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The Pulpit.

PRACTICAL SERMON, NO. XL.

SEED-TIME OF CHRISTIAN BENEVOLENCE.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you and ye always having all things, may abound to every good work."—2 Cor. ix. 6, 7, 8.

At this season of the year, when the whole community is deeply interested in agriculture, it will not be inappropriate to call attention to the above passage, suggesting, as it does, the seed-time of a more spiritual character, i. e. that of *Christian Benevolence*. Let us consider:

I. WHO SHOULD SOW?

"Every man;" "Every man according as he purposeth in his heart, so let him give." Many seem to think that it belongs only to the rich to give; but, cruel as sometimes are the evils of poverty, none would be so great as to be deprived by it of the luxury of giving. To rob the poor of this prerogative would be the severest of all evils that could be inflicted on a Christian soul, created originally in the image of God, the great All-giver—created anew in the image of Christ Jesus, who, not having where to lay his head, yet went about doing good and gave to those poorer than himself.

We want, in all our systems of benevolence, something that shall embrace and enlist more fully that large class who are esteemed just able to earn their own livings. The agents of benevolent societies largely overlook this class. They go to the rich—they go to the benevolent, who *will* give and who perhaps do give as much or more than they ought; but, how many of the poor are overlooked. Agencies are necessary, indeed, in the present state of our churches. With the vast tides of wealth that are rolling into every section of the country, there needs even something on a much larger scale than our ordinary benevolent agencies, content as they are with a subscription of five or ten dollars a year. We want new channels opening for subscriptions of hundreds and of thousands of dollars, in the place of fives and tens, in order to duly cultivate the benevolence of the rich. The ideas and expenditures of the rich man grow out in every direction much faster than that of religious benevolence. His house is enlarged, his furniture grows rich, his tastes for luxury increase, all, faster than his contributions for pious purposes.

But the failure of the church in its duty to the rich is as nothing to its failure in its duty to the poor; for these form the masses, and our agents scarcely touch them.—The public collections, taken up from pew to pew, do not touch them. A piece of silver or copper is hardly missed, but just sufficient to form a palliative to conscience, is all they gather from each.

If each church would carefully appoint collectors and arrange so that every member of each family connected with the congregation should have a card, with different objects of christian benevolence set down on it, presented to him for his subscription, it would probably be the most equitable and efficient arrangement. The pastor or treasurer might keep a book, in which the results of each card should be registered.

II. HOW MUCH?

The law of Moses said a tenth. The New Testament lays down no specific sum, but the very passage before us gives a sufficient guide: "Every man as he hath purposeth in his heart, so let him give," "bountifully." The reason why the purpose of the heart is so much insisted on, is, because one cent more would be no true benevolence. But, let a man follow his heart and not his head in giving. The cold and narrow calculations of dry intellectuality fetter the first warm, gushing, unpremeditated impulses of the heart, on all moral and religious subjects, are usually the best.

Does any one fear, that if the subject of how much each should give were left to the dictates of his own heart alone, even of the Christian's own heart, many would easily satisfy themselves with doing far less than they ought, or now do, under the influence of so many mixed motives? Let him be assured that the easiest and most effectual cure for avarice will be found in setting the heart right. Let each pastor direct all the appliances of Christian motive to awaking a sufficient benevolence in the affections, not—as merely to obtaining the largest possible amount of money from the purse. All the enterprises of pious benevolence have originated here and produced their own funds beyond the highest expectations of their founders, so long as they have thrown themselves on the expansive benevolence of the Christian heart. So much, then, let every man be invited to give, not grudgingly, or of necessity.

But, as there are times when the most pious heart will be poised and hesitating as to duty, in such cases let Christians be encouraged to give "*bountifully*." "He that soweth bountifully, shall reap also bountifully." The truly pious man will ever suspect himself of being biased and act in doubtful cases according to the most enlarged and bountiful views of what he can consider right.

III. IN WHAT SOIL SHOULD WE SOW THE SEED OF CHRISTIAN BENEVOLENCE?

Obviously *the most reproductive*. Hence the similitude of sowing and reaping. The most judicious benevolence is like the herb and fruit trees of creation, whose seed was formed in them so as to go on and perpetuate themselves. It is an act of benevolence to help a poor man to bread, but a far greater to put that man in the way of being perpetually able to help himself.—It is a great thing to turn the dying sinner from the error of his way, but how much more useful to train the youth and be the means of his conversion, who shall bear the bread of life to thousands. To establish Christian churches, which may expect to go on and perpetuate and extend themselves to the end of time, is the most exalted of all human labors. It was the great Apostle of the Gentiles who devoted himself with untiring energy. "So have I strived to preach Christ," he says, "not on another man's foundation."

IV. THE RESULTS WHICH MAY BE EXPECTED ARE OF TWO KINDS, NATURAL AND SPECIAL.

The natural result that may be expected from sowing the seed of divine truth is the "multiplication of the seed sown." In other words, we may expect, as a general rule, that the Almighty power which causes the showers to fall and the sun to shine and reward the toil of the husbandman with a large increase, will also bless the labors of those who engage in spiritual husbandry, and very largely in proportion to their spiritual wisdom and energy. Those denominations which are now the most zealous in taking possesion of unoccupied portions of the country in the name of Christ, will hereafter be rewarded in beholding their principles held by bodies of men numerous in proportion to their present zeal. Their opinions will be held by those who rise up on this soil.

But, beside these natural, there are certain *special* results which may be expected in this case, arising from the Omnipotence and favor of God. "*God is able to make all grace abound toward you.*" He who multiplied the five barley loves in his hands to supply the five thousand—he who made the water wine, can make the least spiritual exertions productive of the most unexpectedly great results. The meeting of a few friends at breakfast to consider the distribution of Bibles, led, through the divine blessing, to the establishment of the Bible Society and the multiplication of copies of the Word of God from four to forty millions. A missionary meeting, where a litover £13 was all that could be mustered, has produced the whole missionary enterprise of modern times. A liberal effort in behalf of home missions now, may establish Baptist principles over Texas and the great West to distant ages.—*Missionary Journal.*

PULPIT ANECDOTES.

ANECDOTE.—Perhaps the following anecdote of the Rev. Joseph Ivimy, a venererated Baptist minister, who died a few years since, may not be unacceptable to your readers:

There has existed in the English metropolis an union of ministers composed of Presbyterians, Congregationalists, and Baptists, for nearly two centuries. They were originally united for the advancement of religious freedom, and still exist to maintain it. They have access at all times to the throne, either to present addresses of congratulation, condolence in connexion with public events, or to state their grievances. Some years ago, the body went to address George IV, and while they waited in the library for their turn in the audience chamber, the different members amused themselves with observations on the books, pictures, furniture, &c., and especially with an elegant vase, a present from the Pope to the King. Good Dr. Waugh, a Presbyterian clergyman and one of the best of men, pleasantly said, in his Scotch tones, to Mr. Ivimey, "Well, brother Ivimey, one could almost covet that beautiful bowl; how well it would do for the baptism of our infants." "Exactly so, brother Waugh," replied the Baptist, pointing to an inscription which the worthy Doctor had not previously seen, "it would indeed do well for the baptism of infants; for you see it comes from the Pope of Rome." The effect on some seventy or eighty Pedobaptist ministers, in the presence of some thirty of their Baptist brethren may be imagined. B.

The Review.

REVIEW OF CHAPMAN ON BAPTISM.

CHAPTER XIV.

[CONTINUED.]

In this chapter we shall proceed with our Review of what Mr. Chapman has to say on, "the sense of *baptizo* as presented in the Lexicons." On pp. 39, 40, of his Book he presents the following as the testimony of lexicographers.

"Hedericus.—*Baptizo*—to dip, immerse, to cover with water, to cleanse, to wash; to baptize in a sacred sense. Stephanus.—*Baptizo*—to dip, immerse, to merge, submerge to cover with water, to cleanse, to wash. Scapula.—*Baptizo*—to dip or immerse, to dye, as we immerse things for the purpose of coloring or washing them; also to plunge, submerge, to cover with water; also to cleanse, to wash. Schleusner.—*Baptizo*—to plunge, immerse, to cleanse, wash, to purify with water. Parkhurst.—*Baptizo*—to immerse in or wash with water, in token of purification. Robinson.—*Baptizo*—to immerse, to sink. In the New Testament to wash, to cleanse by washing; to wash oneself, to bathe, perform ablutions. Schrivellius.—*Baptizo*—to baptize, to immerse, to cleanse, to wash. Groves.—*Baptizo*—to dip, immerse, immerge, plunge; to wash, cleanse, purify; *Baptizomai*—to wash oneself, bathe. Suidas.—*Baptizo*—to sink, plunge, immerse, wet, wash, cleanse, purify. Bretschneider.—*Baptizo*—often to dip, often to wash, to cleanse. Wahl.—*Baptizo*—to wash, perform ablutions, cleanse, secondly, to immerse. Greenfield.—*Baptizo*—to immerse, submerge, sink; and in the New Testament, to wash, perform ablutions, cleanse, to immerse.

"Here we have the definitions of twelve lexicographers. The reader can at once see the meanings attached to the term—that it signifies to wash; in any sense, to perform ablutions, in any manner; and to wet, and the like in any manner.

"Let the reader distinctly remember, that lexicons, on the meaning of *baptizo* in the Scriptures, begin with the word wash. See Robinson, as above given. If this very necessary distinction were always made, and the public mind so informed; and that the classic lexicons generally begin with *dip*, sink, plunge, or immerse—giving wash as a literal meaning—the controversy on the mode of baptism might easily be terminated; inasmuch as the Scriptures shew that washings were called baptisms by no less than Paul."

We proved in Chapter XII, that Lexicographers give "to wash" as a meaning of *baptizo* as Schleusner says: "Because, for the most part, a thing must be immersed or dipped in water that it may be washed."

We also proved that the "divers washings," spoken of by Paul, were, as the learned Macknight translates it, "divers immersions." (Heb. 9: 10.)

It will be seen that the lexicographers cited by Mr. Chapman, give as the primary and ordinary signification of *baptizo* and its *cognates, to immerse, to dip, to plunge, &c.* If these lexicographers are, therefore, worthy of any credit, a translator in all ordinary cases ought to translate the word *baptizo, &c.*, in accordance with this definition. Ernesti, in his work on "Principles of Interpretation," p. 71, teaches us "that the literal meaning is not to be deserted without evident reason or necessity." On p. 78, he says:

"The *literal* sense of words is the sense which is so connected with them that it is first in order, and is spontaneously presented to the mind, as soon as the sound of the word is heard. * * * The literal sense is the same as the *primitive* or *original* sense; or, at least, it is equivalent to that sense which has usurped the place of the original one."

Horne, in his "Introduction to the critical study of the Scriptures," lays down the following rules:

1. "The literal meaning of words must be retained, more in the historical books of scripture than in those which are poetical.

2. "The literal meaning of words is to be given up, if it be either improper or involve an impossibility.

3. "The literal meaning of words is to be given up, if the predicate, being literally taken, be contrary to the subject.

4. "Where the literal meaning of words is contrary either to common sense, to the context, to parallel passages, or to the scope of the passage, it must be given up."

These rules may be condensed into the following general one:

THE PRIMARY MEANING OF A WORD IS ITS MEANING AT ALL TIMES, UNLESS, FROM ITS CONNEXION, IT MUST MEAN SOMETHING ELSE. THE ORDINARY MEANING OF A WORD IS ALWAYS ITS MEANING, EXCEPT IN EXTRAORDINARY CASES.

The *primary, ordinary* and *literal* meaning of *baptizo*, has been shown, from the lexicons, to be *immerse:* we are therefore bound ordinarily to give it that meaning.

A translator would certainly not be justifiable in any other course. Suppose, for example, the translator was to take any other than the primary signification, and use it ordinarily in his version—say *to wash* for instance. Was Jesus *washed* of John in Jordan? Did John *wash* the people of Judea, of Jerusalem, and the regions round about, in the river of Jordan? But some of the lexicons quoted by Mr. Chapman, say *baptizo* means "*to sink.*" But did Philip sink the Eunuch? Or were the three thousand on the day of Pentecost *sunk* by the Apostles? Dr. Donnegan, in his Greek Lexicon teaches us that *baptizo* sometimes means "to drench with wine;"—but, who would adopt this meaning in ordinary cases, and represent the Saviour as saying, "Go ye, therefore, and teach all nations, *drenching them with wine*, in the name of the Father, and of the Son, and of the Holy Ghost?" Even granting that *baptizo* may in some connexions have such significations, no man, possessing the least knowledge of correct rules for interpretation, would contend that such significations ought to be assigned to it in ordinary usage. If then, baptuzo when used in reference to the ordinance of baptism, is to be received in its ordinary acceptation, no honest translator would give it any other meaning than *to immerse*. If it has not its ordinary signification when used with reference to this ordinance, it devolves on Pedobaptists to show it.

It is worthy of remark, that not one of the lexicons from which Mr. Chapman has quoted, define *baptizo* as meaning *to sprinkle or to pour;* or by any word that can be tortured into such a signification. Taking these for authority, and you have a greater *right* to define *baptizo to sink* than either to *sprinkle* or to *pour;* and taking Donnegan for authority, you have a greater right to define *baptizo "to work thoroughly, to saturate, to drench with wine*, to confound *totally*." for in his lexicon he gives these definitions of *baptizo*, but he does not give either *to sprinkle or to pour*. It is easier, then, to prove from the lexicons that baptizo signifies "to drench with wine," than it is to prove by them that it signifies to *sprinkle or to pour*.

The lexicons quoted by Mr. Chapman approve the mode of baptism practiced by Baptists, and they frown upon the sprinklings and pourings of Pedobaptists. They teach that the primary meaning of *baptizo* is to *dip*, to immerse, and Professor Stuart says, that "all critics and lexicographers of any note are agreed" in this definition.—And Ernesti, p. 71, says that "*we should not depart from the customary signification of a word without a weighty and sufficient reason.*"

The rule of fair and just reasoning in regard to terms is, that every word be taken in its literal and primary sense, unless there is something in the connexion which requires it to be taken otherwise.

In illustration of this rule, take the following examples:

1. The Universalist must either deny that the proper or primary meaning of Aioon and Aioonios is *always being and eternal;* or else prove that, when these terms are applied to the duration of future punishment, there is something in the subject which requires them to be taken, not in a proper, but an improper sense.

2. The adversaries of the atonement also must either set aside the proof that the proper and primary notion of *a sacrifice*, includes in it the idea of *expiation*, or show cause why this meaning should not attach to it when applied to the sacrifice of Christ.

3. When the Baptists have proved that the common and ordinary meaning of the Greek word *baptizo* is *to immerse*, their opponents must disprove this; or show cause why it should not be taken in this sense when applied to the ordinance in question.

Pedobaptists demand, that we should prove that it is always used in the definite sense of *immersing*, or give up the argument. Now this demand is certainly without its parallel in religious controversy.—By admitting the correctness of such a principle, we surrender the Bible into the hands of Universalists, Unitarians, and errorists of every description.

Pedobaptists usually refer to the figurative use of the word, or to connexions where its meaning is not easily to be ascertained, or not very obvious; and urge that unless the Baptists can show that it must necessarily signify to immerse in such places, it *may mean to sprinkle or to pour*.—But this is sheer begging of the question.

