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PRACTICAL SERMON, NO. XLII.

SOLOMON THE PRINCE, AND SOLOMON THE PREACHER.

BY REV. JAMES HAMILTON, D. D., *of London*.

Behold a greater than Solomon is here.—Luke xi, 31.

It was autumn with the Hebrew commonwealth. Like withered leaves from the sapless tree, the Jews easily parted from the parent Palestine, and were blown about adventurers in every land; and like that fungous vegetation which rushes up when nobler plants have faded, formalism and infidelity were rankly springing every where; and it was only a berry on the topmost bough—some mellow Simeon or Zacharias—that reminded you of the rich old piety. The sceptre had not quite departed from Judah, but he who held it was a puppet in the Gentile's hand; and with shipless harbors, and silent oracles, with Roman sentinels on every public building, and Roman tax-gatherers in every town, patriotism felt too surely, that from the land of Joshua and Samuel, of Elijah and Isaiah, of David and Solomon, the glory was at last departing. The sky was lead, the air a winding-sheet; and every token told that a long winter was setting in. It was even then, amid the short days and sombre sunsets of the waning dynasty, that music filled the firmament, and in the city of David a mighty Prince was born. He grew in stature, and in due time he was manifested to Israel. And what was the appearance of this greater than Solomon? What were his royal robes? The attire of a common Nazarene. What were his palaces? A carpenter's cottage, which he sometimes exchanged for a fisherman's hut. Who were his ministers and his court attendants? Twelve peasants. And what was his state chariot? None could he afford; but on one special procession he rode on a borrowed ass. Ah! said we so? His royal robe was heaven's splendor, whenever he chose to let it through; and Solomon in all his glory, was never arrayed like Jesus on Tabor.—His palace was the heaven of heavens; and when a voluntary exile from it, little did it matter whether his occasional lodging were a rustic hovel or Herod's Halls. If fishermen were his friends, angels were his servants; and if the borrowed colt was his triumphal charger, the sea was proud when, from wave to wave of its foaming billows, it felt his majestic footsteps moving; and when the time had arrived for returning to his Father and his God, the clouds lent the chariot: and obsequious airs upbore him in their reverent hands. Solomon's pulpit was a throne, and he had an audience of kings and queens. The Saviour's synagogue was a mountain side—his pulpit was a grassy knoll or a fishing-boat—his audience the boors of Gallilee; and yet, in point of intrinsic greatness, Solomon did not more excel the children playing in the market-place, than He who preached the Sermon on the Mount excelled King Solomon.

* * * *

But if Solomon in his teaching was mainly negative, Jesus was as mainly positive. Solomon shook his head and told what happiness is not: Jesus opened his lips and enunciated what it is. Solomon said,—'Knowledge is vanity. Power is vanity. Mirth is vanity. Man and all man's pursuits are perfect vanity." Jesus said,—'Humility is blessedness. Meekness is blessedness. Purity of heart is blessedness. God is blessed for evermore, and most blessed is the creature that is likest God. Holiness is happiness." "We labor and find no rest," said Solomon. Jesus answered, "Come unto me, all ye that labor, and I will give you rest." "All is vanity," sighed the preacher. "In the world ye shall have tribulation, but in me ye shall have peace," replied the Saviour. "What is truth?" asked Ecclesiastes. "I am the truth," returns the Divine Evangelist.—Solomon was tall enough to scan the most of earth and see an expanse of sorrow; the Son of man knew all that is in heaven, and could tell of a comforter who, like a flask of balsam floating in the sea, can fill with peace unspeakable the soul immersed in outward misery. Solomon could tell that the gate of bliss is closed against human effort. Jesus hath the key of David, and opened what Adam shut; and undertakes to usher into the Father's propitious presence all who come through Him. Solomon composed Earth's epitath, and on the tomb of the species wrote, "All is vanity." Accustomed to date men's history from their death, Jesus substituted, "All is Heaven or Hell."

Nay, so positive was the Saviour's teaching, that in order to understand him rightly, we must remember that he was not only the Prophet, but the doctrine; not only the Oracle uttering God's truth, but his very self that Truth. Other prophets could tell what God's mind is: Jesus was that mind. The law—a portion of God's will—was given by Moses; but grace and truth—the gracious reality, the truthful plenitude of the Divine perfections, came by Jesus Christ. He was the express image of the Father. He was the Word Incarnate,—and to many a query of man's wistful spirit, he was the embodied answer. Is there any immortality to this soul? Is there any second life to this body? "In my Father's house are many mansions. I go to prepare a place for you, and I will come again and receive you to myself." "I am the Resurrection and the Life: he that believeth in me shall never die: I will raise him up at the last day." Is there any medium betwixt man and his Maker? Is there any forgiveness of sins? "I am the way. Whatsoever ye shall ask the Father in my name, he will give it you. Go in peace: thy sins are forgiven thee." Is there any model of excellence exempt from all infirmity? any pattern in which the Most High has perfect complacency? "He was holy and harmless, separate from sinners. This is my beloved Son, in whom I am well pleased: hear ye him."

Solomon was wise; but Jesus was Wisdom. Solomon had more understanding than all the ancients; but Jesus was that eternal wisdom of which Solomon's genius was a borrowed spark—of which the deep flood of Solomon's information was only an emitted rill. To which we only add the contrast in their tone. Each had a certain grandeur. Solomon's speech was regal.—It had both the imperial amplitude and the autocratic emphasis,—stately, decisive, peremptory. But the Saviour's was Divine. There was no pomp of dictation, but there was a God-like meaning; and such was its spontaneous majesty that the hearer felt, How easily He could speak a miracle! And miracles he often spake; but so naturally did they emerge from his discourse, and so noiselessly did they again subside into its current, that we as frequently read of men astonished at his doctrine, as of men amazed at his doings. But though both spake with authority—the one with authority as a king of men, the other with authority of God—there is a wonderful difference in point of pervasive feeling. Like a Prometheus chained to the rock of his own remorse, the Preacher pours forth his mighty woes in solitude, and, truly human, is mainly piteous of himself. Consequently his enthroned misery—his self-absorbed and stately sorrow, moves you to wonder, rather than to weep; and, like a gladiator dying in marble, you are thankful that the sufferer is none of your kindred. But though greater in his sorrows, the Saviour was also greater in his sympathies; and though silent about his personal anguish, there is that in his mild aspect which tells each who meets it—if his grief be great, his love is greater. And whilst Solomon is so kinglike that he does not ask you to be his friend, the Saviour is so God-like that he solicits your affection, and so brotherly that he wins it. Indeed, here is the mystery of godliness—God manifest in flesh, that flesh, may see how God is love: and that through the loveliness of Jesus we may be attracted and entranced into the love of God. O melancholy monarch! how funeral is thy tread, as thou pacest up and down thy echoing galleries, and disappearest in the valley of Death-shadow, every sounding—Vanity of vanities! O Teacher blessed! how beautiful are thy feet on the mountains, publishing peace! How benign thy outstretched hand, which, to the sinner weeping over it proves God's golden sceptre of forgiveness, and which then clasps that sinners hand and guides him to glory! O thou greater than Solomon! let me see thy countenance, let me hear thy voice: for sweet is thy voice, and thy countenance is comely."

Have the courage to prefer ease to elegance; to get out of bed when you ought to do; to acknowledge your altered opinions upon conviction; and to confess your fear of God.

He is a great simpleton who imagines that the chief power of wealth is to *supply* wants. In ninety-nine cases out of a hundred, it *creates* more wants than it supplies.

Gratitude is the music of the heart, when its chords are swept by the breeze of kindness.

There is nothing like a fixed, steady aim. It dignifies your nature and insures your success.

The face of her we love is the fairest of sights, and her voice the sweetest harmony in the world.

The Review.

REVIEW OF CHAPMAN ON BAPTISM.

CHAPTER XV.

[CONTINUED.]

Josephus Ant. 9: 10. 2, speaking of the storm that overtook Jonah in his flight to Tarshish, says, that the mariners were unwilling to throw him overboard until the ship was just going to be *baptizesthai, baptized, immersed*. In the history of his life, he speaks of the ship in which he took his passage for Rome, *ba, katheutheis, being baptized* in the midst of the Adriatic sea. War I. 22. 2, speaking of the death of Aristobulus, who was drowned by order of Herod, he says, that he was sent by night to Jericho and there perished, *baptizomenos, being baptized*, in a pool. In Ant. 15. 33, there is an illusion to the same transaction, where it is said they kept pressing him down and *baptizontes, baptizing* him until he was quite suffocated. This baptism must of course have been immersion. Whenever *baptizo* occurs in the writings of this author, the connection, invariably, determines the signification to be to *dip* or *immerse;* and the authority of Josephus will go far towards showing the meaning of the word in the New Testament, he being contemporary with the apostles, and a native Jew, he must have understood the Greek language exactly in the same sense as the apostles did.

Let us now examine the *usus loquendi* of the Scriptures in relation to this word.

In the Septuagint of the canonical books, *baptizo* occurs but twice. In 2 Kings, v., 14, speaking of Naaman, the Syrian leper, it is said: "Then went he down and *baptized* himself (common version *'dipped himself;'* Prof. Stuart, *plunged himself.'*) seven times in Jordan." No one of the rules of interpretation laid down by Mr. Horne is violated in giving to *baptizo* its common meaning in this place. The connexion, the circumstances, and the place of the action, all show that, without any violation of the sense, it may be said that "Naaman *immersed* himself seven times in the Jordan."

Again, the word occurs in Isaiah, xxi., 4, which reads, in the translation of the "Seventy," "My iniquity *baptizes* me."—Professor Stuart renders it "My iniquity *overwhelms* me." But why not render it "My iniquity *immerses* me?" Does such a translation do any violation to the sense of the passage? Surely not. It is every way a correct, and an appropriate expression.

In the Apocryphal books, the word also occurs. In Judith, xii., 7, it is said that "Judith remained in the camp three days; and at night went out into the valley of Bethulia, and *baptized* herself at the fountain in the camp." Would it be an infraction of any of Mr. Horne's rules to say that she *immersed* herself? If not, then we must say she did *immerse* herself.

In Ecclesiasticus, xxxi, 25, it is said, "If one who is *baptized* from a dead (carcass) toucheth it again, what is he profited by his bath?" This doubtless had reference to the ceremony prescribed in Numbers, xix., 19, where a person who had touched a dead body is directed to "BATHE himself in water." The passage then undoubtedly should read, "If one who is *immersed* from a dead body," &c. This reading is justified by the parallel passage, as well as the rules which should govern in the translation of every word.

We come now to examine the New Testament usage of *baptizo*. Here we will proceed cautiously; for on this usage the result of the controversy between the Baptists and the Pedobaptists mainly depends.

Matt. iii, 6, 7,—"There went out to him Jerusalem and all Judea, and all the region round about Jordan, and were *baptized* of him in Jordan, confessing their sins." The question at issue is; Must the literal or ordinary meaning be given to *baptizo* in this passage?

We answer affirmatively; 1st, because it "*involves no impossibility;*" for there was water enough in the Jordan to *immerse* them; and, 2ndly, because to say they were *immersed* in Jordan is not "contrary to common sense, to the context, to parallel passages, nor to the scope of the passage;" and, therefore, according to Mr. Horne, the literal meaning must be retained. There is nothing in the context to prove that the word is not to be received in its ordinary acceptation, and, of course, we give its ordinary meaning. If it must have some other meaning, it devolves on our opponents to show it.

The parallel passage in Mark, i, 5, reads: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all *baptized* of him in the river of Jordan, confessing their sins."

Is there any thing in this passage making it indispensably necessary that another than the primary meaning of *baptizo* should be given to it? If so, it is with the Pedobapusts to show it; or else, finding it in one of the historical books of scripture, the literal meaning must be retained. We know that our Pedobaptist friends, in order to evade the force of these passages, have resorted to various subterfuges. Some have argued that there was not water sufficient in the Jordan to immerse; but this position has been abandoned. Others have supposed that being *baptized* IN Jordan, meant only *to, at,* or *about*, the Jordan! Others, again, have supposed that John's baptism was not Christian baptism, and therefore the *mode* of it is no guide for the Christian church; as if the word *baptizo*, when spoken by John, had a signification differing from it when spoken by Jesus and the apostles! These matters we deem unworthy of reply—their statement is their refutation. They do not, in the least, invalidate the rules of Mr. Horne, and if admitted in relation to other words in the New Testament, would justly make it worthy the scoffs and the contempt of infidels.

