NE 14, 1851.

DUR INSURANCE.
ATLOW'S HOUSE GARDEN
FIRE PUMP.
attention of the public to this
family or gardener,) most admi-
Model Pump, answering the
houses with water in place
p, or well bucket. By the sim-
lever a few inches, a full and
inued. A child that can lift a
irrigation, as the watering of
trees, within a short dis-
also of supplying the stable
water, &c.
ING THE PARTICLES FROM THE RA-
a few *seconds*, not *minutes*,
be attached to this pump, and
a large jet of water over any
urged against the common
in this. When it shall have
in this State as in Kentucky,
reference over all others.
ined at all business hours at
Forging and Finishing Shop, on
here we are now putting up this
fting different kinds of Steamboat
Fencing, and all kinds of job
test notice, and on the most rea-
LORD & FULSOMF.

untry Merchants.
of Mr. X. Razin, Phila-
(successor to E. Roussel,) the
erior perfumery, and are pre-
wholesale buyers any of his ma-
quite as low as they can buy
the carriage added. We have
Ambrosial and Almond Shaving
and Shaving Soaps, of various
lies and styles,
Water, assorted.
Bear's and Rose Hair Oil,
and American Ox Marrow,
for Handkerchief.
articles too numerous to men-
a very complete assortment of all
of Perfumery.
other sax, that their general stock
Paints, Oils, Dyestuffs, Win
is large and well assorted, and
to sell them as low as articles
can be purchased in the city
EWIN, BROWN & CO.
—The French Water Proof Cork
received, is admirably adapted to
variety of diseases that arise
feet, and should be worn by every
any regard for health.
H. G. SCOVEL.

ESH ARRIVALS
OLESALE AND RETAIL DRUG
MEDICINE STORE OF
H. G. SCOVEL,
of the Public Square, 3 doors
Nashville Inn.
Refined Salt Petre,
Winter Lard Oil,
Clover Seed, fresh,
chard and Herds Grass Seed,
fine, Holland Gin, for Medical
Timothy Seed, fresh,
Putty, in bladders,
good,
Bleached Sperm Oil,
Refined Tanners' Oil,
Sup. Carb. Soda,
Roll Brimstone,
White Lead.

RIC MEDICINES—The very de-
efficacious Medicines manufac-
Lüneburg Company, viz:
Vegetable Pills, Green Mountain
Ointment,
Fever and Ague Pills,
Sarsaparilla,
Pectoral Syrup,
Children's Panacea,
Health Bitters,
Pure Water; and
Ointment, celebrated for the cure
disagreeable complaint.
H. G. SCOVEL.

IGG'S BODY BRACE—This well-
known, and highly recommended
Profession, as being the best sup-
ever been invented for the treatment
Uteri, Disturbed Menstruation and
Prolapsis Arii, Hernia of the va-
bital, Costiveness, Chronic Diar-
ix, Hemorrhage of the Lungs, and
involving debility of the Abdomi-
Spine, is for sale by the agent,
H. G. SCOVEL.

MPS.—Admirably adapted to sick
keeping food and drinks warm.
H. G. SCOVEL.

ED PANS.—A new and very con-
ticle, for sale by
H. G. SCOVEL.

els Northern Spirits of Turpen-
ale by
H. G. SCOVEL.

EES.—2 gross received and for
H. G. SCOVEL.

very superior Madras Indigo, for
H. G. SCOVEL.

GLASS, of almost all sizes, for
H. G. SCOVEL.

Toilet Soaps, &c.
Customers we can now offer
largest and best assortment of fine
ogne, Ox Marrow, &c., which we
consuming:
Musk, Rose, Almond, Circassian,
Jenny Lind, Marsh Mallow, Ha-
Oil, Amandine, Spring Flowers,
Pistachio, Honey, Mellifleur,
mine or Pomice Soaps,
Transparent Balls,
Brown Wind-or Soap, super'r
blue jar Ox Marrow,
Pocamp Ox Marrow in glass Jars,
Lind Hair Gloss.
line,
and Charcoal Tooth Paste,
ine, a superior article for the teeth,
Bell Lavender,
Restral, for the hair,
plerous,
Soap, in 1 lb. bars, superior and
EWIN, BROWN & CO.

LICORICE.—760 lbs. Calabria
Licorice of superior quality for
tures, received and for sale at a
EWIN, BROWN & CO.

NNESSEE BAPTIST,
BLISHED EVERY WEEK.
DOUBLE MEDIUM SHEET.
00 per annum, *in advance*, or $2
end of the year. No subscriptions
for less time than one year; and no
except at the discretion of the
ements inserted at the customary
s on business, or intended for pub-
be addressed "Tennessee Bap-
, Tenn., *post-paid*.
ding us the sub-cription price of
ribers, shall receive the sixth copy
Tennessee Baptist at the Baptist
Depository on Union Street, two
Bank of Tennessee.
ers who do not give express notice
, are considered as wishing to con-
ptions.
ribers order the discontinuance of
, the publisher may send them till
are paid, and Subscribers are re-
all the numbers sent.
ribers neglect or refuse to take their
the office to which they are di-
are held responsible till they have
bill, and ordered their periodicals
Sending numbers back, or leaving
fice, is not such notice of disconti-
hat requires.
ers remove to other places with-
the Publishers, and their periodical
former direction, they are held re-
rts have decided, that refusing to
per or periodical from the office, or
leaving it uncalled for, *until all ar-
are paid, is prima facie* evidence of intent

THE

Tennessee Baptist

PUBLISHED WEEKLY BY GRAVES & SHANKLAND.—J. R. GRAVES, Editor.

VOL. VII. NASHVILLE, TENNESSEE, SATURDAY, JUNE 21, 1851. NO. 41.

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 convey 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 the world."

I. Christ's universal authority under the Father. "All power," &c.

This power is the foundation of these commands, and if we truly honor the Son to whom all judgment has been committed, as we do to the Father who committed it, we must tremble to think of allowing pride or prejudice, or inattention or indolence, or fear of temporal consequences, to tamper with these last injunctions. The Father hath given Jesus "all power over all flesh, to give eternal life to as many as the Father hath given him." John xvii. 2.

II. What then is the first command of this universal Lord: "Go disciple all nations;" or as Mark hath it, "Preach the gospel to every creature." Now it seems almost too obvious for remark that this command cannot possibly have any reference, except to those capable of listening to preaching, and consequently of becoming disciples. It seems impossible then to find infants in the Apostolic commission. Calvin allows this, and endeavors to show as the passage has no reference to infants, it is impossible to argue from it the right of infants to baptism. Baptism, however, is a positive institution. The very essence of which consists in what is simply enjoined. To add to it destroys it as much as to take from it.

Dr. Lillie said he had thought proper to make the views of Calvin the subject of special remark, not merely because he has been, more than any other uninspired man, the teacher at whose feet I have sat for more than twenty years but also because he has had more to do than any other individual in preventing the reformation from reaching the most ancient, the most inveterate, and the most plausible corruption of Apostolic Christianity—he meant infant immersion and sprinkling. The whole doctrine of the Sacraments (so called) as laid down by Calvin (*B.* iv. 14c. In.) is inconsistent with infant baptism. He defines a sacrament "an outward sign by which the Lord seals in our consciences the promises of His good will towards us, to support the weakness of our faith, and we on our part testify our piety toward him." Now as infants have no faith, either weak or strong, it is plain there is nothing in them for the sacrament to act upon, and it is equally impossible for them to meet the other part of the definition of testifying their piety toward God. The definition therefore throughout excludes infants.

The Shorter Catechisms imitates this inconsistency. It defines a sacrament as an ordinance that represents, seals and applies Christ and his benefits to believers. How then can it do any of these things to a child that does not believe? It is surely a remarkable fact, that neither Calvin nor the Westminster divines could frame a definition of a sacrament that did not by the plainest implication shut out infants from all participation.

In the XIV Sec. Calvin denounces those who maintain that the sacraments confer grace, as teaching a diabolical doctrine; and yet in the next chapter, Sec. III., he declares "we ought to conclude *at whatever time* we are baptized, we are washed and purified for the whole life." Hnman wit cannot shield this great man from denouncing himself as teaching diabolical doctrine. Thus it must ever be, when men, however strong, attempt impossibilities. Samson will gain his end, no matter whether he grapple with the gates of Gaza or the pillars of Dagon; they will bow before the power that his hand wields. But if in an evil hour he lay his head in the lap of Delilah and listen to her counsels, he shall become the scorn of the enemies of God and weak as another man.

The undeniable contradiction will be found to pervade the theology of the Reformed organizations. For example, it meets us again in the Shorter Catechism, which defines baptism as sealing our engrafting into Christ and partaking of the benefits of the covenant of grace, and yet declares that sacraments do not profit by any virtue in them, or in him that doth administer them, but by the Blessing of Christ and working of his Spirit *in them that by faith receive them*. Here we are told that baptism seals the babe's partaking of the benefits of the covenant of grace, and yet it is impossible to receive the blessing of Christ in a sacrament except *through faith*. Is not this to make the infant baptism seal an impossibility?

As Calvin could not find infant baptism in the commission, he labors to find a warrant for it in the Abrahamic covenant. He sets out with the assumption that baptism has come in the room of circumcision.—This has often been asserted, but it has never been proved. It is inconsistent with the plainest facts of Apostolic history.—How did the council of Jerusalem teach us nothing of this, when they were asserting the freedom of the Gentiles from the yoke of circumcision? How did Paul say not one word of it to the Galatians, when he was guarding them against submitting to circumcision? Why did Paul circumcise Timothy after his baptism?

This argument assumes that circumcision sealed spiritual blessings to all who received it. Where was Ishmael's spirituality, or Esau's or Annas', or Caiaphas', or Judas? Yet they were all circumcised. The profaneness of the vast majority of the descendants of Abraham demonstrates that if circumcision was intended to seal the personal righteousness of the circumcised, it generally failed. It was a seal hanging at a blank or blurred parchment. The God of order and of truth never made any such appointment. Circumcision sealed the righteousness of faith in no man but Abraham. It is of him alone that Paul declared, Rom. iv. 11, "He received circumcision seal of the righteousness of the faith which *he* had." It was no such seal to Isaac for when it was impressed, he had no faith to be sealed; so with Jacob and all his descendants.

III. His command to baptize the disciples. What are we to understand by the word baptisantes in Christ's command?—There has been much useless wrangling about a very plain matter. Calvin tells us in his Institutes, "It is agreed that the very word signifies to *immerse;* and the rite of immersion was observed by the ancient church." Luther declares "the term baptismos is a Greek word. It may be rendered a *dipping*—and though that custom has been quite abolished among the generality (for neither do they entirely dip their children, but on'y sprinkle them with a little water) nevertheless they ought to be wholly immersed." Neither of these leaders of the Reformation seem to have known any thing of the modern fancies about sprinkling or pouring as contained in the word.—And we might bring forward the leading names in sacred literature displaying a similar unconsciousness. Salmasius says, "Baptismos is immersion, and was administered in ancient times according to the force and meaning of the word. Now it is only rhantism or sprinkling, not immersion or dipping." "Christ commanded us," says Beza, "*baptizesthai* by which it is certain immersion is signified." Vitringa declares "the act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and his Apostles." "Baptismos and baptisma," says Burmannus, "if you consider their etymology, properly signify immersion. And when Jesus was baptized he went up straightway out of the water." Casaubon, whom the haughty Horsely compliments as one of the three to whom he (Horsely) would take off his hat on a question of Greek philology;—Scaliger and Bentley being the other two—Casaubon declares, "This was the rite of baptizing, that persons were plunged into the water, which the very word baptizein sufficiently declares. Whence we understand it was not without reason that some long ago insisted on the immersion of the whole body in the ceremony of baptism." Richard Bentley (the man to whom Horsely would doff his mitre in Greek) explains baptismons dippings. Bossuet, Bishop of Meaux, the subtlest adversary of Protestantism, declares "to baptize signifies to plunge as is granted by all the world."—John Selden, unrivalled in his knowledge of ecclesiastical antiquity, tells us "In England of late years, I ever thought the parson baptized his own fingers rather than the child." John Milton, the most learned as well as sublimest of poets, in his Paradise Lost, b. 12, describes the Apostles as going forth

> To teach all nations what of him they learned
> And his salvation, them who shall believe
> Baptizing in the profluent stream, the sign
> Of washing them from guilt of sin, to life
> Pure;—

Porson, who succeeded Bentley as the greatest Grecian of his age, being asked by an Episcopalian whether they or the Baptists were right about baptizo, smiled and said, "the Baptists have the advantage of us,—it means immerse and nothing but immerse." Here are two witnesses, and such twelve as the modern world cannot match, all with one mouth testifying—not on their own side, *but against it*. Here are men differing in every thing, but their unrivalled erudition and genius agreeing on a matter where if interest had been at all allowed to sway them, they must have given a different decision. This to any unprejudiced mind, though unable to examine for itself, seems to me enough.

In answer therefore to the inquiry what are we to understand by baptisantes in the commission, I answer *immersing* and nothing but *immersing*. Were there any room for doubt on a point so clear, it would be removed by the narrative of our Lord's baptism. This is admitted by Calvin to have been *immersion*. Commenting on John iii. 22, 23, he says, "But we may gather from these words that baptism was celebrated by John and Christ by a submersion of the whole body." Nor does he stand alone. The greatest names in sacred literature for the last 1500 years can be produced to prove the same thing. In a word, if any thing is certain in the Bible, this cannot with the slightest reason be denied that Christ commanded believers to be immersed, and that before he gave them the command, he set them the example. If then in all things he set us an example, that we should follow his steps, how comes it to pass that the great majority of believers have never followed their Leader beneath the mystic element?

Calvin's comment on the baptism of the Eunuch, is entitled to especial notice. Acts viii. 38: "Here we clearly see what was the rite of baptism among the ancients; for they plunged the whole body into water.—Now the practice has prevailed for the minister merely to sprinkle the body or the head." Now we are entitled to ask, who were the ancients that plunged the whole body into water? Were they not Christ and his Apostles? Who came after them in the Christian church, that were entitled to originate a different practice? Calvin allows that Christ said *immerse*, at the very time when he declared "all power is given me in heaven and on earth." Is it not a daring assault on the mediatorial authority of the Lord for any mortal to say *sprinkle*? It is of no use to tell us "the practice of sprinkling has prevailed." We still demand by whose authority? Did Christ repeal his statute of *immersion*? No. But Calvin tells us "such a trifling difference as that between sprinkling and immersion is not a matter of such moment as that we should on that account divide the church or disturb it by brawls!" This was not spoken like the master in Geneva. When he had all his wits about him, no man of his day knew so well, that if divisions and brawls arose in consequence of our simply standing in Christ's plain word, these could not be laid at our door, but justly belonged to those who would not bear what the Master said.

