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Tertullian calls the flood "the baptism of

the violence of the waves in a boat, and

another to be dipped (tinqui) in a religious

ordinance." (See Christian Review, Vol.

In Prof. Stuart's "Essay on Baptism,

"Tertullian is the most ample witness of

all the early writers. In his works is an

which had been assailed by some of the

heretics of his time. Passing by the mul-

importance of being cleansed by water, being

In \$11 and the sequel, he very often

In his book against Praxeas, 826 sub

pp. 72, 73, he thus writes of Tertullian .-

NO. 34.

REVIEW OF CHAPMAN ON BAPTISM.

Che Review.

CHAPTER

CONTINUED.

In this chapter we shall present an historical view of Christian Baptism, and shew how the early Christians understood the Hermas." To this work the following desword baptizo, and how they represented it cription is prefixed in the "Apocryphal Tes-

On page 204, of his book, Mr. Chapman says: "But what of immersion during was composed by Hermas, brother to Pius, the first two centuries? We answer, that bishop of Rome: and because the angel there is not the first instance on record. who bears the principal part in it, is repre-The word baptize was not then so used by sented in the form and habit of a shepherd. any of the fathers. And this is the posi- Irenæus quotes it under the very name of tion in which church history and the wri- Scripture; Origen thought it a most useful tings of the fathers place immersion. We writing, and that it was divinely inspired: repeat that there is not the first instance on Ensebius says, that though it was not esrecord of immersion for two hundred years teemed canonical, it was read publicly in after the birth of Christ. "I admit," said the churches, which is corroborated by Je-Mr. Fanning, in his debate with me in Leb- rome; and A:hanasius cites it, calls it s anon, "that there is not a case of immer- most useful work, and observes, that though sion spoken of for the first two hundred it was not strictly canonical, the Fathers years of the Christian era." Now, let im- appointed it to be read for direction and mersionists produce the same amount of confirmation in faith and piety. Jerome testimony bearing on immersion, within the notwithstanding this, and that he applaufirst two centuries, and we shall admit they ded it in his catalogue of writers, in his mersion."

during the first two centuries? Does he reader by the following translation, in natural and proper sense. If those fathers, original Greek, never before used for that therefore, testify that believers were bap- purpose." tized, they bear witness that they were im- Pius, the brother of the Hermas spoken at that period, we should not expect much have the following language:

decidedly in favor of immersion, and not of life." they bear on this subject. We will first take the testimony of some the custom of immersion."

m question. The first of these is "The tings the genuineness of which is univer-General Epistle" ascribed to Barnabas, a sally admitted. The first of these is the companion and fellow preacher with Paul. Apology of Justin Martyr, written about "This Epistle lays a greater claim to can- A. D. 140. The following extract from onical authority than most others. It has Justin Martyr's Apol. 1, ch. 61, we present been cited by Clemens Alexandrinus, Ori- as translated by Dr. Waddington, a distingen, Eusebius, and Jerome, and many anguished Pedobaptist historian and scholar. cient Fathers. Cotelerius affirms that Ori- It reads as follows: gen and Jerome esteemed it genuine and tures were: Dodwell supposed it to have 1838, page 46, note 5.]

to have decided, that refusing shall have their reward in one name; or they ages, that it is used in a sense entirely sy-

ing on the same subject, the writer says: "We go down into the water full of sins and pollutions; but come up again bringing

forth fruit, having in our hearts the fear and hope which is in Jesus by the Spirit." This witness, then, clearly testifies in favor of the practicce of immersion. We pass on to another work, "The Shepherd of

tament:" "This book is thus entitled, because it

have a showing; but until they do this, we comments upon it afterwards, terms it aposhall insist on it, that the testimony of the cryphal and foolish. Tertullian praised it first two centuries is entirely with us on af- when a Catholic, and abused it when a fusion, and entirely against them on mi- Montanist. Although Gelasius ranks it among the apocryphal books, it is found On this subject I would ask in the first attached to some of the more ancient MSS place, where is Mr. Chapman's proof of the of the New Testament; and Archb. Wake assertion that the word baptize was not believing it the genuine work of an aposused of immersion by any of the fathers tolical Father, preserves it to the English expect us to receive such a statement as which he has rendered the books not only solid truth on his mere assertion? The more exact, but in greater purity than they great body of names in Greek Lexicogra- had before appeared. The archbishop prophy assign to baptizo as its primary mean- cured Dr. Grabe to entirely collate the old ing, ap, plunge, inmerge or immerse, and Latin Version with an ancient MS. in the in the absence of proof to the contrary, we Lambeth Library; and the learned prelate conclude that when the Christians fathers himself still further improved the whole used the word baptize they gave to it its from a multitude of fragments of the

mersed, for we must give to baptize its of above, was Bishop of Rome, A. D. 141, primary meaning at all times, unless, from and if the work was written by the indiits connexion, it must mean something else. vidual to whom it is here ascribed, this fact Does Mr. Chapman expect these fathers will give us some clue to the date of the when writing in Greek to stop to tell us in production of this book. Irenæus flourish-Latin or English the meaning of every ed as a writer about A. D. 167, and was word they employ? Why some of those Bishop of Lyons, about A. D. 178, and as fathers may have been as ignorant of the he quotes "The Shepherd of Hermas" it Latin language as Mr. Chapman is of the must have been written before or at that Greek!! But I have another question to time. And whatever may be thought of ask. What genuine records have come the opinions of this writer, he is a good down to us from the primitive uninspired witness in a matter of fact which came church of the first two centuries? Aside directly under his eye, and we may learn from the Bible, we have hardly any au-from him how the Christians of his day thentic records at all of the first and understood the word baptize, and how they second centuries, and as there was no represented it in their practice. Now in controvery on the proper action of baptism | Book 3, Similitude 9, verses 152, 153, we

evidence of a very definite character concerning that early historical age of the un- the Son of God, he is ordained unto death: inspired church. We maintain, however, but when he receives that seal he is freed that what testimony we have from writers from death, and assigned unto life. Now of that period (whether we go to those re- that seal is the water of baptism, into cords that are admitted to be genuine, or which men go down under the obligation to those whose genuineness is doubted), is unto death, but come up appointed unto

pouring or sprinkling. Let us then appeal | The learned historian Augusti, 7, 77, afto these records, and see what testimony ter quoting this passage at length, adds: "this passage contains distinct evidence of

records the genuineness of which is called We will now pass on to notice some wri-

"Whosoever are persuaded that those things canonical; but Cotelerius himself did not are true which are taught and inculcated by believe it to be either one or the other; on us, and engage to live according to them, the contrary he supposes it was written for are taught to pray to God, fasting, for the the benefit of the Ebionites (the christian- remission of their former sins, while we ized Jews), who were tenacious of rites pray and fast with them. Then they are and ceremonies. Bishop Fell feared to own led by us to some place where there is water, expressly what he seemed to be persuaded and are regenerated even as we ourselves of, that it ought to be treated with the same were regenerated: for they are then IMrespect as several books of the present can- MERSED in the water, in the name of the on Dr. Bernard, Savilian professor at Ox- Father of all, the Lord God, and of our ford, not only believed it to be genuine, but Saviour Jesus Christ, and of the Holy that it was read throughout in the church- Ghost." [Waddington's History of the es at Alexandria, as the canonical Scrip-church, published by Harper & Brothers,

been unblished before the Epistle of Jude, In the language of Lord King, in his and the writings of both the Johns. Vos- "Primitive Church," p. 218, "Justin Marsius, Dupuis, Dr. Cave, Dr. Mill, Dr. S. tyr describes the same [baptism] "by be-Clark, Whiston, and Arehbishop Wake, ing washed in water;" and calls the place also estaemed it ganuine: Menardus, Arch: where they are baptized loutron, "a washbishop Land, Spanheim, and others deemed ing place" or "a bath." The Greek verb it apoeryphal." which Prof. Stuart and others translate Whether this Epistle was written by Bar- washed as used by Justin Martyr, is louenabas the sompanion of Paul, or not, it is, a form of the verb louo. Now it may was tridently written either in the first or be asked whether the washing here spoken second aratury, for Clemens Alexandrinus, of was by immersion? In answer to this I (comed the authors who cite this Epistle.) would observe, that the Greeks ordinarily wrote himself as early as A. D. 192. The expressed the idea of a bath by loutron, testimenty of the writer, then (be he who the nonn used by Justin Martyr to designate he may, goes to shew what was practiced the place of baptism, and they expressed as bantism before A. D. 192. Let us then the act of bathing by the same word which have his testimony on this subject. In Justin Martyr has employed to express the Chapter 10: and verse 11, the writer thus act of baptising. Dr. Qurson, in a learned and valuable "dissertation on louo," shows, "Blassed an they who put their trust in by numerous and indisputable examples stound into the water; for they from various Greek authors or different

In the 14th verse of this chapter, speak- nonymous with our word bathe; that it is was born at Carthage about A. D. 160, he applied without regimen to the bathing of flourished as a writer according to Bingham the body, precisely in the manner in which A. D. 192, and he died according to Stuart we say of a person, "he bathes frequently;" in A. D. 220. He was one of the most and that it "may almost always be transla- learned men of the primitive church, and ted by our word buthe, though we some- his testimony will show how the Christians times translate it by wash."

In support of Mr. Carson's position, we baptize, and how they represented it in give the following attestations from some of their practice. our standard Lexicographers. Liddell and Scott. "Louo, to wash, tina: the world." In another place he says: "It

esp, to wash the body, Nizo, being used esp, is one thing to be sprinkled (aspergi) by of the hands and feet; Pluno, of clothes.' "Loutron, a bath, bathing place."

Donnegan. "Louo, to wash, to bathe." "Loutron, water for washing, or bathing 3, p. 99.) -a washing place; a bath." Robinson. "Louo, to bathe, to

trans, spoken only of persons." "Loutron, a bath, water for bathing, washing. In N. T., the act of bathing, essay in defence of Christian baptism washing, ablution, spoken of baptism, Eph

5: 23; Titus 3: 5. To these we might add the testimonies titude of expressions which speak of the

of some distinguished scholars. George Campbell. "There are two words born in the water, etc. I quote only such as which occur in the N. T. in the sense of are directly to the point. washing or bathing; yet they are not sy- In §2 he speaks of a baptized person, as nonymous, though we have not terms which | "in aquam demissus, let down into the water correspond so exactly as to mark the dis- i. e. immersed, and inter pauca verba tinc tinction between them. The words are tus, i. e. dipped between the utterance of a niptein and louein. The former niptein, or few words;" by which latter expression he rather niptesthai, (for the middle voice is means, the repetition of the baptismal formore used,) denotes to wash or bathe a mula by the priest, while he was performpart of the body; the latter louein, is to ling the act. wash or bathe the whole body. That the In \$4 is a passage which seems to converb lonein is commonly used in the man- vey a still more definite sense. He is ner mentioned, see Acts 9: 37; Heb. 10: speaking of the original waters at the time 23; 2 Pet. 2: 22; Rev. 1: 5. In all which of the creation having been made a sancwhether the words be used literally or met- tified element by the influence of the Spirit aphorically, the complete cleansing of the of God upon them; from which he goes on body or person is meant." (See Note on to argue the sanctifying influence of bap-

tismal water. But some will object, he Bloomfield. "Niptesthai denotes to wash says, that "we are not dipped (tinguimur) a part only of the body, while louein is to in those waters which were at the beginwash or bathe the whole body. This dis- ning." His reply is, that all water is a tinction is expressly marked infra xiii. 10, species of that genus, and that the species where leloumenous is used of him whose must have the same quality with the gewhole body is washed, and the verb nip. nus. He then proceeds: "There is, then, sasthai is joined with tous podas" [the no difference, whether any one is washed

feet]. (Note on John 9: 7.) in a pool, river, fountain, lake, or channel, As Justin Martyr, then, speaks of lead- alveus, (canal?) nor is there any difference ing the candidate for baptism out to a place of consequence between those whom John where water is, and as he calls the place of immersed (tinxit) in the Jordan, or Peter he uses a verb to express the act of bap- very clear passage, the usual elements tizing that denotes a washing or bathing of named, in which baptism was performed. the whole body, he most certainly refers to It was done at or in some stream, pool, or immersion as practised in his day. And lake. What other good reason for this can we must bear in mind that this is not the be given, excepting that immersion was description of any one case of baptism, but practiced?

a universal description. Dr. Wall says of In \$6 he says: "Not that we obtain the this instance: "It is the most ancient ac- Holy Spirit in aguis fi. e. in the bantismal count of the way of baptizing, next the water, but being cleansed in the water (in scripture; and shews the plain and scriptu- aqua emundati), we are prepared for the ral manner of administering it. The Chris- Holy Spirit." §7. "Afterwards going out tians of these times had lived, many of from the ablution or bath (lavacro), we are them at least, in the apostles' days." (Vol. anointed," etc. 1st, p. 69.)

As the primary meaning of baptizo is makes use of the Latin word tingo, in orimmerse, and as Justin Martyr used a word der to express the Greek word baptizo. In to express the act of baptism which de- 816 he speaks of those who had been bapnotes the washing or bathing of the tized, as being those qui agua lawarentur whole body, the translation of Waddington who are washed with water; and again, qui is perfectly correct: "they are immersed in aqua lavissent. the water."

The next principal Greek writer to Jus- fine, he says: "Not once, but thrice, accortin Martyr, who immediately succeeded the ding to the several names [Father, Son, apostolical Fathers, is Irenæus. Accord- and Holy Ghost | are we baptized (tinguiing to Bingham he flourished as a writer mur) into the several persons." The readabout A. D. 167. He is chiefly celebrated er is desired to note here, and in other pasfor his five books 'Against Heresies;' con- sages which will be cited in the sequel, that taining confutations of most of the errors the practice of trine immersion, i. e. of which had then appeared in the church. - plunging three times into the water, in cor-In this work there are incidental allusions respondence with the names of the Godwhich go to shew what Irenæus considered head as they occur in the formula of bapto be the true form of baptism. When tism, was usual at so early a period as the speaking of some of the undersects of the time of Tertullian; how much earlier, we

Valentinians, Irenæus says of them: have no certain testimony, at least none "Others put the person into the water that I am acquainted with. Tertullian ndeed, but instead of the Christian form of himself, however, seems to have regarded baptism used a strange and uncouth one." this trine immersion, as something super-There are some of them," says Irenæus, added to the precepts of the gospel, for who think it needless to bring the person to thus he speaks in his book De Corona Mil the water at all; but mixing oil and water itis, §3: "Thence we are thrice immersed together they pour it on his head. On this (ter mergitamur), answering, i. e. fulfilling, quotation Dr. Wall remarks: "by which somewhat more (amplius aliquid respon words of his, and by a thousand other in- dentes), than the Lord has decreed in the stances, it appears that the Catholics did Gospel." ordinarily put the whole body in the water." I do not see how any doubt can well re (Hist. of Inf. Bap. Vol. 1st, pages 504, main, that in Tertullian's time, the practice

of the African church, to say the least, as Of these Valentinians. Irenæus savs:- to the mode of baptism, must have been 'And for their baptism they had as many that of trine immersion." sorts of it as there were teachers among | The testimony of Tertullian then is clear them; but all contrary to the true." His ly in favor of immersion. language: "Others put the person into the wather indeed," implies that this was cor- lived at the same time with Tertullian.rect practice as far as it went, but then, Clement of Alexandria, according to Bing-"instead of the Christian form of baptism ham, wrote A.D. 192. In his Mystagog, they used a strange and uncouth one," and 2, he says: "You were led to a bath, as hence their baptism was defective. And Christ was conveyed to the sepulchre, and as for their baptism 'who thought it need- were thrice immersed to signify Christ's less to bring the person to the water at all; three days' burial.4 (See Christian Rebut mixing oil and water together they view, Vol. 3, p. 99/16 2 200710 18 and poured it on his head, their sort of bap- These instances are sufficient to sho tism, says Irenews, "was contrary to the how the fathers of the second century untrue," [n. Hence, according to Irenseus, in derstood the word baptise, and how they the true sort of baptism, the person must represented it in their practice; and I would be brought to the water, and put into the here remark before I proceed, that even if must be repeated over him. His festimony, Basnabas, and Herman, has been justly therefore, is clearly in favor of the sustom suspected, there is no reason at all to doubt ed for that purpose, and was performed by says on p. 75, of his Essay on Baptism:

water, and the Christian form of baptism the genuineness of the works ascribed to

We will introduce one more witness who

names they bear or not. of the second century understood the word

us the facts themselves, or the results of allurements, were immersed under water, their extended investigations, and hence, and received into Christ's kingdom by a when their testimony is impartial, it must solemn invocation of Father, Son, and Holy possess great weight. We begin with Neander. Neander, who of our Blessed Lord."

died at his residence in Berlin, on the 15th ran Church, and he may well be considered as the first Ecclesiastical Historian of immersion (the oldest form of baptism), the age. Dr. Sears, in Christian Review, Vol. 1st, pp. 571, 572, remarks: "Neander is chiefly distinguished from other ecclesiastical historians, by a complete mastery of the philology and criticism of the whole circle of literature in which his authorities are found. It is but natural to expect that we have the following: his highest merit shall be found where he take up with the results of his predecessors, nor to walk in their footsteps, in his investigations. He wished to survey the whole ground for himself, and in his own way, and with entire independence of thought,

submit his mind to original testimony and receive his first impressions from this quarter. "Untrammeled by the hypotheses of others, undismayed by the huge mass of obscure documents to be examined, he comes to his work, with no desire so strong as that of mastering every production of the earliest age of the church."

sonal knowledge of the character of Neander, and this distinguished historian, therefore, is a very important witness in reference to the practice of the early Chrissome Theologian.

when speaking of the practice of the Christer." tians of that period:

red to the Gentile Christians. Indeed, this "the place of baptism was not in the church rise to a new divine life, he made use of tism." what was accessory in order to represent Dr. Wall, in his "History of Infant Bapby a sensible image, the idea and design of tism," (Vol. 2, pp. 384, 385,) says of the the rite in its connexion with the whole es- early Christians: sence of Christianity." (Planting and Training, p. 101.)