Matt. iii, 11.—"I indeed *baptize* you with (in) water unto repentance; but he that cometh after me is mightier than I; whose shoes I am not worthy to bear; he shall *baptize* you with (in) the Holy Ghost and fire." See, also, Mark i. 8; Luke iii, 16; John i. 26. &c.

Those Pedobaptist critics who contend that *en* means not *in*, but *at*, in the 6th verse; that John baptized, not *in*, but *at* Jordan, are equally dogmatical in asserting that *en* should be translated *with* in the 11th verse! That is, it means *at*, or *with*, as best suits their convenience! We, however, argue nothing from the preposition; our business is with *baptizo*. In this passsage the word is certainly used in a figurative sense, and the passage must be interpreted accordingly. Is the figure employed derived from the act of immersion, or from that of *sprinkling* or *pouring?* If from the former, then it is derived from the ordinary import of the term; if from the latter, then it is taken, to say the least of it, from a very uncommon usage. "Properly speaking," says Ernesti, "there is no typical sense of words—no allegorical sense of words."—Then we must look to the literal import of the word, and from it learn the intention of the figure. *Literally*, then, the passage should read, "I indeed *immerse* you *in* water. * * He shall *immerse* you in the Holy Ghost and fire"—This translation is sustained by that celebrated scholar and critic, and Pedobaptist doctor, George Campbell, of Scotland; it is sustained, in part, by the Vulgate, which reads, "baptize *in* water—*in* the Holy Ghost, and fire." All the principal translations of the Scriptures, both ancient and modern, read *immersed in water—immersed in the Holy Ghost and fire.* In this sense the Christian Fathers understood the passage.

We have thus briefly examined the usage of *baptizo* in the Septuagint, and in the New Testament. We could have furnished other examples, but they would have been to the same purport, and to have produced them therefore would have been to *lengthen* and not *strengthen* our remarks.—The result of our examination of the usage of baptizo is, that *immerse*, or its *equivalent* is its primary and ordinary meaning. The usage of the word amply sustains the primary definition of it as given by every lexicon and conceded by every scholar of any note—that it signifies to *immerse*. And we thank no Pedobaptist scholar for conceding that *baptizo* means to immerse.—This is a fact which a scholar dare not deny. If he is a scholar, he knows that this is its meaning, and if he is honest he admits it. The examples adduced present its signification in so clear a light, that "a wayfaring man, though a fool" cannot mistake it. We never feel disposed to compliment any man for an exhibition of candor, or for the admission of a fact he dare not deny. We commend no man for honesty, no matter how gangrened his mind may be by sectarian prejudice, who will read over the extracts above, and then admit what no one can question, that *baptizo* signifies to immerse. To deny it, requires an effrontery which would not blush to affirm that the sun never shone and the moon never changed.

And if baptizo is used in the classics to express the action of immersion, can it also express the action of sprinkling? Or in other words, CAN ANY WORD IMPLYING MODE, EXPRESS TWO MODES? *Baptizo* implies not only *action*, but also the *mode* of that action; and we stated in the preceeding chapter that it is an axiom in the philosophy of language, that a word implying *mode cannot express but one mode; if it express more than one mode it implies no mode at all.* This is almost so self-evident, that it may be considered a waste of time to pause in order to illustrate it. One example will show the reason of the rule:—If Josephus, in his account of his journey to Rome, as alluded to above, had merely said that his ship was *destroyed* at sea, the *manner* of its destruction not being specified, we might have supposed it was struck by lightning, or burnt by an incendiary, or captured and destroyed by an enemy. The word *destroyed* implies no mode. But he tells us that it was baptized. This word implies the mode of its destruction, and we, therefore, know that it was not destroyed by lightning, by fire, or by an enemy, but by being immersed in the sea. We repeat, no word expressive of mode, can convey an idea of but one mode; we have shown that baptizo does mean to immerse—this does imply mode; therefore, it can convey no idea of sprinkling or pouring.

In whatever light we examine this subject—in view of the definitions of lexicographers and of the *usus loquendi* of the classics—we can come to no other conclusion than that baptizo primarily and ordinarily signifies to immerse. When, therefore, we read in the New Testament—*Jesus was baptized of John in Jordan*,—we say, without hesitation, this signifies that *Jesus was immersed of John in Jordan*. But a Pedobaptist comes along and charges us with perverting the word of God, and pleads that although the primary and ordinary meaning of baptizo is to immerse, yet it *may* have other significations; and therefore John only *sprinkled* or *poured* water on the Saviour! It is upon such logic as this that *effusion* rests! And yet who cannot detect the gross sophistry of such reasoning?—Who cannot see that, by a similar process, the atonement and the dignity of the Saviour would fall before the assaults of the Unitarians?—that a state of future punishment would be erased from the Bible by Universalian sophistry? No, our opponents must prove that because it was in or at the river Jordan, it clearly follows that Jesus must have been sprinkled—that it was an extraordinary case, and therefore the ordinary action implied by baptizo could not have been performed, or else its meaning, as established by the lexicons and sustained by the usage of the word, must be given it. They must show that from the connexion in which it is found—from the impracticability of immersing one in Jordan, that it does mean to sprinkle or to pour, or they must give baptizo, in such connexions, its primary and ordinary meaning. If Baptists must be censured for following the primary and ordinary signification of words in the case of baptizo, they ought also to be condemned for doing so in relation to other terms.

Another illustration of the plainness of the evidences of immersion is derived from the testimony and general practice of the Greek church.

Stourza, a Greek writer of distinction, as quoted in the Christian Review, says,—"Baptizo has but one signification. It signifies literally and invariably to *plunge*."—Says the Greek patriarch Jeremiah, as quoted in the same periodical, "The ancients were not accustomed to sprinkle the candidate, but to immerse him."

An American clergyman traveling in Greece some years since, said to a Greek priest, as they stood conversing beside a body of water, "You and the Latins baptize differently." The priest immediately replied, "*they* have no baptism—they *ranize, we baptize*," showing how prevailing and strong the conviction with them that *baptism* and *sprinkling are not the same*.—And hence their writers have charged Rome with annihilating the ordinance.

The articles of the Greek church, as prepared by Platon, late Metropolitan of Moscow, translated in 1815, by R. Pinkerton, as quoted in the Baptist Advocate, March 21st 1840, say explicitly of the candidate, in describing the ordinance, "he shall be *immersed* it water."

"Baptism is a mystery, in which, by the washing of the body with water, the soul of the believer is washed from its sins by the blood of Christ. It is administered in the following manner: 1st. The person who comes to be baptized, if an adult, ought to be properly instructed in the faith of the Gospel. 2d. After having been thus instructed, he shall renounce the world and himself, for our Saviour saith, "Whosoever will come after me, let him deny himself." 3d. He shall be immersed in water at the pronouncing of these words by the servant of Christ: The servant is baptized in the name of the Father, and of the Son, and of the Holy Ghost."

We presume this will be considered competent authority in relation to the practice of the Greek church, unless, indeed, some improvements have been adopted of recent date. Even this, however, "so far as we can learn," is not the case. As further evidence upon this point, we quote a paragraph from Judd's Review of Stuart on Baptism, Professor Stuart being himself a Pedobaptist, certainly could have no motive for misrepresenting in this instance, at least.

"It is admitted on all hands, that the Oriental or Greek church, which embraces a very large part of Christendom, has always adhered to the practice of immersion. Says Prof. Stuart, "The mode of baptism by immersion, the Oriental church has always continued to preserve, even down to the present time. The members of this church are accustomed to call the members of the western churches *sprinkled* Christians, by way of ridicule and contempt. They maintain that baptizo can mean nothing but immerge; and that baptism by sprinkling is as great a solecism as immersion by sprinkling; and they claim to themselves the honor of having preserved the ancient sacred rite of the church free from change and corruption, which would destroy its significancy." Let the reader mark this. The Greeks themselves affirm that baptizo means to immerse, and can mean nothing else; and that to speak of "baptism by sprinkling," is as absurd as to talk of "immersion by sprinkling."

"Their testimony is conclusive. It puts the question beyond reasonable dispute. I cannot see how the man who has the perverseness to rise up and contradict them, can be entitled in this matter either to respect or courtesy; for he outrages reason and common sense. If the Greeks themselves are not competent judges of a Greek word, where shall we find those who are? "The testimony of the Greeks," Mr. Robinson very justly remarks, "is an authority for the meaning of baptizo, infinitely preferable to that of European lexicographers; so that a man who is obliged to trust human testimony, and who baptizes by immersion because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it; and in this case the Greeks are unexceptionable guides, and their practice is in this instance, safe ground of action."

Our readers will also find in the Edinburgh Encyclopedia under the article "Baptism," the declaration that the Greek church in all her branches, and in all ages, has adhered to immersion only, as scriptural baptism.

Now how is this general fact possible without supposing immersion to be the original institution?

It was in their language the command was originally published, and ought not Greeks to understand the meaning of their own language better than foreigners?—Would we learn the meaning of plain English terms from a Frenchman?

Were a distinguished English text-book of science, or a book of the common law of England, sought to be translated into the different languages of the earth, and a question arose as to the translation of certain words, which would be the better authority, a few interested and partizan foreigners who had studied the English language some, or the universal testimony and practical interpretation of the English people? In determining the import of the ordinance, then, which is the best authority, the testimony of a few interested foreigners—Pedobaptist divines, [for none but acknowledged partizans, or Pedobaptist divines' have pretended that the Greek formula of the ordinance could identify sprinkling or pouring,] or the universal testimony of the Greeks, and the practical interpretation of the Greek church?

The testimony of Greeks, then, ought to be regarded as conclusive in determining the import of the ordinance. Had a different rite been given, how could it have been changed, when guarded by the language of every day's use?

Changes of ordinances may be introduced under the disguise and in the process of making versions into other languages. So Catholic corruptions have been more covertly introduced.

But the Greeks never needed a version, so that a change could not be introduced.

None have pretended that the history of any change can be traced among them.—But on the other hand we trace the same language of the ordinance in all their scriptures as we go back from copy to copy, to the age of the apostles; while in other languages different versions might be given and sanctioned. Does not this usage of the Greek church stand as an unequivocal monument of the truth? It is a *plain* fact incompatible with the recognition of sprinkling or pouring as the divinely appointed ordinance. SAMUEL BAKER.

[TO BE CONTINUED.]

Ladies' Department.

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

EDUCATION OF WOMAN.

One of the absurdest, yet perhaps one of the most common objections urged to the thorough education of females is, that such a proces removes woman from her true sphere. The objector should first define what woman's sphere is, or rather what it ought to be. That her present sphere is, in all things, her proper sphere, will surely not be contended. It is no unnatural that at every period of the world's history, the existing should be deemed the right and the eternal; but yet changes steal in, and the thing that is, is not what was, or what yet shall be. On such a subject it becomes no one to dogmatize; but thus much may be safely said that never will it be known what woman's *sphere* is, till the powers with which she has been gifted by our common Creator shall have been unfolded to the utmost, and till she shall have been qualified, too, for the situation which she may be destined to fill. It may be that in every succeeding phase of our social condition, woman's sphere is proportioned to woman's merit. Let us increase the merit of woman then, and trouble not ourselves about her sphere; it may be safely left to provide for itself. It is a problem—like most of our social problems—to be wrought out, not talked out, written out, or thought out. As it has been well said, it is one thing to enlarge a sphere of action and another thing to change the sphere. It is the former, not the latter, that it is desirable to do. With richer culture, a deeper consciousness of duty, outward acts visibly the same, are, in spirit, widely different. It is the lofty spirit that will best

"On itself the lowliest duty lay."

Work of all kinds will be better done when its real significance is understood and felt, and the agent loses the oppressive sense of isolation and inutility, and feels himself, however humbly, a fellow-worker with the best and greatest. Too much should not be conceded to habit, in our notions of woman's fitting sphere.

It cannot be with any justice said, that the highest education of woman necessarily removes her from her domestic duties. It rather capacitates her to discharge them in a higher spirit, because within a deeper and truer knowledge of their value. There is a fallacy in this reasoning which needs to be pointed out. We commonly hear contrasted man's literary pursuits on the one hand, and woman's domestic duties on the other; and we are gravely told that the latter disqualify woman for the former. But the true contrast is between man's business occupations, and woman's domestic duties; to both literary pursuits are a neutral and an equal ground. If the one disqualify woman, the other must not less disqualify man; and in truth, in the great mass of cases women have greatly more spare time for mental culture than men have. This fact renders their neglect of such studies the more to be deplored.