IV. "Teaching them to observe all things whatsoever I have commanded you." This injunction is at once comprehensive, very precise, and very significant. "All things," not one thing, even the least was to be left out. No matter how much the things might differ in relative importance. In so far as they were commanded by Christ, they all stood on a level, and it was impossible to tamper with what might seem the least, without implicit rebellion. "Whosoever shall break one of these least commandments, and shall teach men so, the same shall be called least in the kingdom of heaven." But not only does the language imply that we must not come short of what Christ has commanded, it is equally precise in rebuking all that goes beyond or beside Christ's word. Even those who profess to have come out from Rome, insist on the right of the church to legislate in things indifferent, and they make very loud, and very exclusive pretensions to be the successors of the Apostles too. But did not Christ prohibit the Apostles teaching anything but what he had commanded? And if Peter dared not go beyond *whatsoever* Christ commanded, what shall we think of him who continually dinning us about apostolic authority, gives commands which Christ never gave, and Peter never dreamed of. I care not whether he pretend to be a successor of the Apostles, or an Apostle himself, I must hold him in this, anti-christian.

This plain view of Christ's word settles the question of communion, in the Lord's Supper. "Do this in remembrance of me," was one of the things which Christ commanded his Apostles. In this last commission, he distinctly commands the Apostles to immerse believers, before instructing them about their privilege of eating the supper. This is His order, and who may subvert it? The Apostles evidently understood it so. The first thing the Pentecostal converts were commanded to do was to be immersed; and then and not till then did they unite with the church in the breaking of bread. And whatever liberty professors have taken with the other arrangements of Christ, there is no denomination that has not insisted on putting Baptism before the Supper in the order of observance. There is, however, a special odium attached by many to the Baptists, on the score that they will not eat the Supper out of their own circle. But the censure is mistaken. Baptists do not seek to please themselves in this, nor to arrogate peculiar claims to sanctity. They simply desire to obey their master. They believe with Calvin, that Christ in the commission has commanded believers immersion, and they dare not substitute for this, infant sprinkling. This, they believe is a mere human invention, that mistakes sprinkling for immersion, and a babe for a believer. And it is impossible for them to admit any one to the Lord's table who has not been immersed on a credible profession of his faith in Christ, would deliberately disobeying what they are solemnly convinced is their Lord's will.

V, and lastly. The blessed assurance of his presence till he come again, "and lo I am with you always, even to the end of the world." This, then, is your joy, that you are not alone. In preaching salvation thro' his name, He is with you. In immersing the believers He is with you. In teaching the immersed believers to observe the ordinance of the breaking the bread, and in doing as you teach, He is with you. This comforts you in the midst of multiplying and mistaken censures from those you love and over whom you yearn. Lord, thou knowest it is for thy sake thy people subject themselves to misapprehension and dislike. But even though we may be hated for doing as thou hast commanded, thy presence, thine approbation are more than a compensation. Give us thy patience, thy love, that if we are reviled, we may not revile again, but contrariwise, bless. Are we not called to inherit a blessing? Art thou not even now saying to us, "fear no little flock, it is your Father's good pleasure to give you the kingdom." Our debts then shall not depress us, for they are our's no more; they have disappeared in the fountain of thy blood; and thine righteousness is a full equivalent for the kingdom that cannot be moved, and as that righteousness has been made ours through faith, we know that we are monarchs in disguise. We love thine appearing. We pant for the crown. Come then, O thou blessed of thy Father; the Spirit and the Bride say come! Thy Bride, thy blood-bought, blood-washed Bride, cries come quickly! All creation is in labor pangs for Thy presence. Come, oh Son of man, from thy Father's throne, and welcome her, for thou didst die, to her place on thine own throne, at that side which the spear pierced for *her*.

At the close of the sermon, a collection was made in aid of the Domestic Mission.

Dr. Cone made some brief remarks, stating that the church of which he was pastor had now, for more than a century, through many seasons of adverse and prosperous fortune, maintained its existence, and an adherence to the doctrines and commandments of the Saviour. He alluded to the presence of two of his ministering brethren, the one, the Rev. Mr. Wyckoff, who more than forty years ago, had left the Dutch Reformed Church, and had united himself with the Baptists; and the other, the Rev. Mr. Lillie, who had withdrawn from another denomination, and had also been made willing to obey the command of Christ by being immersed.

In the afternoon of the day, Dr. Lillie and four others were baptized by Dr. Cone in the Mariner's Baptist church, Cherry street.

Those who are incapable of shining but by dress, would do well to consider that the contrast between them and their clothes turns out much to their disadvantage.

The Review.

REVIEW OF CHAPMAN ON BAPTISM.

CHAPTER XV.

[CONTINUED.]

In this Chapter we shall review what Mr. Chapman has written on "the Classic Sense of *baptizo*. On pages 84 to 89, he gives us twelve examples from the classics, and we shall lay them before our readers in the order in which he has presented them.—They are as follows:

"Aratus says, "If the crow has baptized [*ebaptato*] his head in the river." Now, if as much water had come on the crow's head, would not Aratus have called it a baptism? We are satisfied he would, and shall prove this to be so by the next example.

"Hippocrates, when giving directions concerning a blister plaster, said: "Baptize [*baptize*] or moisten it with breast milk or Egyptian ointment."

"Aristotle says, "The Phenicians who inhabit Cadiz, relate that sailing beyond Hercules' Pillar, in four days with the wind at east, they came to a land uninhabited, whose coast was full of sea-weeds, and is not [baptizes hai] overflowed at ebb; but when the tide came in, it is wholly covered." Does this favor immersion?

"Strabo, when speaking of the soldiers of Alexander the Great, said, "They were baptized to the waist [*baptizomenous*] when marching, in the winter season between Cilmax, a mountain in Pamphalia, and the sea."

"Strabo, speaking of Tata, a marsh, said, "The water rises so as to overwhelm any thing [*baptisthenti.*]"

"Reiskius says, "A ship [*abaptistos*] unbaptized, is a vessel not baptized in the waves." Of a truth, the whole ship was not plunged under water.

"Plutarch says, "Overwhelmed [*bebaptismenos*] with debts." Surely he did not intend to express mode here. The pressure of debt was what he aimed at, and what he applied the term to. The idea of affusion, however, is in the example.

"Chrysostom says, "Overwhelmed [*baptizomenos*] with innumerable cares."

"Diodorus Siculus, when speaking of the flowing of the Nile, said, "Most of the land animals that are intercepted by the river, perish, being overwhelmed [*baptizomenos.*]

"Plutarch, in speaking of a Roman general, when about to die, after being mortally wounded, said: "He set up a trophy, on which, having [*baptizes*] baptized his hand in blood, he wrote this inscription," &c.

"Polybius, speaking of a sea fight between the Carthaginians and the Romans, says, "They [*ebaptison*] *sunk*, or immersed many of the vessels of the Romans."

"Themistius says, "The pilot cannot tell but he may save one in the voyage that had better be *drowned* [*baptisai*] *sunk* into the sea."

"And is this the way that classic examples prove that *baptizo* signifies to dip the person totally into water, and then take him up out of it?"

In our last chapter we have shown that taking lexicographers for our standard, *we* must come to the conclusion that *baptizo* signifies *to immerse*, and not *to pour* or *to sprinkle*, and our object in this chapter will be to prove the same thing from the *usus loquendi* of the word in the classics as well as in the original scriptures—that authority which stands aback of all dictionaries, and in criticism must be esteemed ultimate. Recollect that the position that we are now endeavoring to establish is—that "the primary meaning of a word is its meaning in all places, unless from the context it necessarily has some other meaning;" or, in plainer language, "the ordinary meaning of a word is its meaning always except in extraordinary places."

We have shown the primary and common meaning of baptizo in the opinion of lexicographers; our business now is to pursue the same object, by the *usus loquendi* of the word.

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

"1. Ascertain the *usus loquendi*, or notion affixed to a word by the persons in general by whom the language either is *now* or *formerly* was spoken, and especially in the particular connection in which such notion is affixed.

"2. The received signification of such a word is to be retained, unless, weighty and necessary reasons require that it should be abandoned or neglected."

To these rules we most heartily subscribe. The New Testament was written in Greek, the most general language of that age, and it was written especially for those who spoke that language. Would the Apostles, therefore, unless compelled by necessity, employ words in a sense contrary to their general acceptation among the Greeks? A supposition that they would, is to charge them with ignorance or else with an attempt at deception. With *ignorance* in not understanding how to write Greek *correctly;* or else with attempting *deception*, by using words in a sense which they *knew* was contrary to the usage of correct speakers and writers in the Greek language.—And placing the Apostles on either horn of the dilemma, we see no reason why scripcism may not triumph as well as Pedobaptism. If Pedobaptists have a right, in order to bolster their darling dogma, arbitrarily to affix a meaning to *baptizo* and infer that the Apostles, in relation to this word "particularly," departed without the slightest necessity, from the usage of the language in which they wrote; we see not how the same right can be denied to sceptics in relation to every cardinal truth in the Bible. If there was a necessity existing for a departure from common usage in the case of *baptizo*, it devolves on the Pedobaptists to show it. But so far as we know they do not pretend there was any. They know that *baptizo* as defined by the usage of the best speakers and writers in the Greek language does not mean to *sprinkle*, but *immerse*. The reason, therefore, for deprecating the ordinary meaning of *baptizo*, originates solely in the *exigencies* of sprinkling.

Mr. Chapman has not produced one example from the classics in which baptizo signifies *to pour*, or *to sprinkle;* nor one that would justify us in departing from the ordinary meaning of *baptizo* in explaining the New Testament. The crow, in his first example, *dipped* his head in the river.—The blister plaster of Hippocrates, could much more easily be dipped into "breast milk or Egyptian ointment," than it could be *poured* or *sprinkled* into it. And the example produced from Aristotle of the overflowing of the coast is not at all incompatible with the idea of immersion. Mr Chapman's criticism on this passage,—alleging that an immersion implies the putting of a thing into the water, whereas the water here is represented as coming over the land, is a very shallow criticism, to say the less of it. In a free translation the word might here be rendered to *overwhelm;* but in strict propriety it has the same meaning here as every where else, for, as Mr. Carson very justly observes, when the same effect is produced without the usual manner of the operation, the name of the operation is often catechrestically given to the result. Mr. Judd, in his critical and learned review of Prof. Stuart, very conclusively argues upon this subject as follows: "It is said that Ulysses, while clinging to a rock in the sea, was again *plunged* in the watery deep, by the refluent surge coming over him. The disciples were said to *enter into* the cloud as it over-shadowed them. Luke ix. 34. It is said of the Persian soldiers, that the latchets of their sandals *sunk* into their feet, though strictly speaking, the flesh swelled and rose above them. Xen. Anab. 4, 5, 14." But who would in these several instances deny to the verbs their usual meaning? But let whatever other meaning be ascribed to baptizo in the sentence quoted from Aristotle, no one can give it the meaning of *to sprinkle* or *to pour;* for simplicity's cheek itself would crimson at the nonsense of the sentence if translated to read that "the shore was *unsprinkled* or *unpoured* on at ebb tide."

In the example produced from Strabo of the soldiers *baptized* up to their waist, every tyro understands that they were *immersed* up to the waist. Prof. Stuart translates the passage: "*plunged in* up to the waist." In the other example Mr. Chapman gives from Strabo, he himself translates the word "to overwhelm" and this looks much more like *immersion* than it does like *pouring* or *sprinkling*.

And what is the idea when Reiskius speaks,—"of a ship unbaptized." He certainly was not thinking of a ship not poured, nor of a ship unsprinkled, but of a ship unimmersed. In the examples from Plutarch, Chrysostom, and Diodorus Siculus, Mr. Chapman gives the translation "overwhelmed," in all three instances, which will do very well for a free translation. In the other example from Plutarch, given by Mr. Chapman, Prof. Stuart rightly translates it: "He set up a trophy, on which, DIPPING his hand into blood, he wrote this inscription, etc." The hand was neither poured into blood, nor sprinkled into blood, but it was dipped into it.

In the other two examples given by Mr. Chapman from Polybius and Themistius, the cases are clearly compatible with the idea of immersion. Polybius does not speak of sprinkling vessels in the sea, nor Themistius of pouring a person in the sea. Prejudice itself can get nothing but *immersion* from these passages. The examples from the classics produced by Mr. Chapman himself, prove that *baptizo* means to *immerse*, and not *to pour* or *sprinkle*. He has wholly failed to produce an example in which *baptizo* must mean *to pour* or *to sprinkle*. He has not in any way proved, that we should be justifiable, in ordinary cases, in departing from the common and ordinary signification of *baptizo*, which is *to immerse*.

We shall now produce other examples to show what meaning is to be attached to *baptizo* from its usage in the writings of Greek authors? Let us see—Pindar, Pyth. 2. 159, describing the impotent malice of his enemies, compares himself to the cork upon a net, which, on account of its buoyancy, does not sink, says: "As when a net is cast into the sea, the cork swims above, so am I *unbaptized;*" or as Professor Stuart translates it "UNPLUNGED." On this passage in Pindar, the Greek scholiast, in commenting, says: "Like a cork of a net in the sea, I am not baptized, [Prof. Stuart—"I am not *plunged* or *sunk*."] As the cork *does not sink*, so am I *unplunged*" [Prof. Stuart—"So am I *unbaptized*, not *immersed*."] No one need resort to a dictionary to ascertain the meaning of *baptizo* in the above quotations. To assign to it any other meaning than to *immerse* or its equivalent is utterly impossible. Every man can here define it for himself. The idea of sprinkling or pouring is utterly out of the question. Prof. Stuart thinks its meaning, as we have quoted him, "too clear to admit of doubt."

The ancients supposed that the sun in setting went down into the sea. This every one familiar with their writings knows.—Hence Orpheus, Argon. 514, says: "When the sun had *baptized* himself in the waves of the ocean, then the moon, decked in a robe of light, led on her starry train."—Sprinkling and pouring are out of the question here. The sense cannot be mistaken.

Hippocrates, p. 340, compares the breathing of a patient, afflicted with a peculiar disease, to the manner of a person's fetching his breath after coming out from under the water: "He breathed as persons do after being *baptized*." To say that he breathed as persons do after being besprinkled would have too much the appearance of trifling to be ascribed to the father of medicine. Immersion is the only possible meaning. Again, p. 532, the same author says: "Shall I not laugh at the man who *baptizes* [Prof. Stuart—'Sinks'] his ship by overloading it, and then complains of the sea for ingulfing it with its cargo?" Can folly itself presume to ascribe the meaning of to sprinkle or to pour, to *baptizo* in this sentence?

