But the shadowy joy  
Will itself destroy;  
We wake! thou art not here.

We must weep, now, Mother,  
For in the gloom  
Of the voiceless tomb  
Is thy sleep.  
And thou wilt not awake,  
Though our hearts should break,  
With thoughts which o'er them creep.

Sovereign, now, Mother,  
Sovereign!  
O'er the trembling chords  
Of our hearts, fond words  
Canst thou pour.

But—O Heaven thou art gone,  
Thy sorrows are done—  
O Mother! we'll weep no more!

## FROM THE SATURDAY GAZETTE.

THE BLIND BOY.

BY ALFRED.

"A mournful gift is mine, oh friends!"—  
"A mournful gift is mine!"  
No ray to me the sunshine sends;  
But yet I'll not repine.

No starlight gleams upon my sight,  
No flowers bloom for me;  
The bright day to me is night,  
And thus I'll ever be.

I hear the larks at early morn  
Among the orchard trees;  
And fragrant sweets to me are borne  
By every passing breeze.

I hear the happy peasant lad  
Sing out upon the wind;  
Oh! then I feel so lone and sad,  
I wish I was not blind!

I wish for eyes, that I might view  
The lilies that ring so sweet;  
I wish to see the rose's hue  
That tints each cheek so sweet.

And oh! I wish to see the hills  
That sister tells me of;  
And gaze upon the light that fills  
The starry skies above!

## REVIEW.

[CONTINUED FROM FIRST PAGE.]

I give below the opinions of two or three distinguished Pedobaptist writers, with regard to the reasons why Christ was baptized.

Witness: "Our Lord would be baptized, that he might conciliate authority to the baptism of John—by his own example he might commend and sanctify our baptism." &c.

Dr. Scott: "It became Christ as our surety and our example perfectly to fulfill all righteousness; it becomes as to walk in all the commandments and ordinances of God, without exception, and to attend on every divine institution so long as it continues in force. Thus far, Christ's example is obligatory."

MacKnight: "Jesus submitted to be baptized, that is, buried under the water, by John, and to be raised out of it again, as an emblem of his future death and resurrection."

Let us not be ashamed to follow the example of our blessed Saviour. Let us remember his own words: "Thus it becometh us"—the servant as well as the MASTER, the members as well as the HEAD, "to fulfill all" practical "righteousness."

On pages 110-113, Mr. Chapman attempts to show "the impossibility of John immersing all the Scriptures send to his baptism, and he adds: "since we first formed these opinions, we met with some thoughts worthy of insertion in this connection. Dr. Guise says, "It seems to me that the people stood in ranks near to or just within the edge of the river, and John passing along before them cast water upon their heads or faces with his hands, or some proper instrument; by which means he might easily baptize many thousands in a day." Horsey says, "I presume that the multitude stood in ranks, at the brink, or just within the edge of the river, while the administrator sprinkled or poured the running water on them." A. Hall gives Dr. Guise's note a full sanction."

"O Luther, Calvin, Poole, and Wall, And lexicographers one and all, What pity, ere you drew the quill, Our udders of superior skill Were not at hand to show you how The mathematicians triumph now."

Mr. Chapman does not claim this argument as emphatically his "own."

Much reliance has been placed on the argument derived from Matt. 3: 5-6, to prove that it was impossible for John during his short ministry to immerse such vast multitudes, yet he may have sprinkled them.

1. This argument is founded on criminal ignorance of the word of God. It takes for granted what is not true, viz. that the whole population of the places mentioned in the passage were baptized, whereas nothing more can be meant than that large numbers were baptized. The word all was frequently used in a restricted sense by Christ and his apostles. Matt. xxiv, 14. Acts ii, 17. Rom. x, 18. Col. i, 16. Peter iv, 7. That it is used in a limited signification in the passage before us we prove by the considerations which follow. If this were true, with what correctness was it recorded that the disciples of Jesus baptized contemporaneously with John? and that they made and baptized more disciples than John? John iii, 22-23; iv, 1-2.

Besides, either this argument cannot be sustained, or our Lord exhibited an unjust accusation against the lawyers and Pharisees, when he charged them with having rejected the counsel of God against themselves for not being baptized of John. Luke vii, 30. Lastly, on the day of Pentecost and on subsequent occasions, many Jews were baptized by the apostles who could not have been baptized by John, unless the apostles were *inbaptists*!

