OCTOBER 4, 1851.

RAFENBERG MEDICINES.—The most desirable and efficacious Medicines manufactured by the Grafenburg Company, viz:
Grafenberg Vegetable Pills, Green Mountain Ointment,
" Fever and Ague Pills,
" Sarsaparilla,
" Dysentary Syrup,
" Children's Panacea,
" Health Bitters,
" Eye Water; and
Libbey's Pile Ointment, celebrated for the cure of this extremely disagreeable complaint.
For sale by H. G. SCOVEL.

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

TURRET LAMPS.—Admirably adapted to sick rooms, for keeping food and drinks warm. For sale by H. G. SCOVEL.

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

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

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

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

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

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

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

NORTH side of the Public Square, 3 doors west of the Nashville Inn.
1000 pounds Refined Salt Petre.
10 barrels Winter Lard Oil,
5 bags Clover Seed, fresh,
6 " Orchard and Herds Grass Seed,
¼ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
[illegible] pounds Putty, in bladders,
" Glue, good,
2500 gallons Bleached Sperm Oil,
450 " Refined Tanners' Oil,
1000 pounds Eng. Sup. Carb. Soda,
" Roll Brimstone,
150 kegs Pure White Lead.

Clothing Store

THE undersigned having purchased of Messrs Mitchell & Hallowell, their entire stock of
READY MADE CLOTHING,
consisting of a large variety of every description of gentlemen's wear. Also: Trunks, Carpet Bags, &c., &c., and being desirous to reduce, as soon as possible, the heavy stock now in hand, beg leave to inform them that he will sell at greatly reduced prices. I ask for a liberal share of patronage. He occupies the old stand of Messrs M. & H., south of the Public Square, immediately opposite the Market House, Nashville, Tenn.
W. S. LORD.
July 12, 1851—tf

Pianos.

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

Wall Paper, &c.

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

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

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

ROBERT D. CLIFTON, GEORGE R. ABBOTT,
Philadelphia, Pa. Nashville, Tenn.

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

HAVING recently established a Store for the sale of the above articles, will keep constantly on hand a full assortment of Gentlemen's and Boy's Clothing, of all descriptions, comprising the finest quality of Goods, which will be received every week from their manufactory in Philadelphia, which is under the immediate superintendence of the senior partner, (R. D. Clifton,) who selects the materials of the importers, and pays particular attention to the latest fashions, styles, and quality of workmanship. Persons not judges of goods, can depend on being supplied without fear of imposition or deception of any kind, as the goods are warranted to give satisfaction, and sold at one established price, which they strictly adhere to, except with Wholesale Dealers, to whom a liberal discount will be made. All persons are respectfully invited to call and examine our Goods, and hear our prices, which are greater inducements for purchasers than has ever been offered before in this city.
July 12—tf

NEW BOOKS.

GORDON & RUTLAND are daily in receipt of New Books. Among their assortment will be found the following excellent Works:
Campbell and Rice's Debate, Neander's Works
Pressman's Primitive Church, Women of Israel
Peters's Saint's Rest, Smith's Infant Baptism
Bradley's Sacred Scenes, Poetry of Science
Olmsted's Expedition, Vale of Cedars
Shakespeare's complete works
Newman's Friend-ship, Mother's Recompense
Sand's Influence, Works of Charlotte Elizabeth
Webster's Works
Webster's Unabridged Dictionary
Do. 8vo. do.
Carpenter's Physiology, Baptismal Charts, &c.
Which they will sell cheap for cash.
Also—Large Testaments, with Psalms, fine and coarse; Reynolds' Church Polity; Fuller's Works; Jennings's Baptist Catechism, &c.
July 26—tf

THE TENNESSEE BAPTIST,
IS PUBLISHED EVERY WEEK,
ON A LARGE DOUBLE MEDIUM SHEET.

TERMS—$2 00 per annum, *in advance*, or $3 00 at the *end of the year*. No subscriptions will be taken for less time than one year; and no paper discontinued except at the discretion of the publishers.

Advertisements inserted at the customary rates.

All letters on business, or intended for publication, should be addressed "Tennessee Baptist, Nashville, Tenn., *post-paid*.

Persons sending us the subscription prices of five new subscribers, shall receive the sixth copy gratis.

Agents of the Tennessee Baptist at the Baptist Book Store and Depository on Union Street, two doors from the Bank of Tennessee.

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

Subscribers order the discontinuance of periodicals, the publisher may send them till arrearages are paid, and Subscribers are responsible for all the numbers sent.

Subscribers neglect or refuse to take their periodicals from the office to which they are directed they are held responsible till they have settled their bills, and ordered their periodicals discontinued. Sending numbers back, or leaving them at the office, is not such notice of discontinuance the law requires.

Subscribers removing to other places without informing the Publishers, and their periodical is sent to the former direction, they are held responsible.

The Courts have decided, that refusing to take a newspaper or periodical from the office, or neglecting and leaving it uncalled for, *unless all arrearages are paid, is prima facie* evidence of intentional fraud.

THE Tennessee Baptist

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

VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, OCTOBER 11, 1851. NO. 6.

Communications.

For the Tennessee Baptist.

THE WORK OF THE SPIRIT.

NASHVILLE, Sept. 27, 1851.

MR EDITOR:

On the 20th instant, I addressed you a few lines, in reply to an article in your paper of that date, over the signature of B; promising at some future time to reply more at length. My time and attention being occupied with other matters, I handed the communication of B. to a friend, requesting him to answer it; he has done so fully and I send it to you hoping you will give it a place in your columns.

Respectfully,

M.

In the Tennessee Baptist of September 20, 1851, there is a communication over the signature of B., of the following purport:

For the Tennessee Baptist.

A WRITTEN CREED:

OR, THE WORK OF THE SPIRIT.

BROTHER GRAVES:

A brother has recently put into my hands the following *written creed* of a friend of his, with the request that I would make a few remarks upon it, through the Tennessee Baptist:

"1. I believe that the word of God is sufficient of itself for all purposes of religious faith and practice.

"2. I believe that God the Father is reconciling the world to himself by the death of Christ, *and not by immediate power*.

"3. I believe that Christ had the words of eternal life; and that his word is spirit.

"4. I believe that he who is under the influence of the truths and principles contained in the word of God, is under the influence of the spirit of God—in other words, he is born of the spirit.

"Where is the objection to these items of faith?"

If I did not view B.'s communication as a direct attack on the revealed will of Heaven to man, it would not occupy one moment of my time. B commences by giving, what he thinks, "the philosophical theory of my brother's friend." He puts his house in order by getting two lawyers, a murderer, the devil and himself, to illustrate this "philosophical theory"—to explain Holy Writ—make it plainer than God has done. Does any one believe they would do justice to the revealed will of Heaven to man, or this "philosophical theory?" The very first move they made was an attempt to prove the devil was a moral being. Is not this sacrilegious? Well, if they can get people to believe them, they may eat, drink, &c., and their consciences will never accuse them. The Bible teaches us, that the devil was a liar from the beginning and the truth is not in him.

As with the physical laws of God, so with his moral laws. God, since this globe is in existence to-day, could not have destroyed it yesterday, or any other time previous, nor could He sustain this Globe one moment after the time appointed by Him, for its dissolution. God's laws are immutable. Will B. admit man to have been created by his Maker, a rational, intelligent being—capable of comparing, analizing, and drawing proper conclusions from fair premises? "Come and let us reason together" says God. Would God call upon us to reason with Him, if we were not capable of understanding Him? This would be mockery: God has placed before us, life and death, good and evil, and says "choose ye." Man, then must be a rational being, capable of choosing between two or more things, when presented to him. And this constitutes free agency, if B. will admit the Bible to be the revealed will of Heaven to man. I am talking to B. now.) We now come to the question in issue between B and myself, to wit: How the Spirit of God operates in regeneration—in producing the new birth?

Nicodemus' case reminds me so forcibly of B.'s or B.'s of Nicodemus', that I must dwell on the latter. Nicodemus was a ruler of the Jews, but entirely ignorant of the new birth. Christ, who is equal to the Father, in other words, is God, undertakes to regenerate Nicodemus, and the only means he used, and I believe successfully, were words addressed to Nicodemus' understanding. Read the third chapter of John. The wind bloweth where it listeth, and thou (Nicodemus) hearest the sound thereof, but (thou Nicodemus) canst not tell whence it cometh or whither it goeth: so is every one that is born of the spirit (to you Nicodemus.)" I quote from B.'s communication. "God in his action upon his creatures, not limited to the use of such an instrument as man is obliged to employ in acting upon his fellows. He is able to perform a spiritual operation upon the soul, different entirely in its nature, both from physical and moral power. And the simple fact that such a spiritual operation is beyond our comprehension, does not prove that no such operation can be performed." Nicodemus was just as ignorant of the new birth, and asked Christ, how can these things be. B believes what he admits is beyond his comprehension. But Christ did explain to Nicodemus what he was ignorant of, and what says is incomprehensible. Now if B will read the third chapter of John, he will find some twenty verses containing the words of Christ. Will B be so good as to tell the people, what Christ had in view in these twenty verses. Was He attempting explain, what Christ knew was incomprehensible, and what B says was so, or was He attempting, by words, to convert Nicodemus? To convince him of the new birth and how the spirit operated? God cannot operate upon an intelligent being, in a moral point of view, any other way than by words addressed to his understanding. The burning bush arrested the attention of Moses, it made no moral impression. The light that shone around Saul, above the brightness of the sun, made no moral impression on him, and there is not an instance in the Bible, where God ever attempted to make a moral impression otherwise than by words. To believe that God could convert people from the error of their ways, in the manner that B contends for, is making void or useless the Bible. Paul tells us to try the spirits. By what rule would B try them; by the word of God?—No. For he says the spirit of God operates incomprehensibly; therefore he never could try them by it. In the days of mother Eve, there was a spirit of delusion, and if this incomprehensible manner of conversion that B. is so wrapt up with, is not, by the same spirit, it is of a very doubtful character, to say the least of it. Paul tells us, "He had not known lust, if the law had not said, thou shalt not covet." And again, "I was alive once without the law, but the law came, sin revived and I died." The law consists in words, so it by the word of God that Paul first embraced the Jewish religion, and by the word of Christ, or God if you please, he embraced or was converted to the christian religion, he knew nothing of the new birth from simply seeing the light, that arrested his attention until Christ addressed words to his understanding, he odeyed Christ, had His doctrine explained to him; Paul believed it and became a christian. "Believe and thou shalt be saved," says Christ. Believe what? Believe the Bible—the word of God. I quote again from B, "I object, then, to the 'item of faith' in the creed before us, because they are opposed to the direct testimonies I have quoted from the scriptures. In the work of conversion, moral means are employed, but a divine, spiritual influence is superadded to give efficacy to these means. Before this supernatural power is brought to bear upon the sinner, he has a disrelish for spiritual objects, a mind at enmity against God." In the above, B speaks of a spiritual influence—a supernatural power. Is not the revealed will of Heaven a supernatural power? And does not the word of God, sealed with the blood of his Son, carry with them no spiritual influence? They were dictated by the spirit for some purpose. Let us see what the sweet Psalmist says, "The law (words) of the Lord is perfect, converting the soul: The statutes (words) of the Lord are right, rejoicing the heart: The commandments (words) of the Lord is pure, enlightening the eye. Moerover, by them is thy servant warned: and in keeping them there is great reward. Thou shalt guide me with thy counsel (words), and afterwards receive me to glory. Teach me thy way, O Lord, make thy face to shine upon thy servant: the mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law (words) of his God is in his heart."

B says he "objects to the items of faith, because they are opposed to the direct testimonies I have quoted from the scriptures." Let us review some of these quotations he has made, and see if they can possibly mean what he says. Paul says, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God." Can there be given, a sensible construction to the above, than, that Paul was giving the Corinthians, the highest degree of deducible or argumental evidence that he was not teaching them man's wisdom, but the words of God? And yet B deduces from this language of Paul, the immediate operation of the spirit, or in his words, "the incomprehensible power of God."—Again, B quotes 2 Cor. 3: 3. I will quote the second verse to give the third its true meaning, "Ye are our epistles written in our hearts, known and read of all men." 3. "For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart." I will only ask B, what was written in the hearts, and written not with ink, but with the spirit of the living God, not in tables of stone, but in the fleshly tables of the heart, what was written.—words? Or was it INCOMPREHENSIBILITY? B quotes Acts 11: 16. 18, "We find the fact affirmed, that by the bestowment of the Holy Ghost," God had granted unto the Gentiles repentence unto life." Can B produce a passage in the Bible, or an instance, where the Holy Ghost was given, and the recipient was not enabled to peform miracles? The very language of "the gift of the Holy Ghost" implies a supernatural power, to heal the sick, make the blind see, the deaf hear, to cast out devils, &c. Does B profess to have the gift of the Holy Ghost? Let him prove it by his miracles. In the same 11th chap. of Acts and 14th verse, if B had been disposed, he might have known he was kicking against the ——— It reads thus, who shall tell thee words, whereby thou and all thy house shall be saved. Am I not justified by scripture, in saying "I believe that the word of God is sufficient of itself, for all purposes of religious faith and practice?"