Diodorus Siculus, 11. 18, speaking of a sea-fight, says: "The admiral's ship being *baptized*, [Prof. Stuart—'Merged or sunk,'] the armament was thrown into great confusion." Can *baptizo* mean to sprinkle or to pour in this sentence? Does it not most palpably signify to immerse? Again, Lib. 16, "The river, borne along with a more violent current, *baptized* [Prof. Stuart 'Overwhelmed'] many [of the soldiers] and carried them away, as they were swimming with their arms." It does not require a very skilful lexicographer to define what is meant by *baptizo* in this last quotation.—Every man can be his own dictionary. It evidently means to immerse.

Heraclides Ponticus, Allegor, p. 495, moralizing the fable of Mars being taken in a net by Vulcan, says: "Neptune is ingeniously supposed to deliver Mars from Vulcan, to signify that when a piece of iron is taken red hot out of the fire and *baptized* in water, the heat is repelled and extinguished by the contrary nature of water." It requires no learned doctor to give you the meaning of *baptizo* in this sentence.—Every blacksmith will tell you that he cool a his iron by *immersing* it in water.

Lucian, in his Dialogue of Timon, the misanthropist, represents him as saying,—"If I should see any one floating towards me upon the rapid torrent, and he should, with outstretched arms, beseech me to assist him, I would thrust him from me, *baptizing* [Prof. Stuart—'Sinking'] him until he would rise no more." How supremely ridiculous to say, "*sprinkling* him until he should rise no more!"

Lucian, in one of his fabulous stories, (which partakes largely of the marvellous,) mentions, among other wonders of a sea voyage, the discovery of a sea of milk and an island of cheese, and next a multitude of men running upon the water, who were

[CONTINUED TO FOURTH PAGE.]

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, June 21, 1851.

THE BAPTIST BANNER IS NO MORE!—The Baptist Banner, which has so long and proudly floated at the mast head of the Baptist paper in Louisville, Ky., was struck last week—hauled down for repairs—and new colors hoisted in his place. The paper has assumed the name of "Western Recorder," and has been considerably enlarged; it is now a beautiful and imposing sheet. We hope the editors will be able to sustain it.

The assumption of this new general name, and the titles of several of our Southern and Western papers,) is indicative. There is now no less than four papers who have changed or assumed general names, thus assuming that they are the special organs of the denomination in the whole South or South-west.

The South Carolina Baptist, Charleston, S. C., a few years ago, after the publication society was located in that city, changed its name to give it more nominal importance, and assumed the name of "Southern Baptist," thus assuming to be the denominational organ of the whole South. The Alabama Baptist, at Marion, a state paper, within the last twelve or eighteen months, has changed its name into the South-Western Baptist, thus assuming to be especially the organ of the whole denomination in the South-West. We might, with the same propriety and modesty, call this paper the Ala., Miss., Ark., Tex., and Tennessee Baptist! But some Alabamian or Texan might ask us who gave us this authority, and we would be compelled to say, "we cannot tell." Brother Crowell, of St. Louis, says, "Ho to the West, and make an organ for the Mississippi valley!" and his paper is called the "Western Watchman." This assumes to itself the "whole West," and now the old Kentucky Banner, not to be outreached, always distinguished for maintaining its rights "at all hazards, and to the last extremity," runs up its vast broad colors, in the face of the Watchman of the West, and answers only to the title of "Western Recorder."

Well, well, here is quite a contest for territory! Here is the whole South claimed by one, and the whole South-West by another, and the whole West by two others, and we modestly ask, gentlemen, what have you left us. Can't you allow us just a few acres of our once broad field? Are you determined to dispossess us entirely, and force us out privateering? You should remember, respected gentlemen, that this paper is *aboriginal*. It owns by right of possession and cultivation this whole Western and South-Western country! It was for years the only Baptist paper published South of the Ohio and West of *the mountains*. Are we to be served as Brother Dyer says the Indians are being? pushed, encroached upon on every side, and destined soon to be exterminated or engulphed? Mercy, gentlemen; exercise a little mercy if not modesty. Let us live a little longer, we entreat you; if not, at least deal with us justly, and just buy out our subscription list, and let us retire *cum otum et dignitate*. We have only a *few* now—say some 5000, but, at the present rate of increase we may shortly have some 7 or 8000.

Well, whatever may be our fate, whatever may be the intention of these Southern, South Western, and Western organs are—whatever they may do, or how they may constrict us—we will still keep our Baptist ship—Old Ironsides—true to her star, and if her cruise is well nigh over console ourself with the reflection that "she has done some hard fighting in her day."

We would suggest to these editors, that not names but real merit—the usefulness of a paper in this day—will alone secure for it circulation.

For names of sheets why need we contest,
That which does the *most execution* is best.

So just fix your names to suit your tastes, gentlemen, say the "Universal Baptist"—"The Baptist of the Western hemisphere, and the "U. S. Baptist," and do—and it will not trouble us.

ELECTION.

So much has been written of late upon this subject to so little purpose, owing to undefined positions, we propose to the debatants, Layman and Brother F., the following proposition which they may either affirm or deny, and then their whereabouts will be known.

Prop. Election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners, and, being *perfectly consistent with the moral agency of man*, it comprehends ALL THE MEANS IN CONNECTION WITH THE END; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy, and unchangeable; utterly excluding boasting, and promotes humiliation, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of *means*, in the highest degree; as ascertained by its effects in all who believe the gospel; is the foundation of Christian assurance; and, to ascertain it with regard to ourselves, demands and deserves our most serious attention and utmost diligence.

If brother Finley is willing to deny the above proposition, let him write on—we don't think there is a particle of "Calvinism" in it—not a bit—yet we think it can be supported by the Scriptures.

☞ The Semi-Annual Address before the Tennessee and Alabama Female Institute, was delivered by Rev. E. Strode, pastor of the Church in Shelbyville, Tenn.—We understand it was pronounced a fine effort, and requested for publication. We hope to have the pleasure of laying it before our readers.

ROGERSVILLE, E. TENNESSEE.

We see from the Times, edited by our enterprising brother Poats, that the Baptists are about to have a House of Worship, through the indefatigable labors of brother Cate, and the magnanimous liberality of the Hawkins Lodge, No. 41.—This effort speaks well for the public spirit of the citizens of Rogersville. May the place receive a rich blessing for this generous free will offering. The following are the notices takea from the Times:

"A BAPTIST CHURCH IN ROGERSVILLE. Last week we announced that Rev. William Cate, of Jonesborough, was in our town endeavoring to get an amount of money subscribed, sufficient to build a Baptist Church. Before he left, he had obtained in reliable bonds something over $1000.—This sum of itself, we suppose, is sufficient to authorize the commeneement of the work. Col. James K. Simpson, Gen. Wm. C. Kyle, and David S. Dickinson, compose the Building Committee, of which Mr. Dickinson is the chairman. Much credit is due the Reverend gentleman who has taken this matter in hand. We think, if this Church is built, it will be done principally through the influence and Christian exertions of Mr. Cate. There is now little doubt but that the building will be put up, and that with despatch."

BAPTIST CHURCH.—Mr. H. J. Cooley has undertaken the erection of the Baptist Church in Rogersville, and says he intends pressing the work to completion at as early a day as possible. He is an energetic, go-ahead sort of fellow, and we have confidence in what he says about it.

The site selected is on the grounds of the Odd Fellows Female Collegiate Institute, and was donated to the Church by Hawkins Lodge No. 41, I. O. O. F. Altogether we do not think this Lodge can be surpassed by any Lodge of any Order in the State for actual benevolence and enterprising public spirit. We see them building up large and flourishing schools, aiding in the erection of churches, and diffusing benevolence to the suffering. Such a Lodge, composed of men of this character, we think cannot be otherwise than prosperous."

DECIDED BAD ADVICE.

We regret to see brother Poats of the "Rogersville Times" advocates *dancing* in his paper. This is strange advice for a Christian to give—especially a Baptist. They are usually the last to encourage balls, cotillions, polkas, theatre, and circus going. These amusements are of this world, and pertain to the sinful and dissipating pleasures of this world, and we are not to be conformed to them—to practice, or to advocate them.

The mere bodily exercise of dancing, when *moderate* may be healthful—but how is this proper amount to be secured—how can we advocate dancing—and discourage dancing parties, public balls, cotillions, &c., with all their attendant train of evils and vice? To witness many of the plays of Shakespeare, and other dramas, by the best performers, would be intellectually profitable—but how can the press publicly advocate the witnessing of these without advocating the *theatre* that broad road to the Pit.

Let the children, be turned out upon the green yard together, with plenty of room and free air, and the joyous birds for viols, and you will see the *dancing* that *nature* prompts and requires for a perfect development. Weak is the safe-guard of the public press, when they are given to the advocacy of such immoral amusements.

WILL THE CHRISTIAN SECRETARY CORRECT?

In the Christian Secretary, (Hartford Conn.,) of June 6th, the Editor says, "It seems by the report of the Baptist Banner, that Dr. Maclay and Rev. J. J. Woodcey, of Conn., were refused seats in the Southern Baptist Convention, recently held in Nashville." All a mistake brother Burr. They were invited to seats by an overwhelmning majority.

The Editor then gives brother Waller's picture of the Southern "Fire-Eater."—"His tone is the bugle blast of battle. He looks and speaks, and gesticulates as fierce as ten furies, and as terrible as hell, &c.—You see and hearing nothing but the bluster and bravado of the bully,"—and remarks, "And these are the men who composed a *majority* of the Convention." Here you are wrong again—and greatly wrong—and scandalize the Convention. There were ten or twelve, possibly fifteen, of the whole Convention, who voted against inviting those brethren to seats—and one of those "Fire Eaters" was born, raised and educated in brother Burr's own State, we believe. We hope our brother will see the justice of making the *"amende honorable."*

☞ Read the article by one of the Board of Examiners, in another column. The remarks upon fashionable Female School instruction and examinations are too true—in many instances—we have no faith, we would not give anything for an examination conducted by the teachers, we always doubt such—they are pretty sure to be *spiced* for the occasion.

The opposition our Female Institutes in this State, the Central, at McMinnville, and the Tennessee and Alabama, at Winchester, are meeting with at the hands of Pedobaptists is unaccountable, if any thing could be so considered coming from that quarter towards Baptists. They have grawn fat upon Baptist patronage, and now think to kick down every school we may presume to start. They will soon kick every Baptist out of their school—the sooner the *better*.

Men may turn a deaf ear to the entreaties of Christ in the day of grace, but they cannot turn a deaf ear to the sentence of Christ in the day of judgment.

A POETIC GEM.

We invite the attention of our readers—all who love *good* poetry—to an original article kindly furnished by Mrs. Graves, Matron of the Female Collegiate Institute, at Winchester, Tenn., entitled "Human Sovereignty." We unhesitatingly pronounce it not only a "gem," but a brilliant of the first water. It is poetry for American youth; and we hope parents will read it to their children—yes, get them to commit it to memory. It contains sentiments that should be enstamped on every heart.

Thanks to the fair and talented authoress for *this*, and for all previous favors, and hope still to be laid under a *weight of obligations*. We are proud that such talents and accomplishments are secured to a school under the patronage of our denomination.

We are proud of our poets. No paper in the South can boast of an equal number of equal talents. We ought to have a Lady's Magazine—we have writers enough to contribute to its pages, and it would call out more—raise talents that have been long buried in the earth. Ladies of Tennessee, and the South-west, what do you say? Do you wish a Southern Lady's Book? Shall we publish one? You need a literary, organ and it should be encouraged at the South.

THE COMPLIMENTS OF THE PRESS.

The Western Recorder, (the late Baptist Banner,) says:

"THE TENNESSEE BAPTIST.—This paper has been greatly enlarged, and presents a new and elegant dress. In size and appearance it is highly creditable to its enterprising publishers, and every way worthy of the great cause and denomination to whose interests it is devoted. We hope it will receive an extensive patronage, a liberal and generous support. We think the West will soon rival the East, in the excellence of its religious newspapers, as it is destined speedily to do in every thing else."

Thank you, brother Recorder, *you* have already eclipsed the East, but our mast head, although you have copied somewhat, you must confess is unsurpassable. We would say to our readers if they wish to take another religious periodical, take the Western Baptist Review, Louisville, Ky., $2 per annum, and if they wish another weekly paper, take "the Baptist Recorder,"

"Rev. J. R. Graves, editor of the Nashville, Tennessee, Baptist, has recently enlarged his paper, and substituted a new head in place of the old one; in which an open Bible appears, with the words, "One Lord, one faith, one Baptism," clearly engraved on one of its pages, and "Search the Scriptures," on the other; while underneath appears the words, "The Bible—the Bible alone, the creed of Baptists." In the editorial columns, under the head, "Still they come," is the announcement of the baptism of four Pedobaptist clergymen who have lately united with the Baptists; and at the close of the article, in brackets, appears the words, "to be continued," by which we suppose he means to be understood that he expects to continue to chronicle the accession to our ranks of pedobaptist clergyman. Bro. Graves is a whole souled Baptist, and we hope he may have occasion to chronicle the conversion of thousands and tens of thousands from the pedobaptists, to the *true* faith.

So says the Christian Secretary, published at Hartford, Conn. Thank you, brother Secretary, for your extremely flattering compliment. It is all we wish on earth to be a *good, whole souled Baptist*, this includes everything desirable.

The Tennessee Organ, edited by Nelson, of this city says: "The Tennessee Baptist, appears with a new and attractive head, and is now one of the handsomest periodicals in the South-west."

A PROPOSITION TO SUBSCRIBERS.—*Typo. If we are sent to be saved!* All who are in arrears for their paper, for *one or five* years, will be allowed to pay for the same at the rate of $2 per annum, ☞ IF PAID ON OR BEFORE THE 1st OF SEPTEMBER, NEXT, after which time at $2 50, our published terms. We offer this inducement, wishing to enter upon Volume VIII with a clear book. Come, brethren, these old dues are the only drawback now upon your paper—let these fastenings be cut, and the noble vessel, with its glorious colors at its mast head, be launched upon the broad ocean of its extensive usefulness.

PREMIUMS FOR THE ENLARGED TENNESSEE BAPTIST! For one hundred new subscribers, between this and the close of 1851, and the money for the same, a minister's library, worth $50—books to be selected by the minister himself!! and,

For fifty subscribers, with the money in advance, a minister's, or family library worth $25.

For twenty-five subscribers, and the money, one copy of the Baptist Commentary, or one set of Fuller's Works, and Benedict's History of the Baptists.

It must be distinctly borne in mind that the money is to accompany the names of the subscribers, in order to secure the premiums. Those of our brethren who design making an effort on the terms of the above propositions, will please state the fact when they send us the first list of new subscribers names.

GRAVES & SNANKLAND.

A NEW POST OFFICE has been established in Lawrence county, Ala., called Landersville, to which point the correspondents of Rev. A. L. Stovall, are requested in future to direct their communications.

