No. 25.

TENNESSEE BAPTIST,

Office of the Tennessee Baptist at the Baptist, Vol. 1st, pages 135-182, we learn that Book Store and Depository, on Union street, two a council, including Cyprian Bishop of Cardoors from the Bank of Teongare.

I. Subscribers who do not give express nonce to the contrary, are considered as wishing to continue. their subscriptions.

periodicals the publisher may send them till all arresrages are paid, and sabscribura are responsible for 3. If Sabscribers neglect or refuse to take their

periodicals from the office to which they are direct ad, they are held responsible till they have settled their bills and ordered their periodicals discontinand. Sending summers sack, or leaving them in the silics, is not such sotics of discontinuance as the law requires.

isforming the publishers, and their periodical is sear.

5. The courts have decided that refusing totake a newspaper or periodical from the office, or removing and leaving it uncalled for, until all arrearages are paid, is prima facie evidence of jatentional fraud.

Che Bolpit.

SHORT SERMON, NO. IXXII. From the W. C. Journal.

BEO. Entros: By the request of a brothe in the ministry, I will endeavor to give a synopus of something for which it is difficult for

SPECIMEN OF AN ATTEMPT AT PREACH. ING, BY A LIVING MINISTER.

missioning others, ad infinitum.

III. All men miniature ships-by nature

IV. Out of these miniature skips Old Ship point at lasure."

disciples of Jesus, together with all the ancient | guarded and incorrect expressions, and to false worthies, have just gone down under the deck and unfounded assumptions. It will not be to sleep, but at the morning of the resurrec- very astonishing, therefore, if in the heat and tioo, all will come upon deck again.

Line. Repentance is the hook bait of the done so we could easily find company for him, same material. The line is baptiam, by which for it would not be difficult to shew that Mr. they are hauled on board.

Paracure. - When I preach, let me re-

1. That nathing is in vain; but is consemyself, to my hearers, and to the world.

last semmon.

4. That it may be the last to aomaheurer. 5. That an unknown company of angels, both good and had, wait, waten, and listen with anspeakable anxiety.

with an infinite intensity of interest. 7. That swift as he is to mark unfalthfulness,

he is swifter still to give his help to the wesk-

s. That I must confine t my andience again is the presence of an aminiscient studge, when all the first will be givened to their naked relity - Southern Probylerian.

THE EVIL OF Sex .- "I have learned what a

Passided every west an a Large Double Medi REVIEW OF CHAPMAN ON BAPTISM.

Mr. Chapman, on page 11 of his book, speaking of the Baptist Library, says—in this work, page 13, we read: "Among such a people lived Fidus, the first on record who proposed the baptism of infants." How ridiculous a falseod is thist. If a house mouse were to get a or the testimony of such a writer ought but to he received. "From Wall's History of Infant

thage, and 55 other bishops or pastors of the neighboring churches, met in Carthage A. D. 253. This councit received a letter from one Fidus, a country bishop, inquiring whether an infant hefore it was eight days old, might he haptized, if need required. The council decreed that it was not necessary to defer baptism ontil the eighth day. Mr. Robinson, one of Mr. Chapman's witnesses says in reference to this question before this council or association at Carthage: "This infant baptism is entirely different from that proposed in the time of Tertuilian. That was the baptism of little ones who asked to be baptized: this of new born babes. That was supported and rejected by New Testament texts and arguments: this is grounded on, and defended, and regulated by Jewish law. That required the consent of sponsors: this mentions none. That was a oining of them to the church: this a dedicating of them to God."

Before Mr. Chapman pronounced the state ment in the Baptist Library a falsehood, he ought to produce a case on record, of some one who proposed the baptism of infants before the time of Fidus. But this he has not even attempted to do. We challenge him to produce intended to palm off a positive and deliberate Did they for hundreds of years believe infant (See Robinson's History of Baptism, Lon-

don edition, page 198.) On pages 12 and 13 of his book, Mr. Chapman thus proceeds:

"Let us now notice a statement of A. Campme to find a name. However, I shall entitle infidelity, palmed off on the public for ancient Christianity restored. Here it is, as found in his debate with Rice, page 260: "Clinics, or unimmersed persons, were inhibited holy orders, by the twelfth canon of the council of "Follow me and I will make you fishers of Neucessarea, and consequently, were ineligible to sacerdotal functions." Now let us have the I. Christ a spiritual fisherman.—He same decision of the council of Neocassarea, and we iato the world to set up the business of spiritu- anall see that it is a happy circumstance that al fishing, caught the Apostles, and commis- water can wash away sins. This is the lanaloned them to follow the same occupation, with guage of that conscil: "He that is baptized directions to coetinue the husiness and of com- when he is sick, ought not to be made a priest, for his coming to the faith is not voluntary but II. The world is a vast fish pand, and the from necessity, unless his diligence and faith dwellers in it fish. - These fish are caught in | do prove commendable, or the scarcity of men the manner hereafter to be described, and as fit for the office do require it." The reader soon as they are fairly secured, are converted will at once perceive that the baptism by affuinto fishermen. Thus fish catch fish, ad libi- sion, when sick, was not made the ground of the action of the council, but the coming to the faith from the necessity of circumstances, rudderless, but still staving about noon the sur- which occasioned doubt as it regarded the genface of the ocean of this world, alias the vast uineness of his piety; yet, A. Campbell would fishpond. Religion gives them a rudder and impress the hearer or reader with the thought, fishing tackle, and sets them at work right. that being baptized by affusion was the great

Zion is constructed, abroad of which are all the In oral discussion, even the most cautious worthy fisheres who have ever been engaged in and prudent are liable to be betrayed into inaccuracy of statement. The excitement of Peter, Paul, the early fishermen, viz: all the speaking leads to hasty declarations-10 unharry of debate Mr. Chapman has made a V. Manner of catching the fish. Hook and atstement not strictly accurate; and if he has Rice has done the same thing. The canon on the council of Neoccesares was made eighty years after the time when Novatian was haptized in his bed by perfusion, when his friends feared that he would instantly die. Lord King testifies, that the ordination of Novatian to be a prasbyter "was opposed by all the clergy. quence and effect, eternal, fer good or evil, to and by many of the laity, as nolawful, because of his clinic perfusion." (See Primitive Church 2. That the least evil may work infinite p. 219.) . Cornelius, Blshop of Rome says: harm, and the weakest good an infinite bless- "It was not thought lawful for any one who was haptized in his bed by perfusion, to be ad-3. To preach as if it were, as it may be, my mitted to any charge in the church." And Dr. Gala remarks on this; "And this is confirmed by the learned hishop of Oxford, when he says, Novatian was obnozione on two accounta; first, becanae he had made a schiem on account. 6. The great God, my saviour and Master, but accarching eye baptized. Valesius notes, that, this baptism turned full upon me, and hie heart — god was thought imperfect for several reasons. of the lapar, and secondly because, though he Petavius says, Such were thought irregularly baptized, and were never admitted into holy orders,' attributing it to their perfusion. The fact then that the faith of those baptized, when they were sick, might not be voluntary, was not the only reason why they were deemed ineligible to any office in the church. Another reason was, that their form of baptism was nonsidered to be imperfect. In the manner of administering, baptism had been rather eluded than received. (See Gale in Wall, Vol. 3rd,

The Even of Saw.—I have learned what also Nogalest an immite impericable being such as the evel of man.—For ray years the supplied of the property of the prop

itive church, instructed their children in the | Waldenses denied infant beptiam be a "calumments of God.'n.

the least shew of any ornaments belonging to than disproves it. He says: their masses and ceramonies of the church of Rome, much less any auch crimes as were imposed (charged) upon them; but rather that they kept their Sabbaths duly, causing their the doing of it as long as possible because they children to be baptized according to the order of deteated the human inventions annexed to the the primitive church, teaching them the articles of the Christian faith and the commandments of God."

"The attention of the reader is particularly Jones concerning the children of the Waldenof our life.

children according to the usage of the primitive church—the very thing that Perrin, their own historian, labors to establish. () ught not ries probability upon the face of it. Is it probmen of honor and truth to be ashamed of a able that their pastors for hundred of years, cause that has to be bolstered up by slander- were absent so much, that no time or opportuing the very ashes of the dead? If Jones inten- nity was afforded the Waldenses to have their ded to convey the idea that the Waldenses ob- children baptized, though they desired it?served in their acts towards their children the And pray what sort of pastors did they have, usage of the primitive church, he then admit- that could find so much time to preach the gosted all that we contend for, the baptism of in- pel to others, but could not find time to adminfants in primitive times; but if be did not, he ister the ordinances among their own flock?misrepresentation on his readers. Is not this baptism to be an ordinance of Christ, and yet evident?"

Jones by Mr. Chapman. It is very evident infants, nor suffered them to do it? Why, then, from other parts of his history that Jones did surely it was not done at all, and the Waldennot intend to convey the idea that the Wal- sian Pastors, while devoting themselves to ladenses baptized their infants, and this being bor among others, ought to have been reminevident, if Mr. Chapman is correct he intend- | ded, that charity begins at home. ed to palm off a positive and deliberate misrep-

The charge of willfully suppressing the has been made repeatedly against Jones by Dr. time to disprove the allegation, and when, afterwards, Mr. Campbell had the documents from the aspersions thrown upon his reputa- equal to his knowledge of Greek. tion, Mr. Rice would not suffer the documents bate between Campbell and Rice, page 405.)

lish translators of the original work, I am not grounds.

and Presbyterians. When Perrin wrote, the Baptists were under the ban of every State in by the Papal and the Protestant churches .anxious to remove this reproach from the Waldenses. He felt, no doubt, that it would be a benefit conferred upon the cause of religion in give a faithful Listory of the Waldenses, and general if this injurious impression could be the fact that in this case the language of Jones effaced. Mr. Chaoman epeaks of Perrin as agrees with the original authority rather "their own historian," and seems to labor un- with Perrin, shows that he looks beyond Perder the impression that Perrin was, himself, rin to Vesembeelqs himself. one of the Waldenses. This however is an entire mistake, and we might with just as Pope and McGuire's Debete, p. 209, is as folmuch truth call Jones "their own historian" as lowe:

articles of the Curistian faith, and command- ny," hut the authority upon which Perrin pronounces the charge untrue, is, to say the loast, We shall now hear their own historian, Per- a very questionable one. He have quotes a ric, who speaks thus, in book 1, chap. 6, pp. work called the "Spiritual Almanac," a docu-30-31; "King Lawis XII having been inform- ment of which no one knows aither the date ed by the enemies of the Waidensea, dwelling or, author! wan the writer or writers were, in Province, of many griegous crimes which and by what right he or they spoke in the were imposed (charged) upon them agant to make inquisition in those places, the Lord Adam Fumee, Maister of sequests, and a doctor of South Sor. They wisited ell the parishes and templas, and found neither images, not so much as the calls a catumny, he rather confirms the charge that "they denied baptism to infants," the least show of any one images, not so much as the charge that "they denied baptism to infants,"

NASHVILE, SATURDAY, MAR CH 1, 1851.

"ONE LORD, ONE PAITH, ONE BA. TISM."

"True it is, that being for some hundreds of years constrained to suffer their children to be baptized by the Romish priesta, they deferred institution of that holy sacrament, which they looked upon as pollutions of it. Their pastors, whom they called Barbs, being often in travels abroad for the aervice of their churches, nyited to that portion of the account given by they could not have baptism administered to their children by their own ministry. They ses; and then to Perrin's account. We do therefore sometimes kept them long without not recollect ever meeting with so deliberate a baptism, upon which delay the priests charged misrepresentation of a fact in the whole course | them with that reproach. To which not only only their adversaries have given credit, but Jones entirely omits the baptism of their many of those also who have approved of their

lives and faith in all other points." This is an ill-told story, and it hardly cargive the Romish priests occasion to complain, Such is the grave charge brought against that their own ministers neither baptized their

If nothing more to the purpose can be pro resentation on his readers. Let us then look duced to disprove the charge that the Walden-

We will now notice more particularly charge against Jones of suppressing the truth Miller, Rice and other and not not one of his liberate misrepresentation of Perrin, on the ble to pronounce with so much decision on simple ground that there is a discrepancy in the question. A careful investigation of the the two historians in the case adduced. From proper documents might have convinced them the memoir of Jones as given in the Baptist that the charge of a willful suppression of the Memorial, Vol. 5th, page 302, we learn that truth might be alleged against others, but that Jones used an old French copy of Perrin's Hisso far as Jones is concerned, the charge can be tory of the Vandois. Has Mr. Chapman seen disproved. When Mr. Rice brought this charge the original work? And has he such a perfect against Jones Mr. Campbell did not happen to knowledge of the French language that he can have the proper documents before him at the assert with confidence, that the English translators have given a correct translation of Perrin in this particular passage? I expect his ready, and stood prepared to defend Jones knowledge of the French language is about

But admitting, for the sake of argument to be introduced and ruled the matter out of that the English translators have rendered this the discussion on the plea that they were then passage faithfully as it stands in Perrin, we through with the subject of infant baptism, and still deny that Jones has suppressed the truth. had passed on to other subjects. Mr. Rice, by The authority referred to by Perrin for this anthe rules of the discussion had the right to re- ecdote is "Vesembecius' Oration on the Walfuse to hear the documents read at the time denses." Jones refers to the same authority they were introduced but it seems to me that "Vesembecius' Oration on the Waldenses, in he would have exhibited more of the christian Perrin, cb. 5." [See Perrin, p. 36, and also and the gentleman, had he waived his right, Jones, p. 340 of the edition in one volume, and for the sake of having justice done to an unof- vol. 2d, p. 68, of the New York edition, of fending man who had been basely aspersed .- [1824.] Jones does not say, "as quoted by Per-Perhaps if Mr. Rice bad then permitted an act rin." He evidently looks beyond Perrin, and of justice to an injured man, Mr. Chapman draws bis authority from the same source.would not have reiterated the charge, which he To impea h Jones, therefore, and to discredit has evidently copied from Mr. Rice. (See de- him as a bistorian, appeal must be made to the original authority—to the Oration of Vesem-John Paul Perrin's Histoire de Vaudois was becius. Jones was not the man to depend uppublished in French, in 1619. Whether or on second-hand authorities, when he could not there is any just cause of complaint as to have access to the original or primary, In the sectarian unfairness on the part of the Eng. memoir, above referred to, in speaking of his inquiries respecting the Waldenses, he says able to judge, but the charge against Jones of himself;-"I now formed the resolution of has been inquired into, and refuted on other making myself acquainted, as fully as possible, with the history of those people, which I found Perrin was a Pedobaptist-a French Pres- to be very interesting, and which history, to byterian, and he was anxious to make it ap- my great surprise had been suffered by the dispear that the Waldensea were Pedobaptists senters to sink into oblivion during the war hat had been raging between this country and France for more than twenty years. With a Christendom, and abhorred and anathematized view to the revival of this forgotten piece of history, I determined to procure whatever pub-Then it was esteemed to be doing God service lications came in my way that could throw to put them to death. Perrin was, therefore, light upon it, and submit the result of my in-

yeatigations to my contemporaries." Jones then spared no expense in seeking to

The language of Vesembeclus as quoted in

the king, with an oath, said: Those men are! of them from his own personal knowled better than I and the rest of my Catholic peo-

The charge against Jones, then, falls to the earth! He has perverted no documents nor falsified any history. The messengers report to the king that "homines," men, adults, and not infants, were baptized. Jones' account of the matter la amply austrined by the authority. The blowe at his reputation resoil upon Pedohaptists. Mr. Chapman's sixth ape-cification to prove that Bantist authors pedicol be relied on, is abown to be unfounded, and p. 20.) Mr. Jones may still be depended on as an bonest historian. We have shewn already that the proofs relied on to shew that the Waldensea were Pedobaptists, are utterly insufficient for the purpose, and we shall now produce some evidence to establish the proposition that they were Baptists.