2. This argument is a reproach upon the ministry of him concerning whom our Lord testified, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." It alleges against him the guilt of having exercised no discrimination in the administration of baptism. No sentiment could be more fallacious than this. The harbinger of Jesus, called peculiarly and emphatically the Baptist, because he was the first to perform the rite of immersion, was exceedingly scrupulous. He admitted none as qualified candidates of the ordinance, who did not exhibit the genuine fruits of repentance, whatever may have been the relations they sustained to a pious ancestry or the religious advantages they possessed. Matt. iii, 7-10. The character and circumstances of those who came to be baptized were greatly diversified, yet to them all John adapted his ministry, based upon the nature of the rite, baptism of the repentance for the remission of sins. Luke iii, 10.

The chimerical conceit of Dr. Guise, which Mr. Chapman has here given us, some Baptist wit has thus turned into verse:

"The Jews in Jordan were baptized,  
Ere ingenious John devised  
A scoop, or siphon, or some such thing,  
With which some water he might dig  
Upon the long extended bank  
Of candidates that lined the bank:  
Be careful, John, some drops may fall  
From your rare instrument on all;  
But point your engine, nevertheless,  
To those who first their sins confess:  
Let no revilers in the crowd,  
The holy sprinkling be allowed."

It is said that the ingenious Father Lobo, a Portuguese Jesuit, who, in the seventeenth century, was missionary among the Abyssinians, adopted this method of baptizing. His account of his success there shows that he had the same difficulties to overcome which our author supposes to have existed in the days of John the Baptist. Father Lobo tells us, that so vast were the multitudes seeking baptism, that he and his assistants had to place them in ranks, and "passing through them," says he, "with great vessels of water, we baptized them according to the form prescribed by the Church. As their number was very great, we cried aloud, those of this rank are named *Assuay*—those of that rank *Peter*—and we did the same with the women. But there is no intimation in the New Testament that John baptized by platoons, and when Pedobaptists have to resort to such miserable and ridiculous conjectures to sustain the cause of sprinkling, they must be reduced to the last extremity.

SAMUEL BAKER.

[TO BE CONTINUED.]

## Communications.

For the Tennessee Baptist FEET WASHING.

BROTHER GRAVES: There is some excitement and counter-views among the ministry and churches of this country, as to what is taught in the 13th chapter of John, 14th and 15th verses. The inquiry is: Is it an example or a command, or an ordinance, that should be taught and observed by the Church of Christ, viz. feet washing?

Let us notice some of the objections of the opposers.

1st objection. It should not be taught and observed, because the Kingdom or other church of Christ, was not at that time set up.

Every candid Bible reader knows that Christ set up his Kingdom while upon earth. We learn from Daniel, "in the days of these Kings shall the God of Heaven set up a Kingdom."—having reference to the coming of Christ, and the setting up of his Kingdom. Now, in obedience to the will of his Father, and in the fulfillment of the prophecy of Daniel, Christ came, and while upon earth said his meat was to do the will of Him that sent him, and to finish his work. Again he said, "I have glorified thee on the earth, I have finished the work which Thou gavest me to do." In another place, "It is finished."

When Christ had set up his Kingdom he said to his apostles, "I appoint unto you a Kingdom, as my Father hath appointed unto me." So these passages are sufficient upon this objection.

2d objection. It was not done in a Church capacity, neither was it intended so by the Saviour.

Well, was not Christ and his apostles the true Church? Most assuredly they were. "I have manifested Thy name unto the men which Thou gavest me out of the world; Thine they were," &c.

Again, "While I was with them in the world, I kept them in Thy name, those that Thou gavest me."

Undoubtedly they were the Church, and in a Church capacity, for it is said, I re-strict from supper, and laid aside his garments, and took a towel and girded himself; after that he poureth water into a basin, and began to wash the Disciples' feet. Thus we see they were together in a Church capacity; if not, what would you do with the Sacrament, for the same Disciples and their Lord were together on that occasion, and that they made and baptized more disciples than John? John iii, 22-23; iv, 1-2.

Besides, either this argument cannot be sustained, or our Lord exhibited an unjust accusation against the lawyers and Pharisees, when he charged them with having rejected the counsel of God against themselves for not being baptized of John. Luke vii, 30. Lastly, on the day of Pentecost and on subsequent occasions, many Jews were baptized by the apostles who could not have been baptized by John, unless the apostles were *inbaptists*!