In his "History of the Christian Church, during the three first centuries." Neander testifies as to the practice of the early Christians in the period immediately fol-

lowing the Apostolic age. He says: "Baptism was originally administered by of St Paul allude to this form of adminis- like of the profane scoffs which some peoof being buried with Christ, the coming forth from the water is a symbol of a resurrection with Christ, and both taken toand they received baptism by sprinkling. (History of Church, pp. 197, 198.)

ing the three first centuries.

We will now proceed to give the testimony of another Lutheran, the great Mo- Church History revised by Martin Ruter, a sheim. This distinguished man died in Methodist (formerly, President of Augusta 1755, and it has been justly said of him: College, Ky.,) says of the first century: "He was the ablest critic which had yet appeared on ecclesiastical history, and most by performed, by immersing the whole body of all, excelled his predecessors in the study in the baptismal font." of the Christian Fathers. He views every When speaking of the practice of the subject with a philosophic mind, and second century he says of baptism: "This lects his materials with judgment." On rite was performed by three immersions." the practice of Christians in the first con- (See history, pp. 34, 53.)

er they were written by the authors whose "The sacrament of baptism was administered publicly twice every year, at the In confirmation of what we have said festivals of Easter and Pentecost, or Whitconcerning immersion as practiced by the suntide, either by the bishop, or the pres-Christians of the first and second centuries, byters, in consequence of his authorization we will now appeal to church history. Our and appointment.* The persons that were Ecclesiastical Historians have surveyed the to be baptized, after they had repeated the entire field, and collected the facts togeth. creed, confessed and renounced their sins, er, and in their histories, they either give and particularly the devil, and his pompous

Waddington, a learned Episcopalian, in of July 1850, was a Minister of the Luthesecond century, says: "The ceremony of

Ghost, according to the express command

was performed in the name of the three Persons of the Trinity." In Lord King's "Inquiry into the consti-

tution, discipline, unity, and worship of the Primitive church," published for the Methodist Episcopal church, on pp. 218, 219,

"As for the quantity of water employed has devoted, with enthusiastic ardor, the in baptism, that is whether they sprinkled freshness of his youth and the strength of or dipped, to me it seems evident that their his manhood,—i the study of the Chris- usual custom was to immerse or dip the whole tian Fathers. Here he was not content to body. When St. Barnabas describes a baptized person by his going down into the water. "We go down," saith he, "into the water full of sin and filth, but we ascend with fruit and benefit in our hearts." And so Tertullian represents baptized persons as "entered into the water." And Justin Martyr describes the same "by being washed in water;" and calls the place where they are baptized loutron, "a washing place" or "a bath" whence Firmilian inveighing against the baptism of heretics, condemns it as carnal, and as being upon that account, no whit "different from the baptism or washing of the Jews; which Dr. Sears here speaks from his own per-they used as a common and ordinary bath to wash away the filth of their bodies."

"But though immersion was their usual custom, yet perfusion or sprinkling was not accounted unlawful; but in cases of necessitians. The testimony of such a man is not ty, that was used, as in clinic baptism; to be disposed of as the mere opinion of which was, when sick persons, whose death they apprehended, were baptized in their In his "Planting and Training of the beds: as Novatian, "being sick and near Church," Neander confines his remarks to death, as was supposed, was baptized in the Apostolic age, and he thus deposes, his hed by perfusion, or pouring on of wa

Bingham, another learned Episcopalian "The usual form of submersion at bap- testifies that in Justin Martyr's time, A. tism, practiced by the Jews, was transfer. D. 140, and in Tertullian's, A. D. 192, form was the most suitable to signify that but some were distinct from it." He says, which Christ intended to render an object also, "the first ages all agreed in this, that of contemplation by such a symbol; the whether they had baptisteries or not. immersion of the whole man in the spirit the place of baptism was always without of a new life. But Paul availed himself the church." (Vol. 1. p. 309.) He also of what was accidental to the form of this says (Vol. 1, p. 536.) "The ancients symbol, the two-fold act of submersion and thought, that immersion, or burying under of emersion, to which Christ certainly made water, did more lively represent the death no reference at the institution of the sym- and burial and resurrection of Christ; for bol. As he found therein a reference to which reason they observed the way of bap-Christ Dead, and Christ Risen, the nega-tizing all persons by a total immersion untive and positive aspect of the Christian der water, except in some particular cases life-in the imitation of Christ to die to all of great exigence, wherein they allowed of ungodliness, and in communion with him to sprinkling, as in the case of clinic bap-

"Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or grown man or woman, into the water."

This is so plain and clear by an infinite number of passages, that, as one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of immersion, and many of the comparisons it; so also we ought to disown and show a distration: the immersion is a symbol of death, ple give to the English antipedobaptists merely for their use of dipping. It is one thing to maintain that that circumstance is not absolutely necessary to the essence of bapgether represent the second birth, the death tism, and another, to go about to represent f the old man and a resurrection to a new it as ridiculous and foolish, or as shameful life. An exception was made only in the and indecent; when it was in all probability case of sick persons, which was necessary, the way by which our blessed Saviour, and for certain was the most usual and ordinary Many superstitious persons imagined, from way by which the ancient Christians, did attaching too much importance to exter- receive their baptism. I shall not stay to nals, that baptism by sprinkling was not produce the particular proofs of this. Many valid, and therefore they distinguished of the quotations which I brought for other those who were so baptized from other purposes, and shall bring, do evince it. It Christians, by the name of "clinici." is a great want of prudence, as well as of honesty, to refuse to grant to an adversary Such then is the testimony of Neander what is certainly true, and may be proved concerning the practice of Christians dur. so. It creates a jealousy of all the rest that one says."

Dr. Gregory, an Episcopalian, in his

When speaking of the practice of the

Yury, this learned historian thus speaks: Prof. Stuart, after he had taken an histor

"The sacrament of baptism was admin- cal view of "the mode of baptism practiced istered in this century, without the public by the church in the early ages of Christiassemblies, in places appointed and prepar- anity, and after the time of the Apostles

the very high antiquity of these writings.

We will now proceed to give the testimony of another witness who lived and wrote in the second century, they must have been in existence at that time, whethp. 170.)

Memorican of the whole body in the baptismal font.

(Hist. Vol. 1, p. 100.)

(Denkw. vii. p. 216.) "a thing made out."

(Denkw. vii. p. 216.) "a thin

investigated this subject conclude. I know of no one usage of ancient times which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man who examines the subject, to deny this."

On page 77, of his Rasay, he adds:

"We have collected facts enough to anhorize us now to come to the following genral conclusion, respecting the practice of the Christian Church in general, with regard to the mode of baptism, viz: that from the earliest ages of which we have any account, subsequent to the apostolic age and downward for several centuries, the church did generally practice baptism by immersion; perhaps by immersion of the whole person; and that the only exceptions to this mode which were usually allowed, were in cases of urgent sickness or other cases of immediate and imminent danger, where immersion could not be practiced."

I could produce additional testimonies but it is altogether unnecessary. In view of the testimonies I have produced, I would ask, what becomes of Mr. Chapman's assertions as given in the beginning of this chapter? Let the reader consider well the quotations I have given from the writings of the fathers and from church history, and compare them with the declarations of Mr. Chapman: "that there is not the first instance on record of immersion during the first two centuries;" that "the word baptize was not then so used by any of the fathers:" and that "this is the position n which church history and the wriings of the fathers place immersion .-In view of the amount of testimony I have produced, I will, with some alterations, adopt the language of Mr. Chapman's chal-'enge and say, 'Now, let pourers and sprinkers produce the same amount of testimony bearing on pouring and sprinkling, and we shall admit that they have a showing; but until they do this, we shall insist on it, that the testimony of the first two centuries is entirely with us on immersion, and entirely

against them on pouring and sprinkling." In justice to Mr. Fanning, I would remark in conclusion, that he denies having made the admission attributed to him by Mr. Chapman, and he affirms that the statement is not true, either in form or in

SAMUEL BAKER. [TO BE CONTINUED.]

MODE OF ENCOURAGING A PENI-TENT.

"As a specimen of Sandy Patrick's peculiar manner of leading a hesitating mind to venture on the Savior, we may refer to a case in Glasgow, which occurred about this time. An intelligent female who was laboring under a deep sense of sin, was visited by Mr. P., and notwithstanding all his encouragements and prayers, she seemed to be only increasingly distressed, and almost in despair. At length while on their knees, Mr. P. said to her, 'Let us sit up a we'e;' and placing himself beside her, and looking steadfastly in her face, he

"'Do you believe the Bible?"

"'I do,' she replied.

"Can you tell me who made the world?" "She smiled a little contemptuously, and after a pause, said: 'It was God!' To which he immediately replied, 'How d've ken? were ye there to see?'

"She seemed surprised, perceiving that there was evidently more meant by the question than she had supposed, and then remarked, 'No, I was not there, but the Word of God savs that he made it.'

"'Ah, well then, ye believe a' that the Bible says, d'ye.'

"She said 'yes." "'Ah, weel, we'll see; 'This is my be-

loved Son in whom I am well pleased, hear ve him.' What says that?" "'The Father."

"Weel, wid ye do as the Father bids ve? He commands to hear the Son.' "To this she assented.

"Weel, then, what does the Son say? Him that cometh to me I will in no wise cast out.' 'Come unto me and I will give you rest.' To woman in the Gospel he said, 'Daughter, thy sins which are many are all forgiven thee,' and will he not say the same to you? Is be no saying it even to the noo? ye dinna believe him. 'I tell

ye, ye dinna believe a' the Bible.' "She instantly saw the shame and am of not trusting in a promising, present Redeemer, and as instantly ventured on his mercy. Confiding in the love and power, and truth of the world's Redeemer, sha trusted herself in his hands, and found tha peace she sought."-Chris. Chron.

There is a strong disposition in men of opposite minds to despace each other.

The proper force of words lies not in the words themselves, but in their application.

It is not only for the sick man, but the sick man's friends, that the doctor comes. His presence is often as good for them as

The loss of a friend is like that of a limb. Time may heal the anguish of the wound, but the loss cannot be repaired.

Sending numbers back, or leaving Mrs, is not such notice of disconti-

n: Company, viz : he Pilla, Green Mountain ent. I Ague Pills, Bitters, ater and hert, celebrated for the cure H. G. SCOVEL BODY BRACE.-This aristurbed. Menstruction and poist Aru. Hernia of the va-

ARRIVALS

COVEL.

ille Inn. Salt Petre, and Oil,

Seed, fresh, ı bladders,

Lead.

I AND RETAIL DRUG INE STOKE OF

Public Square, 3 doors

erd, fresh, al Herds Grass Seed, Holland Gin, for Medical

EDICINES.—The very de-

H. G. SCOVEL and -hould be worn by ever regard for health. H. G. SCOVEL

ALSAM OF WILD CHERRY. -Admirably adapted to sick nug food and drinks warm. H. G. SCOVEL PANS.—A new and very con-

for sale by H. G. SCOVEL. Northern Suirits of Turpen--2 gross received and for superior Madras Indigo, for H. G. SCOVEL LASS, of almost all sizes, for H. G. SCOVEL

YS Graduated Magnetic Ma-ale by H. G. SCOVEL try Merchants. eved of Mr. X. Bazin, Phila crior perfunery, and are pre-cesale buvers any of his ma-quite as low as they can buy the carriage added. We have

and Shaving Soaps, of various and styles, Water, assurted, ar, Hear's and Rose Hair Oil, and American Ox Marrow, for Handkerchief.

Poilet Somps, Ac. igne, Ox Marrow, &c., which we

mnrising: use, Rose, Almond, Circassian, Jenny Loud, Marsh Mailow, Ha-Oil, Amaudine, Spring Flowers, Pistachio, Honey, Mellilleur, cine or Ponice Soaps, 's Transparent Balls, and Brown Wind-or Soap, super'r

nd Charcoal Touth Paste, ine, a superior article for the teeth, is Bell Lavender, 'a Soap, in 1 lb. bars, superior and

LICOBICE.—780 Ibs. Calabria Licorice of superior quality for EWIN, BROWN & CO. LISIL-24 dozen laundry Starch

-66 half chests and buxes fine

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ing, received and for sale low by EWIN, BROWN & CO. EL-40 gross Pancy Proes, re-I for sale by EWIN, BROWN & CO. 1-899 lbs. Salaratus of fine que

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mbresial and Almind Shaving

articles too numerous to men-very complete assortment of all of Perfumery. her say, that their general stock es, Paints, Oils, Dyestiffs, Win-large and well assorted, and e i to sell them as low as articles tr can be purchased in the city. EWIN, BROWN & CO.

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law requires. bers remove to other places with-

NASHVILLE, TENN. SATURDAY, May 3, 1851.

KEEP BEFORM THE PEOPLE: 3 7 The Nix Fundamental Describes of Raptice Charden.
1. "One Lard, one Faith, one Raptice," Eph. II: 5.—
1. That one haptism is the profession of that our faith in the ferrial (and consequency death) and resurrection of that

farrial (and cassequently death) and reservations of that me Lard.

2. The Grare of Christ, the only foundation of Hope, and Faith se Christ, the only condition of Justification.

3. The work of the "part only, the" the track, the cause or agant of Research of Christ is a company of sortina trially haptitals church of Christ is a company of sortina trially haptital helicense only, (set of believers and their amenderical children and arrivers on probation,) associated by visitating covarency to they and arrects all the commands he'l brist, having the same organization, dectrines, officers and ordinances as the chartest farming the same organization, dectrines, deficient and ordinances as the chartest farming the same organization, and the best of the same organization, and the chartest of the same of the chartest of the same organization.

3. Eph. 1: 1: Colon. 1: 1-5; Acts 2: 41-41; Matt. 18: 2: 3: 2: 8; and no law he has not enacted. Rend: Bom. 1:7; 1 Cer. 1: 2; Eph. 1: 1: Colon. 1: 1-5; Acts 2: 41-41; Max. 18:2; 23:8; 3 Cor. 8:5-9; Bax. 2: 27; Philip: 1:7; 1 Cer. 5, 19:-13; 3 Cor. 8:5-9; Bax. 10: 27; 1 Cer. 5, 19:-14; 3 Cor. 8:5-9; 1 Cer. 5, 19:-14; 3 Cor. 8:5-9; 1 Cer. 5, 19:-14; 3 Cer. 5, 19:-14

I Cor. R.S. 9; Hew. 2: 27; Philip 1: 27, I Cor. 5, 13-13.

I The "Leady Suppar" is a positive and commemorative arminance to be observed eath by a charch of Christ, as rack, the in church capacity, but as a test of christian fellowship or personal feeling of sea commensationat towards another, as Ped baptire erromently teach, but only to show forth Christ's eleant till be come, and being a Church act, it becomes inmidentally, a symbol of Church relationship, consequently, anythen checken eas participate in this certificates that give is finith and practice.

G. Christian Haptium in the immersion of a believer in water, by a qualified administrator, in the name of the Trinity, in representation of the harial and resurrection of Christ, and professing a death to sin, usion with Christ, and consecution to his narvee, unit. Che mode, therefore, can answer this design and the profession of haptim cannot he made by challens, Europe "the Children of Ged by Frith."—Matt. 7: 16: and 2-18; Mark 16: 16; John 3: 2-3; Acts & te the close; Hem. 6: 4-5; Calon 2: 12; Gal. 3: 25-27.

the closer Hem. St. 4-5; Calca. 2: He Gal. 3: 20-27.

1. Six Important Facts.

1. All scholars, critics and lexicographers of any acta, manifestion of "Baptine," is to dip or immerse, while some of the way hest scholers of any ace, affirm that it has an other measure,—Carson, Anthon, to.

2. I hat stradard historiana manuscreasty agree that primitive and apportulized haptism was administered by the maneracure of betterness in mater, in the name of the Trainty

3. That nearly all standard Paids agrid commentators admit that the Bible does not furnish one plans commend for, or example of inficat hapterse, and there is the emost disagreement and contradictions among them, on what Gadunds, or for What Pitaronza it is to be administrated.

8. That all standard historians manifessary affirm that the 4. That all standard histories measurement y aftern that the generalized of the aposelic chumbes was parely democratic. (i. a. vested in the people or membership,) and oil the churchs described in the people of the church of Christ gave republicanism to the world.)

