PTEMBER 6, 1851.

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, Satchels, &c., &c., and being desirous to reduce, as soon as possible, the heavy stock now in hand, designs himself to sell at greatly reduced prices and ask for a liberal share of patronage. He occupies the old stand of Messrs M. & H., south side public square, immediately opposite the Court House, Nashville, Tenn.

W. S. LORD.

July 12, 1851—tf

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]

WEBSTER'S QUARTO DICTIONARY—(Unabridged.) new supply just received by
TOON & RUTLAND.

JUST RECEIVED.—A new supply of the Psalmist, in various styles of binding, embracing the Pocket, Pew and Pulpit editions.
TOON & RUTLAND.

To Country Merchants.

WE have received of Mr. X. Bazin, Philadelphia, (successor to E. Roussel,) the Agency of his superior perfumery, and are prepared to sell to wholesale buyers any of his manufactured articles, quite as low as they can buy them of him, with the carriage added. We have just received,

60 doz. Rose, Ambrosial and Almond Shaving Cream,
163 doz. Toilet and Shaving Soaps, of various qualities and styles,
170 doz. Cologne Water, assorted,
89 doz. Macassar, Pear's and Rose Hair Oil,
48 doz. French and American Ox Marrow,
21 doz. Extract for Handkerchief.

And many other articles too numerous to mention, comprising a very complete assortment of all articles in the way of Perfumery.

They would further say, that their general stock of Drugs, Medicines, Paints, Oils, Dyestuffs, Window Glass, &c., is large and well assorted, and they are determined to sell them as low as articles of the same quality can be purchased in the city.

March 15 EWIN, BROWN & CO.

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

For sale by H. G. SCOVEL.

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

NORTH side of the Public Square, 3 doors west of the Nashville Inn.
1000 pounds Refined Salt Petre,
10 barrels Winter Lard Oil,
5 " Clover Seed, fresh,
6 bags Orchard and Herds Grass Seed,
½ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
4000 pounds Putty, in bladders,
341 " Glue, gravel,
200 gallons Bleached Sperm Oil,
450 " Refined Tanners' Oil,
3000 pounds Eng. Sup. Carb. Soda,
1000 " Roll Brimstone,
150 kegs Pure White Lead.

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

For sale by H. G. SCOVEL.

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

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

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

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

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

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

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

Fine Toilet Soaps, &c.

TO our Lady Customers we can now offer much the largest and best assortment of fine Toilet Soaps, Cologne, Ox Marrow, &c., which we have ever had, comprising:
47 doz. fine Musk, Rose, Almond, Circassian, Nymph, Jenny Lind, Marsh Mallow, Hazel Nut Oil, Amandine, Spring Flowers, Verbena, Pistachio, Honey, Mellilieur, and Pomeine or Pomice Soaps,
24 doz. Taylor's Transparent Balls,
72 doz. White and Brown Windsor Soap, super'r
24 doz. Piver's blue jar Ox Marrow,
12 doz. Roussel's comp. Ox Marrow in glass Jars,
2 doz. Jenny Lind Hair Gloss,
6 doz. Bandoline,
2 doz. Rose and Charcoal Tooth Paste,
2 doz. Odontine, a superior article for the teeth,
3 doz. Roussel's Bell Lavender,
8 doz. Eau Lustral, for the hair,
6 doz. Tricopherous,
200 lbs. Barber's Soap, in 1 lb. bars, superior and cheap.

March 15 EWIN, BROWN & CO.

CALABRIA LICORICE.—750 lbs. Calabria large stick Licorice of superior quality for tomorrow manufacturers, received and for sale at a small advance.

March 15 EWIN, BROWN & CO.

THE TENNESSEE BAPTIST,

IS PUBLISHED EVERY WEEK,

IN A LARGE DOUBLE MEDIUM SHEET.

TERMS—$2 00 per annum, *in advance*, or $2 50 cents at the *end of the year*. No subscriptions will be taken for less a 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 price of five new subscribers, shall receive the sixth copy gratis.

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THE Tennessee Baptist

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

VOL. VIII. NASHVILLE, TENNESSEE, SATURDAY, SEPTEMBER 13, 1851. NO. 2.

The Pulpit.

MISSIONARY SERMON.

Take heed and beware of covetousness.—*Luke xii*, 15.

Our Saviour gives us this warning, and he knew that there was need of it. He enforces it by the parable of the man that *layeth up treasure for himself, and is not rich towards God*. Our Lord has elsewhere distinctly told us that we *cannot* serve God and mammon. The Apostles in various places mention covetousness as one of the deeds of the flesh. They declare it to be idolatry, for the sake of which, the wrath of God cometh on the children of disobedience. They affirm that no covetous man, who is an idolater, hath any portion in the kingdom of Christ and of God. They always class it with those sins which inevitably destroy mens' souls. It *is*, therefore, one of them. We are bound to say, painful and alarming as may be the saying, that a *covetous man* cannot be a *Christian*. The Scriptures lay this down as a decisive test. We must then adopt it as such. No matter what be our profession, whether we be men or women, private members or officers of a church, whether deacons or ministers, if we be covetous men or women we have no inheritance in the kingdom of Christ.

So much is clear. But what do we mean by covetousness? I do not know how I can describe it better than by saying, it is the practical denial of the right of God over our possessions. Our Lord distinctly teaches us that all which we in common language are said *to possess*, is not ours in fee simple, but only a talent which we may occupy till he come; and for which we must, as stewards, render a strict account. Our right to it, if it be honestly acquired, is exclusive of any claim of *man*. *Man* has no right to call us to account for the use of it, provided we so use it as to harm no one. This, however, has nothing to do with the claim of God upon it. He made it; he placed it in our hands; he gave us all the opportunities which we enjoy for the proper enjoyment of it; and he will inquire of us whether we have so used the mammon of unrighteousness, that, when we fail, we may be received into everlasting habitations.

God has placed in our hands in different proportions the means of usefulness which wealth confers, but he never relinquishes his right over them. He requires that we lay down our property at his feet, and ask him, Lord, what wilt thou have me to do with it? We must do this habitually, and the obligation to do it is one of the forms of our probation, and furnishes one of the means of our growing in grace. Of the results of our labor, we must ask, How much of this am I at liberty to use for myself? As our gains increase we must ask, How much of this will it be pleasing to God to employ in charity? We are solemnly to ask, How long may I expect to grow richer? I am forbidden to lay up treasure on earth; how far may I accummulate without violating this commandment? Thus only can we act as stewards. The moment we act on any other principles we assume the right over that which is God's. We dispute the supremacy with him, and claim to be *owners* when we are only *agents*.

It is for this reason that covetousness is frequently termed idolatry. Idolatry consists in bowing down to or obeying any thing in the place of God. God declares that our wealth must be used for him, and as he shall direct; and if we love our possessions so much that we disobey the command of God, we are idolaters. We then love mammon more than God. When God and mammon utter opposite commands, we obey the command of mammon and disregard the command of God. What is there in any form of idoaltry that in its essence differs from this?

But some men will say, *How much* does God require? What is the proportion of our income that we must give, in order to be innocent of the sin of covetousnes? My brother, do not deceive yourself by these questions. You must not hope to mock God by such inquiries. They are frequently made merely to quiet your conscience; and because you cannot definitely answer them you do as little as you can. The very question shows that you have never considered the nature of your obligations to God. Suppose you had entrusted an agent with a thousand dollars, which he was to use in trading for you, and he should ask me how much of the profit he ought to return to you, so that he might have a right to employ the remainder for himself;—what should I tell him? How should I answer such a question? What should you think of the honesty of such an agent? Would you retain him for a moment in your service? Would you not tell him that it was *all* yours, and that until he acknowledged your right in full and acted accordingly, he was a dishonest man? So is it in our dealings with God. Unless we acknowledge his supremacy in full, unless we lay our wealth at his feet, in lowly simplicity desiring to know how we can use it so as to please him, we are guilty of the sin of covetousness; we are serving mammon instead of God.

We see then that we cannot escape the guilt of covetousness by merely giving to God a *portion* of what we possess and reserving the rest in fee simple to ourselves. We may, in part, in this manner confirm ourselves in the sin of idolatry. It is all God's, and we must so esteem it, holding it as a trust, the whole of which must be employed as the property of God, to be used alone as he shall direct. We must apply to this, as to all our other talents, the principle of entire consecration. We must lay it all at his feet, saying, Lord, what wilt thou have me to do? How can I use this to thy glory? How much may I use for myself, for what objects may I use it, and how much may I devote to Christ who gave himself for me? Such is the Christian principle.

Now if this principle were applied to the professors of religion in all our churches, how many would be found innocent of the sin of idolatry? How fearfully small would appear the number of the righteous. The rich man adding field to field, ship to ship, factory to factory, and bestowing upon the cause of Christ hardly the interest of his income, and yet a leading member of a church; the man in moderate circumstances thriving in business, increasing his expenses as he rises in the world, and waiting till he becomes rich before he can do any thing for God; the poor man laboring for his daily bread, yet earnestly striving after a competency, without any thought of the commands of Christ; the minister of the gospel, who, because he is laboring in the pulpit, supposes himself excused from the application of the doctrines which he preaches, and who feels that he obeys Christ by urging others to give, while he does not give himself;—where shall all these appear?

Selections.

From the Western Recorder.

DR. MACLAY TO DR. AYDELOTT.

SARATOGA SPRINGS, N. Y., July 21, 1851.

Reverend and Dear Sir:—I have just read your letter to my old friend, Bishop McIlvaine, with deep and thrilling interest. You know, from the time you were a boy of twelve or fourteen, I took a deep interest in your spiritual and eternal welfare. And it gladdened my heart when I had reason to believe that the instructions which I then imparted to you had made a deep lodgement in your heart, and that you were brought experimentally to know the truth as it is in Jesus. From that period, to the present, I have taken a deep interest in all your movements, and it has afforded me no ordinary satisfaction to find that you have been the decided advocate of evangelical religion. And your letter to Bishop McIlvaine, evinces that you continue its decided friend and advocate on Bible principles, whatever it may cost you.

When we first were acquainted, I was a Pedo-baptist, but was compelled to examine the sacred Scriptures, with reference to the subject of baptism. In consequence of endeavoring to prepare a sermon from Acts 2: 37, 38, in 1808, I became convinced that Peter's mode of procedure and mine were different. I concluded that he was an inspired apostle, and must be infallibly right, and I must inevitably be wrong. He said to his hearers: "Repent and be baptized, every one of you." I could not address my hearers in the same manner, because according to my principles, they were all baptized already, though I knew they were in the gall of bitterness and bond of iniquity. He required them to repent first, and then be baptized I was compelled to give up the text and preach from another, as I could not on my principles do it justice. I resolved carefully and prayerfully to examine the Scriptures on this subject.

I found that Christ in the Apostolic Commission commands the baptism of believers—of believers only. He commands his disciples to go and teach, (or make disciples by instruction, which is the only way in which men can become disciples) and then to baptize them.

In examining this subject, Acts 18: 8, struck my mind, with the force of a flash of lightning: "And Crispus the chief ruler of the Synagogue believed on the Lord, with all his house, and many of the Christians hearing, believed, and were baptized. I have been all my life reversing God's plan; first baptizing, then waiting till they shall hear, then waiting till they shall believe, which might never take place. But the plan which the God of heaven has ordained is that men shall first hear, and then believe, and then baptized. I felt ashamed and confounded before God. I wondered where my eyes and my understanding had been, that with all my advantages of information, I should have remained ignorant of a subject as clearly revealed in the Bible as that Christ rose from the dead. I examined every passage in the New Testament, in its connection where the ordinance of baptism is enjoined or exemplified or alluded to, and to my astonishment found that neither the *name* of Infant Baptism, nor the *thing* itself is found in the Oracles of God.

I had been accustomed to place great reliance on the baptism of households mentioned in the Scriptures. But on examining the passages in their connection, I found that in every call they were believers. I have since baptized more whole households in New York city, than all those recorded in the New Testament. But they were believers. I baptized two households at one time. I was present in Baltimore when Dr. Richard Fuller baptized two entire households. He stated the fact publicly, said to the congregation, "You must not go away and report that Fuller baptizes infants *because* he baptizes *whole households;* for they are all believers.

I determined to answer a good conscience towards God by being buried with Christ by baptism, and was enabled to go on my way rejoicing; I was baptized on the 21st of December, 1808, by Rev. John Williams, one of the best men I ever knew, and father of Dr. W. R. Williams of New York. My wife and eighteen more were baptized on Christmas morning, four days afterwards, by the same administrator. And then six, eight, and ten, at a time, were immersed by myself, the whole church was baptized, except four or five individuals.

My successor in Scotland the Rev. Mr. Aikenhead, became uneasy on the subject of infant baptism and entertained serious doubts of its Divine authority, and wrote to me, knowing that I was a Baptist, and asked my advice. I advised to read the New Testament with earnest prayer and close attention, and if he found any thing respecting the sprinkling of infants in it, by all means, to continue the practice. But if neither the name, nor the thing itself were found in God's book, as an honest man, be would be compelled to renounce it, and resort to the old apostolic mode of immersing the believers. He took my advice. And it resulted in the baptism of himself, and also of a majority of the church. So that the only two churches of which I was ever pastor, (and they were both constituted under my ministry) are now Baptist Churches. When I was baptized, I did not know where to obtain a loaf of bread for my wife and children, or a sixpence to buy it with. But I clearly saw that it was my duty to obey Christ in this Divine ordinance, and leave all consequences with the Lord. Duty is ours. Consequences belong to Him. I have never had reason to regret it. Nor will any other Christian man who resolves to follow the Lord fully.