B quotes Acts 11: 20. 21, We read that "men of Cyprus, and Cyrene, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned unto the Lord." These men then, who came from Cyprus, and Cyrene, preached the word of God to the Grecians, and a great number of the Greciaus believed the word of God, and turned unto the Lord. And the hand of the Lord was with them that came from Cyprus, and Cyrene, who were Christians, or preachers at any rate, before they preached to those Grecians. I quote a verse or two of the above chapter. Peter says, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.—Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ," &c. The word of God is the gift of the Holy Ghost to all men who will accept it upon the terms of the Gospel. Paul may plant, Apollus water, but it is God who giveth the increase—the word—the power. The Holy Ghost spoken of in the above passages, as I have before attempted to show, was bestowed upon the Apostles.—To confirm the doctrine they taught, not to convert them, for they were believers, christians, before they had the gift of the Holy Ghost. And I reaffirm whenever the gift of the Holy Ghost was bestowed, the recipient had the power of performing miracles. What does Peter mean when he says "the Holy Ghost fell on them, as on us, at the beginning?" When did it fall on the Apostles, at the time of their conversion, becoming disciples of Christ?—They had not heard of such a thing as the Holy Ghost at that time. Does not Peter confirm this position, when he says, "Forasmuch then as God gave them the like gift as he did us, who BELIEVED on the Lord Jesus Christ," &c? It was believers, persons regenerated, born again, christians; on whom the gift of the Holy Ghost was bestowed, and in every instance they had the power of performing miracles. It is a separate and distinct thing altogether from the operation of the spirit in conversion.

In the first instance, they were operated upon, as the Apostles were on the day of Pentecost, as the spirit gave them utterance. It was a physical operation, a miracle, directly by the almighty power of the King of Heaven. In the second instance, it is by mediate means, through words of pursuasion on the one hand, and threats of eternal banishment on the other, or in other words, by keeping the moral law through faith in its author. "What more does the Lord require of thee, than to do justice, love mercy, and walk humbly before him?" And "what more could I do, than I have done?" Let B answer the last question. See his communication I am now answering. "This supernatural power," is withheld.

One more quotation from B.'s creed, which he says is in Rom. 8: 11. "It is expressly asserted (Rom. 8: 11,) that He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dweleth in you." "If, therefore, says B, "this spirit be the word—it is the Bible which is to effect their resurrection. If our friend believes this, we hope he will be careful to give direction before he dies, to have a Bible enclosed in his coffin." If your friend's belief is false or unsupported by the Bible, think you as one buried with him, will do any good in the day of the resurrection? Had we not, all of us better take one along? But B is mistaken himself here, for if this passage has reference to our dead bodies, bodies to be raised from the grave, for, "He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dweleth in you." Now, after death has passed upon man, his body is not mortal. But Paul says, "your mortal bodies by his spirit that dweleth in you," therefore, Paul is alluding to the living and not the dead. Agreeable to B.'s construction of this passage, after a man is dead and buried, the spirit dweleth in him. I see no use in having a Bible buried with me, but I see great use in having what is in the Bible, the words, I mean the truths the book contains, the spirit treasured up in my mind, and kept as I would the apple of my eye. "The letter killeth, but the spirit (the truths in God's word) maketh alive." B says, "I object also to the 'items of faith' in the creed before us, because they render prayer for spiritual aid absurd and vain. If God in the gift of his son and his word, has done for our salvation all that is necessary, and all that he can do, or will do—and if, as it is sometimes said, he has taught us this in his revelation, then the prayer of a sinner for help from God is worse than vain." &c. I have before remarked, that B.'s doctrine makes void or useless the Bible; but here he goes a bow-shot beyond that. In the gospel according to John, I think it is expressly stated, and too plain to admit of INCOMPREHENSIBILITY, "we know that God heareth not the prayer of a sinner." And the Apostle Paul emphatically asks, "How shall they call on Him in whom they have not believed and how shall they believe in him of whom they have not heard." And I have before said, God asks, "what more could I do than I have done?" And B is continually answering, "This supernatural power."—And he quotes Matthew and Luke to prove John and Paul were wrong. B asks "what mean those prayers, which holy men of old, who spake as they were moved by the Holy Ghost," &c. Now if B. will listen to me attentively, divest himself of all prejudice, I will answer his question. These men of old prayed, and they prayed as the Holy Ghost moved them. If B. were to hear God talk, as Moses did, it would be a miracle. If B. were to hear Christ talk, as Saul did, it would be a miracle. The Apostles, on the day of Pentecost, spoke with other tongues, as the spirit gave them utterance, (languages the Apostles did not know before) this was a miracle; it takes a supernatural power to perform a miracle. The word of God is a miracle, because it emanated from a supernatural power, and therefore complete, perfect in itself. Well might the Psalmist say, "The law of the Lord is perfect, converting the soul."—"These men of old prayed, and they prayed as the spirit gave them utterance."—"These old men had a promise from God, of a King, in the person of the Messiah, none of whom lived to know their King, to hear his counsel and advice: hence their prayers, petitions and remonstrances to God. Hear my cry, O God; attend unto my prayer." "When thou saidst, seek ye my face; my heart said unto thee, thy face Lord, will I seek." "Our soul waiteth for the Lord: he is our help and our shield." "O that my ways were directed to keep thy statutes. Then shall I not be ashamed, when I have respect unto all thy commandments."

In concluding, B. says, "All religious sentiments, all practical precepts, all emotions, are to be tried by the word. This is the standard—the test—the judge. It is the rule by which the spirit works, and it is the rule by which the subjects of the spirit's influence are to act. Dreams, visions, impulses, and unintelligible inward emotions, are not to be regarded, but only the word fairly interpreted."

In conclusion, let me say, I have read, reviewed, and studied B.'s communication, and as a finale to it, will tell an anecdote which I saw not long since. There was a pious old negro, who I will call Tony, a regular attendant at Sunday meetings. Tony saw gentlemen, with paper and ink, taking notes of the sermon being delivered. On next Sabbath, Tony takes paper and ink, to take notes too, took his seat in front of the pulpit, and made a fair start with the preacher. After dismissing, the preacher came to Tony and asked him what was he doing during the discourse? Taking notes, sar, said Tony. Taking notes. Yes, sar, Let me see them, said the preacher. Tony handed the notes over, and the preacher studied them a while. There were marks, at top, at bottom, on the left hand, on the right, in the middle, everywhere, the paper was scratched over. The preacher handed it back to Tony, and said, nonsense, all nonsense Tony. I thought so, said Tony, when you kept talking.

G*******.

For the Tennessee Baptist.

BROTHER GRAVES:

I wish to offer a few remarks on the foregoing communication. Your correspondent thinks that I have made "a direct attack on the revealed will of Heaven to man." G. seems to suppose that in teaching that the word of God is inadequate to the work of conversion without the accompanying influence of the Holy Spirit, I disparage the word of God. To this I answer:

1st. We cannot be justly considered as disparaging the word of God, when we give it in this matter, *the place which it assigns to itself*. The Scriptures represent the word of God as a means or instrument, and we speak of it in the same light. Paul in Ephesians 6 17 calls the word of God "the sword of the Spirit," and I wonder if G. would charge me with detracting from the excellence of the best tempered sword, if I were to say that it can do no execution unless wielded by the prowess of the warrior. In such passages as "Of his own will begat he us, with the word of truth;"—"Being born again, not of corruptible seed, but of incorruptible, by the word of God;"—"The law of the Lord is perfect, converting the soul;" the effect produced is ascribed to the instrumentality employed, but this does not exclude the agency of the Holy Spirit, for every instrument implies a hand to wield it. Regeneration is sometimes ascribed to God, and the Spirit of God, and at other times to the truth. Such passages are perfectly consistent with each other. They intimate the necessity, in order to the effect being produced, of the concurrence of the truth and the influence of the Spirit; of the truth as the *means*, and the Spirit as the *agent*. The one class of passages do not mean, that the truth produces the effect without the Spirit; nor the other, that the Spirit produces it without the truth. It is quite natural to expect, in such cases, that the effect should sometimes be traced to the efficient agent; and at other times, to the necessary and invariable means of the agent's operation.

Eliphaz in Job 5: 20, speaks of the "power of the sword," but a sword by its own independent operation can do no execution. Paul in Hebrews 4: 12. says "the word of God is quick, and powerful and sharper than any two-edged sword;" but this sword cannot *pierce*, and *divide*, and *lay open*, except as used by the power of the Spirit.—The illustration I employed in my former communication was used to show the folly of the theory I was combatting, which attributed conversion to the instrument, to the exclusion of the agent who should wield it.

I had also a further object in view, I was addressing M., a lawyer, and although I have but little acquaintance with the language of law in this country, I knew that in England, (whether it is so in this country or not,) the laws of the country speak of crimes being committed "by the instigation of the devil," and the theory that limits spiritual influence to the power of words, seemed to me to exclude satanic temptation from this age altogether, for we have no evidence that satan tempts men by his *word now*, and if this is the only kind of influence that one spirit can exert upon another, then satan does not tempt us now at all. And if this is really the case, the law should no longer speak of "the instigation of the devil."

G. charges me with an attempt "to prove the devil was a moral being," and he would have his readers believe that this is "sacrilegious." Well now Webster says: "The word *moral* is applicable to actions that are good or evil, virtuous, or vicious," and if, as Webster teaches, the word *moral* denotes what is vicious, as well as what is virtuous, as the devil is a liar, he is a *moral being*, whether I attempted to prove it or not.

G. gives me a lesson on free agency and writes as if he supposed that my doctrine would destroy the free agency of man. But this is a mistake. Free agency consists in a power of choosing and refusing in the view of motives, and in the action of the Spirit of God upon the soul of man, the power of choice is not destroyed or impeded. The Spirit simply influences men to choose or refuse aright, and if one man can influence the choice of another, without destroying his freedom, the Spirit can influence by an internal communication without destroying our freedom. On the part of man there is no want of *natural powers and capabilities*, and these natural powers and capabilities God addresses in his word; but there is in man an *aversion of heart, a disinclination to what is truly good*, a dislike to "the things of the Spirit of God," and it is the work of the Spirit to take away this aversion, and to "give repentance to the acknowledging of the truth." 2 Tim. 2: 25.

In reading my communication G. says he was reminded forcibly of Nicodemus' case. I do not wonder at this, for it does not take much sometimes to remind a man of his brother. Nicodemus, like G. and M., appears to have been very much afraid of any thing a little *mysterious* or *incomprehensible* to him. He was very ready to ask, "*How can these things be?*"

G. asks, "Will B be so good as to tell the people what Christ had in view in those verses?" speaking of our Lord's language to Nicodemus. Yes, I will try to do so.—In the connexion our Lord introduces to the consideration of Nicodemus a spiritual kingdom, and he teaches that a new or spiritual birth was necessary in those who would discern this kingdom, and enter into the enjoyment of its blessedness. The spiritual kingdom which our Lord came to set up, differed from the Jewish commonwealth, into which a Jew entered by a birth of flesh and blood, on the simple ground that he had Abraham to his father. By a carnal birth, an Israelite was entitled to a place in that carnal or worldly kingdom, but sometimes more was necessary to secure an entrance into Christ's spiritual kingdom. Unconverted men are utterly incapacitated for discerning spiritual things, and hence our Lord remarks, "Except a man be born again, he cannot see," or as George Campbell translates it, "cannot discern," the kingdom of God. The meaning of this verse seems to be analogous to the declaration of Paul "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. "Young man," replied a great poet to one who asked him, "What is genius?" "Young man, if you have never felt it, I cannot tell you what it is." But if this be true of the inspirations of genius, it is still more so with regard to the transforming influence of the Holy Spirit upon the heart. The pious Wilberforce on one occasion, took Mr. Pitt with him to hear the Rev. R. Cecil preach. Wilberforce expected great things, and thought Cecil would surely captivate Mr. Pitt. But when he afterwards spoke to him, and inquired what he thought, Pitt replied, that he did not understand a single word Mr. Cecil had said. What! not understand the English language? Did any man understand it better than Mr. Pitt? The fact was this, he did not understand the thing, and a man who knows not by experience the transforming influence of the Holy Spirit upon the heart, can never comprehend it by explanation. When the King of Siam was told by a Dutch traveler, that in Holland, at certain seasons of the year, water becomes so solid that an elephant might walk over it, he replied, "I have believed many extraordinary things which you have told me, because I took you for a man of truth and veracity, but now I am convinced that you lie." The king made his own experience the test of probability, and any thing which went beyond that, he rejected as unture. And this I fear is the very mistake into which G. and M. have fallen. They make their *own experience* the test of probability. If they had ever been the subjects of the transforming influence of the Holy Spirit, their own experience would have prevented them from attempting to explain it away, and as they know nothing of the thing by experience I am not at all surprised, that they raise the cry of "*mystery*," "*incomprehensibility*." But this cry of theirs will not shake the faith of those who know this matter, not merely as a matter of *doctrinal sentiment*, but of *actual experience*. This is a matter of consciousness, in which they are not mistaken. A man might just as well tell me that it was a mere delusion, when I suppose that it was the fire which warmed my frozen limbs and restored them to life and activity, as that it was not the Spirit's influence which melted my heart, and caused the tears of repentance to flow, or the joys of redeeming love to exhilirate my soul with rapturous delight. This may appear all "*mystery*" or "*nonsense*" to those who know nothing of it by experience, but to those who do, it is a glorious reality.