'5. That as socially, organized upon different principles, differing from those of the apentosical charches having different subjects, ordinances, orders in the ministry, can justly be called a garpal charch, so sharch of Christ, or a branch of the charch of Christ,

**A. That all religious sociation, having legislative powers, and clerical or aristocratical governments (i a. in the bands of the elergy, or a few, as a session.) are enti-scriptural and anti-crabbicous tyrages which so christian can lawfully come tenance, or republican freezes conjett as support; consequently, all the acts ordinances of such irregular bodies are illegol. And Six Important Principles. L. That the Bible, and the Bible alone, unalloyed with be-man devices or tradition, is, and ever has been the seligion of Baptists.

2 That to divide the positive requirements of Christ into essentials and apacasentiale, is to decide how far Christ is to be obeyed, and in what penatr we may safely dischey him Rutto refuse to obey eas of the least of his positive requirements, is to-teach others so, and involves one in the guilt of milating all. riolating all.

I. That purities laws, (as baptism and the subjects of baptism, &r...) are not left to be invanage, but, is all cases sequire pastrive and PLAIN commands or examples.

4. Every positive and rinkly commands of empite.

4. Every positive law, ordenance or practice, in the church, not expressly commanded, or exempled, is positively forbidden—sand those are all human severations and traditions, now uncticed for religious rice for which no scripture sources has found, and has the approach that the command of the comman 5. Christ gave no men, accisty or church the authority to traffic with the ordinance or organization of his church or kingdom, as to make, or change his laws, and substitute one thing for aunthor—to currender what HE established is TREACHERY—to change them, TREASON.

d. Persciring can maither be conceded nor courrected.

The above uncircume, facts and principles, we religiously believe, and hold outself concessationally bound to "warman and person."

J. R. GRAVES.

REASONS FOR BECOMING A BAP-TIST.

BY WILLIAM L. SLACK, [Formerly an Old School Presbyterian.]

This is a next Pamphlet of seventy pages, published for the Tennessee Publication Society, hy Graves & Shankland, office of the Tennessee

Mr. Slack was zealous of the religion of his fathers, and after the straightest sect of the Pedobaptists, lived in all good conscience satisfied with what his church called bandsm. His parents being Presbyterians, his father a minister, in youth he contracted the most thorough reverence for the forms and ceremonies of that church. He. m turn, assumed the responsible position of a parent, and with a heart full of affection. sought to consecrate to God the child of his youth, in the holy rite of baptism, his duty, and the efficacy thereof, nothing doubting. At the suggestion of a friend, he thought "thus saith the Lord," would be, to say the very least of it, "fair and reasonable." But, after the most thorough search, not one single divine warrant could he find for miant baptism. Against all the power of early education, and all the predilections of his heart, he was compelled to yield to the stronger claims of the Word of God, and abandon the idea of infant baptism. Presbyterianism, mwrought into his very nathre, was crucified, and the plain words of Christ triumphed. Not, however, until the whole range of the baptismal controversy was examined in detail, and all the claims of Pedobaptists taken up and examined. The pamphlet above mentioned is a common sense investigation of that subject, and cannot fail to do a great deal of good, especially in the latitude of Tennessee. Every person whose conscience is at all sore upon this subject-and many there are among our Pedobaptist friends whose consciences trouble mem no little would, perhaps, be benefitted by a candid perusal of this pam-

'ardin'i sdT' By the way, we should think from the tone of the Tennessee Baptist, and other stray sheets we occasionally see, that the haptismal contraversy is raging nearly to epidemic type; in Tennessee. The whole: a perject furny in Tennessee; and if Graves, #

church of the Holy Innocents, at West Keve us Christians, do they not? Point, last Sunday took his congregation by surprise by resuling from the deak a recantists commentators, translators, writers and nable.

Hear his answer, page 10: Their [Bap-publish to the world as indecent and abominable.

Hear his answer, page 10: Their [Bap-publish to the world as indecent and abominable.

Baptists would vien have all that kind of a wilfully and knowingly pervert sacred abominable work to do, and how long would.

SOUTHWEST. NUMBER VI.

In The position occupied by Pedobaptists priters, ministers and Societies in this State relative to the mode of baptism.

"THE LEADERS of THIS PEOPLE do cause HEM to err."-Isaiah. DEAR BRETHREN:

There is still one more Methodist writer whose published declarations concerning to each of the following heads:

mmersion, and the history and religion of Baptists, we will notice before we close these special articles. And we confess, was it not for the full

he various Conferences in the South, know- gard for it." ing the character the writer sustains, having been degraded from the ministry and people regard Baptists and immersion-opexcluded from membership in the Pro- posers and opposed to religion!! testant Methodist Church in Carolina, for falsehood and kindred immoralities, we side, assailed as our doctrines, our Church, would allow his abuse and railing upon us our origin and history, is by Catholics and to pass. His writings and book are endors- Pedobaptist protestants, is it not high time ed and received with every mark of appro- for Baptists to awake out of sleep, and if bation by the membership, and are now they believe their religion to be of God, to being circulated extensively in the South- defend it from these deadly attacks? Will west by the itinerancy. And let it be re- not the world believe these charges, made membered, that the Editor of the Advocate and confirmed by every Pedobaptist, unless here, pronounces it a masterly production, we disprove them, and vindicate our name and does not take an exception to a senti- and principles from such foul aspersions? ment in it.

after the birth of Christ."

than one total immersion taken from a group cause. of errors, fostered by tradition, without any pretence to scriptural authority."

Again: page 209, "We have not to find, but now find, Baptists alone, and all hearth stone. the world against their theory, which has neither the scriptures nor tradition to uphold it"!!

origin. The following we take from his the most good. article in the Methodist Advocate of this City, and thus endorsed by its Editors:

allowed to proceed in their reckless course seminate Bible truth. of impudence, ignorance and folly-not only in Tennessee, but throughout the whole and Home missions, since all these bear di-

"The Baptist denomination has less men on the face of the globe!!"

"We shall find them without any scrip- But our object in writing these addresses, in the front of the Baptist Society!"

things are a matter of history. Name the tance of defending the truth, and we most esman who will deny this ?"

Wonder how this sounds in the ears of tism! Will such be sprinkled?

the year 1110, a small sect, followers of another.

in history, that ever dawned on the Baptist question of Close Communion would no more world." (Is not the man a lunatic?) 1521. or thereabout, before we can find since our existence in Tennessee!) This

another image of a Baptist notion fully re- frightful maul would thus be taken out of "There we behold Munzer, Stork, Stub- which Pedobaptists have diverted more ner, and others of the stamp-filled with a members from Baptist Churches than by all mad fanaticism, ruinous to the peace and other means together.

tists of Tennessee."

SPECIAL ADDRESS TO THE BAP- "A" HEARTLESS system of religion." TIST MINISTRY AND MEMBER- Do Methodists then regard us as Chris-SHIP OF TENNESSEE AND THE tians 1. If so, they look upon us as heartless ones-and vet they invite us to their communion table, in token of Christian fellowship!!!

> mmersion, to secure a desirable member, or "To save a wandering sheep, Whom all their ressonings cannot keep, To please the man, but not his God, They will immerse him in the flood"!!

And, notwithstanding all they say about

Mr. Hendrick, O. S. Presbyterian, in his book, devotes one whole chapter or letter "INFANT BAPTISM, THE ONLY TRUE BAP-

TISM-all Churches dependant upon it for the validity of their baptism.

"Immersion has inverted and fully desnd repeated endorsement of his views by troyed the Gospel in past ages, and the tenthe Methodist press, and (as he says) of dency now is to the same superstitious re-

The above is sufficient to show how his

In view of all these assaults, upon every What is that man but a traitor to his coun-

try who opposes all resistance and defence The design of his book of 215 pages, is when the enemy is devastating it with fire to prove immersion unscriptural, and esta- and sword? And in what light is that problish affusion and infant baptism, and sa- fessed Baptist to be regarded who is now, in tisfying himself with his success, he pur- this day, opposing all defence of our docsues immersion into subsequent ages—and trines, and is crying peace, peace, when here are some of his conclusions: page there is no peace—who, for the sake of per-206, "We repeat, there is not the first in-sonal ease, or personal popularity, is comstance on record of immersion for 200 years promising his principles, and observing a truce with the enemies and opposers of Page 207, "Surely it [three immersions God's truth? He is recreant to his baptisof the head would be much more in accor- mal yow—a traitor to his Saviour—and a dance with the requirement of religion, betrayer of his oppressed and persecuted

> Do you enquire, what that cause demands of you? Teach and defend in the pulpit and by the way side, and around your

2. Circulate those denominational papers that are now battling for the cause in the face of every foe. Those papers most Well, what does this writer say about our abused by Pedobaptists are of course doing

3. Circulate your denominational tracts. and the Southern Register, if you please, "Of a truth, Baptists have been too long and every publication whose object is to dis-

4. Support our Schools, male and female, rectly upon our success.

5. And finally, let our light so shine beclaims to church order, to say nothing about fore the world, that others seeing our good who is in Heaven.

tural authority, to immerse or baptize, ta- while we wish Baptists every where to king them up on their own grounds, that see the character of the warfare waged he that has a right to immerse, must have upon them—the language used when speakthis right from having been previously im- ing of us-and charges made against us. mersed himself. No such man ever stood equal, if not more severe, than Catholics ever employed against their direst he-"A. ducked B. or C. ducked himself, and retics-is to arouse every Baptist, and so the Baptist Society started!" These every friend to Baptists, to the imporpecially wish to call your attention to the fact that if we now use the advantage, the the thousands of "ducked" Methodists! means they have placed in our power, one Perhaps Mr. C. convinces them of their er- question would be forever settled, with ror, and so leaves them without any bap- which they have annoyed us more than with all others, while an entirely new issue "We find in the South of France, about much in our favor would be made upon

Peter de Bruis, who subscribed to a doc- If our ministry, as well as our entire trine that made them in one particular Bap- membership, will but now co-operate, and tists; we mean the exclusion of infants from unanimously speak out and press these adbaptism, believing that they had no qualifi- missions of their editors, authors, and leacation for a life in heaven. This is the first ders, home upon the Pedobaptist memapproach to the doctrine now held by Bap- bership every where, only one alternative tists that ever come before the world wor- would be left them, they would be forced the of notice." (Who that had a charac- either to repudiate their leaders, or to make ter to lose could publish such a ——?). their practice conform to their teachings.
"This is the first ray of light, recorded They would do the latter. Then the vexed be heard—(and indeed less has been said "We must pass on from 1110, up to about it this year than any previous one the hands of our enemies, a weapon with

order of society—a mad fanaticism, in some If Baptists every where would but press respects equalled by their children, the Bap- these admissions, the issue upon baptism would be changed. It would no longer "In proceeding up to 1533, we find no- rest with us to prove that immersion is the thing of mterest; but when we get there, only Christian baptism, but the issue would our attention is arrested by Matthias, and be. "Is immersion baptism at all?" This Bockholdts fine specimens of the early ad- is the only statement of the question that Christian community seems to be almost in vocates of Baptist peculiarities."

Baptists should consent to discuss with Pe-"Now as these personages became the dobaptists, unless they will frankly repu-Shankland & Co., do not stop agitating this Leaders of a party, brimfull of Baptist diate their writers and editors. This has question, and the brethren generally do not dreams and visions, we find in a short time now become the true issue between us. and hold on from enforcing abedience to the Munster in their possession. obvergely enjected extended to fear that! "Thus we find the Baptists, in their ori- pudiate their leaders. Now, will Bantists Pedobaptism will receive such a stab that gin, inventors of their baptism and organi- do this? Will our ministers from their years, was beal ited him a most profile out zation, if such terms can be applied to so pulpits, and our membership by the wayjob for our l'enoperation soiks to keep all motify a mass." (And, yet, Methodists in side, thunder the assertions of Pitts, and right, on this select to Thath is doing so with so mothy a mass" to their commu- Lowry, and Chapman, upon that Pedo mitrementous under the stendard in the face of all these dethe all throngs of religious despotentials, and complain sadly because this "so nouncements of immersion, presume to imgin de transfelling the freite of discorden mothy a mass" will not invite them to their merse to keep a member from miting with how through the excelentical heaven of table in return! Oh! close communion the Baptist Church? We say peal the lanhuman tradition. St. Louis Watchman.

eant, what a jewel!)

guage of these men, their leaders, into their leaders. RECANTARIOS des Principal The principal men, and the religion we modest," "indecent," until they are no lon-New York papers state that Rev. Mr. Gib- preach? Though they regard us in error, ger able to bear the odium of a correct and touching the mode of haptism, they still be- sallightened public opinion, for practising in the name of the Holy Ghost, what they

TENNESSEE BAPTIST. them pass a ray to be no more. 'Tis immersion that is now preserving them. The

largest portion of their pious and conscientious members are those immersed by them. SCHOOLS-UNION UNIVERSITY Now, brethren, having gained so much, will we use the victory or profit by it? Will ertion on the part of the Baptist Education student be suffered to advance to a higher we occupy the ground we have gained by Society of Tennessee, with the generous hard fighting, or suffer it to be lost to us? aid of their brethren throughout this State, What can one do alone? or two, or three, and North Alabama and Mississippi.

Let us. "one and all." stand shoulder to The Institution, at first, was merely a shoulder, see eye to eye, and speak the High School. In January, 1848, it was orsame thing—and fully co-operate with each ganized as a College: since which time, the other in accomplishing the work under God. number of Students has regularly and Now, in closing this address, we rapidly increased to the present number.

views and effort may be secured, and the South. of the Saviour.

MR. CHADICK AND OUR CORRES-PONDENTS.

He endeavors to fix something like a misrepresentation upon "A Baptist of Wilat the time of his writing no quarrel between the Baptists and Methodists of Le-Murfreesborough is now accessible other "quarrel" between Mr. Meacham attained. and the Methodists of Lebanon, that we are apprised of, if so it is a silent one.

Mr. Chadick is indicting Mr. Meacham for misrepresentation of Pedobaptist authors in his sermon, Adam Clarke, and Calvin, &c. Mr. C. seems not to have the intelhgence to discern between Pedobaptist facts, as found in Clarke, Calvin, &c., and Pedobaptist reasoning. We take the former and Pedobaptists the latter.

touching the Sermon of Brother Meacham cal and Chemical Aparatus are secured. at Dixon's Creek, is liable, we fear, to misis now looking forward to a glorious crown. tions of our country. Nor would we be understood to say that very few Baptist Churches in the South President or Faculty. have heard a Sermon exclusively upon the DESIGN. We hope that this explanation every Student, in addition to the above, is ists to construe our remarks into a reflection upon the faithfulness of our Brother

fell upon the well known features of C. W. the responsibility of laying a foundation for Hodges, the meek, and the pious and devoted man of God-our father in the gospel. and by whose hands we were, sixteen years since, "buried with Christ in baptism." What hallowed scenes and reminiscences to our mind as we gaze upon them.

"What blissful hours we then enjoyed.

How sweet their memory still." now laboring, to renew with him the me- or woe of many a noble youth. No pamories of days gone past. Can any Bro- rent or guardian may lightly disregard this ther in the East give us this information? duty.

The Methodist Advocate of this City, peaking of the terms of admission to the Biennial Convention being \$100 per deleany lay member of our Church has the ing the standard of acquirement. sovereign power to represent himself in that To require the greatest amount of labor n the Methodist General Conference. Will how a democrat or republican can teach. enan ecclesiastical despotism, as the government of the Methodist Societies are? Condescend to tell us, Mc.

OAD .- At the recent opening of the Cin- cess. innati, Columbus and Cleveland railroad, Rev. Dr. Aiken, of Cleveland, preached a

also gone over to the Boman Catholic Church. Other similar defections are likely come to take place, if they have not already.

They would cease before the close of the patentials, but that gives provided he has three regular recitations of the expression to the idea that in the regular College donrse, is a section of the expression to the idea that in the regular College donrse, is a section of the expression to the idea that in the regular College donrse, is adoption of the expression to the idea that in the regular College donrse, is adoption of the expression to the idea that in the regular College donrse, is adoption of the expression to the idea that in the regular College donrse, is a section of the expression to the idea that in the regular College donrse, is adoption of the expression to the idea that in the regular College donrse, is adoption of the expression to the idea that in the regular College donrse, is adoption of the expression to the idea that in the regular College donrse, is adoption of the expression to the idea that in the regular College donrse, is adoption of the expression to the idea that in the regular College donrse, is adoption of the expression to the idea that in the regular College donrse, is adoption of the expression to the idea that in the regular College donrse, is adoption of the expression to the idea that in the several Pedobaptist each so it is not the idea that in this State, or in the several Pedobaptist each so it is not the idea that in this State, or in the several Pedobaptist each so it is not the idea that in the several Pedobaptist each so it is not the idea that in this State, or in the several Pedobaptist each so it is not the idea that in this state, in this state, in this several Pedobaptist each so it is not the idea that in this state, in this state, in this several Pedobaptist each so it is not the idea that in this state, in this state, in this several Pedobaptist each so it is not the idea that in this state, in this several Pedobaptist each so it i

OUR INTERESTS.