The senseless ridicule which deters so many women from following the dictates of their better nature is unworthy of their notice. The name *"blue-stocking"* is losing its power. If for a lady to be learned is wrong, because it is unusual, reverse the rule, let it be usual, and it will be right.

It is beginning to be more and more felt that improvement, man's as well as woman's, is deeply concerned in the question of female education. They cannot be wholly left apart: they act and re-act together. As through Eden the fallen pair wandered hand in hand, so hand in hand through the world they still must go. What degrades or elevates either, infallibly degrades or elevates the other.

The *heavenly seed* in this differs from the earthly; that the latter, as it finds the soil so it must use it, for it cannot alter its nature. But the heavenly seed, if it be acted upon by the soil where it is cast, also reacts more mightily upon it, softening it where it is hard, deepening it where it is shallow, cutting and extirpating the roots of evil, where it is encumbered with these, and wherever it is allowed free course; transforming and ennobling each of these inferior soils, till it has become that which man's heart was at first, good ground, fit to afford nourishment to the Divine Word, that seed of eternal life.

Satire and sarcasm are very well in their way; but they never made a heart happy, or removed a vice. Show men virtue, unselfishness, sustaining faith, working as active principles in their hearts, or quicken the germs of good into vigorous life.

Let your recreations be manful not sinful

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, June 28, 1851.

RELIGIOUS LIBERTY AND THE PURITANS.

A witty Irishman not long since toasted Plymouth Rock as the "Yankee Blarney Stone;" and certainly there has been so much untruth and solemn nonsense uttered at New England dinners and Plymouth Rock celebrations, on the subject of religious liberty, that the sober truths of history ought now and then to be brought before the public mind. This subject has been brought to our attention by the very interesting and pertinent article on John Robinson and Thomas Helwys in the last number of the *Christian Review*. The persevering eulogists of the New England Congregationalists have studiously ignored the great fact that their fathers were in reality persecutors from principle, and that they very carefully repudiated in public and private the doctrine of religious freedom.—Mrs. Hemans was so far misled by these falsifications of history, that she has lent the aid of her charming muse to keep up the delusion; and it has been set to beautiful music, and is sung in our Sunday-schools and on the Fourth of July, that the Congregationalists of New England left to the world what they found in the virgin wilderness,

"Freedom to worship God."

Dr. Cheever, in a late publication, says: "Out of that indeed (the celebrated civil and religious compact on board the May Flower) sprang all the institutions of civil and religious freedom in our country."

Our able contemporary, the *Puritan Recorder*, a few weeks ago, spent a column in attempting to show the injustice of a phrase that we made use of in characterizing an article of its own—in attempting to show that the "age of Cotton Mather" was not as we said, marked by a "dogmatic and persecuting spirit."

The *Recorder* did not choose to recognize the fact, which is perfectly obvious, that we spoke of the "age" of Cotton Mather, not of Cotton Mather himself, meaning by that the period between 1663, when he was born, and 1728, when he died. The editor of the *Puritan* well *knows* that the period alluded to *was*, to all intents and purposes, an age "of dogmatism and persecution" in New England. He must know that within that period the Baptists were banished and imprisoned and whipped, and Quakers were hanged for attempting to worship God in a way not agreeable to the State clergy and the magistrates. Indeed, the matter was so obvious that we did not choose to take the trouble of refuting the statement of the *Recorder*, and we should not now have alluded to it but for the illustration which it gives of this *strange forgetfulness* of the most obvious historical facts.

We say without fear of contradiction that the Puritan Fathers did *not* leave to their successors "freedom to worship God." We say that "religious freedom" *did not* grow out of the system which they established. We say that they *did not come* to this country to establish liberty of conscience. We say that they *did not* believe in liberty of conscience as a body, either before they come to this country or after they got here.

A society in England are about to republish the works of John Robinson, the pastor of the pilgrim church at Leyden.—Among these we suppose will be published the treatise in which he endeavors to refute what he considers the unscriptural fallacies of the Baptists in reference to the relation of civil government to religion. It was many years ago recorded by Thos. Crosby, in his History of the Baptists, that John Robinson wrote against the doctrine of liberty of conscience. In 1611 Crosby says that a Confession of Faith was published containing this remarkable sentence; we give it as quoted by Mr. Cutting:

"The magistrate is not to meddle with religion, or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and law-giver of the Church and conscience."

In 1614 John Robinson from his retreat in Holland, published an attack upon the principles of the Baptist church that had been gathered in Leyden by John Smyth, and which subsequently returned to England under the care of Thomas Helwys, comprising a survey of the Confession of Faith published by them in 1611. In this survey Robinson especially objects to that portion of this Confession which we have already quoted, having reference to the duty of magistrates.

The words are as follows; we give them as quoted from Robinson's book in the *Review*:

"I answer, that this indeed proves that he may alter, devise, or establish nothing in religion *otherwise than Christ hath appointed*, but proves not that he may not use his *lawful power lawfully* for the furtherance of Christ's kingdom and laws. The prophet Isaiah, speaking of the Church of Christ, foretells that kings shall be her nursing fathers, and queens her nursing mothers; which, if they meddle not with her, how can they be? And where these men make this the magistrate's only work, "that justice and civility may be preserved amongst men," the apostle teaches another end, which is, that we may lead a peaceable life under them in all godliness. It is true they have no power *against* the laws, doctrine, and religion of Christ; but *for* the same, if their power be of God, they may use it lawfully, and *against the contrary*. And so it was in special foretold by John, that the kings of the earth should make the whore desolate, and naked, and eat her flesh, and burn with fire.

Infinite [illegible]

"This Mr. Helwys frivolously interprets "of their spiritual weapons;" which are no other than the spiritual weapons of all other Christians. Besides that, it is contrary to the clear meaning of the Holy Ghost, which is, that these kings should first use their civil power *for* the beast and whore, and after *against* them to their destruction."

In answer to this the Baptists put forth a reply defining with the greatest accuracy the relation of the civil government to the Church of Christ. After nearly two centuries and a half of trial, those principles then expressed have triumphed, in our country at least, over all opposition. No jurist of the present day could express in terms more accurate or just *the law of religious liberty* as admitted in the States of our Union. This work appeared in 1615; one of its objects is to show "that no man ought to be persecuted for his religion, so he testifie his allegiance by the oath appointed by law."

This work has been republished by the Hanserd Knollys Society, and from it the *Review* makes the following extract:

"The power and authority of the king is earthly, and God hath commanded me to submit to all ordinances of man, and therefore I have faith to submit to what ordinances of man soever the king commands, if it be a human ordinance and not against the manifest word of God; let him require what he will, I must of conscience obey him, with my body, goods, and all that I have. *But my soul*, wherewith I am to worship God, *that* belongeth to ANOTHER KING, whose kingdom is not of this world; whose people must come willingly: whose weapons are not carnal, but spiritual.—(Hanserd Knollys Society's edition, page 107.)

"But now the breach of Christ's laws, of the which we all this while speak, which is the only thing I stand upon; his kingdom is spiritual, his laws spiritual, the transgression spiritual, the punishment spiritual, everlasting death of soul; his sword spiritual, NO CARNAL OR WORLDLY WEAPON IS GIVEN FOR THE SUPPORTATION OF HIS KINGDOM. (Ib. pp. 121. 122.)

"Magistracy is God's blessed ordinance in its right place; but let us not be wiser than God, to devise him a means for the publishing of his gospel, which he that had all power had not, nor hath commanded. Magistracy is a power of this world; the kingdom, power, subjects and means of publishing the gospel, are not of this world. (Ib. p. 133.)

"If I do take any authority from the king's majesty, let me be judged worthy my desert, but if I defend the authority of Christ Jesus over men's soul's, which appertaineth to no mortal man whatsoever, then know you, that whosoever would rob him of the honor which is not of this world, he will tread them under foot. Earthly authority belongeth to earthly kings; but spiritual authority belongeth to that one spiritual King who is KING OF KINGS." (Ib. p. 134.)

The book of Robinson shows what were the opinions of the fathers of the Pilgrims in Holland; what their opinions were after they came across the water. They came here for liberty, but only for themselves. They had not the remotest idea of proclaiming liberty of conscience to any but those of their own way of thinking. In this respect they occupied the same ground precisely with the Roman, English, and Genevan Churches. With regard to the fact of the persecutions of the Episcopalians, Baptists, and Quakers by the Puritans there can be no question. It is sometimes said that these sects were punished as *rebels*, not as *heretics*. Very well; the Romanists say the same thing, and with equal truth, about *their* persecutions. Whenever we unite Church and State, and require all persons by law to believe a certain creed, and submit to a certain form of worship, we make every one a rebel who dares to be a dissenter. The Roman Church says that it never punishes for heresy, 'it abhors blood;' but it turns the poor victims of its fury over to be dragooned, or imprisoned, or roasted, as the case may be. Precisely similar was the case of the Puritans in Massachusetts. They made the Baptists and Quakers rebels by establishing Congregationalism by law, and then punished them by the civil arm after the clergy had decided on their heresy. To illustrate and confirm the statement that we have made, we will add a few quotations from authorities which all will admit.

"If any church, one or more, shall grow schismatical, rending itself from the communion of other churches, or shall *walk incorrigibly*, or obstinately, in any corrupt *way of their own*, contrary to the rule of the Word, in such case *the magistrate is to put forth his coercive power as the matter shall require.*" (Cambridge and Saybrook Platform.)

"This Platform," says the editor, "never has been superseded or finally annulled."

Is this one of the foundation on which Dr. Cheever's religious liberty was reared?

The Massachusetts system was a real union between Church and State; and this union resulted in persecution. It continued with greater or less closeness down to the year of our Lord 1634. It is well known that Old School Congregational clergy fought against the dissolution of this practical union of Church and State to the very last. The Unitarian and Orthodox Congregational bodies in Massachusetts, and Maine, and Connecticut, to this day, hold or control millions of property raised from all sects by taxation before this union was dissolved.

Mr. Felt, in his "Annals of Salem," says that "in 1664, the bond of union between Church and State had existed for more than thirty years."

"Church and State" in Massachusetts, says President Quincy, "were very curiously and efficiently interwoven with each other."

Judge Story says, speaking of the colonial times: "The arm of the civil government was *constantly* employed in support of the denominations of the Church; and without its form, the inquisition existed in substance, with a full share of its terrors and its violence."

"The last link connecting Church and State in this Commonwealth has happily been broken by abolishing the law requiring a general assessment for the support of public worship." (Rev. E. W. Blagden.) This law was repealed in 1834.

The Puritans not only persecuted other sects, but they defended this upon principle.

The banishment of Roger Williams, and the dogging of Obadiah Holmes, are too well known to need recital.

A poor man by the name of Painter, Winthrop tells us in his journal, refused to bring his child to be sprinkled, thinking it to be wrong. For this he was barbarously flogged like a common felon. Winthrop says, "He was very poor; so as no other but corporal punishment could be fastened upon him, he was ordered to be whipped."

Was this "freedom to worship God?"

Let us now look at the laws under which these astrocious deeds were committed, and the mode in which they were authorized and defended.

"It is ordered that no person, being a member of any church which shall hereafter be gathered without the approbation of the magistrates and the greater part of said churches, shall be admitted to the freedom of this Commonwealth." (Mass. Laws. 1656.)

"Whoever reproached a magistrate or a minister, or circulated, or did not surrender an unorthodox book, must pay five pounds, or ten pounds, according to the malignity of his crime. Women, for a like offense, were to have a 'cleft stick' put upon their tongues." (Felt's Salem.)

"The Court having asked advice of the masters about the case of Roger Williams, they replied, in substance, that he deserved to be banished from the colony for maintaining the doctrine 'that a civil magistrate might not intermeddle even to stop a church from apostacy and heresy.'" (Gammell's Life of R. Williams.)

"Toleration was preached against as a sin in rulers, which would bring down the judgments of Heaven upon the land."—(Hutchinson.)

"I believe that Antichrist hath not at this day a more probable way to advance his kingdom of darkness than by a toleration of all religions and persuasions."—(Increase Mather. Election Sermon. 1677.)

This was the father of Cotton Mather.—The *Puritan Recorder* says, with an unconscious simplicity, that it "Cotton Mather came *honestly* by his tolerant feelings. His father, Dr. Increase Mather, advocated religious freedom and the rights of conscience two hundred years ago, as these things are understood at the present day."

Does the above extract from the Election Sermon define the "rights of conscience" as "understood at the present day"?

We will now hear the great John Cotton:

"It was toleration that made the world anti-Christian, and the Church never took hurt by the punishment of heretics."