It may be proper here to remark that in examining the mode of baptism, or the action which takes place in observing it, I found no difficulty. The meaning of the word *baptizo*, both in sacred and classical writers. I found to be—*to dip—to plunge—to immerse*. All lexicographers, both ancient and modern, agree to give it this meaning. All profound scholars, of every denomination, with one consent, say, the word means *to immerse*. And Bishop Bossuet, one of the best scholars that France ever produced says, "The word means *to immerse*, as is granted by all the world."—If he had lived in our day, he would have found that some partisans question the fact. But he would no doubt have concluded with Dr. George Campbell, that "the mere partisan of every denomination, is always inclined to connect the diction of the Spirit by that of the party." All sacred historians, of any note, admit that immersion was the universal practice except in cases of Clinics for thirteen centuries after Christ.—See Dr. Whitby in his Commentary on Rom. 6: 4. I concluded that if the word *baptizo* means to immerse, (and there is no truth more clearly established,) then the command of Christ in the Great Commission is to do the thing which the word means. To act otherwise (i. e., E. g.—to sprinkle infants, instead of immersing believers,) is direct rebellion against the Lord, and lawgiver of the Christian Church, who solemnly says: "In vain do ye worship me teaching for doctrines the commandments of men."

You will excuse me my dear brother for saying that I consider infant baptism the greatest curse that ever afflicted christendom. It has done more to corrupt the church of God and make it a den of robbers than all the other inventions of the wicked one. It makes the church the world, and the world the church. It lays the foundation for the Union of church and state, which never could have existed or perpetuated, except upon the principles of Pedo-baptism. And it is the grand source of the evils of which you complain in the Episcopal Church. And it is equally true of other churches that adopt it. In this country and in England, there are counteracting influences, you know, which prevent Pedo-baptists from carrying fully into effect the pernicious influences of their system. Infant baptism and infant membership, were they carried out to their legitimate consequences, would compel them to address baptized children as young brethren and sisters in the Lord. For they all admit that they "are made His by baptism." But we have among us churches planted on the apostolic plan, which baptizes believers and retain none in the church except those who live under the influence of the gospel. With these examples all around them goodly Pedo-baptist ministers dare not carry their system to its legitimate consequences. They address baptized children, whom they acknowledge to be members of the church, not as children of God, and inheritors of the kingdom of heaven; but as sinners exposed to the wrath of God, and tell them that except they repent they shall all likewise perish; that they need a change of heart without which they cannot see the kingdom of God, and that without a living faith in the blood of the cross, they must perish eternally. This is acting, however, in direct opposition to Pedo-baptist principles. But love to Christ and to the souls committed to their charge, and the examples of those ministers who act upon the apostolic plan of addressing the young and the old as sinners that need salvation, through faith in Christ crucified, compel them to adopt it in opposition to the legitimate consequences of their own principles.

If the Romish Church were to relinquish infant baptism, their whole system would crumble into dust and ashes. But this pernicious evil brings into their communion thousands and millions every year, in an unconverted state, before they know their right hand from the left. Luther and Calvin were great and good men, and reformed many of the abuses of Popery. But they retained its worst feature—its main pillar—infant baptism. This accursed thing has rendered the churches of the Reformation nearly as corrupt as the Romish church itself. So that a Reformation on Bible principles is as much needed, as when Luther and Calvin commenced their labors. It is this evil which has laid a foundation for the Union of Church and State, and has brought whole nations into the church in an unconverted state and keeps them in from generation to generation. They are strangers, the great body of them, to vital godliness, both ministers and people. They hate the light and love darkness rather than the light, their deeds being evil. It may be justly said of them, that like a nest of owls, nothing is more offensive than to let the light in upon them. Our Baptist missionaries, and churches lately planted on the continent of Europe are lights in a dark place. And they have met with more opposition and persecution from the Reformed churches than we have experienced among Turks, or Jews, or Pagans, or even from the Church of Rome herself, drunken with the blood of the saints, and the martyrs of our God. It is principally owing to this evil that the Churches of the Reformation, as well as the Romish Church, and the Greek Church, have become a mass of corruption and putrifaction.

Ten years ago I visited Germany with two English brethren, with a view to obtain the liberation of brother John G. Oncken, a Baptist minister from prison, who in my judgment, possesses more of the apostolic spirit than any man I have ever met with. He was imprisoned, in consequence of a law, recommended by the clergy of the Established Church, forbidding John G. Oncken to preach the gospel of Christ, to baptize believers, or to admit any one to family worship, except his own family. And he was imprisoned with thieves, and robbers, and murderers, because he could not conscientiously obey this wicked law, in opposition to the law of Christ.

On the continent of Europe, you could not find a man in a million, unless he was a Jew, whether in Papal or Protestant countries, who is not a member of the Church. Infant baptism has brought whole nations into the church in an unconverted state, in a state of ignorance and unbelief and enmity to God. They are disaffected in heart to the true grace, and are prepared to prefer any system of superstition and heresy to evangelical truth, it being more congenial to their carnal and unrenewed hearts.

In Hamburg the clergy of the Established Church had a meeting a short time before I arrived. One of the young ministers avowed his infidelity. He said: The Bible is a well told story, it is true, but thought it very absurd to consider that it was given by Divine inspiration. One of the number wished to rebuke the young infidel. But the great body of the clergy defended him. Another young minister, who was editor of a paper reviewed and censured two sermons by two of the senior pastors for their heterodoxy. This case was taken up, and he was laid under censure and forbidden to preach for two years, for questioning the orthodoxy of the senior pastor. An aged brother sarcastically said: "No doubt, gentlemen, you are right in your decisions." "This young man"—pointing to the infidel—"has merely blasphemed Christ, and denied the inspiration of the Scriptures.—*That*, you know, gentlemen, is a small offence. But here is another young man"—pointing to the editor—"who has censured two of our senior pastors for their heterodoxy. That is a crime, gentlemen, that ought not and must not be forgiven. You have no doubt done right in laying him under censure and forbidding him to preach for two years." This biting sarcasm did not produced the desired effect. The infidel was screened by the clergy, while the Evangelical young man was laid under censure. The common adage is true in this case—"*Like priest, like people.*"

I was informed that there were 200 dance houses in Hamburg, open on the Lord's day. Many of them were dens of pollution. But all who kept those houses, or who frequented them, both men and women, were members in good standing in the Established Protestant Church. There were 5,000 prostitutes publicly licensed, who paid $1 00 a month, $60,000 a year into the State Treasury. And the clergy of the Established Church receive their salaries out of this common Treasury. And not one of those women is allowed to enter her name as a public prostitute in the police office, until she is regularly CONFIRMED as a member in good standing in the Established Church.

If a man commits a crime that sends him to the penitentiary or state prison, he retains his good membership in the Church, and can go to its Communion Table when he serves out his time in the state's prison. The only way to exclude a man from the church is to hang him. As long as a man remains unhung, he remains a member of the church, whatever be his crimes. You will easily perceive, my dear brother, that infant baptism is the root of this evil, by bringing whole nations into the church in an unconverted state.

On the continent of Europe they burned the Baptists, hung them, drowned them, or banished them. Then Pedo-baptists possessed the whole ground to themselves, and here the legitimate evils of their system are clearly seen and carried into effect.

Infant baptism leads to a departure from primitive christianity back to the beggarly elements of Judaism. Under the old covenant every descendant of Abraham had a legal and scriptural right to all the ordinances under the dispensation, however unholy or ungodly in his practice. But under the new dispensation, no one has a right to be admitted into the Kingdom of Christ without a change of heart.

The difference between the two dispensations is this: A carnal birth qualified a man for all the ordinances under the law. A spiritual birth is absolutely necessary for admission into the kingdom of Christ—to the ordinances of the Gospel. To maintain that the dispensations are the same, is to contradict the teachings of Christ and his Apostles. For admission into Christ's Kingdom, the same qualifications were required of a Jew as in a Heathen. The Scribes and Pharisees, and Sadducees, and the murderers of our Lord, in the prime of life, were all regular members in good standing in the O. T. Church. But they were not qualified without a heavenly birth for admission into the Kingdom of Jesus Christ.

But when you take eternity into the account, the evils of infant baptism are inconceivably dreadful. Both Papists and Protestants, you know, hold to baptismal regeneration, and teach their children, that by baptism they "are made members of Christ, the children of God, and inheritors of the Kingdom of Heaven." There are millions and hundreds of millions that believe this lie to their own eternal undoing. Presbyterians object to the views of Catholics and Episcopalians on this subject. But they teach in substance the same thing. In answer to the question, "What is baptism?" they teach their children to say, "Baptism is a washing with water which does signify and seal our engrafting into Christ, and our being made partakers of the blessings of the covenant of grace." This is to all intents and purposes teaching baptismal regeneration. And John Wesley teaches the same doctrine as strongly as the Pope of Rome would wish him to do.

I have written to you, my dear brother, with great plainness, because I love you, and earnestly desire that you may be led, by the Word and Spirit of God, into the truth as it is in Jesus. Remember, my brother, the good confession of Christ before Pontius Pilate and before many witnesses: "My Kingdom is not of this world." It is Heavenly in its origin, in its subjects, in its laws, and in its ordinances, and never was designed for any except those who are born from above. "Except a man be born again, he cannot see the Kingdom of God.

I wish you to examine, with great care and earnest prayer, these subjects in the light of the sacred Scriptures. And may the God of the Bible lead you in all truth and in the paths of peace and purity.

It will afford me great pleasure to hear from you as soon as convenient. Please address your letter to the care of Moses B. Maclay, Esq., New York City.

With great respect, I am, as ever,
Your affectionate Brother in Christ.
ARCHIBALD MACLAY.

B. P. AYDELOTT, D. D., *Cincinnati, Ohio.*

Communications.

For the Tennessee Baptist.

WHY I LEFT THE METHODISTS.

CARROLL Co., TENN., Aug. 8, '51.

BROTHER GRAVES:

Dear Sir—Permit me to inform the readers of your excellent paper, in an abridged form, why I left the Methodist Episcopal Church, and joined the Baptists.

First, I remark that the *government* of the Methodist [illegible] considered Republican, but anti-Republican and unscriptural, and is tyrannical and despotic in its tendencies, and denies to its members representation and equal rights; and therefore, being dissatisfied with such a form of government—a government of traveling Preachers—as a free born son of the Republic in which we live—I come out from it, claiming to be a free man, acting alone in view of truth and consistency. My second reason was "*Infant Baptism*," which I have carefully examined, having searched prayerfully the word of God to see if it could be sustained—to see if I could pronounce it a Bible doctrine. The result was, the proof I could not find—the fact is, *it is not there*. Therefore I gave it up and set it down as one of the inventions of man.

Permit me next to remark that in regard to *Baptism*, I had ever been taught to believe by Methodists that the intention contemplated by Christian Baptism was, that water Baptism represents the Baptism of the Holy Ghost, as it is termed. In this I was much mistaken and misled; for in trying the question, agreeable to the common view given by Methodists in support of pouring for baptism, it proves too much.

They contend, you know, that water baptism represents *spiritual* baptism, and to prove conclusively that pouring was the Apostolic mode of baptism, they quote Peter upon the day of Pentecost, Acts 2, 17, "I will pour out my spirit upon all flesh." Here Methodists tell you is the thing signified, or pointed to, by water baptism.—Here is the mode, say they, of the baptism of the Holy Ghost, and that, too, by *pouring*. I ask in candor is this true? If we admit that the above is true, we are bound to admit that Universalism is true, and that would prove that their view of the subject proves too much. For, says the Apostle in the above quotation, "I will pour out my spirit upon *all flesh*." This, you contend, saves—this, you contend, is the mode of spiritual baptism—and, admitting you to be correct, we would be compelled to admit that "all flesh" will be saved; for God has most assuredly said that he would pour out his spirit upon all flesh. Yes, the office of the spirit is to reprove the world; but are all converted that are reproved? I answer no—were all converted upon the day of Pentecost, upon whom the spirit was poured? I answer no—if so, why was the number mentioned, which seems but a small portion of the large assembly that was collected upon that occasion? I assume the ground that water baptism does not represent spiritual baptism, and consequently that pouring cannot be the mode of baptism. Those, however, who were baptized upon Pentecost, if their baptism was spiritual; if their souls or spirits were within their bodies, and admitting their baptism to have been a work performed within. If we have, or can form any conclusive notions in regard to the mode, we would be compelled to admit that immersion most assuredly must have been the mode, for it is plainly declared, in regard to those that were converted; and they were all filled with the Holy Ghost. Their souls, therefore, being not on the top of the head, but within the body, *immersion* must have been the mode. We remark in the next place, that Christian Baptism does not represent spiritual Baptism, but most assuredly the burial and resurrection of Jesus Christ. For proof, see 1st Pet., 3, 6, 21; Rom. 6, 3, 4, 5. Baptism represents that which does save us—the *resurrection* of Jesus Christ. The mode is, then, clearly and distinctly proved; and in view of John Baptizing in the river Jordan, and in view of baptizing at Enon because there was much water there, and in view of what Paul says in regard to its being a *burial*, a *planting*, &c., I am bound to acknowledge the truth of God's word, that *immersion* alone is Christian Baptism—one Lord, one Faith, one Baptism: believe and be baptized. None but those that believe are proper subjects to come to Christian Baptism.