I am more and more convinced of this world's tastelessness and treachery—that it is with God alone that any satisfying converse is to be had.

STILL THEY COME.

DR. LILLIE'S SERMON.—The New York Weekly Chronicle says: A large concourse of persons assembled in the First Baptist Church, under the pastoral care of Dr. Cone, last Sunday morning, to hear the discourse of which we subjoin a report.—Dr. Lillie is a valuable acquisition to any denomination. His manner is impressive, as is always the case with an earnest man; his voice is loud and sonorous, and he unites the advantages of preachmg at will, either by oral or written discourse. He studied in Edinburgh, and attended both the literary and medical classes in the University of that city. He studied theology in Selkirk under Dr. Lawson, in Edinburgh with Dr. Ritchie, but chiefly in Glasgow under Dr. Dick, author of the celebrated system of theology. He was four years pastor of the United Secession Congregation in Montrose, Scotland, and since his residence in this country, to which he came in 1833, he has ministered in Associate Reformed, Dutch Reformed, and Presbyterian congregations.

Read Dr. Lillie's Sermon on the first page of this paper. He has become a thorough Baptist.—ED. BAP.

☞ We hear of Mr. this one and that one, here and there, endeavoring to frighten poor Baptists, by threatening to take up the Almanac, and expose its author; at the same time declaring that there are from one to two hundred falsehoods in some one or all of them.

We are asked, "Will you come and defend yourself?" We answer, yes; against any man. Let him but send us a list of his specifications, as a gentlemen should do, and we pledge ourself to sustain all we have written. Let those Methodists do this, or from henceforth hold their peace.

☞ The last Advocate says, without giving the least authority, that a certain Mr. Gordor, Baptist minister, was excluded from the Baptist church, in Georgetown, Ky., for open communion, and immediately formed a Baptist church, of 25, upon free communion principles. These we suppose were taken from Pedobaptist churches—who couldn't do it? We expect that Pedobaptist societies could be broken up by such movements; but we suspect it is a *hoax*, to amuse Methodists. Will the Advocate give its authority?

☞ Will every Mississippi Baptist read brother Jernigan's letter in this paper. Let all Baptists read it. It is the language of a true primitive Baptist heart—*Absit et audax*. We rejoice in the friendship and cooperation of such brethren—their approbation is our highest *earthly* reward—heaven alone offers a richer. We delight to labor with such brethren, and oh, that we had more of them—every Baptist should be one. He is a doer as well as a hearer and adviser. Brother Jernigan's letters produce, sometimes, trouble in the camps of our King's enemies, but they are ever welcome to our columns. Who will answer his four queries?

Communications.

For the Tennessee Baptist.

Examination of the Tennessee and North Alabama Female Institute, Winchester, Tennessee.

BROTHER GRAVES:

It will be doubtless a matter of interest to the readers of the Baptist, and the numerous friends and patrons of this Institute, to know some of the particulars as to the character and result of the recent examination of its pupils.

It is impossible, in a brief notice, to afford any thing more than a sketch of the exercises of the examination, which continued from the 3d, to the evening of the 5th inst.

To begin, however, I must say that it was the most thorough and satisfactory examination I ever attended, and similar expressions were made by many visiters present as to their own impressions, on witnessing the exercises.

Before the examination of the classes commenced, the President, Rev. Z. C. Graves, made some appropriate introductory remarks, with reference to the advancement of the pupils when they entered the Institute, stating briefly the degree of progress to which they had arrived in the studies previously pursued by them, in order that it might be clearly seen what improvement had been made during the Session just closed. The manner of examination was adopted to exhibit the knowledge of each pupil in the several studies pursued, and at the same time the system of instruction under which they had been directed.

A Board of Examiners was appointed, who subjected the classes to a most rigid inquiry upon the various branches of study, which was sufficient to convince any who may have been disposed to doubt, of the fairness of the examination.

The exercises began with the examination of the classes in the Primary Department, in Rhetorical Reading, a branch of instruction too generally, and in many schools receiving no attention whatever.—All present were surprised and delighted at the evident proficiency of the smaller girls in this exercise, evincing as they did a remarkable knowledge of the rules of Elocution, and ability in applying them, giving, as they read dialogues and select pieces, the inflections, tones, modulations, with a clear and distinct enunciation.

A similar proficiency and knowledge was manifest in Grammatical Reading, Mental Arithmetic, Geography, &c. In every branch of study upon which they were examined, the younger pupils astonished the Examiners and Visitors, by the ready promptness with which they answered the varied but direct questions proposed.

It was evident that the system of Instruction under which their studies had been directed, is peculiarly fitted to discipline the mind and develope its powers, to an extent scarcely attainable by the ordinary course of instruction.

The higher classes were next called in order, and with similar success, acquitted themselves, sustaining the reputation of their devoted and accomplished Teachers. They were examined in Mental and Written Arithmetic by the Committee, and some of the many spectators present, in a manner which left none to doubt as to their thorough knowledge of this branch of their studies as far as they had progressed.

In the Analysis of Language, a highly important branch of thorough education, the young ladies demonstrated, with anatomical precision, the origin of words, the relation, value and import of their syllables, and the general primary principles, so highly important and intimately connected with a correct construction of language.—The examination in this study was highly gratifying and satisfactory to the large audience in attendance.

In the examination of the classes in Algebra and Philosophy, the Committee and several of the Visiters present, seemed resolved to test to the utmost extent the knowledge of the young ladies in these branches of learning. The most difficult problems to be found in the portions of the text books they had passed over during the session, were proposed, and the explanation of the process required, and at this point of the examination, a gentleman connected with the rail-road, as engineer, who stands high as an accomplished Mathematician, was requested to propose any problem from that part of the study to which they had directed their attention, and ask any questions of explanation he might require.—With this request he complied, and pursued his inquiries until he had satisfied himself and all present, that the examination was not conducted on the system of *set questions and answers*, and that the young ladies were acquainted with the principles of these abstruse sciences.

The examination of the Latin Class was highly creditable to the pupils and their teachers, indicating a like commendable progress in the department of the Classics, as in other branches, and which exhibited also the superior plan of teaching the Ancient Languages.

The pupils of Mrs. Marks in Embroidery, &c., displayed their skill and handiwork in the articles presented for the inspection of all who desired to examine them, and they were not a little complimented by those who seemed to be competent judges of such work.

I cannot omit to mention the Class in French, under Mons. Gifford, Professor of Modern Languages in the institute; and also the Music pupils, under Professor Herr Swenson, of this department; in both, the examination exhibited the efforts and care bestowed by these gentlemen in their several departments, and the commendable progress of the young ladies.

The last evening of the exercises was devoted to the reading of Compositions.—This part of the examination was highly interesting to the crowded audience in attendance.

The productions of the fair Authoresses, were of a character worthy the attention and respect of all whose good fortune it was to hear them read, as they comprehended a great variety of subjects, and gave evidence of their originality in thought and expression. In style, they were generally chaste and easy, and seldom marred by grammatical inaccuracies, and some, for beauty of expression, would have been creditable to more experienced writers, and indicated the possession of powers which, if cultivated properly, will reflect distinguished honor upon the sex.

But I have, perhaps, already wearied you by what may be considered "a pen," or an extended eulogy on the Exercises of the Examination, but I assure you what I have said is but an imperfect account of all that was seen and heard on the occasion, to which all who were present will readily testify—for I heard nothing but commendation throughout. I wish that you and more of the brethren and friends of Female Education had been present to have judged for yourselves. The Tennessee and North Alabama Female Institute needs no "puffing," under the management of the able and accomplished Teachers selected by the indefatigable Trustees. It has taken a position among the first Institutions of the South West. Pupils from Alabama, Mississippi and Arkansas, were members last Session, and many more are expected the next; and every effort made to advance its interests and prosperity.

Let the prayers of Baptists, and all the friends of Female Education, ascend for the divine blessing upon this enterprise, so intimately connected with the cause of truth, and the moral elevation of the whole race.

S.

Shelbyville, Tenn.

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.*

For the Tennessee Baptist.

MR. EDITOR:

Knowing the interest you take in the cause of Female Education generally, and in the Tennessee and Alabama Female Collegiate Institute especially, founded, as it has been, by your own exertions, I would communicate through your paper, to the public, a few remarks.

The first examination of this Institute, so much looked for, has come and passed, and I am bold to say, from my knowledge of our public schools, that it was such an examination that no College or Institute, male or female, in this State, or the South itself, was ever subjected to. It has commenced a new era in Female Education.—I regard the fate and character of our Institute as already decided. It is destined at an early day,—as rapidly as the public can be made acquainted with its superior excellencies, to rank *first* among similar Institutions in our Union.

This examination, sir, opened our eyes to see that, as a public, we have been for years, most grossly and shamefull imposed upon—our public schools—our fashionable female boarding schools, so far as education and mental discipline are considered, are splendid *hoaxes*. I am a plain man, sir, and wish to speak plainly what I have *seen* and *do know*.

We attended the examination of these schools, to ascertain the progress of our daughters, and what they know. The various classes are called out, the teacher of each class takes the text book and asks a few dozen questions—which are answered as pat as A B C, and not a question is missed sir, and the class is excused, and so on through all the classes, and the examination is pronounced triumphant—splendid!! Then comes on the compositions or original essays—we listen to them—they are fine, *very fine*—we are *astonished—delighted* to think that we have a daughter that can write so elegantly—*beautifully*. We foot up the enormous school bill of $300 or 400 with but little regret, and take our daughters home. When we come to test their knowledge—how shallow—they have *forgotten—forgotten*, sir, and when those splendid composition faculties are taxed to write a letter to a distant friend—how childlike—how awkward—how ungrammatical—how unfit to be seen!!—what a *scroll!!*

Now, sir, how were we deceived? Let the truth be told if these institutions fill. Those questions given them at the examination, were all given out to them weeks, or a month before hand, and were committed to *memory!* Our little daughters were learned to read pieces by *heart*, when they could not read others without spelling out the words—and those compositions—those beautiful compositions that so delighted us—were written *for* them by their *teachers* or by some professional gentleman about town—or culled from a scrap book or newspaper, with slight alterations to suit the occasion!! I can hardly restrain my feelings, which as a parent, I think of the gross and bare faced imposition and fraud practiced upon us—how imperfect—how superficially our daughters have been taught, and the means and examination *tricks* resorted to to gull us, their unsuspected and unsuspecting parents and wards into the belief that our scholars had made commendable progress.

But I took up my pen, to speak of the character of the examination of the Tennessee and Alabama Female Institute, at Winchester, Tenn. It was conducted in the Baptist church, for three days, before a densely crowded audience, indeed more than could be possibly seated.

Each class was brought up before a Board of Examiners, and by them subjected to a rigid examination upon all the rules, or principles, or branches that had been studied during the term. And not only the Board, but any persons present were repeatedly requested to propound questions, or problems, to satisfy themselves that the scholars were not *spiced*. Indeed, this was evident since the teachers put their classes entirely out of their hands; and indeed, during the whole examination, they were seldom seen with a book in their hands!—Some few questions were missed, it is true, as there naturally would be, but this only proved that the affair waas not got up to order. Questions were frequently asked by visitors in different parts of the house.

The compositions were *written by the scholars*, and were such as we might expect from young ladies of their age and acquirements—indeed many of them were very fine.

I will only add, in conclusion, that the examination was one of thrilling interest—never have we seen more manifested by any community for such a length of time.—This examination has decided the character of this Institution in the minds of all who witnessed it. It is destined, when known, to rank *first* among the first female schools in the Union. I am thoroughly convinced, having had many years experience as a teacher, and considerable acquaintance with public schools, that in a course of Study and mode of instruction, conducted as it is, upon strictly *inductive* and *analytical* principles, so well calculated to discipline the mind, this Institute, while it has few equals, can have no superior.—Those who wish their daughters morally *educated*, as well as intellectually developed, trained and taught, would do well to patronize this Institute. I say this as a friend of Female Education. Those who are credulous, would do well to visit the school, as its doors are always open, and delighted visitors are almost every day in attendance. A magnificent set of apparatus has been ordered from Boston, which will be used the next session.

I can hardly close, sir, without remarking the violent anti-republican and unchristian opposition this Institute is meeting at the hands of some of the Pedobaptists of this place—and the friends, patrons and teachers of the Cumberland Presbyterian School. The most unfounded and infamous reports are surreptitiously put in circulation abroad, to prejudice the public against this new enterprise, because it is a Republican school. This course will recoil with fearful and crushing force upon their own heads and interests, *unless they speedily desist*. Revelations may yet be made which will open the eyes of the public still more the tact and policy pursued to deceive and injure.

Let parents who attend the examination of their children, call for a book and put what questions they please to their scholars—a teacher knows very well what questions each scholar can answer. A word to the wise, to those who do not wish to be deceived, is sufficient.

ONE OF THE BOARD OF EXAMINERS.

For the Tennessee Baptist.

RIPLEY, Tippah Co., Miss.,
April 18, 1851.

BROTHER GRAVES:

I attended a meeting on Saturday last at Macedonia, a small church about five miles south west of Ripley. It was constituted the 21st of September last with nine members—it now numbers thirty-seven.

It was the day of ordaining the Deacons of the church. A very appropriate sermon was delivered, and the Deacon's charge by brother Roden, was highly felicitous to the occasion, and on giving the hand of Fellowship to the Deacons, the Lord was with us and filled the whole house with love.

On the next day I attended again. It was the first time of holding meeting in a large new house, which they have built since last September. And also the first communion season they ever had at that church. Brother Roden preached again a very appropriate sermon, and at the administration of the Supper, a more pleasant time I never witnessed.

Your excellent paper is doing much good in this part of the country, and would do a great deal of good, if all the Baptists would take it and read it to their families, and let their neighbors read it too. But we have some compromising Baptists here, that have a long time since sacrificed principles for the sake of peace. And for fear of disturbing that peace, they are willing to compromise truth with error, (or in other words,) stake a prize against a blank, when they have every thing to loose and nothing to win.

Right here I will ask my compromising brethren, four serious questions, to be answered by them in the Tennessee Baptist.

1. Did Christ sacrifice principles for the sake of peace?

2. Did he compromise with the self-righteous Jews?

3. When persecutions arise, who are they that go back and walk with the Lord no more?

4. How long would it take the compromising Baptists to overcome the errors of other denominations, and in evangelizing the world?

The compromising Baptist complain of you for discussing so much with other denominations; for my own part, I am compelled to contend for your course, having watched you closely for about three years, and I invariably find that in all your controversies, the attacks are made by other denominations, and I always find you contending for the truth, and exposing error. I rejoice to know that we have a man bold enough to contend with other denominations, for the faith once delivered to the Saints, and competent to defend the cause of the true church.