In 1673, President Oakes, of Harvard College, in an election sermon, said, "I look upon toleration as the first-born of all abominations."

Ward, the author of the "Simple Cobbler of Agawam," says, "To authorize an untruth by a toleration of State, is to build a sconce against the walls of heaven to batter God out of his chair."

So far were the Congregationalists of Massachusetts from being the founders of religious liberty, that they hanged the Quakers, and defended the act fourteen years after Jeremy Taylor wrote his "Liberty of Prophesying," which was published in 1647—long after a modified toleration was pleaded for by Episcopius and Grotius in Holland, and Crellius in Poland.

It is a singular and remarkable fact, and one that we recommend to the consideration of those who represent the Congregationalists as forming the vanguard of religious liberty, that the last Quaker was hung in Salem. William Leddra, suffered *just fifty years after the last man was burnt for religious opinions in despotic England.*" Wightman, an Arian Baptist, was burned in Smithfield, in 1611, and Leddra, the Quaker, suffered in 1661. These were severally the last that suffered in England and America.

One remark further. The Baptists were clearly in advance of all others in proclaiming and defending, in the fullest and broadest sense, the doctrine of the liberty of man to worship God according to the dictates of his own conscience. One essential principle runs through the writings of Jeremy Taylor and the Dutch Arminians, whose mode of argument he adopted. It is the plea for latitude of interpretation of the State religion, and not for absolute freedom. Their whole argument is founded on the assumption that it was impossible to ascertain from the Scriptures an exact and definite system of belief; hence those sects that do not vary very widely from the State religion ought to be tolerated. Grotius and Episcopius pleaded for the *toleration* of Arminianism by the Calvinists, who were in the majority. Jeremy Taylor pleaded for toleration of Episcopacy by the Presbyterians when they had the power. When Jeremy Taylor became a bishop, he does not seem to have been very faithful even to his own partial view of religious liberty.—To the Baptists belongs the honor of being the first to *promulgate, defend* and *practice* the doctrine of full and unconditional freedom of religious belief and worship. It does not belong to John Robinson, to Jeremy Taylor, to Grotius, or Episcopius, and less than all to the New England Congregationalists.

We do not say what we have as a Baptist, or with any narrow sectarian prejudices. No one can have a higher reverence for the real virtues of the Puritan character than we; but we speak that the plain truths of history may not be covered up by fulsome and indiscriminate eulogies which have no foundation in truth.—*New York Recorder.*

THE MORNING LIGHT IS BREAKING,

THE DARKNESS DISAPPEARS.

New movement in the Methodist Church—Convention of Ministers, &c.

WASHINGTON, June 9.

"A Convention of three days duration, closing Saturday night, was held in our city last week, composed of clergymen from Philadelphia, Baltimore, Washington, &c., belonging to that branch of the great Methodist family called the Methodist Protestants.

Some years ago, this sect laid aside that peculiar feature of Methodist economy which the Hon. Reverdy Johnson recently in your city, designated as the "Aristocracy of Ministers," and admitted lay representation into the law making department of the Church, but continued that rule of their parent church which requires the churches to make an annual or biennial change of pastors, known as the Methodest Itineracy. Several churches in this and the neighboring cities appear to repudiate all foreign and conference legislation, and at this convention they adopted the self-growing principle of independence of the churches, thus claiming among other things, the right to choose and retain there own pastors, with no other restrictions or limitations than mutual and voluntary agreement.

I understand that this is the first of a series of voluntary associations for mutual improvement by this class of believers, that no new sect or name is contemplated, that their sympathy and co-operation with the Methodist Protestant denomination, especially in their educational and missionary measures, will be continued, they only assuming the right to govern themselves.—Rev. Augustus Webster, D. D., of Baltimore, and the eloquent Rev. Theo. H. Stockton, are prominent in this movement." —*Ex.*

It is evident from the signs of the times, that the days of priest-craft and clerical domination are fast drawing to a close.—The recent Convention of Methodist Protestants at Washington, is but one of a series of reformations, which must soon uproot the unrighteous, unscriptural and anti-christian hierarchies which have long enslaved the minds of men, and obstructed the free course of the Word of God. The kings of the earth may set themselves, and the rulers take counsel together; ecclesiastical dictators and tyrants, and the "aristocracy of ministers" may rage, and in their vain imaginations, think to stay the march of Freedom's triumphal car, and seek to perpetuate their unholy power; but they will be swept away, with the besom of destruction, and Truth will yet sit upon the Throne of an emancipated world.

The right asserted and claimed by the Convention of Methodist Protestants, is the legitimate offspring of that great fundamental principle which lies at the very foundation of republicanism, whether in Church or State, the right of the people to elect their own officers, and hold them responsible to themselves, without regard to the command or dictation of any man or set of men. For contending for the principle, and opposing the religious hierarchies of the day, the editor of this paper has been denounced in no measured terms, as "a pestilent and seditious fellow," a maker of lies, and the advocate of a "heartless system of religion." But "Truth is mighty *and is prevailing.*" Methodists themselves being the judges.

It has long been a mystery to us, how American citizens, so jealous of their rights and privileges, under the Constitution of the United States, could consistently sanction the monstrous absurdities of the several Pedobaptist hierarchies, and tamely give up to spiritual despots and ecclesiastical councils; the right to choose their ministers, the right of representation, of petition and the reception and exclusion of members. If the President or Congress of the United States were to claim the right of electing the State officers of Tennessee, or refuse to concede to the people the right of petition and remonstrance, the toesin of alarm would be sounded from Carter to Shelby, and such a burst of indignation has not been witnessed since the days of 1775, when our republican forefathers protested against the tyranny of the British crown, in denying them the right of representation. And yet these same persons quietly and tamely submit to be robbed of these sacred and inalienable rights in Pedobaptist Societies—strange inconsistency! Whilst they glory in their republican institutions, boast of civil and political freedom, they become the servants of men—the ministers and subjects of ecclesiastical despotisms. But as we have said, "The morning light is breaking, the darkness disappears," the movement of Methodist Protestants in the East, is a shadow of coming events; we have said before, and again repeat, that unless Methodist Episcopalianism in the South is radically reformed by its rulers, and that speedily, public opinion, and the republican principles of the Baptist church, will affect the reformation for them. Do not the leaders of Methodism see that the end of their unscriptural and anti-republican form of government is at hand?

It is remarkable that of all knowledge, the most important, the knowledge of ourselves is the most universally neglected.

"HONOR TO WHOM HONOR."

We clip the following from the Baptist Banner. His compliment to both our city and orator, is beautifully just, and appreciated by us here. If the Medical profession has indeed robbed the pulpit of one whose talents and piety would ornament and bless it, as we do most sincerely hope and pray that God will so arrange his Providences, that the pulpit may yet have its own.

"Quite an interesting and exciting debate sprang up on the question of the *place* for the location of the new Bible Board.—Dr. Jeter and others were in favor of its being located in Baltimore, but our Nashville brethren strenuously resisted this, seeming to think it a matter of vast importance that it should be located in their own beautiful city. Dr. Jeter led off the discussion by a very cogent argument in favor of Baltimore. The countenances of the friends of Nashville were filled with dismay, and those of Baltimore with rapturous delight, at the conclusion of Dr. J.'s very lucid and able speech. But this state of feeling was speedily reversed by a rejoinder from our esteemed and eloquent friend and brother, C. K. Winston, M. D., formerly of Columbia, Ky., and now of Nashville. The medical profession has deprived the pulpit of one of its brightest ornaments in seducing or rather kidnapping Dr. Winston. He is a beautiful and powerful speaker, and on this occasion, upon the spur of the moment, and more, we are persuaded, as a citizen of Nashville than from any real conviction of the wisdom of the policy he advocated, he made one of the most effective and *effectual* speeches to which we ever listened. We are sure we but echo the sentiments of all who heard it—excepting, perhaps, our Baltimore brethren and their friends—when we say that it was emphatically the *speech* at this session of the Convention.—It seemed that the orator could say what he pleased, as he pleased. He was argumentative, witty, grave, sarcastic, playful and solemn and sublime, just as it suited his purposes. This speech overwhelmed all opposition, and almost the entire Convention seemed to be convinced that Nashville was the most appropriate place between the two oceans for the location of the new Board, and voted accordingly.

"It was intimated by some, that inasmuch as the Convention was sitting in Nashville, good taste and a sense of propriety should have dictated to the friends, and especially the citizens of Nashville, the indelicacy of *them* pressing the claims of that city—that it was taking an advantage of the circumstances. Such intimations were unjust and uncharitable. A majority of those resident outside of Tennessee, voted to locate the Bible Board in Nashville.—And then no one could charge Dr. Winston's speech with taking a contracted or even sectional view of the subject. He satisfied the great majority of the Convention, that "the city of rocks" would soon be, if it was not already, about the centre of the South, if not of the great globe itself."

In seriousness—Nashville is no mean city. Its hostility, its refined society, its wealth and its beauty of location, to say nothing of its opening facilities of intercourse with the sea-board, and with the great rivers of the West, as well as its rapid upward tendency in every respect, all point out for it a glorious future. That the business of the Bible Board will be well and efficiently managed there we have not the slightest hesitation in believing, although for reasons not necessary to state, we sustained the claims of Baltimore. That its citizens should be proud of Nashville, then, is not at all strange or wonderful."

☞ The editor of the Biblical Recorder closes a lengthy review of "Reasons for becoming a Baptist," by Dr. Slack, as follows:

"We hope that this book will be widely circulated. It is well calculated to do good. Can not some plan be formed by which the publications of the Tennessee Society can be had in this State? We hope that bro. McDaniel during his visit to Nashville will make arrangements both with the Southern Baptist Publication Society and with the Tennessee Baptist Publication Society, for a good supply of their works. We will do what we can towards their circulation.

"To the "Reasons for becoming a Baptist," brother Graves, editor of the Tennessee Baptist, has appended a few pages, containing some excellent thoughts on the subject of Close Communion. His theme is: "The Lord's Supper—A symbol of Church, not Christian Fellowship." This is an excellent essay, written in a clear, concise and forcible manner."

We are willing to supply all North Carolina, if brother Toby will only tell us how it can be done, or with whom to make deposits. Will he have the kindness to do so in a private letter?

ARE THESE THINGS SO?—In the last No. of the Christian Magazine, John R. McCall. (Campbellite.) says in a communication from Texas, "The Baptists and our brethren (Campbellites) at Boston, have agreed to live together, and take the Word of God as their sole guide." If so, we suppose the Campbellite Society in Boston has all turned Baptists, to a man—or else Mr. McCall convinced them that Campbellites are all good Baptists, and so "took in" the Baptist Church. How is it looked upon in the vicinity of Boston? Will some brother tell us? Meantime we warn Baptists to beware of this same John R. McCall—he is an arch deceiver, and puts on a Baptist mask to deceive, and thus beguile Baptists —WE HAVE IT OVER HIS OWN SIGNATURE!! A word should be sufficient to the wise.

The vulnerable Mr. Chapman has challenged Mr. Hall (Campbellite) of Memphis, to a public discussion.

DISCUSSION IN ALABAMA.

A Mr. Stickney, Episcopalian of Marion, publishes a Card in the Commonwealth, (a political paper,) in which he calls upon Baptists to defend themselves, and declares that he "stands ready to publicly establish, as soon as you offer a public vehicle, that the Baptist denomination (1.) "Was not founded by our blessed Saviour Christ; but by John Buccold and John Matthias, A. D. 1534. (2.) That the "Bride of Christ," His Church, reared her stately, immutable walls, fifteen hundred years before. (3.) Consequently, it is no part of the Church of Christ, which he founded—a mere Religious Society of man's making, having no valid ministry. (4.) And consequently having no sacraments, except in 'form without the power'—at best a clumsy counterfeit on the real."

Does not the public begin to see that the assault is made upon Baptists—and that it is in self-defence we are discussing, writing and publishing? Baptists have seldom published a book upon these controverted subjects, except in *self-defence!* We do not complain. We most heartily hope and pray that they will continue to thicken these assaults until Baptists, from the St. Johns to the Rio Grande, are forced out into the field, and compelled to teach, discuss and defend their doctrines—and thus let the world know what we do believe. Professor T. F. Curtis proposes in the last South Western Baptist, to defend his denomination.

A QUESTION WORTH ASKING.

Mr. McFerrin and his brother Chapman are both now busily engaged asking us questions, to find out when we make a guess about the relative position of Methodism, we mean to be understood as relating *actual facts!* Well gentlemen, we propose to you a question worth asking, and worthy of an answer.