If the kingdom of God were a temporal kingdom, men might discern its nature and excellencies without regeneration, but as it is spiritual in its nature, and as in its militant state it is designed by its king for spiritual purposes, none but a spiritually minded man can properly perceive its nature, its design, or its results. This new birth has to do with, and affects the mind of the person who is the subject of it, because discerning spiritual objects is the work of the mind. Without the new birth men are spiritually blind, like the Jews, to whom the Messiah proved "a stone of stumbling and rock of offence," and like the learned and philosophical Greeks, to whom the Gospel appeared mere "foolishness," or "nonsense." It is one thing merely to have some knowledge of the meaning of the language employed in describing the gospel system, and another thing to perceive the true spiritual beauty and excellence of that system. There is a kind of knowledge without which a man cannot be guilty of the sin of rejecting the gospel, but to those who have only this knowledge, Christ appears "*as a root out of dry ground, without form or comeliness*," whereas to those who possess spiritual discernment Christ appears as "the chief among ten thousand and altogether lovely."—"the wisdom of God and the power of God."

Our Lord goes on to say, "*That which is born of the flesh is flesh.*" The word *flesh* is used in Scripture with various senses.—Our Lord here availed himself of the two-fold signification of the word by which it is used to express *human nature* or a *human being*, and the sinfulness which human beings exhibit, and which is so congenial to them. The noun flesh, here repeated, is also used instead of the adjective fleshly, as being a more vivid manner of speaking. The meaning may be thus expressed: That which is born of mere human nature is destitute of holines, is sinful. That is, man viewed solely as the offspring of his earthly parents, is a sinner. Hence he is not prepared for the spiritual services and blessings of the Messiah's reign. "*That which is born of the Spirit, is spirit.*" The word *spirit* is also used in a variety of two-fold signification of it. Being the opposite of *flesh*, or human nature, it denotes Him who possesses the Divine nature—God. It also expresses that *holiness* which is essential to the Divine nature. The noun *spirit* is, in the second place of its being used, employed instead of the adjective spiritual; that is *like God, holy*. The idea is, that which results from God's influence is holy. This is the effect of the new birth, and Man is holy in consequence of the action of God on his soul. Christ goes on to say: "Marvel not that I said unto thee, ye must be born again." Nicodemus had in v. 4, expressed surprise at the Saviour's declaration as something very *mysterious* and *incomprehensible*. It appeared to him to be "foolishness" or "nonsense," Jesus proceeded to show him that it would not do to reject this doctrine simply because he could not comprehend it, for there are operations in Divine providence which cannot be explained by man, but the reality of which is obvious to the senses; for instance the blowing of the wind. "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth:*" so is every one that is born of the Spirit." The wind is an invisible, active agent, and its existence is only known by the effects produced. Its effects are visible, but we know not the laws by which it is governed, and we know but little about its manner of operation. So the Holy Spirit is an invisible, active agent, and we learn that his agency has been exerted in particular cases, only by the visible effects produced on the lives and conduct of men. When we see the thoughtless become serious; the licentious become pure; the vicious, moral; the moral, religious; the prayerless, prayerful; the rebellions and obstinate, meek and gentle; where these effects are visible we trace them to the Holy Spirit as their cause, for the Bible teaches us that these are the visible results where that Heavenly Agent operates. The nature of this influence may be hidden, unseen, and mysterious, and the manner of its operation, secret and unperceived, but the reality of this influence is to be determined by its palpable results, in the character of the person, who is the professed or apparent subject of it. Those who know nothing of this influence by experience may ask with Nicodemus: "How can these things be?" and they may perplex their minds with imaginary difficulties, and reject what they do not understand, but those who are alive to their spiritual necessities, rejoice that such an influence is imparted.

G. contends that there is not an instance where the Holy Ghost was given recorded in the Bible, and the recipient was not enabled to perform miracles. Well, the burden of proving his own positions rests upon him, and not upon me. When Paul says to the Thessalonians 1 Thes. 1: 5, "Our gospel came not unto you in word only, but

[CONTINUED TO FOURTH PAGE.]

The Tennessee Baptist.

NASHVILLE, TENN.
SATURDAY, October 11, 1851.

☞ NO LETTERS *taken from the Post Office unless the* POSTAGE *has been pre-paid.*
GRAVES & SHANKLAND.

INVESTIGATION GOING FORWARD.

We clip the following from a Methodist paper in Texas, to let our readers see that a spirit of investigation is awakening there. Here is a *prominent* Methodist brother who has found matters in his Discipline that stare him in the face as unreasonable and unscriptural, and he asks his Editor for light—for *bread*, and receives a *stone*—for an *egg*, and receives a *scorpion*. Read and see how utterly impossible for a Methodist Editor to sustain the doctrines of the Discipline by God's Word, or put even a rational explanation upon them.

We hope more Methodists will read their Discipline!

INFANT BAPTISM.

MR. EDITOR—It has been an earnest desire of my heart to fully understand all the peculiarities of our Methodism, and, to accomplish which, I have read most of the authors that have come within my reach, with some attention. Upon many of these peculiarities I have bestowed some little reflection. None of the works have I thought more on than the little work called "Discipline." I frankly acknowledge that many portions of it are difficult of comprehension to my mind. I have exchanged views with many brethren, and yet my mind is a little *muddy* on some points or portions. Do not be alarmed; I am not going to "inveigh against our doctrines." My only object is to elicit older and wiser heads to give me some explanation or light upon a few expressions, or rather phrases, found in our Book of Discipline. These portions have been subjects of reflection for several years.

In our "Discipline," section 2d, page 107, we find the instructions given to the minister previous to baptizing infants: "Coming to the font, he is to use the following exhortation: 'Dearly beloved, etc., I beseech you, etc., grant this child that thing which, by nature, it cannot have, etc.' Baptized with water and the Holy Ghost."

Now, I wish to know, if this phrase 'baptized with water and the Holy Ghost,' conveys the idea that the "baptism of the Holy Ghost" is to be understood at the time of the *application* of the water, or at some future time?

We find similar language used in the consecrating prayer. The following: "That thou wilt look upon this child, *wash* and *sanctify* him with the Holy Ghost." Here we find that the washing and sanctifying of the spirit are prayed for. The word sanctify, may mean to set apart, and is often used in this sense in the Old and New Testament; but then what is designed to be [illegible] ed by the Holy Ghost?" Again, the prayer is continued—"That the old Adam in this child may be so buried," &c. Here, again, I want light. "The old Adam" means, I suppose, the carnal mind, which is to "be buried." If the carnal mind is meant, is it designed to convey the idea that it is to be done *at the time* of baptism, or at some distant day or period?

Again: in the conclusion of the prayer, we find another idea, or one not dissimilar to the above; the phraseology is a little different. Thus: "Grant that this child, now to be baptized, may *receive* the *fullness* of thy grace." Does this "reception and fullness" prayed for, in connection with the preceding part of the prayer, convey the idea to the mind, that this "receiving the fullness" accompany the application of the water in baptism? Now, Mr. Editor, does the baptism of the Holy Ghost, the sanctifying of the Holy Ghost, the burying of the "old Adam, and the receiving of the fullness of grace, all teach us that they are to be looked for in the baptism of children?"

If so, the administrator is to have faith, when he makes use of the above language, or prayer. If faith is necessary, on the part of the minister, as an *instrumental* cause of these blessings coming upon the child, on what or in what is he to place his faith? Is his faith to centre upon or in Christ, that these graces may be communicated to the child, in the application of the water in this holy ordinance? Or are these blessings prayed for or expected at some distant period of life?

Now, Mr. Editor, will you or some of your able correspondents be so good as to give an elucidation or explanation of these phraseologies, as found in our "Discipline?" I should be glad to see an able dissertation written upon the above items; for, certainly, the language conveys some definite idea, or inculcates some doctrine in theology.

In conclusion, if you, or some other brother, deem the above questions worthy of notice, and bestow upon them a few reflections, as they truly merit, as I think they do, I may call for other explanations on some portions of our most excellent "Discipline."

WANT TO KNOW.

The Editor makes several admissions worthy of note:

1. That he regards the *time* of the desired answer to the prayers for the regeneration, or Holy Ghost baptism, of the infant, to be *the present*, i. e., *during the time of baptizing it*—as well as to follow it thro' life! Is not this worse than *Campbellism*? Is it not down right *Puseyism*?

2. He declares the *susceptibility* of infants to receive the baptism of the Holy Ghost, and the fulness of Christ's grace, clearly taught in the scripture!

3. That this blessing of the fulness of the Holy Ghost is secured to the child through the *faith of the parents, and the godly*;

4. That the Commission authorizes the baptism of infants, because they are part of nations!

Are not blasphemers and infidels also a part of nations, and if the argument is good for any thing, it proves that all these should be baptized also.

REFLECTION.—What havoc Pedoism makes of God's Word, and all correct and sound rules of interpretation—*wresting* and *mutilating* it, so as to bend it to its support! This is enough to cause infant baptism to be repudiated.

If Dr. Mc. thinks he can relieve the case he can try his hand, unless he thinks the case too chronic for so young a Doctor. We would be glad to hear him answer the questions of his brother.

SINGULAR, RATHER.—In looking over a file of the Presbyterian Record, we notice a little editorial appended to an extract on Doctors of Divinity. The following is the closing sentence: "It [D. D.] is at best but a *badge of Popery*; in direct violation of the injunction of the Saviour. Be not ye called Rabbi." And yet the editors of the self-same paper sports it—as Dr. Edgar, Dr. Lapsley, Dr. Hodgeman, Dr. Arnell, &c.,—and their schools still manufacture the "raw material!"

ENCOURAGING.

We are gratified at the generous zeal manifested on the part of our friends, in extending the circulation of our paper.—Many of them have gone into the work in earnest, since we sent out our proposition to add *five thousand new subscribers* to our list within the current volume, or by the 1st of October, 1552. We like to give "credit to whom credit is due," and hope the example of the brethren and friends, whose names we give below, may stimulate others to increased activity, in pushing forward the work so handsomely commenced.

Since the issue of our last weeks paper, we have received orders for new subscribers, as follows:

M. V. Kitzmiller	60
Isaac B. Kimbrough	49
A. Routh	14
J. C. Martin	8
G. C. Thomason	6
Elijah Hanks	5
James Greenlee	5
Jesse Smith	5
L. Dies	4
A. F. Sewell	4
Jonathan Wiseman	4
Robert Adams	3
M. M. Corker	3
E. H. Crocker	3
H. R. Bray	3
W. White	2
C. Taliaferro	2
B. F. Burroughs	2
N. B. Whitfield	2
Geo. Hagar	1
J. D. Green	1
J. D. Abney	1
[illegible]	1
G. G. Taylor	1
J. S. Pickard	1
A. Dougherty	1
W. C. Chandler	1
Total for the week,	192

Communications.

JACKSON CORRESPONDENCE.

DEBATE AT JACKSON.

THIRD DAY—*Aug.* 15.

On yesterday evening, just as we closed, Mr. Fly called attention to a publication in the Tennessee Baptist concerning the manner in which the debate had been brought about at Quincy, and said it was false. Mr. Fly called one or two persons liars. The lie was bandied by him and Mr. Collins of Jackson, across the house. Considerable excitement prevailed. Bro. Graves arose and told Mr. Fly he had brought up this matter just to divert the minds of the people from his arguments—and no gentleman would have done it. Bro. Graves said it was his debate, and not Mr. Fly's, and he had no right thus to interfere; and that Fly had done it to affect the debate.

In the midst of Mr. Fly's remarks, Mr. Chapman tried to stop him. None of Mr. Fly's friends seemed to approve his conduct.

Chapman's 1st of Third Day.

When Mr. C. arose this morning, he commenced by saying, "Little children, let not your angry passions rise," &c. He then referred to the difficulty of yesterday evening, and said he knew nothing of Mr. Fly's intention to rise, or he should have advised to the contrary. He then referred to Patrick's honor, not to beat a man when down. He told us of two men fighting, and a third man coming up and parting them, the one on the ground, nearly out of breath, jumped up, and said now didn't I give it to him. So he said Graves had done. He then read, as he said, from Charles the Fifth, to prove that Baptist preachers had fourteen wives. He then accused Graves of calling the Martyrs and holy men of God, who, for the truth, had waded through seas of blood, liars and men who would not tell the truth. To talk thus of the holy dead, was too bad. But he would exercise charity. Chapman said infants had been in the church all the way back to Eden. That he would make all points clearer, than any lawyer could show a title to property for three years. He referred to proselyte baptism; he stated that all infants were in the atonement. There never was one born, but what was in a justified condition; therefore, must be baptized; therefore, must be regenerated. That baptism was a seal of introduction into the church—not talk of Christian church, but the state of the church. Robert Hall said that John was in the twilight of the church.