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ing you will diligently try its merits; and if we have occupied scriptural grounds and good reason, we hope you will give it a full investigation, for the peace and comfort, and union of the churches of our denomination—there is too much contention among us as churches, upon this ordinance. Let us labor a little to settle this point.

Now brother, and all whom this may concern, if we are in an error, and have not occupied good grounds, and this example should not be taught and observed by the Church of Christ, O try to deliver your brethren from error, by investigating the truths of our blessed Saviour.

My motive for writing this is good, and I hope that God will crown it with success. Your brother in Christ,

Catoosa Springs, Ga.

June 1st, 1851.

B. WILLIAMS.

Will our readers now turn to the Pulpit and read Dr. Daggs' Sermon on this subject. His example, from 1 Tim. 5: 10, we think conduces. If it was observed as a Church ordinance in the primitive churches, why can we not find at least one example of it? So we say of Infant Baptism.

[Ed. Bap.]

For the Tennessee Baptist.

BROTHER GRAVES: I received the Tennessee Baptist with its new heading, on Saturday morning, and I was so much delighted with it that I have already obtained one new subscriber, and I hope I shall be able to obtain many more. I have been a humble advocate of God's eternal truth many years, and I must say that I highly approve of your bold, independent course as an Editor. Go on, my brother, and when your revilers get into prison, I want you to preach through their grates, and as old and infirm as I am, I will come down and give you bread and meat, and cheer you on in your noble work.

Truly, if any man will live Godly in Christ Jesus, he must expect to suffer persecution. We read in the 37th chapter of Isaiah, that the King of Assyria commissioned Rabshakeb to curse the land of Israel. Rabshakeb stood and cried in a pompous and arrogant manner, and pronounced his denunciations against the people of God. But the Lord said to Isaiah, "Be not afraid of the words that thou hast heard, where-with the servants of the King of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land." Now, brother Graves, it seems that the Methodist Episcopal Conference sent Old "Rabshakeb," alias "The Old Man," or James L. Chapman, to curse the Baptist Church in Lebanon. But while he was in the act of cursing us, having been sent by the Conference, not by the Lord, we all heard a rumor from Charleston, soon after which a book was put in his nose, and a bridle in his lips—and Old "Rabshakeb," alias James L. Chapman, was led back to Memphis, his own land, where rumor says he is being rubbed down by Dr. Hall.

Mr. Chapman's effort to curse the Baptist Church here, has, like Balaam's attempt to curse Israel, proved a blessing to our Church. One prominent Pedo has already joined the Baptists since the debate, and others doubtless will. His health is improving very rapidly.

Yours, affectionately,

JONA. WISEMAN.

Lebanon, Tenn., May 21, 1851.

ROBERT D. CLIFTON, GEORGE B. ABBOTT, Nashville, Tenn. CLIFTON & ABBOTT, Dealers in Gentlemen's Apparel and FURNISHING GOODS.

HAVING recently established a Store for the sale of the above articles, will keep on hand a full assortment of Gentlemen's and Boy's clothing, of all descriptions, comprising the finest quality of Goods, which will be reviewed every week from their manufacturing in Philadelphia, which is under the immediate supervision of the senior partner, (R. D. Clifton), who purchases the materials of the importers, and pays particular attention to the style, finish, and durability of workmanship. Persons not judges of Goods, can depend on being supplied without the least attention to the style, finish, and durability of workmanship. Persons not judges of Goods, can depend on being supplied without the least attention to the style, finish, and durability of workmanship. Persons not judges of Goods, can depend on being supplied without the least attention to the style, finish, and durability of workmanship.

In this example it was not, for Peter was a Jew, and his Lord said unto him, "What I do Thou knowest not." If it had been a Jewish tradition, Peter would have known it, so it must be something else. It is doing violence and injustice to the Word of God, and the character of our blessed Lord, to accuse him of practising the traditions of men. If he had done so, we might also, for he said "follow me," so then came sprinkling, pouring, and every other tradition of man.

6th objection. It should not be taught and observed by the churches now, because some of our ministers and churches do not believe in it, and that it has not been kept up by the churches for years past, and we believe it is entirely obsolete.

Where is your law, in the Word of God, to omit duty, because another one did; or where is there any scripture or divine authority to say this example with the apostles or churches has ceased? There is none; no, not a word to be found. We think those objections and assertions are too frivolous for any Bible reader or friend of truth to observe.