Limborch, in his Hist. Inquisit, cap. 8. p. 32, says:-"If the doctrines and rites of the Waldenses be well examined without prejudice, it must, I think, be said, that among all the denominations of christians which there are at this day, none have a greater agreement with them than that which is called Mennonites."

Venema, in his Hist. Eccles. tom. 7, p. 443, 144, after assigning various reasons against considering the Mennonites as descended from the Baptists at Munster, proceeds thus: "The nearest origin of the Mennonites, in my judgment is better derived from the Waldenses, and from that also that of the Ana-baptists.-The Mennonites desired to have the innocence and purity of the primitive church restored, and to carry on the Reformation farther than Luther and Calvin intended. Certainly the Waldenses, if you except the origin of the lesh of Christ, held the principal articles of religion almost in common with the Mennonites; as appears by the history of the former already given in the twelfth century. The errors of the Mennonites, concerning Pedobaptism and the incarnation of Christ, are to be considered as proceeding from a different source. We have no need to search for other principles from which Mernonitism flowed, much less of those invidious maintained by the disorderly persons at Munster, and other fanatics of a similar kind, from which the Mennonites justified themselves, both as to life and doctrine, those at Munster, without notorious injustice

Cardinal Hosius, who was President of the Council of Trent. [See Apud Schyn Hist. Mennonit, p. 135,] says, "The Ana-baptists persecution into various countries; and who are a permicious sect; of which kind the Waldensian brethren seem also to have been .-Concerning whom it appears, that not very Holland and Zealand, where they lived simple long ago they rebaptized persons; though some and exemplary lives. in the villiges as farmers, of them lately, as they testify in their apology, in the town by trades, free from the charge of have ceased to repeat baptism. Certain it is, any gross immoralities, and possessing the however, that in many things they agree with most pure and simple principles, which they the Ana haptists. . . . Nor is this heresy a exemplified in a holy conversation. They were modern thing; for it existed in the time of therefore in existence long before the Re-

The Waldenses were sometimes called Albigenses, or Albigeios, and Chassanian, a were formerly called Anabaptists, and in later Frenchman and a Catholic, who died in the times Meanonites, were the original Walden-16th century, in his history of the Albigeios, (See Stenuet against Russen, p. 81,) say:-"Some writers have affirmed that the Albigeios approved not of the baptism of infants: others, that they entirely slighted this holy sacrament, since the days of the apostles, and an a Chrisas if it was of no use, either to great or small. | tian society which has preserved pure the doc-The same has been said of the Vaudois; though some affirm that they have always baptized their children. This difference of authors kept | my of the Baptist denomination tends to conme for some time in suspense, before I could come to be resolved on which side the truth lav. At last considering what St. Barnard teenth century was in the highest degree neeavs of this matter, in his 66th Homily on the second chapter of the Song of Songs, and the reasons he brings to redute this error, and also what he wrote ad Hildefansum comitem Sancti Aegidi, I cannot deny that the Albigeios, for the greatest part, were of that opinion. And that which confirms me yet more in the history of the city of Treves, which I have mentioned before, at the end of the fourth chapter, it is said, that at Ivoi in the dioceae of Treves, there subject again, we shall pass over it for the prewere some who denied that the sacrament of . baptism was available to the salvation of infants. And one Catharine Saube, who was burnt at Montpelier, in the year 1417, for being of the mind of the Albigeias, in not believing the traditions of the Romish Church, had the same thoughts concerning infant bap- | their 12th Article reads: "We consider the tian, as it is recorded in the town-house of the said city of Morripelier, or which we shall speak at the end of the fourth book. The truth is, they did not reject this secrement, or say it was useless; but only counted it unnecessary to when it can be done. Notwithstanding which infants, because they are not of age to believe, we maintain that believers may be saved withor capable of giving evidence of their faith.—
That which induced them, as I suppose, to entertain this opinion, is what our Lord says: He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damued." Twick's Chronicle says; "We conjecture

from writers, that the Wildenses and Albigenses brethren existed at and immediately after this date, (A. D. 1100) they were opposed to papietic errors and infant baptism."

papistic errors and infant baptism."

Bishop Usher, on the authority of Koveden's Annais, states, that in the year 1176, the Boni bomines of Toulose, to name given to the Waldenses,) were summoned before a meeting of bishops, abbots, &c., and required to recant their errors by subscribing to a creed drawn up for the purpose. In the creed was the following article: "We believe also that no person is exceed but he that is haptiped; and that infants are taxed by baptism." Being arged to subscribe and to away to this creed, they positively and perseveringly released—(Wall's Hist. of Infant Baptism, Vol. 2, page 242.)

He had apestatized from their professi "by merit raised to the bad eminence" of an inquisitor in the Catholic church, and of course was become one of their bitterest persecutors. He wrote a book against them. (A. D. 1258.) and in this book, among other things, he says of them: "They say that a man is then first baptized when he is first received into their community. Some of them hold that baptism is of no advantage to infint, because they can-not setually believe. I Ligner Hist. Vol. 2

Milner, in his Church History, admits that the Waldensea were charged with denying baptism to infants, and he relies upon the testimony of the "Spiritual Almanac" to disprove it, but he seems to feel that his proof is insufficient, for he remarks, "I lay no great stress on the subject; for the Waldenses might have been'a faithful, humble and spiritual people, as I believe they were, if they bad differed from the general body of Christians on this article." (Church Hist. London edition, p. 537.)

"One of the most recent and celebrated works in Ecclesiastical History, which has appeared on the continent of Europe," says Mr. Hague, "is by M. De Potter, who in a compendious account of these people, says, 'They called the Pope Anti-Christ, opposed the payment of tithes, abolished the distinctions in the priesthood, denied the authority of councils, rejected all the ceremonies of baptism, except simple abiution, and laying great stress on the truth that in infancy there can be no actual conversion to the christian faith, they therefore baptize anew all those who left the Romish faith, wishing to embrace their doctrines." [Historical discourse by Hague, p. 72.]

Stark, court preacher of Darmstadt, in his history of baptism, say: "If instead of lookonly at particular confessions, we follow out their general mode of thinking, we find that they not only rejected infant baptism, but, rebaptized those who passed from the Catholic church to them, and that although the Anabaptists held a connexion with Munzer, Storck. Grebel, Stubner and Keller the Waldenses were their predecessors." |Quoted by Hague, page

There was published at Breda, in 1819, an "Account of the Origin of the Dutch Bapinto this matter, and see whether or not, this see denied baptism to infants, the denial is now, for a long time, they have so cleared and Gronigen, and Rev. J. J. Dermont, chaplain to the king of the Netherlands. These genthat they cannot be any longer confounded with tlemen belonged to the Dutch Reformed Church: in other works more Deat Difference In this work, they say: "The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by during the latter part of the twelfth century. fled into Flanders, and into the provinces of tormed Church of the Netherlands.

We have now seen that the Baptists who ses; and who have long in the history of the church, received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood trines of the gospel through all ages. The perfectly correct external and internal econofirm the truth, disputed by the Romish church, that the Reformation brought about in the sixcessary; and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient." [Encyclopedia of Religious Knowledge, Art. Mennot pout, and put on the injured look,"—connonites.]

We could produce much additional testimony to shew that the Waldenses denied baptism to infants, and that they were in fact Baptists, pent it, or if you really were in fault, he will but as we shall have occasion to refer to this sent. We will, however, present some quotations from their own writings and creeds before we close. In one of their confessions of faith, the date of which has been fixed by Sir Samuel Morland, in the year 1120, and which ia given Perrin's Hist. dea Vaudols, ch. 12, Sacraments as signs of holy things, or as the visible emblems of invisible blessings. We believers use these symbols or visible forms out these signs, when they have neither place nor opportunity of observing them." [Jones p. 333, or New York edition, Vol. 2, page 43 Perrin p. 52.]
In another of their confessions of faith,

published in 1544, their 7th article reads: "We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God's represents to us that which, by virtue of God's invisible operation, is within os, namely, the renovation of our members through (the faith of) Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life." [Gaillard's History of the Reformation, p. 247, 248, Perrin, Riet des Vandols, ch. 13, and Jones. Val. 9. drawn up for the purpose. In the creed was the following article: "We believe also that no yeard but he that is haptized; and that infants are cared by haptizen." Being urged to subscribe and to awear to this creed, they positively and perseveringly related.—
(Wall's Hist. of Infant Baptism, Vol. 2, page only and the first of Infant Baptism, Vol. 2, page only and the testing of the first on the dead only and persevering by related.—
(Wall's Hist. of Infant Baptism, Vol. 2, page only and the dead only and the first on the dead of the first on the dead of the first on the dead only and the first on the dead of the first on the dead on the first on the dead of the first on the f

Lones a. 324, New York edition, Vol. 2, p. 51,

Acres a 384, May Lors somen, vol. 2, p. 01, and Perriu p. 245.)

But engage. It is a thing made out that the ancient Waldenses were Bapting. We admit that the modern Waldenses, or the present inhabitants of the valley of Piedmant, practice intent haptism, but the present may of Protestants churches in Piedmant, have little or testants churches in Piedmant, have little or account to the services we have a services to the services we have a services to the ser no affinity to the uncient Walteress and their doctrinal continuous, their disciples external order, or their estation and the California disciples and the Calif the Reformation, they have changed in an many points that the present inhabitants of the availeys of Piedmont are altogether different from the Waldenses that existed in the times anterior to Lather and Calvin. From the year 1603, the Waldenses received many of their partors from the Calvinistic characters. of their pastors from the Calvinistic charches of Switzerland, and from them they learned to baptize children into the faith. The ancient Waldenses prought up their children in the nurture and admonition of the Lord; but they neither aprinkled nor immersed them, under the notion of administering Christian baptism

churches of Anti-Pedobaptists." SAMUEL BAKER. (To be continued.

Ludies Department,

-they were, in a word, so many distinct

"Truth in all Things - Human Improvement, the Of ject-Education of Woman, the Monne."

TO THE GIRLS, OR RATHER TO THE BRIDES.

There are two pmnts on which we would specially caution young wives. The first is, do not run crazy when you discover your bushand is a man like other men. Let the romanes of your maiden love go for what it's worth, become s rational woman, and atudy to live as y with your disrobed idel as you can.-Many women ruin themselves, and all who love them by clinging to mmanus. Every girl-invests her lover with a tuene of her own bright imaginings, which makes him appear to her a nondescript creature of human-angelic for demi-god species. When she is married, and this giddiness begins to wear off, by handlings, and she perceives that her husband is a coin the same stamp as her fathers, nucles, and other excellent friends and relatives, she stands wraps romance around her, detests her husband because he is only a man, and begins to look around her for a superhuman excellence.

which she still imagines must exist. Now if she is pretty, or any man is foolish or wicked enough to pay her under attentions, she clothes him at once in her fancy work, and probably becomes a victim, as much to her own romantic folly as to his seductions. Rnnaway bargains are proverhially miserable, because the ardent romance, which so oversits, a man as to make it seem expedient to forsike parents or hasband for his sake, will, on being dispelled, leave its idol the more maked and despicable.

If you discover faulta in your hishand, beassured that you would find similar, or even greater faults, in any and every man living .-Cling to your husband, love him for what he really is; bear with his faults, and be thankinl that they are no more.

Secondly, if your hashand gives you a short or peevish word, do not go and break your heart with surmisings that he no longer loves you, and all such nonsense. Consider this a fault of human nature. Does not every mother love her children? Yet how often does she scold them, and berate them soundly. Do you love your sisters and brothers, and have you not often faulted them, and called them hard names! So your husband loves you dearly not withsider bow that would do in the child whom you had rated; but meet him with a cheerful smile, and if he has wronged you be sure he will reforgive you, for the sake of your love and meek-

> From the Southern Press. WOMAN'S RIGHTS. BY MES. S. P. LASELLE.

It is her right to watch beside? The bed of sickness and of pain. And when the neart elmost despeirs, To whisper hopes of health again.

Her right to make the hearth stone glad, With gentle words and cheerful smile: And when man is with care oppress'd, His wearied spirit to beguile.

It is her right to train ber sons So they may Senate chambers grace— Thus, is she with more bonne's crown'd Than if hemelt had filled the place.

It is her right to be admir'd

By every generals manis beart;

When with true dignity and grace.

She acteth well a woman's part.

moday, March 1, 1851

EERP DEPONE THE PROPER

the should of Cluist is a company of script be leaves only, (not of believers and the ideas and anthre on probation,) associated man, in aboy and anomals all the comman

Chart long a Supple to a multi-out of question parallel and the manufacture of the state of the

property, only lines sharehas can gallicipate in this ordi-sings that agree in faith and practice.

6. Christian Baytian is the immericin of a believer in the first that the first that is the same of a deliber 'in the first that is the same of the first that is the same of the first and separate that is the same of

remarks of inject leading, and there is the structs discrete wand and controlicture among I but, an war, and was, and the structure amount of the appearance or membership, and all the churvage as in a vested in the people or membership,) and all the churvage as in a society, organized upon a format principles, different union to the world.)