Graves' 1st of Third Day.

I have remarked, upon the difference between Mr. Chapman and Apollos, the one mighty in the Scriptures, the other in the poets. Mr. Chapman dont like this American way of beating a man when down. I never fought Mr. Chapman before. He laid down the first round, and has fought on his back all the time. Bro. Graves referred to Mr. Fly's conduct on yesterday, when Mr. Fly called him to order for the first time. Brother Graves told him to take his seat; and then gave several reasons why Mr. Fly should not have introduced that subject on yesterday. (It is unfortunate for Mr. Fly, that he so acted.) Bro. Graves charged Chapman with using Whiston, as he had done Justin Martyr. He challenged him to produce Whiston. Graves then from Justin Martyr's apology, showed that in the first century, no infants were baptized; also, from letters to Polycarp, and from other authors, he showed that no infants were baptized. Graves said, Mr. C. has given you three stamps to make you believe that the Britons baptized infants—but no proof. Now I will read from the second apology, "How we offer to God after we are received through Christ," here he read several things done, that showed there was not an infant. Chapman read to you about Jerome. I will read to you from Mr. A. Campbell, his favorite author, to show you how he fixes up his links. Mr. Chapman, you know, fired his gun at his sixty seven bishops again. Were Basil, Gregory and Constantine all adults before they were baptized? Now, do you believe all the stuff he brought yesterday. Who has misrepresented Mr. Chapman or myself? I told you infant baptism sprung from a corrupt source, and you see that it originated in the dark ages and in the midst of corruption. I again challenge you to bring up Whiston, you dare not produce Whiston—your learned Baptist. You said, sir, that Missionary Baptists are but twenty five years old; and yet you charge us with crime in the fifteenth century. You quote Wall and any thing but the Bible.

Mr. Chapman told you infants were born justified, yet they must be regenerated—must be born the second time to be saved. David said he was conceived in sin, and brought forth in iniquity. Mr. Chapman will you please tell me if the New Testament, correctly translated, were put into the hands of an heathen, would it not teach him his duty?

Are infants in the commission? Is Christian baptism an ordinance of the Old or New Testament? Does baptism come in the place of circumcision? Please to answer these questions, Mr. Chapman. I thought Mr. Chapman, upon infant membership, was coming around through Mesopotamia, and would come out in Abraham's day, but he comes out in the Garden of Eden.

Chapman's 2d.

Mr. Chapman, though the kindness in which he had in his opening speech of this morning, referred to Mr. Fly's remarks on yesterday, ought to have been received by Mr. Graves, in an honorable way. Mr. Fly says no one told him to get up on yesterday evening. Here Mr. Graves arose and cleared Mr. Chapman of having any thing to do with it.

Mr. Chapman then proceeded to say that the moment I quit history, he tries to drag me back into the Fathers. The Missionary Baptists are but twenty-five years old, and yet these were Baptists in Germany. I dont claim them as Baptists, but Graves does. I meant the Mennonites. Mr. Graves reminds me of some boys playing in an old field, and one of them got into the briars, and when they began to stick him, and scratch him; the little fellow, says "tick a lick, chick a lick—a tick a lick, chick a lick—a tick a lick, a chick a lick." The rest of the boys began to laugh. Says the little fellow in the briars, "boys, you may laugh, but I see nothing to laugh at." It seems we cant keep him in a good humor. One time he scolds you for looking mad, and next time for laughing. Let Mr. G. get a society of men, who contend for immersion, for 1500 years, on the ground of modern Baptists. Here Mr. Chapman referred to a purse of money in his pocket, given him by a lady, and I understood him as willing to give it to Mr. Graves, if he would furnish a parallel case.

A dispute arose about quoting Polycarp. Chapman thought strange that Graves should object to such authors, and then quote them. Graves said he had not quoted Polycarp. Chapman said he did.—Graves, "I did not." Chapman, "I say you did." Graves, "I did not. I quoted letters to Polycarp." Chapman then referred to David's being born in sin, and said there were physical sins, and mental sins, and instanced drunkenness, as a physical sin. For this doctrine of infant justification he would contend unto death, and give his record when dying in favor of it. A child was passive in regeneration, and a man was active in regeneration. In answer to Mr. Graves' question, he would say, the New Testament being put into the hands of a heathen, there were many things he could not learn. He must have the Old Bible also. He then asked, "how many should sit in council over a Baptist hope?" Did the Testament state how we should partake of the supper, sitting, or standing, or kneeling, how much bread and wine, how we were to build our churches, what the length of sermons, and how about bells?—Talked about a full meal, at the supper.—Baptism now occupies the same relation to the Christian church, as to the Jewish state of the church. I deny all Mr. Graves' authors. I will not receive one of the 15th century. I am surprised at Mr. Graves' testimony to prove that infant baptism was not the universal custom. Austin's parents were heathen. There was but one covenant with Abraham, Gen. 17 and 4, 7, 9, 10; Cor. 11; Isa. —; Jer. 21: 9; Isaac circumcised. Acts 7 and 8; Dent. 4: 31; Acts 3: 25; 1 Cor. 15: 16, 17; Gal. 3, 29; Acts 2: 39; Luke 1: 78; Dan. 9: 27. I ask now, can you get two covenants with Abraham. Mr. Chapman then wound up with an exhortation, in which he talked about the pluroma of heaven, as I understood his pronunciation.

Graves' 2d.

Mr. Chapman has delivered an exhortation, which I believe I understood, except his pluroma. He charges me with quoting from Polycarp. You know that is not true I read from letters to Polycarp. This is a specimen of all his assertions. How far must a man be lost to the fear of God, and to his coming before the bar of God, to resort to such misrepresentations? Last night he threatened us with the origin of modern Baptists. Now, how does he get out? He denies it. They were not Baptists. Mr. Chapman, six members sat on the hope of Cornelius. Mr. Chapman has given us a string about bells, churches, and long and short sermons. Are these ordinances Mr. Chapman? I will now make an offer to him, and read him a bond of $1000.—I now say, if Mr. Chapman will comply with all the conditions of this bond, I will make him a tender of it.

I shall now proceed with Scripture evidence against infant membership. John 3, except a man be born again, &c. Mr. C. says this means the church. I ask is a child, or infant, born again? Let Mr. C. make them the subjects of this agency, if he can. Now lay aside prejudice. I see tokens of displeasure, when an argument is opposed to your notions. The Jerusalem church was not a Pedobaptist church, for they received the truth gladly. Let Mr. C. come out on his *he*. I have something for him in reservation. He may receive the truth as a little child. How? In ignorance? I am anxiously waiting for him to come out on the commission. In the Jerusalem church, all believers and adults (Acts 4: 15,) all disciples, in number 3000, that gladly received the word. Any infants here Mr. Chapman? His own definition shows that his is not the church. Close of the first revival 3120 disciples. Second revival, all addressed as those who should repent and believe. "Howbeit, many of them which heard the word believed; and the number of the men was about 5.000." Any infants here Mr. Chapman? Third revival, "The multitude of one heart and of one mind." Any infants here Mr. Chapman? Acts 5: 14, "And believers were the more added to the Lord, multitudes both of men and women." Acts 6: 7, "Priests obedient to the faith." I claim the Jerusalem church as a Baptist church, also those of Gallatia. Or in other words no infants in them. Church at Rome, no infants, 11: 17, "wild olive tree." All who rejected Christ were broken off; all who stood had been grafted by faith. The Apostle, in addressing the Gentiles says, "God has cast off the body of the Jews, and grafted you in." How? "By faith." Then how can you graft children into that tree? Why such indignation when I claim these as Baptist churches? (This was said for some of the congregation, who felt so powerfully, under the contrast drawn between different churches, that they could not hide their anger.) I will now read Whiston,—even the learned Baptist Whiston—,who has been made to say so repeatedly in your hearing, that infants were baptized in the first century. He then read from Wall, that Whiston had said these infants of the first century, were from ten to eighteen or twenty years of age. This is in keeping with Mr. Chapman's garbled extract from Justin Martyr. How are we to believe such men, as will thus quote history? Now cant I stamp as well as Mr. Chapman? (Here he gave a stamp, and several voices said give it to him, again.) Graves repeated, "now can't I stamp. And gave us another. The voices, "give it to him, again." Graves repeated, "Now can't I stamp."—And gave the third blow with his foot on the floor. I must, however, admit that Chapman can beat Graves at stamping.—Whether this is because Graves never lived in the swamps of South Carolina, or elsewhere, away down South, is not to be affirmed just here; perhaps Mr. Graves has not been accustomed to such exciting scenes as Mr. Chapman; and hence, has not had the practice.

Graves showed that the remarks at page 180 of the Encyclopedia of Religious Knowledge, "this, said he, is a fact not to be denied by any modest arguer," were not the words of Mr. Whiston. Mr. Chapman and his friends had gloried very much in the testimony of Mr. Whiston, but when these facts were brought to light, (with the additional force that may be added, that this learned Baptist had been of the number, "Still they Come,") there was consternation in the ranks. No doubt many persons who had hesitated, whether to receive Mr. Chapman's or Mr. Graves' rendering of Justin Martyr, now decided in favor of Mr. Graves; for they saw plainly Mr. Chapman was not to be trusted in historical quotations.

[TO BE CONTINUED.]

For the Tennessee Baptist.

UNION TOWN, Perry Co. Ala.
September 23d, 1851.

BROTHER GRAVES:

I have received the last two numbers of your paper, and am much pleased with its matter. I would be glad to see it in every Baptist family in the South and West. It is working into the confidence and affections of our people in this country very fast. So far as I am concerned as an individual, I am convinced that you are doing a great work. May the Lord long spare you to labor. I regret that you and your friends in Tennessee have paid so much attention to one J. L. Chapman and his little work on baptism, for I fear your attention to him will have a tendency to bring him into notice, which could not have been had he not received it from you or some one of talent and moral worth. I have read his book, and was surprised to see that he denied that immersion was baptism, when but about three years ago he gave it as his opinion, in my house, that Philip immersed the Eunuch, and that immersion was generally practised by the first Christians. *To this I have a witness.* And more—he has in this county given as his opinion that John did not baptize at all, but while he stood on the bank of the Jordan and preached repentance, the people went down into the water and dipped themselves. To this, again, I have a living witness.—This last idea he did not advance to me, but he did to Rev F. C. L.

If, while he is in your country you should ever have a controversy with him upon the government of the M. E. Church, ask him if he does not remember denouncing the government of that Church while in company with me and another gentlemen from the M. E. Church to a brother's house, while just opposite the grave yard.

Ask him if he did not say, then, and at that time, that such was the government of that Church, that nothing could be done with its members only while you were behind them with a pole driving them along. To this I have a living witness.

These things were said before he was admitted into the Church—I mean while he was excluded from the Pro. M. Ch. But joining I suppose has made a great change in his mind. "Circumstances alter cases."

But my object in writing was only to request you to send your paper to * * *. I think I shall have the pleasure of sending you other names soon.

Your brother in hope of eternal life.
L. L. FOX.

For the Tennessee Baptist.

BROTHER GRAVES:

You may be somewhat astonished while I relate the following facts:

While attending a Methodist protracted meeting in the vicinity of Courtland, to my utter astonishment I heard a certain Bell Wether of Methodism, who calls himself a preacher, denounce Mr. Chapman's work on baptism. I asked myself is it possible that after all that has been said and written by Mr. Chapman against immersion, that his own brethren will openly and publicly, from the pulpit, denounce it as false and unscriptural. This shows conclusively that they have no confidence in his works nor writings. I have no doubt but those are the sentiments of every candid Methodist.—There is no man that has any regard for truth, and the Word of God but what would be compelled to denounce Mr. Chapman and all his works—and I think the day is not far distant when they will denounce the Discipline, with all its teachings, as unscriptural. Men and women that love God and truth cannot do otherwise—"If ye love me keep my commandments," saith the Lord.

This same gentleman, with his usual charity, said, upon the same occasion, that there were but three denominations that held and preached a free salvation, and they were the Methodists, Cumberland Presbyterians and Campbellites. He surely meant that the Methodists, C. Presbyterians and Campbellites, were all the denominations in the world that held to baptismal regeneration, (or a free salvation by water.) I know that the Doctrinal Tracts and the Discipline, teaches that doctrine very clearly. I know also that the Baptist teaches and preaches the truths of the Bible, and that teaches salvation by grace, and that not of yourself, for it is the gift of God." The Baptist is the only denomination on earth that preaches a free salvation and the truths of the Bible; and all the combined powers of Pedoism cannot shake their principles, for they are founded on the unshaken pillars of eternal truth.

My object, brother Graves, in this short communication, is to let you know that the rulers of Methodism in this section are denouncing Mr. Chapman's work on baptism, and acknowledging that they (the Methodists,) and those above mentioned, are the only people that preaches a free salvation by water.

You may hear from me again when similar circumstances occur.

A MAN OF THE WORLD.
Over the Way, Lawrence Co., Ala.

For the Tennessee Baptist.

GOOD HOPE, Aug. 1851.