Brother Graves, I am well pleased with your paper, and the spirit and courtesy by which it is conducted. I ask a place in your columns for this communication, hoping

"This Supper was not the 'Lord's Supper,' but the 'Passover Supper.'"—Ed. Bap.

## BOOK STORE.

ON UNION STREET.

Two Doors from the Bank of Tennessee. THE undersigned having purchased of Messrs. GRAVES & SHANKLAND, their entire stock of

BOOKS AND STATIONERY. And having recently added to the former stock a great variety of Theological, Classical, Medical and Miscellaneous Works.

Their stock comprises the following, viz: THEOLOGICAL. Fuller's, Dick's, Chubb's, Edwards', McKnight's, Neander's and many others; also, Pulpit Cyclopaedia, Baptist Library, Sketches of Sermons, Foster on Missions, Davidson's Connection, Presumptive Earth, Man Trineval, Wayland's Sermons, Life of Carson, Pulpit Orators, Porter's Lectures, Abbott's Young Christian, Buysan's Works, Earnest Ministry, Clark's, Barnes', Ripley's, Luther's, and other Commentaries; Biblia Hebraica, &c., &c.

HISTORICAL. Rollin, Gibbon, Prescott, Macaulay, Alison, Macgibbon, Healy and others; Robertson's Charles V.; Histories of the Baptists and Methodist Churches, &c., &c.

CLASSICAL. Robinson's Greek and English Lexicon; Liddell & Scott's do.; Leverett's do.; Anthon's do.; Cooper's Virgil; Anthon's Works; Boyer's Dictionary; Bullion's Works, and many others.

SCIENTIFIC. Humbolt's Cosmos, a rare work; Kane's, Comstock's, Johnson's, Jones' and others; Chemistry; various Authors of Geology, Botany, Zoology, &c.; together with the usual Scientific Works adapted to the Schools, Academies and Colleges of the country.

LITERARY. Comprising a variety of the most choice Literary Works. ALSO. A large supply of Bibles and Testaments, gotten up in rich and beautiful styles; also, rich and beautiful gilt Hyman Books and Psalms, plain and ornate; a great variety of Religious Tracts, Christian, Presbyterian and other Hymn Books; various kinds of Song or Note Books.

SCHOOL BOOKS. Comprising almost every variety usually demanded by the wants of the country. WE HAVE JUST RECEIVED. A new supply of the following VALUABLE and POPULAR BOOKS, namely: Standard Hand Book, Earth and Man, The Listener, Religious Progress, by Williams; Barnes on the Gospels, Ripley on the Acts, Headly's Sacred Stories, do. Sacred Mountains, M. H. B. Cook's, M. J. Cook's Bible Dictionary, Earnest Ministry, by A. J. James, Church in Earnest, Religious Encyclopedia, by Benson, History of Baptism, by Sunday School Books, Temperance Tracts, &c., &c.

TOOK & RUTLAND. Reasons for Becoming a Baptist. BY WILLIAM L. SLACK. (Formerly an Old School Presbyterian.) "Be ready always to give an answer to every man that asketh you a reason."—1 Peter. Published for the Tennessee Baptist Publication Society, by TOOK & RUTLAND, Nashville, Tenn. TERMS:—15 copies for one dollar; single copies, \$1.50 per dozen.

THE new postage law (to take effect the 1st of July) will require that all letters sent by mail must be paid for in advance. To avoid this, we have arranged to send our papers by express, and will be pleased to receive orders for the same, and without expense to purchasers.

For sale by Rev. M. CHASTAIN, Meridianville, Ala. J. O. GRESHAM, Post Master, Paducah, Miss. Dr. J. A. HOLCOMBE, Post Master, Spring Fort, Paducah, Miss. J. H. ROWLAND, Eastport, Miss. GRAVES & SHANKLAND, Do.

March 29, 1851.

WATER'S CHERRY PECTORAL.

For the Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, CROUP, ASTHMA, WHOOPING COUGH AND CONSUMPTION.

Among the numerous discoveries Science has made in this generation to facilitate the business of life—increasing its enjoyment, and even prolonging the term of human existence, none can be named of more real value to mankind than this contribution of Chemistry to the Healing Art. A vast range of its virtues throughout this broad country, has proved to be a most potent and reliable remedy for the most common and dangerous affections of the lungs.