5. That we society, organized upon a format principles, different impactables, which were walking of format in the second of the magnificial churvage when it is an adjust, which were walker in the magnificent way in the entiret of Church, and the church of Church.

and imagents, point more memory is the memory, and justice or milities a made described of Chesat.

E. Thus all religious melatics, having legislative peopers, and element or a few and approximate to a in the hands of the element or a few and assistant people the cheratical governments (i. e. in the hands of the element or a few and assistant or an invalid promise type and the continuous and invalid promise transce, at 11 public metamore, and 11 public appears; consequently, nillafic next actions on much progediar bodies are siligate.

L That the Bills, and the Bills alone, mallowed with he

L. That the relate, and the histe alone, mallored with ha-mus devices or tradition, is, and ever hos been the religion of Barrara.

2. That the fivide the positive requirements of Christ into many it and measurable, is to deside how for Christ is to be a real, and in what point we may easily dischey him. Bus to refuse the obey one of the feast of his positive require-ments is in Each others are and involves one in the guilt of reforement.

energia, is, is beach others an ined involves one in the graft of rindsaving all.

2. That positive laws, (as laption and the authority of high inerview and left to be invenery, but, is all. Cames address requires and FLAIM commands or examples.

4. Every positive law, subannes as practice, in the church, not expressly reasonable, or examples, to positively forbidden—and those are all knowns respectives, and resistance, now mrectived for religious rites for which no explaints were expressed as the found, and any transactors may be found, and any transactors may be found, and any transactors may be found to the west as the first of the substitute of the fingion, as to make, is change bis laws, and relativists on the government of another—to conversely what HE established is large that the substitute of the property of the substitute of the property of the substitute of the substitut 6. Pathogram can another be executed for Conference on The above destrings, facts and brinciples, we religiously believe; and hold ourself consequences by borne to "ARLANG AND DEFEND."

SPECIAL ADDRESS TO THE BAP-TIST MINISTRY AND MEMBER-SHIP OF TENNESSEE AND THE

TUMBER III.

SOUTH-WEST.

A. The position occupied by Pelobaptists relative to the mode of baptism.

"THE LEADERS of THIS PROPIE do cause

DEAR BREFORES: In our last we showed to you and the world the real light in which Old School Preshyterians regard as, and in what terms they publish us to the world. We say real light, for they were not the random expressions of irrespun-tote ment but the studied, and published sentiments of their arst men, the one andorsed by a Presbytery, and his book published by request, and the other, the editor of the dedenominational organ. No Old School Presbyterian has ever lifted his voice in dissent to our knowledge.

We now wish to examine the published sentiments of THE CUMBERLAND PRESEY-

This people have not been trutted in authors. or is has not been our fortung to meet with their works. We have before us a work of 252 pages, by Bev. F. Ewing, and of 211, by Rev. R. Barrow, and a published Sermon by Rev. Mr. Lawry, one of the Editors of the Banner of Pesce. We must rely on these and the articles of their course and decision of now and then a Presbytery, persons

It is but just to conclude that these authors, and culture, being the leaders and apiritual rulers of this sect. fully and faithfully represent its sentiments. Wa will then examine those witnesses.

I. Mr. Ewine takes the position that the New Testament does not warrant immersion as a m de of baptism-it does not afford oun solitary probable case where it is used.

He examines, coasecutively, each passage relied on by Bantists to favor immersion, and denies that they afford a probability in its favor, and concludes that unmerator is a not en invention but a superinvention of man.

A few questions will suffice. He was Page 210, Here then are 3002 cases in the New Testament, in which it must appear to the unpreparated mind. next to, or absolutely impossible, in the nature of things, for them to have received baptism by immersion. But we have not found one case where it is even

very probable that immersion was performed."

Again: "It is impossible to conceive, with
any propriety, that the infinitely wise and
blessed Imag would institute an ordinance, one of the only two under the grapel, that could not be administered at any time, when the proper subjects were presented.

Page 211. "As any as Pallip came to the first water, after the Edmuch helieved, he hap-

ized him. So in the mainer were Paul, the Julier, and the three thingand baptined forthwish. No maining so charge of garments ever apole and agging to had oreeks, tivers, pands, lakes, or pools—no such thing. THIS. IS THE SUPERINTENTION OF

This is far beyond the finited grasp of our omprehension, seven to vercesor, what he can meun be bare net the fairtest binception,

THAT THE BLOWED SAVIOUS NEVER ENJOIS DE THE CADINANCE TO BE ACMISSTERED BY

we suppose, when Mr. Ewing wrote this book. When Mr. Chadick has cleared himself of the little matter, charged upon him by brother again by Mr. Baker, will be please tell us the anbject nominative of the above sentence!)

body, his church? I do conscientiouser ple in all ages have wondered why the Great their guide, [whose else should they take?] tism so much enveloped in clouds and darkbaptiem from their communion than the Bap- that he is spoken of as being poured out, and rists have to exclude them on the same pring that this outpouring on the day of Pentecost

Here witness Ewing may stand aside—and we will aum up his testimony. 1. There is not a very probable case of im-

meraion in the Bible. 2. If Christ did matitate the mode he was

guilty of a great impropriety. 3. It is all a SUPER-INVENTION of man.

4. There is neither scripture nor reason to aupport immersion.

5. And finally, Baptists are not haptized. A few queries arise here:

1. How can Mr. Ewing and his people, fellowship the thousands of immersed members in his own Suciety, and the handreds of his brother ministers who immerse?

2. How can he allow them to come to his commumon table, -in the name of common sense, and his Confession of Faith? How? 3. How can he have the effrontery in the face of this Confession of Faith, which forbids

Presbyterians to allow those they consider anhaptized to eat, invite unbaptized Baptists to come and eat. Oh. ye srill living sires of Camberlandism answer us; How? Candid reader, decide who are more consis-

tant, Cumberlands in inviting, or Baptists in refusing to accept? II. REUBER BURROW-may take the stand

The work from which we quote is the second edition, and is brought out by him and the Rev. Mikon Bird, the present editor of a Preshyterian puper, Louisville, Ky.

This book has had, as a second edition also lieve by all Cumberland editors, even Dr. pour! Cossitt not excepted, nader whose auspices. and from whose press it first saw the light .-It is therefore a standard and most fully endorsed work. What does Mr. B. then tell the world that Baptists believe-and from whence sprung; and their influence? Hear ye him:

Page 5: "This [a desire to translate baptizol shows at once how much importance modern immersionists attach to water baptism, and HOW LITTLE to the blood of Christ and the why they deny salvation to the nnimmersed. For it appears that the world has no Bible which is pure, or of any avail, unless it has mmersion in it: and the human race no salva-

Could a greater falsehood have been forged pon Baptists than the above, and did not Mr. B. know better?

Again: "Everything must bow to water: hem."

Mr. B. now draws a comparison between the influence of infidelity and modern immersignists, Baptists and Campbellites. Page 6. "The former [infidels] opposes

he religion of the Bible altogether; the latter [Baptists] denies the power but trusts in the shadow, and appears under the solemn sanction of a Christian ordinance, better calculated to mislead, but equally certain to destroy. For while one does the work of death upon a small scale, the other is destined to do a wholesale business. INFIDELITY MAY SANDS SLAIN."

sprang? But read on.

ere of opinion, and feel fully marranted in say THAN BEAUTI .

Page 7 .. "And they all meet in the water ONE THING NEEDFUL."

Any religion in such a system or people? ranifest a like zeal and enthusiasm in making bup let opinions as to spiritual baptism and its copy one paragraph: "Bantists are intolerent. ssential and saving power." &c.

the other Baptists." He silmits that the Campbellites have the

and those who endorse his book, are truthful the principle of their theory is submission to men, or have confidence in the leaders of Cum-

Page 12. win the third place, we have thought proper to present to the impairer the Bahle decrine of spiritual baptism, as the shortest and salest method of teaching the sanctity! Eather fargive meaning if the word baptize, and the scriptus know what they do rail stade of mater baptism, as proven both by the Bible and successful, and way not of the departity and makes can departity and makes can departity and makes the above.

many other places; at different seasons, where not that Childs left bepting to be performed by sea hardly get water to deink, and paove two or three or more acts, but that he designated the made specific, as well as the institunon. Now what is the scriptural mo le-all others are enscriptural and lovalid.

To establish his one scriptural mode, he as sumes that spiritual haptism is the aptitype of water baptism, and there must be an agreement between the action of each that God Meachain, and again by Mr. Fanning, and intended to represent the former by the latter. He says,

Page 20. - "If there is in this case, It is the Again, mace 211: "Then when NEITHER first time Jehorah ever failed to choose an ap-SCRIPTURE NOR REASON supporte propriete type to represent an antitype in his immeration, why will men be so tenacions of it charch since Muses wrote, or the world bean even to tear asonder Christ's mystical gan. Great multitudes of wise and good peomatteres, that taking God's word and remon for Head of the Church had left the mode of bapthe Pedobaptists would have greater cause to ness. But when we remember that the spirit exclude the Baptists for omitting their duty in is truth, and is to bring all things to light, and was baptlem the baptism of the spirit-we see at once that the spirit teaches with INPALLI-ALE CERTAINTY how the outward sign should be applied."

Well how in u? Page 21. "And as the spirit is poured or shed forth, so was the blood, and so should

THE WATER." Then pouring is the infalliable mode, is it. Mr. B.! Yes.

Page 22. "And to us it appears as clear as the maclouded sun at monday, that the people [on the day of Pentecosr] were baptized at the same place by pouring, in like manner as the Spirit had been poured out."

Well, Mr. B.' is not immersion a scriptural mode of baptism, you know a great many of your people have been immersed. No, says Mr. B. the scriptures actually condemn it.

Page 80. "Having seen that there is not only NO EVIDENCE IN PAVOR OF IMMERSION. but that THE SACRED SCRIPTURES GO EMPHATICALLY TO DISPROVE IT. we shall examine the only remaining argument left the advocates of immersion, Rom.

This he examines, and denies that it has ven a remote allusion to water baptism. We then understand Mr. B.'s position,-the scriptures positively condemn, or in his own words, "go emphatically to disprove immersion."-All Pedobaptist authors we have examined agree in this, but they disagree among themselves what the true mode is: Old School shows, a very extensive and wide spread cir. Presbyterians say it is to sprinkle and sprink culation, and has been recommended we be- le only, and Mr. Burrow and Cumberlands to

> But what do you think of immersion Mr. Burrow, as you have immersed a few persons yourself, to keep them in your society? Page 85 "As to the origin of immersion, is inveloped in the clouds and mists of other

> Well, but is it not an ancient practice? Yes. but "all that can be urged in favor of the antiquity of immersion, can, with equal propriery, be pleaded in favor of nakedness and trine

rites connected with dipping in those days." Mr. B. and his supporters then regard and vention of the dark ages. a corruption of the ordinance of baptism.

But Mr. B. do you and your Cumberlands generally regard Baptists as baptized? No. by no means. See page 238. "The Bantist brethren are accordingly our or THE church, mmersion is the Alpha and Omega with UNBAPTIZED, and lack one important unalification for the Lord's Table, (as they would have it, i. e. bapti-m."

What, sir, you dont really mean that Bapti-ts are out of the church, and that their churches are not christian or gospel churches. do you! I do, most assuredly. Page 227. Having seen that there was no Baptist church in the first ages of Christianity, and none among the Waldenses. I promised to prove that there was none at the time of the Reformation."

Again, page 238. "Ist. They lark the entire history of the church for 1500 years. 24. BOAST ITS THOUSANDS, WHILE They lack what the church of God in all THIS ISM ITS TENS OF THOU. time, both above, and in earth, have always had in great abundance: little children And Read this over again. By this ism, he means in the 3rd place, they lack the ability to make immersion ism, by whomsoever practiced .- persons believe that they, as a body of chris-The influence of baptism TENFOLD worse tians, had existed before the 16th century."

THAN INFIDELITY ITSELF !!! Ask | Very well, we admit that if can be proved, that that anti discussion brother of yours, if he no body of christians holding our sentiments. thinks Baptists have no vindication to make, did exist in the first ages, or until 1500, then if it is not their duty to repel that charge, foul Baptist churches are not gospel churches, or and dark as the blackness of the pit, whence it even branches of the Church of Christ, and yon Cumberlands deny that such a body did "We are not disposed to make invidious exist-and we understand you then, when you comparisona between Campbellitea and the tell the world that "the Baptist brethren are ther advocates of a new translation. But in out of the church, and unbaptized, and lack riew of the doctrines advocated by each, we one important qualification for the Lord's Table-i. e. haptism."

ing, THAT THE DEFFERENCE IS MORE IN NAME | And this is the book, containing such sentiments that is industriously eirculated by the Comberland ministry and laity in this State and make IT the great-central element, or and the South-west! Can Mr. Bird plead that all these sentiments are not endersed by him? Why did he then unite with Burrow in its pub-Again, page S. "And in the last, they all lication, and share in the profits?. But dies. he not reiterate anbetantially the same sentiwhier converts, are equally opposed to Pedo- menta in his paper? Here is a late one, . We They tell us the church is encompassed with Again page 8. "The only difference which much water, and that we can go into the o are able to discover, is in the mane. The church and have a right to its communion, onone party are called Campbellites or disciples; ly by being put under the water. The prineiple of the theory is submission to immersion or damnation."

Here is Burrow's charge repeated from the

Our heart sickens within us, as our eyes run over so foul, so known a falsehood, and elender, published to the world by a professed christian minister, under the close of religious sanctity! Eather forgive them though they

For similar sentiments examine a file of the Banner of Peace for the past three years. If depearity and malice can promps derker slan-dets than the above, they will be sound in

turer of his Society for West Tennesse who in defamilion has but one living equal, i. This Studiey compared Baptist charches to piratical vessels," "craising for souls," "bartering for sonle giving always as much water in exchange as will cover both soul and body;" and again, "for water enough to drawn them in perdition." Such were the sentiments puhlished in the Banner of Peace, and its editor. Dr. Cossitt, z must amiable and christian man. found it not in his heart to file a dissent from the sentiment.

The present editors position remain to be oticed.

reader to form his own opinion, without calling mersion is scriptural baptism. his attention to the delight with which he calls the attention of his readers to the late articlea mously in the Richland Presbytery, of Comin his paper, entitled "Pedobaptist Almanac," berland Presbyterians: in which some one of his brethren plays the part of "Court-fool," to deride and ridicule immersion and Baptists, for the amusement of Cumberland Presbyterians.