The purpose of God's Word is to kill that it may make alive. I only can say, go on my brother, and kill with all the force that God's Word will enable you to use. And in killing the denominational errors that exists in the world, you make souls alive to Christ. I have but one fault to find with you, and that is this. In speaking of other denominations, you will call them churches, which the Word of God does not authorize. I take the position that there is no other church on the face of the earth, but the Baptist Church.—And that there never was any authority given by the Saviour for the building of any other Church, and therefore no other church could be built. Perhaps our Pedobaptist enemies may be surprised at this, and call on me to prove my position, and if they should, I hope they will extend the call in the columns of the Tennessee Baptist, and I stand ready to make my position good.—And in doing that, I will offer no proof but the Word of God itself.

Yours,
HENRY B. JERNIGAN.

Let this thought, that God cannot be, keep in conscious safety the heart of every one who looketh to Jesus. They who look shall be saved. The sun in the firmament is often faintly seen through a cloud, but the spectator may be no less looking at him than when he is seen in full and undiminished effulgence. It is not to him who sees Christ brightly, that the promises are made, but to him who looks to Christ. A bright view may minister comfort, but it is the looking which ministers safety.

Always tell the truth; you will find it easier than lying.

VOL. VII.

For the Tennessee Baptist.

HUMAN SOVEREIGNTY: OR EVERY [illegible] A KING.

BY MRS. ADELIA C. GRAVES.

Victoria sitteth on a throne with thronging m[illegible]
'round,
And with a rich and jewelled crown, her v[illegible]
ful brow is bound,
While thousand hands, at her behest, perform[illegible]
slightest will,
And only wait a wish to know, with pleasu[illegible]
fulfill.

Her kingdom is the sea girt Isles, and fa[illegible]
India's shore,
And stretches from the northern snows, to [illegible]
Niagara's roar.
While Ocean gems are crouching low her[illegible]
arms to greet,
And strong Gibraltar humbly kneels a subje[illegible]
her feet

A youthful Queen, she proudly rules o'er l[illegible]
so wide is spread,
And fearful weight of royalty resteth upon[illegible]
head.
Millions of beings yield to her their life care[illegible]
guide,
And wisdom with its hoary hairs must her[illegible]
crees abide

But thou, young man, with sun burnt cheek[illegible]
toiler of the soil,
Which with the fruits at yeideth thee rewar[illegible]
all thy toil,
The labor gems that gird thy brow, have [illegible]
rich and great,
As diadems of jewels rare, that burden by[illegible]
weight

Thy God has given to thee a realm and [illegible]
thee one a King,
And willing subjects unto thee their va[illegible]
offerings bring.
While thou may'st rough a sovereign Lord,
undisputed sway,
Or yield the master-sparts rule, the subject[illegible]
obey

"My mind to me a kingdom is," wrote one [illegible]
suffered long
With in the Bastile's gloomy walls, and gra[illegible]
high and strong
And like a bird, she sat and sung to hon[illegible]
placed her there.
Although a beam shot from the fields of sun[illegible]
and of air

Well was the monarch realm subdued, thus [illegible]
fully to bring
The fruits of joy and sweet content and ple[illegible]
memories thing.
Among the hopes that budded thick within[illegible]
grated room,
Where love to sunlit hit of the heart, in gu[illegible]
flood could come

Youth, with the generous impulses that d[illegible]
thy opening way,
Thou'rt such a King—monarch supreme—[illegible]
pire owns thy sway.
'Tis true thou wear'st no purple robe, no g[illegible]
ing golden crown,
Nor bear'st a jewelled sceptre's wand
thy haughty frown

Thy kingdom is no wide spread land
heaving wave,
But of *thyself*, thou rule *all* from childh[illegible]
the grave,
And he who hath a high born soul—a tru[illegible]
kindly heart,
Adoeth to human sovereignty, its [illegible]
tongue-tied part

No princely dome is there to boast, no[illegible]
the walls,
Reared by the sweat of toiling men, who[illegible]
obey thy calls,
No pictures, of proud artists' skill, no bea[illegible]
floors,
That echo to the costly tread of th[illegible]
the doors

Thy palace is the wide spread earth, [illegible]
arching sky,
And far more bright than gorgeous lamp[illegible]
light that meets the eye,
The glorious sun at morning's hour, the fi[illegible]
stars at eve
Among whose rose the moon beams silver [illegible]
weave

The Architect who built for thee, but [illegible]
for the view
Full many a scene of beauty rare, bright[illegible]
of Eden's hue
The green wood shade, the waterfall, the [illegible]
tuns tipped with hoar,
Whose rainbows hue's and dusty [illegible]
mother clouds have kissed

What though the Earth trumpet not thy f[illegible]
her voice and song?
Nor silken banner waft it forth upon [illegible]
breeze?
If in thy peaceful breast there lives the[illegible]
seem source of right
Thou'rt happier than a conqueror, returning
the fight

What though no herald's blazonry trace [illegible]
ancient name?
And find connected with vulgar blood, thy [illegible]
humble claim?
Man's acts proclaim nobly, and not the [illegible]
great,
For his the noblest who performs life's trying [illegible]
best

And should men scorn thy mean attire, and [illegible]
a sneer pass by,
Hold up thy head, King of thyself, with tri[illegible]
in thy eye,
For God hath given thee sovereignty, of so[illegible]
mind, and heart,
And absolute thy power must be, till life [illegible]
depart.

Then arm that soul with heaven born truth[illegible]
justice, and with love,
And fill thy mind with knowledge too, fou[illegible]
to remove,
Stir well the ground of thy young heart, [illegible]
produce to weeds,
But precious fruits of charity and treasu[illegible]
good deeds.

Aye! let thy bosom wear the robe of hig[illegible]
honesty,
And truth gird all thy secret acts with it[illegible]
panoply,
Then knowledge crowned, thy brow seren[illegible]
holy light shall glow,
And rays of living radiance o'er a darken[illegible]
shall throw.

And thou'lt so rule this precious realm, bed[illegible]
fair Youth on thee,
That when is asked thy last account thou[illegible]
it joyfully,
Nor fear abash thy pallid cheek, nor tre[illegible]
thy tongue,
To meet the Universal King, and mingle [illegible]
throng,

Prince of Humanity—self's rightful, heav[illegible]
Lord,
Virtue and goodness are their own ex[illegible]
great reward,
Be free from passion's rule, from igno[illegible]
pride,
And *there's no nobler work man the God h[illegible]*
beside.

taught, would do well to pat-
Institute. I say this as a friend
Education. Those who are
ould do well to visit the school,
are always open, and delighted
lmost every day in attendance.
nt set of apparatus has been or-
Boston, which will be used the

lly close, sir, without remark-
nt anti-republican and unchris-
ion this Institute is meeting at
some of the Pedobaptists of
and the friends, patrons and
the Cumberland Presbyterian
he must unfounded and infa-
s are surreptitiously put in cir-
oud, to prejudice the public
new enterprise, because it is a
school. This course will recoil
l and crushing force upon their
and interests, *unless they speed*-
Revelations may yet be made
open the eyes of the public still
ic; and policy pursued to deceive

nts who attend the examination
ildren, call for a book and put
tions they please to their scholars
r knows very well what questions
ar can answer. A word to the
ose who do not wish to be de-
sufficient.

T OF THE BOARD OF EXAMINERS.

For the Tennessee Baptist.

RIPLEY, Tippah Co., Miss.,
April 16, 1851.

BRETHREN:

Held a meeting on Saturday last at
., a small church about five miles
t of Ripley. It was constituted
f September last with nine mem-
ow numbers thirty-seven.

The day of ordaining the Deacons
urch. A very appropriate sermon
reached, and the Deacon's charge by
Boden, was highly felicitous to
on. and on giving the hand of
to the Deacons, the Lord was
nd filled the whole house with

next day I attended again. It
rst time of holding meeting in a
house, which they have built since
mber. And also the first com-
nion they ever had at that church.
oden preached again a very ap-
sermon, and at the administra-
Supper, a more pleasant time I
ussed.

xcellent paper is doing much good
of the country, and would do a
of good, if all the Baptists would
read it to their families, and let
hbors read it too. But we have
promising Baptists here, that have
be since sacrificed principles for
f peace. And for fear of disturb-
peace, they are willing to com-
mise with error, (or in other
take a prize against a blank, when
every thing to loose and nothing

here I will ask my compromising
four serious questions, to be an-
them in the Tennessee Baptist.
Christ sacrifice principles for the
eace?

he compromise with the self-
Jews?

en persecutions arise, who are
go back and walk with the Lord

long would it take the compro-
aptists to overcome the errors of
ominations, and in evangelizing

compromising Baptist complain of
cussing so much with other de-
ns: for my own part, I am com-
contend for your course, having
you closely for about three years,
fariably find that in all your con-
, the attacks are made by other de-
ns, and I always find you conten-
the truth, and exposing error. I
know that we have a man bold
contend with other denomina-
the faith once delivered to the
bd competent to defend the cause
e church.

urpose of God's Word is to kill
ay make alive. I only can say,
y brother, and kill with all the
God's Word will enable you to
nd in killing the denominational
exists in the world, you make
e to Christ. I have but one fault
ith you, and that is this. In speak-
her denominations, you will call
urches, which the Word of God
authorize. I take the position that
no other church on the face of
h, but the Baptist Church.—
t there never was any authority
the Saviour for the building of any
urch, and therefore no other church
built. Perhaps our Pedobaptist
may be surprised at this, and call
prove my position, and if they
hope they will extend the call in
mn of the Tennessee Baptist, and
ready to make my position good.—
doing that, I will offer no proof but
of God itself.

Yours,
HENRY B. JERNIGAN.

his thought, that God cannot lie,
conscious safety the heart of every
looketh to Jesus. They who look
saved. The sun in the firmament
faintly seen through a cloud, but
ator may be no less looking at him
he is seen in full and undimin-
ulgence. - It is not to him who sees
ightly, that the promises are made.
m who looks to Christ. A bright
minister comfort, but it is the
which ministers safety.

ls tell the truth; you will find it
m lying.

For the Tennessee Baptist.

HUMAN SOVEREIGNTY: OR EVERY MAN A KING.

BY MRS. ADELIA C. GRAVES.

Victoria sitteth on a throne with thronging nobles 'round,
And with a rich and jewelled crown, her youthful brow is bound,
While thousand hands, at her behest, perform her slightest will,
And only wait a wish to know, with pleasure to fulfill.

Her kingdom is the sea girt Isles, and far off India's shore,
And stretches from the northern snows, to great Niagara's roar,
While Ocean gems are crouching low her lion arms to greet,
And strong Gibraltar humbly kneels a subject at her feet.

A youthful Queen, she proundly rules o'er lands so widely spread,
And fearful weight of royalty resteth upon her head,
Millions of beings yield to her their life career to guide,
And wisdom with its hoary hairs must her decrees abide.

But thou, young man, with sun-burnt cheek, a tiller of the soil,
Which with the fruits it yieldeth thee rewardeth all thy toil,
The inner-gems that gird thy brow, have value rich and great,
As unions of jewels rare, that burden by their weight.

Thy God has given to thee a realm and made thee, too, a king,
And willing subjects unto thee their various offerings bring,
While thou may'st reign a sovereign Lord, with undisputed sway,
Or yield the master spirit's rule, the subjects, to obey.

"My mind to me a kingdom is," wrote one who suffered long
Within the Bastile's gloomy walls, 'mid gratings high and strong,
And like a Bird, she sat and sung to him who placed her there,
Although a bird shut from the fields of sunlight and of air.

Well was the in-born realm subdued, thus faithfully to bring
The fruits of joy and sweet content, and pleasant memories thing,
Among the hopes that budded thick within that grated room,
Where yet the sunlight of the heart, in gushing floods could come.

Youth, with the generous impulses that crowd thy op ning way,
Thou'rt each a King—monarch supreme—an empire owns thy sway,
'Tis true thou wear'st no purple robe, no glittering golden crown,
Nor bear'st a jewelled sceptre's wand, to enforce thy haughty frown.

Thy kingdom is no wide-spread land, girt by the heaving wave,
But of *thyself*, thou'rt ruler *all*, from childhood to the grave,
And he who hath a high-born soul—a true and kindly heart,
Addeth to human sovereignty, its most distinguished part.

No princely dome is thine to boast, no costly marble walls,
Reared by the sweat of toiling men, who must obey thy calls,
No pictures, of proud artists' skill, no tesselated floors,
That echo to the courtly tread of those within thy doors.

Thy palace is the wide-spread earth, its dome the arching sky,
And far more bright than gorgeous lamps, the light that meets thy eye,
The glorious sun at morning's hour, the flashing stars at eve,
Among whose rays the moon-beams too, their silver tissues weave.

The Architect who built for thee, hath fashioned for thy view,
Full many a scene of beauty rare, bright flowers of Eden's hue,
The greenwood shade, the waterfall, the mountain tipped with mist,
Whose shadowy heights and dusty grots, the amber clouds have kissed.

What though Earth trumpet not thy fame across her lakes and seas?
Nor silken banner waft it forth upon the floating breeze?
If in thy peaceful breast there lives the consciousness of right,
Thou'rt happier than a conqueror, returning from the fight.

What though no herald's blazonry trace back thy ancient name?
And find unmixed with vulgar blood, thy royal lineage came?
Mars acts proclaim nobly, and not the kingly crest,
For his the noblest who performs life's trying duties best.

And should men scorn thy mean attire, and with a sneer pass by,
Hold up thy head, King of thyself, with triumph in thy eye,
For God hath given thee sovereignty, of soul, of mind, and heart,
And absolute thy power must be, till life itself depart.

Then arm that soul with heaven-born truth, with justice, and with love,
And fill thy mind with knowledge too, foul error to remove,
Stir well the ground of thy young heart, that it produce to weeds,
But precious fruits of charity and treasures of good deeds.

Aye! let thy bosom wear the robe of high-born honesty,
And truth gird all thy secret acts with its pure panoply,
Then knowledge crowned, thy brow serene, with holy light shall glow,
And rays of living radiance o'er a darkened world shall throw.

And thou'lt so rule this precious realm, bestowed, fair Youth on thee,
That when is asked thy last account thou'lt give it joyfully,
Nor fear abash thy pallid cheek, nor tremble on thy tongue,
To meet the Universal King, and mingle with his throng,

Prince of Humanity—self's rightful, heaven-born Lord,
Virtue and goodness are their own exceeding great reward,
Be free from passion's rule, from ignorance, and pride,
And there's no noble work man the God head's self beside.

Selections.

From the Christian Magazine.

DIALOGUE ON BAPTISM.

JOHN WESLEY.

ADAM CLARKE.