Is the result of 14 years of arduous ex-

would propose to the ministers and dele- For the endowment of the University gates from this State, and to as many in the \$55,000 have already been secured. The Southwest as are willing to co-operate with Agent is still in the fild, and the amount is us, that we hold a Ministers' Meeting some expected in a few years to be raised to afternoon or night during the session of the \$100,000. Our means are ample, and we Convention, the object of which shall be to are determined that this school shall be interchange views upon this, and other mat- liberally sustained and be in no respect inters of interest, to the end that a unity of ferior to any in our country, North or

best plans devised for the extension of the The University is located near Murfreeskingdom of truth. We will consider the borough, a handsome, thriving and healthy propriety of such a meeting decided, if village of 2500 inhabitants,—the county here are found even only "two or three" seat of Rutherford county, in the centre of onsenting, that number being sufficient to one of the finest regions in the State, and secure the promised presence and blessing indeed, within a few rods of the centre of the Stats itself.

The Presbyterian, Methodist, and Baptist denominations have flourishing Church-

os. The inhabitants are noted for their morality and intelligence; and the country around is full to overflowing of the means son," who said in his article that there was of living—furnished them as low as at any

non. Mr. C. says that there is even now a almost every direction by good turnplke public debate pending between Mr. Mea-roads, either completed or in progress, and cham and a Methodist, (Mr. Hughes,) we when the great Southern Railroad from think, and a Baptist of Wilson was apprised Nashville to Charleston shall have been of it. That debate was to our own know-completed—as is comtemplated at an early ledge arranged the week after the Baptist day—every desirable facility for travel and of Wilson article was received at this office!! So much for this. There is no of this and our sister States will have been

The new College edifice is up, and is now occupied. It occupies a site of great elegance, on a beautiful Campuc, nearly a mile from the public square, commanding a fine view of the town and surrounding

It contains a Chapel, rooms for the various Classes, and for the Library of the two Literary Societies, and also for the University Library, each of which contains a EXPLANATION.—The remark we made number of valuable books. A Philosophi-

This College is designed to furnish all construction. We did not mean that our the facilities requisite for securing to the principles had never been taught or defend. Students a thorough Collegiate education. ed there by Father Wiseman, for so many Its course is onward, we trust. Already years the pastor of that Church. He has we regard it as occupying, in character and fought a good fight, and kept the faith, and influence, a high stand among the institu-

ADMISSION

brother J. Wiseman, Jr., has not taught our 1. Candidates for the Freshman Class ing a body of young men as I ever saw.— Christian character. doctrines faithfully-this he has done, and are required to be, first, 14 years of age; these brethren have suffered persecution for second, well versed in the studies of the the truth's sake-but we only intended to Preparatory Department; third, to be fursay that a Sermon, devoted exclusively to nished with testimonals of good moral he design and the history of the mode, had character, and if from another Institution, never been preached at that Church; and with certificates of their standing from the

2. For admission into a higher Class, will put it out of the power of Pedobap- examined on all the previous studies of the

class he wishes to enter. 3. It is very desirable that those who intend graduating at this Institution should BAPTIST PULPIT OF THE U. S. &c., By enter at least the Freshman Class, if not Jos. Belcher, D. D.—The 4th No. is on the Preparatory Department, rather than our table, and one plate alone in it is worth prepare themselves elsewhere. If we are to us five times the price of the whole se- to be held accountable for their scholarship ries. As we turned the first leaf, our eve we would also seek the honor, and share that permanent and finished superstructure

-a thorough education. 4. Nor is it less desirable that Students he well drilled in the Preparatory studies. All experience has shown that no one loves does his calm and heavenly features recall a study he cannot understand. Loss of interest, discouragement, idleness, and all the temptations attendant thereon, follow in rapid succession, and what at first seemed Would that we knew in what field he is a matter of no importance, decides the weal

COLLEGIATE DEPARTMENT.

We have endeavored so to alter the arrangement of the studies of this Department as to bring them within the capacity gate, says "very democratic!" Yes, sir, of the majority of Students without lower-

the highest body known in our denomina- during the Freshman and Sophomore tion. Now, will Mr. Mc. tell us by what vears, overtasks the mind when less discipmeans a lay member of a Methodist Socie- lined and less capable of application and tv can obtain for himself a seat, and vote when studies are new: and moreover expsses the student to the temptation of breakyou be so good as to tell us, and tell us also ing off from his studies, and with perhaps enfeebled or ruined health; and he leaves force, or submit to, a religious hierarchy. College with his education half completed. By removing some studies further on-

ward in the course, it is believed that's youth of ordinary ability can pursue the SERMON AT THE OPENING OF A RAIL- series throughout with pleasure and suc-ENGLISH AND SCIENTIFIC COURSE.

Sermon on the occasion. His text was in West seem to require that the University Nahum ii. 4: "The chariots shall rage in should furnish facilities for study to such the street, they shall jostle one against anoung oung men as have not time or may not therein the broad ways, they shall seem find it convenient, to pursue a Classical ike torches, they shall run like lightning course, but who wish to secure a better English and scientific education than can be It is said that the Roman Catholics are obtained in our Academies of add partid of a about erecting a great Cathedral in Washen For the accommodation of suich, a course ington, is It is estimated to cost \$4,000,000. to embrace a period of three years has been " and is to be paid for hy contributions from prescribed, which; when they abill haven all the Catholica in the Union, end by do- satisfactorily finished, they will be entitled nations from European A lot of ground 300 to a certificate signed by the President of feet square has been secured for it sames of the University. has states and as talgered

It is, not pomp or pretension, but the and charges for Eulion will be the same as sdaption of the expression to the idea that in the regular College donres, well and length a writer meanings as it is not the left Any student may pursue such studies as

Collegiate year; one at Christmas, and one

They will be rigid; and in no case will a class unless it shall appear to the Faculty and Examining Committee that, by diligence and successful application, he has entitled himself to such promotion.

EXAMINATIONS.

There will be two Examinations each

TERMS AND VACATIONS. First Term.-From Sept. 17, to Dec. 25.

Tacation, two weeks. Second Term-From Jan. 1, to July 17.

Vacation, eight weeks. It is highly important that each student eturn by the first day of each term. The deficiency created by the loss of a few recitations then, is seldom made up, even with talent and industry.

GOVERNMENT.

It is designed, by mild but firm treatment, to secure attention to study; and a correct deportment by appealing to the better feelings of the heart, and by cultivating a taste for intellectual pursuits and virtuous habits. Should it be found that a student is not restrained by such influences, the Faculty will deem that they have discharged their duty towards him, and he will be immediately returned to his friends.

Per session of five month. - - es and \$12 00 Primary 16 00 Preparatory -Freshman and Sophomore Junior and Senior - -Incidentals - -The above is from the Catalogue for

During the past year, the aggregate number of students was 144. A larger number has already been matriculated for

the present year. We take the following extract from an article which appeared in a late number of the Banner and Whig. The writer is a gentleman of extensive travel, and not a

Baptist. "It has now been two years since I was at Murfreesboro' before, and I have never seen a place improve with such wonderful

rapidity. It contains now just about two thousand inhabitants, and is now one of the most beautiful and substantial villages in Tennessee. The great richness and fertility of the county of Rutherford, together with the advantages of Railroad is bound to make it a place of considerable importance, and in addition, the Baptist denomia beautiful grove in sight of the town, is a der for circulation. We think the two one hundred and fifty students, as fine look- a peace" from Pedobaptists touching its To their credit be it said, that though I was _____ Rev. L. C. Roberts of West Tenon the Square a great deal, I never saw nessee, will visit Winchester the 4th Sabone of them enter a grocery. I am not bath in May. We learn from him that acquainted with any of the Faculty except Franklin and Jackson Counties were the field President Eaton. I consider him every of his labor in other years, and we send way qualified for the position he holds.— this appointment forward that his old He is a man of great moral worth and friends may learn betimes his intended vi-

When the Baptists of Tennessee and the South-west have a College of unequalled t in preference to others?

A beautiful trait of Hurdis, the poet, is for the reception of his gospel. mentioned by Southey. He used to let the By putting it into the hearts of Proteswheaters out of their traps, and leave their tant nations to favor missions. price for their ransom. This was to be just and generous both.

We must despise no sort of talent; they all have their separate duties and uses; all the happiness of many for their object; they

all improve, exalt, and gladden life. If you desire a virtuous and happy life, n youth you may shape your character by

the Word of unerring wisdom and plant in

your bosom the seeds of holiness. SOUTHERN BAPTIST BIENNIAL CONVENTION.

The next meeting of the "Southern Bapist Biennial Convention," will be held with the First Baptist Church in the City of Nashville, Tennessee, commencing on the

2d Friday (being the 9th) of May next. Introductory Sermon on Foreign Mis-Rev. J. B. Jeter, D. D., St. Louis, alternate. Hume, of Virginia. Rev. T. G. Keen, of Chemistry Geography, Astronomy, &c.

Baptist Church of Nashville, hereby extend sent condition. cordial invitation to all who have a desire 137 We have not the space or the notes to h attends Ample preparations have been give any thing like an adequate idea of the en made for the accommodation of all that discourse. We only took up our pent to at may come, and every effort will be put forth say, those who were not at the First Charch to render their sojourn in our City pleasant last Sabbath, lost a feast of fat things, inand agreeable

The present wants of the South and themselves at the Book Store of Messrs, the blessing of God to attend the meeting. Gaaves & Shakelast, on Umon Street, of the Convention, and that the Church the two doors from the Bank of Tennessee, self may be blessed. where the Committee of Arrangements will .-- Will not every Church in the State be in attendance, to assign and conduct them and Southwest observe the second Sabbath to suitable abiding places. more to it in May, as a day of especial prayer to AF

estings over 1 and W. W. Johns, w base 1 and is parent olA. BriShaveland. Threnitan Magail Sawell M. Scott a all searce of be Higg: Scoveres the ora d a at .maraw. F. Band, "for .cwone ... shows, shows,

quested to copy the above.

Clippings and Chat,

THOU ART NOT GONE.

- Thou art not gone Oh. no! I feel thy presence near, And life, that else were lone and drear Is cheered by thee. Thy mild eye Looks on me, as in days gone by, With Love's deep glance-I feel its power, And live again that happy hour, So bright and fair, when first we met, And still, O still. I must think vet Thou art not gone!

Thou art not gone! Oh, no !-here is the book we read, Which oft our thirsty souls has fed With wisdom's truth-here is the page Which often did our thoughts engage, And bring us sweet and blissful dreams To make all bright life's changing scenes. And fill our souls with love : hearts met Neath those bright words. I must think yet Thou art not gone!

Thou art not gone ! Oh. no !-here is thy journal fair, Which often claimed thy weary care When faint and sick-the pen!s last aim, But left it in the midst. The same Thine other efforts proved; and here They are mementoes dear; But oh! I cannot think they'll lie Unfinished thus! Thou'lt come the by-Thou art not gone!

Thou art not gone! I feel thy breath steal o'er my cheek, And words of cheer I bear thee speak, As, when a young and thoughtless girl. You sported with my waving curl. And called me yours. Still I'm thine-Still do I feel thine arms entwine About my neck. Thy words I drink. And now, O ever let me think Thou art not gone!

Thou art not gone ! Oh, no thou wouldst not from me go, And leave me with such weight of woe! And though I saw thee powerless lie, With Death's cold dewidrop in thine eye, Ay, even saw him hold thee fast, And pressed on thy cold lips the last, Last kiss, yet still I this forget, And now, as e'er I must think yet Thou art not gone

Thou art not gone! The body, true, is from me hid Beneath the coffin's darkened lid, But mind's not wedded to the sod-The spirit resteth with its God: Thence it comes down to watch o'er me. And keep my heart from error free : Love such as thine could not forget, And still, O still, I way think yet Thou art not gone!

- We publish this week a chapter of the Register for 1852, now in press, that nation has here located a most flourishing our brethren may form some opinion of it, College. The College building, situated in and decide how many copies they will orshowy edifice. There are in attendance chapters on John's Baptism, will "conquer

great weight of character, with high at-sit, and give him a large hearing the 4th Sabbath in May.

The Sermon at the First Church Sabbath morning, by Brother BAKER, was exceedexcellence, must we urge them to patronize ingly fine. His text was from Isa. 40: 3, 5. He showed how the Lord was preparing the way before him by opening the nations

The contrast between Burmah, Hindostan and China, fifty years since and now, was truly astonishing and strengthening to missionary faith.

He showed also how God was preparing the way, by multiplying the friends of mis-By the yearly increase of the means con-

ributed to carry forward missionary opera-By the numbers of devoted men and women, he is raising up in Christendom as heralds of salvation to benighted lands.

By the translations of the Bible into the various tongues and dialects of earth. Finally, all the improvements and progress in science and in arts, are but the harbingers preparing the way before him.

Science, as it advances, is breaking down the obstacles in the pathway of relisions: Rev. B. Manly, D. D., of Alabama. gion, and overthrowing the false systems of religion, based, as many of those systems On Domestic Missions: Rev. Thomas are, upon misrepresentations of science, as

He showed the hand of Providence in The undersigned, on behalf of the First the revolutions of Europe, and their pre-

tellectually and religiously. Delegates, and all others attending the Prayer meetings were appointed to

Convention, are earnestly invited to report be beld nightly during the present week for

and at Treat Chas, A. Petternel mighty God, for his blessing to oreward tem it work ... out or were some and ale liberations of the Convention and ale that it may prove a rich blessing to the Churches in this City of For this let every Christian most especially pray-Oh; hatel normal ad died J. W. Ring I haven God would be vive his work in this City stampled of Typical Action. Witton mood again, that his people may rejoice in him to becomes well boom Molycomposid whis have had hix children. I said Mr. W. tiettly brow same 30 H. Businship; tos tiott, and I bless God that they are either with Christ, or in Christ, and my mans now at rest concerning them." My dadie was, that they should have served Christ Baptlet papers, Morell and South, are rething to object to the an income

VOL. VII.

[From the New Southern 1852, now in CHAPTER John's baptism shown The frowning aspect Jo to infant baptism, sprink has rendered it absolu

their advocates to disner

way, in order to escape

weight of proof against

What is the position

tists almost unanimously

that it is in vain to conter pouring, or infant baptism "well," say they, "you ling by proving that Joim his disciples were Baptin did not belong to the C tion, and his baptism was tism at all." Strange v the lips of Evangelical what is still more strange to the Cross-bearing Savi dan's wave prefiguring and resurrection to gazi nonsense," cry the add rights, "we have nothing mode of the Saviour's ba baptized for our examp him into the priestly offid strous views for Christ teach! To say that the Christ, his own baptism. or of Christ-did not 1

not sanctioned by him! To defend what favd driven sensible men to tions? Infant baptism, in ing, are accountable for wresting, and havoe of truth-their advocates in ternative of denying the the Bible, or surrender il they choose the former.

teen centuries after Chris that any one ever denied ! belonged to the Christ which argues the late int ling and pouring as the baptism. Now John's baptism

It is worthy of remark

the Legal or the Chris or else it was a separate If the first, we call ur show us the chapter and

Testament where its inst -and the laws that wer the characters entitled laws for the consecration tor of it, &c., &c. We us the chapter in the old the "baptism of repent can do this, it is the sim! claim that it belonged to law. The Old Testamer tomb respecting it!

But we again call upo this position to show who such a thing-or where tary instance urged obed Moses! They cannot do as a minister under that teach or enjoin one requi

But from what Scripts ed that John was a legal ther was a priest, but wh that John was ever coust Luke tells us that he "w until his showing unto I Again: if he was cons

was bound by the law to dinances of his office in in the river Jordan. WI in the ceremonial law the lows a priest to consea river Jordan, or without this theory makes Christ -and, pray, where are fact? Was Christ of the of the family of Aaron? tribe of Judah, concerni is said concerning the p then had no right to the pa the law, and had he arrog the Jews were command death. The priest's office to the tribe of Levi, a Aaron, "Thou shalt appo sons, and they shall wait fice. And the stranger t shall be put to death."

Christ was a stronger, of Judah. Christ then the ceremonial law-and mersion in Jordan was him such. But had he priest, immersion in not have consecrated the law for the consecrati discover, if you can, one resemblance between Jo the consecrating services It is folly insane to suppu The thing is too absurd the reveries of an opium But was John's disper Economy?

10-40.