Mr. Lower's testimony will now engage us. We have before us a sermon on the Mode of Baptism, preached to the church in Lebanin, in 1848, and published at the special reonest of the Session. The Session remark in requesting it, "We have never seen the whole argument, on that controverted question, so powerfully presented, in a form so condensed and vet so perspicuous and conclusive." The sentiments of this sermon, none can deny, are fully endorsed by the Session of the Cumberand Society in Lebanon.

In a word, Mr. Lowry denies that any passage in the Bible teaches baptism by immer-

Speaking of the Pentecostal baptism, he savs, page 25. "I think you will agree with me that the circumstances attending this bapii-m. were all AGAINST BAPTISM DY IMMER-Of the Eunuch's baptism, page 28. "After

all, is it not most probable that the Eunuch was immersed! I think not." Again: "Whenever persons professed relig

on, whether in the Temple, private dwelling, or even in jail, water was found on the spot for baptism. No delay, in traveling miles to reach at, that in other days Baptists blood flowed so a stream, or waiting for streams to rise. A fact which speaks volumes AGAINST IMMER-ION AND IN FAVOR OF SPRINGLING."

We will treat our readers to a specimen of this authors reasoning .- his sincerity in reasoning, and prove to them the truth of our text, the leaders of this people do cause them to

Speaking of Rom. 6:3. "Paul had no allusion whatever to water baptism, in the text, positive-rather dogmatic? Observe, he says. we are buried, using the verb in the present tense, not we have been, buried. Were the Romans to whom he was then writing .- some of whom had doubtless received the christian ordinance years previously—still under water? If the apostles meant water baptism they certainly were and himself too, for he refers to their then present position, "we are buried." What nonsense.

The above reasoning and declarations are worse than that. It bespeaks gross ignorance or an attempt to deceive and mislead on the part of Mr. Lowry. He is compelled to take one horn of the dilemma.

Mark this minister of the gospel, when he would establish a point, he tells his readers that Paul says "we are buried," using the verb in the present tense!! We deny it positively, and Mr. Lowry knows that Paul used no such language, unless he is an ignorant manprofoundly ignorant of the language in which Paul wrote. Paul used the past tense, not the present,-his Pedobaptist translators use the present tense. Paul said, "therefore we have been or were buried with him in bantism."-and Mr. L. knowa it, if he understands the Greek, and if not, he is well aware that all Pedobaptist critics and scholars of any note admit that the verb is in the past tense, and also that the passage alludes to the primitive mode of baptizing by immersion. What then shall we say of his positive declaration, that the apostle used the present tense? Did not Mr. Lowry know that Paul did not write in the English your influence, support pouring and sprinklanguage? What shell we say of this attempt on the part of such a man as Mr. Lowry, to deceive and mislead his congregation first, and hen publish it to deceive the world. We say he must plead culpable, and profound ignorance, not of the Greek only, but of almost every commentator in the world, or acknowledge that he intended to deceive the ignorant. or shall we asy that Presbyterian zeal to stay he wave of immersion was the cause?!

He concludes, and so will we, with his ob ections. Page 32. "I shall now proceed oriefly to state some objections to immersion as mode." Mark him, he objects to its being a mode, a scriptural mode at all!

1st. "It is not commanded in the acripture. neither by positive precept nor plain inference." He thue awcopa it away entirely. and mekes it a sin to practice it in the name of God, since God has not required it; said more, has charges those who use it with changing God'e ordinances, unless he takes the ground that the ordinances are neither commanded nor to

21. "Immersion pietures a disposition to overdo in mers forms of religion." If this is so, its tendency is to svil, ebreaption, and is therefore sinful.

3d. "Immersion excludes from the mind of

the subject, at the time of receiving it, all de-(1b. "Impersion makes a cross of the which the goods facilities as a privilege."

St. EF-EXCLUSIVE IMMERSION PARALYZES THE ENERGY OF THE CHURCH, AND RETARDS THE CON-VERSION OF THE WORLDIN Mr. Lowry may retire.

Is any one in doubt what Mr. Liewry's sup-

timents are, and those of his sect respecting immersion and Baptists? What does he say? It "paralyzes the energy of the church, and retards the conversion of the world." Is not this the accret of the houtility of Mr. Lowry, and Chadick, and the whole Comberland Society in Lebanon towards Bantists? They look noon liaptists, the Baptists of Lebanon, as retarding the conversion of the world—their influence extremely perusions, if Mr. Lowry influence of Baptists can he presented in one tells the truth. Is this the reason they attempt sentence. He gave a few weeks since, as his to destroy our influence as a people, by seekreason for entering the arena of the haptismal ling to destroy the character of our ministers controversy that "THE IMMERSION WAVE and leading men? See what an outrageous atmust us statud!" By the "unmersion wave" tempt Mr. Chadick made, and is still making, he either meant the mode, or the influence to impeach the Pastor of the Baptist charch of those who advocated it, or both. Why in Lebanon, and one of its prominent mem-MUST IT BE STATES? Is immersion a scripts. bers. Mr. Lowry gives us to understand the ral haptism! If so, why should -why MUST the fellowship he has for Baptistat. Rememt be stayed? Does he regard us Baptista as ber this, when, if he ever invites Baptists to Christians? If so, why must our Christian his communion table. One more proof that influence be stayed-deatroyed? We leave the the leaders of Cumberlandism deny that im-

The following resolution was passed unani-

Resolved, unanimously. That no member of this Presbytery shall be permitted, under any circumstances, to re-baptize or administer the ordinance of baptism to persons who have been previously baptized in infancy, or otherwise. Furthermore, all her ministry are hereby recommended not to administer baptism, by immersion, under any consideration. That mode of administering the ordinance being according to he views of this Presbytery, inconsistent with, if not contrary to, the constitution of the Cumberland Presbyterian church and the word of God; also, ir is the opinion of this Presbytery, that infants cannot be legally baptized, unless one or both of the parents be believers. Therefore, otherwise, such being baptized, in adult years, is not considered rebaptism."

They recommend not to admisterter immer. sion UNDER ANY CONSIDERATION. That immersion is inconsistent with, if not CONTRARY to, the constitution of the Presbyterian charch, and THE WORD OF Gop." And whole Presbytery passed it unanimonsly!

Baptists of Tennesse and the South west. with books, namphlets and papers, containing such charges against Baptists, sentiments as these have Cumberlands, been flooding the South-west for the past six years. Under what a weight of odium, have we not had to labor! In what light bas all the world that believed that these men and authors and editors, told the truth, have we ministers and members been regarded! Is it to be wondered freely, at the hands of civil rulers, inflamed by Protestant ministers. Never, never did pope or pagan lay more grevious charges against Baptists, than the authors above.

Notice their charges.

1. Water the one thing needful. 2. Baptists reject spiritual influence.

A THEIR INFLUENCE TENFOLD WORSE THAN INFIDELITY. 4. Baptist churches piratical vessels 5. Immersion a super-invention of man.

6. The scriptures go emphatically to disprove it.

7. A corruption of the dark ages. 8. And Mr. Lowry, declares that exclusive immersion paralizes the energy of the church. and RETARDS the conversion of the world, and his Session, composed of R. L. Caruthers, J. S. McClain, D. C. Hibbit, N. Cartmell, and Andrew Allison, declare that they fully endorse the sentiment, and thus hold that the influence of Baptists and Baptist churches is sinful and pernicious! Baptists in the Southwest, what christian fellowship can we have for the authors of such charges and sentiments

-and for those who endorse and sustain them!

TO IMMERSED CUMBERLANDS .- You are in the wrong company. You are Baptists in principle, or you would never have demanded immersion. What do you say or think of all this! Do you not see that you are with a people who do not regard you as naptized at all. -the leaders-and all who think with them. do not regard you as scripturally baptized .-They do not regard you in the same light and warmth of feeling they do those who have been sprinkled or poured. Can you fellowship their views of immersion and of Bantists .-Will you assent or dissent to the declarations of the authors noticed above! How can they allow you to commune with them, considering you, as they do, as unbaptized. Will you remain with a people who so regard your sentiments and baptism, and with your name and all ling and infant baptism, as gospel ordinances! Where are you! What are you doing! In a society that does not consider you baptized, and upholding doctrinea and practices that in your heart you do not believe

scriptural! Are you not bidding them God speed, and thus partakers of their error and sin! You are far more guilty than those who sprinkle and pour, and baptize infanta and believe it, for you know better. Will you stay. where you are! Or will you summon moral courage aufficient to copless the truth before men, take, in the face of heaven and earth. consistent ground, wipe your hands or all these errors, and espouse the cause of Christ. if it is humble and persecuted. And do it at once, confer not with flesh and blond-care not what the world may say, Christ will say final ly. "Well done good and faithful servant."

In conclusion, we call upon Comberlands to exclude, or sprinkle, or pour (Mr. Lowry says aprinkle, and Mr. Burrow pour!) their immeraed members-or repudiate the writings of their editors and authors.

We call upon them to exclude the next pinister in their connexion; that is found guilty of the sip of immersing.

We call upon them to cease insulting us with their by pocritical presention of love and fellowship at their education table. We call on Beptiete In the South want to press the above upon thing; and het his Distributions out this paper.

READ THIS! Single Waarren. There are many Our renders will find the 31 Number of bro. places to which we send have single pages and Baker's Review in this issue and a most srithis costs as as much trouble and expense us umphier refutation of Pedobantist charges apseveral; that is, one wrapper, and one direct unour anthors, and most depecially does he tion on it, would do for air or ten opinion as vindicate Wm. I goes from the slanderous aswell as for one. Those entheritaris who re- manife of the Miller, repeated by Dr. Rice, convertible paper in a single wrapper may and sind over the land by these who feed a pon know that theirs is the only one taken at that such rumbs that tall from such men's tables. post-office.

Is counting the number of our single wrap-

ess than 473. appeal to those 473, individually, will you not, each one of you, kind friends, make a di rect effort this week, to get one or two of your neighbors to aubscribe for and read your pa-You will, by an doing, receive and confer

1. If you will procure five good new anbcribers, you shall receive your own paper this

veat gralis. 2. Your paper now often comes irregular, nine times out of ten, this is owing to its being in a single wrapper. Very little care is taken of a single-paper by postmasters. Packagea of two or five papers go far saler and more regular. This should induce you to get one or two more subscribers.

3. You will confer a lasting favor npen that whom and his family, whom your arguments night induce to take your paper. You will thus be instrumental in making him more inteligent, better acquainted with the truth, and you will confer the same blessings tenfold upon his children.

4. You will confer a great favor upon your publishers, in saving them nearly one half the cost of your paper. Two dollars per, annum. will hardly pay the first cost of a paper that is sent in a single wrapper. The paper, the wrapper, the mailing, and time lost in putting 5. If each subscriber, whose paper comes

n a single wrapper, would send us another, or five more, that number of new subscribets will enable us to make important improvements in the Baptist.

Will each one try, and we will see if the number of our single wrappers does not diminish monthly.

- Mr. Slaughter, of Bolivar, is out again the Banner of Peace, determined to make imself notorious, even though it be for individual vanity, lack of sense, and atter destiution of all principles, civil and religious. He is fully decided that the world shall

earn his name, and he wishes them to under-

tand that there has a mighty event happened

n, and to the Baptist church. What happened in Lond in to the Episcopal church when each State in the whole South for 1850. The Mr. Noel left it, is no touch to it. Well, what s it? Why, I. myself, the important and diemember of the Baptist church-married a the only work published in this country which wonderful or strange thing have you done?-Why. I have joined the Presbyterian church, and expect the Baptists are ruined-and Mr. Chadick, you may shout "still they come." Well, his course called forth a letter of explanation from the church, which was written by three men of unblemished reputation, that placed Mr. S. in an awkward position indeed. How to answer that letter Mr. S. wots not for he says: "1st. Because Crisp is. I believe. a gentleman, and would not misrepresent me. 2d. Robertson is a lawyer, and knows too much of church government, to take sides against me; and 34. Ramsey is one of those noor, unfortunate beings, whose name has never been found beneath so mighty a document. only in connection with others. So, upon the whole. I am of opinion that some other person

nust be the author." Mr. S. need not touble himseli to ascertain which of the three wrote It. THEY ALL SIGN-ED IT, thus endorsing every statement, and one of them. Mr. S'auchter himself admits; would River, Hiwassee. Jefferson, Lewis Fork, Pee not misrepresent him. So the case is clearly Dee, Roan Mountain, Roaring River, Salem, made out, and Mr. Slaughter takes his satis- Sandy Creek, Tar River, Tuckasiege, Three faction in low unchristian, ungentlemanly Fork, Union, Yadkiu.

taunts of the Baptist church. But there is one feature in his case we wish ill to remark, as utter destitution of all relig ous or manly principles. He declares, and for fear he might not be believed, gets a certificate o that effect, that when he joined the Baptist Middle, Rock Mountain, Talapoosa, and Weaburch, he was no Baptist, but intended to unite with the Presbyterians upon the first pportunity. He was a Presbyterian in heart. celing and principle, and as such. offered himself to the Baptist church, entered into solemn ovenant-with the church, to defend her priniples, her government, her ordinances, and to her received the solemn baptismal oath, -prefiguring the burial and resurrection of Christ. - All the Minutes of Associations in Longs. and now be comes; out, and declares that he lians for abou, wanted, except Mississippi Rivwas insingere in it all, that he believed in noth- er and Red River. ing that he covenanted, or in his profession at his baptism, that he played the part of a bypo- and Trinity River. crite before the church, the world, and high heaven!!!

All this be salmits, and procures a certificate Mulberry Cap, Nolachucky, Southern Westhe fact!!

Such then is the character of T. S. Slangh ! trict. er, of Bolivar, Tenn., a confessed Deceives. NO HYPOCEITE!! Far better had . "doubting Thomas" never believed. Mr. S. can point pher Fork, and West Union. the finger of scorn at the Baptist church in Bolivar, with impunity.

P. S. To see the hollowness of his preten sions. There was just the same opportunity to join the Cumberlands when he joined the Baptiste, as that there is now, or was when he did join them. What does that look like!

THE REVIEW AGAIN.

The Review is attracting considerable atcention, and it will increase in interest one hunpers hast week, we find we are sending out no dred fuld. We have already exhausted all the extra copies of the first edition; supplying We know, from all past experience, and the new subscribers, and they are pouring in upon estim-ny of hundreds of our friends, that, us, calling for the back numbers, some until the there is not a post office in the Union, at which Ist of January, and all to No. 1, of "The Reone subscriber hight not get five more -an view." Our friends will certainly be pleased other one at least, with a little effort. We now to learn that it is being read far and wide, and will do all in their power to gam for it the widest circulation possible. Although it will be the third time, to gratify new subscribera. we annuance that No. 1 and 2, of the Review will be republished next week, and FIVE HUNDRED EXTRA COPIES PUB-LISHED!