MR. CHAPMAN, *Author of "Chapman on Baptism."*

QUERENS, *A seeker of the true mode of Baptism.*

Querens—I am glad, gentlemen, to meet with so many distinguished advocates of the good old Methodist faith to-day, and must beg of you that you enlighten my mind on this so much-disputed subject, the mode of baptism.

Wesley—With pleasure; and I think we can satisfy all your difficulties very easily. (*Aside.*) Bro. Clarke, who is this Mr. Chapman?

Clarke—I do not know, Bro. Wesley. I have not found his name in any of my catalogues of distinguished authors. I think, however, he has lately published a little Book on Baptism, that he has cobbled together from my Commentary on the New Testament, and a few other sources, illustrated with three beggarly wood-cuts.—(*Aloud.*) Friend Q., pray tell us some of your difficulties.

Q.—I have been reading that John baptized in Enon, because there was much water there, and I confess this looks to me a little like immersion. What do you think about it, Mr. Clarke?

C—"The Jewish custom required the person to be baptized to stand in the water, and having been instructed and entered into covenant to renounce all idolatry, and take the God of Israel for their God, then *plunge* themselves under the water. It is probable *that the rite was thus performed at Enon.* The consideration that they *dipped* themselves tends to remove difficulties."—*Clarke's notes on N. T.*

Mr. Chapman—Bro. Clarke, you are mistaken about this matter. "John baptized by *affusion* in EVERY instance. He that can squeeze immersion out of John's baptism, can make it appear that the word *wet*, means to plunge in water. I unhesitatingly affirm that if it had been recorded that John baptized every body in the river Jordan, still the doctrine of affusion would be evident and triumphant." *Book on Baptism*, p. 121.

C.—Well, Bro. C., if you do not hesitate, I should; especially as your great argument about baptizing *with* water is founded on a mistranslation of the Greek preposition *en*.

Q.—I am sorry, gentlemen, that you do not agree better on this subject of much water; but perhaps your views as to the case of the Eunuch will coincide. Be so good, Mr. Chapman, as to give me your sentiments in this case.

Mr. C.—"The Eunuch evidently was baptized with water. Now, if there were one place in the New Testament, speaking of John's baptism, in reference to manner, going to show that he baptized in water, the immersionist might, with some show of reason, infer that the Eunuch was baptized by immersion, but there is no such case." P. 131.

Q.—You do not believe that the Eunuch was immersed. Mr. Clarke, do you agree with your friend?

C.—I am of opinion "that while Philip was instructing him and he professed his faith in Christ, he probably *plunged* himself under the water, as this was the plan which appears was generally followed among the Jews in their baptisms." *Notes, Acts* 8.

Mr. C.—Why, Bro. Clarke, I am surprised to hear you avow such a sentiment! You are astonishingly behind the times!

C.—So it would seem, if you are a fair specimen of the times. I used to think it was doing a pretty good business to get sprinkling admitted at all, but it seems you must have sprinkling all the time. Do the people ever read "Ecclesiastical History" in your region?

Mr. C.—Pray, no more of that.

Q.—It seems difficult, my friends, for me to derive much satisfaction from your statements. Mr. Wesley, what is your opinion about the meaning of being buried with Christ in baptism?

W.—I think it is manifestly "an allusion to the ancient manner of baptizing by immersion." *Notes, Rom.* 6.

C.—You are right. Bro. Wesley, for it is certainly "probable that the Apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, the man is drowned, is dead." *Notes, Rom.* 6.

Q.—I suppose, Mr. Chapman, you will hardly dissent from the united views of these distinguished gentlemen.

Mr. C.—"I think that the Christians at Rome were baptized as John baptized his disciples, that is to say, with water, not in water." I believe they were sprinkled.—'This aspect of the case gives us the Scriptures clearly supporting uniformity in the mode of baptism from the days of John up, yea, until the last apostle had baptized the last subject spoken of in the page of inspiration." p. 139. I cannot but express my astonishment, brethren, that you give up such a stronghold to the enemy. Unless you can make the people believe that this burial has no reference to the mode of baptism, the cause of sprinkling is obliged to go down.

W.—Let it go down then, if it has to be supported by such arguments. I did not protest against the corruptions of the Episcopal Church, that I might corrupt the word of God by such abominable perversions.—Besides, I have been at a good deal of difficulty about this sprinkling business any how. And in Georgia I refused to baptize an infant in any other way than by immersion. I wish we could all get back to the primitive custom.

Q.—There is another passage in which the same kind of expression is found. I mean Col. 2: 12. What do you think of this passage, Mr. Clarke.

C.—It alludes "to the *immersions* practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth." *Notes, Col.* 2.

W.—"The ancient manner of baptizing by immersion is manifestly alluded to in this passage." *Notes.*

Mr. C.—Brethren, these admissions will not do at all. I have no idea that Paul ever thought about immersion in his letter to the Colossians. We must be consistent. If we start out with sprinkling, let us hold on to it "at all hazards and to the last extremity." These are perilous times, and it will not answer to give the *dippers* any advantages.

W.—It will not do to undertake to overthrow all the learning in the world. You wish to make people believe that *baptidzo* never means immerse. Don't you know that there is not a respectable dictionary extant but what gives immerse as the principal and primary meaning of the word.

Mr. C.—I do not care to go to Greek dictionaries on this subject. "I am satisfied with our present beautiful translation of the Scriptures, knowing that it teaches *nothing but* AFFUSION *in baptism*, when proper expositions are given." *Book*, p. 50.

C.—I'd be glad to know then how you receive the "*Discipline*" of our Church, for that expressly sanctions three modes of baptism, immersion being one of them?

Mr. C.—I suppose the Discipline was made to suit the *weak* brethren. And we that are strong ought to bear the infirmities of the weak.

W—It is a great pity you were not better versed in it, especially that part of it which treats of manners. I am an old man, Bro. C., and you are a young one, and let me tell you that what Solomon says is true: "Seest thou a man that is wise in his own conceit, there is more hope of a fool than for him."

Q.—I am sorry that I introduced the subject. It seems that you are not very like to agree, and for my part I cannot have confidence in any system which is so contradictory. My Bible tells me there is but one baptism. There is neighbor Campbell over the way; they say he understands this matter of baptism very well; I will go over and talk with him. Good day, gentlemen.

W.—There, it is, just as I anticipated. Your foolish effort, Bro. Chapman, to prove too much, has made us all fail.

C.—Pshaw, if you had let me alone and made no admissions, I might have convinced him. J. E.

What a marvellous gospel is that which opens a free portal to friendship with God for every sinner who will, and into which if any sinner enter, he will find purification as well as peace.

Use law and physic only in cases of necessity; they that use them otherwise abuse themselves into weak bodies and light purses; they are good remedies, but bad recreations.

Ambition is like a wild horse, which prances unceasingly until it has thrown off its rider.

The moral world, without the gospel, is as the natural world, without the sun.

A good man suffers evil and doeth good.

Special Notices.

UNION UNIVERSITY.—The Trustees of Union University are requested to meet in the Library Room of the University, on Tuesday, July 15th, at 10 o'clock, A. M. It is desirable that all should be present. J. H. EATON, *Pres.*

☞ There will be a meeting held at the Second Baptist church, in South Nashville, on Monday evening, (at early candle light,) the 23d inst., for the purpose of devising ways and means to build a new house of worship, on the lot at present occupied by the old church. The citizens generally are respectfully invited to attend.

PROTRACTED MEETING.—The Protracted Meeting at Concord, Williamson county, Tenn., will commence Saturday, Sept. 15, 1851. Brethren, come and help us. WM. A. WHITSITT.

PROTRACTED MEETING.—We propose holding a Protracted meeting at Mill Creek church, to commence on Friday before the third Sabbath in July next. Brethren in the ministry are earnestly solicited to come to our aid—to come up to the help of the Lord against the mighty.

E. D. STEPHENSON.

PROTRACTED MEETING.—A Protracted Meeting will be held with the Baptist church at Carter's Creek, embracing the 4th Sabbath in July next. Ministers of the Gospel are invited to attend and aid in the service of Almighty God. Will not Bro. S. Baker and the Editor of the Tennessee Baptist attend. E. W. BENSON.

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.

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 Friend-ship, Saline county, Arkansas, commencing on Friday, July 18. L. AUTREY.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Saturday, June 14—P. M.

COTTON—The Cotton market has been inactive during the whole week. The sales have been confined to a few small parcels taken to fill orders. Prices, however, have been firmer than for a few weeks past, and most of the sales this week have been made at $7 10 per hundred pounds. The belief begins to prevail that there will not be any further decline in the price in Liverpool—that prices there have gone as low as they can go, and may improve. After the advices by the next steamer are received, we may be able to judge with some degree of certainty of the prospects for the future.

SUGAR—We quote Sugar at 5¾a8c.

COFFEE—Coffee is in fair demand. The quotations range from 10a11c; 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 6¼c; 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 7a7½c. and in demand.

IRISH POTATOES $2 50a3 per barrel.

FEATHERS, 27a28c.

BEESWAX, 18a20c.

GINSENG, 25a28c; 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.

NEW ORLEANS, June 11.

Cotton has been quiet since the receipt of the Pacific and America's news; middling 7¾a8¼c.

Letters Received.

A—J. P. Arnold, 2, and remittance in one.
D. Allen.
B. Arnold.
B—J. S. Billings.
A. W. Blackman and remittance.
W. H. Byers and remittance.
J. M. Berry, M. D., and remittance.
A. G. Beatie and remittance.
J. Burnham.
C—W. L. Crawford and remittance; names entered.
J. V. E. Covey.
E. Collins and remittance; names entered.
D. H. Courtney, New Orleans funds are current here, you can remit by mail at our risk.
J. W. Carter.
G. Coleman.
D—A. a Dodson and remittance; thank you.
Wm. Daniel and remittance; names entered.
R. Day and remittance.
A. J. Davidson.
J. B. Dawson.
W. H. Dodson and remittance.
E—J. B. Evans and remittance.
G—A. Green.
R. W. Gardner.
C. E. Gears.
J. C. Gamble and remittance.
N. Z. Graves.
H—W. Hardage; list of names entered, thank you.
W. Hickie.
S. Halliburton.
R. Hale, names entered; impossible to supply the back numbers.
Eli W. Hale; see letter list in No. 39 of the Baptist.
J. Herrington.
I—Wm. Irving.
J—A. Jarman; we will forward 'Slack's Reasons' at the earliest opportunity.
H. B. Jernigan, 3, and remittance in two.
W. H. Jordan and remittance; we regret it was not convenient for you pass through our city.
Wm. B. Johnston and remittance.
L. Jones and remittance.
L—St. C. Lawrence; the papers have not been received.
M—U. M. Mathews and remittance; the act was certainly one of real kindness on the part of bro. Powell, and is worthy of imitation by others.
N—W. Nicholson and remittance.
P—J. E. Paxton and remittance.
R—A. Routh; list of names entered; truly obliged.
C. Reeves.
J. M. Ring.
I. J. Roberts.
W. C. Robinson and remittance; all right.
S—R. H. Simms.
J. Seal; we have mailed No. 35, to the subscribers as requested.
S. L. Sumnar and remittance; names entered.
W. Simpson.
A. S. Sewell and remittance.
A. L. Stovall and remittance; list of names attended to.
W—E. Washburn; thank you.
E. Wray and remittance; your promptness is deserving of commendation; receipts are forwarded to each of the subscribers.
T. Warburton.
J. Wylie.
Y—Geo. W. Young and remittance.

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 Housekeeping, 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 hand some, 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.

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

Central Female Institute,

McMINNVILLE, Tenn.

THIS INSTITUTION is now in successful operation, having just closed its First Session, under most favorable auspices.

No place in the West possesses superior advantages for a Female School, to McMinnville.

It is proverbial for its health, and for the morality and growing industry and enterprise of its citizens.

The Trustees have completed arrangements for a School of the highest order.

The Endowment Fund is being secured, and a building will shortly be erected, which for taste and extent will do honor to the cause of Female Education.

The following course of study has been adopted:

COURSE OF STUDY.

PREPARATORY DEPARTMENT.

1. Reading, McGuffey's Series completed
2. Orthography, Webster's
3. Modern Geography, Mitchell's
4. English Grammar, —— First Lessons
5. Arithmetic, Davies' First Lessons
6. Penmanship

COLLEGE PROPER.

Freshman Class—First Session.

1. Latin, Bullion
2. Arithmetic, Davies'
3. Algebra, Davies'
4. Grammar
5. Ancient History, Rollin

Second Session.

1. Latin, Bullion
2. Greek, Bullion
3. Algebra completed, Davies
4. Geometry commenced, Davies
5. Ancient Geography, Mitchell

SOPHOMORE CLASS—*First Session.*

Latin, Virgil's Euclid commenced
Greek
Geometry, completed
Natural Philosophy, Olmsted
Physiology

Second Session.

Latin, Virgil's Euclid continued
Greek, Xenophon's Anabasis
Astronomy, Olmsted
Botany, Lincoln
Modern History

JUNIOR CLASS—*First Session.*

Latin, Cicero's Orations
Greek, New Testament
Chemistry, Silliman's
Astronomy, finished
Botany, completed

Second Session.

Latin, Cicero de Senectute and de Amicitia
Greek, New Testament continued
Chemistry, completed
Logic and Rhetoric, by Whately
Criticism and Analysis of the Eng. Language

SENIOR CLASS—*First Session.*

Political Economy, Wayland
Constitution of the United States
Astronomy, completed
Moral Philosophy and Lectures, Wayland

Second Session.

Mineralogy and Geology, Hitchcock
Intellectual Philosophy, Abercrombie
Evidences of Christianity, Alexander
Analogy of Religion and Nature, by Butler

To accommodate those who have neither time nor means to prosecute a course of studies so thorough as the preceding, or who may deem it unnecessary, the Trustees have adopted the following Scientific Course:

SCIENTIFIC COURSE.

FIRST YEAR—FIRST SESSION.

Arithmetic, Davies'
Geography, Mitchell's
Grammar
Algebra, Davies' Bourdon
Analysis of the English Language

SECOND SESSION.

Outlines of History, Ancient and Modern
Algebra finished
Plain Geometry
Chemistry, Silliman's
Ancient Geography

SECOND YEAR—FIRST SESSION.

Geometry, completed
Logic, Whately
Rhetoric, Blair
Criticism, Kames'
Domestic Economy

SECOND SESSION.

Botany, Lincoln
Physiology
Mineralogy and Geology, Hitchcock
Constitution of the United States

THIRD YEAR—FIRST SESSION.

Natural Philosophy, Olmsted
Astronomy, Olmsted
Moral Philosophy, Wayland

SECOND SESSION.

Natural Philosophy, with Lectures, finished
Intellectual Philosophy, Abercrombie
Evidences of Christianity, Alexander
Analogy of Religion and Nature, Butler

Branches pursued throughout the Course.