BROTHER GRAVES:

Doubtless you and the readers of your valuable paper will be much pleased to learn that the Lord has been doing great things for us, whereof we are glad. Good Hope Church, Ouachita county, Ark., was constituted a little more than twelve months ago, with seven members, and now numbers about fifty-three. I took charge of this Church a few months since, and have preached for it once a month. We commenced a protracted meeting on Friday before the second Lord's day in August, which continued ten days. We had no help except from brother Sparks, who not long since came from your State. It was truly a time of rejoicing. Sinners were made to tremble and mourners to rejoice in the forgiveness of their sins. The Church was revived, and all were made to praise God together for his goodness and mercy. Wickedness has abounded much, but we trust Satan's kingdom has been shaken to the very foundation. I suppose our congregations average about one hundred, including the professors of religion. We closed the meeting for want of help, with ten mourners. I had the pleasure of burying twenty willing converts with Christ in baptism. A short time before the meeting, I baptized three others, making in all that I baptized into this Church twenty-three, three of whom were Methodists. God grant that the day may soon dawn when the very foundation stone of the Devil's kingdom shall be blown to atoms, and the traditions and superstitious notions of men may be buried in oblivion by the truth and simplicity of the Gospel of Jesus Christ.

Yours, in gospel bonds,
THOS. H. COMPERE.

For the Tennessee Baptist.

PRAYER FOR MORE LABORERS.

BROTHER GRAVES:

In looking over the minutes of the West Tennessee Baptist Convention for 1850, I find a resolution, offered by brother Crawford, of Big Hatchie Association, now Missionary to China—resolving, that we pray the Lord of the harvest to send forth more laborers, &c., &c.

The Missionary spirit manifested by brother Crawford and others, is very commendable: for when we see the multitudes of poor perishing heathen, lying in ignorance of the only name given under heaven, or amongst men, whereby sinners can be saved, it is not a matter to be wondered at that Christians who believe that God hears the prayers of his people, should unite to pray for the Word of Life to be sent to them by the hands of the ministry. Yes, let the Missionary go to the benighted heathen, with the glad news of salvation, in the name of a crucified and risen Saviour. Every Christian heart, doubtless, responds Amen. Let the perishing heathen have the bread of eternal life. Let them drink of that water that shall be in them a well of water springing up into everlasting life. Let them receive that light that shall dispel the darkness of ignorance and superstition that exists upon their minds. And let the lamp of life shine upon the pathway of their existence. And let the unerring truth of God (the Bible) direct them to the home of the Christian, where all is life and immortality.

But there is another thought suggested to my mind by the above resolution, which claims the attention of the Church of Christ. "How are the Churches taking care of those whom the Lord has already sent?"—"Do Churches think of that?" Surely not, for it is contrary to the genius of Christianity to treat unjustly and cruelly God's accredited ministers.

Churches recognize them as God's ministers, by calling them to take the spiritual oversight of them; and after giving such declaration of their sentiments in reference to their ministerial claims. "do they treat them according to those claims which they themselves acknowledge them to have?"—"Do they contribute to their support, as the Bible enjoins upon them to do?"

We have often asked, "What do many zealous brethren want the Lord to send out more ministers for?" "Is it that they may employ their services and promise to support them, and then violate that pledge, and thus bring the minister to poverty and want?" By reading the 25th of Matthew, we learn that Christ regards an injury done to his disciples, as being done to himself. &c. Now, in view of the above scripture, together with many other passages, how can Churches wish the Lord to send out more laborers, unless they intend to pursue a different course towards them? The minister is regarded as public property, and therefore every body has a right to appropriate him—he must please every one, or every one has a right to censure him, (in their estimation.) If he has a family, and stays at home to provide for them, censure is passed upon him. If he preaches a doctrinal sermon, some milk and water Baptist will complain and grumble. If he reads the translation of any text of scripture by McKnight, Campbell, or any one else, they complain that he offers the opinions of men. I wonder if they don't know that the common version of the scriptures are the expressed opinions of men.

I have said more than I intended at first, but I wish to be indulged in one or two more reflections:

1. The minister feels morally and religiously bound to declare the whole counsel of God, however much Pedoists may complain, and compromising Baptists (thank God, there are not many of them,) may disapprobate.

2. The minister has to render a very solemn account for the manner in which he preaches.

3. The Churches will have a very serious account to meet for the manner in which they treat their ministers. W.

West Tennessee, Sept. 15, 1851.

For the Tennessee Baptist.

BEAVER RIDGE, Knox Co., Tenn.
April 29th, 1851.

BROTHER GRAVES:

I have been for some time a reader of your paper, and although I am old, I cannot part with such a paper as yours, and I am sorry that any Baptist who is able should be willing to rob his family by the discontinuance of the Tennessee Baptist.—Go on brother Graves, and may God's blessing attend your labors.

Yours in gospel bonds,
WILLIAM MORRIS.

For the Tennessee Baptist.

WRIGHTSVILLE, Oct. 2, 1851.

BROTHER GRAVES:

I wish you to advertise a certain SAMSON RAWHOFF as an impostor. He came near this place, and with a forged letter gained admittance into the Church, and preached in it until his true character was found out. He then ranaway, and I fear he has imposed on some other Church, and perhaps is now preaching. Yours,

C. TALIAFERRO.

The gardener saves every little slip, and seed, and peach stone; his vocation is to be a planter of plants. Not less does the writer attend his affair; whatever he beholds or experiences, comes to him as a model, and sits for its picture.

Selections.

From the Western Recorder.

A PEDO BAPTISMAL SCENE.

"Then, according to our custom on that occasion, the ordinance of infant baptism was administered, and, of the nine sweet babes who were marked with the seal of the covenant, some of them were sleeping in their parents' arms; some exhausting the exuberance of their healthful spirits by occasional exclamations of delight, and the restless agitation of their little arms; and all of them, without exception, were just as good as could be. A little boy, indeed, about three years old, drew back behind his father, who had a younger child in his arms, but, re-assured by his father, his reluctance was only for a moment, and the strange and troubled mystery of his look, as the water fell upon his brow, will not soon be forgotten by those who were near enough to witness it."—*Rev. G. Duffield, Jr.*

The Rev. author of the above is, we believe, addicted to writing fancy sketches, which we should take this to be, had we not witnessed similar "not to be forgotten" scenes. It might do to mark with the seal of the Old Covenant, "sweet babes" unconsciously "sleeping in their parents' arms;" but the New Testament gives no sanction to such a procedure, but commands all who desire to receive the ordinance of baptism, to "bring forth fruits meet for repentance," and to avow their living faith in the Lord Jesus. We suppose, from the deep impression made on the mind of the Rev. G. Duffield, Jr., that the above may be taken as a striking illustration of a Pedobaptismal scene. Let us, then, contrast it with those described in the Holy Scriptures, and see how it compares with the "law and the testimony."

Mark i. 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

John iii. 23. And John was also baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized.

Luke vii. 29. And all the people that heard *him*, and the publicans, glorified God, being baptized with the baptism of John. 30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Mark xvi. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.

Acts ii. 37. Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men *and* brethren, what shall we do? 38. Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins. 41. Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls.

Acts viii. 12. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

35. Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus. 36. And as they went on *their* way, they came unto a certain water, and the Eunuch said, See, *here is* water; what doth hinder me to be baptized? 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch; and he baptized him. 39. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the Eunuch saw him no more; and he went on his way rejoicing.

Such are some of the baptismal scenes witnessed in the days of Christ and his Apostles, and as they are being constantly repeated by Baptist ministers. In these we find persons baptized on profession of repentance and faith, "*both men and women*," but not one intimation about "sweet babes" being "marked with the seal of the covenant, some of them sleeping in their parents' arms;" "some looking on in silent wonder at the scene," &c., &c.

A more complete travesty of truth was never perpetrated, nor a more striking yielding up of common sense, than when such proceedings as the sprinkling of the "nine sweet babes," over which the Rev. G. Duffield, Jr., falls into such raptures, are set forth as an observance of the ordinance of baptism, as commanded by Christ, and practised by his Apostles.

It is for withholding our countenance from such mummeries, that we are branded as bigots, and almost shut out from the covenant mercies of redemption; for this opposition, we are the "sect every where spoken against. Well, if we must suffer because we "speak as the oracles of God," we are content to "be reproached for the name of Christ;" but we never will, by consent, no, not for an hour, give our approbation to administering, in any form, and least of all by sprinkling, the ordinances of baptism to any who do not come to its reception, professing a living faith in Jesus Christ.

We do not wonder at the "troubled mystery" observable on the face of the little boy, when the drops of "water fell upon his brow," nor that he tried to evade the solemn mockery of the scene, by hiding behind his father, for it does appear to us, that a child "three years old" might well draw back from participating in such a burlesque on sacred things, if he had ever

heard the authority for administering rite of baptism read from the sacred tures. We most cordially approve t and personal piety manifested by m our Pedobaptist friends, and thus can fellowship them as brethren h like precious faith; but we cannot g sanction, by holding our peace, to su vestiges of the sacred ordinances Church, as we find copied at the h this article; but, with our brethren in mon, we will "strive together for th of the gospel.

CLOSED.—The debate between M Chapman and Graves closed last Sat To the last it was attended by larg attentive audiences. It would not b use—"who has no religion to speak of give an opinion as to the merits of t bate, or the doctrinal questions at is By early associations as well as by th cution common to all Americans, we think of quarelling or disliking a ma cause he is diametrically opposed to opinion. If he has not a right to differ us, some wiseacre might contend th had no right to differ with him—so th always like to see questions of prin submitted not to the test of violence the crucible of fair and logical scrutin Mr. Chapman immediately dons hi mour to do battle with the Rev. Dr. of the Disciple's church.

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To both gentlemen we tender our gratulation of their animated controv and our earnest wishes for their futur dividual prosperity.—*Memphis Exp Sept. 29.*

Rev. Mr. Graves, of Nashville, le our city to day for Helena, Ark., we derstand. As a gentleman, a christian an able and eloquent preacher, we mend him to the good people of that State. His health has improved, and relieved from the indisposition under w he labored a few days ago.—*Ib. Sept.*

From the New York Recorder.

AMERICAN EDITION OF LIDD & SCOTT'S GREEK LEXICON.

Mr. Editor: Public attention was s time since called to the fact that Mr. I Ex. in his edition of Liddell & Scott's Gr Lexicon, gives *"to pour upon"* as one the meanings of *"baptizo."* It was stat also, that this was an unauthorized a tion to the definition of the term, as gi in the English edition of that work. understanding, too, with many, was, that Dr. Drisler would promptly expunge from ture editions the interpolated phrase, thereby relieve himself of the imputa of superficial scholarship. How is it u Mr. Editor, that the edition of 1850 is corrected? This is the fact, as any one see by examination. Mr. Drisler ou certainly to make the necessary correct o adduce some fact from the Greek c ses in justification of the contempt which he treats the entire race of Gr Lexicographers. Ah! that *fact!* It be as difficult to find it as for "a camel go through the eye of a needle."

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I SEE A LIGHT—I AM ALMOST HOME. The following is related of a young g whose journey of life was near its end:

About her chamber glided gently loved form of her parents, and only sist She silently noted their movements with mild expression of her dying eye, turni it from side to side. Arrested by her peculiar look, so expressive of affliction a patient suffering, they paused to look up her, whom they only saw now but dim through their tears, and so soon should s no more.

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VOL. VIII. THE TENNESSEE BAPTIST. OCTOBER 11, 1851.

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CLOSED.—The debate between Messrs. Chapman and Graves closed last Saturday. To the last it was attended by large and attentive audiences. It would not become us—"who has no religion to speak of"—to give an opinion as to the merits of the debate, or the doctrinal questions at issue.—By early associations as well as by the education common to all Americans, we never think of quarelling or disliking a man because he is diametrically opposed to us in opinion: if he has not a right to differ with us, some wiseacre might contend that we had no right to differ with him—so that we always like to see questions of principle submitted not to the test of violence but to the crucible of fair and logical scrutiny.

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To both gentlemen we tender our congratulation of their animated controversy, and our earnest wishes for their future individual prosperity. — *Memphis Express, Sept. 29.*

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Mrs. Judson and her children have arrived in England in good health.

HOW DO YOU KNOW.

Rev. E. Botsford, a distinguished Baptist minister of South Carolina, on one of his preaching excursions, fell in with Mr. L. Savidge, a gentleman who had been educated in the English Church, and was strongly attached to her faith and forms.—After having received answers to his various inquiries respecting the road he was to travel, the following conversation ensued:

Savidge. I suppose you are the Baptist minister who is to preach to day at Ridkee's.

Botsford. Yes sir; will you go?

S. No I am not fond of the Baptists; they think nobody is baptized but themselves.

B. Have you been baptized?

S. To be sure I have, according to the rubric.

B. How do you know?

S. How do I know! Why my parents told me I was. That is the way I know.

B. Then you do not know, only by the *information of others.*

After this, the minister rode on, and left his opponent to meditate on the short but peculiar interview. "*How do you know?*" kept running in his mind, and harrassed him continually, until he came out fully on Baptist ground. He was baptized by Mr. Marshall, immediately began to preach, and was still in the ministry in 1810.