Notwithstanding, I was conscious of the fact that I would be much persecuted, for leaving the Methodists and attaching myself to the Baptists, yet I covenanted with my God, that, for the time to come, being assisted by his divine grace, I would cease to follow *men* and follow *Christ*. Sure enough, *the same men*, who once seemed to rejoice under my feeble efforts when trying to preach the Gospel, with all the malignity of the viper, are trying to slander my moral character. But, thank God, I feel a disposition to pray for them. Brethren I feel that I have done right; I feel now that I am under a Republican and Gospel Government. I can now breathe the pure atmosphere of religious liberty, which is that and that alone the God of Peace ever intended his children to breathe. I might have said much more in regard to my views, but permit me, in conclusion, to say if I know my heart, I am a Missionary Baptist.

[illegible] ing, of baptizing a member of the *Methodist Society* into the communion of the Baptist Church. Finally, Brethren, the Baptist cause is on its rapid march. The New Testament, and Tennessee Baptist, with other publications belonging to the Baptists, carry with them both *point* and *edge*, and are doing wonders in vindication of Truth. God grant that the cause of truth may still advance until the world shall become revolutionized. Z. B. RHOADS.

For the Tennessee Baptist.

MARION, Aug. 27, 1851.

BROTHER GRAVES:

We commenced a protracted meeting at Brawley's Fork, on Friday, August 15, which continued eleven days and nights.—Soon after the meeting commenced, a great many of the church manifested a deep interest for the cause of God; and the work of the Lord was revived among the people of God. Sinners became concerned in reference to the salvation of their souls, and many bowed at the alter of Prayer. During the meeting twelve professed religion, and fourteen united with the church, twelve by experience, who were immersed. One of this number was a Methodist, one by letter, and one from the Campbellite society, who had been a Baptist. I was assisted in the meeting by brethren W. Thomas and A. J. Brandon, licenciates, and members of this church.

The cause of truth is greatly opposed in this region, by the Campbellites, and the Pedo-Baptists. But truth is mighty and will prevail.

Fifteen or twenty have united with the church at Woodbury this summer. We have no meeting-house here, but the brethren are preparing to build a house for the Lord.

J. M. D. CATES.

For the Tennessee Baptist.

SALEM ASSOCIATION.

MARION, Aug. 27, 1851.

The next session of the Salem Association will be held with the Plunct's Creek Church, Smith county, near Rome, commencing Saturday, Sept. 20, 1851.

The churches composing this Association, will remember that at their last session, they appointed two missionaries, brethren James and Dies, to labor in the bounds of this Association, and promised them one dollar for each day that they labored. These missionaries have spent the most of their time in the field assigned them, and at the approaching session they will expect you to make good your promise. It is hoped that the churches will not neglect to send up funds to pay the missionaries for their labors. *This you have promised.*

J. M. D. CATES.

THE BOUNDLESS LOVE OF CHRIST—How little of the sea can a child carry away in his hand! As little do I take away from that great sea—*the boundless love of Christ!*

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, September 13, 1851.

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

GRAVES & SHANKLAND.

DEFAMATION OF THE METHODIST CHURCH.

By Hon. Reverdy Johnson, in the Great Book Suit!!

We see reported in the Baltimore Sun, also in our city papers last week, that Hon. Reverdy Johnson, counsel for the Church South, in his speech before the U. S. Circuit Court, made the following declarations:

"Mr. Wesley's power was *absolute* over the Church. He delegated this *sovereign power to the Conference.*" Then the Conference is an absolute sovereign power! A many headed Pope!!

"From 1796 to 1808, not an indication is given that the Conference was not clothed with the *entire sovereign power of the Church!*"

"The General Conference of 1844, was in the full possession of *sovereign power.*"

"The General Conference ☞ IS IN FACT AN ARISTOCRACY OF PREACHERS."

"THE LAITY HAVE NO VOICE! They have submitted to it for many years, acting on the maxim—

'For modes of government let fools contest,
That which is best administered is best.'

"But they have generally found the government of their Church was not always 'best administered,' and there seems to be a disposition to insist upon a participation of the laity in the Conferences of the Church, WHICH WOULD BE GREATLY TO THEIR ADVANTAGE!"

We have declared in the Tennessee Baptist that Methodism was a huge CLERICAL ARISTOCRACY—and Mr. McFerrin of the Advocate has published us to the world as a slanderer, liar and defamer. Now, will he publish Hon. Reverdy Johnson to the world as defaming the character of the Methodist Conference and Preachers in the above declarations? Will he do it? Will he deny the truth of them?

Will he do it? Will the city press—will the country press—will the whole Southern public mark well if he does it? See his dilemma.

If he does, he charges Hon. Reverdy Johnson, and Mr. Long, counsel for the Church North, with falsehood and defamation! Will he do it? If *he does not*, he will then *tacitly*, and must and should *publicly*, and all Methodists must and will be compelled to admit that the government of the Methodist Society is an absolute sovereign aristocracy, and the General Conference "is in fact an aristocracy of preachers!" Which we have for years affirmed. This is an issue of tremendous consequence, for if Messrs. Johnson and Long are correct, as we affirm, then is the Methodist Church neither a Church of Christ nor a branch of it, since no evangelical christian can be found to declare that the Church of Christ possessed such a character of government, or that the Holy Scriptures warrant it. Will Mr. McFerrin at last speak out and confess the truth, or indict these men for slander? He need not hope to escape the question. And what is more, he is now constituted special Doctor of Methodism, and it behooves him to attend to this case before it falls into a state of *relapse*.

METHODIST JESUITISM PUBLICLY ACKNOWLEDGED.

We have maintained and publicly declared that the Methodist discipline contains one of the most Jesuitical, and obnoxious, and dangerous principles or rules, we ever saw incorporated into the creed of a professed religious sect.

It is found on the 25th page of Discipline, 1846. It is expected of *all* who continue in these societies, that they should continue to evidence their desire of salvation. Secondly, by doing good to all, &c. To their bodies, &c. To their souls, &c.

"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.

Here is Methodism in its awful form offering its patronage as a bribe, to purchase hypocrites for its communion. It offers its patronage to the physician—he can physic Methodists, and line his pockets, if he will either profess Methodism or groan—to the merchant, Methodism offers a ready market for his goods to its communicants, provided he will attach himself to the Methodist household, and if he cannot *profess*, why he can groan without much trouble to himself, and it is all the same—its Methodism offers her votes to the ambitious *politician*. He intends to offer in his district for the Legislature or Congress. He knows Baptists and Presbyterians are republicans, and will vote for whom they please—he can get as many of their votes out of their church as in it. He sees this rule—it is just the thing for him—his way is now clear. At the next camp-meeting, to the astonishment of all his friends and the rest of mankind, he is in the stand *"groaning so to be,"* and at the close of the meeting he joins as a *seeker*. The news is spread all over the district, that Judge A., or Gen. B., or Col. C., or Mayor D., has joined the Methodists, and old ladies and class-leaders get shouting happy for a quarter after telling it.

Now tell us if his chance among the Methodists at the next election is not pretty good? Will he not be a staunch defender of Methodism, though he "neither fears God nor regards man?" Will he not denounce and damn, if needs be, any one who preaches or writes against it. Wont his wrath burn without bounds, toward him who exposes this very feature, during our late discussion with him, and actually denied that it was intended for *Methodists*, to aid, or trade with Methodists, &c!! When lo and behold, the evening mail brought the Memphis Advocate with the following article from the pen of Mr. Chapman. It will be seen that he looks upon Methodism as occupying an *alarming position*. True, oh! King:

"Methodism as it was, is, and its future prospects, clearly examined by the test of facts.—The acting editor will, with the first issue of the next volume, commence a series of chapters embracing all the points set forth in the heading. That Methodists occupy a formal and alarming position at present cannot be denied by any reflecting mind—neglecting, almost universally, the letter and spirit of our discipline. Let it, however, be distinctly understood, that we do not, in the most remote manner, mean to intimate that other churches are in the advance by education, by humility, by practical and experimental piety. Our great regret is, that we are adopting, as a church, the customs and habits of other denominations, and wearing our holy principles, the glory of more than a century, as loosely as dust hangs to a lady's garment when taking a morning walk. For instance—Do our people, as in days past, love each other, and labor to promote each other's interest? Do they study according to the discipline of the church, to help to advance the temporal affairs of our men of business, and of those who assist us by their presence, council, and money? No, no! Would that we could see any thing like this among our people at present. It was madness ever to depart from the rule, but it will be equal to ruin, in many respects, to continue the practice. The world, as the great and good Wesley said, will love its own. This is the guiding rule of some of the denominations here; and this loudly calls on us to fly to our own tents, and protect their interests as Israel did of old. He that will not love himself, will not by the world be loved.—This, we hope, will be the future action of the Methodists here, and in the surrounding country. We have too long neglected our own interests, and served at the tables of others. In the name of principle, self-respect, and the debt of gratitude we owe to common Methodism, let us change our course in all things set forth or implied in these remarks.

But as we do not intend to enter into detailed considerations here, or at this time to array facts, we shall conclude by remarking, that our people both in the country and here ought to feel deeply mortified at the history of their proceedings—since we find that they have been laying out in some houses in Memphis, from $500 to $1,500 a year, to employ persons to go around and oppose us—whose very carriages are employed to circle around the city, on the Sabbath morning, to pick up those, and carry them off to other churches, who ought, through respect for their parents dead, for whom Methodism did every thing in life, by the grace of God, to be at our churches, helping us forward by—their all. Recreant, indeed, must they be, and many of such we have; but enough at present. When our first number, however, will make its appearance, a series of chapters will be introduced, and many exposures made, that will make Methodists feel that they have been literally building up fine mansions here for their enemies, a sort of clap-trap, fashionable resorts, to lead their children into a sort of genteel way of getting to hell."

One of these Nos. has appeared, which we will copy next week. Here is our construction of the rule acknowledged, and Mr. Chapman, the present leader of Methodism in Tennessee, calling upon his brethren to carry it out to the letter—practice it openly in all the relations of life, *social, commercial* and *spiritual!* What a state of things would ensue! Political parties would vanish in a day, and religious papers teem with campaigning and eletioneering articles, and the pulpit be transformed into a *"stump."*

One Memphis city paper, ever characterized for its sterling independency and watchfulness, has faithfully sounded the alarm. Dr. Fowlkes, and one of our political papers here, the "Nashville American" has poured its fire, upon the Jesuitical scheme. The American denounces it as "Protestant Jesuitism," and thus introduces the article from the Memphis Express:

"PROTESTANT JESUITISM.—There is no denomination of christians more ardently attached to the principles of religious and political liberty which are the glory of our country than the Methodist; and the scheme of Mr. Chapman, so eloquently commented upon by our friend Dr. Fowlkes, of the Memphis Express, will find but very few advocates among the members of his own church. They will be the first to denounce it.—*American.*"

The Express thus administers its burning, withering rebuke to Mr. Chapman, and Methodists who will aid or abet this Methodistic scheme:

"REV. J. L. CHAPMAN.—We promised yesterday that we would offer a few remarks relative to an article to which we then referred, contributed to the Memphis Christian Advocate by the gentleman whose name forms the caption of this brief paper. The novel—or perhaps, looking back some centuries, more properly antiquated—views of Mr. C. were well calculated to excite astonishment; nor have we heard them alluded to since their publication, save in the language of astonishment and censure.

"The Rev. gentleman openly and systematically advocates the doctrines—nay, pronounces it a matter of duty in church members of *his* zion—that in the daily business intercourse of life they should purchase from, or 'patronise,' only their fellow members.

"A more narrow and illiberal principle can scarcely be imagined; or one more entirely antagonistic to that freedom of opinion upon religious topics which is the boast of modern civilization. A man is carrying on any mechanical business, we will suppose; but he does not, unfortunately, belong to the particular sect whose counsels are illuminated by the sagacity of Mr. Chapman, and whose members form the mass of those from whom he is to obtain custom, if at all. What now is the plan of Mr. C? Why, starve the heretic out; let his wares remain uncalled for; let starvation stare him in the face; let 'hungry ruin have him in the wind'—until bankruptcy shall convert him to the true faith. Then customers shall pour in upon him, and reward his assent to arguments so powerful. This, when analyzed, is Mr. C.'s missionary scheme; and we must confess that even were the Jesuits all that they have been represented, they might obtain a hint from this Protestant Clergyman.