Having established its primary meaning from lexicons and from usage, we have the *right* to assign to it that meaning unless our opponents can show imperious reasons to the contrary. On them rests the burden of proof. They must prove that *baptizo* signifies *to pour or to sprinkle*, or they have *no right* to give to it that meaning on any occasion. Mere probability or possibility will not do; only proof positive, and a clear and unquestionable example of such a meaning can justify any one in departing from the common and ordinary signification of the word. And even in the event that you produce such an example, you cannot by any law of interpretation acknowledged in the commonwealth of letters, adopt it in ordinary cases. Hence, admitting that in some extraordinary cases the word *baptizo*, per possibility, may mean to sprinkle or to pour, it would afford no one any reason for assigning it that meaning in the New Testament. If we were to adopt that rule in relation to other words in the New Testament, instead of being, as it is now, a plain and intelligible book to the most ordinary capacity, the writings of the evangelists and apostles would be as ambiguous and as nonsensical as the writings of the sybils, or the incoherent predictions of the Pythia.

Mr. Chapman calls particular attention to the fact, "that lexicons on the meaning of *baptizo* in the Scriptures, begin with the word wash." The two lexicons of this class that he quotes, are those of Robinson and Greenfield, and these authors are both of them Pedobaptists, and Robinson especially is a zealous advocate for sprinkling. His new edition of his Greek lexicon shows that he is powerfully influenced by Pedobaptist prejudices, and that he is not an impartial witness in this case. His Note on Baptizo, in the new edition of his lexicon, wears not a little the aspect of special pleading, and illustrates what has often been observed in the case of ripe scholars who maintain the validity of affusion, that they start with conceding the Baptist position as imperatively required by the general meaning of the word, and then attempt to explain it away by accumulating difficulties.

It is very convenient, when the meaning of a word is a little different from what we would like to have it, to explain away that meaning by giving the word a peculiar sacred sense as it is used in the Scriptures. But would it not be derogatory to the character of our Lord, and imply great unfaithfulness, as a Son over his own house, to suppose, that in the commission given to the apostles, the language employed to express the action in which baptism consists, is indefinite, ambiguous and uncertain; like an oracle of Delphos, admitting of interpretations directly opposite?—One of the speakers at one of the anniversaries of the British and Foreign Bible Society, when asked by Dr. Cox, "What does the word baptize mean?" replied, with all the ambiguity of a heathen oracle:—"It means just whatever you please!" Such is "the glorious uncertainty" in which some Pedobaptists wish to involve the ordinance of baptism; furnishing it with significations, equally fabulous, and equally numerous, with the eyes of Argus.

In Stuart's Ernesti, p. 15, we read: "*The principles of interpretation are common to sacred and profane writers.* Of course, the Scriptures are to be investigated by the same rules as other books. . . . . If the Scriptures be a *revelation* to men, then they are to be read and understood by men. If the same laws of language are not observed in this *revelation* as are common to men, then they have no guide to the right understanding of the Scriptures; and an *interpreter* needs *inspiration* as much as the original writer. It follows, of course, that the Scriptures would be no *revelation* in themselves; nor of any use, except to those who are inspired. But such a book the Scriptures are NOT; and nothing is more evident than that "*when God has spoken to men, he has spoken in the language of men, for he has spoken by men, and for men.*" "

According to this learned and judicious critic, then, "the Scriptures are to be investigated by the same rules as other books."

There are certain canons, or first principles of criticism, which are self-evident truths, and cannot be violated, without involving those who do so in absurdity. By the right application of these canons, we can ascertain the precise meaning of the word baptizo, and show in what the action of Baptism consists.

A word that applies equally to two modes, cannot specifically designate either. The same word cannot express different *modes*, though a word not significant of mode, may apply to all modes. In no language under heaven can one word designate two modes. Now our opponents are obliged to confess, that the word *baptizo* means to *dip* or *immerse*, and no man who possesses honesty of principle, and sufficient scholarship to render him a competent judge, will deny this fact. And if this be its meaning, it is impossible for it to *mean, also, to pour* or *sprinkle*. Because it is a word that signifies *mode;* and a word that means mode can only express *one mode*. The words *rantizo to sprinkle, cheo to pour*, and *baptizo to immerse*, are words expressive of *mode*, and each expresses *one mode*, and *one mode* only. If our Lord had intended that sprinkling should be the law of his kingdom, he would undoubtedly have employed in the commission a word expressive of his design: the word *Reino*, from which comes our English word *rain;* or its derivative *rantizo to sprinkle*, would, in this case, have answered his intention. If his object had been to establish *pouring* as the mode of administration, *cheo*, to pour, would have occupied in the commission a *prominent* place. Or, if he had designed to appoint an ordinance, conveying the general idea of *purity*, without specifying the mode of its observance, the word *hagiazo to purify*, would properly have expressed such a design. But in the apostolic commission, our Lord, in exact accordance with his character, as the faithful and true witness; and as an evidence of his faithfulness, wisdom and goodness, has been pleased to employ a word to express *his will* and *our duty*, whose meaning is *specific* and *unequivocal*. The word *baptizo* means neither to sprinkle nor to pour, to purify nor to defile; but invariably to *dip* or *immerse*.

In the Greek we have several words designating some a general, and some the specific use of water, practiced in the professed observance of the ordinance of baptism. Cheo, through a range of usage of more than two thousand years, means, in unequivocal instances, *to pour*. *Rantizo*, throughout the literature of the same period, in numberless instances, means *to sprinkle*. Louo, through the same period, means *wash*, without regard to mode: and baptizo, through the same range of usage, means, as generally and unequivocally *to dip* or *immerse*. In instituting his first ordinance, had our Lord intended the definite mode of sprinkling or pouring, in accordance with former usage, would he not have employed *rantizo* or *cheo;* and had he intended to *wash*, would he not have employed *louo*.

But if he intended immersion, there is no word in the Greek language so extensively used that means more unequivocally *immerse* than *baptizo*. Not only does this word generally means immerse, but in the whole range of usage of more than two thousand years, no single instance has yet been produced, though often called for, incompatible literally and figuratively with this sense. It *might* perhaps be rendered *wash* in some instances, because we generally immerse the parts or things we wash, and, therefore, the primary meaning is compatible and implied. But if we are at liberty to confound the *meaning* of a word and the sense it *may* convey in certain circumstances, and thence infer that *baptizo* means *wash*, when this word is used of the smith dipping his iron into the water in order to cool it, inasmuch as the sense is well given if we render it, "he cools his iron in water," we might upon the same principles make the broad deduction that *baptizo* means to cool.

Such principles of philology carried out, might subvert every doctrine and ordinance of religion.

We all know the principles of the construction of lexicons. Each lexicographer looks over the whole literature of a language and collates under each word its different senses.

In our standard lexicons, under the word *baptizo* are professedly recorded all the different senses of that word in the usages of two thousand years. In all of them we find the sense dip, immerse, plunge, ascribed to this word, and in none of them do we find the meaning sprinkle or pour ascribed to it. Nay, more: in all of those lexicons we find the meaning *immerse, dip* or *plunge*, placed first, while the meaning *sprinkle* or *pour* is *not found at all*.

Now allowing that our Lord, if he intended an indefinite use of water, would pass a word known to be used in such latitude and employ one generally and unequivocally meaning a definite use—which is altogether improbable—allowing that he would depart from the primary meaning and general use of a word, and adopt some remote, possible, or secondary sense—which is still more improbable—would he go so far as to adopt a meaning *incompatible* with the primary sense—a meaning not sustained by a *single unequivocal passage* in the whole range of the Greek literature, a meaning not found in any of the most approved lexicons, even as a secondary sense?

We see not how the fine-spun delegates of theory, inference, and garbled sophisty, can prevail against such a broad fact as this.

The lexicography of the word that has given name to the ordinance, clearly proves the authenticity of *immersion only* as baptism, and we see not how any one can get over this fact *to rest in* sprinkling or pouring, as a Divine institution.

SAMUEL BAKER.

[TO BE CONTINUED.]

Ladies' Department.

"Truth in all Thing—Human Improvement the Object—Education of Woman the Means."

A MARRIAGE LETTER.

We find the following admirable letter in Holden's Dollar Magazine. It was written twenty years ago, by a lady of great literary distinction, to her cousin, who now graces one of the most honorable official stations in the Empire State, on the eve of his marriage, and accompanied by a pair of blue mixed stockings, knit by herself, as a present:

DEAR COUSIN: Herewith you will receive a present of a pair of woollen stockings, knit by my own hands, and be assured dear coz, that my friendship for you is as warm as the material, active as the finger work, and gentle as the donation.

But I consider this present as peculiarly appropriate on the occasion of your marriage. You will remark, in the first place, that there are two individuals united in one pair, who are to walk side by side, guarding against coldness, and giving comfort as long as they last. The thread of their texture is mixed, and so, also, is the thread of life. In these, however, the white predominates, expressing my desire and confidence that thus it will be with the color of your existence. No black is used, for I believe your lives will be wholly free from the black passion of wrath and jealousy. The darkest color here is blue, which is excellent, where we do not make it too blue.

Other appropriate thoughts arise to my mind in regard to these stockings. The most indifferent subjects when viewed by the mind in suitable frame, may furnish instructive inferences, as saith the poet:

"The iron dogs, the fuel and tongs,
The bellows that have leathern lungs,
The fire-wood, ashes, and the smoke,
Do all to righteousness provoke."

But to the subject. You will perceive that the tops of these stockings (by which I suppose courtship to be represented) are *seamed*, and by means of seaming are drawn into a snarl, but afterwards comes a time when the whole is made plain, and continues so to the end, and final toeing off. By this, I wish to congratulate yourself that you are now through with seaming, and have come to plain reality. Again, as the whole of these comely stockings was not made at once, but by the addition of one little stitch after another, put in with skill and discretion, until the whole presents the fair, equal piece of work which you see; so life does not consist of one great action, but millions of little ones combined; and so may it be with you. No stitch dropped when duties are to be performed—no widening made where bad principles are to be reproved, or economy is to be preserved; neither *seaming* nor *narrowing*, where truth and generosity are in question.

Thus every stitch of life made aright, and set in the right place—none either is too large or too small, too tight or too loose; thus may you keep on your smooth and even course, making existence one fair and consistent piece—until, together, having passed the heel, you come to the very toe of life; and here in the final narrowing off, and dropping the coil of this emblematical pair of companions and comforting associates nothing appears but white, the token of innocence and peace, of purity and light—may you, like these stockings, the final stitch being dropped, and the work being completed, go together from the place where you were formed to a happier state of existence, a present from earth to heaven.

Hoping that these stockings and admonitions may meet a cordial reception, I remain in the true blue of friendship, seemly, yet with out *seaming*.

Yours, from top to toe.

Words make us ten enemies where deeds do one.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, June 14, 1851.

PROPHECY FULFILLING.

We notice in the Advocate of May 29, that Ariel, (Dr. H., the man who blowed the 7th Trumpet lately,) in figuring out the prophecy of Daniel, predicts the following: "I have conjectured that there would be an insurrection of the party opposed to monarchy in 3½ years after 1849, in some European State, but most likely in Italy. On the average length of the vial periods, I have estimated that our country would engage in the battle of the great day of Armageddon in 8 years, or from 3½ to 30 years."

Bating times, dates, years and half years, we don't dispute "Ariel." Instead of a rebellion against monarchy, in some one place, there will be a general revolution in Europe; and crowns and thrones will be driven and tossed like tinnis balls. It will be a great anti-despotic, anti-tyrannical, anti-aristocratical, and anti-clerical move, and church and stateism Episcopacy, and Methodist Aristocracy, will be gulphed in the vortex.

The great battle of Armageddon will soon be fought in this country. The elements are already marshalling themselves for the conflict.

But why did not Ariel tell us the cause of this battle was the *three* unclean spirits that came out of the mouth of the Dragon, and out of the mouth of the beast and false prophet.

What are these three unclean spirits, for whose power the Kings of the Earth, and principalities and spiritual powers are willing to fight? What are they, but

1. Church and Stateism. 2. Clerical dominion. 3. Human traditions—or that power claimed by the church to make laws and change ordinances.

Where are these "unclean spirits" now working and entrenching themselves in the affections of these powers? Look at church and state pedoism, in Russia, in Italy, in Germany, among all the churches of the Protestant Reformers—the Lutheran Church—the Calvinistic Church of Presbyterians in Switzerland—in Geneva—in Scotland—in the Episcopal Church of England.

Where is the second unclean Spirit of the Beast: Clerical power and dominion?

In the Catholic Church it is most concentrated—his Popeship has all power, temporal and spiritual. In the Church of England the King or Queen is the head, who can, with the parliament, change its doctrines and ordinances "*ad libitum.*"

The General Assembly is the Head, or Pope of Presbyterians.

And in the Methodist Society *all power* and authority is in the hands of the preachers, and they can at pleasure, in General Conference assembled, change all the doctrines and practices of their Church, and direct and control all the property connected with it! This is an unclean Sptrit—an abomination in the sight of God.

Human traditions, or the power claimed by these human societies to substitute their traditions for God's commands—and to change the ordinances of God's house to suit their pleasure, and to persecute to the extreme those who dare to oppose them or deny their power—Infant baptism, and baptismal regeneration, sprinkling, pouring, and the Lord's supper, as a test of christian fellowship, as observed by Pedobaptists, are all the spawn of these unclean frogs that came out of the mouth of the false prophet.

All these, as any one can see, are the props and stays of the kings of the earth—since, by and through them, religion is made to support their thrones, and bow down the enslaved millions at their feet, and enable them to enslave them the more effectually—putting the yoke upon them from their cradles. These Kings give their power "also to the beast, give the clergy power and wealth and station, and protect them while they oppress their people.

Ariel is right, the great battle is to be fought—and the battle will begin in this country, and is near at hand—these earthly heads will be cut off, and these spiritual powers, and aristocratical and oppressive church governments abolished, and all these unclean spirits dislodged, and Christ's true followers in one united host roll the tide of this Armageddon war over Europe and the world.

The great battle is beginning—the sentinel fires are being heard—the out posts are engaging, and the grand shock of the combined forces of the contending hosts will soon be felt! Who will be able to stand in that day. Let Christians hear the words of the Saviour, when speaking of this time: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." They will find that what they now call "nonessentials," will be essential to them in that day.

ANOTHER DEBATE APPOINTED.

A letter from brother Bundy informs us that the preliminaries of a debate have been arranged to take place on the 17th inst., at Cotton Grove, eight miles from Jackson, Tenn., between Elder Geo. Tucker, pastor of the Church at Jackson, and a Mr. Fly of the M. E. *Society.*

The following are the propositions:

1. Immersion is the only Apostolic Scriptural baptism. Bro. T. affirms.

2. Infants are entitled to membership in the Church of Christ, and proper subjects of Christian baptism. F. affirms.

3. The government of the M. E. Church is neither Scriptural nor Republican. T. affirms.

4. The Discipline of the M. E. Church warrants open communion. F. affirms.

5. Restricted communion, as practised by the Baptist Church, is in strict accordance with the Scriptures. T. affirms.

6. An individual once regenerated, may fall away and perish everlastingly. Fly affirms.

We find but one fault with the above propositions. The first proposition should have read: The immersion of a believer in water, by a proper administrator, and with a proper design, is scriptural baptism.—This Mr. Fly should have been called upon to deny—or affirm that affusion to represent the baptism of the Holy Ghost is the only Apostolic Church baptism.

We say this because Methodists now say, from McFerrin to every circuit rider who endorses him or his paper, that immersion is not Christian baptism at all! Will they say this and not dare to defend it in public debates?

We rejoice that the government of the Church, and that most pernicious doctrine, believers' apostacy, are included, as well as the teaching of the Discipline on communion. Methodists will learn some features in their Discipline they never knew before.