We have before us the Minutes of the Seventh Annual Conference of the South Carolina District of the Methodist Protestant Church, 1845. On page 8, we find the following record of business. "The case of Mr. Chapman, under consideration at the time of recess, was resumed; and after the Constitution and law, touching that case, had been fully stated, the question on the resolution of yesterday to expel Chapman from the Methodist Protestant Church, was called for; and the vote ordered by yeas and nays; and said ☞ Mr. J. L. Chapman WAS EXPELLED BY THE UNANIMOUS VOTE OF ALL ENTITLED TO VOTE IN HIS CASE"!! ☜

Now by the side of this, read the following from Bishop Soule:

HILL GROVE, Tenn., Dec. 14, 1851.

"To all whom it may concern:

"This is to certify that I was present and presiding at the Alabama Conference, when the Rev. Jas. L. Chapman was recognised as an Elder, on certificate of character and office from the proper authorities of the Methodist Protestant Church. He was recommended to the Conference by Rev. Dr. Mitchel, with whose charge he had been connected previous to the session of the Conference, and by other ministers well acquainted with him, and was approved by the Conference, in his office as an Elder, I think, without a dissenting voice.

"JOSHUA SOULE."

Now, gentlemen, before you get in too great a hurry, please tell us where Mr. Chapman got his certificate of character and office, as a regular member and minister in good standing and full fellowship in the Methodist Protestant Church? Yes, where did he get them? Will that "Old Man" down in Memphis, tell his dear "*Hinda*" all about this—unfold the mystery!

THE WESTERN BAPTIST REVEIW.—Rev. J. L. Waller, Editor, Rev. S. W. Lynd, D. D., Regular Contributor, Nos. 5 and 6.—This is a double number, and is brought out in a most beautiful and attractive style, and presents an interesting table of contents.

I. The Dead Speak—Editor.
II. The Anti-Scriptural Character of Modern Evangelism—Prof. D. R. Campbell.
III. Future Punishment—Dr. Lynd.
VI. Revelations of Egotism—Rev. S. Dyer.
V. The Importance of Sound Doctrinal Preaching—Dr. Lynd.
VI. Longfellow's Poems—Rev. S. Dyer.
VII. Duties of American Citizens—Rev. J. M. Peck.

We have not space this week to speak of these articles separately—the writers sufficiently warrant their excellence. We hope the Western Review will soon meet with the patronage from the denomination South, as well as West, which it so richly deserves. It is just such a work as we need—as the times demand. It *should*—it *must be* better sustained.

The Editor of the Memphis Methodist Advocate, and Mr. McFarland, has opened their fire upon the Tennessee Baptist and the Almanac, with a considerable flourish of arms. We expect they prefer to fight without an opponent—if they do not, we will copy their articles into the Baptist, provided the Editor of the Advocate will copy our replies into his paper. This will test the matter. We know the paper and Almanac are playing the wilds with the traditions of their Elders; and we "advertise" them that their trouble is only beginning to come—light is spreading and truth prevailing—

And error wounded writhes in pain,
Soon to expire amid its worshippers.

But few have both the will and the means for deeds of high benevolence, hence none should forget that the cup of cold water was commended and written in Heaven, while the rich man's alms heralded abroad by the sounding trumpet, had its empty and short lived tones for their only blazon.

STILL THEY COME.

From the South-Western Baptist of June 4th, we learn that Rev. Mr. Shanks, for many years a Methodist preacher, was baptized by bro. Robertson into the Rehoboth Baptist Church, Montgomery county, Ala., on the 18th ult., "and still there is room."

NOTICE.

Rev. J. J. MARTIN has kindly consented to act as a Sub-Agent for the Executive Board of the General Association of Tennessee and North Alabama, and will call on the members of the following Churches in Middle Tennessee, to contribute funds for the purposes of the Board, viz:

Cedar Grove Church, on Fall Creek Wilson county; Union, Fall Creek, Sander's Fork, Brawley's Fork, Smith's Fork

This arrangement has been necessary on account of my inability to visit those Churches this season. I hope the members of those Churches will cordially receive brother Martin, and encourage him by liberal contributions.

R. W. JANUARY

Communications.

For the Tennessee Baptist.

RELIGION.

In attempting the discussion like that of the religion of the Lord Jesus Christ, permit me to remark, that all who will may enjoy it. And in demonstration of this truth, I only have need to point to the Word of God as proof. Religion, then, is something that can be felt. It is something that can be realized. For what saith the Scriptures:—Behold all things are now become new, and old things are passed away, that whereas we were once blind, but now we see. A religion short of this feeling, is, in my estimation, no religion at all.

Religion, then, is something that claims and changes the heart, and gives new stimulus and vigor to the mind, and affords peace and joy to the soul; it prepares us for Heaven, and for the enjoyment of the blessings of God. For what saith the Scriptures:—Behold, we shall see Him as He is. Religion, then, is from Heaven above. It emanates from God, for God is love.

What is religion, then, but the fruits of righteousness emanating from a pure fountain and from God.

For what saith the Scriptures:—None can come unto Jesus unless the Father which sent Him draw him. Mark, then, the phraseology, and understand its meaning.

The Word of God says, "look unto me all ye ends of the earth, and be ye saved, for why will ye die?" The Spirit of God, then, is ever drawing the sinner, and beseeching him or her to turn from the evil of their ways and live, until they are given over to hardness of heart, that they may believe a lie and be lost. For what saith the Scriptures:—Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from the evil of your ways: for why will you die, O house of Israel. The Scriptures evidently, then, teaches us what religion is. In defining religion, then, I have only next to point you to Jesus. The Lamb of God who taketh away the sin of the world.—Who left the shining courts of Glory, and condescended on these low grounds of sorrow, and tabernacled with us here below for thirty odd years and more, to teach the human family their duty to God, and to one another. Who spake as never man spake, and taught as one having authority from Heaven; and set a bright and shining example to all the world of the great necessity of humility. And that he was the Christ, the chosen of God. That whosoever believeth in him shall have everlasting life.—Religion, then, consists in all the attributes of God. For God is love, and desireth not the death of the wicked. To you, friendly reader, who may be perusing these lines, remember that religion is for you, if you will only accept of it on the terms of the Gospel of the Son of God. For Jesus hath said, He is the way, walk ye in it. What saith the Scriptures:—My grace is sufficient for you. If ye will hear his voice harden not your hearts, as in the day of provocation. Religion in its most extensive sense means a revelation from God, and points the way to Heaven, and secures life and salvation to the penitent soul. It is the first principle that God designs should be instilled in the young and tender mind. For what saith the Scriptures:—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them.

Religion is a theme that should ever fill the soul with praise to God. God is mindful of his people. He has provided a way whereby they can be saved on the terms of the Gospel. Come, for all things are now ready, for now is the day of salvation with God. We should procrastinate our return unto him no longer, for God is love.—Christ said, on one occasion, that "He came not to call the righteous, but sinners to repentance." The great object, then, with Christ, is to save the penitent sinner from a yawning hell that awaits him. Jesus said, on another occasion, "Oh that they were wise, that they understood this: that they understood their latter end." Here Jesus has allusion, no doubt, to the vile hardened sinner that would not that He should reign over him. Without religion, then, we can never reach the climax of ineffible glory, but must be cast off into hell with all the nations that forget God. How important, then, is it that the sinner should yield to the mercies of God, and flee from the wrath to come. What more could be done than has been done? We are informed that God is no respecter of persons: but

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VOL. VII. THE TENNESSEE BAPTIST. JUNE 28, 1851.

all who obey Him shall be crowned with victory, and palms in their hands, in the high abodes of Heaven.

We are taught that Heaven is a place of rest, prepared for the people of God. We are taught that none but the redeemed shall be permitted to walk there. We are taught that God shall wipe away all tears from our eyes; and that there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And the City will have no need of the Sun, neither of the Moon, to shine in it: for the glory of God will lighten it, and the Lamb will be the light thereof. Now from what has been said, I think that we can safely conclude—that God has given to man a moral and an intellectual constitution, by which he may be admonished of his duty to God. That He permits man to act freely, and to do either right or wrong, as he may choose.—Religion, then, should be the wise choice of every intelligent mind, since God will punish the wicked and reward the righteous in the ineffible climes of glory. What is religion, then, but humility of soul and love to God and all the world.

Dear reader, remember, that God is love: that He desireth not the death of the wicked; but rather that they may live. Religion should be the first principle of our nature. It should actuate us in all that we do and say—it should be our theme and our song, for in it is life and salvation.

Respectfully,

DAVID RICHARDSON.

For the Tennessee Baptist.

THE DURABILITY OF THE FACULTY OF HOPE.

[From a manuscript Essay on the Influence, Use and Teachings of Hope.]

In connection with what has been said in regard to its Teachings a few remarks may be added as to the *Durability* of the Faculty of Hope as an inherent quality of mind.

Many entertain the idea that hope will cease to exist, or to manifest itself, in a future world of bliss, that it will literally be *"lost* in fruition." We cannot think so. We believe all the faculties of the mind are to continue to exist in a higher and better state of existance, being purified and exalted. and, perhaps, modified to a certain extent so as to be adapted to the different nature of the objects before them. And this we look upon as the ground upon which the Christian virtues are so strongly enjoined in Scripture.

By the inspired writers, life seems to be considered, and indeed is spoken of, as a preparatory school, fitting the faculties of the soul for a higher and wider range of action in the life to come. If it were not so what need to cultuvate and discipline them? Why required to perfect them by the standard of absolute perfection—("Be ye perfect as God also is perfect.")—to "build up the inner man" after the fashion of Christ? If these faculties were to cease to exist with the body and another class to be substituted for them, the strongest incentive to their proper cultivation would be lost.

But no one will for a moment maintain that the mental faculties in general are to be annihilated. Why then should *hope?*—Why should this be especially singled out from the others for future destruction? Is it not accounted a Christian virtue? Is not its continued exercise enjoined as of paramount importance? Does not its rightful exercise bring as great a reward of happiness as that of others even in this life?—And if in this life why not in that which is to come?

But it is said, in the future beatified state, the object of hope is attained—happiness is complete, leaving nothing further to hope for; and of consequence, Hope itself, wanting an object to fan its flame, must fade away in the light of full enjoyment.

But if there be nothing left to hope for then the mind must there cease to be progressive; and without progression existence would be a blank and the very means of enjoyment exhausted. Activity is the essence of Being (or living existence);—Progress is the essential characteristic of Intelligence;—*Progressive Action* is the chief prerogative of Intelligent Beings—the essential constituent of their happiness.—Whenever they shall arrive at their limits in point of progressive action, they must pause—their action *as intelligences* must cease,—and in *that* "awful pause" happiness to *them* must end. At this point there would be but two alternatives left them,—either to revolve passively over the same beaten track, in which condition they would be merely machines; or retrograde (i. e. rebel) in which case they would become devils.

But we believe that beatified intelligences will be ceaselessly progressive; and that, although at every stage their enjoyment may be, to them, perfect,—that is, equal to their capacities,—yet, at each successive advance they will be capacitated for still larger and higher enjoyment; and that, although at all times perfectly happy,—that is, as much so as capable of being,—yet always with a still "far more and exceeding weight of glory" at hand. Thus there will always be an infinitude of happiness in store for them. If this be so, then there will always be objects worth hoping for; and if objects, then the faculty of hope, and with the faculty, its joyful exercise.

We know that, in the present life, this Faculty is one of our greatest sources of enjoyment, notwithstanding disappointment, doubt, fear, impatience, and sin, attend its exercise, and need we question that, without such attendants, it may constitute one of the sublimest sources of happiness in the world to come? No! This heaven-bestowed faculty will not, cannot be lost to man in the dissolution of his temple of clay; nor will its clear shining light be extinguished in the swift transit of the spirit through the "valley of the shadow of death," or grow dim even amid the effulgence of celestial glory.

"Eternal Hope! when yonder spheres sublime,
Pealed their first notes to sound the march of Time,
Thy joyous youth began,—*but not to fade.*
When all the sister planets have decayed,
When wrapped in flames the realms of ether glow,
And heavens last thunders shake the world below,
Thou, undismayed, shalt o'er the ruins smile,
And light thy torch at Nature's funeral pile."

B—. W—D.

For the Tennessee Baptist.

SPRING CREEK, June 11, 1851.

BROTHER GRAVES:

Having to write to you on business, I thought I would send a few items for the Baptist.