To show that we do not misrepresent Mr. C., we quote below his own language. After reciting an obsolete and obscure passage from the Church Discipline, which in general terms counsels members to mutually support and encourage each other, he draws the inference that its only meaning is that they must buy their meat, coffee, butter, silks, calicoes, &c., from their fellow church members, and goes on to say:

"How has this wise and beneficial rule been acted on? Our whole conduct responds, that in our tradings or business transactions we have not known it by practice—our dimes and dollars have been given to those who have lived to oppose us, and to injure us as far as in their power lay. Yes—yes, we have traded with others, and had have had much to do in making them rich, while our own people in similar pursuits have been passed by, who, if the above rule had been fully carried out, would now be able to contribute largely to our church necessities, but are not, because of this blind and reckless course, which has kept from them that which they ought to have had, and exalted others, who live to decoy our people from us, and to injure us by ways unnecessary to mention here. In the name of self-respect, common propriety, and the love we ought to have for our church and people, let us awake first to a sense of danger, and then to a sense of duty in all things—so that we may show that we are Methodists by practice as well as by profession. The wounded interests of our church and people loudly call for this. He or she that will walk by any other rule, after carefully examining this subject, ought not to be a Methodist. This is our solemn persuasion."

We enquire very pertinently inquire: who are those 'who live to oppose us?"—[Mr. Chapman] who are those 'who live to decoy our people from us [Mr. Chapman;] by ways unnecessary [perhaps impossible] to mention here?' We have heard of no conspiracy against our Methodist brethren! We have heard of no scheme to decoy them into the ranks of the unregenerate; and Mr. Chapman will pardon us for presuming such devices can exist only in a mind heated by controversy or fervered by prejudice.

"But let us suppose that this system so earnestly recommended by Mr. Chapman was universally adopted; for if one sect resorts to such a system others will, also.—Into how many little coteries would our community be divided? We would have Methodist, Presbyterian, Baptist, Catholic, Disciple, and Universalist butcher stalls, grocery stores, drug stores, boarding houses and dry goods stores. At our public hotel tables, while one boarder would cry out for Episcopal beef; another would call for Methodist mutton; one would want fish cooked a la Catholic and his neighbor would vociferate Baptist pork; while another would be equally urgent for Presbyterian veal!—In fact the ridiculous character of Mr. Chapman's recommendations can only be equalled by its inquisitorial intolerance.

"Mr. Chapman with all his piety, however, depends greatly on the arm of flesh, or the 'root of evil,' for the success of the doctrines he has so much at heart. He says:

"But in this connexion, that our people may see and feel the power of their wealth, and be induced to make others feel it too, we shall quote a few considerations in this line of thought from the 'Catholic Telegraph,' which runs thus: 'The Methodists own 210,563 slaves, the Presbyterians, Old and New School, 77,000, the Baptists 125,000, the Campbellites 101,000, the Episcopalians 88,000, allowing for other denominations 55,000; the whole amounting to 665,563.' Here we have at a glance a leading feature of our relative wealth, both here and elsewhere throughout the connexion, South."

"It used to be considered that a holy life, and the doing of God's will, were the sources of spiritual progress. We congratulate Mr. C. upon the new and powerful element which he brings to the work of human conversion.

"We have already occupied more room than we intended with this subject, and shall hasten to a close.

"If Mr. Chapman wishes the religious body of which he is so prominent a member, to be isolated from their fellow christans of other churches, if he wishes to establish a system of socialism among them by which they are to avoid all intercourse with other citizens, buying, selling and living with regard only to their own sectarian interests, it cannot be argued against him that he has not already given us a fair warning; and those who do not chose Mr. C.'s road to Heaven must not look to sell him or his, either food or raiment.

"We abhor such narrow prejudices; and we say that, however sincere Mr. Chapman may be, his advice, if carried out, would lead only to heart-burnings and resentments among those who, differing only in non-essentials, would otherwise be good neighbors and fellow christians.

This clanishness founded upon identy of religious belief, is contemptible, and opposed to the spirit of our institutions, and the attempt to introduce it into the business intercourse of life should be frowned down at once.

"More anon."

We are anxious to see the astonishment of the Express and American, having learned as they since have, that two of the Conference papers in Tennessee, openly and boldly sustain Mr. Chapman! They admit the rule, as incumbent upon all loyal Methodists to observe, and they intend to bring their people back to it.

It may be assumed by Methodists that political papers have no right to meddle with their *religious* matters. With their religious matters, when kept within their proper bounds, they have not, but when a religious society presumes to carry their schemes into commerce and politics, disorganizing society, and interferring with the social, commercial and political relations of life, then it is the bounden duty of the political press to speak out in unmistakeable language, Where are all other political papers in the State? Dare they not speak out? Do they fear to oppose so tremendous a machinery? Do they bow before its mighty influence?

NO. IV.

The Tract Society's Colporteurs, and the Sunday School Union's Extra Library Books.

BRO. RIPLEY:

We have still a press of facts on hand touching these Societies and their agencies, books, influences, doings and dealings; and since you have promptly taken upon yourself to defend them, if we understand you, and to correct us whenever we place them in a false light, (which kind office of yours we duly appreciate,) we therefore address this and our succeeding articles to you, hoping you will give them due consideration, and make the best defence of which the case will admit.

We have noticed the principles of the American Tract Society, by which books are abridged and mutilated until the author's real sentiments upon the point cannot be ascertained, and yet the book is put off upon the public at half price, to the exclusion of the author's original work from public circulation. D'Aubigne has been rendered an unfaithful history through the influence of this Society. Edwards' works have passed through the fire to this great Moloch, and others we may hereafter mention, and point the mutilated passages.

We have taken from the Library of our (the First Baptist) Church, a work by Charles Hodge, entitled the "Way of Life." There are many evangelical sentiments beautifully expressed, but still, unless our eyes deceive us, pedoistic tares thicken o'er its pages. The language grates upon our ear as that of "Ashdod." If we are mistaken—if the language is not intended to mislead—if it does not point to the Westminster Confession, you will do us a special favor by throwing a little light upon it.

Quotations.

Page 262. "We should greatly err, however, if we supposed they [baptism and communion] were merely signs. We *are taught* that they are seals; that they were appointed by Christ to certify to believers their interest in the blessings of the covenant of grace." Pray, where are *we* taught this doctrine of *sacramental seals*, but in the Confession of Faith, not in the Testament, or we have read it in vain. Again,

Page 262. "In like manner God, willing more abundantly to shew unto his people the immutability of his promise, has *confirmed* it by *these seals*, which are designed to assure the believer that as certainly as he receives the signs of the blessings of the covenant, he *shall receive* the blessings themselves." How are we to understand him? A believer—*shall* receive the blessings—what kind of a *believer*. Has any one a right to the ordinances until he has received the blessings of the new covenant? Again,

Page 262. "That these ordinances were really intended to *confirm* the promises of God, is plain, from the fact that Paul says circumcision was the seal of the righteousness of faith; that is, it was designed to assure Abraham and *his descendants* that God would regard and treat as righteous all who believed his words. And *that something similar to this is intimated by the ordinance of baptism*, may be inferred from the manner in which the Apostle speaks to the spiritual import of circumcision, and then of baptism, in Col. 2, 10, 12."

Is there not a doctrine taught in this sentence, my brother, *something similar to judaism*—similar to the Pedo doctrine, *that baptism comes in the room of circumcision?* Again,

Page 265. "Baptism and the Lord's Supper being ordinances of divine appointment and perpetual obligation, designed to distinguish the followers of Christ from the world, to exhibit the truths of the Gospel, to *seal* to believers the divine promises, and to bring them into the covenant with God." Baptism a *seal!* thus placing it in the office of the Holy Spirit! Baptism introduce us into covenant with God!—when Paul teaches it is by faith alone we are united to Christ. But read on: "The interesting question arises, what *good* do they do? What benefits are we authorized to expect from them? The answer commonly given to this question by the great body of evangelical christians [Baptists of course excepted] is, that the sacraments are *efficacious means of grace*, not merely exhibiting to, but *actually conferring* upon those who worthily receive them the benefits which they represent." Again: "So the sacraments have not only the influence due to the lively exhibition of truth, but as means of God's appointment, and attended by his Spirit, they became *efficacious* signs of grace, *communicating what they signify.*"

What sort of doctrine do you call this? *Sacramental efficacy!* Puseyism? Or latent Presbyterianism?

"Not only exhibiting to, but actually conferring upon those who worthily receive them the benefits they represent."

Do not Pedobaptists all think that their infants worthily receive baptism? Certainly—what follows? The benefits they represent actually is conferred by the act, says Mr. Hodges. We have, in the above quotations, the Westminster Creed in full perfection, and this book is published by the American Sunday School Union, to be placed by it in all the Sabbath Schools, Church and Family Libraries of this wide land. On page 270, he distinctly teaches that the design of baptism is to represent *"the baptism of the Spirit,* of which the washing *with* water [mark the phrase washing *with!!*] is the appointed symbol."

Do not the sentiments embrace almost all that is offensive in Pedobaptism? Baptism in the room of circumcision—Baptism a sign and seal of the covenant of grace, introducing us into that covenant, and actually conferring all its blessings upon us.—How came a book containing such sentiments to be issued from its press? Can we as Baptists consistently aid with our means the publication of such works, and the dissemination of such sentiments? Is it safe for us to patronize the above Society by purchasing our Sabbath School Libraries from it? Are we willing to put books of this character into the hands of our children?

Nor have you told us what course we ought to pursue towards the paper published by this same Union, in which was found a few months since an article opposed to our views of Christian Baptism? What are the claims of such an organization upon the benevolence and patronage of Baptists?

ED. BAP.

OUR PORTRAITS.

W. C. C. is sketching the portraits of the members of the late Biennial Convention, and he hits off ourself thus:

"That small figure with slight whiskers, florid hair and face, is Rev. J. R. Graves, Editor of the Tennessee Baptist. He is active, laborious and watchful; good for a *logomachy* at all times. He made no public speeches, but was a very efficient conversational speaker. He is companionable and beloved by his friends. He is Baptist "warp, woof and filling." He is an able, bold and fearless defender of the "faith once delivered unto the saints."

Here is another, from the pen of the notorious Brown*low* alias *Down-low*, Methodist Preacher and Political Editor, East Tennessee. We understand he has been receiving *Black Mail* largely from West Tennessee, to slander us. Wonder how much he asked for this article!

"EDITOR J. R. GRAVES.—Some two numbers of a violent Sectarian paper published at Nashville, and edited by a sort of half-horse and half-alligator Preacher, whose name we give at the head of this notice, in which we are dragged in, to share a part of the abuse of this fellow, heaped upon all who differ with him in sentiment. We have noticed a disposition in this *Reverend Blackguard* to fire his pop-guns at us for sometime. His hatred of us seems to grow out of our connection with the Methodist Church, as he always mentions us in this connection—for we have never said any thing about him or his paper, meddled with his controversies in any instance. He has been literally devoured by two Methodist Preachers, at different times, CHAPMAN and PITTS, and for the drubbing they gave him, he seems disposed to have satisfaction out of us! We do hope he will let us alone. We want no controversy with him, believing him to be a cold-blooded bigot, as we do, a man capable only of hatred, jealousy and envy—whom no qualities of head or heart in another, can ever warm to admiration, love, or friendship—who pursues a controversy for the love of contention—whose *handsome features* curl with instinctive scorn of truth and honor, when seen in others—whose *ill temper*, without moral balance, would make him a brute, if his *intellect* did not proclaim him a sort of Devil, made in the image of God!"

N. B. He admits we have *intellect* almost equal to the fallen angel. Quite a compliment.

AN OPINION.

We are frequently asked our opinion of J. L. Chapman, alias the "Old Man."—Well, we have formed our opinion of him after testing his powers in two public discussions. He has neither argumentative, logical, nor rhetorical power. His great, his only strength and forte is his comic powers—had he only moderate *originality*, he would excel as a circus clown. Indeed, a slight change in his assumed name, "Old Man," will give one the very best idea of the man possible, viz: Change the *a* in man to an *o*, and attach a *key*, and J. L. Chapman is before you in his true character! *except what he left in South Carolina.*

☞ From a private letter from our esteemed Bro., Rev. D. Wagster, of Bedford county, in this State, we take the following extract: "The Lord is doing great things for us here, whereof we are glad. I have lately witnessed the baptism of twenty-six persons; and prospects are still encouraging. I am all the time engaged in my field of missionary labor."

TO THE EDITOR OF THE ADVOCATE.

DEAR SIR,

As the Editor of the Baptist has once more left his post, I take this opportunity to answer your notice of me last week. It seems evident to me, sir, from your last paper, that you feel wholly incompetent to meet the Editor of the Baptist—you evidently fear him—fear the force of his pen—fear the power of his argument—you shrink from any discussion with him—from the discussions proposed, in which all personalities were to be avoided. But were you willing to accept? Were you willing to publish both sides, that your readers might see the truth? No, sir, far from it—you preserve a dogged silence, which you never break except to abuse. Your course, sir, is a subject of public remark, and is commented on by all classes and by all denominations. I make this remark, in calling attention to the fact, that while you fear to meet our Editor, yet you can notice his *"Sub,"* as you call me! Wonderful prowess for a newly dubbed Knight!

Well, sir, what is my offence? I stated that the salary of your bishops was from $1000 to $1200. This fact I took from *your own paper*, and you copied it from your organ at Richmond, edited, I believe, by Dr. Lee. You did not deny it until it appeared in the Baptist. The salary of your circuit preachers I took from your Discipline, and yet that is false when published in the Baptist! I called the itinerants, or travelling preachers the servants of the bishops—and are they not, sir? Are they not bound to go and come at their sovereign pleasure and command? Has not the bishop power, and is it not his duty, to appoint them to their several fields of labor? And, as our Editor says, "do they consult God in the matter at all?" Are they any thing else than men servants?