Now, we propose to our brethren in the ministry in West Tennessee, and all the Deacons, and especially the membership, let us meet at Cotton Grove and hold a *mass meeting*, to consult the best ways and means to meet in every quarter of our state, in every town in West Tennessee, the assault now making upon our doctrines, principles and history. What say you, brethren, will you meet us there?

We call upon brethren Hurt, Cate, Hall, Wright, Arnold, Stark, Collins, Covey, Conner, Borum, Bastian, Bateman, Young, Williams, and the Days, and all others—will you not respond to this call, and if you cannot possibly be present, meet us in the meeting by your epistles. The main question to be discussed is, What is the true policy for Baptists to pursue to meet, most successfully the exigencies of the present time—the united assaults of all the Pedobaptist sects, Catholics and Protestants, and to bring a correct knowledge of our principles more directly and generally before the public mind. We would suggest Tuesday, the 24th, as the day of the "Mass Meeting." Come, brethren, let us make it a day at Cotton Grove to be dated from.

DEFAMATION OF THE METHODIST CHURCH,

By Hon. Reverdy Johnson, in the Great Book Suit!!

We see reported in the Baltimore Sun, also in our city papers last week, that Hon. Reverdy Johnson, counsel for the Church South, in his speech before the U. S. Circuit Court, made the following declarations:

"Mr. Wesley's power was *absolute* over the Church. He delegated this *sovereign power to the Conference.*" Then the Conference is an absolute sovereign power! A many headed Pope!!

"From 1796 to 1808, not an indication is given that the Conference was not clothed with the *entire sovereign power of the Church!*"

"The General Conference of 1844, was in the full possession of *sovereign power.*"

"The General Conference ☞ IS IN FACT AN ARISTOCRACY OF PREACHERS."

"THE LAITY HAVE NO VOICE! They have submitted to it for many years, acting on the maxim—

'For modes of government let fools contest,
That which is best administered is best.'

"But they have generally found the government of their Church was not always 'best administered,' and there seems to be a disposition to insist upon a participation of the laity in the Conferences of the Church, WHICH WOULD BE GREATLY TO THEIR ADVANTAGE!"

We have declared in the Tennessee Baptist that Methodism was a huge CLERICAL ARISTOCRACY—and Mr. McFerrin of the Advocate has published us to the world as a slanderer, liar and defamer. Now will he publish Hon. Reverdy Johnson to the world as defaming the character of the Methodist Conference and Preachers in the above declarations? Will he do it? Will he deny the truth of them?

Will he do it! Will the city press—will the country press—will the whole Southern public mark well if he does it? See his dilemma.

If he does, he charges Hon. Reverdy Johnson, and Mr. Long, counsel for the Church North, with falsehood and defamation! Will he do it? If *he does not*, he will then *tacitly*, and must and should *publicly*, and all Methodists must and will be compelled to admit that the government of the Methodist Society is an absolute sovereign aristocracy, and the General Conference "is in fact an aristocracy of preachers!" Which we have for years affirmed. This is an issue of tremendous consequence, for if Messrs. Johnson and Long are correct, as we affirm, then is the Methodist Church neither a Church of Christ nor a branch of it, since no evangelical christian can be found to declare that the Church of Christ possessed such a character of government, or that the Holy Scriptures warrant it. Will Mr. McFerrin at last speak out and confess the truth, or indict these men for slander? He need not hope to escape this question.

MORE TROUBLE FOR THE POPE.—It is said that there are in Florence alone more than a thousand persons prepared to demand freedom of conscience and worship. Many of them are republicans, and are influenced only by political considerations. The preaching of the gospel in the Italian language was some time since prohibited in Florence.

THE *ISM* OF PEDOISM.

NUMBER XX.

An unclean Spirit came out of the mouth of the American Sunday School Union.—See REV. 13.

It seems to be our lot to be left to lift our voice alone against some of the most popular, crying sins of the day, which glare down upon us defiantly from the strong holds of the nationa. *evangelical* (?) societies of this Union. Societies that have been fed and fattened upon all the professed Christian denominations, (under the plea and profession of being *anti-sectarian,*) until they have grown into immense gigantic overshadowing monopolies,—possessing millions of capital, and resources that render them almost independent,—so that should any one denomination alone, withdraw its patronage, it would no more effect the Society, than the drying up of *one* river would the mighty sea!

We say such a power is *dangerous*—dangerous to the *minority* represented in it.—For look, how such an engine could be used—say there are ten denominations represented in it, nine of them are Pedobaptist and one Baptist! Now is it not clearly seen when it was thought that the Society, or Union, was strong enough to stand alone, when, having obtained a strong hold upon the affections and popular favor of the country—that it could violate its principles for some trifling excuse—play the part of the wolf with the lamb—and turn all its mighty and concentrated energies and influence, and tremendous capital against Baptists? For it must, from the very nature of the case, operate against Baptists—since Pedobaptists have the power over them by nine votes—nine Pedobaptists to one Baptist. That this will be done shortly by both the Tract Society and the American Sunday School Union, we have no doubt—IT IS ALREADY BEING DONE!!

We took up our pen to record the fact that the Sunday School Union managers are already trampling the principles of the Union beneath their feet, and defying and contemning the feelings, rights or displeasure of Baptists, have and ARE USING THE SUNDAY SCHOOL JOURNAL TO OPPOSE BAPTIST SENTIMENTS!!

Let lukewarm Baptists read this—let the apologists for the *isms* of pedoism—and the opposers of the stand taken by the Tennessee Baptist, read this.

The American Sunday School Journal of April 16th, doffs its neutrality, lays down its professed anti-sectarianism, and attacks the doctrines of Baptists—plunges headlong into the baptismal controversy of the day—to stay the immersion wave!! Think of it! This is a Sabbath School Journal—a paper for our children, and, owing to its professed character, has been introduced into every Sabbath School of this Union, in which a paper is taken at all—it has become *the* Sunday School paper of this Union—read by thousands and tens of thousands of Baptist children, and by many more, the children of non-professors gathered into our Schools! How tremendous and land wide the influence of such a paper—and now abiding and powerful the impression made upon the unsuspecting, credulous mind of childhood, by the sentiments contained in the articles of those papers! We give an extract from the Journal of April. It is headed, "ESSENTIALS AND NON-ESSENTIALS."

The Editor of the Journal says, "Baptism is a revealed doctrine of the system of divine truth, and the great body of evangelical christians admit it to be so.—The *mode* of administering it is not clearly revealed, as appears from the fact that persons of equal intelligence, piety and *candor*, and equally competent to determine, do not hold like views respecting it. Now to maintain that baptism is an essential doctrine, but that the mode of its administration is not in the same sense essential, does not make the mode a matter of indifference or superfluity."

Baptists of Tennessee, what do you think of this?! We know the light in which you regard it! Baptists of the South-west, how do you look upon this breach of sacred principles—by the Union—upon the false teaching of God's Word, and the misrepresentation of Baptist doctrines! He who does not regard it as a wanton and unprincipled and unjustifiable wrong—yea, *insult* to the Baptist denomination—is hardly worthy of the name of *brother*. We ask here the Yalobusha Association, of Mississippi, upon the floor of which, we, three years ago, denounced this Union as a dangerous power—a power not politic for us, as Baptists, to patronize with our means—rend the above paragraph, and give your verdict, ought Yalobusha Association to patronize the Sunday School Union with another dollar—whoever may be found to apologize for it?

We appeal to the superintendant and teachers, male and female, of the Sabbath Schools of the First Baptist Church in this city, in which this paper circulates, will you not give the public some expression of your opinion; will you not protest in language, not to be mistaken, against this outrage upon the principles of the Union, and the insult offered you? We want to see—unless you approve the sentiments of the above article, and consider it *remarkably anti-sectarian.* That article compels you, if you do your duty, to depart from your policy—i. e. discuss before your classes, the baptismal controversies and topics of the day—now you must do it, so far, at least, as to destroy the impression of that editorial in the Journal, unless you are willing for it to remain uncorrected upon the minds of the children.

But we are astonished — mortified — agrieved at another lamentable fact. Not a Baptist Editor in the North has protested against this violation of the Constitution of the Sunday School Union, or the gross misrepresentation of our principles!! Tell it not in Gath, publish it not in the streets of Askalon, lest the uncircumcised triumph.

Is the Baptist press of this country faithful to its trusts, when it lifts no voice to preserve us from, or guard us against these pernicious influences? The arrest of one runaway negro, drives the northern press—the Baptist press into fits. Paper after paper teems with dolorous lamentations, groanings and portendings of terror, and woes, and maledictions are dealt out on the country and the South. But what does it concern them, if Mr. Cobb does get up a series of national school books, to teach infant baptism, or that these books are adopted by the City Schools of New York or Boston? Oh! not a matter writing ten lines about; not one of them have done it!! But it does intimately concern us here in the South-west, for those books are pressed into our school by the recommendatory action of those city schools. What does it concern them, if Mr. Godey violates his public declarations and uses his National Lady's Book to advance Pedobaptist tenets, or that Mrs. Whitlesey's Mother's Magazine is opened to Dr. Spring, for sermons and essays on baptism, or that Arthur's Gazette, a professed neutral literary paper, should violate its profession, and join in the crusade against Baptists? It seems not to concern them in the least—but the recovery of Sims by his lawful master, gave them the torments of a Roman crucifixion! The Sunday School Union and Tract Society may use the millions entrusted to them, to destroy Baptist influence,—and it all brings from their dignitaries not one note of objection or dissent—they seem to see nothing but Southern slavery,—to hear nothing but the whistling lash of the master and groaning of the slave.—scenes cunningly concocted by the lying spies who have liberally shared our friendship and hospitality. We ask not God to *save* such a press.* One, and only one, and he a correspondent, has spoken, and he, from the South, (if we are not mistaken,) brother Hendrickson, of Carolina, who has written an article to the Christian Chronicle, at Philadelphia. We will do him the justice to insert it.

*We make one exception, the Boston Observer, published in Boston. It is opposed to Boston abolitionism.

From the Christian Chronicle.

THE SUNDAY SCHOOL JOURNAL ON BAPTISM.

MESSRS. EDITORS:—This excellent paper published by the American Sunday School Union, and circulated extensively among evangelical denominations, has lately, I regret to say, set aside one of the principles on which it is conducted, and given its readers an article on baptism that does great injustice to our denomination. The article to which I refer may be found in the number for April 16th, headed "*Essentials and Non-Essentuals.*"

We agree with the journal, that "baptism is a revealed doctrine of divine truth." We also believe, that "the *mode* of administering it is not clearly revealed." No, it is not clearly revealed. Not one word about "the *mode*" can be found in the New Testament. The mode is a human addition to the divine ordinance. It is a departure from revealed truth. We agree with the Journal, that "the mode is not the same sense essential," as baptism; but this non-essential "mode" has kept and is keeping millions of the family of Christ in darkness and bondage; and is of the greatest obstacles to the union of all the people of God. For these reasons Baptists hold "baptism as a revealed doctrine of divine truth," and leave their Pedobaptist friends to contend for "modes of administering it not revealed" by the head of the church.

But the Journal does not wish to be thus understood. He has other views of this subject. He evidently intends to say that immersion, sprinkling and pouring are mere modes of baptism, non-essential in themselves, and not clearly revealed, or else "persons of equal intelligence, piety and candor," would not differ in their views respecting them.

Now in the name of Baptists, I protest against this misrepresentation. We care nothing for non-essential modes; we have no dispute concerning any modes of baptism. Neither are we willing to be held up before the world, as contending for non-essentials. We contend for being "buried with Christ in baptism;" and though equally intelligent, pious, and candid men," differ as to whether this may be done by sprinkling or pouring, there can be no question as to its being "clearly revealed."

I send you a short article on this subject taken from the *N. C. Baptist Messenger*, hoping it may leady our neighbor of the Sunday School Journal, to be more careful when he writes again on "Essentials and Non-Essentials."

"What is baptism?" This question has been answered again and again by Lexicographers and Philologists; they all say it means immersion. So say the Greeks themselves. But as our Pedorantist friends frequently throw scholars and critics into the shade by their definitions, and would make us believe that the Greeks know but little about the question, we feel disposed to put to them once more, "What is baptism?" From the pulpit and press the declaration is constantly made, that immersion is only a mode of baptism, that sprinkling is a mode, and that pouring is also a mode. Moreover, we are told that the mode is non-essential, and that one mode is as good as another. Now if immersion, sprinkling and pouring be nothing more than modes of baptism, we wish to know what baptism is. If the modes are non-essential they may be laid aside, and leave us nothing but the baptism. This is what we wish. Let the modes go; they are non-essential. Let us have the baptism itself, will any of our cotemporaries tell us what baptism is?

In this connexion we wish to say, that many writers misrepresent Baptist by charging them with laying too much stress on the *mode* of baptism. The Bibliotheca Sacra and the Biblical Repository lately contained an article each, in which the writers persisted in the charge that that Baptists lay more stress on the mode than on baptism itself. This we deny. As Baptists we have nothing to do with modes. Immersion is not a mode; it is baptism itself. When we contend for immersion, we contend for baptism, not the mode. Immersion and baptism are equivalent terms, they mean one and the same thing."

C. R. H.

We submit this matter to the reflection of Southern Baptists—and if we are wrong—we will take it as a mark of kindness to be corrected and shown wherein we err.—Will brother Ripley undertake to defend the Journal of the Union, or the Union itself, since it is the sole organ of the Union?

SCENE II.

"EN PASSANT."

Mc. Good morning, Dr. H. You have seen the last Advocate I suppose, don't you see Chapman and I have got the Tennessee Baptist into a suck, after so long a time.

Dr. H. I have'nt looked over the last paper yet.

Mc. You have'nt? You don't seem to take much interest in the Advocate of late; what has happened?

Dr. H. I don't know, unless it is, there is'nt much in it of late to interest me. But what *fix* have you got the editor of the Baptist in?

Mc. Why, we have affected to make the writing of those letters a *serious matter.*—Chapman comes out in the Memphis paper and denies every thing written, with respect to our cause there; and I've charged Graves with both forgery and falsehood; and I deny ever receiving such letters—so they could not have been found among the rubbish of the office—then I burn him nicely about being seen in the backyard, when he came in with others to see the new press.—Oh! I can't tell you half—it is fixed up fine. It is one of my happiest efforts. I have read it all round the city already—and you don't know how many laughed at me—our friends are tickled to death; I have'nt seen so many pleased before, since Chapman preached his first sermon here.

Dr. H. So you think you and Chapman have really got the Baptist, do you?

Mc. Yes, there's no mistake if he only falls into the drive we have laid for him.—We are going to treat those letters as a serious matter, and get him to proving the facts stated. Ah, then we will have our own fun out of him. While he is doing this, the readers of both papers will forget the "dialogue," and thus we will escape its influence, and make cords of capital off the editor of the Baptist. I want to see the next issue of the Baptist, so bad. What do you think of our scheme Doctor? Is'nt it masterly?

Dr. H. Well, you can try it, you are not acquainted with the man you are dealing with. You can't get him to run any such *drive*—you'll see. Now Mc., to be plain with you, the people generally are too intelligent to, and have too much common sense, to be so easily gulled by you, into the belief that those letters were real and that the writer forged or stole them, and is therefore bound to prove the sentiments of them—pshaw!

Mc. Oh! you don't know our people half as well as I do yet,—I know what will take with them. Why, I hear they are charging upon the Baptists all round, that their editor actually stole those letters from me! I tell you I can make Methodists believe any thing I wish. I know them "like a book,"—like the *Advocate* itself.