The only proof urged, its duration, which is an rather than for, it,-and equal force against the belonging to the Christia do all the arguments ury baptism! What would ! to save sprinkling and even deprive Christ's own ministry!! Deny

If John's baptism buk Law, nor constituted a di must then have pertained dispensation. To this il and his apostles bear wif 1. Prophecy sustains (Will the reader turn to

ministry belonged to tha

A prophetic week in ove even weeks and three s s 483 years, the time fr uild Jerusalem unto Me

art not gone! the book we read isty souls has fed uth—here is the page Four thoughts engage, et and blissful dreams with love : hearts met ht words. I must think yet it art not gone!

at art not gone ! thy journal fair, med thy weary care pick—the peuls last sim, midst. The same ti proved; and here toe dear; think they'll lie Thou'lt come the bymi art not gone!

steal o'er my cheek, hee. I hear thee speak. ar and thoughtless girl, my waving curl. Four. Still I'm thine ine arms entwine Thy words I drink let me think ou art not gune

on art not gone! Inh such weight of woe! thre powerless lie, ald dewidrop in thine eye, in bold thee fast. th, cold lips the last, till I this forget, . I west think vet ion art not gone!

on art not gone ! is from me hid lin's darkened lid. wedded to the sodth with its God down to watch o'er me ear: from error free; Bine could not forget, I, I way think vet hou art not gone!

sh this week a chapter of 1852, now in press, that form some opinion of it, many copies they will oron. We think the two l's Baptism, will "conquer Pedobaptists touching its

C. Roberts of West Ten-We learn from him that son Counties were the field other years, and we send It forward that his old betimes his intended via large hearing the 4th

the First Church Sabbath other BAKER, was exceedtext was from Isa. 40: 3, 5. w the Lord was preparing im by opening the nations of his gospel. into the hearts of Protes-

vor missions. hetween Burmah, Hindosfifty years since and now, hing and strengthening to

how God was preparing hiplying the friends of mis-

lincrease of the means con-

forward missionary opera-

ri of devoted men and woup in Christendom as heto benighted lands. tions of the Bible into the and dialects of earth. e improvements and proin arts, are but the har-

the way before him.

t advances, is breaking er in the pathway of relirowing the false systems of as many of those systems presentations of science, as raphy, Astronomy, &c. he hand of Providence in its

for but and the reserve the space or the notes to le an adequate idea of the realy took up our per to go er not at the First Church a feast of fat things, inreligiously.

meetings were appointed to od to attend the meeting

m; ami that the Church itevery Church in the State

of especial prayer to AF" is his blessing to cross the the Convention and abstract we a rich blessing to the City: For this let every especially pray—Oh. that:

ivo hit work in this City people may rejoice in him best Bir children," said Mr. EF od God that they are either Christ, and my talian is mit g wem. My desire should have served Christ, God will rather choose to him in Heaven, I have so

VOL. VII.

From the New Southern Esptist Register, for This, mays Bishop Pridesux, one of the CHAPTER II. John's baptism shown to be Christian. The frowning aspect John's baptiam bears

to infant baptism, sprinkling, and pouring, first, and therein made his appearance as has rendered it absolutely necessary for the Messiah, by his forerunner, John the their advocates to dispense with it in some Baptist, for the space of three years and a way, in order to escape its overwhelmning half, and by himself the same length of What is the position modern Pedobaptists almost unanimously take? Convinced that it is in vain to contend for sprinkling, we see that Daniel's vision concerning the

pouring, or infant baptism in John's ministry, Messiah can be explained in no other way "well," say they, "you have gained-noth- than by maintaining that John's ministry ing by proving that John immersed, or that was, as Mark declares, the beginning of the his disciples were Baptists. His ministry Gospel, and of course a part of the Chrisdid not belong to the Christian dispensation, and his buptism was not Christian baptism at all." Strange views to fall from the lips of Evangelical Christians! And what is still more strange, when we point to the Cross-bearing Saviour beneath Jordan's wave prefiguring his future burial seven years. Now I call upon the man and resurrection to gazing Israel, "All nonsense," cry the advocates of baby rights, "we have nothing to do with the mode of the Saviour's baptism, he was not John's ministry to that of Messiah's! Christ baptized for our example, but to initiate him into the priestly office!" What mon- his servant, for three and a half years, and strous views for Christians to hold and Christ, his own baptism, was not Christian,

not sanctioned by him! To defend what favorite dogmas has driven sensible men to make such assertions? Infant baptism, sprinkling and pouring, are accountable for all this perversion, wresting, and havoc of God's word and truth-their advocates are driven to the alternative of denying the plain teachings of the Bible, or surrender these traditions, and

they choose the former. It is worthy of remark here, that for fifteen centuries after Christ, no one can show therefore not Christian." that anyone ever denied that John's baptism belonged to the Christian dispensation? which argues the late introduction of sprinkling and pouring as the leading modes of ted by Christ. We now pledge ourself to

the Legal or the Christian dispensation, baptize. or else it was a separate and distinct Econ-

show us the chapter and verse in the Old who speaks? Did he not, then, commis-Testament where its institution is recorded sion John to do the work he did? Certain--and the laws that were to govern it, and ly. But to establish it beyond cavil, I will the characters entitled to receive it,—the prove that he sent him to baptize. See laws for the consecration of the administra- John 1: 33. John himself says, "But up tor of it, &c., &c. We say they must show that sent me to baptize with [en in] water," the "baptism of repentance," until they the sent him to baptize. Christ himself, nor can do this, it is the simplicity of idiocy to Father, nor the Spirit, but the Son sent him,

tary instance urged obedience to the law of John. Massa! They cannot do it, he did not come Now, when we turn from these prophe teach or enjoin one requirement of it.

until his showing unto Israel!"

Again: if he was consecrated priest, he fact will constitute our was bound by the law to administer the or- 2d argument. The New Testament com dinances of his office in the temple, and not mences with the gospel and ministry of in the river Jordan. Where is the clause John, and each evangelist commences his in the ceremonial law that requires or al- history of the Christian dispensation with lows a priest to consecrate priests in the the ministry and baptism of John, and inriver Jordan, or without the temple? But weave the baptism and ministry of Christ this theory makes Christ a priest of the Law and his apostles with it, showing us that -and, pray, where are we informed of this they were cotemporaneous and identical.fact? Was Christ of the tribe of Levi, and This of itself is sufficient to settle the of the family of Aaron? Nay, but of the question. tribe of Judah, concerning which, nothing 3. My third argument is, The nature of is said concerning the priesthood. Christ his office and work fully corroborate it. then had no right to the priestly office under 4. The Evangelists so declare it. See the law, and had he arrogated it to himself, Mark 1: 1; Luke 1: 3. the Jews were commanded to put him to death. The priest's office belonged alone to the tribe of Levi, and the family of Aaron, "Thou shalt appoint Aaron and his

fice. And the stranger that cometh nigh Harbinger of the Messiah. He acknowlsons, and they shall wait on the priests ofshall be put to death." See Numbers 3: edged Christ as the Messiah. Now, if the Christ was a stranger, being of the tribe of Judah. Christ then was not a priest of mersion in Jordan was not to consecrate him such. But had he been a Jewish John the Baptist until now, the kingdom of

the ceremonial law-and therefore, his imresemblance between John's baptism and distinguished from the legal or Jewish. the consecrating services of a Jewish priest! Again; "For all the Prophets and the It is folly insane to suppose such a thing! Law prophesied until John." The thing is too absurd for a place even in

the reveries of an opium dream!!

The only proof urged, is the shortness of its duration, which is an argument against to the Christian dispensation. rather than for, it, and would weigh with . We ask those who believe that John's baptism! What would not Pedobaptists do Matt. 9: 17. Christ repudiated the idea. to save sprinkling and pouring? Why, 6. The apostles recognized the baptism of

ministry belonged to the Gospel day!!! and his apostles bear witness.

Prophecy sustains this assertion. Wil the reader turn to Daniel 9: 25-27, riod of Christ's ministry his prophetic week is seven years. Then the seek.

best chronologists of any age, brings it down to the Julean period, 4639, which was the very year in which the ministry of the

time; these two put together, make up the last week of the prophecy, which began

Here then the position that Baptists alone, of all denominations, hold and teach. is susceptible of mathematical demonstration. "And he [Christ] shall confirm the covenant with many for one week," i. e. who denies the Christian character of John's baptism, to show how this prophecy can be fulfilled or explained without adding confirmed the covenant through John, as teach! To say that the very baptism of which together make the prophetic week, i. then personally, three and a half years. e. seven years. or of Christ-did not pertain to, or was

We defy the Pedobaptist world to meet us upon this prophecy. All the sophistry of he schools, and the wiles of the devil cannot evade the force of this argument. Let Pedobaptists expound this prophecy upon their theory, or acknowledge that John's baptism was a part of the Christian dis-

Pedobaptists to meet John's baptism have assumed this argument. "No ordinance can be considered Christian, unless instituted by Christ. John was not so instituted, and

They must and will, of course, admit the converse of the major, proposition, i. e that all ordinances are Christian, if instituprove both from Christ and John, that the Now John's baptism either belonged to Messiah did commission and send John to

my messenger, and he shall prepare the If the first, we call upon its advocates to way before me," &c. Is not this Christ us the chapter in the old law, that enjoins &c. Here we see that the one who sent him.

claim that it belonged to the old ceremonial and sent him to baptize, and therefore did inlaw. The Old Testament is as silent as the stitute his baptism, and his baptism was Christian: and those who dare to reject it, But we again call upon the advocates of do as the Pharisees and lawyers of old, rethis position to show where John intimated ject the counsel of God against themselves such a thing-or where he even in one soli- not being baptized with the baptism of

as a minister under that law, nor did he cies for their fulfillment, and open the New Testament, we find it commencing with the But from what Scripture is it to be learn- ministry of John. If his ministry and baped that John was a legal priest? His fa- tism belonged to the Legal dispensation, why ther was a priest, but where are we to learn is it brought forward to introduce the New that John was ever consecrated to the office? Testament? Why was it not added as a Luke tells us that he "was in the deserts book of the prophecy and ministry of John to the books of the Old Testament? This

5. Christ acknowledged it by placing his own ministry, and that of John's upon the

See Matthew 21. John appeared as the Jews admitted that John's baptism was from Heaven, they were bound to admit Christ as the Messiah. This they felt and

refused to answer. See also Matt. 11. From the days of visible organization. priest, immersion in the Jordan would heaven suffereth violence, &c., i. e. from the not have consecrated him. Turn to commencement of John's ministry. By the law for the consecration of a priest, and the kingdom of heaven we understand the discover, if you can, one solitary point of Christian dispensation or church, as contra-

Again: Jesus says of John's ministry "Verily, I say unto you, that the publicans But was John's dispensation a separate and harlots go unto the kingdom of God before you." How could this be, if John's

ministry belonged to the Jewish rather than equal force against the ministry of Christ ministry was new wine put into legal old botbelonging to the Christian dispensation, as thes, or a piece of new cloth upon the old do all the arguments urged against John's garment of the Jewish dispensation, to read

even deprive Christ's dispensation of his John and his ministry as belonging to the own manistry!! Deny that his gospel and Gospel economy, when they consulted for candidates to the apostolic office. Read If John's baptism belonged neither to the Acts 1: 21, 22, "Wherefore of these men Law, nor constituted a distinct Economy, it who have companied with us all the time must then have pertained to the Christian that the Lord went not out among us, begindispensation. To this the prophets, Christ uing from the baptism of John," dir. They considered, unless they began with John's ministry, they would not cover all the pe-

seven weeks and three score and two weeks,

7. All the figures and parables of Christ
is 483 years, the time from the decree to
sustain the position. The leaven—the suslaild Jerusalem unto "Messiah the Prince." and seed, do.

Which intimate a gradual growth, which glories of the Pentecost.

the Christian dispensation.

10. Nor can it be shown that one of those Christ or the apostles.

communication of Charismata,—the bap- la.

of Spirit, implying the Holy Spirit." This text conclusively decides the dispute about John's baptism,-the spirit, i. e. the frame of mind-faith and feeling, and the body or church, were one, and whether under John's ministry or Christ

If the Holy Ghost put no difference be tween the pre and post pentecostal baptism who will presume to do it?! Not we.

and his apostles.

are no objections.

1st Objection. The Saviour did not regard John as a member of his kingdom. for he said, "he that is the least in the kingdom of heaven is greater than he."

If Christ referred to his church on earth, we may grant John was not in one sense a member of it, and yet this admission will not effect my argument.

John came to usher in the new order: not to found the church, but to prepare the materials with which to construct it-"to make ready a people prepared for the Lord."-To proclaim his approach—to behold him the flesh-to introduce him to the world by baptism and point to him as "the Lamb!

This was a great honor, superior to that enjoyed by the prophets, yet the least member of Christ's visible church, far more honored than John,-since he enjoys all the blessings and privileges of the kingdom which John was only allowed to an-

John Wesley never belonged to the Metho- ture visible manifestation of him. dist church, as such, and yet he was the Their baptism was then informal for two father of Methodism, he prepared the way, reasons: and the materials for it.

2d Obj. Christ said "I will build my

ist in his day. This does not prove that Christ did not 'build his church' before he suffered, but only that he had not when he spake this. Nor does it prove that he had not commenced it. but only that he had not then completed its

We understand in the term built, the sense of completion. Unless the visible arrangement of his church was completed when he spoke, he could not have said, I have informally, as have Pedobaptists and Campbuilt, but I will build,—i. e. carry forward bellites. to a state of completion and perfection .-The Saviour did not speak with reference to what he was doing in the present, or he would have said, "I am building," but to tian dispensation, and his baptism was the final results in the future—his church when founded would rest upon that rock self, as a man, and administered under his and the gates of hell should not prevail sanction by his own disciples, and after-

In one sense the kingdom of heaven time. could be said to be existing and present, and in another, in the future. (1.) Its gospel had been preached. (2.) Its materials prepared. (3.) Its power felt in the moral and physical maladies of the human family. Yet considered as a visible organization, a kingdom, it was not fully "set up" since its government was not fully organized, nor all its statutes and ordinances given dence.

it. The last ordinance (the supper) was given but a few hours before its Author was betrayed. With that we understand he completed the setting up of his kingdom. All was then done, that ever has been, to render it a visible body. It was then complete in all its parts and arrangementa, complete in all its parts and arrangements, and he had only to redeem it with his Pedoloptial testimony in favor of John's own blood, and give it the promised

Baptism.

Baptism.

Baptism.

Baptism.

Baptism.

Baptism.

Baptism.

Baptism.

Baptism.

Bantism.

When his vessel is completed, the capwas not the case if it commenced with the tain redeems it from the debt of its creation, and then launches it for its voyage and 8. It is no where contradistinguished from destiny. Yet the paying for it is not building it, nor the launching it, nor yet 9. John's doctrine was essentially the raising the steam in the boilers or apply-

ing it to the engine.

THE TENNESSEE BAPTIST

We notice this since Pedobaptists, and baptized by him, were ever re-baptized by Campbellites also, teach us that the Church was set up on the day of Pentecost! They 11. Paul sets the matter forever at rest, might with as great propriety sav. the See 1 Cor. 12: 13, 14. The eleven apos. steamship was built the day ita cabins were tles and hundreds of the brethren had been opened for passengers, and the steam raised baptized by John, before Christ's resurrec- in the boilers! Is the proclaiming of its tion, and Paul by Annanias after, and yet cabins in readiness for passengers, and he declares that there is no difference be- the terms of passage, building the ship?-Is putting the steam upon the engine, build-"For by [in] one spirit are we all baptized ing the ship?! But if the Messiah's kinginto one body, whether we be Jews or Gen. dom was not set up until the day of Pentiles, and whether we be bond or free: and tecost, then the prophecies are unfulfilled. have all been made to drink into one spir. and the Saviour's own declarations untrue. The prophets declared that he, Christ him-As modern Pedobaptists contend that this self, was to set up the kingdom, and Christ passage alludes to spititual baptism, we add declares he would build his church, and critical note from Bloomfield's Greek previous to his death, he declares he had Testament. "Kai gar en heni Pueumati, finished the work given or appointed him Most recent foreign commentators to do. But if the church was not set up [like modern Pedobaptists to avoid the until Pentecost, then Peter built or set it Baptist argument] understand this of the up, and not Christ! "Credat Judas Appel-

tism of the Holy Ghost, -and to this the epis- 3d Obj. John's baptism was not institutheemen is not unsuitable; while the sense ted by Christ, and, therefore, not Christian. arising is specious! But this method re- This objection begs the question. It is requires en Pneuma to be read in the place binding upon Pedobaptists to prove that no of eis en Pn., &c., and then vields a sense ordinance is Christian, not instituted by not so natural as that arising from the in- Christ, himself, or what will they do with terpretation adopted by almost all com- Infant baptism. Did Christ institute the mentators, ancient and modern, who here office of Deacon, and yet he is a Christian suppose an allusion to the two Sacraments. officer. Did he prescribe the forms of the "By being baptized (say they) we are all ordination of the gospel minister, and yet made members of the body of Christ, and those given us by the apostles are Christian united one to another under Him, our head; are they not? But Christ did, as we and thus, whether we be Jews or Gentiles, have seen, commission John and instibond or free, we are all one in Christ, who ted his baptism, therefore it is Christian, by baptism, have been admitted into his i. e. Christ appointed! See Malachi 3: 1. Church," &c. Agreeable to this I have "Behold I will send my messengers, and he given the other Greek reading, i. e. spirit; shall prepare the way before me." Is not implying the same disposition of mind, in this Christ's who says he will send his meswhich as little children we received the senger, &c.? and did he not send John to kingdom, and were baptized into it: instead baptize? John declares that he did. We leave Pedobaptists to settle this 3d objection with Malachi and John.

4th Obj. John did not use the PROPER FORMULA—the one appointed for Christian baptism, and, therefore, his baptism was not Christian.

Did he not use the formula Christ appointed? Whatever that might have been, it must, then, have been as Christian as any other. If he baptized without any for-There are several objections urged which mula, under the sanction of Christ, it would have been as valid as a chapter length of formula. If Christ had changed both the formula, and the mode at his resurrection, it would not have effected the character of the previous baptism which was equally of his appointment.