The great conflict, excitement, wars and rumors of wars, in this State and elsewhere, amongst those professing Godliness, to a casual observer, is deeply deplored: and if the cause of truth and of God is to suffer by it, it should be deprecated by all. But if the fomentation is to separate truth from error, and if it shall elicit that respect and regard for the truths of the Bible, and laws of Jesus Christ, that they deserve, to explicit obedience in all things, instead of the laws, requisitions and traditions of men, then it is commendable. Peace and harmony is desirable in every department of society, but more especially amongst those professing Godliness. And who is not for peace upon proper principles? I envy not the man that is not. I want that peace that passeth all understanding—that the Saviour gave and left with the disciples when He was about to leave the world. It is one of the blessed fruits of the Spirit; and we should possess the Spirit, to breath as a prayer the language of the Saviour when he calmed the raging sea. Amidst the din of battle and clangor of arms "*peace*, be still."

But why this strife, is it a necessary consequence growing out of the plan of salvation, and system of religion established by Jesus Christ? It cannot be. The rule that God has given us to work by produces no such jargon as we find. God's word is truth—in it are the elements of peace, outside is confusion and strife, as extensive as the empire of darkness, and as deep as the bottomless pit.

And as far as I am concerned, I here hold out the olive branch of peace to all.—I propose no terms save the words of Eternal Truth. I will meet and stand upon the platform established by God himself: and I will accept of none other. Talk not to me about modes and forms and non-essentials. God left them all out of his Word, and gave us only the essentials. Come not to me with your hackneyed and boneyed words, free communion, it is the Lord's table, &c. I cannot salute the *brother* Wand which is endeavored to be thrown around some to operate upon their sympathies and feelings, to make that a rule to come and receive the solemn ordinance instead of the Word of God. They are all fragments, gathered up outside of the Word of God, and belong not to the vocabulary of the Supper of the Lord. No peace there, but confusion of tongues. But let us have it on God's terms alone.

But although peace is so very desirable, from the signs of the times it is not likely soon to be restored. The excitement that has been gotten up here for the last six months has recently received a fresh impetus. That the minds of your readers may more fully comprehend the matter, I will briefly relate the circumstances that give rise to it. During last fall, there were some of the Pedo's about Cotton Grove, who felt it to be their duty to be buried with Christ in baptism, which they did; which circumstance produced no little excitement. In a short time afterwards, Mr. Burrow was sent for to come and preach there on baptism, which he did. The Rev. B. Hays (Methodist) also preached on baptism within the vicinity. Under all the circumstances, I felt it to be my duty to preach upon the subject of baptism also, that the Baptists might be heard, which I did; and strange as it may appear, there are some that charge the Baptists with commencing it here, and with its continuance. As I anticipated, I have been misrepresented, and in some cases misunderstood. One case I will refer to in order to be set right before the community. In some remarks that I made at the meeting in January, at Cotton Grove, and in a communication which appeared in the Baptist of the 14th of December last, it is understood by some to have been a personal attack. For instance, in the Baptist of the above date, I said that I would not notice Mr. Burrow, after his being so desperately *Hurt*, and that I was not going to be so cruel as to resurrect the man again, for I could not be provoked to enter into a controversy with him in any wise, or words to that effect.

But I want it to be distinctly understood in all I have said or written in reference to this matter, I designed it to have no personal bearing upon any one in a moral sense: and I think it somewhat strange, after what I said in January last, and in the Baptist, printed in the same month, that personally I had no unkind feelings to any one, but it was their errors I was contending against, that any would take up the idea of personalities. But to return: After Mr. Burrow, Hays and myself had respectively preached upon the subject, seemingly the excitement to some extent was about to subside, when a Rev. Mr. Fly, Methodist Circuit Rider, came and preached two sermons in one day, on the mode and subjects of baptism. At the close, or during his sermons, he challenged the whole Baptist fraternity to debate the subject with him, as I learn he had done elsewhere on his circuit. Brother Burton of Cotton Grove, accepted the challenge on the part of the Baptists. Undoubtedly this was unexpected, for when he was informed he would be met, he stated that he would be in Jackson next morning, and business of importance compelled him to leave at an early hour; and that he must know the man by 9 o'clock. (I wonder if he thought that a man could not be got in that time, and that he could escape out of that loop hole?) But he was met by brother George Tucker of Jackson, and brother Bundy, and the preliminaries of a debate entered into, to commence on the 17th instant at Cotton Grove.

The Baptists here feel very confident that the cause of truth is safe in the hands of brother Tucker. When the debate shall come off, you will be informed of the result, &c. This thing is not to be regretted, under the circumstances. It was not of the Baptists' seeking—it was forced upon us, and it appears that there has to be a struggle between truth and error in every section, before truth triumphs.

R. DAY.

We hope when ever such challenges are thrown out, they will be promptly taken up by any of our ministers every where.—A peace must be conquered, and the sooner the battle becomes general, the better. Baptist ministers should begin to put on the whole armor.—[ED.

For the Tennessee Baptist.

BROTHER GRAVES:

At a Ministers' Meeting, held at Brush Creek Baptist Church, Saturday before the fourth Sabbath in May 1851:

The following appointments for a Protracted Meeting were made, and Ministers appointed to attend the same.

New Hope Church—Saturday before the third Sabbath in July next. Bro hes Hays, Fite and Barret, to attend said meeting.

Indian Creek—Saturday before the 4th Sabbath in September next. Brothers Hays, Dies and Fite, to attend said meeting.

Prosperity—Saturday before the 1st Sabbath in August next. Brothers Bowen, Fite and Hays, to attend said meeting.

Brush Creek—Saturday before the 2nd Sabbath in October next. Brothers Gold, Barret, Hays and Fite, to attend said meeting.

Macedonia—Saturday before the 3d Sabbath in October next. Brothers Barret, Hays and Gold, to attend said meeting.

Salem—Saturday before the 2d Sabbath in September next. Brothers Bowen, Hays and Barret, to attend said meeting.

Bethel—Saturday before the 2d Sabbath in August next, (with the sectional meeting.) Brothers Hail, James, Gold, Barret and Hays, to attend said meeting.

Cedar Creek—Saturday before the 4th Sabbath in September next. Brothers Bowen and Lyon, to attend said meeting.

Knob Spring—Saturday before the 4th Sabbath in August next. Brothers Bowen and other Ministers of the Section to attend said meeting.

Athens—Saturday before the 1st Sabbath in November next. Brothers Bowen, Dies, Hays and Barret, to attend said meeting.

Hickman's Creek—Saturday before the 2nd Sabbath in October next. Brothers Barret, James, Gold and Bowen, to attend said meeting.

Wolf Creek—Saturday before the 2nd Sabbath in October next. Brothers Dies, Patterson and Bowen, to attend said meeting.

On motion. *Resolved*, That Ministering brethren of other Associations be cordially invited to attend the above meetings.

The next Ministers' and Deacons' Meeting to be held at Athens Church, Saturday before the 1st Sabbath in May 1852.

Resolved, That the proceedings of this meeting be published in the Tennessee Baptist.

THOMAS FISHER, *Clerk.*

DIED, June 4, near Lexington, Ky., Rev. BENJ. F. FARNSWORTH.

Special Notices.

Collecting Agent.

Mr. Weatherford has started out on a collecting tour for the "Tennessee Baptist," and will visit the various counties in East Tennessee. He has authority to receipt in our name for payments, and to adjust errors, (if any,) in accounts. Those of our subscribers in that section of the State who are in arrears, it is hoped, will get ready for his coming. GRAVES & SHANKLAND.

PROTRACTED MEETING.—There will a Protracted Meeting held with the church at Fellowship, Rutherford county, commencing on Saturday before the 2d Lord's day in September next. Brethren in the ministry are affectionately invited to attend. L. H. BETHEL.

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.*

PROTRACTED MEETING.—The Protracted Meeting at Concord, Williamson county, Tenn., will commence Saturday, Sept. 13, 1851. Brethren, come and help us. WM. A. WHITSITT.

PROTRACTED MEETING.

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

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

By Telegraph.

ARRIVAL OF THE ARCTIC

NEW YORK, June 23.

The Arctic has arrived, bringing four days later European news. She arrived Sunday. She had ninety-seven passengers, and experienced fresh westerly winds during the whole passage.

The Cambria reached Liverpool on the 8th.—The accounts from the manufacturing districts are more favorable.

The liabilities of R. E. Hyde, of Liverpool, the cotton dealer, are from £200,000 to £300,000. The Messrs Finch, Commission Merchants, have also failed. Their liabilities are £180,000.

Accounts from Amsterdam represent the trade as stagnant. Coffee and Sugar were unchanged. Rice dull.

The number of visitors to the World's Fair are near 30,000 per day. The price of tickets is now one shilling.

The crops in England and Ireland promise an abundant yield, but the season is rather backward.

COTTON—The market is unchanged, but prices are firmer, with a fair steady demand. The sales since the 7th have been 21,000 bales, of which 15,000 were for export and speculation.

Breadstuffs in all the English markets have advanced since the Niagara. Ohio flour is quoted at 19s 8d a20s 6d.

Grain—Corn has advanced 6d, with sales of yellow at 30s a31s 6d; white 32a33s.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Tuesday, June 24—P. M.

COTTON—The sales to day amount to 32 bales, all of which except 2 brought 7c.

SUGAR—We quote Sugar at 5 3/4 a5c.

COFFEE—Coffee is in fair demand. The quotations range from Pl a11c; extra Rio 13c.

MOLASSES—Plantation 33c; Rebuild 37 1/2 a40.

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 8@9c; clear sides 8 3/4c; ribbed sides 7c.

DRIED FRUIT—Apples 50a60c; Peaches, unpeeled 5c; Peeled 2a2 50 per bushel.

SWEET POTATOES 75a80c per bushel in bulk.

LARD—In good shipping order 7a7 1/2c. and in demand.

IRISH POTATOES $2 50a3 per barrel.

FEATHERS, 27a28c.

BEESWAX, 17a20c.

GINSENG, 25a29c, in demand.

CORN MEAL, 50a55c per bushel.

OATS, $2 50 per barrel.

OATS 50c per bushel.

LEAD, pig 5c bar 5 1/2c.

SHOT, bag $1 50.

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

LUMBER—Pine Flooring, worked, $28 per M.; Pine Board, rough clean, $23 per M.; Shingles, $1 00.

IRON—Common Tennessee bar 4c; Pittsburg 3 1/2c.

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

Letters Received.

B—N. M Barry.
J. W Bowen and remittance; names entered.
J. H. Burum; names entered.
C—J. R Corbett and remittance.
J. M D. Cates the paper was printed before the article come to hand.
Joseph L. Chapman.
D—D H. Dobbs and remittance.
R C David
J. L. Davis; names entered.
E—J. B Evans and remittance.
J. H. Edmiston.
F—W. D. Finn.
H—George M Harder.
W. Halbert and remittance.
K—W. Kilbrock and remittance.
J. A Karr; attended to
L—W. L. Leggett and remittance, names entered.
C Longmire and remittance.
M—L. D. Massengale and remittance.
Wm Morris and remittance.
Thomas Muse and remittance; names entered; thanks for the expressions of warm approbation of our sheet.
W F Moseley.
A. C McCorkle.
R—Wm. Rogers and remittance.
S—Thomas A Sullivan and remittance; it is out of our power to furnish the numbers farther back than 40; the handsome compliment you pay to our paper is highly flattering to us, coming as it does from an entire stranger; hope to hear from you again.
T—S. Thigpen and remittance; names entered; thank you.
W—W. D Webb.
W. Walker and remittance.
Y—Geo. W. Young and remittance.

We have sundry communications, obituary notices, &c., on hand, on which we have paid postage, amounting in the aggregate to $1 20. It afford us pleasure to accommodate our friends in publishing their communications and obituary articles, (if not too lengthy,) but we cannot afford to pay for the *manuscripts*.

Our terms have always been kept standing in our paper, besides we have time and again called special attention to this remissness on the part of many of our correspondents; none therefore can justly excuse themselves on the ground of ignorance of our terms. The articles to which we are now alluding, will of course all go under the table. PUBLISHERS.

Since the foregoing was put in type, several Queries are in hand, on which we have had to pay the postage

Seeing that so many are asking for information, we have concluded to come into the ring, and propose a Query

"If A or B desire the views of an editor on a passage of Scripture in which there may be some apparent obscurity involved, or on which there may be conflicting opinions, and which, perhaps, may require a half days investigation on the part of the editor, whose duty is to pay the postage?"