Dr. H. Well, then you are only causing them to make fools of themselves, for Baptists and worldlings to laugh at. Charge him with forgery! Why Mc., did you not observe that there was no name signed to any of the letters, or dates either, I believe, and you will make Methodists believe it is a fair specimen of counterfeiting! Dont brag of it if you can do it. I dont honestly think you will make much by calling on him to prove that the facts exist upon which those letters are predicated. You see they have got Rhodes, one of our star preachers in West Tennessee. You know the Tazewell circumstances were all so to a letter, and you know that there is too much truth in the others, for you to joke about. The letters does not say *when* those things happened in Memphis—he will find and publish cases for all those letters before the year is out. Make Graves prove the facts of the Memphis letter—what has Branham left for *him* to prove, his letter fixes it all up—what has Graves to do? You had better keep still—it will only make the position of our affairs more public. I tell you Methodism is in an awful predicament—awful—and getting worse every week—the end of the world, or Methodism is near at hand.

Mc. Good morning, sir, (turns to leave.)

Dr. H. Don't be in a hurry—just a word of admonition. While you are jumping out of the *frying pan*, you are getting into the *fire*. You have been publishing Mr. Graves to the world as beneath your notice, and thrown yourself back upon your dignity when he has attacked Methodist doctrines, our discipline, government and practices, and called you out. You have said, again and again, you should not notice anything from his pen. So you don't, when he pushes those fearful issues into your face; you carefully avoid to notice—or discuss—but what are you doing now—Mr. Graves has published a humorous dialogue, in which he takes off our inconsistencies; and now you and Chapman are out "murder and death," ready to enter the lists, with him to prove what? Why, forsooth, that he can't prove that such letters were really written, (what no body believes,) and that all the circumstances were just as supposed to be, since the whole affair only claims to be an effort at shrewd "guessing,"—guessing at facts that time is proving to be realities.

Now Mc., just look at your course. You notice and make a great ado over every little butterfly the editor of the Baptist sets up for his amusement, while you preserve a dogged silence upon all the great and important questions he proffers to discuss with you. You tithe his anise and mint, and leave bis weighter questions unnoticed.—The world is already saying, and your most credulous Methodist brethren will believe it, that you pursue this policy, because you are afraid to discuss our doctrines fairly and candidly with him. I say Mc., the people generally will see it—as hundreds in this city now do. You disprove every week your declaration that Mr. Graves is beneath your notice, and therefore you will not discuss with him,—for there is no editor in the United States you do notice more—the fact is, he can write nothing however insignificant but that you notice. Have you seen his questions to you in this weeks Baptist? What are you going to say about the Conference being an aristocracy of preachers?

Mc. Good morning, sir. That Methodist Protestant blood of yours, will yet be the death of you. There is too much democracy about you ever to allow you to make a genuine Methodist Episcopalian.

The Editors of the Nashville and Memphis Methodist Advocates, are requested to copy Mr. Branham's letter of this week in answer to their own, and J. L. Chapman's articles of week before last. If they are honest men. Those dialogue letters prove too true for these men to joke about.

A DEBATE DEFERED.

The debate between brother Meacham and Mr. Hughes, owing to brother M.'s ill health, has been deferred by mutual agreement until the coming fall, by which time it is hoped that he will be able to speak in public. His health is now improving.

ONE BROTHER IN GEORGIA

Working with his "Coat off."

Brother Robert Ware writes us, "At Poplar Spring Church at the last Conference Meeting, after the Church got through business, I took the Tennessee Baptist, *held it up before the brethren*, and told them if they desired to understand the doctrines and principles of our denomination and see them nobly defended—and to see the deformities and pernicious tendencies of Pedoism exposed, to take the Baptist; and the result was the following 20 good substantial *paying* subscribers! Now, I wish you would send me some tracts, especially on Communion, for distribution throughout my congregation; also, the Young Members' Guide—and I will pay you for them. I pledge myself for 15 *more subscribers, I intend for the Tennessee Baptist, to circulate in my congregation.*"

Now, brethren, in Tennessee, what do *you* intend? Why will not each brother minister do like brother Ware, take the paper to Church on Saturday, and after business is over, *hold it up before the brethren*, and if you can say any thing favorable say it, and see if you cannot get each head of family in your Churches to subscribe. We do urge this duty, a good deal, we confess, and we expect to do it a great deal more than ever, so long as we can extend the paper by it. The readers of the Baptist are now the only congregations we can preach to, and since we know we preach the gospel, we want as large congregations as possible.—Who blames us? Who will "take off his coat," next?

APPOPRIATE PRAYER.—The South Carolina Convention, who adjourned a few days ago, was opened each day of its session with prayer, by clergymen who volunteered their services. On the 8th of May, the Rev. Dr. Gilman officiated, and his prayer embraced the following appropriate petitions and exhortations.—*Nat. Intel.*

"And yet, oh God! with fond and lingering hopes we presume to implore thy blessing on the great Confederacy of which we still form a part. May the letter and the spirit of that renowned Constitution which we have received from our fathers, and which was cemented and sealed by their blood and toils, be faithfully reverenced and fulfilled by every party concerned in it.—May the kind advances and concessions which are made by one portion of our fellow-citizens be generously interpreted and accepted by the others. Dispel, by thine Almighty and benignant providence, the cloud which now seems to impend over our destinies. May a spirit of mutual harmony and justice pervade every portion of our common country. May we all be enabled to see as with one eye, to feel with one heart and to be impelled in one direction toward the common good. Whilst maintaining and defending what each party may believe to be preserved from rash counsels, from precipitate action, from magnifying imaginations, from exagerated fears, and from self destructive purposes."

BAPTISMS.—On Lord's day, the pastor of the First Baptist Church, baptised 8 candidates, the pastor of the Second, Dr. Howell, 9, his second son being one of the candidates; and the pastor of the Second Colored Baptist Church, baptised 37 candidates.—*Rel. Her.*

By doing good with his money a man, as it were, stamps the image of God upon it, and makes it pass current for merchandise heaven.

NASHVILLE FEMALE INSTITUTE.—We had the pleasure of attending the examination of the pupils of this flourishing institution, on Wednesday and Thursday last, and were highly gratified at witnessing the remarkable proficiency which the young ladies have made in their several studies, during the session which has just closed.—We were fully satisfied from what we saw and heard, that Mr. Ripley and the Misses Moulton are teachers of the highest order and that they have spared no pains to make their school eminently worthy of public patronage. The course of instruction embraces every thing taught in the first schools in the State, and a young lady can become as thoroughly educated and accomplished as at any other school within our knowledge. The Misses Moulton are most accomplished ladies, as well as superior teachers. We feel proud of such an acquisition to our city as the Nashville Female Institute, which, with our other excellent schools, will contribute greatly to make Nashville fully equal to any city in the South-west as a seat of learning and refinement.

I am happy to know that the examination of the pupils of the Nashville Female Institute was not only well attended, but that those who attended were well pleased. The above article, taken from the Daily Gazette, though written by a warm friend of the Institute, but gives expression to what I believe to have been the settled conviction of all who were present. We may well be "proud of such an acquisition to our city;" and as Baptists, we should give it our undivided support and patronage.

A. B. C.

NEW POST OFFICE.—There has recently been established a new Post Office called "Cherry Creek," in Pontotoc county, Miss., The correspondents of Rev. Martin Ball Rev. Lewis Ball, Rev. J. J. Andrews, and J. C. Allen, are requested to address them at that place.

Clippings and Chat.

ANGEL VOICES.

BY A. D. RICHARDSON.

When the soul in grief is shrouded,
And the heart oppressed with care;
When the fondest hopes are clouded,
Or have perished in the air,
When Life's pathway, dark and dreary,
With an aching heart we roam,
Angels whisper to the weary
"Mortal, Earth is not my home!"

When the friends in youthful gladness
From the stricken heart are torn,
And fondly loved ones left in sadness
O'er the early lost to mourn—
From the forms of the departed,
Angel voices shall not cease
Whispering to the broken hearted
Words of comfort and of peace.

When the sad and fearful token
Of the last dread hour draws on;
When the golden bowl is broken,
And the silver cord is gone,
As the music of the vespers
Thrills the heart with peace and love,
Angels tones, in soothing whispers,
Tell of rest and joy above.

DEATH OF REV. ALFRED BENNET.—Just as we go to press, we receive the following note from the Rev. Mr. Harvey:

HOMER, May 10th, 1851.

Our venerated father Bennet has just entered into rest. He sunk peacefully in death about ten o'clock this morning, and his emancipated spirit is now with the glorious throng before the throne.

His last illness has been long and painful, but the sufferings attending it have only seemed to develop and mature his Christian graces for the holier associations by which his sanctified spirit is now surrounded.—*N. Y. Rec.*

WILL OF A MILLIONAIRE. — Cornelius Paulding, whose death we announced two weeks ago, is said to have been the richest man in New Orleans, after the death of Macdonough. He has left some small bequests to charitable objects, among which is one of some $30,000 to the Baptist Church of New Orleans. But the greatest part of his property is to be divided among his relatives living in this city, and hitherto indigent. Just before his death he gave $500 to the American Bible Union.—*N. Y. Chronicle*

QUAKER COURTING.—"Martha, does thee love me?" asked a Quaker youth of one at whose shrine his heart's fondest feelings had been offered up. "Why, Seth," answered she, "we are commanded to love one another; are we not?" "Ah Martha, but does thee regard me with that feeling the world calls love?" "I hardly know what to tell thee Seth: I have tried to bestow my love on all; but I have sometimes thought, perhaps, thee was getting more than thy share."

MUSIC BY THE MILE.—By a recent invention, music of the softest character may be produced on steamboats, by the action of steam upon a number of pipes placed across the boilers of the boat. This will be a great improvement upon the screeching whistle now used upon locomotives.

☞ We learn from the Journal and Messenger, that upwards of three hundred persons have been hopefully converted and added to the Baptist churches in the Ohio Association, within the last six months.

WHAT A REPROOF.—It is a singular fact that an Indian always swears in English, there being no oaths in the Indian vernacular.

"I don't like this telling about what people give to this and that object," said a penurious person; "what I give is *nothing to nobody.*"

Communication

[MEMPHIS CORRESPONDEN

MEMPHIS, Tenn
May 29th, 1

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Communications.

[MEMPHIS CORRESPONDENCE.]

MEMPHIS, Tenn.,
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BROTHER GRAVES:

Soon after my last letter was mailed to you, I left this place for New Orleans.

On my return, which was this week, I saw in the "Memphis Christian Advocate," a letter from the Rev. Mr. Chapman, in which he says that I have written over a column respecting him and his proceedings. That this, in the language of that very courteous gentleman, is untrue, will be readily seen by those who will look at my letter, for it is only about a column and a third in length, and there is not one fourth of it devoted to Mr. C.

For my part I never thought that any man who is so destitute of common civility where Baptists are concerned, was worthy of or entitled to so extended a notice. Mr. Chapman quotes the paragraphs from my letter, in which I state that "on the last night of a protracted meeting, held in the Second Methodist Church, he proposed that if there was any person in the house who wished him to continue the meeting, and would make it known by rising from their seats, that he would make farther appointments, but not a single person arose." In answer to this, Mr. C. says, "Now suppose all this true, did this J. H. Branham act the christian in trying to injure us in this effort for the salvation of souls. The reader must decide. But when we say that no such proposition was made, what will the reader think of a writer that would, in trying to injure the unoffending, make a statement that is totally at war with the facts in the case. We commend him to pity, and hope the next time the Campbellites have a dipping operation that he will attend and wash away his sins."

Well, I had sincerely hoped, for the character of the christian ministry, that Mr. C. had quit the old tricks of which he has been accused, and was trying to establish for himself a better character than has been sometimes given to him, but alas for the frailties of human nature. That the statement which I made in my letter with reference to Mr. C.'s proposition for a continuation of his meeting, I have been assured, since the publication of Mr. C.'s denial, is strictly true, by several of our most respectable citizens, men whose word would be taken as soon as that of Mr. Chapman, or any of his brethren; and I have received the certificate of several to that effect, which I would send along with this to be published, but from the repugnance of those who gave them to me of having their names published in the newspapers in connection with this affair. I have them, however, in my possession, and they can be seen at any time, if desired, and I suppose if absolutely necessary they would permit them to be published. Some of those who signed the certificate are not members of any Church. There are none of them Baptists. I have it thus in my power to establish my own veracity, and Mr. C.'s prevarications. I dislike to use such strong language, but he has set me the example, and although I confess it is a bad one, yet at this time I feel compelled to follow it.

If I had thought that Mr. Chapman's object in holding the meeting referred to was entirely for the conversion of sinners, I would probably have said nothing about it—but he commenced it about the time that Dr. Hall was delivering his lectures on the subject of baptism, and there is not the shadow of a doubt resting upon my mind, that his object was entirely to draw off the Doctor's audiences. If that was not it, why did he find it convenient just at that particular time *to leave his own Church* and go into Dr. Hall's neighborhood and hold a meeting. The pretence is too flimsy to deceive even children 15 years old. Mr. Chapman thinks I had better attend a Campbellite baptism, and have my sins washed away. I find that it is impossible for him to conceal that Old Papal doctrine inculcated by his Church, that sins are remitted in baptism. It is instilled into them in their infancy, taught them in their maturer years, and they cling to it in old age, as it seems from Mr. Chapman's recommendation; and although, when charged with holding it, they will sometimes deny it, yet occasionally they will inadvertently avow it, as does Mr. Chapman in the present instance. I suppose, however, as I am not a believer in that relic of Papacy, it would do me but little good. I rest my hopes upon the cleansing efficacy of the blood of Christ, and not upon baptism, to have my sins washed away. I leave it to such as hold that doctrine to rely upon that ordinance for that purpose. Mr. Chapman quotes from my letter the paragraph in which I state that "I went to hear him on Sunday, at 11 o'clock, and that the house was not more than one third filled." "In this instance, Mr. C. says I relied upon my sight, and that my mistake may be accounted for from the fact of fog getting around the eyes of water lovers. There were others there on the same day that I mentioned, and with whom I was conversing yesterday about the size of the congregation. They said that they thought I had made a large estimate of the number of persons present. I know that I could procure certificates of the correctness of my statement if it was necessary, but as Mr. C. does not deny the assertion directly, I will let that pass. My vision is quite clear usually. On that occasion, although there were no fogs around my eyes, yet they might have been filled with tears of sympathy for the "Old Man," at the gloomy and discouraging prospect which seemed to be before him. That house which was once thronged with zealous worshippers, was now comparatively deserted, and his stentorian voice rung over and awoke the echoes of empty pews. I am naturally sympathetic, and I was constrained to pity the old man, and could hardly suppress a sigh, which would involuntarily arise upon the contemplation of the apparent condition of that Church. We had visited it frequently during its more prosperous days, and the contrast was so striking that I could but notice it. It formerly gave me pleasure to visit the Methodist Churches when their pulpits were filled with courteous, gentlemanly and zealous ministers, who were in the habit of attending to their own Church and letting the other denominations alone. But that state of things has sadly changed for the worse. This is more particularly applicable to the First Church.—In my letter, I state that "I understand, since Mr. C.'s connection with the upper Church, several of his members have left it and joined the Second." Mr. Chapman says I state what is untrue to injure him. I only stated that which I have heard, and if I am not mistaken, it was told to me by Methodists. I did not pretend to know any thing about it myself. It is very common for persons to state that to be true which they hear from others, and if I am wrongly informed, it is the fault of others, and not my own.