Now, when Pedobaptists will tell us the exact words of the formula used by John, it will be time for us to show that it was substantially the same as the apostolic.-Dut unless they can give us the words of his formula, how dare they say it was not like that used by the apostles?!

It will not be denied that John baptized in the name of him who sent him, i. e. Ohrist. Well. Peter commanded the first converts to be baptized in the name of Jesus Christ-and Philip baptized the Samarians in the name of the Lord Jesus and and Peter baptized Cornelius in the name of the Lord. So far as we can learn the formula in both cases was identical. Let Pedobaptists show it was not.

5th Obj. Which is the one most depended on. "Paul rebaptized a company of John's Those posts of office near the king's per- disciples at Ephesus, showing he did not son are accounted most honorable. In this regard his baptism as Christian." Acts 19.

sense John was greater in honor than any We answer: "It is clear that they were prophet, still he was only a servant, while not baptized by John, but by some one else, we are children, and so "greater than he." for they declared that they had "not so Is there anything strange in this view?— much as heard whether there be any Holy How many hundreds of persons it has been Ghost." They could not have said this, had my privilege to prepare (under God) for they been baptized by John, since he taught churches of which I was not a member .- the existence of the Holy Spirit, and a fu-

1st. They were not properly instructed. 2d. They had probably been baptized. church," which is proof that it did not ex- professedly unto John's baptism, long after his ministry ceased, and after the resurrection of Christ.

> Had Paul baptized unto John's baptism. after Christ had appeared, suffered, and ascended, it would have been informal, since John taught his disciples to believe on a Messiah to come; the instructions given at his baptism, would then have been false, after Christ had arisen.

This passage is sufficient to warrant us

We have thus shown most conclusively that John's ministry belonged to the Christherefore Christian, received by Christ himwards commanded to be observed by all his ministers, to believers, till the end of

We have established our position by

1. The Prophets. 2. The nature of his office.

3. By the Evangelists. 4. By Christ's own testimony.

5. By the Apostles, and corroborated all these by an array of circumstantial evi-

mous testimony of all the most distinguished commentators which sustains this posi-A few of the most eminent standard

would not be better than these."

ones must however suffice here, a thousand

and baptizing there was the beginning of the gospel doctrines and ordinances." In the success of John's preaching, and the disciple he admitted by baptism, there was the beginning of a gospel church. Dr. Adam Clark says: "It is with the utmost propriety, that Mark begins the gospel

gospel, because he began his office by

preaching repentance, as the preparation to

receive it, and faith in the Messiah, as the

Dr. Scott says: "This was, in fact, the

beginning of the gospel, the introduction of

the New Testament dispensation."

object of it."

dispensation, by the preaching of John the Baptist." Mr Wesley says: "The Evangelist [Mark] speaks with strict propriety, for the begin-

the Baptist." Bloomfield says: "I would adopt the 1714 account. mode of taking the passage proposed by

Erasmus, Zeger, Markland, and Fritz. "The sense thus arising is excellent; for that from the preaching of John arose the commencement of the Gospel, is certain

from Luke 16: 16. Again: "The Jews must have understood the ceremony as significant of a two of the Dr.'s sons. change of religion, and of introduction into his division, field, and staff, and of the line, wait-A DISPENSATION DIFFERENT FROM THAT OF

University of Halle, in his Christian The- the numerous full dress uniforms that were asology, which is, we believe, a standard ork in all our Theological Schools, though

a Pedobaptist, says, p. 485. Christian baptism? Many Theologians of luding to the gratification afforded him to meet the Romish church formerly maintained one who had shed such undying lustre on the that there is a difference, but protestants usually take the opposite side, although accustomed happiness. some, especially the more modern, have Cotton-Dull. All parties waiting the steamer. again adopted the former opinion.

"(1.) The object of John's baptism was the same with that of Christian.

"(2.) The practice of the first Christian 4 121m. church confirms the point that the baptism of John was considered essentially the the same with Christian baptism."

This testimony of the learned Dr. Knapp, is sufficient to settle this question. Protestants usually take the side that John's bap- since last report. tism was Christian, in opposition to the Romanists, though some more modern ones are now going with them again! Those who wish to take this ground with Catholics can do so-but Baptists never!

EJACULATORY PRAYER.

Thomas Fuller is one of the quaintest and raciest of English Divines. There is no end to his good savings, and his versatility of style is marvellous. Carlyle says planting keeps farmers busy at home, and bu of Walter Scott, that he never wrote any few have been to the city recently. The depress sentences to be quoted; but even. Carlyle, ed state of the Cotton market too has operated t with his stern criticism, would be constrained to yield to the genius and good humor view, the Cotton market was very dull, owing to

following thoughts are noteworthy: "Ejaculations are short prayers darted up to God on emergent occasions. If no near 300 bales at prices ranging from \$6 50 to other artillery had been used this last se- 89 50. Wednesday evening the advices from New ven years in England, I will not affirm more Orleans were inauspicious-Middling cotton havsouls had been in Heaven, but fewer corpses ing declined there. This news was followed by had been buried in earth. Oh that with the Asia's accounts from Liverpool which report David, we might have said, 'My heart is Thursday our market gave way under the presfixed,' being less busied about the fixing of sure of these accounts, and but a few bales were muskets. The principal use of ejaculations sold at 61, a81, c. and Friday the market continis against the 'fiery darts' of the Devil. ued to droop, only one small lot changing hands Our adversary injects (how he doth it God at 61/2 a 3/2 c. To-day the market has been deciknows, that he doth it we know) bad no- dodly flat. There was but little disposition either tions into our hearts, and that we may be only a few bales changed hands at 7acc. Until as nimble with our antidotes as he with poi-further advices are obtained from abroad, prices sons, such short prayers are proper and ne- here cannot get much better.

In hard havens, so choked up with the envious sands, that great ships drawing 34,399 bales against 37,030 at the same period last many feet of water cannot come near, year. lighter and lesser pinnaces may freely and | Tobacco.—The market this week has been quite safely arrive. When we are time-bound, dull. There is but little Tobacco offering. Sales place-bound or person-bound, so that we cannot compose ourselves to make a large, every variety of Sugar, and prices are fully mainsolemn prayer, that is the right instant for tained at our former quotations, say: Ordinary to ejaculations, whether orally uttered, or only choice 51/42734c.

poured forth inwardly in the heart." Reasons for Becoming a Baptist. BY WILLIAM L. SLACK,

(FORMERLY AN OLD SCHOOL PRESBYTERIAN.) "Be ready always to give an answer to ever Published for the Tennessee Publication Society BY GRAVES & SHANKLAND.

-Terms:—15 cents per single copy. \$1 50 per dozen. \$10 00 per hundred. THE new postage law (to take effect the lst of July next,) renders it impracticable to cansmit this pamphlet in quantities by mail orders accompanied with the money, will be transmit this pampanee and Orders accompanied with the money, will be promptly filled, and no pains spared to find opportunities to send by some safe private conveyance, and without expense to purchasers.

Rev. WM. CHASTAIN. J. O. GRESHAM. Post Master, Pontotoc Mis Dr. J. A. HOLCOMBE, Post Master. J. H. ROWLAND, Eastport, Miss GRAVES & SHANKLAND.

March 29, 1851.

GEORGE B. ABBOTT CLIFTON & ABBOTT. Cedar St., near the Post Office, Nashville, Tenn DEALERS , IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.

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

By Celegraph

ARRIVAL OF THE NIAGARA. HALIPAN, April 29, 9 a. 1 The steamer Niagara reached her dock at 7 s s., yesterday. She brings Liverpool dates of the

19th inst. Mr. Henry says: "In John's preaching Corron-The market is gloomy, influenced by the advices from the United States by the Arctic, and buyers have obtained a concession of 1/2d per ib. Sales of the week 25,000 bales.

GEARN-The market is very dull. Wheat 50 8d for rud, and babs 8d for white. FLOTE-Western canal sold for 19a20a. Meal

Provisions-The transactions in beef are unim portant. The demand for pork is limited and sales are but few. The demand for Bacon is not so active. Lard is firm. Tallow has not varied in price. Cheese is in moderate demand. Money Market-American stocks remained un ing of the Gospel is in the account of John changed; English were unusually steady during the week. The variations has not exceeded 162 34. Consols closed at 9734 for money, and 97a

> NEW ORLEANS, April 30. Advices per Niagara not yet at hand. The steamship Falcon sailed yesterday morning with

50 passengers for Chagres. A skiff in which Dr. Logan of Carrollton, his three sons and five negroes were crossing from the opposite side of the river, came in contact with a raft and capsized, drowning the five negroes and

Moses." Remarks on John's Baptism, and paid their respects to the veteran. The affair ed on Gen. Winfield Scott, at 5 o'clock last r. M., took place in the ladies' drawing room of the St. Dr. Knapp, Professor of Theology in the Louis Hotel. A brilliant scene was presented in sembled around the hero, who was himself in the

full dress of his rank. Gen. Lewis addressed the General with feeling and brevity. He glanced rapidly at the distin-"Was the baptism of John different from guished services of the General, and closed by al-

> Gen. Scott spoke with equal brevity and his Demand last evening also languid. A sale of only 1.500 bales was effected at 91/a93/ for mid-

Pork-Small sales mess at \$14 52al4 75. Bacon-Sides 512; plain hams 8c.

Whisky-230 bbls rectified sold at 19c. New Orleans, April 30, p. M. Steamer Niagara's news not in time materially o effect the cotton market; only 1500 bales sold

Sugar-Sales of 150 hhds., advanced to 51/a 534 for fair to fully fair.

Commercial.

Coffee-100 bays Rio sold at 934.

REVIEW OF THE MARKET. Trade has been rather inactive. The season for

Corros.-At the close of our last weekly re opened Monday without animation and during the day but one small lot was sold at \$6 60a9 50 -Tuesday and Wednesday the sales amounted to on the part of holders or buyers to operate, and

The receipts of the week at the several Ware houses amount to 473 bales against 364 last week; and the receipts since the 1st September last, are

have been made at \$3a8 50. ScGAR.-The market is now well supplied with

Correr -The stock of Coffee in market is very much reduced, the demand fair. We quote fair to prime 101/2113/c. Molasses.-An ordinary demand, with a very light stock in market. Current rate for reboiled

(prime) 3712—an advance.

-fine Sack \$1 70, coarse \$1 50.

dinary supply on hand. No change in price since our last, say: for Ohio and Missouri country brands \$4 25, St. Louis \$5 50. SALT.—The stock of barrel Salt has been consider erably increased. It meets with ready sale at 35c

FLOUR.-The market is quite active, with an or

CANDLES.-No change. Tallow 9a10c; Star 29c WHISKY .- The supplies are ample, the demand light. Current rate for Common Rectified 18c. BACON.—The demand continues good. Hams find ready sale at 71/4c; clear sides 71/4c; ribbed

7c; shoulders 51/2c. Danso Fault.-Apples 50a60c; Peaches, unpeel ed 90c; Peeled \$2a2 50 per bushel. Sweet Potators 75a80c per bushel in bulk. LARD.—In good shipping order 72712c. and is demand.

FEATHERS, 27a25c. BEESWAY, 18a20c. GINERIG, 25a29c; in demand. Coan Meal, 50a65c per bushel. Cozer, \$2 50 per barrel. Oars 50c per bushel. LEAD, pig 5c. bar 51/c. SHOT, bag \$1 50.

IRISH POTATOES \$2 50a3 per barrel.

GUNFOWDER -Fine \$6a6 50, common \$6, blast ng \$4 50. Lumber Pine Flooring, worked, \$28 per M. Pine Board, rough clean, \$33 per M; Shingles, 23 00. of made to toke Inox. Common Tennessee bar 4c; Pittabar

BAGGING AND ROFE.—Tenneasee Bagging 17a20e; Kentucky Bagging 15c; Rone value.

CIRAY'S BOTANICAL TEXT BOOK, (1997)
Tevised edition,)
Ewbank's Hydraulies and Mechanics, Espy a Philosophy of Storms, and tests of Muller's Physics and Meteorology, Weisbach a Mechanics and Engineering (Mr. nd Metorology, For sale low at GRAVES & SHANKLAND'S MACCABOY SNUFF -751 lbs. Sweeter's

COUGHS, COLDS, HOARSENESS, BROM-CHITIS, CROUP, ASTHMA, WHOOP-ING COUGH AND CONSUMPTION. Among the numerous discoveries Science has

made in this generation to facilitate the husiness of life-increase its enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contri bution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proved beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Instead, there is now abundant reason to believe a Remedy has at length been found which can be relied on to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures affected by its ase, but we would present the following opinions of eminent men, and refer further enquiry to the circular which the Agent below named, will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these facts.

FROM THE PRESIDENT OF AMBERST COL-LEGE, THE CLLEBRATED PROFESSOR HITCHCOCK. "James C. Ayer—Sir:—I have used your Chra-

ar Pectoral in my own case of deep-stated Bron-chitis, and am satisfied from its chemical consti-tution, that it is an admirable compound for the relief of laryngial and bronchial difficulties. If my own opinion as to its superior character can be of any service, you are at liberty to use it as you think proper.
EDWARD HITCHCOCK, L. L. D.

FROM THE WIDELY CLEARENTED PROFESSOR SILLIMAN, M. D., L. L. D.,

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

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

New Haven, Ct., Nov. 1, 1849.

MAJOR PATTISON, President of the S. C. Se-

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

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

Respectfully yours.

Prepared and sold by

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

The Female Seminary of the Cold Water Baptist Association. Situated at Chulahoma, Marshall County. Mississippi.

RATES OF TUITION AND BOARDING. Primary Department, first Division, - \$10 00
Do. do. second do. - 12 00 Preparatory Department, and English branches through the whole course, Music on the Piano and Guitar, (each) Use of Instrument, Ornamental Needle-work, rawing, with l'ainting in Water colors, French, German and Italian, (cither or all.)

Latin, Greek and Hebrew, do. do.

Board, including fuel, washing, lights, bed, bedding, and incidental tax, per

ecssion of twenty-one weeks, 40 00 Board and Tuition payable one half in advance, and the balance at the end of the Session. and the balance at the end of the Session.

The Trustees of this Institution take pleasure in announcing to the citizens of North Mississippi, and the public generally, that they have elected the Rev. Joseph R. Hamuros Principal of the Session. the Rev. Joseph R. Hamilton Principal of the Seminary, under whose auspices it will commence its first Session on the first Monday in February 1851. They feel warranted in the assertion, that the long experience of Mr. Hamilton, in the capacity of Teacher, ensures success to the Institution, entire satisfaction to all who may patronize it, and the gratification of every true lover of learning. Few men possess the requisites of a good and efficient Teacher, in so eminent a degree as Mr. Hamilton; and few indeed have succeeded in giving those incontrovertible proofs of their high endowthose incontrovertible proofs of their high endow-ments to their patrons, as are universally awarded

to him by all who have been so fortunate as to have the education of their children directed by TERMS OF ADMISSION. Any young lady entering the Seminary will be required to subscribe to the Rules and Regulations of the lustitution, pledging herself implicitly to

adhere thereto.

Students are permitted to enter at any time during the Session; but all must be forcibly impressed with the importance of commencing at the opening of the Term, in order to avoid any confusion in their classes and disadvantage to them. elves, which are the invariable results of unequal beginnings. No deduction will be made, except in case of protracted illness, in which event, an moneys previously paid in will be refunded, after

Will be large and on the most approved style, with a commodious Study Hall, turnished with Portable Desks of the best and most improved quality, and several Recustion Rooms and Music Apartments, all as well adapted, we think, to the Apartments, all as well adapted, we think, to thecomfort and convenience of both teachers and pupils, as any High School in the country.

The buildings are now under contract of erection. The brick work will be completed in a few
months: in the mean time the School will programs
in the Baptist Church, which has been procured
for that purpose; and it being a commodious and
well ventilated room, can be made comfortable
and convenient.

and convenient.
CHULAHOMA. The location of the Seminary is so remarkable for its salubrity, that a case of sickness is of rare occurrence. And whilst it is but a village, its citizens and those of the vicinity are characterized tizens and those of the vicinity are characterized by a high moral tone, rarely found, and much to be desired by parents and guardians. The voung ladies will be appeared to the belief of order, system, punctuality, neatness and economy; and to attend Unuren once at least on the labitation of their parents or gnardians, as to the place of worship, and will enjoy an amount of moral and religious column, not extended to others less favorably situated; but all sectarias in theorem carefully avaided. The regularity of

others less favorably situated; but all sectories influences carefully avaided. The regularity of
their lives, the alternation of sedentary habits
with exercise, of home of study with amusement,
and the kind and judicions supervision that will
be maintained, will secure the highest degree of
mental vigor and bodily health.

In case of sickness the pupils will receive the
kindest motherly attention, and if necessary the
aid of skillful physicans.

Teachers of a sign order of talents will be rescured by the Principal to preside over the redepartments of learning. Scharts, (hobe. Philosophic fluest Chemical phartage, will be furnished
as soon as an opportunity of the last of Transact.