Mr. Botsford's, "*How do you know?*" Mr. Savidge used to say, first put him in a train of thinking, which ended in his conversion to the Baptist faith.

GEMS WORTH PRESERVING.—"I am of opinion that the Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in what ever age or language they may have been written."—*Sir Wm. Jones.*

"I will hazard the assertion, that no man ever did or ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language."—*Fisher Ames.*

"The Bible is a book worth more than all the other books which were ever printed."—*Patrick Henry.*

"Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker: read the Bible every day of your life."—*Dr. Samuel Johnson.*

From the Western Recorder.

WHY BAPTIZE INFANTS.

With great simplicity, and much seeming sincerity, the Cumberland Presbyterian Banner of Peace tells us, that in the Pedobaptist evangelical churches of this country, infant baptism is not "understood, either by parents or children, as a qualification for heaven!" This, we suppose, to be very true of the "children" who understand nothing about the matter, or if they do, usually esteem it a very foolish or a very disagreeable ceremony. At all events they are wont to cry and scream most earnestly on all christening occasions. But if the parents do not understand it to be "a" qualification for Heaven, in the name of all common sense, for what do they understand it to be a qualification?—for the world?—Will it make them more healthy? More wealthy? More wise? Will it give them preferment in State? Impart vigor to the body, or strength to the mind? Of course sensible people can see no more advantages in a child's baptism, than in the baptism of bells and donkeys. And the "parents" of this country, where the conscience is free, and where the follies and falsehoods of bygone ages are left unprotected to the searching and scorching investigations of truth, are becoming very generally to regard infant baptism as a worthless ceremony.—Hence its declining condition is admitted and mourned over by its advocates. It is not believed that one half, if indeed one fourth the children of the families belonging to the evangelical churches of this country, have received this "papistical burlesque" of a divine ordinance. It is coming into general contempt. It is doomed to extinction in this country.

"It shall fall
Like a bright exhalation in the evening,
And no man see it more."

So mote it be. Amen.

IMPUTATION.—Those who know their duty, and not those who are ignorant of it, are the objects of imputation, whether it be of righteousness or of guilt; just as blind men, when they stumble, are no objects of blame: for the Lord says, "If ye were blind, ye would have no sin; but now you say, We see; therefore your sin remaineth."

CELESTIAL LIBERTY.—When man's internal principle [or the spiritual man] conquers, as is the case when it has reduced the externa [principle or the natural man] to agreement or compliance [with itself,] then man is endowed by the Lord with essential liberty and essential rationality; for then man is rescued by the Lord from infernal liberty, which in itself is [the veriest] servitude, and is introduced into celestial liberty, which in itself is essential freedom, and has consociation granted him with the angels.

TO DO GOOD IS TO BE IN FREEDOM.—"He who acts in any case from the affection which is of the love of good, acts from a free principle; but he who acts from the affection which is of the love of evil, appears to act from a free principle, but in reality does not, because he acts from the lusts which flow in from hell. He alone is free who is in the affection of good; because he is led of the Lord. That freedom consists in being led of the Lord, and servitude in being led of lusts which are from hell, must be manifest to all spiritual discernment; 'for the Lord implants affections in favor of what is good, and aversion to what is evil.' Hence to do good is freedom, and to do evil is altogether servile.—He who believes that Christian liberty has a further extent, is very much deceived."

Galvanic Press.—An Iowa paper states that Mr. F. Foreman, a printer of New Boston, Ill., is on his way to Washington to solicit a patent for a wonderful printing press, which is worked by means of galvanic magnets; prints on endless paper passing over a cylinder of type, with any degree of rapidity, and costs, in working order, not over $500.

BE STRONG.

BY M. H. TROWBRIDGE.

He stood up, and his eyes were no more bleared with tears; and, looking into the bright, morning heaven, he said: "I will be strong!"—*Longfellow's Hyperion.*

Be strong! and in thy manhood's might,
Gird well life's truthful armor on,
And stand the foremost in the fight,
Nor falter, though all hope be gone;
For life is not, as some would deem,
A theme for jest and mockery;
There is a bright and glorious gleam,
With golden glimpses of To Be.

There is a feeling in this life,
A bold yet truthful earnestness,
A courage, which amid the strife
Will bear the onward, to repress
The dark and crushing hand of wrong,
Which falls upon the guileless heart;
To bid that heart be bold and strong,
Its fears and trembling to depart.

And thou art lingering while the peal
Of the wild life-march rings along;
While shadows dim around thee kneel—
A weeping and imploring throng.
And voices speaking from the grave,
Bid thee love truth and fear thy God,
And bid thee scorn opinion's slave,
The jest, the jeer, the tyrant's rod.

Up! soul and body! in your youth:
The still night cometh dark and dim;
Soon will the waning stars of Truth
Fall back behind the Seraphim,
Arouse! nor let thy hands be weak;
Leap onward in Truth's battle-fray,
Make falsehood, with her livid cheek,
Cower 'neath thy glance and shrink away.

And to ou shalt conquer! thou shalt gain
A fame as proud as man can boast—
A cherished and a sacred name,
Such as earth loves and values most;
Onward—bold soul! burst slavish throes,
Speak with the powers unto thee given:
Onward! until behind thee close
The stainless gates of Truth's pure Heaven.

Commercial.

REVIEW OF THE MARKET.

TENNESSEE BAPTIST OFFICE,
Nashville, Thursday, Oct. 9,—P. M.

The weather for the past week has been warm and uninterruptedly dry, propitious for the planters who are engaged in picking, but distressingly unpropitious for seeding.

Trade generally has been active, without material change in quotations.

The Cotton market is yet unmoved, and receipts are nominal.

Some of our traders are receiving their stocks from below by means of wagons, but at a slow and unprofitable pace.

FLOUR—The stock continues to diminish. Tennessee brands still held at $5 75a6,—other brands out.

SALT—No change in this article except in fine bag, which is held at $1 85a2 00.

SUGAR—The stock of Sugar in the market is limited, and the demand has been animated.—Sales at 6¼a7¼c—extremes 8c.

COFFEE—The demand for Coffee is good, and the supply smaller than usual at this season. We quote at 11a13c.

MOLASSES.—There is not much demand for this article—stock ample. Sales at 40a45c.

CANDLES.—No change. Tallow 10a12½c; Star 23a25c; Sperm 45c.

BACON—There is a considerable supply in the retail stores, to which sales are principally confined. Price 10a11c.

LARD—Scarce and in demand. Retail price 13c, wholesale 11a15c.

FEATHERS, 28a29c. Good demand.

BEESWAX, 18a20c.

GINSENG, 25a30c; in demand.

CORN MEAL, 60a70c per bushel.

CORN, $3 00 per barrel.

OATS 50c per bushel.

LEAD, pig 5c. bar 5½c.

SHOT, bag $1 50.

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

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

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

MONEY MATTERS, TRADE, &c.—The New York Journal of Commerce, of the 27th Sept., says:

"There is less panic in the market, but no change in the demand for money or the rates of interest. The banks continue to accommodate their regular customers as far as they can with their receipts, but it is exceedingly difficult to negotiate business paper. Loans on call are rather more easily obtained to-day, although at higher rates than were current last week."

The New York Post, of the same date, says:

"The market does not relax in its stringency, and the demand is quite as active and pressing as hitherto. Prime paper with two names is taken at 12a15 per cent; and second class paper at 15 and upwards, the rates being irregular."

"*Exchange—Foreign.*—The market for the Pacific steamer of to-day closed rather heavy, with more bills offering, but without any change in the prices. We quote as follows: On London 110¼a 110½; Paris 60 days bills 5f.12½a5f.11¼, and short sight, 5f.7½a5f 6¼; on Amsterdam 41a41⅝; on Hamburg 36¾a36¾; Bremen 78¼a78½.—*N. Y. Com. Adv.*

A new counterfeit five dollar note of the Farmers' Bank of Delaware, at Dover, is announced as in circulation

During the week ending 27th instant, specie was exported from New York to the amount of $1,200,612 nearly the whole of which to Europe.

The report of the failure of the Farmers' and Mechanics' Bank of New Brunswick, N. J., is declared to be untrue. The New York Journal of Commerce of the 29th, p. m., says:

"Returns have been made from the Philadelphia Mint of about $700,000 in cash, which has been thrown into the banks to-day, and has thus increased the amount of specie on deposit in the city to about $10,600,000. This is sufficient for all practical purposes, and as all of the institutions here have reduced their discount lines, they occupy a very strong position. The Salisbury Bank of Maryland, which has been in bad repute for some time, has failed to-day, and its notes are not purchased here except at a very low price."

Special Notices.

☞ Rev. D. LEWIS is an authorized agent for the "Tennessee Baptist" in the counties of Leon, Walker, and Houston, Texas.

T. J. HEFLIN, Esq., Sheriff of Houston County, Texas, is also an agent for this paper.

GRAVES & SHANKLAND.

GENERAL ASSOCIATION OF TENNESSEE AND NORTH ALABAMA.—The Delegates and others attending the General Association, which will convene with the Baptist Church, Franklin, Williamson county, commencing Saturday the 25th inst., at 10½ o'clock, will please report themselves at the Store of Messrs. Beech & Hunter, north side of the public square, where they will meet the committee, who will assign them their homes, as ample preparations have been made for the accommodation of all who may attend.

THOS. B. WHITE,
JOHN C. WELLS.
L. B. McCONNICO
Committee of Arrangements.

☞ There will be a meeting of the Trustees of the contemplated Female Institute, to be located in the bounds of the Judson Association, with the Friendship Baptist Church, Maury county, on Friday preceding the second Lord's day in November, 1851. As there will be business of importance to be transacted, it is desirable that all the Trustees attend. E. W. BENSON

Rich Hill, Oct. 4, 1851.

TRAVELING AGENT.—Our Brother, Rev. John H. Yeaman, late of the Theological Institute, Covington, Ky., is an authorized agent for the Tennessee Baptist. He goes to East Tennessee, which for the present will be his field of operations, and we trust our brethren in that section of the State will render him all the aid they can conveniently, in prosecuting the objects of his agency.

GRAVES & SHANKLAND.

PROTRACTED MEETING.—A Protracted Meeting will be held with the Baptist Church at Benevolence, four miles north-east of Tyree's Springs, commencing on Saturday before the third Sabbath in October next. Brethren in the ministry are earnestly solicited to attend.

A. JONES.

PROTRACTED MEETING.—There will be a Protracted Meeting held with Chalk Hill Church, three miles east of Camden, commencing on Saturday before the third Sabbath in October next. Brethren in the ministry are earnestly requested to attend.

C. M. SARRETT, *Ch. Ch'k.*

PROTRACTED MEETING.—A Protracted meeting will be held (Providence permitting) with the Cedar Grove Church, Wilson county, Tenn., commencing on Friday, Oct. 17th. We earnestly solicit brethren in the ministry to aid in the services.

N. M. GREEN.

☞ There will be a Protracted meeting held with the church at Spring Creek, Henry county, Tenn., commencing on Saturday, before the first Lord's day in November. Brethren in the ministry are strongly solicited to attend.

J. P. ARNOLD.

Letters Received.

A—J. D. Abney
J. P. Arnold
R. Adams, name entered.
B—H. R. Bray and remittance; names entered.
B. F. Burroughs, names entered.
E. W. Benson; names entered.
C—M. M. Corker, names entered.
E. H. Crocker and remittance; names entered.
J. D. Collins.
J. S. Coram.
W. C. Chandler.
D—A. Doughety.
L. Dies; names entered.
E—E. Ellett and remittance.
F—J. D. Floyd.
H—W. R. Harlewood.
T. Harris.
S. R. Hunt and remittance.
J—W. T. Jones.
A. Jarman; attended to.
K—Isaac B. Kimbrough and remittance; list of names entered.
M. V. Kitzmiller and remittance; list of names entered.
L—Jas. T. Lindsey and remittance; package of Registers forwarded.
M—D. C. Morrow and remittance.
D. W. Moore.
C. E. McCutcheon.
J. C. Martin and remittance; names entered.
M. Mason and remittance.
P—W. M. Pickett and remittance.
M. W. Phillips.
J. S. Pickard.
R—J. H. Rowland and remittance.
S—A. M. Scott.
J. Smith; names entered.
A. F. Sewell and remittance; names entered.
T—G. G. Taylor and remittance; names entered.
W—J. Wiseman 2, and remittance in one; names entered.
W. White and remittance.
C. P. Wall and remittance.

Southern Baptist Almanac, and Annual Register for 1852.

NOW ready for orders. This Annual is this year increased in size to 68 pages, being 48 pages more of reading matter than the Register of last year.

TERMS.

10 cents per single copy.
$1 per dozen.
$8 per hundred.

Orders respectfully solicited.

GRAVES & SHANKLAND.

Sept. 6, 1851.

BIBLES.—Family, Pew, Pocket and School Bibles, at reduced prices. Those in want of the above would do well to call soon at

Oct. 11. TOON & RUTLAND'S.

Mother's Journal and Family Visitant.