I am willing, sir, to undertake myself to prove the following propositions, if you dare deny, and since you have selected me you cannot well refuse:

1. That the clergy of your Society have the power to fix their own salaries, independent of the will of your people, and what is more *can get the money.* I will show that some of your bishops and D. D.'s are enjoying salaries of from $1500 to $2000.

2. That you, sir, are not a *free man*, but only the servant, the mouth-piece of your bishop, *your chief minister*, and you are sworn to follow his judgment, and *reverently to obey him.*

3. Finally, I will not only prove that your beloved Methodism is wholly unscriptural, but the direst despotism under the sun.

If you decline the discussion, (which shall be, on my part, courteous and respectful,) then let all the world know that you fear investigation—fear to have the clerical aristocracy and despotism of your society examined and exposed.

Hoping to hear from you in your next issue, so that we may close our discussion before our Editor returns,

I am, sir, &c.,

"SUB."

REV. A. M. SCOTT.

As we expected, the Methodist press is pouring its abuse upon this brother because he has lately united with us. Yes, gentlemen, an awful—awful character—a wicked, desperate man—but why did you not find it out while he was a Methodist? That's the *rule!* You must have a desperate set of characters—of ministers in your society—and you knew them to be such; and say nothing about it until they unite with us. Well, if Brother Scott will henceforth behave himself, and proves a consistent Baptist, and useful man, the world with write falsehood against your names.

STILL THEY COME.

Ordination of a Pedobaptist Minister.

It will be remembered by all the readers of the Recorder, that on the 9th day of December last, brother Benjamin McLouth, (formerly a Methodist minister) was ordained in Williamson, Wayne county, New York, as an evangelist; and is now pastor of the Baptist Church in Scipio, Cayuga county. In this Church brother McLouth made a public renunciation of his former church-membership, and was received by a unanimous vote of the Church, we trust in the spirit of brotherly love. Our brother's reception and ordination in this Church, added a good degree of strength and consolation to the Church. It seems that the truth still prevails. The Presbyterian minister of East Williamson, formerly of Holland, came over to our meeting, on the Sabbath day, and made a public renunciation of his former Church relations. He thus continued for three successive Sabbaths; and at the close (after being received by the Church) I baptized him and his wife; which was five weeks ago last Sabbath. He was also ordained.

Brother John Fisher, from the Presbyterian Church in Williamson, was ordained by a unanimous vote of a respectable council of the Wayne Baptist Association, as an evangelist, on the 9th day of July last, in behalf and by the request of the Baptist Church of the same place. What I wish to come at is this: Brother Fisher is a good man and a good preacher; in point of talent and doctrinal knowledge, he stands high. I speak for others who have heard him preach. But he speaks more readily, and can communicate best in his own tongue wherein he was born.—*N. Y. Recorder.*

If we wish children to revere high things—things simple, and pure, and lovely, and of good report—we must set them the example.

He that would reprove the world must be one whom the world cannot reprove.—*Bishop Horne.*

Righteousness exalteth a nation, but sin is a reproach to any people.

Communications.

JACKSON DEBATE.

JACKSON, Aug. 26, 1851.

Graves No. 3, Second Day.

Mr. Chapman has spoken half an hour, and what has he told you? What has he proved? Could any man have learned the question in discussion from what he has said? He quarrels with me, and charges that I called all his authors *Popish*. I said he maintained the Popish dogma, of baptismal regeneration, which led to Papacy, and was and is held by the Roman Catholic Church.

He alludes to Justin Martyr again. Ah, that is a sore matter with him—long to be remembered. Who was it that brought forward and perverted Justin Martyr, to support his views, and when fairly read, swept his baby baptism into oblivion? Was it not Mr. Chapman? Why does he thus try to get something against me? Sirs, it is to divert attention and ease his own wounded feelings.

Against his infant membership, I have brought Heb. 8th, showing the new covenant positively forbids them—they cannot be members of it. He now shifts his ground again, to tradition, and tells you Christ was on earth 37 years. Perhaps, as he needs help, I can here help him a little. Bishop Taylor and Mr. Henry show that, by tradition, it is made to appear that Christ lived on earth 50 years. So much for tradition in the second century. Did I not read you Matt. 18, and show you that the Testament did not say that this child was *in the Church* or Kingdom either? He knows that Christ, by this child, illustrated the *character* of the subjects of the kingdom—they must be converted and become as little children. He knows there is no authority for saying this child was *in* the kingdom.

Ladies and gentlemen, does it read so? No. That is *tradition*. That is *Chapman's* tradition, and not King James'! He is speaking against time. Mr. Chapman does not believe what he says himself. He does not believe there was such a kingdom in the days of John the Baptist!

Instead of *Scripture*, has he not given you *men*—the *fathers*—and Mr. Campbell almost every ten minutes, and at last *Chapman on Baptism!*—a book that is making Baptists fast. We would like to have such an one published every year.

To our astonishment he has at last quoted you one passage of Scripture from the New Testament, to prove that the Israelites were God's spiritual children. Be it known, and never forgotten, that this was Matt. 10th chap: 1st ver., and from one to four verses inclusive. But, as usual, did not read far enough. He knows when to stop. Now please to read the 5th verse: "But with many of them God was not well pleased; for they were over-thrown in the wilderness." And therefore "infants are scriptural subjects for Church membership." Bro. Graves then read several other verses of the chapter, showing the idolatry and wickedness of that people, which caused God to destroy them by thousands, and finally to suffer only two who were there, over 20 years, to enter the promised land. And at the end of each verse he would look at Mr. Chapman, and add, "Therefore infants are scriptural subjects for Church membership."

Ladies and gentlemen, Mr. Chapman has told you, perhaps for the fortieth time, that a boy was a boy with a jacket and cap on, and that a girl was a girl, and a woman was a woman, and has added that I never had seen this in print—that I must admit it was original with him. I do admit it. No one but Mr. Chapman could be simple enough to print such *nonsense*. It is *pedantry*, of which any sensible author would be ashamed.

Bro. Graves then presented and argued his fifth proposition. It is opposed to the whole spirit and theory of Protestantism—it is *anti-Protestant*.

"It is often urged, in justification of the views which we hold in reference to the jects of Baptism, that they alone cons with the Protestant theory of Grace. If justification be by faith, as Protestants maintain, the ordinances of Christianity can have no significance, *except in their relation to believers*. Faith is a *personal* act, and therefore a service which is legitimated by faith, must itself be *personal*. The genius of Protestantism, which is but another name for primitive Christianity, makes no provision for the intervention of human *sponsers and proxies*. It repudiates them, as in direct contradiction of its spirit. This is seen by the Papists themselves. The Catholics have constantly thrown this back in the teeth of Protestants. On this subject a distinguished Romanist has remarked: "That infant baptism, according to the Protestant view of the sacraments, is an act *utterly incomprehensible*, and cannot be doubted; for, if it be through faith only that the sacrament takes effect—of what value can it be to an unconscious child? The Anna-Baptists, against whom Luther was so incensed, drew but the natural inferences from the promises which he had laid down, and could not be refuted by him without his proving unfaithful to his own principles."

We would, by no means, insinuate that orthodox Pedo-Baptist brethren are as Protestants at heart. We rejoice in their firm and steady adherence to the great distinguishing doctrines of the reformation and we freely confess that our sympathies are vastly more with *them*, than with *those errorists* who, while they regret *infant baptism*, deny the *divinity* of *the Redeemer*, or mutilate his glorious work. But we must say, and for the love we bear them, we say it with *sorrow*, that infant baptism is out of place in their system. It has no business there. It is an *alien* and a *stranger* which ought to be excluded from the community of faith." This address evidently made

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Chapman No. 4, Second Day.

Mr. Chapman said Mr. Graves had the advantage of him, for says he:

> He snaked it in, and snaked it out,
> And left the world in a doubt;
> Whether um snake made um track,
> Was going North or coming back.

He then read from Bishop Usher, if I understood him, (for his brogue is different from the Irish generally,) and said Austin was not born of Christian parents. He threatened to immerse us with authority. But really he is so much in the habit of sprinkling, that he so scattered their names that the nearest he came to an immersion was that Chapman on Baptism was doing great "things" against Baptists. He then referred to "Still they come," in the Tenn. Baptist—said whenever a *back slidden* Methodist or Presbyterian joined the Baptists it was "Still they come."

(If such cattle as these are in the habit of joining the Baptists, I wonder Mr. Chapman did not slide from the Methodist Protestant Church of South Carolina into the Baptist Church of Tennessee, and let Graves say, "And still they come.") Mr. Chapman seemed much amused that somebody had humbugged (as he said) Graves with the Bryan letter. Mr. Chapman again read from his 67 Bishops so often referred to—Whiston, his learned Baptist—J. P. Campbell, Campbell and Rice, and talked of Basil consecrated from infancy—Jerome, an infant 8 days old, the universal custom of the church, and wound up with a mighty flourish, "Where were the Baptists then?" This he asked three times, with as much impudence as if he had proved any thing touching the subject of debate. He quoted from Pelagius, "men slander me, as if I denied the baptism of infants." See Wall, vol. 1, page 450. Tertullian advised the delay of baptism. He said J. P. Campbell says Dr. Gill admits that infant baptism was the universal practice to the third century. I guess this is like other quotations made by Mr. C.

Mr. Chapman again referred to Justin Martyr, and tried to make even Mr. *A. Campbell* help him out on baby baptism.—Then wound up on Matthew 18, and told us again "that Jesus took a little child."—Here he asked again, "who was the greatest *in* the Court-house," and went through with the foolish answers given before.

Graves' No 4, Second Day.

Bro. Graves read from Campbell and Rice, and showed that Mr. Chapman knew *where to stop* reading. That if he had read the connection, it would have been opposed to his infant membership. This is another perversion. He (Chapman) has told you this. Tertullian "was the first to oppose infant baptism." No one could oppose a thing he never heard of. It was impossible for any body to oppose it before it existed.

Mr. Chapman has noticed "still they come" as found in the Tennessee Baptist. Ah, ladies and gentlemen, that is a sore matter with Pedo-Baptists. The repeated publication of that sentence worries Mr. Chapman and his friends. But, "STILL THEY DO COME."

He referred to Mr. Bryan's letter. That was an unfortunate letter for him and his party. By whom was it written? Of course, by a Pedo. Could I tell the letter was forged? He next called up his band of Bishops. Who were they? Were they Methodist or Episcopal Bishops, of womanish appearance, in their gowns and bands and trappings? They were *pastors* of churches. Mr. Chapman referred you to Augustin, that all christians preached infant baptism. Augustin might never have been *far from him*, or cared not to tell the truth. He, like Mr. Chapman, may not have looked upon *Baptists* as Christians.—If Mr. Chapman believes Augustin in this assertion, no respectable theologian does.

Mr. Chapman has read you a long list of the fathers, to prove infant membership, and not one of them ever appealed to the Scriptures.

They did not, because they, like Mr. Chapman, knew infant membership was not sustained by the Bible. I have referred you to many passages of Scripture denying the possibility of infant membership. Dr. Knapp says, "there is no decisive example in the Scriptures for infant membership." Page 494.

The 8th of Hebrews, the commission, and every passage that urges intelligent obedience, is opposed to baby baptism.—These, together with the admissions of such men as Dr. Knapp, touch the rest of Mr. Chapman's chain that was to hook baby baptism to the Apostles' chair.

Some have attempted to sustain infant baptism by Justin. Moshiem, vol. 1st, page first century, "In all the history of *this writer*, he gives *no intimation* of infant Baptism."

Mr. Chapman has made a great ado in asking, "where were Baptists *then*." Even, according to Mr. Chapman's own statements, we were 239 years old, yet he tells you we are *only* 25 years old!

Even, according to Mr. Chapman, we are 112 years older than the time Mr. Wesley fixed up his "Iron wheel" of Methodism to rule the consciences of men.

I refer you to Moshiem. This historian, though an enemy to Baptists, tells you our origin is lost in the remotest depths of antiquity. In answer to his question, where were Baptists then? if he had only turned to the Acts of the Apostles, he would have seen where we were. He would have found our history. How has Mr. Chapman conducted this debate? Has he opened his *New Testament*? No sirs. Not brought forward one solitary passage he claims as either commanding or exampling infant baptism.

Here Bro. Graves took up his regular argument on the negative, and brought forward positive scriptures that forbids the practice.

He said John the Baptist cuts off all infant baptism. He preached "Bring forth fruit, meet for repentance." Can infants repent? The old dispensation had in it the wicked, as well as the righteous. Not so in the new. In the new, the *wheat* is to be separated from the *chaff*.

Are those infants and children gathered by sprinkling *wheat*? The Presbyterian confession of faith says, "They are *depraved*." If *depraved*, can they be *wheat*?—Are they wheat when brought in? If *wheat* then, how do they get to be *chaff* afterwards, and grow up in sin, and blaspheme the name of God? How strange for a farmer to put away into his garner a hundred bushels of cleaned seed wheat, and in a few months after finds it all turned to chaff, and cockles!