Again: "Is it courteous treatment to tax an editor with the postage on letters that contain no other matters of business, and is it reasonable to suppose he will, in such cases, give them any attention?" PUB.

CITY HOTEL,
EAST SIDE OF THE PUBLIC SQUARE,
Nashville, Tennessee.
SAMUEL M. SCOTT,
PROPRIETOR.
Jan. 1, 1851.

W. K. COURTNEY,
ATTORNEY AT LAW,
LEBANON, TENN.
WILL attend the Courts of Henderson, McNairy, Hardin, Perry, Decatur, Carroll and Madison. [Aug. 24, 1850—1y]

LINOLAS.—60 lbs. Cooper's sheet and shred Isinglass for Jellies, &c., just received by
March 15 KWIN, 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 Æneid commenced
Greek
Geometry, completed
Natural Philosophy, Olmsted
Physiology

Second Session.

Latin, Virgil's Æneid 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 foregoing, 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, finished
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.

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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 session,	8 00
Graduation fee,	5 00
Boarding, &c., per session,	30 or 35 00

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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 PEACK," "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,

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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.

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

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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. Epistolary Penmanship—2nd course—Spencer.

Second Session.

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

Sophomore.—First Session.

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

Second Session.

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

Junior—First Session.

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

Second Session.

Latin—Cicero de Senectute—Select Forms of Horace, Ivers—
Greek—New Testament—Gospels—completed.
Experimental Chemistry—continued
Logic—Whately.
Criticism and Analysis of the English Language—Lectures
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.

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

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

The School is indeed new, but the teachers are not—being tried and experienced.

The President, Rev. Z. C. Graves, has been engaged in teaching for the past seven years, and for the last of which the Principal of the largest and most popular Seminary in the South, over which he has been presiding.

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

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

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

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

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

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

RATES OF TUITION

Preparatory department per session	$ 8 00
Freshman class	10 00
Sophomore class	15 00
Junior and Senior classes	18 00

EXTRAS

Collegiate French, under Mons. Giffard	$10 00
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Vocal, gratis.	
Drawing, Painting, Needle work, per annum	8 00
Graduation fee—for Diploma, &c.,	5 00
Boarding, &c., per session	35 00

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

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THE TENNESSEE BAPTIST.

PUBLISHED WEEKLY, AT NASHVILLE, TENN.

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Any person who will send us the names

VOL. VII. THE TENNESSEE BAPTIST. JUNE 28, 1851.

Poetry.

For the Tennessee Baptist.

LINES

Expressive of the Dying Sentiments of Mrs. Margaret Ann Oliver, *who departed this life on the* 18*th day of December* 1850.

WRITTEN BY HER FATHER.

While pressed under affliction's load,
I trust alone my Father God;
To him I now myself resign,
His will be done, I ask not mine.

A sinner once I felt to be,
A child of wrath and misery:
Although I was then but a child,
I was in sin's dark dreary wild.

While thus in anguish and distress,
No place on earth could give me rest;
I counted all things here but loss,
And stood behind my Saviour's cross.

When to the Lord I gave my heart,
He did at once his grace impart;
He spake at once my sins forgiven,
And I rejoiced as if in Heaven.

Full well I know the very place,
Where Jesus showed his smiling face;
Full well I know the very day,
When he did take my sins away.

Glory and honor to his name,
His love is still the very same;
Glory and honor to his name,
I would in death his love proclaim.

And now, dear friends, do hear my word:
Prepare, prepare, to meet thy God;
His love is boundless, rich and free,
For you my friends as well as me,

The time is come, I must be gone,
The work of death is almost done;
And since our Lord his grace has given,
I pray you all meet me in Heaven.

O parents dear, I love you well,
But now must say to you farewell;
I meet me on that blessed shore,
Where parting will be known no more.

And sisters, brothers, fare you well,
I have good news for you to tell;
Oh recollect, when I am gone,
I'm wearing an immortal crown.

And now to you, companion dear,
For me you should not shed a tear;
I cannot stay with you below,
Oh go with me, to glory go.

Farewell to all things here below,
My master calls and I must go;
With him in glory I shall be,
And sing his love eternally.

O, SEND FORTH THE BIBLE.

O send forth the Bible, more precious than gold;
Let no one presume the blest gift to withhold;
It speaks to all nations in language so plain,
That he who will read it, true wisdom will gain.

It points us to Heaven, where the righteous will go;
It warns us to shun the dark regions of woe;
It shows us the evil and dangers of sin,
And opens a fountain for cleansing within.

It tells us of One who is mighty to save,
Who died on the cross and arose from the grave;
Who dwelleth on high in the holy abode,
Interceding for man with a pardoning God.

It tells us that all will awake from the tomb;
Bids sinners reflect on a judgment to come;
It tells us that mansions of bliss are prepared,
The hope of believers—their glorious award.

Oh! who would neglect such a volume as this,
That warns us from danger, invites us to bliss!
Send forth the blest Bible, earth's regions around,
Wherever the footsteps of man shall be found.

THOU ART, O GOD.

The day is thine; the night also is thine; thou hast prepared the light and the sun. Thou hast set all the wonders of the earth; thou hast made summer and winter. Psalm lxxiv: 16, 17.

Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn, thy glories shine,
And all things fair and bright are thine.

When day with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into Heaven;
Those hues that make the sun's decline
So soft, so radiant, Lord! are thine.

When night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with nnnumber'd dies;—
That sacred gloom, those fires divine,
So grand, so countless, Lord! are thine.

When youthful Spring around us breathes,
Thy spirit warms her fragrant sigh;
And every flower the summer wreathes,
Is born beneath that kindling eye.
Where'er we turn thy glories shine,
And all things fair and bright are thine.

The intellect was created not to receive passively a few words, dates and facts, but to be active for the acquisition of truth.—Accordingly, education should labor to inspire a profound love of truth, and to teach the processes of investigation.

The best safeguard against sin does not lie in the exposure of its various temptations, but in pointing out the blessings of virtue, as exhibited in the calm and happy lives and deaths of good men.

If parents would render their children happy and wealthy, they should early inculcate in them a desire for and a knowledge of labor, both manual and mental.

A golden crown cannot cure the headache, nor a velvet slipper give ease to the gout, nor a purple robe fray away a burning fever.

Every man gets in the "Slough of Despond," and struggles there a shorter or longer period, according to his native firmness of mind.

No man has the right to expect a good fortune, unless he goes to work and deserves it.

Fix your mind closely and intently on what you undertake—in no other way can you have a reasonable hope of success.

Communications.

The following Dialogue, the writer says was quite a *literal* transaction, and gave rise to no little amusement in Jackson:

A SCENE IN A PUBLIC HOTEL.

Dialogue at Jackson between a Methodist, an Old Baptist, and an Episcopalian.

Methodist—Walks into the bar-room, where a number of gentlemen are sitting, and picks up a *political* paper with a head resembling the old head of the Tennessee Baptist, and commences reading to himself, pauses and looks around upon the company: "Well, I'll declare Graves gets worse and worse."

Old Baptist—"Why, what is to pay now, Mr. M.?"

Meth.—"Just listen here"—reads aloud from the *political paper* a very bitter article against Gov. Trousdale, in which the writer represented the Governor as an old grammy, &c. &c. "Graves can't live without a fuss."

Old Bap.—"I don't understand that article."

Meth.—"Hush, I see into it easy enough—Graves just wants to raise a fuss, and did'nt know what else to go at."

Old Bap.—"But I did'nt know he ever had any thing to do with politics."

Meth.—"Any way, or any thing, for a difficulty."

Old Bap.—"But I tho't Graves was a Democrat"—turns to the company—"aint Graves a Democrat?"

Meth.—Oh! Graves has only fallen upon this plan to divert the public mind from the difficulty he is already in—(several of the company, 'what difficulty, Mr. M.?') What difficulty? Why, hav'nt you heard of it? He is going a pretty strait course for the Penitentiary? In fact, nothing is lacking to put him there now but a prosecution—he has been *stealing* letters from the Post Office!—*robbed* McFerrin's *letter box of a large number of letters!*"

Old Bap.—"Where did you learn these things, Mr. M.?"

Meth.—"Why, I read it in the *Methodist Advocate*. Brother McFerrin published Graves to the world as having *stolen his letters.*"

Old Bap.—"O yes! I saw Graves' answer to that charge in the last Baptist."

Meth.—Whirls the paper over—"Well, I want to see that—*why, this is not the Baptist!—well, I thought it was* ——."

Old Bap.—"I thought that could not be Graves—why M., that's the —— ——, a *political paper*—you must put on your spectacles."

Meth.—"Well, I know Graves was always stirring up some difficulty; and I allowed he did'nt know how else to save himself. For I tell you he is in a good way for the Penitentiary—but where is the Baptist? I want to see what the fellow can say for himself.

Old Bap.—(Starts into an adjoining room for the Tennessee Baptist.) "Yes, I want you to read it." Enters and hands the paper to Mr. M.

Meth.—(Takes the paper and commences reading aloud.) "Well, what has this to do with his defence?"

Old Bap.—"Read on, and you'll see."

Meth.—(Reads on slowly—pauses—reads—pauses and reads over again—stops in deep thought—reads again to the close of the article, and throws down the paper on the counter.) "Well, well, well, ha, ha—*well, if this don't beat any thing!* Well, if McFerrin aint wasting his time, I'm mistaken! I tell you, gentlemen, he had just as well let Graves alone, sure. for he's too smart for any of them. If I was in Mc.'s and Pitts' place I'd go and pull off my hat and acknowledge the corn. I don't know any body that could handle Graves but this fellow Brownlow."

Episcopalian—(Rises and pats M. on the arm.) "Yes, Mr. M. do *write to your Bro. Brownlow*, and get him after Graves—*he's* the man for *you!* Do write to him, M.—do write to him and get him to come down on Graves—he can manage him."

"*Drop the Curtains.*"

For the Tennessee Baptist.

Knox Co. Tenn.
April 17, 1851.

Rev. J. R. Graves:

Though an entire stranger to you, I trust you will allow me, through the columns of your widely circulated paper, to make a statement of an act of high handed and despotic tyranny, more particularly for the information of my relatives and friends.

Myself and wife have been members of the Methodist Society 24 years, and my two daughters the last five years. During this time all of us have moved on peaceably, until within a short time past; when the preacher for the present year came on the circuit, and in the class to which we belonged, called over the names of the members. To my astonishment and mortification, I found that the names of my daughters had been substituted by some others.

A reason was demanded for that which seemed to be so extraordinary. The preacher stated that he knew nothing about it—the class paper was just as he received it from his predecessor, &c.

A full and public investigation of the matter was then demanded, but refused by the preacher, who declared that he would not take up time with it. My wife desiring some satisfactory explanation of this strange affair. was rudely told by the preacher that he did not intend to have her come there to make a fuss, &c.

At another time, we presented proof in the form of certificates, justifying my wife in some statements she had made, and proving that a member belonging to the class had departed most egregiously from the truth in certain statements he had made, and requested the preacher to mention it to them publicly. This he refused to do, and said we should have attended on the day of trial. A new idea to us was now disclosed, and no person seems to have known the merits of it, and all we can learn is that the preacher and class in our absence agreed to have nothing to do with our complaint. A strange *trial* indeed.

For this singular procedure we have tried time and again to get an explanation, but without success. The last year's preacher puts up the plea that he was informed one or my daughter's had married, (which is not true,) and on that account he had changed her name. But unfortunately for him both names are changed, and in the same hand writing. So once wrong, twice wrong. Not satisfied with what he had already done. he continued to outrage our feelings by sneeringly and contemptuously talking about his supposition that he has "committed the unpardonable sin, &c."—Thus matters stand, he knowing himself to be out of our reach, being a member of the annual conference, where we should have to go to get justice done us. This we are not going to take the trouble to do. We have been most outrageously treated, and our feelings wantonly trifled with. To this ecclesiastical hierarchy we shall no longer submit, and intend to seek an asylum where we can enjoy equal rights and privileges.

Sincerely yours,
SAMUEL JOHN.

For the Tennessee Baptist.

Copy of a letter received by the Pastor of S***** H*** Baptist Church, Ala., from a local preacher of the Methodist *Episcopal Society.* (Enclosed in the letter was a pamphlet entitled "*Questions and Answers*"—on Methodist Church government.)

"S***** H***, June 28, 1851.