THOSE wishing to subscribe to this valuable family Monthly, and those in arrears for subscriptions, will please call at the Bookstore of Messrs. Toon & Rutland, as they are fully authorized to receive and receipt for the publishers, for the State of Tennessee.

IMPORTANT ISSUE.

THE subscriber will publish (if sufficient encouragement be extended, the COMPLETE WORKS OF ANDREW FULLER, in monthly parts, at $2 50 per copy, or $20 for ten copies.

TERMS OF SUBSCRIPTION.—The names (with address distinctly written) and number of copies, should be sent before the 20th of October, and no subscriptions can be received after that date.

Subscriptions will be payable as follows:—One Dollar upon the reception of the first number, and the remainder when the work is one half completed. These parts can be neatly bound when complete for seventy-five cents, making a fine royal octavo volume.

It is the design to print only enough to supply subscribers.

Pastors who send four subscriptions, ($10,) will receive a fifth copy gratis. It is thought that by this means every Pastor in the land may be supplied with this great and important work, while at the same time they confer a benefit upon their people by its circulation. Address

EDWARD H. FLETCHER,
Sept. 27—3t Publisher, New York.

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

March 15 EWIN BROWN & CO.

WEBSTER'S QUARTO DICTIONARY,—(Unabridged,) new supply just received by

ms 24 TOON & RUTLAND.

The Howell Institute.

LEXINGTON, TENNESSEE.

THE next regular Session of this School will commence on the first Monday in October next, and its Trustees feel every assurance, in view of the very general satisfaction expressed by its patrons, that no school of its character either in the South or West affords superior capabilities and advantages in the great design in which the school originated—useful and practical female education. The principal chairs of the Faculty are filled by Professors of long and extensive experience, and Tutors of tried and approved ability will be employed in the Primary Department. It will be seen from the appended regulations, that the economical habits of the pupils will be strictly guarded, and the public are assured that no efforts shall be wanting to secure the instruction, health and comfort of pupils.

FACULTY.

Rev. J. V. E. COVEY, President, and Professor of Latin and Greek Languages and Belles Lettres.
Mrs. LOUISA COVEY, Preceptress and Instructor in Natural Sciences.
———, Teacher of French, Drawing and Painting.
Miss KIMBALL, Preparatory Department.

COURSE OF INSTRUCTION.

PREPARATORY DEPARTMENT—FIRST YEAR.

1. Orthography—Webster
2. Reading—Goodrich's Series
3. Arithmetic—Mental—Emmerson
4. Geography—Mitchel
5. Penmanship.

SECOND YEAR.

1. Orthography—Webster
2. Reading—Goodrich's Series, completed
3. Arithmetic—Davies'
4. Geography—Mitchel, completed
5. English Grammar—Elementary—Bullion—Smith

Every young lady will be examined on the several branches of this department, either publicly or in the presence of some of the members of the Board, before entering the next department.

COLLEGIATE DEPARTMENT.

FRESHMAN CLASS—FIRST SESSION.

1. English Grammar—Bullion
2. Principles of English Composition—Parker
3. Arithmetic—Davies', completed
4. Latin—First Lessons—Anthon
5. Etymology, through the entire course

SECOND SESSION.

1. Principles of General Grammar—DeSacy
2. Algebra—Davies'
3. Ancient History—Goodrich
4. Latin—Virgil's Æneid
5. Greek—Introduction, Kendrick

SOPHOMORE CLASS—FIRST SESSION.

1. Algebra—Davies', completed
2. Geometry—Davies
3. Ancient History—Mitchel
4. Latin—Cæsar's Commentaries
5. Greek—Xenophen's Anabasis

SECOND SESSION.

1. Geometry—Davies', completed.
2. Natural Philosophy—Olmstead.
3. Chemistry—Kane
4. Logic—Whately
5. Greek—Xenophen's Anabasis

JUNIOR CLASS—FIRST SESSION.

1. Natural Philosophy—Olmstead, completed
2. Astronomy—Olmstead
3. Chemistry—Kane
4. Logic—Whately
5. Cicero's Orations—Anthon

SECOND SESSION.

1. Astronomy—Olmstead, completed
2. Chemistry—Kane, completed
3. Rhetoric—Whately
4. Mental Philosophy—Upham
5. Greek—New Testament

SENIOR CLASS—FIRST SESSION.

1. Mental Philosophy—Upham, completed
2. Elements of Criticism—Kane's, with select readings of British Poets
3. Moral Science—Wayland
4. Political Economy—Wayland
5. Greek—New Testament

SECOND SESSION.

1. Elements of Criticism—Kane's with select readings of British Poets
2. Mineralogy and Geology—Hitchcock
3. Domestic Economy—Bucher
4. Evidences of Christianity—Alexander
5. Analogy of Religion and Nature

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Freshman Class	10 00
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Board per Session of five months	35 00

REGULATIONS.

1. The pupils will retire at 9 o'clock P. M., and rise at 5 A. M., studying two hours at night, and one hour before school hours in the morning.

2. All correspondence will be forbidden, except with the parents, brother and sister, or guardian, and all letters for the pupils must be directed to the care of the President of the Faculty, postpaid.

3. They will not be permitted to go to the post office, or in any other way to receive letters, except by the hands of the President, or some member of the Faculty, and all letters written by them must pass through the hands of the Faculty to the post office.

4. They will be restricted in attending worship to Sabbath and Sabbath evening, attended by some member of the Faculty or family in which they reside. On extraordinary occasions, the rule will be relaxed at the discretion of the Faculty.

5. They will be disallowed to make or receive visits, go to parties, or entertain the company of young gentlemen, either in going to and from church or school, or at their boarding places, and in all instances, the permission and personal supervision of at least one member of the Faculty, will be necessary when they shall go out for recreation.

9. They will not be permitted to go to the stores. All purchases will be made for them under the special direction of the guardian, and all funds intended for their use, must be deposited with the Faculty, or family in which they reside, and no pupil will be allowed to exceed fifty cents per month for pocket money.

7. A uniform dress will be adopted—made in winter, for Sabbath's and Holidays, of dark green alpacha, or other material of similar color, provided it does not exceed in cost, the alpacha. Two of these will be required. In summer, four pink dresses, two of them of calico, and two of muslin, for ordinary and extraordinary use, and two white dresses for Sabbath's and Holidays. For aprons, blue checks, ginghams and white muslin. All dresses must be plain, without inserting, edging or other trimming, and every article marked with the owners name. Bonnet, a plain straw or leghorn, without flowers, lace, or inside trimming. In summer, trimmed with pink, solid color; in winter with green, solid color.

8. No jewelry, as watches, chains, pencils, bracelets, finger or ear rings, must be worn.—Every attention will be paid to the health and comfort of the pupils, and in cases of sickness, medical services, approved by the Board of Trustees, will be provided gratis.

WM. A. MURCHISON
Chairman of Board of Trustees.
Lexington, Tenn., Aug. 22, 1851.

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Sept 6, 1851—tf

HORSE HAIR GLOVES AND STRAPS.—We have received a few dozen of these valuable articles, so much used at the North for promoting a healthy action of the skin. The invalid or convalescent who uses friction as a means of restoring or preserving health, will find them superior to any thing of the kind in use

Sept 6 EWIN, BROWN & CO.

Mississippi Female College.

Under the Patronage of the Mississippi Baptist Convention.

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The next scholastic year will commence on Wednesday, 3d of September, and be divided into two sessions of five months each. The College edifice just completed is elegant and commodious. The course of studies extends through six years, and is designed to give as complete and thorough an Education as can be obtained in the Union.—The Boarding department will be under the charge of the President and lady, and can accommodate fifty-six Misses with a genteel and comfortable home, where their minds, morals, health and manners, will receive strict and constant attention.

Each young lady will furnish her own towels and napkin.

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Academic Department, per session,	$12 00
Collegiate " "	20 00
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Incidental tax, per session,	1 00

Bills payable half in advance—half at the close of the session. Drafts, on time, on Memphis, Vicksburg, Mobile or New Orleans, taken for bills.

HERNANDO, De Soto Co., Miss. Sep. 20—5w

MEDICAL DEPARTMENT
OF THE UNIVERSITY OF NASHVILLE.

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ROBERT M. PORTER, M. D., Professor of Anatomy and Physiology.
J. B. LINDSLEY, M. D., Professor of Chemistry and Pharmacy.
WILLIAM T. BRIGGS, M. D., Demonstrator of Anatomy.

The first course of Lectures will commence on the first Monday of November next. The Anatomical Rooms will be opened for Students on the first Monday of October.

Fees of each Professor $15; Matriculation ticket $5; Dissecting ticket $10; Graduation fee $25. St. John's Hospital is open to the Students during the Lecture terms, free of charge.

The Matriculation fee is to be paid but once, and the Dissecting Ticket is optional with the Student.

Good Board, including lights and fuel, can be obtained in the city at from $2 50 to $3 per week. Further information may be obtained by addressing the Dean

J. B. LINDSLEY, M. D.
July 19—8m Dean

BOOK STORE,
ON UNION STREET,
Two Doors from the Bank of Tennessee.

THE undersigned having purchased of Messrs. GRAVES & SHANKLAND, their entire stock of

BOOKS AND STATIONERY,

And having recently added to the former stock a great variety of Theological, Classical, Medical and Miscellaneous Works.

They now comprise the following, viz:

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

HISTORICAL

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

CLASSICAL.

Robinson's Greek and English Lexicon; Liddell & Scott's do.; Leverett's do.; Anthon's do.; Cooper's Virgil, Anthon's Works, Boyer's Dictionary, Bullion's Works, and many others.

SCIENTIFIC.

Humboldt's Cosmos, a rare work; Kane's, Comstock's, Johnson's, Jones' and others, Chemistry; various Authors on Geology; Barrington's Physical Geography; together with the usual Scientific Works adapted to the Schools, Academies and Colleges of the country.

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Comprising almost every variety usually demanded by the wants of the country.

WE HAVE JUST RECEIVED,

A new supply of the following VALUABLE and POPULAR WORKS: Church Members Hand Book, Earth and Man, The Listener, Religious Progress, by Williams; Barnes on the Gospels, Ripley on the Acts, Headley's Sacred Scenes, do Sacred Mountains, Miss Beecher's Cookery, Malcom's Bible Dictionary, Earnest Ministry, by J. A. James, Church in Earnest, Religious Encyclopedia, Benedict's History of the Baptists, Sunday School Books, Temperance Tracts, &c. &c.

TOON & RUTLAND.

MUSIC.—I have on hand, at my Furniture Store on Union street, a large stock of Guitars, Accordeons, Flutes, with Piano and Guitar Music, which I will sell at 3 cents a piece.

IRA H. MORTON'S
June 14—27m Furniture Store, Union st.

JUST RECEIVED,

THE Church Member's Hand Book, by Crowell.
The Church in Earnest, by J. A. James.
Earnest Ministry, by "
Knowledge of Jesus, by Carson.
Religious Progress, by Williams.
The Listener, by Caroline Fry.
Ripley's Notes on the Gospels and Acts.
Mason's Sacred Harp, vols. 1 and 2.
Foster on Missions.
For sale by
June 7 TOON & RUTLAND.

Education of the Deaf and Dumb,
BY R. T. ANDERSON & SON.

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

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

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

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

Poetry.

From the American Messenger.

GIVE.

BY MRS. L. H. SIGOURNEY.

"It is more blessed to give than to receive."

Give prayers: the evening hath begun;
Be earlier than the rising sun:
Remember those who feel the rod;
Remember those who know not God.
His hand can boundless blessings give:
Breathe prayers; through them the soul shall live.

Give alms: the needy sink with pain;
The orphans mourn, the crushed complain.
Give freely: hoarded golded is curst,
A prey to robbers and to rust.
Christ, through his poor, a claim doth make;
Give gladly, for thy Saviour's sake.

Give books: they live when you are dead;
Light on the darkened mind they shed:
Good seed they sow, from age to age,
Through all this mortal pilgrimage.
They nurse the germs of holy trust;
They wake untired when you are dust.

Give smiles, to cheer the little child,
A stranger on this thorny wild;
It bringeth love, its guard to be—
It, helpless, asketh love from thee.
Howe'er by fortune's gifts unblest,
Give smiles to childhood's guileless breast.

Give words, kind words, to those who err;
Remorse doth need a comforter.
Though in temptation's wiles they fall,
Condemn not—we are sinners all.
With the sweet charity of speech,
Give words that heal, and words that teach.

Give thought, give energy, to themes
That perish not like folly's dreams.
Hark! from the islands of the sea,
The missionary cries to thee:
To aid him on a heathen soil,
Give thought, give energy, give toil.

WHO MADE THE LITTLE FLOWERS!

The Atheist in his garden stood,
At twilight's pensive hour,
His little daughter by his side,
Was gazing on a flower.

"Oh, pick that blossom, Pa, for me,"
The little prattler said,
"It is the fairest one that blooms
Within the lowly bed."

The father plucked the chosen flower,
And gave it to the child—
With parted lips and sparkling eye,
She seized the gift and smiled.