Mr. Chapman brings up Matthew 18 again. And says *that* child was in the Kingdom. Have I not showed you that it was not in the kingdom? Does it read so? He knows it does not. He knows that child was not in the kingdom. He does not believe there was such a Kingdom in John's day. For a man under such circumstances to reiterate that that child was in the kingdom on the very face of inspiration, what can he not do?

Two days have passed and no scripture, save this child case! Mr. C.'s friends must feel disappointed. Mr. C. promised them Scripture to-day, and they have had *Low Comedy!* Respectfully yours, &c.,

CHAMP. C. CONNER.

For the Tennessee Baptist.

MURFREESBORO, Sept. 2d, 1851.

I wish most respectfully to inform the brethren and friends, that are subscribers for the endowment of Union University, that I have made an arrangement with brother D. B. Hale, who has just graduated at this place, to collect all the bonds in East Tennessee.

Brother Hale will leave here about the 20th of the present month for that purpose; and as the bonds are generally small, I hope that every person will be ready to take up his bond, as it is too far to make two trips for that purpose.

I expect to start a few days before that time for Alabama, on a collecting tour, when I hope to find the subscribers ready to lift their bonds.

If nothing prevents, I expect to attend the Liberty and Muscle Shoals Associations, and the brethren might save me much travelling by bringing or sending me the amount of their subscriptions, which I hope they will do: and for which I should be very thankful.

WILLIAM S. PERRY,
Genl. Agent, of U. University.

For the Tennessee Baptist.

MCMINNVILLE, Sept. 4, '51.

BROTHER GRAVES:

A very interesting meeting is now going on in this place. It is indeed a time of refreshing from the presence of the Lord.—Ten have been enabled to believe on the Saviour to the salvation of their souls. Nine have united with the Church.

It is not known when the meeting will close, as the interest is still increasing.—The most who have made a profession, are young ladies of the Baptist Female Institute at this place. May the Lord continue the glorious work.

Your Brother in Christ,
J. M. D. CATES.

For the Tennessee Baptist.

RIPLEY, Miss., July 18, 1851.

Four more questions for publication.

1. What was the Kingdom that the God of Heaven was to set up in this world, as spoken of in Dan. 2: 44.

2. To what denomination of people did the Lord appoint his Kingdom. Luke 22: 28, 29, 50.

3. What are we to understand by the Keys of the Kingdom of Heaven, that the Lord promised to Peter. Matt. 16: 19.

4. And for what purpose were these Keys delivered to Peter?

I propound the above questions for the benefit of all, both Baptist and Pedobaptist, and I am decidedly of the opinion that no Pedobaptist can answer the above questions correctly, and remain a Pedo in sincerity and truth. If there is one that thinks he can do it, let him hold up his head, and speak out in the Tennessee Baptist, and let us know who he is, and then we shall expect his answers to the above questions, and of course his reasons for remaining a Pedobaptist.

HENRY B. JERNIGAN.

For the Tennessee Baptist.

BAPTIST CHURCH,
BOLIVAR, Tenn.

BROTHER GRAVES:

You are requested to give the following resolutions a place in the Tennessee Baptist:

Resolved, That we, as a Church, feeling a deep interest in the welfare of our beloved brother, the Rev. EGBERT H. OSBORNE, who has faithfully labored with us as our Pastor for the greater portion of the last two years, most heartily and cordially recommend him to the affectionate reception of those of our faith and order amongst whom his lot may be cast, as a *faithful* and *true* gospel minister of the Missionary Baptist Church of Christ.

Resolved also, That the Editor of the Tennessee Baptist be requested to publish the above resolution.

Done by order of the Church, in conference assembled, Saturday before the fourth Sabbath in August, 1851.

A. T. ROBERTSON,
Clerk pro tem.

Be not tedious in discourse, make not many digressions nor repeat often the same matter of discourse.

For the Tennessee Baptist.

MEETING OF THE BAPTIST CONVENTION FOR NORTHERN ARKANSAS.

The annual meeting of the above mentioned body will take place in the town of Helena, on the Friday before the second Lords-day in October next. The undersigned, as a Committee of Arrangements, extend a general invitation to their brethren and friends, as ample provisions will be made for their accommodation.

Helena being situated on the Mississippi, will be convenient of access to all up and down the river, and on the White and Arkansas rivers.

Brethren in the Southern part of the State are especially invited to visit us, and particularly ministering brethren. Our invitations are not confined to this State—we specially request brethren in the ministry from other States, to come and help us.

By the Constitution, the Convention shall be composed of Delegates from Baptist Associations, Churches, and individual Contributors, who are members of the Baptist Church in good standing, and fifty cents entitles an individual to membership.

Persons on reaching Helena, are requested to call at the store of Messrs. Hicks and Bumpass, where some of the Committee will be in attendance to direct them to their lodgings.

T. S. N. KING,
J. H. HICKS,
W. D. JONES,
S. HALL,
W. C. MYRTLE,
Committee.

For the Tennessee Baptist.

THE ONE THOUSAND DOLLARS ABOUT TO BE GAINED!!

BROTHER GRAVES:

I have heard much said recently about your proposition of a thousand dollars, to any person who will find either precept or example in the New Testament for infant baptism. This seems to be very liberal on your part. And it seems to me that it argues either those who practice the baptism of babies cannot produce such a one, or that producing the example, their practice is endangered. This is evident from the failure, upon the part of those who practice this babyism, when the bond was presented, at Quincy, for the prompt payment of the proposed sum. Mr. Fly or any of his coadjutors dared not produce the passage containing the precept or example. I deem it unnecessary to wait longer on Pedobaptists to produce the passage. Therefore I will march boldly forward on the arena, where gold is to be won. If I understand the proposition correctly, it does not embrace God's direct command, but simply if such a passage can be found, embracing either precept or example. If this is the nature of the proposition, I think I have a passage embracing an example of such a practice. I have waited patiently for some baby baptizer to bring it forward, and claim the *thousand*, but they have failed. And I am sorry of it, because their system would have been in jeopardy, if any of the Pedo leaders had dared to produce it.

The passage will be found in the 20th chapter and 4th verse of Revelation: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them, that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, *neither had received his mark in their forehead*, or in their hands; and they lived and reigned with Christ a thousand years."

Now, sir, here is a positive declaration of the existence of a mark in the forehead, which is called the *mark of the beast*.—Who is the *beast* spoken of in the above passage? All Protestants admit that it is the Roman Catholic organization. Will you please tell me what this mark is?—Does not the Pope assume to himself the prerogative to change the institutions; and has he not done so? Yes sir, by their own acknowledgment, they have changed immersion to that of sprinkling. What part of the body do they sprinkle? The forehead; the place where the text says the mark is to be found. You may object and say this is a mark, and the proposition says baptism; and furthermore, that even if the mark is sprinkling, you may still argue that sprinkling is not baptism, therefore still the passage will fail in establishing the example of infant baptism. Now, come brother, dont do so; you know that the Pedoes, to whom you submitted the proposition, all believe that sprinkling is baptism; therefore I consider your proposition to embrace sprinkling. You, perhaps, will contend that it is simply a mark; very well, how do baby baptizers mark their children, by pouring or sprinkling a little water on their—what? *Foreheads*, exactly where the beast says. Now, sir, for what purpose do you mark your cattle? It is to seal them legally yours. Now, sir, how do Pedoes seal their children, heirs (as they say) of the covenant? By sprinkling a few drops of water on the forehead. Where did the Pedoes get their mark of sprinkling from? The Romans say from them; and they instituted it.

Now, sir, I must contend that I have produced an example in the above passage. Now, Brother Graves, I will take the *thousand;* and furthermore, brother, you must not be so harsh on children obeying their parents. No, sir, the book of God says honor thy father and mother. You know you would think very hard of a man who would have the audacity to take an ancient relic from you, presented to you by an affectionate mother, would you not?

Yours truly,
P. H. ROBERTS.

Rienzi, Miss., Aug. 14, 1851.

The above is very ingenious, and comes "in one" of taking the money, if it was or could only be proved that the mark in the forhead was *christian* baptism—it was papal baptism.

CITY HOTEL.

We have some interesting items for the old friends of this long established house. It has been refitted in elegant style. A well furnished gentlemen's parlor has taken the place of the liquor bar. Brilliant gas light has displaced candle light. The reading room, adjoining the gentlemen's parlor, is well supplied with local and distant public journals, from every quarter of the Union. A couple of choice French cooks have been installed into office, and the table literally groans under the profusion of choicest viands. The known pleasantness of bedchambers, excellence of servants, and gentlemanly bearing of the landlord, Mr. SAMUEL M. SCOTT, added to the improvements above named, now make the Hotel a credit to Nashville, and a blessing to sojourners who desire to be comfortable, of which we are really proud. The substitution of an elegant gentlemen's parlor for a liquorizing establishment does, in our opinion, great honor to the head and heart of the host.—It is a good example, worthy of praise.—*Nash. Banner.*

The City Hotel, of Nashville, has lately undergone a thorough renovation; and among the decidedly beneficial changes which have taken place is the removal of the bar, or drinking room, and the substitution of an elegant gentlemen's parlor. We like that change.—*Franklin Review.*

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.

☞ There will be a Protracted meeting held with the Smithville Church, including the second Sabbath in September, commencing Friday night, by candle-light. Members are respectfully invited. This little church was constituted about ten months ago, with some thirty members—since that time they have built a good and commodious frame meeting-house, and nearly completed it.—They have a very fine Sabbath School. The work of the Lord seems to prosper in their hands. May the Lord bless the little vine, and may it be a great one.

WILLIAM HOOD.

CAMARGO, Miss., August, 1851.

MINUTES.—The Minutes of the Concord Association will be ready for delivery on next Monday. They will be put up in packages for the Churches, and deposited at Toon & Rutland's Book Store. The brethren from the churches will please to call and get them.

SAMUEL BAKER.

August 28, 1851.

RED RIVER ASSOCIATION.—The Annual Meeting of the "Red River Association," of the Missionary Baptist Church, will be held at Mine Creek Church, Hempstead county, Ark., including the third Sabbath in September. Ministering brethren and friends are invited.

A. M. SCOTT, *Pastor.*
A. B. CLEMENTS, *Cerk.*

☞ There will be a Protracted meeting held with the church at Beaver Dam, Benton county, Tenn., commencing Saturday before the third Sabbath in September. The church cordially invites brethren in the ministry to attend.

J. P. ARNOLD.

ROCK SPRING.—A Protracted Meeting has been appointed to be held with Rock Spring Church, commencing on Friday, Sept. 26, 1851.

L. H. BETHEL.

PROTRACTED MEETING.—The church at Little Cedar Lick, Wilson county, will hold a protracted meeting, commencing Saturday before the third Sabbath in September next. Ministerial aid is earnestly solicited.

N. LOWE, Clk.

POSTPONEMENT.—The Protracted Meeting of the Birds Creek Church, Henry county, Tenn., is postponed from Saturday Sept. 27, to Saturday 25th Oct., next. Brethren in the ministry and others of the churches contiguous to this, will please bear this in mind.

MESHECH STREET.

Letters Received.

A—L. Alexander, and remittance.
B—S. Bryant; list of names entered.
J. H. Branham.
S. Burruss, and remittance.
C—J. E. V. Covey, and remittance.
D—R. Doggett, and remittance.
J. Dennis.
E—E. C. Eager.
S. E. Edwards, and remittance.
F—A. L. Fortune; list of names entered.
G—E. M. Galt, and remittance; list of names entered.
J. Greenlee.
J. Gunn.
H—J. S. Haynes, and remittance.
J. G. Hall, and remittance.
W. T. Harris, and remittance.
J—T. E. Jordan.
J. J. James.
M—D. G. Medearis; you will perceive that brother C. has anticipated you; the news is indeed cheering.
P. T. Millikan.
P—Wm. Prondfit & Son, and remittance.
R—J. C. Rainwater.
J. P. Richardson, and remittance.
S—P. Stradley.
W. Smith, and remittance.
D. Smith, and remittance.
C. O. Slover, and remittance.
T—"B. S. T.;" we must know the name of the writer
T. F. Turk, and remittance.
L. N. Thompson.
V—B. J. Vaden, and remittance.
W—E. B. White.
D. Wagster, and remittance.

MARRIED,

In Gallatin, Tenn., Sept. 8, by Jos. H. Eaton, L. L. D., Rev. D. B. HALE, a recent graduate of Union University, Murfreesboro, to Miss BELLE SCHLUTER.

[Two elegant pieces of wedding cake accompanied the above announcement. "*Heil* happy wedded pair." PUBS.]

Southern Baptist Almanac, and Annual Register for 1852.

NOW ready for orders. This Annual is this year increased in size to 76 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.

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
6. Etymology, through the entire course

SECOND SESSION.

1. Principles of General Grammar—DeSacy
2. Algebra—Davies'
3. Ancient History—Goodrich
4. Latin—Cæsar's Commentaries
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—Kaime'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—Kame'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

RATES OF TUITION.

Preparatory Department, per session,	$ 8 00
Freshman Class	10 00
Sophomore Class	12 00
Junior and Senior Classes	15 00
French, (Extra)	10 00
Music on the Piano and Guitar (Extra)	25 00
Drawing, Painting and Needle work (Extra)	8 00
Graduating Fee	5 00
Incidentals	1 00
Board per Session of five months	35 00

REGULATIONS.