Our space here will not permit us to mention any proportion of the cures effected by its use, but we would present the following opinions of eminent men, who are further evidence of the circular which the Agent below is sending, will all ways be pleased to furnish free, wherein are full particulars, and indisputable proof of these facts.

FROM THE PRESIDENT OF AMHERST COLLEGE, THE CELEBRATED PROFESSOR HITCHCOCK. "I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of lung affections. I have used it in my own case, and it has proved to be a most valuable remedy. I have used it in my own case, and it has proved to be a most valuable remedy. I have used it in my own case, and it has proved to be a most valuable remedy."

FROM THE WIDELY CELEBRATED PROFESSOR WILLIAM L. D. L. D. Professor of Chemistry at the University of Yale, New Haven, Conn. "I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of lung affections. I have used it in my own case, and it has proved to be a most valuable remedy. I have used it in my own case, and it has proved to be a most valuable remedy."

"I deem the Cherry Pectoral an admirable compound for the relief of lung affections. I have used it in my own case, and it has proved to be a most valuable remedy. I have used it in my own case, and it has proved to be a most valuable remedy. I have used it in my own case, and it has proved to be a most valuable remedy."

MAJOR PATTERSON, President of the U. S. Senate, states he has used the Cherry Pectoral with wonderful success, to cure an inflammation of the lungs.

From one of the First Physicians in Maine. Dr. J. C. Ayer, Lowell, Mass. I am now constantly using your Cherry Pectoral in my practice, and prefer it to any other medicine for pulmonary complaints. I have observed of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have resisted all other remedies.

I invariably recommend its use in cases of consumption, and consider it much the best remedy known for that disease.

Respectfully yours, I. S. CUSHMAN, M. D. Prepared and sold by JAMES C. AYER, Lowell, Mass. Practical Chemist, Lowell, Mass. Sold in Nashville by J. M. ZIMMERMAN, Wholesale and Retail Agent, and by all the Druggists throughout the country. Price 3-3m.

STARCH POLISH—24 dozen laundry Starch Polish, a superior article for giving a fine polish to linen, received and for sale by TOOK & RUTLAND, Nashville, Tenn. Price 3-3m.

CHARD GRASS SEED—A few bushels of fresh, received and for sale by TOOK & RUTLAND, Nashville, Tenn. Price 3-3m.

SALERATUS—500 lbs. Saleratus of fine quality received and for sale by TOOK & RUTLAND, Nashville, Tenn. Price 3-3m.

PAINTS—Blacking—50 gross Mason's superior Blacking, received and for sale by TOOK & RUTLAND, Nashville, Tenn. Price 3-3m.

## VALUABLE DENOMINATIONAL BOOKS.

CHURCH POLITY: or the Kingdom of Christ, in its internal and external development. By J. S. Reynolds, President of Georgetown College, Ky. pp. 340. 12mo. cloth. 25 cents. NOTICES OF THE PRESS.

"It is at once learned and plain, concise but clear and comprehensive."—[Christian Index.] "This work should be in the hands of all who wish to know what the Scriptures teach on this subject."—[Baptist Chronicle.] "This is an able and original, on a subject which ought to be better understood."—[Christian Secretary.] "It is the best work on the subject."—[Dr. Howell.]

"This book is the most valuable which has been published on the sources and nature of the Baptist form of Church Polity."—[South Western Baptist Chronicle.]

BAPTISM AND TERMS OF COMMUNION: An Argument by Richard Fuller, pp. 204, 12mo. cloth, 25 cents.

"He who wishes to see the subject of Baptism truly and in a true Christian spirit treated, should read this work."—[Southern Baptist.] "No jury could resist the evidence it adduces—it is sustained by the love and cordial consent of the Christian minister."—[New York Recorder.]

"There is nothing in the English Language equal to it, and nothing where it is carefully read, will give Pedobaptism a more effectual prostration."—[New York Baptist Register.]

SCRIPTURE GATEWAY: Suitable for the Domestic Instruction of Children and Servants in private families, and also Bible Classes in Sunday Schools. By Rev. R. R. Ryland, President of Richmond College, and Pastor of 1st Baptist Church, 148 pp. 12mo. 15 cents.

Rev. ASHLEY BROADBENT, in recommending the work, says: "It is in my estimation, a treasure of Biblical truth, adapted to a high and useful object for which it was designed, and it is well worth the perusal of any student of the Bible."

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