Reading, Spelling and Defining, Composition, Penmanship, Vocal Music, and Lectures on the various Sciences.

FACULTY.

Rev. JOHN POWELL, President, and Professor of Ancient Languages, Moral Science and Belles Lettres.
Rev. W. C. VAN METER, Professor of Instrumental and Vocal Music, and Natural Sciences.
Mrs. S. VAN METER, Teacher of Drawing, Painting, &c.
Mrs. E. E. POWELL, Matron.

RATES OF TUITION.

Preparatory Department, per session,	$ 8 00
Freshman Class,	10 00
Sophomore Class,	12 00
Junior Class,	15 00
Senior Class,	18 00

EXTRAS.

French, per session,	$10 00
Music—Melodeon, Piano or Guitar,	
Drawing, Painting, &c., per annum,	8 00
Graduation fee,	5 00
Boarding, &c., per session,	30 or 35 00

BOARD OF TRUSTEES

G. J. STUBBLEFIELD, *Pres't.* W. BRITTON, *Sec'ry.*

McMinnville.

L. D. MERITT. C. J. MITCHELL,
W. M. FEENIE, JOEL HALL,
R. B. CAIN, JESSE BARNES,
D. G. MEDLARIS.

Nashville.

C. K. WINSTON, A. B. SHANKLAND,
Rev. J. R. GRAVES. T. A. MCCREERY,
Dr. W. P. JONES.

Lebanon.

W. L. MARTIN, JOHN CHAMBERS.

Readyville.

Rev. J. M. D. CATES, J. B. TAYLOR,
JOHN WARREN, *Sparta.*
M. T. COOPER, *Fairfield.*

Rome.

H. T. RUCKS, NICHOLAS SMITH.
Rev. E. B. HAINIE, *Carthage.*
Rev. N. HAYS, *Liberty.*
JAMES BECKWITH, *Smithville.*
June 21, 1851.

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

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

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)—Mark——, 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—Greenleaf.
3. Algebra—commenced—Robinson, University Edition.
4. Elocution—Russels.
5. Principles of English Composition—Parker.
6. Episolary 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—Gospel—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. L. E. 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 imperfect, 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*—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 have confidence 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 Ladie 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	$9 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	55 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.

WILLIAM VENABLE, *Pres't.*
GEO. W. WHITE, Esq., *Sec'y.*

HON. T. H. GENER. W. CARTER, Esq.,
E. C. ENGLAND, E. MARKS,
N. R. MARTIN, J. [illegible] M. D.,
REV. R. H. FIELDING. A. B. [illegible] M. D.,
D. ARNETT, J. WEBB,
REV. J. R. GRAVES. REV. T. W. CARMICHAEL,
REV. D. BROOKS. H. GILES,
REV. A. D. TALBOT, J. G. HAZLETON,
J. G. BAKESDALE, G. L. SANDIDGE.

The Female Seminary of the Cold Water Baptist Association.

Situated at Chulahoma, Marshall County, Mississippi.

RATES OF TUITION AND BOARDING.

Primary Department, first Division,	$10 00
Do. do. second do.	12 00
Preparatory Department, and English branches through the whole course,	20 00
Music on the Piano and Guitar, (each)	25 00
Use of Instrument,	2 50
Ornamental Needle-work,	12 00
Drawing, with Painting in Water colors,	20 00
Wax-work, (per lesson,)	1 00
French, German and Italian, (either or all,)	12 00

VOL. VII. THE TENNESSEE BAPTIST. JUNE 21, 1851.

Poetry.

MOTHER, HOME, AND HEAVEN.

BY MISS L. VIRGINIA SMITH.

The following exquisitely beautiful piece of poetry from the pen of Miss L. Virgina Smith, the author of our last New Year's address, was published more than a year ago in the Memphis Appeal. When we first saw it we did not know by whom it was written, but we knew and predicted that the writer would win a reputation equal to any poet in this nation.—[Louisville Journal.

Mother mine!
The earth is cold above thee—long ago.
They laid thee down within the silent tomb,
With breaking hearts, and smoothed the turf above
The dreamless slumber. Glorious summer-time,
Where, to blend her ringing harmonies
Of bird, and breeze, and stream and water fall—
As though a seraph's wing had swept the harp
Of universal Nature, till its chords
Thrilled the soft air with thousand melodies,
A sounding anthem to the mighty One,
Whose breath had kissed Creation into life,
Unheeded on the "dull, cold ear of death,"
That fairy music trembled, and the words
Of "dust to dust" jarred like a discord strange
Above the strain of rich, wild harmony,
And told its origin was but of earth.
Long weary years have mingled with the Past
Since from thy grave they slowly turned away,
As from their hearts the spirit of despair [sought
Gushed in low, broken tones, and shuddering
A darkened home, to dwell no more with thee
Save in the realm of Hope and Memory.
The earth is cold above thee, and to-day
The wintry storm wails through the leafless trees
And sighs around thy monumental urn
Its requiem. But far within my heart
Thou hast a brighter being—as thou wast.
Joyous and young and proudly beautiful,
Remembrance cannot trace—but as thou *art*,
More lovely than before a withering blight
Had touched thy cheek's young bloom, or pale disease
Blighting its fading roses—ere the weight
Of fearful suffering crushed the tender form;
Thou art before me in the dazzling light,
Of angel beauty, robed in loveliness—
A single star gleaming through the mist of life,
A radient seraph by the throne of God!

Home far away!
Like dew on lily leaves the gentle tones
Of olden time fall o'er my sleeping spirit.
Remembrance, faithful to her guarded trust,
Is bending o'er me, and her pencil fair
Traced upon my heart the faded times
Of old familiar scenes. It stirs my soul
As having flame is shaken by the wind
At midnight hour. I hear the solemn dirge
Of ocean rolling on to meet the shore,
And winds that murmer thro' the whispering pine;
But are the skies above me, softy through
The dim recesses of a linden grove
The crescent wanders—and the wild bird's song
Sweeps by me with a tone of summer hours.
And now a train of glorious images
Come brightening up along the shadowy past,
Bright with the music of departed years;
A pilgrim train and o'er a "bridge of sighs"
They pass, to bow before the ruined shrine,
And broken altar stone where burned the light
Of pleasant hopes that perished long ago—
And bring again the wreathes of faded joys
That moulder round a long neglected lyre
Enshrined in memory's temple.
My spirit revels, and my heart forgets
In the soft maze of that bewildering dream
That it is but a wanderer. Strangers now
Circle around that glowing hearth where once
A joyous trio gathered—tranger hand
Will train the infant buds that cluster o'er
Our vine-clad casement—they will thrill to bloom,
And birds and bees will lull them to repose
At evening's hour with murmured melody,
But the young heart that trembled to their lay
And loved them in its purity, will be
Far, far away, and when in stranger lands
It wanders forth, without one loving eye
To light its wayward path, its dreams shall be
To place, sweet home, as soft a whisper falls
Lovely and sweet and fraught with melody.
"Blest are the loved, for theirs is a foreshadowing Of Paradise!"

Heaven above!
Spring feeling with its deep resistless tide
Of wildering visions—hopes of rainbow light,
And wreathes of aspiration like a cloud
Of incense sweet eternally ascending
Floats ever up to thee. Within this world
Of all things mutable and fleeting fair,
How pants the soul to drink that living murmur
"Forever Faithful"—tones that live and love,
And never change. Vain hope—and vainer trust;
These fearful characters are stamped upon
All earthly things—and immortality.
That anarnanthine signature of God,
Is not, for us, on aught beneath the skies;
Nothing to us is changeless, save the faith
And hope of Heaven, 'mid the broken gems
And crushed rose petals of departed joys
Immaculate—and amid the tainted breath
Of worldly passion, winds that sweep around it,
Lain with memories of a reckless past,
Dim with the mystery of future hours,
It sits, an angel with a folded wing.
There is a soft dim twilight of the heart,
And glowing memories linger far along
Its hushed horizon, with a beauty like
The clouds of evening floating as they sleep.
Mother, 'tis then that holy thoughts of thee,
And home, and Heaven, where thou art reigning now,
Come stealing on ward through the shadowy gloom.
I hear the waving of their angel wings
Across the twilight sky—and seem to list
The cadence of the low sweet music tone
That perished long ago. My heart is alone
And weary now—and oh that it should strive
This on weak words to pour a stream of fire,
Whose ging the flames from lava veins that burst
From passion's fount, when it should wait the hour,
The blessed hour when it shall find once more
Mother and Home in Heaven.

L'INCONNUE.

Memphis, January, 1849.

The *preaching* of the *gospel* may be likened to the scattering of sparks: where they find tinder, there they fasten, and kindle into a flame; or to a loadstone thrust in among the world's rubbish, attracting to itself all particles of true metals, which yet but for this would never, and could never have extricated themselves from the surrounding heap.

As there must be light with which to contrast the darkness, height wherewith to measure the depth, so there must holiness to be grieved at unholiness; and this is true, not only in the collective church, but in each individual member of it, that as the new man is formed in him, the old man will become more and more displeasing—will come more into direct opposition.

REVIEW,

[CONTINUED FROM FIRST PAGE.]

in all respects like other people except their feet, which were of cork. "We were astonished," says he, "to see that they were not *baptized*, but ran over the waves without fear."

Dio Cassius, relating the defeat of Curio by Juba, says—"Many of them perished in their flight, some being pushed into the sea by the crowd, as they were entering the ships, and some were *baptized* with the ships themselves, on account of their being overloaded." Again, speaking of the battle at Actium, in which the army of Anthony was vanquished by that of Octavius, he says, "Their vessels being shattered, they were *baptized*." And again, in relation to the same engagement, he says, "Others, from the heights above, *baptized* them (the vessels) with stones and machines."

Heliordorus mentions a battle in which he tells us that one party came upon the other by surprise, "Killing some on the land, and *baptizing* others with their boats in the lake."

Gregory Nazianzen—"Let us not load ourselves with a heavier burden than we can bear, lest we be *baptized* with the ship and crew, and make shipwreck of grace, and so, though we have hoped for much, finally lose all."

The Greek scholiast on Aratus, "The crow often *baptizes* herself from the head to the top of her shoulders in the river."

Chrysostom, "The body of a concave substance, placed upon the water, is entirely *baptized*, as in the case of a ship."

Plutarch, vol. 6, p. 633, "*Baptize* [Prof. Stuart—'PLUNGE'] yourself into the sea." Again, vol. 10, p. 118. "Then *baptizing* [Prof. Stuart—'PLUNGING'] himself in the lake Copias." Comment on these extracts is unnecessary. The same author, in his life of Theseus, quotes the Sybiline verse in relation to Athens, "Thou mayest be *baptized*, O bladder, but it is not thy fate to sink." On this we must be indulged with a passing remark. From this passage it has been argued, with more ingenuity than solidity, that baptizo means something less than to immerse. But it must be abundantly clear to every unprejudiced reader, and especially to every sound critic, that the meaning of the oracle is, that Athens, like an inflated bladder, may be temporarily *plunged* into calamities, yet it was not fated to be destroyed; for instead of sinking, no sooner is the force pressing it down removed, than it rises again to the surface. So far then from the idea of immersion being excluded here, it it indeed the *only* sense which suits the connexion. To render it, "Thou mayest be sprinkled or poured on, O bladder, but it is not thy fate to sink," would be too monstrously absurd to receive a grave vindication.

Epictetus, 3, 69, in a fragment of his work, says: "As you would not wish, sailing in a large ship adorned and abounding with gold, to be *baptized* [Professor Stuart—'TO BE SUNK OR IMMERGED'] so," etc., etc. Here the sinking of a ship is called *baptism*. Not sprinkling or pouring, but immersion is most undoubtedly meant.—Any one can define it without a dictionary. The connexion makes its meaning most manifest.

This subject will be continued next week.

SAMUEL BAKER.

[TO BE CONTINUED.]

Communications.

For the Tennessee Baptist.

M'MINNVILLE, June 7th, 1851.

BROTHER GRAVES:

The first examination of the students of the Central Female Institute closed last evening. About forty young ladies were examined, and the result was such as to constitute a source of gratification to the friends of the Institute. Under circumstances somewhat discouraging, the first session commenced the 1st of January, last. The principal, the Rev. John Powel and his lady, were personally unknown. Another school of long standing, and supported by wealthy friends, was in operation here. In addition to this, the most determined opposition was waged against the Central Institute from various quarters; but, notwithstanding all this, a class of forty was soon assembled, and by assiduous and persevering attention, and high, honorable bearing, the principal and his most amiable lady, have won for themselves most deserved popularity. And the evidence of improvement exhibited by their pupils, during the examination, was most creditable to them as teachers. The examination of the several classes was very thorough. In their answers, the pupils gave evidence that they had not merely been taught to answer a few set questions, but that they had been learned to think. I have attended many examinations, but never attended one with which I was better pleased. And the large audience constantly in attendance, gave the highest evidence of satisfaction. In one word, the event passed off well—most flatteringly to the teachers, most creditably to the young ladies, and brightly promising to the prospects of the Institute. Indeed yesterday was a bright day for the Institue. Proudly has it triumphed in the foil of its foes, to the joy of its friends. In future, its course will be onward with the most complete success.

I will close this communication, by stating that the most ample arrangements are making for the next session, to commence on the 9th of July.

The trustees are about to secure the services of a distinguished professer of music. The corps of teachers is designed to be complete. I may be permitted also to state, that a more energetic and enlightened board of trustees, no institution ever had. On this subject, more anon.

JOHN W. BROWN.

For the Tennessee Baptist.

NEW ORLEANS, April, 16th, 1851.

To the Second Baptist Church, Memphis,

DEAR BRETHREN:

You will doubtless recollect that, at our February Conference meeting, when I asked leave of absence, on account of impaired health, that I also expressed my conviction that you had better select another pastor, as I then doubted whether my health would admit of my continuing to perform the duties of pastor, and, moreover, I thought a change of pastor, from other considerations, would be desirable for the promotion of the cause of God, in Memphis, connected with the interests of Baptists.

From my general impaired state of health, I am now fully satisfied that it is my duty to resign the pastoral charge over you; being no longer able, in my present condition, to perform the duties of that office, as I am convinced your necessities demand. You will therefore accept of this my resignation, officially, to take effect from this date.

It is with the deepest regret, on my part, that I part with you in the relation we have heretofore sustained, being your first and only pastor. I have none other than the warmest Christian affection for the whole church.

It is with unfeigned gratitude to God that I am prepared to assure you that I think you have, under all the persecutions and privations through which you have passed, accomplished, by the blessing of God, more than any like-conditioned number of Christians, it has been my good fortune to know.