I state in my letter that some 15 or 20 Methodists had joined the Campbellite Church. Mr. C. attempts to convey the idea that that is false, by saying that there were none from his charge that he knew of. I did not say they were members of the First Church, for I neither knew nor cared which Church they were from. I only stated that which is a notorious fact. In addition to that, I would state that Dr. Hall still continues to baptize Methodists, and that he has baptized three or four in the last two weeks. I believe I have fairly disposed of Mr. Chapman's letter, so far as my share in it is concerned. When I wrote the letter. I did not suppose any person would call it in question. I may have been misinformed about the members of Mr. C.'s Church leaving and joining the Second, but the other statements contained in the letter, which Mr. Chapman denies, are not only true, but I can prove them to be so.

In the conclusion of Mr. C.'s letter, he says, "We now inform all immersionists that *we shall* meet any man among them in the United States, at any point or place, on the mode and subject of baptism, and if in Memphis, on one hour's notice."

From the above challenge, if such we may call it, I am disposed to deny Mr. Chapman any claim to excessive modesty, at least and an under-estimate of his own abilities. I suppose, when he says we shall, he means he is willing to meet immersionists, or does he design forcing us into debate. Surely there has not been found such a gigantic intellect in modern days as Mr. C. He is prepared to meet any man in the United States, and if in Memphis, at one hour's notice, on those important subjects of controversy.

The brightest theological lights of this or the last century, would have required more than one hour's notice to discuss those questions. Such a prodigy of intellect and learning, and, I suppose I ought to add modesty, for they generally go together! Will not the Western Hemisphere be dazzled by the descent or such "a bright particular star"—such a glorious luminary upon it. Will not the learned of other lands flock to his feet to drink in lessons of wisdom from his lips?

Will not Campbell, Waller, Malcom, Wayland, Howell and others, of the illustrious champions of the Church, retire abashed from the field, since the appearance of this redoubtable knight? Will they not cast aside their armor, and return to obscurity before the rising splendors of this transcendant genius? Who would have thought that Memphis ever would be honored by the visits of such a man? He ought to have gone to the World's Fair.—He might there possibly have seen his equal in intellect, if not in modesty?

As this is probably the last letter that I shall devote to Mr. Chapman, I hope my next will contain something more worthy of your columns.

Brother Burns having accepted the call of our Church, wishes you to say in your paper that he requests his correspondents to direct their communications to him at this place.

I expect probably we shall have a debate here between Mr. Chapman and some of our ministers. If so, we would be pleased for you to visit us on the occasion. As the defeat of our opponents will be inevitable, I know you, as a friend of the Bible, its precious truths and ordinances, would enjoy our signal triumph. Please send me the Tennessee Baptist for this year.

Yours, fraternally,

J. H. BRANHAM.

Texas Correspondence.

Baptist influence rapidly increasing—Great destitution of Ministerial aid—Religious papers.

BROTHER GRAVES:

On the 11th inst., I returned home, after an absence of fifty four days, on my mission through the east and north-eastern portions of this State, as agent for the Convention. The Baptists are increasing and becoming more united in their efforts for the spread of the gospel in this interesting and important portion of the State. A gentlemen, who is a Pedobaptist, and who is also well acquainted in the east, observed to me in conversation some time since, that he believed that the Baptists had "more religious *influence* in the east, than any other denomination." Those brethren who stand opposed to us in our efforts, have become more kind in their feeling, as I was informed, while others have taken a decided stand in favor of the Mission cause.

But there is a great want of Ministers to supply the churches already organized, and could be constituted if we had pastors.—One brother told me that he could constitute at least five or six new churches of the Missionary brethren, if they could be supplied with a minister, &c.

I was agreeably disappointed in my trip through that portion of the State, of which we m the west have known but little heretofore. There are many choice spirits among our brethren in the east, both in the ministry and private membership. During my absence, I passed through the following counties, viz: Montgomery, Polk, Tyler, Jasper, Newton, Sabine, San Augustine, Shelby, Panola, Harrison, Cass, Bowie, Red River, Lamar, Hopkins, Titus, Wood, Upsher, Rusk, Cherokee, Anderson and Houston, in all twenty-two, and I also visited twenty-three or four towns and villages, and received for the Convention, between $175 and $200 in cash and subscriptions, and left subscriptions with several brethren, who promised to make efforts to increase the amount.

I heard of eight new ministers who have been added to our ministerial strength in the east during the winter and spring.

Your valuable paper is doing a good work in many portions of the east. The eyes of many are being opened to *see facts* which heretofore have been hid from them. I am of opinion that the "Tennessee Baptist," and the "South Western Baptist," will answer all the demands of the Baptists and their friends in Texas for the next five or ten years. There was much and deep regret at the failure of the "Chronicle." of New Orleans; but I consider that "its lack" has been, and is still being well supplied by the above papers.

Your brother in Christ,
J. W. D. CREATH.

Huntsville, Texas,
May 14, 1851.

For the Tennessee Baptist.

To the Brethren in West Tennessee:

We are happy to be able to inform our brethren that the Board have succeeded in securing the services of Rev. S. H. Bundy, as agent to raise the endowment of the West Tennessee Female Institute. Bro. Bundy is now in the field, and will, as rapidly as possible, visit the brethren in every portion of the District, and receive their subscriptions.

Though the work has been somewhat retarded, in consequence of the Board not being able to secure a competent agent, they flatter themselves, and feel justified in promising their brethren, that in the hands of this highly qualified and energetic brother, our grand enterprise will move rapidly forward.

Let our brethren with one heart and hand come up to this noble work, and the glorious project so long cherished by our Convention, will soon be accomplished.

We commend our brother Bundy to the liberal and hearty reception of the brethren of West Tennessee.

We would inform our brethren that the College edifice is in rapid progress, in the hands of a skillful architect—and that our school will commence as soon as suitable arrangements can be made.

JACOB JONES, *Cor. Sec.*

AN AGENT WANTED.—The Board of the Mississippi Baptist College, Hinds county, are anxious to secure the services of an Agent to canvass the State of Mississippi, adjoining the Parishes of Lonisiana and border counties of Alabama, for the purpose of laying the claims of the College before the people of those States. and securing the co-operation of all who wish well to the enterprise.

Letters, (post-paid,) addressed to Rev. Benj. Whitfield, Meridian Springs, Hinds county, Miss., President of the Board of Trustees, or to the subscriber at Clinton, will be attended to.

N. B. Southern Baptist papers, and all others friendly to the cause of education, will please copy.

By order of the Board,
GEO. STOKES, *Sec.*

April 12, 1851.

To every Reading Baptist
IN TENNESSEE.

J. J. SMITH & CO. propose to furnish every Baptist Family in the State with H. S. Haven's Historical Chart on the subject of

BAPTISM,

For the low price of $2 50 per copy. This work has been gotten up with great care and much labor. It shows,
1st. The nature of Positive Institutions.
2d. The Classic Meaning of Baptizo.
3d. Scripture use of Baptizo.
4th. Apostolic Practice.
5th. Ancient and Modern Translations of the Scriptures.
6th. Subjects of Baptism.
7th. Use or Design of Baptism.
8th. Circumstances attending Baptism.
9th. Baptisteries.
10th. Infant Baptism opposed from its beginning.
11th. Infant Baptism established by the Decisions of Councils, and not the Scriptures.
12th. Evils of Infant Baptism.
13th. Baptism of the Sick, or Clinic Baptism.
14th. The Baptists as found in Different Countries and Ages of the World; and also Different Sects who have always practised Immersion; also Pedobaptist Testimony, with reference to the Universal Practice.
15th. Suffering of the Baptists.
16th. Pedobaptists' Arguments answered.
17th. Communion.

Under each of these heads are numerous references to authorities, book and page cited, making it valuable as a work of reference, while it briefly gives the pith and marrow of the whole subject. The Chart is 2 feet 6 inches, by 3 feet 6 inches, put up very neatly on rollers. It is beautifully illustrated with handsome and appropriate designs.

TOON & RUTLAND are authorized to receive subscriptions at their Book Store in Nashville, and we will furnish them in a few weeks with any number of copies they may wish for the brethren in East Tennessee, Middle Tennessee, or North Alabama.

The Baptists of West Tennessee and North Mississippi, will be supplied from the Sommerville Bookstore. Address, post paid,

J. J. SMITH & Co.
June 14—2w Sommerville, Tenn.

FANCY PIPES.—40 gross Fancy Pipes, received and for sale by
March 15 EWIN, BROWN & CO.

NUTMEGS.—1 case Prime Nutmegs, for sale at the lowest market rates.
June 14 EWIN, BROWN & CO.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Saturday, June 7—P. M.

COTTON—The Cotton market has been inactive throughout the week. The sales amount to about 350 bales at prices ranging from $4 50 to 7 05, the greater portion at the later figure. The sales were, with one exception, to fill orders—one very choice lot being bought on speculation at 7c, which is as high a price as can be obtained from those who are not compelled to purchase for consumption.

PRIVATE advices from New Orleans, per telegraph, of the 6th, quote Middling Mississippi Cotton at 7½, and state that there is no demand for Nashville Cotton.

SUGAR—We quote Sugar at 5¾a8c.

COFFEE.—Coffee is in fair demand. The quotations range from 10a11½c; extra Rio 13c.

MOLASSES.—Plantation 33c; Reboiled 37½a40

FLOUR.—Ohio and Missouri $4 25a4 50; St. Louis $5 50a6 00.

SALT—bbl. 30; Coarse salt, $1 50; Fine sack, $1 75.

CANDLES.—No change. Tallow 9a10c; Star 22a25c; Sperm 45c.

BACON.—The demand continues good. Hams find ready sale at 8¼c; clear sides 8¼c; ribbed 8c; shoulders 7c.

DRIED FRUIT.—Apples 50a60c; Peaches, unpeeled 90c; Peeled $2a2 50 per bushel.

SWEET POTATOES 75a80c per bushel in bulk.

LARD.—In good shipping order 7a7¼c. and in demand.

IRISH POTATOES $2 50a3 per barrel.

FEATHERS, 27a28c.

BEESWAX, 18a20c.

GINSENG, 95a99c; in demand.

CORN MEAL, 50a65c per bushel.

CORN, $2 50 per barrel.

OATS 50c per bushel.

LEAD, pig 5c. bar 5½c.

SHOT, bag $1 50.

GUNPOWDER.—Fine $6a6 50, common $6, blasting $4 50.

LUMBER.—Pine Flooring, worked, $28 per M.; Pine Board, rough clean; $33 per M.; Shingles $3 00.

IRON.—Common Tennessee bar 4c; Pittsburg 3½.

BAGGING AND ROPE.—Tennessee Bagging 17a20c; Kentucky Bagging 15c; Rope 9a10c.

CONTRIBUTION OF CHEMISTRY TO THE HEALING ART.—The fact that *Ayer's Cherry Pectoral* is the chemical discovery, may explain why the distinguished Professors of that Science, (Silliman, Hitchcock, Webster and Cleaveland,) have given their certificates in its favor. None could better judge of its merits than these eminent men, and their names would be a sufficient guarantee of its value, if experience had not already proven to the public that it is one of the most effectual remedies for affections of the throat and lungs ever before them.—*Scientific Review.*

The Automaton Sempstress.

A. B. WILSON'S SEWING MACHINE.

WHICH needs only to be seen to be appreciated, can be seen at the Sommerville Bookstore. It is adapted to the manufacture of Clothing of all kinds, Caps, Bags, Saddle Housings, &c., and so simple that it is suitable for Families or Plantation use.

The Subscribers have purchased the exclusive right to sell this valuable Instrument in the Western District of Tennessee. And are now offering to sell Individual or County Rights. We repeat, it needs only to be seen to be appreciated.

J. J. SMITH & Co.

N. B—WM. H. POINDEXTER, our Travelling Agent, is authorized to sell Individual or County Rights, and his contracts will be ratified by us
June 14—6w J. J. S. & Co.

Sommerville Book Store.

J. J. SMITH & Co. keep constantly on hand at this Establishment, a large assortment of the most

CHOICE BOOKS,

Including Literary, Historical, Scientific and Miscellaneous. Also, Common School, Sunday School, and Juvenile Books; Bibles, Testaments and Hymn Books, which they will sell very cheap for Cash. An orders promptly attended to. Address J. J. SMITH & Co.
June 14—1y Booksellers, Sommerville, Tenn.

Furniture.

IN addition to my former stock, I have lately received a supply of Dressing Bureaus, Washstands, Bedsteads, Scroll and Fancy Lounges, Mahogany Rockers made in this city, Sofas, Divans, Sociables, Centre and other Tables, with every variety of furniture necessary to House-keeping, which I will sell very low for cash.
June 14—7m IRA H. MORTON.

MUSIC—I have on hand, at my Furniture Store on Union street, a large stock of Guitars, Accordeons, Flutes, with Piano and Guitar Music, which I will sell at 3 cents a piece.
IRA H. MORTON'S
June 14—7m Furniture Store, Union st.

Pianos.

I HAVE on hand at my furniture Store on Union Street, A. H. Gale & Co.'s superior toned Pianos, which for durability and tone cannot be surpassed.
June 14—7m IRA H. MORTON.

Wall Paper, &c.

A LARGE lot of Wall Paper, some new and beautiful styles. Window Shades, Bedsteads, Teasters, and Fire-screens, very handsome, for sale cheap, by
June 14—7m IRA H. MORTON.

Mattrasses.

I KEEP on hand, and will make to order, Cotton, Shuck, Hair and Moss Mattrasses, which I will sell low for cash.
June 14—7m IRA H. MORTON.

Clocks.

A VARIETY of Clocks, which I will warrant good time keepers, for sale by
June 14—7m IRA H. MORTON.

OLD FURNITURE taken in exchange for new, and all kinds of Furniture repaired in the neatest style.
June 14—7m IRA H. MORTON.

1851. Baptist Memorial. 1851.

Brilliant Inducements to Subscribe.

THE present volume contains an elegant Portrait of the Editor, of the late "Rev. JOHN PECK," "Rev. R. B. C. HOWELL, D. D." And the July No. will contain a splendid Portrait of the late "Rev. PORTER CLAY," and brother of

HON. HENRY CLAY!

From whom we have received a sketch of his life.

In addition to the above great attractions,

A TRULY BEAUTIFUL PREMIUM,

Being a Large and Superb Steel Engraving,

Representing the adoration of the Shepherd's, and engraved expressly for the proprietor at a cost of nearly "one thousand dollars," will be given to each old and new subscriber who will remit ONE DOLLAR to the publisher previously to the first of July next.

AGENTS ARE WANTED

In all parts of the United States to circulate the Memorial; and to enterprising business men, the best terms will be given for the next six months. Apply immediately, post paid, to

Z. P. HATCH,
142 Nassau St. New York.
June 7—1m

JUST RECEIVED,

THE Church Member's Hand Book, by Crowell.
The Church in Earnest, by J. A. James.
Earnest Ministry, by "
Knowledge of Jesus, by Carson.
Religious Progress, by Williams.
The Listener, by Caroline Fry.
Ripley's Notes on the Gospels and Acts.
Mason's Sacred Harp, vols. 1 and 2.
Foster on Missions.

For sale by
June 7 TOON & RUTLAND.

Letters Received.