Now is the time for every Baptist who is interested in the vindication of the truth, and the promulgation of gospel principles, to lay to a hand—come cobly and boildly up to its belp against the array of its enemies. There is not a subscriber to this paper who could not with a little exernon now, procure from five to ten, -one certainly. Wont you try it, my . brother? and if you find you can get one be encouraged L try again,

"And if at first you dont succeed, TRY, try again.

This Review of Mr. Chapman's Book, which every circuit-rider, nearly in the whole South-west, is circulating all over the land, will tell fearfully noon Methodisin, and expose the arguments and positions they have consented to take to oppose. Baptists. They are desperate and destructive ones-every Baprist minister and member should he familiar with them, so as to be able to meet them, for meet them he must, he cannot hope to escape .he need not wish to escape them, he should learn them, so as to attack Methodista with them. We say again, make a fair trial of what you can do in your neighborhood in getting new subscribers to the Tennessee Baptist -we will see that the demand is supplied, if we reprint a dozen umes.

TO CLERKS OF BAPTIST ASSO-CIATIONS.

I am now compiling the Southern Baptist Register for 1852, and do most garnestly solicit each Clerk of the following Associations to send me the minutes of his Association for 1850, so soon as possible, as the Register will be issued prior to the meeting of the Biennial Convention, in May next, so as to fill all orders

which may be sent by the delegates. The minutes below will enable me to give in the Register for 1852, the perfect statistics of importance of co operating in getting up the statistics of Baptists, South, will be seen from To a Sinnanier, our a short time the fait that the Southern Baptist Register is gives the annual statistics of Baptist Associations, the Register published by the American Baprist Publication Society naving discontin-

ued the practice.-Onr brethren must co-operate in a Sonthern Register, in future, or be deprived of the staristics of our denomination.

Will Baptist editors, South, aid in this cause by publishing this notice, and the Associations wanted in his State, a few timea? The Register contains 76 pages, and fur-

nished at \$8.00 per hundred, \$1.00 per dozen. and 10 cents single copy. We want the Minntes of the following Associations in Virginia: Accomac, Albermarle, Appomatox, Broad Run, Contord, Dan River, Daver, Green Briar, James River, Judson, Middle District, Parkersligrg, Salem

Union, Shiloh, Tesy's Valley, Union, Val-Minutes of Associations in North Carolina for 1850, wanted: Brier Creak, Cape Feur, Cahawba, Council, French Broad, Fine

All the Minutes of Associations in South Carolina for 1850, wanted, except Broad River. Will the Glerks please favor?

All the Minutes of Associations in Georgia tor 1850, wanted, except Georgia, Hightower,

All the Minutes of Associations in Florida for 1850, wanted. All the Minutes of Associations in Alabama for 1850, wanted, except Tallasabatchie.

All the Minutes of Associations in Mississippi for 1850, wanted, except Aberdeen. abor and sacrifice for her prosperity, and from Chickesaw, Cold Water, Panula and Mississippi.

All in Pexas, except Colorado, Soda Lake,

Allin Afkanars. Of Tennessee Associations, the Minutes of tern Dietriet, Central, Union, Western Dia-

All the Minutes of Ausociations in Mentucky for 1850, wanted, except Bethel, our All the Minutes of Associations in Missouri

for 1850, except Blue River, Concord, Sale River and Union-The Clerke of Associations who receive a copy of the paper containing this notice may insider it an earnest request to send immedistrely, if possible, a copy of his minutes for

ville, Teno.

1850. Address "Tenscarce Baptist." Nash-

.... INVE THOUGHT 80. And we did mice, we said so, that when

bruther Baker came to give to the public Mu-Chapman's musitions, unt guessed at, but published in his book, and endersed, dif Mr. C. in to be believed.) by the Tendestee and other Cunferences, there smuld be trouble in the Methodies camp. They would see, and the world see who was the victor in the Lebanon debate, and what glossing and misrepresentations had been uwil by the landers of Methodism to break the fall, and curry a vic-

Oh. how Me, and his friends hate the eight of these numbers. he has attacked them with ing what a mean fellow, -- but the cream of the whole matter in they have brought even the sexen-fold heated. He abuses Mr. Baker for every thing disreputable, no gentleman, no cherries, no scholar, not even an English one, a ner a savery puny and what not, and gives Waller, and Mr. Humur & Co.,—his auger thurse hot against them all. But above all, this Review of his most, aye that's the rub.—
It will never do noted it so forth to the world without being counteracted by falsehood and imsrepresentation—never—never. it to Raker and Graves, and Baker. Graves and It will never do to let it go forth to the world

He makes a proposition, which he thinks will meer this case exactly, and enable him to at least, partially divert attention. Here it is: "The proposition is this, that four chapters of my book be reviewed in succession to which I shall reply: then we abil passe and recapit ulate, and thus proceed until the work be reviewed, -the whole to be published in a book nut to transcend 300 pages-the reviewer to be entitled to one half of the profits if any. after paving one half of the expense of publication."

The above propositions proves Mr. C. a hypocrite or a simple tou. Look at it.

His book, that bio. Baker is reviewing, consists of 215 pages, and the Review, now in course of publication, will, of itself, when finished to the last picture, make a book of 300 pages! Mr. C. proposes that this review and his re review both he condensed into the same apace!! He a-ks him. (Mr. Baker.) to allow him. (Mr. Chapman.) to reply to this review. ed, and thus go forth to the world. Who would buy it! Who circulate it? There would be too much truth in Mr. Baker's articles for Methodists to buy-and too much error in Mr. C.'s for Baptists to circulate it .-The proposition is a hypocritical one, for Mr. C. is well aware that the Review and re re view could not be forced into 300 pages -anhe knows that Mr B. could not accede to so dishonorable and unfair a proposition. And tory. moreover Mr. B. woold give Mr. C. distinctly to understand that he, himself, is not writing truth-and therefore scurns his proffer of gain.

In behalf of Mr. Baker, we now tender a C. and his friends, if it is to get both sides of the questions involved—the issues, fairly be fure Methodista and Baptista they want.

Let the editor of the Advocate copy the Chapters of Mr. Baker's Review of Mr. Chapman's Book into the Advocate-and we pledge ourself to copy Mr. Chapman's Reply into the Baptist. And if Mr. Baker sees fit to reply again, the Advocate shall copy and the Baptist will copy Mr. C.'s reply, and this - or cease to write.

Now this has several advantages over Mr. C.'a proposition.

1. It dies not limit the discussion to a certain number of puges.

2. It gives Mr. B. the privilege of replying -and Mr. C. the same.

3. It will be read by five or ten times as 4. It will not be to the reader any addi-

tional cost.

or \$400 each to publish. 6. It will not consame so much time.

7. It will not call appea them to risk any

8. It will not culist the parties in a money

speculation. 9. It will be read with more interest.

10. And do fifty or a hundred full more

Chapmaa'a Boult.

gund. Kr., Ke. New we call some the world to witness over more if Mr. McFerrin will dare to allow his meders to see Mr. Baker's Review of Mr.

Dansue Matt. Boasney .- The Keenville Pinbia.

The floathern way sail was seeien from the rings on a Campbett's Station as Monday night last and all the exters cutracted. The particulars are these to The mail was superied and the last adjust. The mail was superied and the last solemn is it eajoined on him by the great thead of the Church, to teach the last procepts. Most solemn is it eajoined on him by the great thead of the Church, to teach the disciplant to observe all things whatsoures he has commanded.

Such in the duty of the preacher, the pastor. But is it the duty of the christian author, in the volume or volumes he writes, to eshibit every doctrine and every command which God requires mels to helieve and obey! May be not said the analysis feat of cuthers, and it is to be housed the subject on which he will write!—
Have not christian authors in every age done this! Many of oor most pious and excellent authors have written comparatively few books:

Por the Tenneson Baptist. Nasaville, Feb. 13, 1851.

have seed ever sarefully your article on the American Tract Motiety contained in the Tenessee Baptist of Pebruary 8. It was your proposal -was it not?-that if I

Agreeably to your request and my promise

had any objections to the article, I should state

candidly state.

Bunyan's Pilgrim, and D'Asbigne's History of the Reformation, it is a lact that Banyan's great work is printed singliaged by the Tract vanuen and gall, and abased Mr. B. no tell Society. But the larger and the smaller editions cuntain every word of the Pilgrim's Pro-gress;—it is also a fact that the Society's edi-"Old Man" himself to his feeling. He is out tion of D'Aubigne "is publisher precisely as in the last Advocate, in all his wrath and fary prepared by the author, and contains his cerlificate to that effect." As to Neander's Nistory of the church, you

o not intend to affirm that the American Tract Socrety have actually published an edition of it. and have expunsed every important histori-

tion escus to imply! Were ton and I to examine each volume, I think the result woold be, that the illustration referred to would not break the force of Mr. Baker's arguments—or be found applicable to any volumn issued by that Society. Nor shall we find another illustration poolicable, though in itself very beantiful, where you apeak of accieties revising the works of dead men, "till they are widely different from the original, and sending them forth to the world with the author's name upon the dismembered mutilated wreck of a once proud and nicely proportioned superstructure."

You refer in another colume to brother Howell's Book on the Way of Salvation: and make the supposition that some ten or twenty years after his decease, the Tract Society grind it over and expunge, until every sentiment and doctrine that savora Bantist tenets is purged out; they then publish two-thirds of the original and sell it at half price for Dr. How-

ell's "Way of Salvation." To do this would be indeed abominable .-But the question arises, Has the Tract Society perpetrated such a wrong on any book, on any author? Have they published a single volume thus mutilated! If they have, what is its title! and allow all his misrepresentations and falsi- No such mutilated volume could, I think, be fications to be racked on to the book unanswer- found among all their publications. If then they have not done this for the 25 years that have elapsed since the Society was formed, is there ground to fear that they will do it hereaftert

Of the books printed by the Tract Society. the copy-right of a number belong to the Society. Here, no man's rights are invaded, sure-We have a right to conclude that the arrangements between the authors of these works and the Society were mutually satisfac-

Another class of books published by the Society are books which never had a copy-right this review to make maney—but to promote in this country, being English works re published; and books of American origin whose copy-rights have expired, or for which, copyety had the same right to reprint as an individual had.

But had they a right to aller them to make them conform to the views of the different denominations united in the Society! On this question I remark. 1. That a number of the volumes of this

class are not altered at all. 2. That some of the volumes of this class are abridged.

But is it wrong to shridge a work! Did Dr. Stanghton commit a wrong in ahridging Dr. shall be continued until the parties are satisfied | Gill's Body of Divinity! Did Dr. Fawcett, in abridging Baxter's Saints' Rest! Did Mr. Ellerby, in sbridging President Edwards' Treatise on the Affections! No blame has ever. as far as I know, been ascribed to these men on account of their abridging the works just men-

The mere fact then that the Society has abridged some of the works they have published constitutes no valid objection, provided the abridgments are made judiclously and faithfully. Now I say that as far as my knowledge extends of these sbridged volumes of the Soci-5. It will not call appea the parties for \$300 ety, I have seen in them no indications of a want either of good judgment or of fidelity -And I think it would be found difficult to prove that the reputation of any author, whose work they have abridged, or published as abridged by others, has sustained any injury at their hands.

One sentence more in regard to abridgements. I believe the fact to be, that no work. which the Tra:t Society bas issued, required extensive omissions in order to render it unobfectionable to the different denominations reprecented in the Society.

But I come to the more weighty part of your article. As to the importance of obeying all the commands of God, we ought to employ strong language. The Bible does. The Savloor did. "Ye are my friends," said be, "if ye do mistagent I command you." The preacher's duty clearly is to preach the Gospel, to

authors have written comparatively few books: and described but a few mily of the great aub-Elaxiash, the fidlewing just and jects of Divine Revelation. Suppose a good man should write a work on the Dictinctive Traints of Christian Character; -like that of President Edwards on Religious Affectionswould be be condemned for writing on that one subject, and comming himself to it! If system of the Gospel, all its doctrin and most anieras obligation to promine to do. But if he undertakes to write a beat on one great subject, my of prayer, is he sufficiently to Christ, because he does not introduce and discuss various other important.

So for the way is plate. If then it is night

pecligious subjects, without undertaking or expecling to set forth therein all the great subjects of Guspel truth, ordinances and commands, it is right and proper for another man
to publish these volumes; and consequently ight and proper for a number of men, or a So-lety; to publish them:

Now her la a Society: the American Tract rerions religious denominations, yet all bevorka by love and in Inseparably connected with good works; that inward piety has its eat in the heart, and its development in the ife; that regeneration is effected by the influnce of the Holy Spirit, which changes a rego away into everisating punishment, but the cas do her the most injury. ighteous Into life eternal.

Now there are certain religious works of tandard excellency, which these men of different denominations heartily approve; such as Bunyan's Pilgrim's Progress, Baxter's Saints' Rest. Doddridge's Rise and Progress of Relition oo the Soul, Life of David Brainerd, &c. ce. and without any compromise of their deominational peculiarities, they unite in effort o send these and similar works through the and. And would it not be a blessing indeed or such works as these to be found in every family in the Union! Would the reading of uch works impede the progress of our pecufar sentiments! Would a Baptist, by becomng connected with the American Tract Society, find himself shackled in his efforts to promote the interests of his own cherished church and denomination! Is Brother W. R. Willama of New York, or is any other Baptist offier or Bantist member of the Society, prevented from preaching or writing or publishing or raying just what and just as much as he may think proper on baptism and on kindred top-

It comes then to this conclusion. There are many Tracts of prime excellence-(for albough I have not adverted to the fact, it may be well here to refer to it, that the Society publish more than 500 different Tracts) -and many religious volumes equally excellent-Fracts and Volumes which God has signally plessed in the conversion of sinners, and the romotion of the piety, consolation and usefulness of christians, which the American Tract Society are endeavoring to circulate broadcast through the country. Bluch good has been already accomplished by these efforts. Who be! The field, our country presents for the labors of Christian Love is wide, is immense: and after all that our Publication Societies in Tennessee. Charleston and Philadelphia can do and all that the American Tract Society can do, and all that christians as individuals or is united in Societies for the evangelization of the country can do, it will not be the work of year or of five years, to fill the land with a regious literature, to place a Bible in every welling, to establish Sabbath Schools in eve-Holy Spirit, in turning the millions from sin to holiness and to God.