1. The pupils will retire at 6 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 insertings, edging or other trimming, and every article married 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.

BOARD OF TRUSTEES.

Henderson county.

JAS. W. GLASS, J. V. E. COVEY, JOHN WEST, E. COLLINS, J. S. HUBBARD, G. T. HENT, W. W. GORDON, J. H. THOMPSON, WM. BROWN, JOHN D. SMITH.

Decatur county.

WM. HENRY, BENJ. GRAVES.

McNairy county.

A. A. SANDERS.

Madison county.

GEO. W. HORTON, JACOB HILL, F. N. W. BURTON, JEREMIAH HAUGHTON,

Carrol county.

WM. JORDAN, LEGRAND M. JONES.

Gibson county.

SOLOMON SHAW, R. P. RAINES.

Weakley county

A. CLEMENTS.

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.

The Female Seminary of the Cold Water Baptist Association.

Situated at Chulahoma, Marshall County, Mississippi.

RATES OF TUITION AND BOARDING.

Primary Department, first Division,	$10 00
Do. do. second do.	12 00
Preparatory Department, and English branches through the whole course,	20 00
Music on the Piano and Guitar, (each)	25 00
Use of Instrument,	2 50
Ornamental Needle-work,	12 00
Drawing, with Painting in Water colors,	20 00
Wax-work, (per lesson,)	1 00
French, German and Italian, (either or all,)	12 00
Latin, Greek and Hebrew, do. do.	12 00
Board, including fuel, washing, lights, bed and bedding, per session of twenty-one weeks,	40 00
Incidental tax, each scholar, per session,	1 00

The Trustees of this Institution take pleasure in announcing to the citizens of North Mississippi, and the public in general, that the Seminary is now in successful operation, under the auspices of the Rev. J. R. Hamilton.

Three months only have elapsed since its commencement, and yet they have in attendance 70 pupils, augurring well for the future welfare of the Institution.

The Trustees have attended the monthly examinations given by the Principal, and they are pleased to say that the progress and attainments made by the Young Ladies reflect great credit upon them, as also upon the indefatigable industry of the Principal and his associates in the Faculty of Instruction.

The Principal is very ably assisted in the Literary Department by Miss MARY W. COOK, and in the Musical Department by Miss C. V. MANN, both of whom are of acknowledged reputation.

The Trustees are authorized to state that none other than ladies of the first attainments in their respective departments, will be engaged by the Principal, making it in fact what it purports to be, an Institution of the first order.

The Trustees are pleased to announce to the public that they have passed an order for a Chemical and Philosophical Apparatus, which will doubtless be received by the time the building is completed. The Seminary buildings are now erecting, and when completed will be sufficiently capacious comfortably to accommodate 75 boarders.

The Baptist Church, a building 50 by 60 feet, has been fitted up for School purposes, being equal to any in the country, ceiled, furnished with good stoves, portable desks, &c.

The present Session will close in June, and on the 25th, 26th and 27th days, a public examination of the Young Ladies will be given, at which the Parents and Guardians, and the public in general, are respectfully invited to attend.

The next Session of the Institution, consisting of 10 months, will commence on Monday, the first of September.

During the vacation, the Principal designs engaging the services of other Instructors, in addition to those already engaged.

The location of the Seminary, the conceded salubrity of the place, the high toned morality of the inhabitants of the Village and vicinity, connected with the facilities afforded for religious culture and improvement, (there being three Churches in the place) give to it an importance that few places beside enjoy.

The Trustees feel confident in stating to Parents and Guardians that inducements of no ordinary character are here presented for the educational and religious improvement of their daughters.

W. WOOTEN,
President of the Board of Trustees.

JAMES L. MABRY, *Sec'y.*
ma 17—6m

To Persons out of Employment.

AMERICAN GIFT BOOKS FOR 1852.

To Clergymen, Postmasters, Teachers of Sabbath Schools, Book Agents, Students, and Heads of Families.

EMPLOYMENT.

SEARS' American Pictorial Book Establishment removed to 181 William Street, (near Spruce,) New York.

BOOK AGENTS WANTED.

The subscriber publishes a large number of most valuable books, very popular, and of such a moral and religious influence, that while good men may safely engage in their circulation, they will confer a public benefit, and receive a fair compensation for their labor.

☞ To young men of enterprise and tact, this business offers an opportunity for profitable employment seldom to be met with. There is not a town in the Union where a right honest and well disposed person can fail selling from 50 to 200 volumes, according to the population.

JUST PUBLISHED,

"PICTORIAL DESCRIPTION OF CHINA AND INDIA," 600 pp., and "THRILLING INCIDENTS OF THE WARS OF THE UNITED STATES," 600 pp. Retail price, $2 50 per vol.

☞ Our Publications are too numerous to be described in an advertisement.

☞ Any person wishing to embark in the enterprise, will risk little by sending to the Publisher $25, for which he will receive sample copies of the various works, (at wholesale prices,) carefully boxed, insured and directed, affording a very liberal per centage to the Agent for his trouble.—With these he will soon be able to ascertain the most saleable, and order accordingly.

☞ Persons wishing to engage in their sale will receive promptly by mail a circular containing full particulars, with "Directions to Persons disposed to act as Agents," together with the terms on which they will be furnished, by addressing the subscriber, post-paid.

ROBERT SEARS, Publisher
Sep 13—3t 181 William St New York

FRESH DRUGS, &c.

THE undersigned have received by late arrivals, a large addition to their stock of Drugs, Medicines, Chemicals, Surgical Instruments, Paints, Oils, Dye-Stuffs, Perfumery, Soaps, Window Glass, Glassware, Fancy Articles, &c., &c., making it much larger than they have ever before offered. These goods were purchased by one of the firm in person, with much care and attention, both as to price and quality, and they are able to offer all articles in their line at the lowest market rates. They request of Country Merchants, Physicians, and other purchasers, an examination of their goods and prices.

Feathers, Beeswax, Ginseng, and Herds' Grass Seed, taken in exchange at the highest market rates.

PERFUMERY, SOAPS, &c.

45 dozen Lubin's and Roussel's Extracts for the bdkf.
175 do. Cologne Water, assorted
100 do. Toilet Soaps, assorted—some very fine
36 do. Taylor's Transparent Wash Balls
30 do. Piver's and Roussel's Ox Marrow
180 do. Tooth Brushes
12 do. Finger Nail Brushes
50 do. Hair Brushes
20 do. Toilet Powder in papers.

Also, a large assortment of Shell, Ivory, Buffalo and Horn Dressing and Fine Combs, Cut Glass Toilet and Smelling Vials, Powder Puffs, Court Plaster, &c., &c. Received and for sale low.

Sept. 6 EWIN, BROWN & CO.

MEDICAL CHESTS, &c.—3 dozen Mahogany and Poplar Wood, and Morocco Medicine Chests, received and for sale low. Most of these chests were made to our order by the manufacturer, and comprise the finest assortment ever offered in this market. We have them of sizes suitable for plantations, families, and for persons travelling.

20 dozen empty Medicine Chest Vials
5 pairs Medical Saddlebags.

Sept. 6 EWIN, BROWN & CO.

Surgical Instruments, &c.

WE have received a large addition to our Stock of Surgical Instruments, consisting in part of

Physicians' Pocket Instruments, in neat compact cases—Knives with spring backs and of superior quality
Physicians' Pocket Instruments, usual style
Physicians' Pocket Cases of Vials, a large variety
Speculums Vagina of the most approved patterns
Double and single male and female Silver Catheters
Teeth Forceps, a good assortment
Silver and German Silver Spring Lancets
Thumb Lancets—English, French and American, of best quality
Trusses of various kinds.

With many other articles too numerous to mention.

Sept. 6 EWIN, BROWN & CO.

PAINTS, OILS, &c.—1000 kegs pure White Lead
1,453 lbs. Dry Red Lead
800 do Dry White Lead
500 do. Lethargе
950 do. English Venetian Red
17 bbls. Spanish Whiting
25 do. Spirits of Turpentine
6 do. Copal Varnish

Received and for sale low by

Sept. 13 EWIN, BROWN & CO.

VERMIFUGE.—50 gross McLane's and Fahnestock's Vermifuge, in store and for sale by

Sept. 13 EWIN, BROWN & CO.

GLAZED PIPES.—40 gross glazed Fancy Pipes, received and for sale by

Sept. 13 EWIN, BROWN & CO.

Central Female Institute,

McMINNVILLE, Tenn.

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

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

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

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

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

The following course of study has been adopted:

COURSE OF STUDY.

PREPARATORY DEPARTMENT.

1. Reading, McGuffey's Series completed
2. Orthography, Webster's
3. Modern Geography, Mitchell's
4. English

Poetry.

THEY ALL BELONG TO ME.

BY ELIZA COOK.

There are riches without measure
Scattered thickly o'er the land;
There are heaps and heaps of treasure,
Bright, beautiful, and grand;
There are forests, there are mountains,
There are meadows, there are rills,
Forming everlasting fountains
In the bosom of the hills.
There are birds, and there are flowers—
The fairest things that be—
And these great and joyous flowers,
O, "they all belong to me!"

There are golden acres bending
In the light of harvest rays;
There are garland branches blending
With the breath of June's sweet days;
There are pasture grasses blowing
In the dewy moorland shade;
There are herds of cattle lowing
In the midst of bloom and blade;
There are noble elms that quiver,
As the gale comes full and free;
There are alders by the river,
And "they all belong to me!"

I care not who may reckon
The wheat piled up in sacks,
Nor who has power to beckon
The woodman with his axe;
I care not who holds leases
Of the upland or the dell,
Nor who may count the fleeces
When the flocks are fit to sell,
While there's beauty none can barter
By the green sward and the tree,
Claim who will, by seal and charter,
Yet "they all belong to me!"

There's the thick and dingled cover
Where the hare and pheasant play;
There are sheets of rosy clover,
There are hedges crowned with May;
There are vines, all dark and gushing;
There are orchards ripe and red;
There are herds of wild deer crushing
The death-bells as they tread,
And ye who count in money
The value these may be,
Your hives but hold my honey,
For "they all belong to me!"

Ye cannot shut the tree in;
Ye cannot hide the hills;
Ye cannot wall the sea in;
Ye cannot choke the rills.
The corn will only nestle
In the broad arms of the sky;
The clover crop must wrestle
With the common wind, or die.
And while these stores of treasure
Are spread where I may see,
By God's high, bounteous pleasure,
"They all belong to me!"

What care I for the profit
The stricken stem may yield,
I have the shadow of it
While upright in the field!
What reck I of the riches
The mill-stream gathers fast,
While I bask in shady niches
And see the brook go past?
What reck I who has the title
To the widest lands that be?
They are mine without requital,
God gave them all to me.

O, privilege and blessing,
To find I even own
What great ones, in possessing,
Imagine theirs alone?
O, glory to the Maker
Who gave such boon to hold;
Who made me free partaker
Where others buy with gold!
For while the woods and mountains
Stand up where I can see;
While God unlocks the fountains,
"They all belong to me!"

THE JESUIT AND THE BAPTIST.

"Among my fellow travellers from Burmah," says Mr. Denham of Serampore, "was one who greatly interested me. He was a Jesuit missionary from Rangoon, Father Firazza by name; and from him I obtained a great deal of information on the state of the Romanist missions at Rangoon, Ava and Humerapoora—or rather on the former condition of this mission, for it appears at the present time to be nearly extinct—indeed, Rangoon itself is now no more; while I write it is a heap of ashes.

On our first meeting on board the government steamer, in the river Martaban, he seemed inclined to make friends with me, and was very chatty and communicative. I thought he knew me, so I conversed on merely general and passing matters, and abont the state of things in the interior, of which he gave me a very affecting and true description. My dress, which was entirely white, did not indicate my profession, so that he talked more freely to me than probably he would have done, had he known me to have been one of the Baptist missionaries.

On the second day after we left Burmah, between Amherst, the spot where the remains of Ann Judson rest, and Kyoophigera, a discussion took place between the Jesuit and an officer. I took no share in it, but merely listened to the disputants.

In the course of the day, when we were alone, Father Pirazza come to me, and said, "You heard the remarks made by —— this afternoon? I don't think I was quite fairly treated by him. He introdnced the subject, not I. Protestants are extremely prejudiced, and really know very little of their religion. I hope this remark does not offend you?"

"Not at all," said I, still waiting for him to proceed.

"Well," continued he, "I don't mind meeting Protestants—the Church of England, for instance, holds many opinions in common with ourselves, and many clergymen are altogether with us: and with other sects I can argue, but with that sect we meet with in Burmah, and whose missionaries have even been sent to Rangoon, I confess that I do not like them, nor do I like to meet them. At first I thought —— was one of them."

"What sect do you mean?" said I.

"The Baptists," was his reply.

"Why do you dislike meeting with these men?"

"They will not argue; they refuse to listen to religious instruction, to the Priest, or to the Church."

The tone in which this was uttered, the *naivete* struck me very forcibly, while the dark piercing eye of the Italian fell on me so inquiringly, it may be that he read in my countenance something like a lurking smile, in spite of all my efforts to repress it, for he said falteringly—

"You are a Baptist, sir?"