A—L. D. Adams.
R. B. Alexander.
B—Joel Bowling.
J. H. Borum.
W. M. Boyle and remittance.
J. A. Boyd.
A. E. Bennett; the matter is adjusted.
C—J. D Carson.
J. T. Cauthen and remittance.
Wm. Clark and remittance.
R. Ccenshaw and remittance; names entered.
D—H. Dale and remittance.
A. Daughety; glad to hear from you again; thanks for your kind words of encouragement.
E—G. P. Eggleston and remittance.
R. J. Evans.
S. H. Estell.
H. H. Elliott.
F—M. Fly, 2, and remittance in one; names entered.
G—J. C. Gamble.
H—R. J. Hill.
J. Howell.
W. Hood.
R. Hale.
J. M. Hurt and remittance.
J. A. Hamilton.
M. F. Ham.
W. B. Holland and remittance.
B. F. Hallowell.
A. B. Hicks and remittance.
I—G. W. Ingram.
J—J. Johnson; cannot others be induced to subscribe.
J. B. Justice and remittance; thank you.
R. Jacks and remittance; we have no doubt but you will secure the requisite number.
R. Jones.
J. L. Jones; attended to.
J. J. James; names entered; all right.
L—D. R. Lacy.
J. O. Lusher.
J. T. Lindsey, names entered.
A. Ledbetter and remittance; list of names entered.
M—H. W. Middleton and remittance.
W. McCormick and remittance.
T. G. Moseley and remittance.
J. Morrison.
L. R. Millikan; names entered.
R. C. Miller.
A. J. Murray.
O—F. C. Owen and remittance; we have forwarded the Doctor the back numbers as requested.
P—T. W. Pennick.
Post Master, Spring Hill, Ark.
Post Master, Carrollton, Miss.
J. Powell.
Post Master, Dandridge, Tenn.
W. Price and remittance.
T. J. Perry.
H. L Pettus; all right; get all the orders you can.
L. L. Poats.
Post Master, Copan, Tenn.
R—V. Rhodes and remittance.
S. Rosamond.
J. W. Ring.
S—Thomas Smith.
W. H. Snead, error in account corrected, and list of names entered.
J. Singleton.
Joseph Summers.
J. Singletary.
Lucinda Smith.
J. J. Sparks; your conclusion in the matter is correct; those who read their Bibles most are those who read regularly some good religious paper.
W. X. Smith; names entered.
J. J. Smith & Co., and remittance.
A. H. Southall and remittance.
A. M. Smith.
Z. Sanders and remittance.
R. C. Shorter.
P. W. Stark.
T—J. Thompson.
J. D. Terrill.
W—J. Wiseman 2, and remittance in each.
McD. Waldrop.
N. E. Woodruff; names entered.
G. White; names entered; your letter breathes the right spirit.
E. Washburn.
W. S. Webb.
S. Wright.
C. Williams.
S. Watson and remittance.

Special Notices.

PROTRACTED MEETING.—There will be a Protracted Meeting held with the Antioch Church, commencing on Saturday, Aug. 16, 1851.

L. H. BETHEL.

ROCK SPRING.—A Protracted Meeting has been appointed to be held with Rock Spring Church, commencing on Friday, Sept. 26, 1851.

L. H. BETHEL.

PROTRACTED MEETING.—A Protracted meeting will commence at Harpeth Baptist Church, on Saturday before the third Sabbath in August next.

Ministers of the Gospel are invited to attend and aid in the service of Almighty God.

JOHN HARRIS, *Pastor*
C. WILLIAMS, *Clerk.*

UNION MEETING.

A union meeting will be held with the Baptist Church in South Nashville, under the pastoral care of Rev. Philip Ball, commencing on Friday, June 27, 1851.

Several ministers are expected to be present on the occasion, and it is hoped that others, not yet consulted personally, will avail themselves of this invitation, to come and participate in the services.

PHILIP BALL.

PROTRATED MEETING.

There will be a protracted meeting, (Providence permitting,) held with the Church at Friendship, Saline county, Arkansas, commencing on Friday, July 18.

Brethren in the ministry are earnestly solicited to come to our aid—to come up to the help of the Lord against the mighty.

L. AUTREY.

Education of the Deaf and Dumb,

BY R. T. ANDERSON & SON.

WE teach them to TALK as other children do: first to sound all the Letters of the Alphabet, and then to SPELL and READ, pronouncing clearly; and the Stammerer to speak plainly. If any doubt this, let them come and see and hear.

We go on to teach them Writing, Arithmetic, Grammar, Geography, &c., &c., and to read the Bible.

TERMS—Per Session of five months, for board and tuition, $50 in advance. Our Post Office is GARRETTSBURG, *Christian County, Ky.*

P. S—Our School is not confined to the DEAF and DUMB—we instruct others also in the Latin Language, English Grammar, Geography, with the use of the Globes; Mathematics, including Surveying, Algebra, Mensuration of Heights, Distances, &c.; Belles Lettres, Rhetoric, &c.

Our situation is healthy and retired. For the next year, the term will commence on the 15th of January 1851.

Dec. 16, 1850. ma 17—6m

W. K. COURTNEY,
ATTORNEY AT LAW.
LEXINGTON, TENN.

WILL attend the Courts of Henderson, McNairy, Hardin, Perry, Decatur, Carroll and Madison. {Aug. 24, 1850—1y}

MOOREHEAD'S Graduated Magnetic Machines, for sale by H. G. SCOVEL.

THE TENNESSEE AND ALABAMA COLLEGIATE INSTITUTE.

To be known, when endowed, as the

MARY SHARP COLLEGIATE INSTITUTE.

THIS INSTITUTION is now in successful operation, with an unusually large class of Young Ladies, which has continued to increase from its commencement.

Possessing, as the town of Winchester does, pre-eminent advantages, in every respect, for a seat of learning, the Trustees and friends of the School have spared no pains or sacrifices to be able to found a School, which, in point of a thorough, systematic and extensive Course of Study, and a large, able and experienced Faculty of teachers, fully equal to any Female School in the Union. This, they flatter themselves, they have been able to consummate.

The following Course of Study has been adopted:

COURSE OF STUDY.

PREPARATORY DEPARTMENT.

1. Reading—Sanders' Series completed.
2. Orthography—Sanders'.
3. Modern Geography—Mitchell's, with outline Maps.
4. Rudiments of English Grammar—Green's First Lessons.
5. Arithmetic, (Mental)—Marks—(Practical)—Greenleaf.
6. Elements of Philosophy—Parker.
7. do Astronomy—with Lectures and Charts.
8. Penmanship—First Course—Spencer & Rice.

Pupils will in all cases be examined in the above branches in the presence of their parents or guardians, and one or more of the trustees, before they will be allowed to enter the Freshman Class.

COLLEGE PROPER.

Freshman Class—First Session.

1. Latin—Arnold's 1st and 2nd Books.
2. Arithmetic—completed—Greeuleaf.
3. Algebra—commenced—Robinson, University Edition.
4. Elocution—Russels.
5. Principles of English Composition—Parker.
6. Epistolary Penmanship—2nd course—Spencer.

Second Session.

1. Latin—Arnold's 1st and 2nd Book—completed.
2. Greek—commenced—Kuhner's Elements.
3. Algebra—completed.
4. Geometry—commenced—Robinson.
5. Ancient History—Greece and Rome—Rollin.
6. Ancient Geography—Mitchell.

Sophomore—First Session.

1. Latin—Virgil's Æneid—commenced—Bowen's.
2. Greek—Kuhner's Elements—continued.
3. Geometry—completed.
4. Demonstrative Philosophy—with Apparatus.
5. Ancient History—Middle Ages.
6. Physical Geography—Barrington.

Second Session.

1. Latin—Virgil's Æneid, 12 books—completed.
2. Greek—Xenophon's Anabasis—Homer.
3. Demonstrative Astronomy—with Apparatus.
4. Botany—Woods.
5. Modern History—France—England.

Junior—First Session.

Latin—Cicero, Select Orations—Anthon.
Greek—the New Testament—commenced.
Experimental Chemistry—Silliman's.
Astronomy—completed.
Modern History—England.
Botany—continued.

Second Session.

Latin—Cicero de Senectute—Select Poems of Horace, Juvenal.
Greek—New Testament—Gospels—completed.
Experimental Chemistry—continued.
Logic—Whatley.
Criticism and Analysis of the English Language—Graham.
History of the United States—Wilson—with Chart.

Senior—First Session

Latin—Select reading—reviewed.
Greek—Acts of the Apostles
Logic—with Butler's Analogy.
Rhetoric—Whately.
Mental Philosophy—Upham.
Ecclesiastical History—Mosheim—Neander

Second Session—Four Month.

Moral Science—Wayland.
Rhetoric—Whately.
Domestic Economy—Beecher.
Evidences of Christianity—Alexander.
Natural Theology—Paley.
Elements of Criticism—Kames—Graham
Ecclesiastical History—Mosheim—Neander.

Fifth Month.

General Review of the whole course.

FACULTY.

REV. Z. C. GRAVES, A. M., PRESIDENT,
Professor of Ancient Languages, Moral Science and Belles Lettres.

W. P. MARKS,
Professor of Mathematics.

Mons. J. L. GIFFARD, (Late of Paris,)
Professor of French and Modern Languages.

HERR. SWENSON, (Late of Stockholm,)
Professor of Vocal and Instrumental Music, (including the Organ, Melodeon, Harp and Piano.)

MRS. A. C. GRAVES, MATRON.
Teacher of Drawing, Painting, &c., &c.

MRS. L. M. MARKS.
Teacher of the Preparatory Department, in which she will receive the constant assistance of President Graves and Professor Marks. Mrs. M. will also teach Plain and Ornamental Needle-Work.

The objection urged to patronizing a School in its infancy, that it is a *"New School,"* implying that its teachers are inexperienced, and the faculty incomplete, the trustees have been careful to remove, by the appointment of the most able, experienced and popular teachers, and by appointing a full faculty the first session. Tutors will be added, from time to time, as the wants of the School may require.

The School is indeed *new*, but the teachers are *old*—i. e long tried and experienced.

The President, Rev. Z. C. Graves, has been engaged in teaching for the past fifteen years, and for eleven of which the Principal of the largest and most popular Seminary in the North, from which he has been elected to this.

Professor Marks has also been a successful teacher for eight years, six of which he has been associate principal in the above institution. We are confident that, as a Professor of Mathematics, he has no superior.

Prof. Swenson, late of Stockholm, the land of song and Jenny Lind, bears with him a diploma from the Royal College of Stockholm as a graduate in all the departments of Music.

Prof. Giffard, (late of Paris,) is a highly accomplished and educated gentleman of the most polished manners. He will not only teach the principles of the French Language, but, what is rarely to be met with in the best schools of this country, teach them to *pronounce* it correctly, and enable his class to converse in it *naturally* and *fluently*. But few of our best Colleges in the Union can boast of this advantage, and we believe that it will be fully appreciated by all those parents who wish their daughters to learn to speak French that is *French*.

The Ladies have each had from ten to fifteen years' experience

With the above Faculty of able Professors, and with such a thorough and extensive Course of Study, we feel confident that this Institute is destined, at a very early day, to receive a patronage hitherto unattained by any Female School in the South.

The Institute is visited daily by some one of the Trustees, or by some Parent, friend or stranger, to witness the exercises of the Pupils; and after witnessing the exercises for several months we do not hesitate to say that the mode of instruction is the most *thorough and complete*, and that this Institution is *superior in every respect* to any female school we have ever known.

RATES OF TUITION.

Preparatory department per session	$5 00
Freshman class	12 00
Sophomore class	15 00
Junior and Senior classes	18 00
EXTRAS.	
Colloquial French, under Mons. Giffard	$10 00
Music—Organ, Piano or Guitar,	25 00
Vocal, gratis.	
Drawing, Painting, Needle-work, per annum	8 00
Graduation fee—for Diploma, &c—	5 00
Boarding, &c., per session	35 00

The Collegiate Year, until further notice, will be divided into two sessions—the first commencing with January and ending with May—the second commencing with July and ending with November—which will be the annual commencement.

BOARD OF TRUSTEES.

WILL. EDW. VENABLE, *Pres't.*

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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, Carson's, Knapp's, Edwards', Macknight's, Neander's and many others; also Pulpit Cyclopedia, Baptist Library, Sketches of Sermons, Foster on Missions, David-on's Connexion, Pre-Adamite Earth, Man Primeval, Wayland's Sermons, Life of Carson, Pulpit Orators, Porter's Lectures, Abbott's Young Christian, Bunyan's Works, Earnest Ministry; Clark's, Barns', Ripley's, Luther's, and other Commentaries; Biblia Hebraica, &c., &c.

HISTORICAL

Rollin, Gibbon, Prescott, Macaulay, Allison, Magoon, Headly and others; Robertson's Charles V.; Histories of the Baptist and Methodist Churches, &c., &c.

CLASSICAL

Robinson's Greek and English Lexicon; Liddell & Scott's do.;

Poetry.

CONSOLATION.

BY CHARLOTTE ELIZABETH.

When the streamlet is dried up,
Then fly to the fountain!
When the valley is flooded,
Then haste to the mountain!
When the arm thou hast leant on,
Is laid in the dust;
On the arm of God
Lean, with faith's cheerful trust.

Earth's gourds! oh, how tempting,
Their flowar and their fruit!
How we love their sweet shadow!
But a worm's at the root!
When *thy* gourd, that once sheltered,
Is withered away,
Be the shadow of Jesus,
Thy shade and stay!

How oft have Hope's visions
Deceived the fond-hearted!
Like the rainbow they shone:
Like the rainbow departed!
When their light that once sparkled
Is darkened and gone;
See! the rainbow that fades not—
It arches God's throne!

How oft have earth's pleasures,
For which our hearts panted,
Like the bright poison berry,
' Proved deadly when granted!
When the soul has been sickened,
With earth's poisoned joy;
Look up for pure pleasures—
Their fountains on high!

As the dove when of old,
From the ark it went forth,
Some green spot to rest on,
To seek through the earth,
When it found that the deluge—
So deep and dark,
Left no green spot uncovered,
Returned to the ark—

So, when floods of affliction,
Have deluged all round,
And no green spot of gladness—
No hope-branch is found:
Then flee to the Saviour—
The true ark of rest!
Oh! there's no place of shelter
Like his pitying breast!

When there, thou art sheltered,
Tho' storms wrap the skies,
And higher, and higher
The deep floods arise:
Above the dark waters—
The ark's lifted high,
And bears its blessed inmates,
To God's mount—the sky!

By the scorn and the scoffing,
For thy sake He bore—
By the sharp crown of thorns,
For thy sake he wore—
By the sweat in the garden—
The death on the tree—
To him who redeemed thee
Thou wearied one, flee.

From Him, thine own Saviour,
Whate'er may betide thee,
No distance can sever,
No sorrow divide thee!
Earth's friends *may forsake*—
But he'll forsake—never;
Earth's loved ones *must die*—
But He lives—for ever.

In love He afflicts thee;
In mercy He chastens:
To wound He is slow—
To bind up—he hastens,
When thy sins call for chastenings—
'Twill comfort impart—
Though a frown on his brow,
Yet, there's love in His heart!

Each dear earthly cistern,
By his hand may be broken:
But the stroke, though severe—
Of His love is a token.
He breaks them, that we
By their loss may be led
To drink of true pleasures,
From joy's fountain head.

To Him who so loved thee,
Let grief draw thee nearer:
Each dear precious promise,
Let sorrow make dearer—
Then welcome the trial,
Br which there is given,
To thy soul more of God!
To thy heart more of Heaven!

From the Rochester Observer.

MY CLOSET.

My closet, my dwelling, my sacred retreat,
Where I with my Jesus in concert may meet;
How many the objects inviting me there,
To pour out my soul in the ardor of prayer.

How sweet is the morning, how bright is the view,
The fields and the woodlands are dripping with dew;
The fragrance of blossoms perfuming the air,
Invite to the lone grove where I go to prayer.

When tempests are rising and stormy winds blow,
And all the dim future is darkness and woe;
I have a pavilion to which I repair,
And rest in my closet—my temple of prayer.