1 am affectionately Your brother,

T. B. RIPLEY. P. S. I almost retract some of the last senthe people of God in these United States could. through Christ strengthening them, accomplish, in five years, for the advancement of the divine kingdom! How sad the contrast between what is actually accomplished and what

rould be, were every disciple to do all he could. P. S. In my statement, on the first page of my letter, respecting D'Aubigne's History, I refered to the edition now published by the So-

THE AMERICAN TRACT SOCIETY AND SABBATH SCHOOL UNION.

NUMBER III.

Bao. RIPLEY:

Since you have publicly taken upon yourelf the defence of the American Tract Sociev. it will be proper for me to address you in the further prosecution of my charges or rather objections.

As you enter upon the work well prepared and posted up with facts, and with a full un lerstanding of the operation of the society, and robably, ample acquair tance with all its pubrations as well as principles, you are qualified impart all the information needed to correct s where mistaken, and inform no when igno-

This we deem extremely fortunate, for, like he unblic, we are too imperfectly acquainted with all its operations, publications and influences; baving only seen enough to awaken sue nicinn and seriously alarm our fears. But to

he review of your letter. 1. If we anderstand you, you advocate the rinciple apon which this society is based, and which it professes to observe in preparing works, and commissioning colporteurs-i. e. to keep back just so much of God's truth as conflicts with the views of seven or nine conflicting

sects. It is against such an unballowed compromise of blood-narchased truth we lift our voice -and would sound it in the ear of this naion and the world that Baptists cannot sign uch a "league and covenant" without surrenlerine their dearest principle-the Bible and THE WHOLE BIBLE the religion of Bap-

They have through centuries of the fiercest persucations, when Rome, pagao, papal and protestant leagued against them, marched forth to the block, the weamow, and the stake, sing-

Yes, such was the creed and profession of Baptiers in their martyr days—rather then to compunes which they dared to face death, in his direct and most dreeded forms. But alas, ales, for the timer to which we live ples, for the rature hope and prospect of the church, and God's truth, when its professed withcass, plead that they may speak but a part of it with

church, my brother, that there are in this day so many of Christ's professed mhisters, who prophecy pleasant things with harps, praiteociety. Its members and its officers are of ries and cymbals, and riseduce God's people saying peace; and there is so peace, and one leving that Christia a Divine Savjour, that he bailds ap a wall and le others danb it with antame into the world to nave sumers; that be tempered mortar," and clas, that so many of offered on the cross the great sacrifice for sin these professed witnesses should have kissed hat whosever believath on him should not the hunds of wickedness, and look with perish, but should have eternal life; that faith complacency upon the groves and high places of error, and "who say to the seers see not; and to the prophets, prophesy not unto us right things, speak unto ne smooth things," or like the men of Anathorh, eprophesy not in the bel into an obedient child of God; that there name of the Lord, that ye die not by our hand." will be a resurrection both of the just and of Not the enemies without, but such members and the unjust; that we must all appear before the ministers within the camp, has the church of udgment seat of Christ; that the wicked will God most reason to fear-these and not those

> Do not understand as as implicating you in the above. Your bold reproof of religious erfor and defence of the trath should place you above suspicion: hut we do charge it all as the legitimate result of the most aufortunate principle you stand furth to advocate.

We will acknowledge your argament bears the air of plausibility -but we do contend it is both specious in theory and dangerous in prac-

You reason, my brother, from accidents is a exceptions to establish general and governing principles-and consequently your arguments do not bear in the least upon our positions.

Your argnments, by which you support the American Tract Society, if properly reduced are as follows.

If a preacher is justifiable in preaching one sermon that does not contain or embrace the whole plan of salvation—he is equally justifiable in preaching two-and so on-and consequently in never preaching the whole plan of redemption-and man's duty to God.

If an author is justifiable in writing one book which all the doctrines of grace are not discassed, he is justifiable in adopting as a principle, never to teach, in his writings, all bis Gal has bid him speak to man.

If some publisher, or printer, whether christian or not, may publish one book, that does not teach God's requirements fully or faithfuly, then two men may, and a christian society may organize itself to publish such books, and adopt it as a principle to publish no book that can blame me for hoping that much more may traches all God's requirements fuithfully or all man's duty fully! What a principle to publish in the face of a jealous God commanding "teach them to observe all things whatsoever I have commanded."

Now, my brother, if your reasoning is good for any thing, if sound, carry it one step farther. If it is proper and right for so many thousands of christians, composing this socie ty, to agree to teach and preach by their colporteur missionaries, and publications but a y neighborhood, and to secure for all the peo- part of the word of life-it would be, by the ple the ministration of our Lord's Gospel, pro- same parity of reasoning, proper and right for claimed in its simplicity and purity and power, all christians on earth to covenant together to ad randared effectual, by the influence of the lo the same thing, and thus a world's Saviour and salvation would be crucified in every pulpit and by every christian press and minister in the land. This has already been done by a portion fithe professed christian world, and the traitorous compact or union is called "the evansences of this letter. For who can tell what gelical alliance"-the hand maid of infidelity. an enginery of irreligion.

What is its basis of operations? Why, that all professed christians consent to drop all their distinctive doctrinal sentiments, no matter whether they believe them contained in God's Word, and a part of the gospel or not, and conent to preach, teach, write, and contribute finds to send out missionaries to preach only those few dectrines and commands of that concerning which they all think alike! This is the last organization brought into entity by which to evangelize Europe and the world! Can any one tell us what sort of christians such a gosnel would make! Not Bible christians, because only a part, a mere fraction of it is to be taught. Not Baptist, Methodist, Episcopalian. Lutheran, Presbyterian, or Campbellite christians, for none of their distinctive doctrines can be taught, and nothing that opposes them! There would not be gospel enough in the creed of such a society to save a soul." and vet the churches are called upon to furnish their thousands of thousands, and God's ministers their life and energies to support and preach it to a dying world. The principle that would compel me to repudiate this "alliance" would equally compel me to repudiate the basis of the Tract Society -- which is to teach and preach by their publications, colporteurs, and

missionaries, only a part of the truth. Now, we have said that you reason from accidents or exceptions to establish the correctness of a principle. We can conceive of a preacher delivering a discourse apon some one particular subject that might not have Christ enough in it to save a soul-but we leave it to our readers to say how many such he would be justifiable in preaching. So be might preach many a sermon and never tell the sinner, or the convert to put on Christ openly in baptism. representing the burial and resurrection of him who died to save: but we appeal to every Baptist to say in what light that professed ambassador of Christ, that preacher of the commision of the Saviour, should be regarded who would publicly declare to the world that it was a settled principle with him, at no time to preach apon any doctrine shout which the accalled orthodox sects disagreed—and NEVER to tanch the principles of charck government. baptism, or the Lord's Supper, as Christ cammanded!!

An anthor may not, indeed, in one book treat of all the doctrines of the cross-he serv not of all the doctrines of the cross—he say not have the time, or talent—this is an exception only hope of a world's selvation. who employe his time and talents writing religious books, but who lays it dews as principle, pever is any book be may write to discuss the fundamental doctrines of religion-and ne-

ver to teach doing man the necessity of ob-acrying all of Christ's commanded. The former teaches by preaching, the latter by writing hat both teach apon the same principlekeep back a part of the truth." Go, with such unfaithful witnesses, to the bar of God. Hear an injured Saviour ask of each, "Hast thou done all, hast thou taught men to observe all things whatsnever I commanded!" Oh, thou cracified and blessed Saviour, enable me to answer. "by thy grace, in my weakness, I have tried to keep, and to leach the faith.".

What then shall we say of a religious society, that is organized upon the principle, never publish any book that faithfully and fally raches man's duty to his God, the doctrines of the gross, or the plan of salvation to a lost world!-thus diverting the charities-the milione of christian benevolence from channels in which they would otherwise have flowed overflowing with a full salvation? a thousand times better these millions have been employed in putting the unnoted Bible into every family in America, and Europe, and he world-than to: holster and feed such a mammoth monster as the Tract Society, whose maw enlarges in proportion to its supplies, and threatens to engross and swallow up all private enterprise in furnishing the world with a religious litera-

Examine this principle, my brother, as we shall probably discuss it hereafter. It is a gross perversion and unwarrantable use of charitable funds to expend them in doing that which individual capital and enterprise would do as well and as cheap. This the Tract Society dies, and drives individual capital and enterprise out of a field which it would otherwise gladly occupy.

Here we leave the discussion of the principles involved, for the other pomts, as ever, deeply and conscienciously impressed with the conviction that American Baptists cannot enter these alliances, the first condition of which is the compromise of truth-without tamely surrendering their dearest principles-the Bible, and all the Dible, and no compromise with

II. With regard to the books already published. It was my original intention to devote several chapters to the examination of the ooks published, and the works mutilated by these societies. I shall, therefore, notice the books you mention, briefly here.

1. Remember, we did not charge the Sociev with altering Bunyan's Pilgrim's Progress, vet we cannot, for the life of us, see how this mmortal work escaped the fire, unless "they feared the people." Will bro. Ripley inform na whether the Methodists are represented in the Board!

2. Neither did we charge the Society with naving altered either Neander's History, or Howell, but what guarantee have we that it will not do it? They are just as likely to do it as to have altered any they already have, and far more likely, because superior books.

We project against the existence of a law upon the statute book, by which our life could he innocently sacrificed at the pleasure of the bro. Ripley. the law has stood ten years, and nnder as many different Governors, and you have not been harmed, and what ground wis there to fear that you will be?" We point to the existence of that unjust law, and to the caprices of Governors, as our ground of fear. Others, many others, have fallen under it, and we are not safe so long as it glares upon us from he statute book.

3. Your assertion concerning D'Aubigne is

o us a very unpleasant affair. We did charge the society with altering his History of the Reformation-expunging several pages of important historical matter from his riginal work. You meet our charge with a contradictory statement. It is also a fact that the society's edition of D'Aubigne is published as prepared by the writer, and contains his cerificate to that effect." All can see the light n which you place us before the public-a publisher of false statements!

We must be allowed, in the face of the above, reaffirm, that the American Tract Society lid, without D'Aubigne's knowledge or consent, revise his history until it met the basis of the society-leaving out some four or more pages of important historical matter necessary o its integrity as a faithful history of the views and acts of men. and of the times-and published it as D'Aubigne's perfect and veritable history without stating the above fact!

The act was too flagrant to escape notice or merited chastisement. Anonymous writers thundered upon them through the press, and resolutions of disapprobation were passed in religious bodies, and the Synod of New York appointed a committee to examine the society's edition, who reported most unfavorably to the society, and indignantly condemned its coarse and its principle in preparing books. What did the society do in this predicament? Why. pened a correspondence with the distinguishad historian. "stating all the passages changed or omitted. (mark, they confeas to have changed as well as omitted.) expressing a hope that their course would be satisfactory to him, in view of the fact that without such changes hey would have been mable to publish the work, consistently with the basis of the socies's anion." M. D'Anbigne's in reply said that ne "woold see what he could yield among the retrenchments that have been made, in order to enable the society to publish a naw edition which aball have his approbation."

The acciety fically prevailed on him to revise his history to anit its basis, and is now pablishing an edition with D'Aubigne certificate, far less frithful, we as prose, than the aociety's first edition -certainly as faithless. We sav less faithful-for D'Aubigae wrote e faithful history of the Reformation or he did not .-If a faithful history—then the expurgation of four peges or more, of historical facts, woold reorier it less faithful-and if it was not a faithfel history as first, it is now captually less as—though D'Asbigse hen branch consented paris through the influence and parametre of the society. Can we approve of a secrety whose influence is to obtain by force or persuasion unfaith-ful ecologidatical bistories even from their au-thoral

the changes made by the speinty without leave or license from D'Aubigue and mark the leaning of them: Pure edition, page 31, "All' christians were priests of the living God (I Peter 2: 9) with humble pasters for their guidance. But a lofty head is uplifted from the midat of their pastors."

Mutilated edition of the Society. "All christians, &c. with humble uppetter and teachers for their guidance. But a lefty head in malified from the midst of Hem."

Here we see the change of ane, the aubstitation of another, and the onession of two oth ers. words change the whole sentence and seniment and makes the author state a falsehood. all for what? To suit the supporting of error. To whose lust was this havor made, mutila ting, changing and wresting a faithful history? Why, to the Episcopalians, of course. The plain historical fact, as the author states it. overthrows Episcopacy-and to saye this the history must be changed and the author made to say that the Pope uplifted his head among them, i. e. among the apostles and teachers just 700 years before his toffy head appeared. Is this no mutilation, my brother? Do you presume to tell me that with their unlicensed hands they have not marred and mutilated this most admiable history? Do you step forward and tell me that the society's edition of D'Anbigne is published precisely as prepared by the author?!! What impression does such language convey, unless it is as D'Aubigne originally so wrote or prepared it?

2. Au important historical fact omitted .-D'Aubigne, on page 218, remarks, when treating of the organization of the Swiss churches. Here we see the beginning of the Presbyterian

Is not this an important historical fact, and ne that pertains to the integrity of the history? This is wholly omitted in the society edition. To whose will was this fact secrificed? Why. o the Presbyterian pleasure, who did not care to have the world know but that the Presbyterian system began with the apostles. It would give Baprists too good a handle. We see what was surrendered to the Episcopalians

3. Important fact omitted .- The fanatics, alled Ana baptists, held one doctrine in common with Baptists, i. e. believers of baptism by immersion. Melancthon carefully investigated this as well as their other dectrines-and bat does D'Aubigne sav his conclusion was? Hear bim, "Melancthon's perplexity and uneasiness continued to increase. It was not so much the visions of the prophets of Zwickan, as their doctrine concerning baptism, that disturbed him. To him it (the doctrine of baptism as held by the Ana-bantists) seemed agreeable to reason, and he thought it deserved to be examined into, "for," observed be, "nothing should be lightly received or rejected " Such is a paragraph as D'Aubigne prepared it, has the society so published it? No. It would never do for the world to know that Melangthon's views concerning the mode and subjects of baptism, harmonized with those of Baptists, even-so the society omitted the paragraphbut were careful to preserve Luther's views and defence of infant baptism. And what shall we say of the omission of the discussion between Zwingle and the Ana-baptists of Turich-the grounds that Zwingle used to defend infant baptism being wholly omitted. Why. because Modern Presbyteriaus consider them indefensible, and Zwingle did not pretend to claim or urge even one passage in the New Testament in support of the practice. It was omitted because it did not suit their taste, and Bantists and the world need not know the arguments formerly used and solely depended on to sustain it-they know too much already. We must leave the remaining questions for

Now, why, brother R., if these facts were known to you, did you not do no the justice to almit that the society did mutilate D'Aubigne's Hi tory without his knowledge, and publish it or years, and when called to account did prewail on him to prepare a less fuithful copy for heir use? Why did you contradict our charge with a statement that carries a false impression on its face, if you were fully conversant with these facts? If not, why did you write at P. S. Bro. Ripley's P. S. was added by

him after this article was in type.