April President of the last of Transact.

NUTHEGS -1 case Prime Natmegs, for sale

at the lowest market rates.

March 15 EWIN, BROWN & CO. EAST SIDE OF HE BURNE SQUARE,

Nashville; Tennetee.

SAMUEL M. SCOTT. Phoenical comments and the comment of the comment of the comments of the comme

RCHARD GRASS SEED. A few bushels fresh, received and for sale low.

Boeten

THE DUMB CHILD. She is my only girl: I sak'd for her some must precious thing, For all unfinish'd was Love's jewel'd ring, Till set with this soft pearl; The shade that Time brought forth I could not see; How pure, how perfect seem'd the gift to mel

Oh, many a soft old tune I used to sing unto that deaden'd ear, And suffer'd not the lightest footsten near Lest she might wake too soon: And hush'd her brothers' laughter while she lay-Ah, needless care! I might have let them play!

Twas long ere I believ'd one danghter might not speak to me; Waited and watched God knows how patiently! How willingly deceived; Vain Love was long the nutring nurse of Faith And tended Hope until it starved to death.

"Oh! if she could hut hear For one short hour, till I her tongue might teach To call me mother, in the broken speech That thrills the mother's ear! Alas! those seal'd lips never may be stirr'd To the deep music of that lovely word.

To see her kneel, with such a reverent air, Beside her brothers at their evening prayer; Or lift those earnest eves To watch our lips, as though our words she knew-Then moves her own, as she were speaking too.

I've watch'd her looking up

To the bright wonder of a sunset sky, With such a depth of meaning in her eye, That I could almost hope The struggling soul would burst its binding cords, And the long pent-up thoughts flow forth in words The song of bird and bee,

The chorus of the breezes, streams, and groves, All the grand music to which Nature moves, Are wasted melody To her; the world of sound a topcless void-While even Silence hath its charm destroyed.

Her blue eye beautiful; of finest mould The soft white brow, o'er which, in waves of gold. Ripples her shining hair. Alas! this lovely temple closed must be, For He who made it keeps the master-key.

Wills He the mind within Should from earth's Babel-clamor be kept free. E'en that His still small voice and step might be Heard at its inner shrine. Through that deep hush of soul, with clearer Then should I grieve!-O murmuring heart be

She seems to have a sense Of quiet gladness in her noiseless play. Ehe hath a pleasant smile, a gentle way, Whose voiceless eloquence Touches all hearts, though I had once the fear

That even her father would not care for her.

Thank God it is not so! And when his sons are playing merrily, She comes and leans her head upon his knee. By his full eye and tones subdued and mild-How his heart yearns over his silent child.

Even now. How could I say she did not speak? What real language lights her eye and cheek, And renders thanks to Him who left Unto her soul yet open avenues For joy to enter, and for love to use.

And God in love doth give To her defect a beauty of its own. And we a deeper tenderness have known Through that for which we grieve. Yet shall the seal be melted from her ear, Yea, and my voice shall fill it-but not here.

*When that new scene is given, What rapture will its first experience be. That never woke to meaner melody. Than the rich songs of heaven-To keer the full-toned anthem swelling round. While angels teach the ecstasies of sound!

TRY AGAIN.

There is always something in the breast Which whispers clear and plain, "There 's work to do; why idly rest? Up, up, and try again."

There 's magic in these little words. Which have a greater power Than levelled guns, or flashing swords, In danger's darkest hour; And when they 're used to prompt the right; ... To southe distress and pain, They bear a tone of glorious might-"Up, up, and try again!"

The little flower which lifts its head "Up to the similitaky, Bow'd down beneath the hewy tread. Does not lie there and die; There is a voice, borne by the winds Which vibrate o'er the plain, And save, unhand by passing hinds "Up, up, and try again!"

The student, pouring e'er his books, By the dim midnight oil, With wearied eyes and haggard looks, Pails, but renews his toil: The man of science, searching out Great truth, with throbbing brain, Says, mid confusion dark, and doubt "Up, up, and try again!"

अद्भवाताम् अति । व And first should be the watchword cry Of all the good and wise, Tegrither handed sween to dry 18:-The mourner's weeping eyes: To set up Love and exmest Work, Where Vice and Sloth now reign; Though long they took still let them cry-"We 'Il conquer Try sgala!"

CHILD' SELF-EXAMINATION. Before in sleep I close my eyes, These things I must remember thrice; What I've been doing all the day, What were my acts, at work or play? What have I heard, what have I seen? What have I learnt, where'er I've been? What have I learnt that's worth the know What have I done that's worth the doing? What have I done that I should not?
What duty was this day forget?
Before in sleep I close my eyes,
These things I must remember thrice; If I've done ill then I must pray, That God would take my sins away, And for the merits of his Son, Forgive the crils I have done. Then pardond'd delly, filled with love.
I'll be prepared to dwall above.
And there, with angels round the throne,

The laye of God forever our 2190 U CO & WHITE HAVE A

Selections.

OMISSION AND ANTI-MISSION BAPTISTS.

An observing and pious minister renarks, "in my travels I find three classes of Baptists-Missionary Baptist, Omission Baptist, and Anti-mission Baptists;" and asks, "which of the two latter is the more apostolic in their practices." Our answer is, unhesitatingly, the Anti-missionaries.

1. Because they are more conscientious. The Scriptures require that men "should be fully persuaded in their own mind;" and how gross sorver his mistake of truth may be, there is some apology for one's neglecting to do that which he does not honestly regard his duty to do. But there is no excuse for his neglect of duty who knows better. We take these "Omission Baptists" on their own concessions. They allow the whole truth respecting the wants of the world; the duty of christians to give them the gospel; and the absolute certainty that without it the nations must inevitably perish; and yet they act just as if all this were a fable—they do more than those who deny the whole scheme of Bible operations for the conversion of the world. They admit their duty, but do it not. 2. Because they are more consistent.

They do not soy, "I go, sir, and go not," do not profess one thing and do another The Anti-missionary Baptists are consistent with their own professions. They declare openly to the world that they have no part or lot in the matter of active benevolence. They cut themselves off from everything of the kind, and disfellowship it all. Not so, however, with the other class. These consent, they profess the opposite. Their names are enfolled with the working portion of the religious community, they share in the honors of their triumphs, receive their rewards-so far as this world can give them, but sustain no part of the labor. They swell the list of the army and join in the shouts of its victories, but endure none of its hardships.-They pretend to weep with those who weep, and rejoice with those who do rejoice: but in fact they do neither. By their professions, they say, "come see my zeal for the Lord of hosts;" but by their acts they discover no zeal whatever. With their words they sympathize with the destitute, but

they give them not the things they need. missionary operations. The influence of himself should be sent out to execute the an open enemy, is not half so detrimental as that of a secret friend. When once a man's position is fully known, his power to he was a member; and on the zd of Octomissionaries do no good to the cause of ber, 1792, at a meeting of the Baptist Asdo harm is much enfeebled. If the Antibenevolence, they can do little harm. The moment they speak, every man understands them. But not so with these "Omission" sociation at Kettering, was resolved to form a misssionary society, but when the sermon was preached and the collection made, it Baptists." There is no party line drawn between them and their more consistent and zealous brethren. Though dead, they have a name to live, and they live an incubus on the body around them. The moment a good work is presented, they stand ready to discourage it by their example. When the fire of love for souls is kindled, they are ready to pour could water the beginning, sufficient to disarm ridicule; on it, by their excuses. They will neither for if we notice him in his little garden, he lead others to act, nor act themselves.— will be seen motionless for an hour or more, Nominally, they are for Christ, but in fact they are against him; they seem to gather with him, but in truth they scatter abroad. They are neither cold nor hot; neither the of four different languages, with which he open enemies of the Redeemer, nor his de- has already made himself familiar; or if cided friends. Where is the conscientiousness, the consistency, the usefulness of this course? If men are disposed to work for God, let them say so; if they would be known as the friends of Christ and hu-

their acts .- S. W. Baptist. MY DEACON.

Yes, my deacon; for what is a deacon but a minister's assistant? But what of my deacon? Blessings on him! He is an assistant. He is not an officious man, albeit an official; but he really helps me. His kind, heart-prompted words afford me aid dence; yet he lived from that press which quite as efficient as the bustling activity of many. He is ever looking on the bright side of things, and-what may seem surprising to some—seldom fails to see the right side of them too. He likes to have me to preach close sermons, but sometimes, when I am more than usually pressing, fears that I am getting discouraged, and then I am sure very soon to hear some- Kettering was presented, no less a sum thing cheering from him. He is a firm than £91,500.—Dr. Hanna. believer in the efficacy of divine truth, purely and plainly dispensed, and when he sees the pastor mingling tears with the seed

with you. 125 f speciacs in the world for purity and harmo ed Recontation of Infant ing with untempered mortar, but still invists manner, "Like a great many others, I was that if christians would carry out the divised in a Pedobaptist family, and took it vins directions more strictly—"follow after for granted that my parents and preachers. the things that make for peace, and things were right, and never deemed it necessary wherewith one may edify another! — many to examine the subject of Raptism for my senses of distraction would never find their self," &c.

tearing down is the order of the day. My deacon, believing thus, acts accordingly; and the corresponding effect is quite discernible in the concord and mutual love that generally prevail among our mem-

My deacon does not often exhort in our neetings;-not as often as I wish he would: but then he seems to understand a deacon's duty. He considers it his business. and not the pastor's, to serve tables. He thinks. when there is complaint among the poor of the flock, that their necessities are not attended to-that he and his colleagues are the responsible men in this matter. He contends that the pastor should be altogether relieved of the secularities of the church; and. moreover, be kept free from anxiety about his own affair with the world; -and that, so long as he gives himself continually to prayer and to the ministry of the word, and evinces that his heart is with the people in their joys and sorrows, they have no good ground for dissatisfaction, though he may not call at their houses quite so frequently as they would like, or just when they expect him. My deacon, being better informed than the mass of the congregation about the draughts on my time and strength, made by my studies and other useful duties, uses this knowledge to good advantage in promoting a cordial unlerstanding between me and the people.

My deacon is a man I can point to as a attern of integrity and christian kindness. My deacon prays for me, and keeps may in mind of their duty, who, I fear, would forget it, if he did not occasionally jog heir memories.—Zion's Advocate.

DR. CAREY'S EARLY STRUGGLES.

Carey was a journeyman shoemaker, in the small hamlet of Hackleton, a few miles from Northampton; and when, as a "consecrated cobler," (the term of reproach applied to him by Sidney Smith in sneering at his missionary efforts,) he removed o the neighboring village of Moulton, it was to preach to a small congregation of Baptists, for a salary under £20 a year, and teach a school besides, that he might eke out a scanty livehood. To Sidney Smith, as to nine tenths of the British population at that time, it looked ridiculous enough that such a man should not only trouble his own mind, and try for years to trouble the minds of others about the conversation of 420,000,000 of pagans; but that he should actually propose that he was found to amount to no more than £19 13s and 6d. With such agents as Carev. and collections like this of Kettering to support them, Indian missions appeared a fit quarry for that shaft, which none knew

better than our Edinburgh Reviewer how to use; and yet, looking somewhat more narrowly at the "consecrated cobbler." there was something about him, even at in the attitude of intense thought; or if we join him in his evening hours, we shall find him reading the Bible, in one or other we follow him into his school, we shall discover him with a large leather globe, of his own construction, pointing out to this village urchins the different kingdoms of manity, let them show their disposition by these are Mohammedans, and these are Pathe earth, saying, "These are Christians, gans!" his voice stopped by strong emotion as he repeats and re-repeats the last mournful utterance. Carey sailed to India in 1793. Driven by the jealousy of the East India Company but of an English ship, in which he was about to sail, he took his passage in a Danish vessel, and chose a Danish settlement in India for his resihe established at Serampore, there had issued 212,000 copies of the sacred Scriptures, in forty different languages-the vernacular tongues 330,000,000 of immortal beings, of whom more than 100,000,-000 were British subjects, and till he had seen expended upon that noble object, on behalf of which the first small offering at

FACTS ARE STUBBORN THINGS. Some eight or ten years ago in a small as he goes forth sowing, he takes an early town in ____ a controversy arose on the opportunity to whisper, "Cheer up! don't subject of Baptism, between the Methodist forget what the Book says about coming and Baptist ministers of that place. The again with rejoicing, bringing the sheaves Methodist preacher was suspected of being aided in the discussion, especially in the My deacon is a peace-maker. He be- Classical part it, by a brother minister, in lieves it a very easy thing for people to an adjoining town, who borrowed one or quarrel, when they wish to, and a very two works from a Baptist minister, on the hard thing when they are not so disposed, subject of Baptism, determined to demol-He does not think it sufficient to justify ish the Baptist cause, and put the people strife in a church that some member's bile right on this vexed quession. He not only is deranged, or his nerves disordered. He sided his brother in the discussion, but I considers it a pity that a church should be believe published a pamphlet, in defence set by the ears just for the want of a little of infant baptism. Time passed away, and physic or repose on the part of some indi- this discussion was numbered among the ridual. He believes it often to be the case, things that were. But that man in exposthat the reason why persons can see nothing what he thought was error, came in ing to be of the right color or shape is a contact with the truth, it made its impresdefect in their own eyes; at any rate, that sion, and the next we heard from him was scritation and grumbling are the very worst in an article over his own signature, headny in the body of Christ. He abborn deal- first sentence of the article read after this

have never troubled themselves about the them too—and she goes on for awhile unmatter, or if they have examined it at all, deceived. The evening is not too long it has been altogether on one side. With while they talk of plans for happmess, and all due respect for their parents and preach- the quiet meal is still pleasant and delighters, children would do well to examine the ful—full of mutual reliance and affection. Scriptures for themselves, and receive no There comes soon, however, a time when doctrine for which they cannot give a thus personal topics become bare and weari-T * * * saith the Lord for it.

WHY DO ROMAN CATHOLIC EMI-GRANTS SHUN MEXICO AND S. AMERICA?

aging emigration from Europe, to develop their resources and augment their national Mexico, especially those professing Ronanism? In answer to this question, it speaks as follows:

"There is no freedom secured for concience or persons by Mexican institutions. Mind is stagnant, industry has no spring, commerce has no encouragement, life has no security, and little value. All this springs from a single cause—Romish Religion. In Mexico, Romanism exists in its purity-that is, without a limit to its corruptions. Without let or hindrance, it has done just what it has desired to do. It quently, in his passionate love, he will has made just such a people as it would make any where it should work without ambition, to come and listen to the "voice The sun never shone on better land than those Spanish colonies have overrun.— They have been delivered from despotism, and have acquired the name of republics. And they are, in fact, as much republics themes of men, and the search into the as they can be, under the dark dominion

would go. levices. In other words, Romanism so give it a healthy culture, and open its beautures the ground—sends such a blight ty to the sun; and then you may hope that, and desolation over it that the throngs of when your life is bound with another, you men fleeing from the desolations which it will go on equally, and in a fellowship that has made in the land of their birth, are shall pervade every earthly interest. ery sure to avoid the other lands which t is desolating, and seek a home where

"Here is a fact, that one would think tickle his nose. might open the eyes of even the Romanists

Ladies' Department,

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

WOMAN AND MARRIAGE. BY WASHINGTON IRVING. I have speculated a great deal upon matrimony. I have seen young and beautiful women, the pride of gay circles, married—

Hr. Fowell is too intimately and extensive sums. Mr. Fowell is too intimately and the Southwest, as an accomplished scholar and gentlement, as a sum acc ed into costly houses, and their friends have other Teachers will be added as the wants of the all come and looked at their fine furniture Institution require.

The Trustees and Teachers will spare no laboration and Teachers will spare no laboration require. and their spiendid arrangements for happi-ness, and they have gone away and com-for imparting to each Pupil a thorough literary mitted them to their sunny hopes cheerfully and with fear. It is natural to be sanguine for the young, and at such times I am carget unobserved in a corner, and watch the and more ornamental branches. bride in her white attire, and with her smiling face, and her soft eyes moving before me in the pride of life, weave a waking Primary Department, Spelling, &c., dream of her future happiness, and persuade myself that it will be true. I think how they will sit upon the luxurious sofa as | Senior Modern Languages, Music, Painting, Needle the twilight falls, and build gay hopes, and Work, and other ornamental branches, at the usual ded life, will make even their parting joythat young creature who blushes even now at his hesitating caress, listening eagerly for his footsteps as the night steals on, and the Edince of the Institute is completed.

Board, with washing, lodging, light and fuel, can be had in the best families, at from \$30 to \$35 per Session.

The First Session of the Institute will open at wishing that he would come; and when he enters at last, and, with an affection as undying as his pulse, folds her to his bosom.

In a First Session of the Institute will open at 10 o'clock, on the first Monday of January 1851, at the Baptist Church, when public addresses will be delivered by the Principal, President of the Board of Trustees, and others. can feel the very tide that goes flowing through his heart, and gaze with him on

her graceful form as she moves about him for the kind offices of affection, soothing all his unquiet cares, and making him forget even himself in her young and unshadowing beauty.