How oft when gray twilight is spread o'er the lawn;
When day is retiring, and evening comes on,
The voice of the songsters that flit through the air,
Invite to the closet where I go to prayer.

When shades of thick darkness spread over my heart,
And fears that my Saviour's about to depart;
I come to my closet and find Him still there:
His hands till'd with blessing to answer my prayer.

My Saviour is found in all places below,—
His blessings abound, and His graces o'er flow;
A temple, a closet, I find every where,
And Jesus there waiting as I come to prayer.

I'll bless the glad day, when His grace I first felt,—
His mercy then saved me and cancelled my guilt—
My closet I'll visit and never despair,
'Tis there my dear Saviour first answered my prayer.

The best cure for hard times is to avoid the doctor by being temperate; and the lawyer by keeping out of debt; the demagogue by voting for honest men, and poverty by being industrious.

The man who is one thing to-day, and another to-morrow—who drives an idea pell-mell this week, while it drives him the next—is always in trouble, and does best nothing from one year's end to the other.

REPORT

Of the American Indian Mission Association.

CREEKS.

CREEK AGENCY.

Missionaries—Rev. H. F. BUCKNER, *Preacher*; Mrs. BUCKNER, *Female Assistant*; Rev. D. N. McINTOSH, Rev. JAMES PERRYMAN, LEWIS McINTOSH, and JACOB, *Native Assistants*.—Total, 6.

The state of this Mission has been of the most cheering character. At one time clouds seemed to hang darkly over it, but they all passed harmlessly away, and left it to enjoy ahnost uninterruptedly the smiles of a gracious Saviour. We can do no better than to give a brief synopsis of brother Buckner's annual report:

"My last embraced the time from January to June, 1849, inclusive. The baptisms at the Muskoke Church alone, had been: March, 13; January, 7; February, 8; April, 4; May, 4; and June 6; Total, 42. From that time until now, Elder Jacob and I have baptized at the churches connected with this mission as follows:—July, 3; August, 8; September, 12; October, 5; November, 12; December, 5; February, (1850,) 5; March, 7; May, 2; June, 10; July, 2; September, 10; October, 4; December, 4; Total, 86. During the same time brother Perryman has baptized at the different churches, 30.

Of the ninety-four which were baptized by Elder Jacob and myself, 69 were Creeks, 22 blacks, 2 in the Choctaw nation, and one white man. Of the same number, 3 belong to the Second Baptist Church, 2 to Pleasant Bluff, 2 to Coseka, and 85 to the Muskoke Church. In June, 1849, the number of members belonging to this Church was 312; and by adding the 85 baptized since then, we have 397. As to numbers excluded, dead, dismissed by letter, restored, and received by letter, I have kept no account. In March, 1850, we built a comfortable meeting house at Broken Arrow, in which town there is an arm of the Muskoke Church, containing 30 members. During the past year, I have assisted in the constituting of one Church, and in the ordination of one minister.

"D. N. McIntosh, and his brother Lewis, who were baptized in November, 1849, have been licensed to preach. The former has been preaching with great acceptance more than a year, and the Muskoke Church, by an unanimous vote, has invited a presbytery to inquire into the propriety of ordaining him to the Gospel Ministry. The latter has been absent, as a delegate to Washington, since a short time after his baptism until a few month ago.

"In December last, he also accepted license to preach the Gospel, and is laboring with great promise of success, in Broken Arrow, and the adjacent towns. Brother Lafayette Marshall (a half breed) has been licensed to preach the gospel by the Baptist Church at Choseka. Each of these brethren enjoy the advantage of a liberal education; understand both Creek and English; and possess great influence, both on account of their mental attainments, moral worth, and their relationship to the chief men of the nation. Besides these, we have another licentiate (brother Yatoojah, a full blooded Creek) who has rendered valuable assistance. He can read portions of the New Testament that have been translated into Creek; has a general knowledge of the scriptures, and possesses a zeal that is made effective by his long established reputation for unwavering perseverance. I have kept no memoranda of the amounts contributed by our churches during the past year for benevolent purposes, but I know that they have been large in proportion to the number of members. I can remember that we have purchased a horse and saddle for brother Yatoojah, and that we have given him $ 6.

We have given to an interpreter $ 20, and to Elder Jacob one horse. On several occasions we have collected $ 20 for church expenses; (this is about an average collection at the Muskoke Church) besides supporting one association and two camp meetings. I ought also to state that such meetings here are far more expensive than in the States. From ten to twelve hundred people sometimes stay at the place of worship for two or three days, who are wholly dependent upon the accommodation of the Church. In short, I know of no people more willing to obey the divine commandments than the Creeks, "freely ye have received, freely give."

"In regard to prospects, encouragement, &c., I can only repeat the language of my monthly reports. The field has never appeared more inviting than at present. Opposition to the Gospel daily becomes less formidable. Our congregations continue to be large and attentive, while some are baptized almost every month. Nothing discourages me so much as the want of health. I have been hindered greatly from attending to my missionary labors by the sickness of myself and family, and recently my lungs have become seriously injured from preaching in the open air by night and day, (which I have been forced to do for want of large houses,) and from other exposures; but I am so interested that I cannot quit the field. May the Lord smile upon all who take an interest in Indian Missions. The total number of baptisms in this part of the nation has amounted to one hundred and seventy-eight.

Brother D. N. McIntosh is supported by some friends in Covington, Kentucky; brother Perryman, by the Alabama Baptist Association; and brother Lewis McIntosh by the Cahawba Baptist Associa ion of Alabama.

There are three things in the world that knows no restraint, and are governed by no laws, but merely by passion and brutality: ... wars, family quarrels, and religious disputes.

Communications.

For the Tennessee Baptist.

BROTHER GRAVES:

While the Rev. Reuben Burrow and his advisers are considering what desperate effort he shall make next to extricate him from the miserable condition into which he has madly rushed; and as I promised some time ago to carry the war into Africa, I will now commence that work.

Mr. Burrow has attacked the Baptist Church, saying in substance, "That while infidelity may boast its thousands, the Baptist Church may boast its tens of thousands slain."

Mr. C. J. Bradley, Theological Lecturer of the C. P. Church, publishes us to the world as Soul Pirates, bartering for souls as much water as will cover a soul and body in perdition.

M. McFarland, Methodist Presiding Elder, in his book, says, that Baptists begin, continue and end in water; that water with us is the Alpha and Omega, the beginning and the end. Take water from us, and he says that there is not a theologian on earth that can form a religious organization out of our system. This is the substance of their charges against the Baptist Church.

Now, gentlemen, my time next. Don't complain should I probe Pedoism in a tender place. Those who live in glass houses should be extremely careful not to throw stones. Illegitimates should be careful not to talk of blood and birth, in relation to ancestry. We don't complain of this investigation, gentlemen, O no. We rejoice that we live in an age of investigation, and we thank God that we live in a country, the laws of which guaranty to us the privilege of defending the truth, without the fear of inquisitorial torture. I say again, we shrink not from the investigation of our faith and practice—the truth never loses by coming to the light. If we are wrong, he is our best friend who first convinced us of that fact.

I propose now to ferret Pedoism out of its dark hiding place. 2d Thes. 2 and 3—"That man of sin be REVEALED the son of perdition." Pedoism is lurking and hiding itself in this *ism*. The Devil transforms himself into an Angel of Light, and with the boldest pretensions of fidelity to the kingdom of heaven, he is confusing its subjects, paralyzing its energies, and subverting its institutions. My caption is

FALSE CHARITY, THE STRONG HOLD OF PEDOISM.

I will make this proposition as clear as, that things equal to the same, are equal to one another.

Now for the proof. What are the charges brought against the Baptist Church? Mr. Burrow says we are tenfold worse than infidels. "Make the tree good, and the fruit will be good," says the Saviour. Mr. Bradley says that we are Soul Pirates, &c. We say to them, gentlemen, as the Church is the light of the world and the salt of the earth—if you are candid in the statements which you have published to the world about us, it is impossible that you can look upon us as any part of the Church of Jesus Christ—and consequently all this ado about communion is hypocritical and wicked. What do they say? They must say, well we are candid—we view you as ten fold worse than infidels. Yes, you are Soul Pirates, dealing death and desolation upon the souls of men; these things are certainly so, in our eyes. But we are not contracted in our views—O no, we are liberal, yes *charitable*. Now just one question proves beyond a doubt the truth of my proposition: that is, that false charity is the strong hold of Pedoism.

Is it not a false charity that incorporates infidels and Soul Pirates into the Kingdom of Heaven? I have now fully exposed the character of this charity, and shown that it is the Devil transforming himself into an Angel of Light.

And now let us pursue his working a little further:

Mr. Burrow says, that men enter into the Church by baptism, and that is the only way of initiation; and he says, that "the sacred Scriptures do not only not teach immersion, but that they go emphatically to disprove it." We say to him, if this be so, in your eyes, we are out of the Church; and again we say, your professions about communion are uncandid and ridiculous.—What does he say? O, I am liberal—I recognize the Baptist Church as a branch of the Church of Jesus Christ. Why, I am vastly *charitable*, and he rides out of his difficulty on the *Devil's* CHARITY.*

Again witness their efforts to prejudice the minds of men against immersion. They say that it was designed by the Saviour to represent the out pouring of the Holy Ghost; and as immersion can not do this, it was neither commanded by the King of Saints nor practised by his Apostles. We say to them, in the language of consistency, gentlemen, if these things be so, in the name of God, we charge you, banish immersion from your own Churches, and turn out or sprinkle your immersed members.—What now? O brethren, we recognize immersion as baptism. If Christ did not command it, and if it does not show the antitype, we believe that you are conscientious, and therefore in CHARITY we can look upon you as baptized; and out they ride again on the Devil's charity.

"Well," says the Old Presbyterian, "you have these Cumberlands and Methodists in trouble; but I am out of the scrape, for I wont immerse at all." Well, well, let us look at your case a moment. You are a very honest man. You wont steal your neighbor's corn. O no—you wont put your hand into your neighbor's crib; but you will stand and see the thief *steal* the corn, and then you will *receive* and *eat* it!!!

Will you not receive members from the Baptist Church, who have only been immersed, into your Church upon their baptism, thereby recognizing immersion as a valid baptism?

O yes, to be sure we will; why, we are not little silly contracted people, like you Baptists—No, indeed, we are scientific, broad soul, liberal, yes CHARITABLE.

Great God, what miserable humbuggery!!

Now, brother Graves, I ask you 13 questions:

1. Take this false charity out of their mouths, and what becomes of the controversy about communion? Gone.

2. Take this false charity from them, and how could they make the statements that they do about the Baptist Church, and still call us a *branch of the Church*? They cannot.

3. Take the *name* of charity from them, and how could they practice immersion in their own Churches, or receive immersed members without sprinkling them? They could not.

4. Do Baptists ask this charity at their hands? No.

5. Is this charity either intended or calculated to benefit the Baptist Church? No.

6. Have they any other design in using the name of charity thus, than to blind the eyes of men in relation to their absurdities? They have not.

7. Is it not a strange charity that would crush the objects of its mercy? It is, undoubtedly.

8. Why do they labor to prove that Jesus Christ never commanded immersion as baptism, and still contend that immersion fulfills the command of Jesus Christ in that ordinance? I don't know.

9. Why do they labor hard, by their arguments, to prove that the Baptist Church is no part of the Church of Jesus Christ, and still claim us as a branch of the Church? I don't know, unless to deceive the unreflecting.

10. If John the Baptist had been governed by this false charity, could he have rejected the Scribes and Pharisees? No.

11. If Paul had regarded this as the charity of the Gospel, suppose ye that he would have received quite as many stripes? By no means.

13. If the Baptists, in the days of persecution, had been governed by the Devil's charity, would the Devil have burned them at the stake for it? No.

13. Was not the want of this charity, in the days of persecution, the prime cause of persecutions? It was.

I lay down the position, and shall attempt to prove in my next, that while the man of sin in the Roman Catholic Church grants individual indulgences, that *for* the Daughters of the Mother of Harlots in the name of CHARITY, grant denominational indulgences.

Here is trouble Mr. Burrow. Will you come to the rescue of your tottering system, after you shall have met me *"face to face"* at McLemoresville?

Now, brother Graves, will you define the charity of the Gospel; and answer as many of the above questions as you may think proper?

We are into the war my brother, but fear not, the gates of hell shall not prevail against the truth.

JAS. M. HURT.

McLemoresville, May 29, 1851.

* This is a hard word, but if it is false charity, as all must admit, whose is it? Who is the author of it?—[ED. BAP.

Obituaries.

DISTRESSING ACCIDENT.

Thomas W. Smith.

Being much distressed on learning the accidental decease of our much esteemed brother THOMAS W. SMITH, the Church at Enon, have resolved to lay before the readers of the Tennessee Baptist the following obituary and resolution:

On the 14th of April, brother Smith left his residence, situated one mile from Huntsville, to prosecute his daily business in town, which was tailoring. On reaching the Square he saw all the true hearted citizens who heard the alarm, rushing to the rescue of Judge Otey's building, which had just taken fire. Brother Smith immediately joined the Engine Company, who were drawing the machine towards the fire as hastily as possible. Most unluckily brother Smith stumbled and fell, and before the company could check their velocity, the wheels of the Engine had passed over his chest, crushing his ribs into his lungs and heart, so that in half an hour he expired. Never did a man occupying the station he did, die more universally lamented by all who knew him.

Brother Smith was born in Davidson county, Tennessee, in the year 1816; at an early age he professed religion, and connected himself with the Baptist Church at Mill Creek, Tenn., and was immersed by brother P. S. Gayle. Three years ago he moved to Huntsville, Madison county, Ala., and attached himself to the Baptist Church at Enon, of which body he remained a consistent and worthy member to the day of his death. He has left a disconsolate companion and three babes to mourn his loss. She is also a member of Enon Church, and we trust has the consolations of the ever blessed gospel, as well as our prayers and sympathies.

Seeing that our beloved brother was suddenly and accidentally snatched from us—Therefore.

Resolved, That in him we have lost a most valuable member, whose life was a continual confirmation of the reality of the religion which he professed, so that none doubt but that he has entered into the rest prepared for the people of the Lord.

Resolved, That our beloved sister Smith and family have our warmest sympathies; but while we mingle our sighs with her's, we do not mourn as those who have no hope, but humbly trust to meet him again where parting is no more.

Resolved, That we do feel very grateful to the citizens of Huntsville and vicinity for their abundant kindness bestowed upon the distressed family of our deceased brother, and for their kind attention to all that remained to be done for him after the sad accident.

Done by order of the Church, in conference, May the 3d, 1851.

Nancy Wood.

Died in this City on the 24th of April last, at the residence of her son James B. Wood, Mrs. NANCY WOOD, in the 76th year of her age. The deceased was the wife of Rev. Bennett Wood, who departed this life some 20 years since in North Alabama.—Sister Wood had been for thirty years previous to her death a consistent member of the Baptist Church. No one, perhaps, was better prepared to die. She was ready to die or live, as God might direct. No doubt can be entertained of her happiness in the peaceful presence of the Lord Jesus. "We sorrow not as those having no hope."

G. T.

Jackson, May 30*th*, 1851.

Harrel Wiggins,

Died at his residence in Bedford county, Tennessee, on the 19th of May, 1851, aged 63 years. The disease Typhoid Fever, which cut him down on the 8th day. He being the Clerk, and a Deacon of the Big Spring Baptist Church, and being well known among the Baptist denomination as one of her beloved and liberal brothers, the Church and the community has sustained a great loss. But we believe and hope that our loss is his triumphant gain. He said on his sick bed he was not afraid to died; that he could trust to a merciful God; and as such we mourn not as they that have no hope.