Special Notices.

Rev. Philip Ball will, by Divine permission, preach in Lawrenceburg, Tenn., on Wednesday. [March 26] at early candle lighting-also at Pulaski, Tenn., on Thursday night following. On the Sabbath [March 30] succeeding he proposes to preach at Mr. Bootright's, on Big Creek, Giles county.

The editor of the Polaski Star is quested to copy.

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R. R. Ales

B-P. Batler and emittance; package of Registers in 18 and J. Brutton and remittance. Israel Burns

S. W. Blundt.
T. G. Brooks 2, and remittance in each
W. M. Burnett and remittance. I Brown

M. Ball and remittance. W. B. Beaver and remittance, secesps forwanted to Mr. W., in his pairer.

Lawden. C.-J. F. Colville. W. S. Callaway, names antered. J. T. Cauthern and remittance; we have not all the numbers so far back;

thanks for your elegant and complimentary letter. D. J. Carr. A. A. Connella and remittance.

James Chiles" P. Cearley. R. M. Crook W. T. Cartwright. R. J. Coleman and remittances

J. W. Carter and remittance; agains on W. L. Crawford and remittance: same entered.

N. B. Coffey. C. L. Cate; receipts forwarded to each A. E. Cleminons. -A. B. Davis and remittance.

R. Day and remittance; names attended H. Dunn: thank you, Geo. W. Day and remittance. D. H. Dunn

E_J. Elizev; the remittance was received as appears from the Ledger. F-James Forest and remittance. G-R. N. Gillespie.

H. C. Griggs. R. Glass and remittance; package of Registers forwarded. H-D. D. Hicks.

L. B. Henley. Matt. Hillsman and remittance; names entered and back numbers forwarded. T. S. Hunt and remittance.

E. J. Hughes do. D. Haste; your statement is correct. James M. Hurt. C. Hickox 2, and remittance in each. John H. Horonz

-S. G. Ivy and remittance. -A. Jarman. H. B. Jernigan and remittance; the amount sent, settles in full for the Reg-S. P. Jones and remittance; names enter-

ed; thank yon.

C. M. Jackson and remittance: list of names entered and receipts forwarded to each; truly obliged. -J. C. Keeney and remittance; found at

R. G. Kimbrongh: all right. -H. Laird and remittance. .M. R. Lewis and remittance: Registers

forwarded. M-W. D. McDaniel. G. Myratt and remittance; all right. A. F. Martin and remittance. M. A. May: the transfer has been otada.

W. McMullin. E. G. McKee and remittance. T. Morrison. II. Moore & Co. M. W. Mays.

S. S. Miles. -Postmaster, Penvidence, Miss., and remittance: Registers forwarded. Postmaster. Carrollion, Miss. Postmaster, Warrensburg, Ten., and remittar.ce. Postmaster, Carrollville, Misa.

Postmaster, Carthage, Ten. D. Potrer. -J. M. Roberson. G. W. Royster and remittance; the first number of the Review is exhausted but will be reprinted. T. D. Robins.

B. Ragan and remittance. 3-J. H. B. Shackleford and remittance. W. Scutt J. Sandford.

T. G. Sellera. H. O. Smith and remittance; you will hear from us through your Postmaster. J. R. Sloan. J. B. Smith.

E. Strode. J. C. Selvidge. I-J. Thacher, Ir. J. L. Taylor. V-M. A. Verser, list of names entered.

W-J. Warren; E. S. Watson and reunttance. J. Wiseman and remittance; list of as subscribers names entered. J. R. Whirlock and remittance.

W. A. Williams and remittance; list a names entered, and Registers forerard-Robert Williams and remittance. Webb & Smith. Y-C. L. Yancy and remittance.

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DE BASAINGS SADT BELLES.

Chile well haven one high to
the Medical Froderick, as how the law
that he over he is record for the control
fries, Evenyon hat, How a the metal
Habitan Control Control
Habitan Con WISTAR'S BALSON OF WILD O

MAN SONG.

Calmly serene, the brilliant azore sky Stretched to the distant hills and groves While at our feet the water's Iuliaby. Gave back to Heaven Earth's low respon-

No sound was there but of the nurmuring flood Whispering the grey rocks as it laughing

Or some aweet songster of the tuneful wood, Warbling his wild notes in the boughs o'er-

Bat luck! a train comes thro' that green wood shade,

With willing feet and hearts of burning Upon God's altar earth's affection laid. And treasures garnered in the realms above.

List, list! sweet sounds are moving on the air Do angel voices blend that harmony? Do they, whose viewless flight is everywhere, Stop to encourage with such melody?

"Pia past,-beside the stream arrive the throng. Erect the blades that bent beneath their

Hushed are the accents of that he avenly song, And stalwart men stand with uncovered head.

Faintly wafta o'er the stream the voice of So meekly pleading that our God will bless The waiting throng—the loved ones of his Who seeks their Saviour's footsteps here

'Tis done-they stand within the silvery flood, The man of God, and with him, hand in

to trace.

While songs of praise re-echo thro' the wood, A grey-haired sire from out that little band-

In Triune name, he's laid beneath the wave, Emblem of Jesus' death and burial, Emerges, too, as he did from the grave, Showing his resurrection unto fall.

Again they come—the matron'a firmer tread, The maiden timid yet with trusting love; Meekly beneath the wave, they too, are laid Seeking a better life in realms above.

The rite is o'er-beneath the greenwood shade, Is lost, that summer Sabhath's solemn train, While to my ear from out the sheltered glade, The western breeze wafts their departing

"How happy they who thus their Lord obey, Who joyfully follow where his steps have Thro' fire, thro' water, if he points the way Guided alone by their exalted Head."

No, not within some costly fane, would I Behold administered such holy rite, But where the hills, and dales, and azure sky And sparkling floods should burst upon the

Not with few drops upon the ferehad stayed With dainty fingers-but beneath the wave Buried in haptism, as our Lord was laid, For thus did he, who died our race to save. Collegiate Institute, Winchester, Feb., 1850.

EACH ONE HATH A PART TO DO Men and brothers! up be doing, Help each other by the way. Aid with hand and heart the dawning, Of a great and nighty day. Think not earth hath fixed teachers, Progress centered in the few; All men more or less are missioned-Each one hath's part to do.

Lend your aid, however little, Lend your talent, though 'tis small; Trifles thrive by combination, Working for the good of all; Truth is slow, and wants assistance Of the many with the few; Every man, however fachle,

Harh a pars he's skilled to do.

Faint not, lag not in your doing, Still press onward; ye will find Brilliant sunbeama flashing ever From the archives of the mind; Farth holds not a human creature, Meanest pasper ye basy view, If he has a spark of reason,

Bas he hath a past to do. 6: All men may assist each other, shough it but a trifle be; Tiny storms make flowing riverage Rivers make a mighty sea. One stay do the work of many, Help the toiling few; Thus wish all mea high or law,

Each one bath a partto do.

. Many pillers hear the temple. Waried in their strength and height: And, though yarratile in greatness, Each contributes to its might, see ... Thus, though men proclaim their weakness.

And their talents small and few, Each one shares in human greatness, ed a brack one hath a past to do.

Men and brethren onward! onward! Lag not till the work is done; Graw in arder, grow in earnest, For the dawning has begun, Ill the heart he found to tarry, all rateliting impulse bear you through, All moraid the day that's dawning-Each man hath a part to do.

Miscellaneous.

CIRCULAR.

Southern Baptist Convention having declined command of Jesus Christ. The immersion of grant of \$1000 from the American Bible a believer on profession of faith, is obedience Union located in New York, have appointed to this command: but men, among the many inthe undersigned to draft a circular stating the ventions which they have sought out, have subgrounds of their action.

A grave question was presented. We were

responsibility of trusts from our brethren; not rily to receive the ceremony of their own inwith a view to this particular grant alone, but vention, afterwards to obey, with unfettered to all its consequences. The reception of this conscience, the command of the Redeemer, money would not be the end. It would involve the case would be less deplorable; but they the sending of agents through our land for the teach him, that it would now be wrong for of this Board, and thus, in part, of the Baptists doing, he would commit the grievous sin of of the South to one of the opposing Societies.

The resl question behind the palpable one was,

When we in whether in our judgment it was expedient that outhern Baptists should use a Northern or-

1. The express action of the Convention whose agents we are, leaves us no choice on the press our inquiry further, we may perhaps be

Bible Society, than whom no brethren were scure portions of the sacred volume, and that a more respected, it was determined almost unanimously to dissolve connection with that Society. To accept this present grant would be, as we believe, to sanction officially what the Convention had declared inexpedient, and to riolate plain instructions. We are not aware to continue, or that the circumstances which made union then undesirable have become Convention, under whose authority we act, especially when that body is so soon to convene, and will doubtless fully examine this whole subject.

2. This course was requisite to promote harnony among ourselves at the South.

This was one prominent resson urged in 1846. It was found that a number of brethren were utterly opposed to further union with the North in missionary operations, on grounds both of feeling and of expediency; while others would have still co-operated in Bible and Pubication affairs. For the sake of peace at home, time and subsequent changes of circumstan-Board, we could not refuse grants from one, heard, will understand."—Thompson's Transwhile accepting them from the other. And we lation. admit that we are heartily willing to avoid in- If the rendering found in our English vertroducing, by any act of ours, the "Bible con- sion were undisputed, the plain man of comtroversy" into the South. Had we received mon sense may well be staggered at the applithis money, the American and Foreign Bible cation of it to baptism. It makes the prophet Society might justly have regarded us as mak- feretell, that Jesus shall baptize the nations ing an invidious distinction. They are aware with water; and yet "Jesus baptized not." that a grant from them at any time since 1846. Jesus sanctifies and cleanses his church with

3. To promote efficiency in Southern mission-

ary effort. largely and generally for any Society, whose pret this passage as denoting the diffusing of disbursing operations are carred on chiefly at christian truth among the Gentiles, than as exthe North. If this is a fault, it is not our fault. pressing the admiration of a religious ceremo-It was not always so. We never sought to | ny. But on inquiry into the correctness of our exclude Northern brethren from equality in English version, especially as it differs so any Society, nor did we originate the excite- widely from the very ancient version of the ment which ruptured onr religious, and now Seventy which has been quoted, is certainly threatens our national union. Whatever necessary. plame accrues, or whatever of unfortunate

4. The harmony and quiet of brethren at the

If we give money for missionary purposes,

ing and rebutting them. as the case stands it is needless to enumerate

vention have deliberately done, in separating to leap from the cedar wood, and the hyssop. from the North in Bible operations, and a re- to the house on which it falls. But the Engquest to open our doors to Northern agents lish verb sprinkle does not express the idea again, we felt constrained respectfully to de-cline it. We trust that brethren every where will kindly appreciate our views, and come up to the Convention in Nashville, in May next, prepared to suggest and carry forward some plan by which the Bible may be more extensively circulated at home and abroad. Happily, from the infancy of our operations as a Board, we have had funds on hand to meet all cause many nations to leap for joy at or bethe demands made to us by our missionaries, for Bible distribution. Circumstances in pro-

gress, however, will soon require additional EDWARD KINGSFORD, BASIL MANLY, JR., R. B. C. HOWELL,

SCOVEL

From the Christian Index. SPRINKLING.

So shall he sprinkle many nations.—ISAIAH 52:

The Board of Foreign Missions of the Christian baptism was instituted by the stituted sprinkling for immersion, and infants for believers. Would they permit the believto act not merely for ourselves, but under the er whom in infancy they compelled involuntaollection of funds, and the implied sanction him to obey his Divine Master, and that in so

When we inquire on what authority the substituted ceremony rests, which thus sets aside the command of Christ, we are perhaps anganisation for the collection and disbursement swered, that we are making much ado about nothing; that ceremonies are the mere chaff of So far as it belongs to us, we have decided religion, and deserves very little concern. It this matter, and now proceed to give our reavery man who gives us this reply, is as tenacious of his ceremony, as if it were intimately connected with the vitals of religion. If we referred to some obscure passage of the Old In 1846, after full discussion, by a body of Testament, as the authority which we are delelegates representing very generally the manding. Here again we may be surprised, whole South, notwithstanding the appeals of that the clear revelations of the New Testanessengers from the American and Foreign ment, should need to be interpreted by the obchristian statute should be made void by preceding enactment.