If you continue united and prayerful, ever looking to a covenant-God for his blessing, with literal and strict adherence to his inspired Word alone for authority in all your proceedings, carefully keeping the unity of the Spirit in the bond of peace. Your future success is certain, because God, who has pronounced blessings to his Church, is faithful.

As to the manner and efficiency of my earnest endeavors to promote your interest as a church and as individuals, I leave you to decide, as well as a recapitulation of our history as a church, from its organization to the present time.

It will afford me much pleasure to render you any service in my power, as *one of you*, both as a minister and private member, as of choice and a duty due to you, and *special obligation to my Saviour, the head of his body the Church.*

Do, my dear brethren, I beseech you, give me an earnest solicitude in your prayers to God for me, that he may grant me grace to do and to suffer all the good pleasure of His will.

I trust you will ever live in my prayers to God for your prosperity in all things. May the blessings of God the Father, Son, and Sprit, rest upon you all, now and forever. Fraternally,

your brother in Christ,

P. S. GAYLE.

Whereas, in the providence of God, our beloved pastor and brother, P. S. Gayle, having become so affected in his bodily health, that he deems it necessary to tender his resignation of the pastoral care of this church, she desires to express the esteem and affection which she has for him, as a faithful and pious guardian of the flock which he has been instrumental in bringing into the fold into this place. Therefore

Resolved, That in accepting the resignation of our beloved pastor and brother, we do it with reluctance and the deepest regret, and that we do now and shall ever cherish him as a friend, companion and Christian minister, and as an ardent and uncompromising defender of our holy religion.

Resolved, That we cordially commend brother P. S. Gayle, to the favor of Baptists everywhere, believing that he will be found to be a valuable, efficient, and successful laborer in the vineyard of the Lord, and a vigilant watchman upon the walls of Zion.

Resolved, That a copy of these resolutions be forwarded to the Tennessee Baptist for publication, and another to brother Gayle and family.

Done by order of the 2d Baptist church.

AURELIUS L. GOFF, Ch. Clk.

Memphis, Tenn., April 26th, 1851.

For the Tennessee Baptist.

BROTHER GRAVES:

For your readers, give this a place in the Tennessee Baptist. I have, at length, got to see the Banner of Peace, of the 31st of January, last, in which is the laborious production of Reuben Barrow, in a broad cast sweep, in answer to J. M. Hurts' three numbers, which swell the sheet of said Banner to almost ten columns. In his article, he says: "Hurt has basely and maliciously slandered Gwin, Grier, Wilder, and Patton, together with himself; for he, Hurt, denounced them all as base liars, in the Tennessee Baptist; and that he, Burrow, understood it was publicly read not long since, in a Baptist church, in Ripley, Miss. He well knew that there was but one Baptist church in Ripley, he also knew that he was treated kindly and gentlemanly there, and the door of the Baptist church was opened to him, and he should have been the last man to make a false statement on that church; but he reminds me of the dog in the manger, that would not eat the hay himself, nor suffer the ox to eat it. He will not be at peace in his own state, but trys to get up a difficulty in this State. I will now state what gave rise to the introduction of the Tennessee Baptist to the Baptist church in Ripley. Believing myself to be the only member of it that takes the Tennessee Baptist, and after seeing the petition or request of friend Hurt, himself, and also of the Baptist church to the Cumberland Presbyterian Church, all of M'Lemoresville, Tenn., for a copy of the records of said C. P. church. In the trial of Hurt and Hart, for investigation, and the abrupt and unfriendly denial, I thought it right to let the church know it also; I therefore took the Tennessee Baptist with me to meeting, and had the petitions and answers read, and not one word more was read. And I only mentioned his name when I proposed to keep the church door shut against Burrow in future. There is the rub; when he came back to Ripley, he passed by on the other side, and preached in the Old Presbyterian church. May you live long to fight the battles of the Lord, and to defend the Baptist cause and the truth.

I remain your friend,

THOMAS SPIGHT.

Ripley, Miss., April 24th, 1851.

For the Tennessee Baptist.

BROTHER GRAVES:

Please permit me to dedicate the following to the Rev. MR. SHERREL, PRESIDING ELDER OF THE METHODIST E. CHURCH, SOUTH.

DEAR SIR:

It has been stated to me, by a competent witness who was present, that in a discourse delivered by yourself in Pulaski, on the first Sabbath in May, you charged *the Baptists with teaching water regeneration;* which charge you are called upon to take back, or submit the proof to the same congregation before whom the charge was made.

I make this requisition from a sense of duty, as I have been regarded as a representative of the Baptist cause in Pulaski. Should you refuse to take back the charges, and do not make it good, you are hereby arraigned before the world as guilty of misrepresentation.

You are respectfully requested to inform me through the Tennesee Baptist, when you will attend to the case, so that I may have the pleasure of being present.

You are hereby further informed, that if you do not give this subject the necessary attention should Providence permit I will, at a time and place hereafter to be made public, in Giles Co., both charge and prove, by good testimony, that the *Methodist Episcopal Society* does teach water regeneration, or that baptism is essential to salvation, and I should be grateful for the privilege of submitting my proof upon this subject to your congregation in Pulaski, and would be glad for you to be present, so that you may have the opportunity of replying, should you think it necessary.

S. L. SUMMAR.

Eagleville, May 15th, 1851.

For the Tennessee Baptist.

MISSISSIPPI BAPTIST STATE CONVENTION.

The minutes of the last session of this body, (holden at Jackson, November 7th to 12th, 1850,) exhibit great activity in all the fields of benevolence. Mississippi contains a little over 30,000 Baptists, full one-half of whom are negroes, and yet the State has averaged $1,600 for Foreign Missions, $3,000 for Domestic Missions, $1,000 for Indian Missions, $600 for the Bible Cause, and $600 for State Missions, since 1846.

Besides, nearly every association maintains a missionary or missionaries within its own bounds, and the Education Society maintains *ten* beneficiaries in a course of preparation for the Gospel ministry. Since the year 1846, new and commodious houses of worship have been completed at Aberdeen, Grenada, Vicksburg, Jackson, Raymond, Yazoo City, Natchez, Mound Bluff, Harmony, Richland, and Canton. Columbus, Aberdeen, Jackson, Vicksburg, Raymond, Yazoo City, Richland, and Hernando have large bells, and the Jackson church has an organ. The ability and popular character of the ministry, the zeal and intelligence of the membership, in Mississippi, *are fully the equal* of any State within the boundaries of the Southern Baptist Convention. Mississippi College, Clinton, Hinds county, belongs to the Convention, and Mississippi Female College, Hernando, is under the patronage of the Convention.

The following persons constitute the officers and Board of the Convention:

Rev. S. S. Lattimore, President.
" Benj. Whitfield 1st Vice President.
" Wm. Carey Crane, 2d " "
Maj. Thomas G. Blewitt, 3d " "
Dr. Wm. L. Balfour, 4th " "
Rev. L. B. Holloway, 5th " "
" Saml. Halliburton, 6th " "
Wm. Jordan Denson, Esq., Cor. Sec'y.
Rev. B. B. Gibbs, Rec. Secretary.
Dr. M. W. Phillips, Treasurer.

Directors: S. J. Caldwell, R. Warner, Lewis Thompson, R. Cordell, G. M. Barnes, Norris Nichols, T. O. Campbell, George Stokes, J. D. Abney, E. C. Eager, William Coleman, William Minter, A. Goss, A. M'Kenzie, J. B. M'Lelland, J. M. Chambers, D. T. Dupree, D. L. Russell, J. T. Russell, J. G. Hall, N. L. Clarke, James Whitfield, J. B. Smith, Daniel Boon, Stephen Adams, Henry Dockery, W. H. Holcombe, J. B. Owens, Ira Carpenter, and B. Pendleton.

The next meeting of the Convention will be held at Aberdeen, Monroe county, on Thursday, before the 2d Lord's day in November, next.

The officers of the Mississippi Baptist Education Society are: Rev. E. C. Eager, President, Rev. B. Whitfield, Rev. W. Carey Crane, Rev. S. S. Lattimore, and Rev. John Micou, Vice Presidents; Rev. S. J. Caldwell, Cor. Sec.; Rev. W. H. Taylor, Rec. Sec.; and Dr. M. W. Phillips, Treasurer.

W.

Hate sometimes needs a reason, love never.

For the Tennessee Baptist.

MISSISSIPPI FEMALE SEMINARY.

The first semi-annual examination of the pupils of this institution, will commence on Tuesday July 1st, and continue through Wednesday 2d, and Thursday 3d, and close with an exhibition. The two classes of the Academy, and the first two of the Collegiate Department, (being all now organized,) will be examined on all the studies of the session. The following gentlemen are appointed visitors, by the Mississippi Baptist State Convention: Rev. S. S. Lattimore, Rev. William H. Holcombe, Hon. R. H. Boone, Hon. Stephen Adams, Rev. J. B. Stiteler, Dr. William L. Balfour, Rev. J. T. Russell, Rev. Benjamin Whitfield, Rev. P. S. Gayle, and Rev. W. C. Duncan.

The next session will commence on the first Monday in September.

WM. CAREY CRANE, *Pres.*

Hernando, De Soto Co.,
May 26th, 1851.

Reasons for Becoming a Baptist.

BY WILLIAM L. SLACK,

(FORMERLY AN OLD SCHOOL PRESBYTERIAN.)

"Be ready always to give an answer to every man that asketh you a reason."—PETER.

Published for the Tennessee Publication Society, By GRAVES & SHANKLAND.

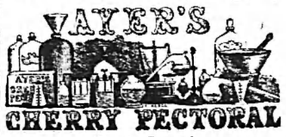
TERMS:—15 cents per single copy.
$1 50 per dozen.
$10 00 per hundred.

THE new postage law (to take effect the 1st of July next,) renders it impracticable to transmit this pamphlet in quantities by mail. Orders accompanied with the money, will be promptly filled, and no pains spared to find opportunities to send by some safe private conveyance, and without expence to purchasers.

For sale by

Rev. WM. CHASTAIN, Meridianville, Ala.
J. O. GRESHAM, Post Master, Pontotoc Miss
Dr. J. A. HOLCOMBE, Post Master, Spring Port, Panola County, Miss.
J. H. ROWLAND, Eastport, Miss.
GRAVES & SHANKLAND.

March 29, 1851.



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, where more full particulars, and indespetable proof of these facts.

FROM THE PRESIDENT OF AMHERST COLLEGE, THE CELEBRATED PROFESSOR HITCHCOCK.

"Amherst, C. Apr——s.—I have used your Cherry Pectoral in my own case of deep seated bronchitis, and am satisfied from its external operation, that it is an admirable compound for the relief of laryngeal and bronchial affections. 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 worthy Clergyman

PROFESSOR SILLIMAN, M. D., L. L. D., *Professor of Chemistry Mineralogy, &c., Yale College, Member of the 1st Hon. Med. Phil and Scientific Societies of America and Europe.*

"I deem the Cherry Pectoral an admirable compound from some of the best articles in the Materia Medica, and a very efficacious 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, Sowell, Near: 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 it's 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—f

STARCH POLISH.—24 dozen laundry Starch Polish, a superior article for giving a fine polish to linen, received and for sale by
March 15 EWIN, BROWN & CO.

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

SALERATUS.—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.

ISINGLASS.—60 lbs. Cooper's sheet and shred Isinglass for Jellies, &c., just received by
March 15 EWIN, BROWN & CO.

VALUABLE DENOMINATIONAL BOOKS.

CHURCH POLITY: or the Kingdom of Christ, in its internal and external development. By J. S. Reynolds, President of Georgetown College, Ky., pp 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 250 pp. 12mo., 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, Boils, Mercurial Diseases, Cutaneous Eruptions, Liver Complaint, Broncutis, Consumption, Female Complaints, Loss of Appetite, General Debility,* &c.

IN this preparation we have all the restorative properties of the best, combined and concentrated in the utmost strength and efficacy. The principles were made in the same factory of Geo. Sands, where it was first introduced to the public, and proved. Accordingly we find it a standard remedy universally in cases of Scrofula, Liver Complaint, Salt Rheum, General Prostration of the Vital Powers, and all those torturing diseases of the skin so trying to the patience and fortune, as well as the health. It is a tonic, aperient and depurifactant. It acts simultaneously upon the stomach, the circulation and the bowels, and thus three processes, which have hitherto been treated at 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 preparation of anodyne, no chemical application will remove it. It must be attacked at its source, in the fluids of the body, which renders the person so healthless 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 expels the whole disease and expels from the stomach and bowels all that is corrupting, and at the same time restores their vigor at one time. 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 truppic 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:

SKOWHEGAN, 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 a 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 treble 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 use 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, Iron Fencing, and all kinds of job work, at the shortest notice, and on the most reasonable terms.

April 19—tf LORD & FULSOME.

To Country Merchants.

WE have received of Mr X. Bazin, Philadelphia, (successor to F. Rouvel,) 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 Prime Split Peire,
10 barrels Winter Lard Oil,
5 " Clover Seed, fresh,
6 bags Orchard and Herds Grass Seed,
¼ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
2000 pounds Putty, in bladders,
241 " Glue, good,
200 gallons bleached Sperm Oil,
450 " Refined Linseed Oil,
5000 pounds Fine Soap Carb. Soda,
10,0 " Rod Rosin Soap,
150 kegs Pure White Lead

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

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

Libby'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, Dysmenorrhœa, Menstrual Menstruation and Lucorrhœa, Pelvic Prolapsus, and in cases of the various kinds, Habitual Constipation, Chronic Diarrhœa, Dyspepsia, Hemorrhoids, Falling of the Uterus, and all other cases involving debility of the Abdominal Organs and Spine. 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.

FEATHER BED LANS.—A new and very convenient article, for sale by H. G. SCOVEL.

EIGHT barrels Northern Stories of Turpentine, for sale by H. G. SCOVEL.

COGNAC FUSELS.—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 Mark, Rose, Almond, Circassian, Tobacco Honey Lotion, Mark Mallow, Hazel Nut Oil, Amandine, Spring Flowers, Verbena, Pistachio, Honey, Mellifleur, and Pomeive or Pomice Soaps,
24 doz. Taylor's Transparent Balls,
72 doz. White and Brown Windsor Soap, super'r
24 doz. Price's Boucar Ox Marrow,
12 doz. Roussel's Comp. Ox Marrow in glass Jars,
2 doz. Jenny Lind Hair Gloss,
2 doz Bandoline,
2 doz Rose and Charcoal Tooth Paste,
2 doz Odontine, a superior article for the teeth,
8 doz. Roussel's Bell Lavender,
8 doz. Eau Lustral, for the hair,
6 doz Trecy heroux,
200 lbs. Barber's Soap, in 1 lb. bars, superior and cheap.

March 15 EWIN, BROWN & CO.

CALABRIA LICORICE.—780 lbs. Calabria large stick Licorice of superior qu