I go forward for years, and see her luxuriant hair put soberly away from her brow, and her girlish graces ripening into dignity, and her bright loveliness chastened with the gentle meekness of maternal affection. Her husband looks on her with a proud eye, and shows her the same fervent love and the delicate attention which first won her, and fair children are growing about them, ple movement of the lever a few inches, a full and and they go on full of honor and untroubled years, are remembered when they die. I sav I love to dream thus when I go to give the young bride joy. It is the natural tendency of feelings touched by loveliness. that fears nothing for itself; and if ever I the fire hose can be attached to this pump, and two men can force a large jet of water over any that fears nothing for itself; and it even two men can force a large jet of water over any yield to darker feelings, it is because the light of the picture is changed. I am not fond of dwelling upon such changes, and I been as fully tested in this. When it shall have been as fully tested in this State as in Kentucky, will not minutely now. I allude to it now it will have the preference over all others.

It can be examined at all business hours at I and A Follower's Forci, g and Finishing Shop, on path and would whisper to them, as they work, at the shortest notice, and on the most reasonable terms. glide by joyously and confidently, the se- April 19-tf cret of an unclouded future.

The picture I have drawn is not peculiar. It is colored like the fancies of the bride; way into the churches that do, and there. I low many there are at this day, who and many on hour will she sit, would be building up in many cases where take it for granted that their parents and with her rich jewels lying loose on her findadison.

[Aug. 26, 1850—17]

preachers are right, on this subject; and gers, and dreams as these. She believes some, and slight attention will not alone keep up the social excitement. There are long intervals of silence. and detected symptoms of weariness; and the husband first, in his manhood, breaks in upon the The late President of Mexico, in his last hours they were wont to spend together. I nessage, spoke of the necessity of encour- cannot follow it circumstantially. Then

come long hours of unhappy restlessness, and terrible misgiving of each other's worth wealth. The Puritan Recorder asks very and affection, till, by and by, they can conpertinently why emigrants do not crowd inseparately to seek relief, and lean upon the hollow world for the support which one who was their lover and friend could not give them !

Heed this, ye who are winning by your innocent beauty the affections of high minded and thinking beings. Remember that he will give up the brother of his heart, with whom he has had ever a fellowship of mind—the society of his contemporary runners in the race of his fame, who have held with him a stern companyship; and frebreak away from the arena of his burning restraints. And what is true of Mexico is of the charmer." It will bewilder him at true of the whole of Spanish America.— first: but it will not long. And then, think you that an idle blandisment will chain the mind that has been used for years to an equal communion? Think you he will give up, for a weak dalliance, the animnting mysteries of knowledge? Oh, no, lady! of a Romish priesthood. Yet they are the believe me, no! Trust not your influence ast places to which European emigrants to such light fetters. Credit not the old fashioned absurdity, that woman's is a se-"It is a remarkable fact, that even the condary lot, ministering to the necessities comish emigrants prefer a Protestant coun- of her lord and master. It is a higher desrv. In avoiding these delightful gardens tiny I would award you. If your immorunder tropical suns, where the very perfectality is as complete, and your gift of mind tion of Romanism exists, they show that as capable as ours, I would put no wisdom they are unwilling to eat the fruit of their of mine against God's allotment. I would own ways, and to be filled with their own charge you to water the undying bud, and

A man is a fool if he be enraged with the genius of Protestantism—where the an ill that he cannot remedy, or if he engreat antagonist to this curse of nations is dures one that he can. He must bear the gout, but there is no occasion to let a fly

> Central Female Institute, At McMinnville, Warren County, Tenn WILL be opened on the first Monday of January 1851. The Faculty, for the present, will consist of

Rev. John Powell, Principal,

Mrs. E. Powell, Matron.

Mr. Powell is too intimately and extensively

is the world says-well! Some have mov- eminently qualify him for the highly responsible

for the young, and at such times I am car-ried away by similar feelings. I love to Geography, &c., before advancing to the higher Every possible effort will be made to place the

TERMS OF TUITION.

rumor in low tones the now forbidden ten- The Academic year will be divided into two derness, and how thrillingly the hallowed kiss, and the beautiful endearments of wedded life, will make even their parting joyexamined publicly, upon the branches which they

ous, and how gladly come back from the crowd and the empty mirth of the gay to the Edmondson Female Academy will be fitted each others company. I picture to myself the Edifice of the Institute is completed.

For further information, address any of the

G. J. STUBLEFIELD. Pres't. W. Bartton, Sec'y.

SAVE YOUR INSURANCE, BY USING BARLOW'S HOUSE GARDEN, AND FIRE PUMP. E call the attention of the public to this (to every family or gardener,) most admirable and superior Model Pump, answering the

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gardens, plants and fruit tress, within a short dis-tance of the house; also of supplying the stable and stock vard with water, &c.

3. And, PROTECTING THE PREMISES FROM THE RA-

only because I trust that my simple page
will be read by some of the young and beautiful beings who daily move across my

It can be examined at all business hours at Lord & Fulsome's Forgi, g and Finishing Shop, on Market street, where we are now putting up this pump, and executing different kinds of Steamboat and Mill work, Iron Fencing, and all kinds of job

W. K. COURTNEY.S ATTORNEY AT LAW.

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tary.]
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it is sanctified by the love and cordial courtesy which becomes the Christian minister."—[New York Recorder.] York Recorder.]
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equal to it, and nothing, where it is carefully read, will give Pedobaptism a more effectual prostration."—[New York Baptist Register.]

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OLD FEET.—The French Water Proof Cork Sole, just received, is admirably admired to rculation."

The Editor of the Baptist Guardian, says, onclusion of a very favorable notice,

ubserving the purpose for which it was designed, re hope to see it introduced into Sunday Schools. We know of no text book on Theology we can so onfidently recommend for this purpose.".
THE BAPTIST CATECHISM. Just publish. ed, An Exposition of the Baptist Catechism, prepared by the celebrated Benjamin Beddome. The Catechism is a standard Denominational Work, prepared with great care, and sanctioned by a long paper, nearly printed and bound, 50 cents. This work has the cordial recommendation of many of he most eminent Baptist Clergymen of America. To any person forwarding 50 cents, enclosed in a letter, we will send a copy, free of postage, or three copies of Ryland's Catcchism. HARROLD & MURRAY.

GRAVES & SHANKLAND,



IN QUART BOTTLES. Cure of Scrofula, Rheumatism, Stubborn Ulcers, Dyspepsia, Salt Rheum, Fener Sures, Erysi-pelas, Pimples, Biles, Mercurial Diseases, Cutaneous Eruptions, Liver Complaint, Bronchitis, Con.

sumption, Female Com-plaints, Losse of Appetite. General IN this preparation we have all the restorative a of the root combined and concenproperties of the root, combined and concentrated in their utmost strength and efficacy. Experiments were made in the manufacture of this

edicine until it was found it could not be improved. Accordingly, we find it resorted to al most universally in cases of Scrofula, Liver Diseases, Salt Rheum, General Prostration of the Vial Powers, and all those tormenting diseases of the skin so trying to the patience and injurious to the health. It is a tonic, aperient and disinfec tant. It acts simultaneously upon the stomach the circulation and the sowers, and thus three rucesses, which are ordinarily the result of three ifferent kinds of medicine, are carried on at the same time, through the instrumentality of THIS ONE remedial agent. There are many ways of relieving pain for the time being, but there is only one way of removing disease. No palliative, no anodyne, no tropical application will remove it. It must be attacked at its source, in the fluids of the body, which convey the poison to the localities where it is developed in inflammation, sores, ulcers, tumors, abscesses, glandular swellings, &c.

as the case may be.

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

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

MONTEREY, Jan. 18, 1950.

Monterey, Jan. 18, 1850.

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

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

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

FROM THE STATE OF MAINE. The attention of the reader is called to the fol lowing certificate of a remarkable cure effected by using only five bottles of Sauds' Sarsaparilla: SIDNEY, (Me.) April 15, 1850.

Messrs. A. B. & D. Sards:—Gentlemen—This is

to certify that the subscriber, of Sidney, county o Kennebec, State of Maine, has been afflicted more Kennebec, State of Maine, has been afflicted more or less ever since my birth, with Scrofula, which continued to increase until last February. In January, my legs were so swollen I could not get on a boot or stocking, and I had several large sores on me all the time. In this situation, I was about to give up in despair, when I was advised to try Sands' Sarsaparilla. I had not much faith in it, but I sent to your agents in Augusta, Me., and procured a bottle, which did me so much good, I sent and get another and gent input up in I had.

2. If Subscribers order the discontinuance of their periodicals, the publisher may send them till and their periodicals, the publisher may send them till and their subscriptions. nt and got another, and continued until I had taken five bottles. I sm now perfectly well. If any person who may read this letter is afflicted with any disease of Scrofula, I would most sin-

STEPHEN C. HAYWOOD. P. S.—We are personally acquainted with Mr. laywood, and believe his statement above to be

Signed,
DILLINGHAM & TITCOMB. Prepared and sold, wholesale and retail, by A. B. & D. SANDS, Druggists and Chemists, 100
Fulton st., corner of William, New York. Sold also by pruggists generally throughout the United States and Canadas. Price 31 per bottle; six take a newspaper or periodical from the office of removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for, small all or removing and leaving it uncalled for small all or removing and leaving it uncalled for small all or removing and leaving it uncalled for small all or removing and leaving it uncalled for small all or removing and leaving it uncalled for small all or removing and leaving it uncalled for small all or removing and leaving it uncalled for small all or removing and leaving it uncalled for small all or removing and leaving it uncalled for small all or removing and leaving it uncalled for small all or removing all or removing

FRESH ARRIVALS AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF H. G. SCOVEL.

ORTH side of the Public Square, 3 doors west of the Nashville Inn. 1000 pounds Refined Salt Petre, 10 barrels Winter Lard Oil, Clover Seed, fresh 6 bags Orchard and Herds Grass Seed, 1/2 cask, very fine, Holland Gin, for Madica

use, 5 barrels Timothy Seed, fresh, 2000 pounds Putty, in bladders, 341 "Glue mod 341 "Glue, good. 200 gallons Bleached Sperm Oil, 450 "Refined Tauners' Oil, 3000 pounds Eng. Sup. Carb. Soda, 1030 " Roll Brimstone, 150 kegs Pure White Lead.

RAFENBERG MEDICINES.—The very de-T sirable and efficacious Medicines ma red by the Grafenburg Company, viz: Grafenberg Vegetable Pills, Green Mountain

Ointment, Fever and Ague Pills, Sarsaparilla, Dysentary Syrup, Children's Panacea,

Health Bitters, Eye Water; and Libbey's Pile Ointment, celebrated for the cure this extremely disagreeable complaint.

H. G. SCOVEL

R. BANNING'S BODY BRACE—This article, well known, and highly recommended by the Medical Profession, as being the best support that has ever been invented for the treatmer

OLD FEET.—The French Water Proof Cork

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

For sale by

H. G. SCOVEL.

WISTAR'S BALSAM OF WILD CHERRY,

TURSE LAMPS -- Admirably adapted to sick For sale by H. G. SCOVEL. TRENCH BED PANS -A new and very convenient article, for sale by

H. G. SCOVEL

ElGHT Barrels Northern Spirits of Turpen-tine, for sale by H. G. SCOVEL. CIGAR FUSEES.—2 gross received and for H. G. SCOVEL. ONE CASE very superior Madras Indigo, for sale by H. G. SCOVEL W INDOW GLASS, of almost all sizes, for sale by

MOOREHEAD'S Graduated Magnetic Machines, for sale by H. G. SCOVEL. To Country Merchants. WE have received of Mr. X. Bazin, Philadelphia, (successor to E. Roussel,) the Agency of his superior perfumery, and are prepared to sell to wholesale buyers any of his manufactured articles, quite as low as they can buy them of him, with the carriage added. We have

just received, 60 doz. Rose, Ambrosial and Almond Shaving Cream,
169 doz. Toilet and Shaving Soaps, of various

qualities and styles, 170 doz. Cologne Water, assorted, 89 doz. Macassar, Bear's and Rose Hair Oil,

48 doz. French and American Ox Marrow, 21 doz. Extract for Handkerchief. And many other articles too numerous to men-tion, comprising a very complete assortment of all articles in the way of Perfumery.

They would further say, that their general stock of Drugs, Medicines, Paints, Oils, Dyestuffs, Win-dow Glass, &c., is large and well assorted, and they are determined to sell them as low as articles

the same quality can be purchased in the city.

March 15 EWIN, BROWN & CO. Fine Toilet Soaps, &c. O our Lady Customers we can now offer much the largest and best assortment of fine

much the largest and cest assortment of mile loulet Scaps, Cologne, Ox Marrow, &c., which we 101et Soaps, Cologne, Ox Mariov, Ge., Mariov, Ge., Mive ever had, comprising:
47 doz. fine Musk, Rose, Almond, Circassian,
Nymph, Jenny Lind, Marsh Mallow, Hazel Nut Oil. Amandine. Spring Flowera,
Verbena, Pistachio, Honey, Mellifleur,

and Poncine or Pomice Soaps, 24 dos. Taylor's Transparent Balls, 72 doz. White and Brown Windsor Soap, super's 24 doz. Piver's blue jar Ox Marrow, 12 doz. Roussel's comp. Ox Marrow in glass Jars.

2 doz. Bandonne, 2 doz. Rose and Charcoal Tooth Paste, 2 doz. Odentine, a superior article for the teeth, 8 doz. Roussel's Bell Lavender,

Eau Lustral, for the hair, 8 doz. Eau Lustral, for the nair, 6 doz. Tricopherous, 200 lbs. Barber's Soap, in 1 lb. bars, superior 2nd EWIN, BROWN & CO.

CALABRIA LICORICE.—780 lbs. Calabria large stick Licorice of superior quality for tobacco manufacturers, received and for sale at a small advance.

STARCH POLISH.—24 dozen laundry Starch Polish, a superior article for giving a fine po-lish to linen, received and for sale by March 15 MINE TEAS-66 half chests and boxes fine Imperial and Gunpowder Teas, just received

EWIN, BROWN & CO. March 15 WOOD BOX MATCHES.—100 gross superior wood box Matches, just received and EWIN, BROWN & CO.

DASTE BLACKING .- 30 gross Mason's supe rior Blacking, received and for sale lew by March 15 EWIN, BROWN & CO. NANCY PIPES.-40 gross Fancy Pipes, received and for sale by farch 15 EWIN, BROWN & CO. March 15 SALERATUS.—892 lbs. Salæratus of fine quality received and for sale by
March 15 EWIN, BROWN & CO.

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A FAMIL

VOL. VII.

Che Red

REVIEW OF CHAPMAN CHAPTER CONTINUED. In our last Chapter we testimony of the Fathers History, that immersion, and

was the practice of the tw of the Christian Era. Of present chapter will be to if in those times the practice ism had any existence? in the present chapter is p historical argument, we ne long on the first century -the Apostolic age. It is most learned Pedobaptis neither precept nor example tism in the New Testamen ject we present the follo

testimony. 1. Dr. Erskine. "Joh termed the baptism of rep tism to repentance; because all whom he admitted to l sion of repentance, and such a conduct as would repentance genuine." (I

p. 7.) 2. Mr. Scott. "Adult repentance, and a dispe Messiah's subjects, were as far as we can find, who to baptism." Family Bil 3. T. Boston. "It is 1

ter, in Acts ii, 38.) req tance antecedently to bar to qualify them for the rid tion thereof. And there, baptism recorded in the any were haptized, but sil have a saving interest in by's Hist. Bap. vol. iii, p 4. Limborch, "All the in baptism is commandei

relate to adult persons, a

dered to be instructed, mi

quisite as a necessary qu things are peculiar to the L. v. c. 22. 5. Saurin. "In the pr struction preceded baptisi the order Jesus Christ, G

baptizing them, &c. Se 6. Vitringa. "That s church long ago doubted now doubt, whether int baptized, proceeds princil hence; it is not related uspels, and in Acis of the

that infants were baptizes

the apostles." Obs. Sac. 7. Richard Baxter, on "Their first task is, by to disciples, which are by I ers The second work is whereto is annexed the salvation. The third wor, all other things which are learned in the school of demn this order, is to ren order: for where can we

not here? I profess my

satisfied from this text, th

of faith, even saving, that baptism." "I conclude that all exi in scripture do mention tration of it, to the pr faith; and the precepts gi rection. And I provoke as is seemly for me to do, cept or example for baptizis make it good if he can." author of Saints' Rest. 1

right of sacrament, p. 150 8. Melanethon and Zu same thing. Erasmus say Romans, "Paul does not 14, to treat of infants. It tom for infants to be bapt padius, the fellow-labo says "No passage in the has occurred to our obwhich, as far as the slend pacity can discern, shou profess pedobaptism."

PP 168-9. 9. William Paley. I ed by this learned prelat entitled, "Caution reor Use and application of sci

we find the following par-"At the time that the written, none were bapti and none were converted tion, and conviction prod part, a corresponding

and manners." 10. Professor Smart, ·Commands, or plain un in the New Testament not find."

11. Dr. Miller, "the Presbyterian chnrch," that during the whole t ter the ascension of Chr Testament history emb hint of the baptism of Christian parents."

12. John Calvin, in the Institutes, save, "It ly mentioned by the ev one child was by the ap