JAS. NELSON.

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—increase its enjoyment, and even prolong 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 trial of its virtues throughout this broad country, has proved beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Instead, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures affected by its use, but we would present the following opinions of eminent men, and refer further enquiry to the circular which the Agent below named, will always 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

"James C. Ayer—Sir:—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 laryngial and bronchial difficulties. If my own opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, L. L. D.

FROM THE WIDELY CELEBRATED

PROFESSOR SILLIMAN, M. D., L. L. D.,
Professor of Chemistry Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scientific Societies of America and Europe.

"I deem the CHERRY PECTORAL an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."
New Haven, Ct., Nov. 1, 1849.

MAJOR PATTISON, President of the S. C. 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.

SACO, Me., April 26, 1849.

Dr. J. C. Ayer, Lowell—Dear Sir: I am now constantly using your CHERRY PECTORAL in my practice, and prefer it to any other medicine for pulmonary complaints. From observation of many severe cases, I am convinced it will cure coughs, colds, and diseases of the lungs, that have put to defiance 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,
Practical Chemist, Lowell, Mass.

Sold in Nashville by J. M. ZIMERMAN, wholesale and retail agent, and by all the Druggists throughout the country.

May 3—3m

ROBERT D. CLIFTON, *Philadelphia, Pa.* GEORGE B. ABBOTT, *Nashville, Tenn.*

CLIFTON & ABBOTT.

Cedar St., near the Post Office, Nashville, Tenn.

DEALERS IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.

HAVING recently established a Store for the sale of the above articles, will keep constantly on hand a full assortment of Gentlemen's and Boy's Clothing, of all descriptions, comprising the finest quality of Goods, which will be renewed every week from their manufactory in Philadelphia, which is under the immediate supervision of the senior partner, (R. D. Clifton,) who purchases the materials of the importers, and pays strict attention to the latest fashions, styles, and durability of workmanship. Persons not judges of Goods, can depend on being supplied without fear of imposition or deception of any kind, as the Goods are warranted to give satisfaction, and they have one established price, which they strictly adhere to, except with Wholesale Dealers, to whom a liberal discount will be made. All persons are respectfully invited to call and examine our Goods, and hear our prices, which are greater inducements for purchasers than has ever been offered before in this city.

jan 11—tf

ORCHARD GRASS SEED.—A few bushels fresh, received and for sale low.
March 15 EWIN BROWN & CO.

SALÆRATUS.—892 lbs. Saleratus of fine quality received and for sale by
March 15 EWIN, BROWN & CO.

PASTE BLACKING.—30 gross Mason's superior Blacking, received and for sale low by
March 15 EWIN, BROWN & CO.

VALUABLE

DENOMINATIONAL BOOKS.

CHURCH POLITY: or the Kingdom of Christ, in its internal and external developments. By J. S. Reynolds, President of Georgetown College, Ky., pp 240, 18mo. cloth, 50 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 treatise 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, 65 cents.

"He who wishes to see the subject of Baptism fully and in a true Christian spirit treated, should read this work."—[Southern Baptist.]

"No jury could resist the evidence it adduces—it is sanctified by the love and cordial courtesy which becomes 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 CATECHISM: Suitable for the Domestic Instruction of Children and Servants in private families, and also Bible Classes in Sunday Schools. By Rev. Ro. Ryland, President of Richmond College, and Pastor of 1st Baptist Church. 148 pp. 18mo., 18 cents.

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

Rev. J. B. JETER, says: "The plan of the work I consider superior to that of any Catechism which I have seen; and nothing is needed but a knowledge of its advantages to bring it into general circulation."

The Editor of the Baptist Guardian, says, in conclusion of a very favorable notice, "Besides subserving the purpose for which it was designed, we hope to see it introduced into Sunday Schools. We know of no text book on Theology we can so confidently recommend for this purpose."

THE BAPTIST CATECHISM. Just published, An Exposition of the Baptist Catechism, prepared by the celebrated Benjamin Beddome. The Catechism is a standard Denominational Work, prepared with great care, and sanctioned by a long established usage. It contains 270 pp., 18mo., fine paper, neatly printed and bound, 50 cents. This work has the cordial recommendation of many of the most eminent Baptist Clergymen of America.

To any person forwarding 50 cents, enclosed in a letter, we will send a copy, free of postage, or three copies of Ryland's Catechism.

HARROLD & MURRAY,
Richmond, Va.

For sale by
TOON & RUTLAND.
Nashville, Tenn.

IN QUART BOTTLES,

FOR PURIFYING THE BLOOD, AND FOR THE *Cure of Scrofula, Rheumatism, Stubborn Ulcers, Dyspepsia, Salt Rheum, Fever Sores, Erysipelas, Pimples, Biles, Mercurial Diseases, Cutaneous Eruptions, Liver Complaint, Bronchitis, Consumption, Female Complaints, Losss of Appetite, General Debility, &c.*

In this preparation we have all the restorative properties of the root, combined and concentrated in their utmost strength and efficacy. Experiments were made in the manufacture of this medicine until it was found it could not be improved. Accordingly, we find it resorted to almost universally in cases of Scrofula, Liver Diseases, Salt Rheum, General Prostration of the Vital Powers, and all those tormenting diseases of the skin so trying to the patience and injurious to the health. It is a tonic, aperient and disinfectant. It acts simultaneously upon the STOMACH, the CIRCULATION and the BOWELS, and thus three processes, which are ordinarily the result of *three* different kinds of medicine, are carried on at the same time, through the instrumentality of THIS ONE remedial agent. There are many ways of relieving pain for the time being, but there is only one way of removing disease. No palliative, no anodyne, no tropical application will remove it. It must be attacked at its source, in the fluids of the body, which convey the poison to the localities where it is developed in inflammation, sores, ulcers, tumors, abscesses, glandular swellings, &c., as the case may be.

These fluids must be reached, acted upon, purified by some powerful agent. Such an agent is Sands' Sarsaparilla, which gently stimulates while it disinfects and expels from the stomach and bowels all that is irritating, and at the same time restores their vigor and tone. Its great merit is that it meets and *neutralizes* the active principles of disease itself, and when that is gone, the symptoms necessarily disappear. The rapidity with which the patient recovers health and strength under this tripple influence is surprising. Each new case in which it is applied furnishes in the result a new certificate of its excellence; and we have only to point to the accumulated testimony of multitudes who have experienced its effects to convince incredulity itself of its real value.

Lieut. Miller of the Army, has kindly sent us the following letter from California:

MONTEREY, Jan. 18, 1850.

Messrs. A. B. & D. SANDS:—Gentlemen—I beg leave to add my testimony in favor of your invaluable medicine, hoping it may lead some other unfortunate beings to try its effects, and that they may be benefitted as I have been.

I arrived here from the United States by the overland route, about the first of October last. A few days after I was attacked with a very disagreeable eruption of the skin, which my physician could not cure. I happened to find your Sarsaparilla in a store in this place, and remembering the popularity of the medicine at home, I purchased three bottles, which had the desired effect of removing my difficulty entirely. With high regards, yours, &c.,

J. H. MILLER, U. S. A.

FROM THE STATE OF MAINE.

The attention of the reader is called to the following certificate of a remarkable cure effected by using only five bottles of Sands' Sarsaparilla:

SIDNEY, (Me.) April 15, 1850.

Messrs. A. B. & D. SANDS:—Gentlemen—This is to certify that the subscriber, of Sidney, county of Kennebec, State of Maine, has been afflicted more or less ever since my birth, with Scrofula, which continued to increase until last February. In January, my legs were so swollen I could not get on a boot or stocking, and I had several large sores on me all the time. In this situation, I was about to give up in despair, when I was advised to try Sands' Sarsaparilla. I had not much faith in it, but I sent to your agents in Augusta, Me., and procured a bottle, which did me so much good, I sent and got another, and continued until I had taken five bottles. I am now perfectly well. If any person who may read this letter is afflicted with any disease of Scrofula, I would most sincerely recommend and advise them to make use of Sands' Sarsaparilla. If any person wishes further information about my case, by calling upon me, I can convince them of the healing power of this medicine. Signed,

STEPHEN C HAYWOOD.

AUGUSTA, April 16, 1850

P. S.—We are personally acquainted with Mr. Haywood, and believe his statement above to be true. Signed

DILLINGHAM & TITCOMB.

Prepared and sold, wholesale and retail, by A. B. & D. SANDS, Druggists and Chemists, 100 Fulton st., corner of William, New York. Sold also by Druggists generally throughout the United States and Canadas. Price $ 1 per bottle; six bottles for $ 5.

For sale by W. W. BERRY,
March 15, 1851 Nashville, Tenn.

SAVE YOUR INSURANCE.

BY USING BARLOW'S HOUSE GARDEN AND FIRE PUMP.

WE call the attention of the public to this (to every family or gardener,) most admirable and superior Model Pump, answering the trebie purpose of

1. Supplying private houses with water in place of the common Pump, or well bucket. By the simple movement of the lever a few inches, a full and constant jet is obtained. A child that can lift a pound can work it.

2. All kinds of irrigation, as the watering of gardens, plants and fruit trees, within a short distance of the house; also of supplying the stable and stock yard with water, &c.

3. And, PROTECTING THE PREMISES FROM THE RAVAGES OF FIRE! In a few *moments*, not *minutes*, the fire hose can be attached to this pump, and two men can force a large jet of water over any two story house.

Every objection urged against the common pump is obviated in this. When it shall have been as fully tested in this State as in Kentucky, it will have the preference over all others.

It can be examined at all business hours at Lord & Fulsome's Forging and Finishing Shop, on Market street, where we are now putting up this pump, and executing different kinds of Steamboat and mill work, from a drawing, and all kinds of job work, at the shortest notice, and on the most reasonable terms.

April 18—f LORD & FULSOME.

To Country Merchants.

WE have received of Mr. X. Bazin, Philadelphia, (successor to E. Roussel,) the Agency of his superior perfumery, and are prepared to sell to wholesale buyers any of his manufactured articles, quite as low as they can buy them of him, with the carriage added. We have just received,

60 doz. Rose, Ambrosial and Almond Shaving Cream,
169 doz. Toilet and Shaving Soaps, of various qualities and styles,
170 doz. Cologne Water, assorted,
89 doz. Macassar, Bear's and Rose Hair Oil,
48 doz. French and American Ox Marrow,
21 doz. Extract for Handkerchief.

And many other articles too numerous to mention, comprising a very complete assortment of all articles in the way of Perfumery.

They would further say, that their general stock of Drugs, Medicines, Paints, Oils, Dyestuffs, Window Glass, &c., is large and well assorted, and they are determined to sell them as low as articles of the same quality can be purchased in the city.

March 15 EWIN, BROWN & CO.

COLD FEET.—The French Water Proof Cork Sole, just received, is admirably adapted to prevent the great variety of diseases that arise from cold damp feet, and should be worn by every person who has any regard for health.

For sale by H. G. SCOVEL.

FRESH ARRIVALS

AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF

H. G. SCOVEL.

NORTH side of the Public Square, 3 doors west of the Nashville Inn.

1000 pounds Refined Salt Petre,
10 barrels Winter Lard Oil,
5 " Clover Seed, fresh,
6 bags Orchard and Herds Grass Seed,
¾ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
2000 pounds Putty, in bladders,
341 " Glue, good,
200 gallons Bleached Sperm Oil,
450 " Refined Tanners' Oil,
3000 pounds Env. Sup. Carb. Soda,
1030 " Roll Brimstone,
150 kegs Pure White Lead.

GRAFENBERG MEDICINES.—The very desirable and efficacious Medicines manufactured by the Grafenburg Company, viz:

Grafenberg Vegetable Pills, Green Mountain Ointment,
" Fever and Ague Pills,
" Sarsaparilla,
" Dysentary Syrup,
" Children's Panacea,
" Health Bitters,
" Eye Water; and

Libbey's Pile Ointment, celebrated for the cure of this extremely disagreeable complaint.

For sale by H. G. SCOVEL.

DR. BANNING'S BODY BRACE.—This article, well known, and highly recommended by the Medical Profession, as being the best support that has ever been invented for the treatment of Prolapsus Uteri, Disturbed Menstruation and Lucorhœa, Piles, Prolapsis Arii, Hernia of the various kinds, Habitual Costiveness, Chronic Diarrhœa, Dyspepsia, Hemorhage of the Lungs, and all other cases involving debility of the Abdominal Organs and Spine, is for sale by the agent,

H. G. SCOVEL.

NURSE LAMPS.—Admirably adapted to sick rooms, for keeping food and drinks warm.

For sale by H. G. SCOVEL.

FRENCH BED PANS.—A new and very convenient article, for sale by

H. G. SCOVEL.

EIGHT Barrels Northern Spirits of Turpentine, for sale by H. G. SCOVEL.

CIGAR FUSEES.—2 gross received and for sale by H. G. SCOVEL.

ONE CASE very superior Madras Indigo, for sale by H. G. SCOVEL.

WINDOW GLASS, of almost all sizes, for sale by H. G. SCOVEL.

Fine Toilet Soaps, &c.

TO our Lady Customers we can now offer much the largest and best assortment of fine Toilet Soaps, Cologne, Ox Marrow, &c., which we have ever had, comprising:

47 doz. fine Musk, Rose, Almond, Circassian, Nymph, Jenny Lind, Marsh Mallow, Hazel Nut Oil, Amandine, Spring Flowers, Verbena, Pistachio, Honey, Mellifleur, and Poncine or Pomice Soaps,
24 doz. Taylor's Transparent Balls,
72 doz. White and Brown Windsor Soap, super'r
24 doz. Piver's blue jar Ox Marrow,
12 doz. Roussel's comp Ox Marrow in glass Jars,
2 doz. Jenny Lind Hair Gluss,
2 doz. Bandoline,
2 doz. Rose and Charcoal Tooth Paste,
2 doz. Odentine, a superior article for the teeth,
8 doz. Roussel's Bell Lavender,
8 doz. Eau Lustral, for the hair,
6 doz. Tricophorous,
200 lbs. Barber's Soap, in 1 lb. bars, superior and cheap.

March 15 EWIN, BROWN & CO.

CALABRIA LICORICE.—750 lbs. Calabria large stick Licorice of superior quality for tobacco manufacturers, received and for sale at a small advance.

March 15 EWIN, BROWN & CO.

THE TENNESSEE BAPTIST,

IS PUBLISHED EVERY WEEK,

ON A LARGE DOUBLE MEDIUM SHEET.

TERMS—$ 2 00 per annum, *in advance*, or $ 2 50 cents at the *end of the year*. No subscriptions will be taken for less time than one year; and no paper discontinued except at the discretion of the publishers.

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VOL. VII.

The Pulpit.

PRACTICAL SERMON, NO. XLI.

From the Weekly New York Chronicle.

THE COMMISSION.

BY REV. DR. LILLIE.

"All power is given unto me in heaven and in earth; go ye therefore and disciple all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world."—MATT. xxviii. 18, 19, 20.

These words were spoken by the Son of God, immediately before his ascension to the right hand of his Father. They contain his last command to his church, and nothing can be more important than that his church should rightly apprehend them. They bring before us the five following topics:

I. Christ's universal authority under the Father. "All power is given unto me in heaven and in earth."

II. His command, "Disciple all nations."

III. His command, "Immerse" the disciples "into the name."

IV. His command to teach them to observe all Christ's laws, &c.

V. His gracious assurance "lo I am with you always, even unto the end of