Dear Sir,

I enclose you a little Book, supposed to come to hand through your agency, and say to you that the Methodist Church have no need of any such agencies to improve her morals or her government. The Almanac from Tennessee is regarded as the production of a bad spirit, and has had a tendency to lower you and your denomination in the estimation of the reflecting of society. The pamphlet recently come out is no better, both having for their object the destruction of the peace and harmony of the Church. It is believed that you are the man engaged in this little low business of scattering fire brands and death through society, in order to make proselytes otherwise than by preaching the Gospel—a course beneath the dignity of the ministerial character. What, to be a Peace Breaker, a disturber of the harmony and good feelings of the Church, there is no blessing promised to such, but a curse. If the Pastor of S***** H*** Church is guilty of the charge above alluded to, we hope he will make confession and do so no more—if he is not guilty, let him clear himself of the charge, and pray more and envy less, and try to get souls converted by fair, open honest means. That is the way to make proselytes; when they are otherwise, they are not worth having. We think if there was more vital religion in the heart, there would be no relish for low handed persecution in order to make proselytes.

Respectfully,
E. E****."

The above homilitical production from my Right Reverend Episcopal Functionary, was received (on the 29th of June 1850) with all due submission and gratitude, to be preserved as an unfailing incentive to pious meditations. With this view, I do myself the pleasure to favor the author of the Almanac (*"Fire Brands and Death!"*) with a copy, for the reformation of his *murderous* character.

The "Peace Breaker."

We give the above for variety sake. We hope Peace Breaker will not be frightened out of circulating and discussing the truth.

For the Tennessee Baptist.

CENTRAL FEMALE INSTITUTE.

This institution was established in the latter part of the last year, in the town of McMinnville, Tennessee, and went into operation the first of January 1851, under the care of Rev. John Powell and Mrs. Powell.

Success has crowned the efforts of the managers and teachers of this school beyond the most sanguine expectations of its warmest friends, in reference to the number of scholars, and the progress they have made in their several studies, which was manifest to all who attended the late examination.

McMinnville is one of the most desirable places in the State for a location of an Institution of this kind, to say nothing of the intelligence, refinement and liberality of the citizens, which has been so abundantly manifest by their efforts to secure the establishment of female schools of a high grade, in their midst.

There is no place superior to this in point of health. This blessing, which is so desirable, and so much sought for, almost universally reigns here from year to year.—There has not been more than five or six adults, of the citizens of this place, who have died during ten years past; and a less number of children than in any other town of the same size. There is no local cause, perceivable, calculated to produce disease in or around the place. It is elevated above all the towns and villages South and West, and North, standing on the beautiful table land of the Cumberland Mountains, in full view of the main range, receiving almost constantly the delightful and refreshing mountain breeze, which is so conducive to health.

The water in and around this place is excellent and in great abundance, as well as in great variety. Here is the pure freestone, and limestone mixed with freestone. Chalybeate and Sulphur of different kinds abound near the place; and in less than a day's journey the celebrated Springs of Bon Air and Bersheba.

In addition to the refinement and health of the place, and the unrivalled beauty of the scenery around it, the central position of this Institution is an additional and grand reason why it is desirable for the seat of the Great Central Female Institute of the Baptists of Tennessee and surrounding States.

Two agents have been employed to raise the necessary endowment, who are now in the field, and we rely with confidence on their united exertions, and the liberality of our brethren to place this Institution at once on a level with its sister Institutions. This can be done by the united efforts of the Baptists and friends of female education, for they are more than able to accomplish the work, and no doubt are waiting for the opportunity to lend a helping hand to this noble enterprise.

J. M. D. CATES.

Marion, June 10, 1851.

Obituaries.

J. M. Scarbrough.

A worthy and useful Minister, pastor and member of the Hiwassee Church, died at his residence in Charleston, Tennessee, sometime in April last. His disease was pneumonia. It is hoped that some one better acquainted than I am with his life and ministrations, will give a history of them.

Old Father Camp,

A pillar in the Hiwassee Church, died of pneumonia about the last of April. He was venerable for age and character, both as a man and a Christian. In his death the Church has lost its main prop.

John J. Reeves,

Departed this life in Macon county, Tennessee, on the 14th of March 1851, John J. Reeves, (brother to the writer,) after an illness of 14 days. The best medical skill was brought into requisition, but was of no avail. Thus has gone from an admiring circle of relatives, a favorite brother, to his long and I trust his happy home.—May those of us who survive him be diligent in preparation for the same great change that awaits us, and may it be ours to meet his ransomed and happy spirit around the throne of the Great Jehovah, ascribing praises to Him, through riches of divine grace in Christ our Redeemer.

CHARLES E. REEVES.

Red Springs, Macon Co., Tenn,
June 20, 1851.

Samuel Tucker.

A FATAL ACCIDENT

Took place on last Saturday, about six miles from this place, young Mr. Samuel Tucker was thrown from his horse down a steep bank, into a mill pond, where he lay all night in the edge of the water, while search was made for him through the neighborhood. No one was present when he fell, but from the circumstances, he must have been thrown from his young horse, dislocating his neck. He was the son of wealthy and respectable parents. Some of his own people passed the place where he was killed and lay, while the water was yet agitated by his plunge, though they knew not the cause. His horse dashed through the woods, and was caught an a snag by the bridle, where he remained from about two o'clock P. M., till night, when he broke loose, leaving his saddle on the spot, and ran home to carry the unwelcome intimation.

Mrs. Delidah Hughs.

It becomes my painful duty to inform the readers of your paper of the death of Mrs. Delidah Hughs, consort of Barnabas Hughs, originally from Bertie county, North Carolina. She died on the 12th inst., in the 53d year of her age, of protracted illness of a complicated nature. She was a member of the Baptist Church for many years—lived the life of a Christian, and ready at all times to obey the supreme call of Deity. This sad event has caused a gloom over this vicinity for her husband and family, who have lost their most devoted friend. She was a devoted parent, ardent in her affections; and such were her attachments for her friends, that she always sympathized with them in sorrow or in joy. Under her painful and manifold afflictions, she evinced a degree of Christian fortitude and pious resignation, which must have consoled those who had witnessed, with the reflection that she knew how to bear the chastening hand of the Lord, which was leading her out of tribulation. But it is vain to indulge in eulogy of the dead. She has ended her toil—the conflict of sin and sorrow is over—she has traversed the Valley of Death, which our Saviour has passed through before her, to prepare a home for his redeemed in the Kingdom of Heaven. True religion, is true happiness. The soul which departs this life in the peace and love of God, will join the bright companionship of those who are of one spirit, and are united forever with the then visible renowned in the Kingdom of God.

WILSON PREWITT.

Robert E. Crumpler.

Died at the residence of Mark Jackson, Hardeman county, Tennessee, on the 17th of May, after an illness of 11 days, Robert E. Crumpler, son of Benjamin Crumpler of Southampton county, Virginia, aged 33 years. The deceased was for many years an acceptable member of the Baptist Church, and has left an affectionate and beloved wife and babe to mourn his death—yet she grieves not as those who have no hope. He expressed no fears, but felt a degree of triumph that bid defiance to the powers of darkness, and cast a flood of light and glory over the gloom of the grave, and pointed to a bright and glorious immortality,

"Where sickness, sorrow, pain and death,
Are felt and feared no more."

'Tis finished, the conflict is past;
The Heaven-born spirit has fled;
His work is accomplished at last,
And now he's entombed with the dead.

No sickness, or sorrow or pain,
Shall ever disquiet him now:
For Death to his spirit was gain,
Since Christ was his life when below.

His soul has now taken its flight,
To mansions of glory above,
To mingle with Angel's of Light,
And dwell in the Kingdom of Love.

The coffin, the shroud, and the grave,
To him were no objects of dread;
On him who is mighty to save,
His soul was with confidence stay'd.

Then let us forbear to complain,
That he is now gone from our sight;
We soon shall behold him again,
With new and redoubled delight.

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.

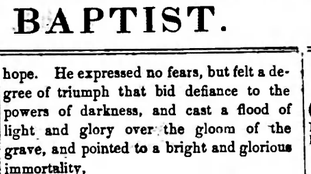
Terms:—15 cents per single copy.
$1 50 per dozen.
$10 00 per hundred.

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 expense 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 effected by its use, but we would present the following opinions of eminent men, and refer further enquiry to the circular which the Agent below named, will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these facts.

From the President of Amherst College, the celebrated Professor Hitchcock.

"James C. Ayer—Sir:—I have used your Cherry Pectoral in my own case of deep-seated Bronchitis, and am satisfied from its chemical constitution, that it is an admirable compound for the relief of laryngial and bronchial difficulties. If my own opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.

EDWARD HITCHCOCK, L. L. D.

From the widely Celebratld

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

"I deem the Cherry Pectoral an admirable composition from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

New Haven, Ct, Nov. 1, 1849.

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

From one of the First Physicians in Maine.

Saco, Me., April 26, 1849.

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

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

Respectfully yours.

I. S. CUSHMAN, M. D.

Prepared and sold by

JAMES C. AYER,
Practical Chemist, Lowell, Mass.

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

May 3—3m

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

CLIFTON & ABBOTT,

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

Dealers in Gentlemen's Apparel and Furnishing Goods.

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

jan 11—tf

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.

VALUABLE
DENOMINATIONAL BOOKS.

CHURCH POLITY: or the Kingdom of Christ, in its internal and external developments. By J. S. Reynolds, President of Georgetown College, Ky., pp 340, 12mo. cloth, 50 cents.

NOTICES OF THE PRESS.

"It is at once learned and plain, concise but clear and comprehensive." [Christian Index.]

"This work should be in the hands of all who wish to know what the Scriptures teach on this subject."—[Baptist Chronicle.]

"This is an able treatise on a subject which ought to be better understood."—[Christian Secretary.]

"It is the best work on the subject."—[Dr. Howell.]

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

BAPTISM AND TERMS OF COMMUNION: An Argument by Richard Fuller, pp. 204, 12mo., cloth, 65 cents.

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

"No jury could resist the evidence it adduces—it is sanctified by the love and cordial courtesy which becomes the Christian minister."—[New York Recorder.]

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

SCRIPTURE CATECHISM: Suitable for the Domestic Instruction of Children and Servants in private families, and also Bible Classes in Sunday Schools. By Rev. Ro. Ryland, President of Richmond College, and Pastor of 1st Baptist Church. 148 pp. 18mo., 18 cents.

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

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

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

THE BAPTIST CATECHISM. Just published, An Exposition of the Baptist Catechism, prepared by the celebrated Benjamin Beddome. The Catechism is a standard Denominational Work, prepared with great care, and sanctioned by a long established usage. It contains 270 pp., 18mo., fine paper, nearly 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, Erysipilas, Pimples, Biles, Mercurial Diseases, Cutaneous Eruptions, Liver Complaint, Bronchitis, Consumption, Female Complaints, Losses of Appetite, General Debility, &c*

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

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

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

Monterey, Jan. 18, 1850.

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

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

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

FROM THE STATE OF MAINE.

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

Sidney, (Me.) April 15, 1850.

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

STEPHEN C. HAYWOOD.

Augusta, April 16, 1850

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

DILLINGHAM & TITCOMB

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

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

SAVE YOUR INSURANCE,

BY USING BARLOW'S HOUSE GARDEN, AND FIRE PUMP.

I WISH 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 E. Rousel,) 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,

50 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.

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

For sale by H. G SCOVEL.

FRESH ARRIVALS

AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF

H. G. SCOVEL,

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

1000 pounds Refined Salt Petre,
10 barrels Winter Land 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 Tanners' Oil,
3000 pounds Ling Sup Carb. Soda,
1000 " Roll Brimstone,
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,
" Dysentary Syrup,
" Children's Panacea,
" Health Bitters,
" Eye Water; and

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

For sale by H. G SCOVEL.

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

H. G SCOVEL.

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

For sale by H. G SCOVEL.

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

H. G. SCOVEL.

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

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

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

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

Fine Toilet Soaps, &c.

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

47 doz. fine Musk, Rose, Almond, Circassian, Nymph, Jenny Lind, Mar-h Mallow, Hazel Nut Oil, Amandine, Spring Flowers, Verbena, Pistachio, Honey, Mellifleur, and Poncine or Pomice Soaps,
24 doz. Tator's Tran-parent Balls,
72 doz. White and Brown Wind-or Soap, super'r
24 doz. Piver's blue jar Ox Marrow,
12 doz. Roussel's comp. Ox Marrow in glass Jars,
2 doz. Jenny Lind Hair 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. Tricopherous,
200 lbs. Barber's Soap, in 1 lb. bars, superior and cheap.

March 15 EWIN, BROWN & CO.

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