"Oh, Pa—who made this pretty flower,
This little violet blue;
Who gave it such a fragrant smell,
And such a lively hue?"

A change came o'er the father's brow;
His eyes grew strangely wild;
New thoughts within him had been stirr'd
By that sweet, artless child.

The truth flashed on her father's mind—
The truth in all its power;
"There is a God, my child," he said,
"He made that little flower."

COMMUNICATIONS—Continued.

[CONTINUED FROM FIRST PAGE.]

also in power, and in the Holy Ghost;" can he prove that the gospel came in *word only*, without any accompanying power? And can he also prove that these Thessalonians had the power to work miracles? Where is the evidence in the case? The object for which the Spirit is given, God makes known by Ezekiel 36: 27, "And I will put my Spirit within you, and cause you to walk in my statutes." And Christ speaks of the Comforter, as given to "reprove the world of sin, of righteousness, and of judgment." I do not deny that miraculous gifts were bestowed, but the Scriptures clearly teach that there were other objects to secure which the Holy Ghost was given.

G. contends that when Paul says, Rom. 8: 11, "He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you;" that Paul alludes to the living, for after death has passed upon man, his body is not mortal. But I ask, Were not the bodies of the Romans mortal at this time when Paul wrote to them? And might they not die after that and be raised from the dead by the power of the Spirit as the dead body of Christ was raised? But if G. is right in saying that Paul in this passage speaks of the living, then in what did the quickening consist? To quicken, says Webster, is "to make alive," and was the Holy Spirit to make alive, living bodies? Is there not "*mystery*," or "*incomprehensibility*," or "*nonsense*," in such a supposition? And if G. is right in his explanation of the word *mortal*, what does Paul mean in 1 Cor. 15: 53, where he says, "This mortal shall put put on immortality?" Must that langnage also be restricted in its application to the living?

G., in noticing my objection to the theory which rejects the action of God on the soul of man, "that it renders prayer for spiritual aid absurd and vain," remmds me that "in the Gospel according to John, it is expressly stated, and too plain to admit of *incomprehensibility*:" "We know that God heareth not the prayer of a sinner." Well, I know that the man who was blind from his birth says, in John 9: 31, "Now we know that God heareth not sinners;" but I have no more evidence of the inspiration of that man, than I have of the inspiration of that "*moral being* who said to our first parents, "ye shall not surely die." The mere opinion of that man has but little weight with me. Still, I have no objection to the language in the sense in which I suppose the man employed it. When a miracle was performed, it was customary to invoke the aid of God. Jesus often did this himself, and it was by his power only that prophets and apostles could perform miracles. The language of the man refers to such cases, and it means simply that God will not give miraculous aid to impostors and false prophets, and as, by the power of God, Jesus had opened his eyes, he could not be an impostor. This language therefore has no reference to the prayers which *sinners* make for salvation. It is true that God will not hear those prayers which are offered in mockery, or when the man loves his sins, and is unwilling to give them up, bnt the cry of a penitent sinner for salvation, God will hear, and our heavenly Father will give the Holy Spirit to them that ask him.

G. notices what I say about the "Holy men of old, who prayed as the Spirit gave them utterance," and says "These Old Men had a promise from God of a King, in the person of the Messiah, none of whom lived to know their King, to hear his counsel and advice, hence their prayers, petitions and remonstrances to God." Well, really G., I was laboring under the impression that when Paul prayed for the Ephesians, Colossians and Thessalonians, that God would "sanctify them," and "fulfil in them all the good pleasure of his goodness, and the work of faith, with power," and "give unto them the spirit of wisdom," and "strengthen them with might by his Spirit in the inner man," and "fill them with the knowledge of his will in all wisdom and spiritual understanding." (2 Thes. 1: 11; Ephesians 3: 14, 18, &c.)—I really believed that at the time these prayers were offered, the Messiah had already appeared. If any thing can be more ridiculous than the explanation G. has given of these prayers, as petitions for the coming of a Messiah that had already appeared, I confess I am unable to conceive of it. It was very well for G. to follow such an interpretation with an anecdote, the point of which was "*nonsense, all nonsense.*" It was entirely appropriate.

Before I conclude I will briefly notice the application which M. has made in his communication last week, of the words of our Saviour. John 6: 63, "The words that I speak unto you, they are *Spirit*, and they are *life*." Our Lord had said in verse 53, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." The Jews understood this language in the gross, carnal sense of a literal eating of his body, and had said, verse 52, when Christ said, "The bread that I will give is my flesh, which I will give for the life of the world." "How can this man give us his flesh to eat?" Our Lord, in verse 63, corrects their mistake by saying, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." The meaning obviously is, that his words, which had given so much offence, were to be understood in a spiritual sense; that he did not speak of a literal eating of his body; and that if such a thing had been practicable, it would have been productive of no salutary effect. "The flesh profiteth nothing." The noun *spirit*, here repeated, as in John 3: 6, is used instead of the adjective *spiritual*, as being a more vivid manner of speaking. When our Lord says of his words, "they are spirit," the sense is, "they are spiritual;" and when he says of his words "they are life," the idea is, The Spirit that quickeneth or maketh alive, employs the instrumentality of the Saviour's words, or he produces eternal life through this means. The language of the Saviour, therefore, is perfectly consistent with the doctrine I have taught.

In conclusion, I would assure M. and G. that for men to spend their lives quarreling with mysteries, is to act like the wild beast in a cage, forever chafing against the bars of its prison, which nevertheless remain. "The simplest objects in the physical world are surrounded with mysteries. A blade of grass has wonders about it which no philosopher can clear up; no man can tell what fixes the type of each species of plant or animal; by what process the materials of leaf and flower are selected and arranged; whence the beautiful tints are borrowed or how applied; what conducts the silent process of formation of the eye or hand. Every thing we see is, even to the most enlightened, the index of something unknown and inscrutable. If the visible and tangible forms of matter are replete with things past finding out, what may we expect when we turn our eyes on the world of Spirits? Even that little world in our own bosoms, which is pervaded by our own consciousness, the facts of which are most intimately known, is full of wonders; of phenomena which we can neither comprehend nor reconcile. Who can understand the secret union of soul and body which establishes their reciprocal influence? Why should the emotion of shame suffuse the cheek, or that of fear send the blood to the heart? Why does the soul suffer if the body be injured? What conception can we form either of matter or mind, which is consistent with their mutual influence and communion? The operations of our rational and moral faculties are not less beyond our comprehension. We know certain facts, but the reason of them, or their consistency, we cannot understand. We know that certain feelings follow certain perceptions; the feeling of confidence, the perception of truth; the feeling of pleasure, the perception of beauty; the feeling of approbation, the perception of what is morally right. Why these feelings should thus rise, no one can tell. Such are the laws of our being; laws which we did not originate, and which we cannot control."—"I will not believe what I cannot comprehend," said a man to Dr. Parr. "Then," said the Doctor, "you will have the shortest creed of any man that I know."

G. I fear is like many that have long heard the gospel without yielding themselves up to its influence, or imploring the aid of the Holy Spirit to renew and sanctify their minds. The wane of life, and the approaching shades of evening, warn G. that his days are almost numbered, and eternity is near. He, it is probable, would like to become a Christian by regeneration, as he wants to escape hell; but he begins to fear that he never shall—wishes there might be some other way—hopes there may be—and he would feel more at ease now, if he could explain away the teachings of the Bible on the subject of the new birth. Many have thus wrested the Scriptures to their own destruction. Reader, pray for M. and G.—"God may, peradventure, give them repentance, to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." (2 Tim. 2: 25, 26.)

B.

For the Tennessee Baptist.

JEFFERSON Co., Ark., Sept. 18, '51.

BROTHER GRAVES:

I am now engaged in a protracted meeting at the Union Church, which I think will close to-night. We feel thankful to the great Head of the Church, that He manifested his presence in the Church, by reviving the work of his grace in faith and love amongst the members; and also blessed the word of truth, and by his Spirit He made it the powerful means of salvation to some seven persons, and to the conviction of some eight or ten more. Seven were baptized yesterday.

This is a very important region for Baptists to occupy; this church sees and feels it, and are making good arrangements to occupy this and Pine Bluff, and to establish a permanent ministry here. God grant that they may succeed in the thing they are aiming at.

Yours in Christ,
R. PULLEY.

For the Tennessee Baptist.

CEDAR FORD, Tenn., Sept. 22, 1851.

BROTHER GRAVES:

I have had the privilege to be in some blessed meetings, where truth was blessed to the conversion of some twenty persons. Thank God the cause is onward here, and Pedoism is desperate, but Popery always did die hard, and seeing she has to die here, she groans piteously.

Yours,
WM. HICKLE.

For the Tennessee Baptist.

PALO ALTO, Tenn. Aug. 30, 1851.

BROTHER GRAVES:

I desire through your paper to say to the Methodists in Tennessee who are finding so much fault of the Resolutions passed at Cotton Grove by the Mass Meeting of the Baptists, to notice the language of our Saviour, Matthew 7: 3, 4, and 5 v. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye. Or how wilt thou say to thy brother let me pull out the mote out of thine eye, and behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

In the Methodist Discipline I find the following on page 80:

"Let it be recommended to our people not to attend the Singing Schools which are not under our direction."

Again, on page 84th, I read the following:

"By doing good, especially to them that are of the household of faith, or groaning so to be, employing them preferably to others—buying one of another—helping each other in business," &c.

Thus you see that their people are not only recommended to stay away from Baptist Singing Schools, but are required to employ one another in preference to others, and to buy one of another, (mark that) and so help each other in business. This will do very well, however, with all who think that "in means on" Baptists are requested to examine for themselves.

JOHN DABBS.

Obituaries.

Mrs. Frances H. Kennedy.

Died in Maury county, Tennessee, at the residence of Mr. S. H. Early, Tuesday, the 16th of September, 1851, Mrs. FRANCES H. KENNEDY, consort of Dr. Thomas H. Kennedy. Her funeral was numerously attended the next day, and her inanimate body deposited in the grave, there to remain till the Archangel's trump, the voice of God, shall summon it forth, and reunite soul and body, immortal and incorruptible.

Mrs. Kennedy, the subject of this short and imperfect memento, was born in Pitsylvania county, Virginia, the 5th of October, 1851—professed religion November, 1843, united with the County Line Baptist Church, in which she lived a consistent member, and adorned the profession she had made up to the time of her death—married November 10th, 1850, and removed with her husband immediately to the place of her decease. The deceased was a daughter of Asa and Nancy Walrond, and niece of the Rev. Abner W. Clopton of Virginia. In her last moments she professed unshaken confidence in her Redeemer; that a crown of glory awaited her at her entrance into Heaven, and exhorted her "dear husband" to meet her there. How delightful to record the death of such, that the Christian may rejoice, and the infidel tremble to see how the righteous can die.

To husbands and mourners let me say, may we die the death of the righteous, and that our latter end may be like hers—that we may enjoy the Society of our departed sister forever and ever.

W. L. W.

Hurt's Cross Roads, Sept. 23, 1851.

Sarah Novoline.

Died in Christian county, Ky., on the morning of the 27th July, 1851, SARAH NOVOLINE, daughter of John and Jane E. Pyle, aged two years and six months. As some odoriferous flower, just unfolding its beautiful leaves to meet the first rays of a vernal sun, is nipped by an untimely frost, and falls to the ground, so this sweet little girl, touched by the cold finger of death, passed away. Not as the flower, however, to be forgotten and perish forever, bnt that she might go to her native skies and angel friends—just beginning to develope the lineaments of a noble and generous nature; and to use these little words, so full of interest to parents, she left them with bleeding hearts, to treasure up and embalm, all the little incidents of a brief and joyous life. Could I but offer a single word of consolation to the parents in reference to this affliction of Providence, most heartily would I do so. I can only tender them my most sincere condolence, and pray God to give them grace according to their day. Little Sarah has gone, her spirit has taken its exit to dwell with angels near the throne of God, where it is to dwell in pure bliss, relieved of all the cares incident to the creatures of earth; and although this bereavement may seem hard to endure, yet the loss to mothe and friends is her eternal gain—for

For there is a brighter world than this,
For our sweet hope 'tis given,
Where rays of pure unsullied bliss,
Shine on and ripen into bliss,
That has its source in Heaven.
There is a holier clime than ours,
Where no rude storms are driven
Across our path, to blight the flowers,
Or crush the hopes of sunny hours,
For this pure clime is Heaven.
Then when life's fountains cease to play,
And being's link is riven,
Oh, may our spirits soar away,
And bathe in glory's brightest ray,
Around the throne in Heaven.

A. W. MEACHAM.

Horrors of Heathenism.—Polygamy prevails in New Zealand, and a chief with ten wives was told that he could not get baptized unless he confined himself to one.—At the end of about two months, he repaired to the nearest missionary, and stated that he had got rid of nine. "What have you done with them?" was the natural interrogatory—"I have eaten them," was the unhesitating reply.

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July 19—tf

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Dec. 16, 1850. ma 17—6m

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JNO. D. McGILL *Ch'n.*
C. W. CLAYTON, *Sec'y.*
Covington, Ky., August 13, 1851.—4w

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