The passage of scripture placed at the head of this article, has been adduced as proof that sprinkling may be used for christian baptism. Some have relied on it so far, as to employ it for the purpose of setting aside the clear proof newal of what it was not then thought proper of immersion found in the eight chapter of Acts. They argue thus: Since Philip said nothing to the Eunuch about baptism, [who knows this?] the latter must have learned this power to reverse the deliberate decision of the duty from the passage of scrip ure which he was reading, namely Isa. 53. Now, there is nothing in this chapter, or the context, which can refer to baptism, except the last verse of the preceding chapter, "So shall he sprinkle many nations." Hence it is inferred, that sprinkling is the baptism for which the Eunuch asked. This argument does not explain how the Eunuch should have hit on the word baptize to

express the thing which he desired. With the pretended ecclesiastical use of this word for sprinkle, it is difficult to imagine that he should have been acquainted. It is moreover unfortunate for this argument, that the Septuagint version which the Eunuch was most probably all agreed peacefully to separate. The argu- reading, says not a word about sprinkling. Acment has only acquired additional force by cording to this version, the sense of the text is: "So many nations will express admiration at ces. Besides, an additional element of distur- him; and kings will shut their mouths, because bance would now be presented, in the fact that they, to whom no publication was made conthere are two rival Bible Societies; and, as a cerning him shall see, and they who had not

would have been courteously but firmly de- the washing of water by the word—that word the rain; my speech shall distill as the dew."-This word is the seed of which it is expressly said that the sower is "the Son of man."-It is clearly impossible to elicit our funds Now, it is certainly far more natural, to inter-

Our English verb sprinkle is used in two difonsequences arises, it cannot be said that we ferent constructions. We say, I sprinkle to tdid it. But, however accounted for, it is a fact ter on the ground, or, I sprinkle the ground with that the zealous and efficient co-operation of water. In this respect, it differs from the verb the South, (which it is not easy to secure with pour. We say, I pour water on the ground; Southern organizations,) cannot now be obtain- but never, I pour the ground with water. The ed by means of Northern Societies. If, there- Hebrews use the verb sprinkle, as we do the fore, we seek union and efficiency in benevo- verb pour, in one construction only. The oblent enterprises, we must not hamper ourselves | ject of the verb was with them the thing put in by connections certain to prove extensively motion: "Thou shalt take of the blood, and sprinkle it." Ex. 20: 24. "He shall sprinkle of the oloog of the sin offering," Lev. 5: 9. "Moses took of the anointing oil and sprinrifying upon them." Num. 8:7. In Lev. 14: 51, our translators make an apparent excep-

North are more effectually promoted by this kled it." Lev. 8: 30. "Sprinkle water of puwe must necessarily have a voice in deciding tion, "sprinkle the house seven times:" but how it shall be disposed of; though it would be they have omitted a preposition found in the exceedingly inconvenient for us to attend So- Hebrew text, the introduction of which fills up cueties at the North for this purpose. But, if the regular construction; "He shall take the we were to make the sacrifice and go, the re- cedar wood and the hyssop, and the scarlet, sult would be to introduce discord there .- and the living bird, and dip them in the blood Those of our Northern brethren, who are true of the slain bird, and in the running water, and hearted and clear headed, who join not in the sprinkle on the house seven times." If this hue and cry against us, (and there are multi- uniform rule of construction be applied to the tudes of such,) would be immediately annoyed interpretation of our text, it will appear, that by ceaseless provocations and insult from those what is done to the "many nations," is somezealous agitators, who find abuse cheaper than thing that resembles what is done with water argument, and who demonstrate their philan- when it is sprinkled. In this two things are hropy by vituperation. The scenes of former observable: 1st. The motion communicated to days would be renewed, of which we enter- it; and 2d. the division of it into drops. If the tain too lively a recollection to desire to expose latter be the prominent idea, the sense will be ourselves to similar attacks, or our honored and "he shall scatter many nations:" and this acloved friends at the North to the pain of hear- cording to Dr. Gill, is the interpretation of the Jewish Targum. If the motion communica-Other considerations might be suggested ted be the prominent idea, the sense will be bearing on the question, whether if all these that which is given by Robinson in his Hedifficulties were removed, it would not be desi- brew Lexicon. This author, following Geserable for us to do our own work ourselves; but nius, says that the meaning of the verb is, to leap for joy, to exult, to spring. The primary idea is that of sparkling, flying out. In Hiphil Since we could not but regard this offer of (the conjugations here used,) it signifies, "to \$1000as amounting in effect to a kind invitation cause to leap for joy, to cause to exult to make reto retrace our steps and undo all that the Con- joice. Water is sprinkled, when it is caused

> aphrased thus: As, in viewing his deep humilation, many were astonished at him.* (To such a degree was his countenance disfigured, more than that of man; and his from, more than the sons of men;)-So; by the subsequent glory and triumphant success, he shall canse of him; and while the multitude who compose the masses of the nations are so af-

> conveyed by the Hebrew word in the present

connection. The entire passage may be par-

fected, kings shall shut their mouths. The agreement of this interpretation with that of the Septuagint, is a strong confirmation

*Him is the reading of some manuscrips and is preferred by Lowth.

Whether the Euroch read the Septuagint, or the original Hebrew, he found nothing which could lead him to sak for sprinkling; and the advocates of aprinting must seek better arguments for a defence.

Communications.

For the Tennesses Baptist. REVIEW OF MR. FINLAY'S ARTICLE UPON ELECTION.

BRO. GRAVES: 3 In the Tennessee Baptist of January 11th, I find an article written by the above brother, truth, That the doctrine of election is taught in the Holy Scriptures is clear and undeniable Is, indeed, a source of comfort to the true believer. The Calvanistic doctrine of election I am ready to deny. To be a moderate Calfession! It is disgusting; and universally in- their own destruction." dicates a want of investigation, and a feeble common-place apprehension of truth. A moderate believer!" Then Calvinism and a true believer in Christ are identical. Mr. Finlay, not unlike other Calvinists does not state the real issue between their opponents and themselves. He proceeds as though none but Calvinists believed in the divine Sovereignty of God over his creatures. To say that God with-Ewbanks' Hydraulics and Mechanics; out a definite plan would indeed be a denial of his Sovereignty. His Sovereignty is consistent with his divine character. Justice, mercy and truth are prominent attributes of the divine Being. His purpose or plan harmonizes with all his attributes. We are accountable beings to this sovereign character; and a day of final retribution awaits all intelligencies .-Mr. Finlay seems to have a strong notion of separating what God hath joined togetherthe grace of God and our own accountability. In his article he spoke in the loftiest terms of od's Sovereignty and grace; but not one hint about duty or obedience, that is required in the gospel. The humble student of the gospel egins with Matthew and not with Romans .-God as a sovereign created man,-man by the olition of his own will partook of the forbiden fruit, and fell with all his posterity, and is epraved and is in a ruined and lost condition. God in his infinite wisdom, made provision in the atonement of Christ for all Adam's guilty cial Saviour to the believer. We should, in dividing the word of truth, have particular regard to where God's Sovereignty ends and our

he Father, in the fullness of time, the Son came. What for? To seek and save that which was lost. Who are lost? Adam's fallen race. Now for God's purpose. He sends John the Harbinger to declare repentance to the Jews, 4 " Assorted colors, No. 2, 20 by 25 inches. or the kingdom of heaven was at hand. Here was a purpose of God to command, and the people to obey; but many of the Jews rejected | 20 " Platner & Smith's Fine White, plain. he council of God against themselves. "Je- 10 " Letter Paper. the council of God against themselves. "Je-sus began to preach and to say repent: for the 20 " Blue Plain 20 " No. 2, Blue Plain tingdom of heaven is at hand." "But seek 15 " Super do do ve first the king dom of God and his righteousness," &c. "A k and it shall be given you: | 20 " do Blue plain commercial paperseek and ye shail find," &c. The Saviour in 20 " do do do thin do s commission by Matthew says, "Go ye there- 20 " No. 2, Plain Blue Cap fore and teach all nations," &c. Jesus by 20 " Union Mills Plain White Cap do Mark says, "The time is fulfilled, and the king- 20 " Platner & Smith's Plain Blue do dom of heaven of God is at hand: repent ye 20 " Jessups Plain White and believe the gospel," for he "came not to call the righteous but sinners to represent the signers the signers that the signers the signer that the call the righteous, but sinners to repentance." 135 doz. Packs, Plain and Pearl surface Cards Upon this ground, the Saviour of sinners has Upon this ground, the Saviour of sinners has of all sizes.
said, "ye will not come unto me that ye might 50 doz Packs, Fine French Ivory surface do of have life." As God is no respecter of persons t is declared by Paul to the Athenians that he commandeth all men every where to repent. God sent not his Son into the world to condemn the world, but that the world through him might be saved." But Calvinism teaches that God has unconditionally, before the foundation of the world, without regard to faith or good works, elected a portion, a definite portion, of the fallen race of Adam to eternal glory, and passed by and reprobated the balance to everlasting destruction! These are not the precise words of Calvin. but in subdation of the world, without regard to faith or not the precise words of Calvin, but in substance. This is the doctrine Mr. Finlay is not noderate in. It is Calvinism, hatched in the 16th century. The dictrine, the tenor of the Bible so fiatly contradicts, and I feel so conscious of opposing. That God does regard faith, I appeal to Paul in Romans, "To declare, I say, at this time his righteousness: that he might be just and justifier of him which be- them can be furnished to persons to sell on commissay, at this time his righteousness: that he lieveth in Jesus. Where is boasting then?-It is excluded. By what law? of works? Nay; ut by the law of faith. Therefore we conclude that man is justified by faith, without the deeds of the law." It is a shame for a Baptist to

remission of sins to the people, and baptize nany, lest they might add to God's elect famiod's elect family be not adulterated." If an individual believes in Christ, it is acording to the purpose of God. Sending the gospel is a purpose, but obeying the gospel is a ity. We are saved by grace through faith. Regeneration is a work of the Holy Spirit, and s not agreeable to the law of works. It is yident that Calvinists generally misrepresent the true issue between themselves and their opponents. Nothing is more common than r them to charge upon Arminians, "human merit," because they urge upon sinners the du-

wander so far astray from Calvinism, as to go

out into the world and preach repentance and

y of repentance, &c. It is granted that the foreknowledge of God is certain knowledge." We are apprehenive our writer cannot discern the difference Price \$1 50. between God's foreknowledge and his decrees. With God there can be nothing future; but his knowing a thing does not make it so, if it were, he would be the author of sin. This loctrine has been exploded a thousand times, and only fit for dark ages. If there are but few or many that believe in the Lord Jesus it s according to his foreknowledge; and consequently has nothing to do against efforts to

reach the gospel to every creature. It will be perceived I have no controversy with Mr. Finlay, in regard to his efforts to prove the Sovereignty of God; but the Antinonian application he makes. This Don Quixote onset has encountered a wind mill and broken a lance. Hear: "Efforts are made, in every orm, to add to the number of God's elect famly; the churches are crowded with ignorant, half converted, man made professors; and ere long, the Baptist denomination will be," &c. This truly is a lamentable picture: but can it effect "God's elect family." "Something must quantity, by

of its correctness. But what becomes of the proof for infant sprinkling? It has vanished churches—yes, Geneva theology must be inculcated. Feed the sheep. Do not call on sinners to repent, and in the course of years the churches will rid themselves of these "man made professora." Well, in these enda of the earth where the remedy has been applied, the result has been developed. Instead of a body steadily advancing in strength, during the last twenty years, she has been gradually declining. But alas! her income has been generally of these same "man made professors!" This was from preaching "sound doctrines," yea,

Calvinistic doctrine. A solemn revealed decree of heaven is, "He that believeth and is baptized shall be saved and he that believeth not shall be damned," but Mr. Finlay's eternal decrees according to unconditional election, lies in the rubbish of that deserves a passing notice. I have delayed | Calvinism. I leave the Antinomian caviller to even until now, expecting a reply from an reconcile the portion of Romans referred to, to abler source than myself, to set in order the the common tenor of scripture; being "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, "unto obedience," &c. Peter declares there is some things in Paul's writings "hard to be understood, and they that are unlearned and unvinist will not do. "Oh! what a pitiable con- stable, wrest as they do also other scriptures to This humble review is elicited not to con-

vince Mr. Finlay, but that I may contribute a mite to the cause of truth. A LAYMAN.

Jackson co., Ala., Feb. 10, 1850.

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ected once it can effect again.
FROM KENTUCKY. BARDSTOWN, Ky., July 10. 1849. MESSES. SANDS—Gentlement It is the duty to com-nunicate facts in relation to the beneficial effects of amation and soreness of the stomach of the wors-

haracter; her limbs and chest were much swollen; character; her limbs and chest were much swollen; she had constant headache, and last spring was attacked severely with inflamatory rheumatism. The best medical aid we could obtain afforded only momentary relief; and while in this situation, she heard of the many remarkable cures effected by the use of this. Every family should be provided with Sands, Sarsaparilla, and commenced its use, which produced instant relief, and less than six bottles entirely removed all the dropsical swelling and every Beware of Counterfeits. No Ointment other indamatory symptom, restored her to perfect is genuine without it bears the written signa-

which I believe has no parallel in the catalogue of With feelings of lasting grati udo, I re- sent to nain your friend. SAMUEL, P. HARGER.

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MESSES: SENDS.—Gentlemen.—I take the liberty
of sending you a letter which may be of importance
to those who are suffering as I have done. I received great benefit from your Sarsaparilla, having been
cured of a malady after suffering six years. I hereby cheerfully certify to the good effect of your medi-cine, and I hope God will reward you for all the good one, and I hope tool whitewam you for an inegoin wou have done. A chronic cough had formented me day and night, and repeated attacks of fever induced me to believe that I should die with consumption. One day, while suffering a violent attack of burning ver, a friend persuaded me to try your incomparable edicine but to tell the truth. I had no confidence is . I finally purchased a boule, and by its use an he help of God, I was restored to better health than I had enjoyed for six years. I cannot but bless the this admi. able medicine.

With great respect, I am. gentlemen, Your obedient servant. FERMIN GROUPAZ. "TRUTH IS STRANGER THAN FICTION."

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Yours, with respect, G. S. HENDRICKSON, G. S. HENDHICKSON,
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Dec. 21, 1850—tf

Nov. 30.

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Rev. J. V. E. Covey, President, Mrs. Louisa Covey, Preceptress,

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Further information will be supplied by applying to any of the Trustees. WM. A. MURCHISON. Pres.

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10 o'clock, on the first Monday of Jan. 1851, at the Baptist Church, when public addresses will be delivered by the Principal, President of the Board of Trustees, and others. For further information address any of the Trustees. G. J. STUBLEFIELD, Pres.

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SHORT SERMON. And unto the Angel of write, These things saith Spirits of God, and the ren works, that thou hast a nom art dead. Be watchful, im which remain, that are run not found thy works perfec 3: 1-2.

1st. We notice the re Church at Sardis was hell that thou livest."

2d. The aspect of thin presented to the eye of to all of its reputation for Ex saw that it was all the w gressive decay. Religion it was nearly so; only a that was ready to expire. 3d. We notice, the ex "Be watchful, and streng

remain, that are ready in 1. Christ admonishes to or wakeful in opposition dition of the church. I alarm, and awake from il 2. Christ admonishes confirm, that which was inefficient; that is, they

-the Christian graces seemed ready to expire. 4th. We shall present force the exhortation in ful, and strengthen the 1. We ought to rouse! cise and strengthen our secure the continuance In the case of the Chu that remained were read

seemed to be of the Chr

active and living energy

was ready to expire. 2. We notice the reas in onr text why the Chr "be watchful, and strer remain, for I have not fi before God." This lan churches of Christ thou tion; and that no men churches or individual Christ, while any pal things is observable. In bers of the Church thing wanting, a meast

ed to be filled np.

3. Backeliders moul pentance, and seek af in the Divine life out happiness. In a backs tian can enjoy real har 4. This returning purpose of heart is me

5. Without a speed pentance and faith, yo ing into future temptat into the mire of sin, farther from God. We believe in the but not in the perman

sion, or in the perseve I PE 1. Take no comfor yon are a Christian backslider. m.vik

"There is more in I now, and refuse to il