I bent affirmatively.

"Not a missionary?"

I quietly said, "A missionary, sir."—This was followed by a pause of several moments, when I added, "Formerly a Romanist like yourself, now a Baptist and a missionary."

"Roman Catholic! What could induce you to relinquish your religion?"

"The reason you have assigned, sir. I felt I had a soul, and must answer for myself before God, and that neither Priest nor Church could save me; that God had given His word and promised his Spirit, and that I could learn from that word how he would have me serve him. That I read the Bible, and looked in vain for Romanism there. That I sought, in the epistle to the Church at Rome, for mass, and purgatory, and worship of the Virgin, and then the Gospels and the Acts, and remaining epistles, and that I had utterly failed to discover the doctrines I had from my childhood been taught to believe were true, and to be found there: where can I expect to find these doctrines if not in an epistle written by an Apostle to the Church at Rome? Or by Peter, the prince of the Apostles in his apostolic writings?"

He seemed much pained but interested, and attempted to enforce one or two of the usual arguments, which were easily disposed of. He then said, "argument is useless, if you deny tradition." After a long conversation, we repaired to my cabin, and he accepted a book or two at my hands.

This little incident tended to strengthen the conviction I had long entertained, that there is one class of men who can meet popery on safe ground—who can afford to throw all tradition overboard, and appeal from man to the Word of God—to that law and that testimony he has given. Now, had I been an advocate of infant sprinkling he would have beaten me most assuredly; but as he found I denied this dogma, he said, "If you deny tradition affords a ground for infant baptism, how can I argue with you?"

"From the New Testament, sir," was my reply.

The remainder of our intercourse was very brief. The last time I saw him was at Kyookpigor. May God's good Spirit bless our interviews. I do not expect to see Father Pirazza again.

I have thought of our meeting many, many times since my return home, and feel his words to be worth pondering—"*How can I argue with you if you deny tradition?*"

THE ITALIAN PRIEST GAVAZZI.

A correspondent of the Scottish press, who heard him in London, thus describes his manner and style of speaking:

"At half-past two, the Padre entered, and we were startled to find him received with loud cheers. He was dressed in the double robe of his order—a close frock reaching to his heels, on the breast of which was a large embroidered cross, while a medal was suspended from his breast. Over the frock he wore a loose gown, on the left shoulder of which was another cross. He is a swarthy Italian, aged about fifty, with hair as black as a raven's wing, and an eye like an eagle's! But how shall I describe his sermon or oration? He sat down in a chair placed towards one end of the platform, and commenced calmly and deliberately to cnnnciate his sentences. Anon the fire began to burn, and he rose to his feet. By and by he paced the platform rapidly. His blood was now careering thro' his veins; and as he poured his withering scorn on Rome, on its purgatory, its cunning, its cruelty, its lies, the impressiveness of his action, and the fire of his denunciations, were truly sublime. Talk of grace, of grandeur, of earnestness, of fervid eloquence! The man who has only seen the comparative staidness of pulpit oratory in Scotland, and much more in England, can form no conception of the molten torrent which rushed from Gavazzi's lips, while his action was beautiful and chaste beyond conception. When, ever and anon, he reached a climax, and every eye was rivetted, and every ear was greedy of each word, the excitability of his audience prevented them from listening in quietness, and they completely drowned his perorations amid their irrepressible *bravas* and shouts; and as he likened Protestant England, its free institutions and its religious liberty, to the Crystal Palace, which let in the light at every point, with Rome bolting and barring its gates, the laughter and shouts of his excited audience showed how thoroughly they appreciated the illustration, and adopted the sentiment. Gavazzi's oratory is not merely the most wonderful that I ever listened to, but exceeds all that any imagination ever pictured. If Luther preached like this man, no wonder that he revolutioned Europe."

THE PRICELESS DIAMOND.

There is no gem or jewel, or richest pearl, in all the universe, of such priceless value as the soul. Worlds could not buy it—worlds could not redeem it if once lost. Such a priceless diamond you carry about with you every day in your bosom, amid the dangers of earth, and where the numerous and invisible foes are seeking to rob you of it. Do not delay to place it in the hands of the Almighty Saviour, who only can preserve and keep it safely till the final day. Think, O think, how much is at stake: even your own soul, your own precious soul.

Suppose this world were a globe of gold, and each star in yonder firmament a jewel of the first order, and the moon a diamond, and the sun literally a crown of all-created glory; one soul, in value, would outweigh them all. Here is a man standing on board of a vessel at sea, holding his hand over the side of the vessel: he is sporting with a jewel worth a hundred thousand dollars, and which, too, is all his fortune. Playing with his jewel, he throws it up and catches it—throws it up and catches it. A friend noticing the brilliancy of the jewel, warns him of the danger of losing it, and tells him that if it slips through his fingers, it goes down to the bottom of the deep, and can be recovered no more. "O, there is no danger, I have been doing this a long time, and you see I have not lost it yet." Again he throws it up, and—it is gone; past recovery, gone! O, when the man finds that his jewel is indeed lost, and by his folly lost, who can describe his agony, as he exclaims, "I have lost my jewel, my fortune, my all!" O, sinner, hear me—casketed in your bosom you have a jewel of infinitely greater value; in idling away your precious time, you are in danger of losing that pearl of price unknown, in danger of being lost forever.

RELIGIOUS LIBERTY ON THE CONTINENT OF EUROPE.

The position which the Baptists have held as defenders of religious liberty in the past, seems destined to be theirs in the future.—In Germany and France, they seem to be the only body of Christians who are heartily, and from principle, in favor of absolute religious liberty.

A correspondent of the "Christian Times," writing from Halle, Prussia, says, "Our hopes of liberty are gone. * * * Our revolution is not only gone, but has declined into a reactionary movement, the end of which may not be reached in our day." In Germany, he says, the Christian party is in general absolutist, or at least anti-liberal. This he accounts for by saying that the Reformation there was forwarded by their princes, with a mixture of political and religious views; and that the only dim idea there, that a man may be a Christian without being an absolutist, has sprung up from intercourse with English and American Christians since the last war, but had so little hold on the mind, that now the tide of reaction has carried it away. After mentioning among the sects of Germany, Lutherans, Calvinists, United Christians, Moravians, Rationalists, Super-rationalists, some of which, he says, are "*free from Christianity itself*," he adds, "*the only really free Churches we have are the Baptists.* Without belonging to them, I highly esteem and love them, as the *only representatives of religious liberty*, and as *the only associations where the spiritual gifts of laymen are cultivated.* It is not one of the least bitter fruits of our ideas, connected with the establishment, that these gifts are not only grossly neglected, but even kept down, among laymen; in consequence of which though we have many Christians, we have no Christian society. This is the principal point of view under which I earnestly desire that the Baptist Churches may multiply and spread in Germany. With respect to practical and vital Christianity, they leave, I think, all our Christian Churches and associations far behind them."

A STRIKING ANECDOTE.

A caviller once asked Dr. Nettleton, "How came I by my wicked heart?"

"That," he replied, "is a question which does not concern you so much as another, namely—How you shall get rid of it? You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart, or you cannot be saved; and the question which now most deeply concerns you is, How you shall obtain it?"

"But," said the man, "I wish you to tell me how I came by my wicked heart?"

"I shall not," replied Dr. Nettleton, "do that at present; for if I could do it to your entire satisfaction, it would not in the least help you towards obtaining a new heart.—The great thing for which I am solicitous is, that you should become a new creature, and be prepared for heaven."

As the man manifested no disposition to hear any thing on that subject, but still pressed the question how he came by his wicked heart, Dr. Nettleton told him that his condition resembled that of a man who is drowning, while his friends are attempting to save his life. As he rises to the surface of the water, he exclaims, "How came I here?"

"That question," says one of his friends, "does not concern you now. Take hold of this rope."

"But how came I here?" he asks again.

"I shall not stop to answer that question now," replies his friend.

"Then I'll drown," says the infatuated man, and spurning all proffered aid, sinks to the bottom.—*Dr. Nettleton's Remains.*

Self-knowledge is said to be the way to virtue; it would be more correct to say that virtue is the way to self-knowledge. A pure mind, like a diamond, is clouded by the slightest defilement, and does not see till after its purification how many specks and stains still disfigure its holes and corners.

I cannot help thinking that one's native tongue has a certain natural adaptation to one's mind, which foreign words never can attain. Early and often as I have heard the word "Amen," I do not understand it as I do "So be it." It does not speak to the soul. I have to translate it.

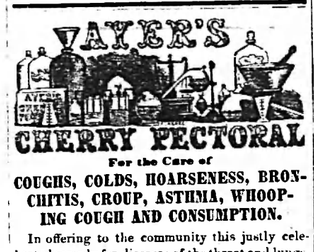
From the Southern Baptist.

PREMIUM OF $50 FOR THE BEST ESSAY ON MISSIONS.

A friend has placed at the disposal of the Southern Board of Foreign Missions the sum of $50, to be offered as a premium for the best essay on Missions. The undersigned, a committee appointed for the purpose, invite from every quarter, essays in competition for this premium, to be handed in, or post paid to either of us, previous to the 1st of January next. The essays should be from 12 to 24 pages of duodecimo, the ordinary tract size; the real name and address of the author should accompany the manuscript in a sealed envelope. All the essays to be at the disposal of the Board, should others of them, besides the one that receives the premium, be judged worthy of publication. The committee in assigning the premium, will be governed by their judgment of the practical tendency of the essays before them, to produce and increase an earnest missionary activity throughout our churches. We deem it best to leave the precise topic undefined, only suggesting the following, as some among many subjects which might be suitable: The Reflex Influence of Missions; The Claims of Missions on Young Men; The Duty of Pastors to the Missionary cause; The Heathen Lost without the Gospel; Modern and Apostolic Missions Identical in Character; The Spirit of Missions; The Spirit of Christ; Christian Stewardship; What Missions have accomplished; Liberal and Systematic Beneficence on Principle; Objections to Missions Considered; The Voice of Prophecy and Providence on Missions; Christians Debtors to the World; The Harvest Plenteous and Promising.

R. RYLAND,
J. B. TAYLOR,
B. MANLY, JR.

Richmond, Va., July, 1851.



For the Cure of

COUGHS, COLDS, HOARSENESS, BRONCHITIS, CROUP, ASTHMA, WHOOPING COUGH AND CONSUMPTION.

In offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many *proofs* are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

From the distinguished Professor of Chemistry and Materia Medica, Bowdoin College.

Dear Sir—I delayed answering the receipt of your preparation, until I had an opportunity of witnessing its effects in my own family, or in the families of my friends.

This I have now done with a high degree of satisfaction, in cases both of adults and children I have found it, as its ingredients show, a powerful remedy for colds and coughs, and pulmonary diseases.

PARKER CLEAVELAND, M. D.

Brunswick, Me., Feb. 5, 1847.

From an Overseer in the Hamilton Mills in this city.

LOWELL, Aug. 10, 1849.

Dr. J. C. Ayer: I have been cured of the worst cough I ever had in my life, by your "CHERRY PECTORAL," and never fail, when I have opportunity, of recommending it to others.

Yours, respectfully,

S. D. EMERSON.

☞ The following was one of the worst of cases, which the physicians and friends thought to be incurable consumption:

CHESTER, Pa, Aug. 22, 1846.

J. C. Ayer—Sir: I was taken with a terrible cough, brought on by a cold, in the beginning of last February, and was confined to my bed more than two months, coughing incessantly night and day. I became ghastly and pale, my eyes were sunken and glassy, and my breath very short.—Indeed I was rapidly failing, and in such distress for breath that but little hope of my recovery could be entertained. While in this situation, a friend of mine, (the Rev. John Keller, of the Methodist church) brought me a bottle of your CHERRY PECTORAL, which I tried more to gratify him, than from any expectation of obtaining relief.—Its good effect induced me to continue its use, and I soon found my health much improved. Now in three months I am well and strong, and can attribute my cure only to your great medicine.

With the deepest gratitude, yours, &c.

JAMES GODFREY.

Prepared and sold by

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

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

Aug. 9—3m

HOME MANUFACTURES.

GREENFIELD & CURRY,

UNDERTAKERS AND CABINET MAKERS, beg leave to inform their friends and the public, that they carry on the Cabinet business in all its branches, and will keep constantly on hand the various articles of Furniture of the latest styles, made of the best materials, and the workmanship not surpassed by any shop in the South, and prices to suit the times. Repairing, cleansing and varnishing of old Furniture, done in the best style. Upholstering and Mattrass making. Taking down, moving and putting up Furniture.

We will keep constantly on hand O'Neal's Patent Sofa, and Combined Invalid Parlor Chair, patent Lounges and Spring Mattrasses.

W. GREENFIELD,
J. H. CURRY.

UNDERTAKING.

We will keep constantly on hand COFFINS of every description; also, patent air-tight and air-exhausted Coffins, or Corpse Preservers, with careful drivers, good hearses and gentle, well-trained horses.

N. B.—We will attend whenever called on, to shaving, dressing, and laying out corpses. Also, furnishing shrouds, hacks, grave and funeral tickets. Call at Allison's Row, No. 4, College street.

may 24—6m G. & C.

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

CLIFTON & ABBOTT,

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

DEALERS IN GENTLEMEN'S APPAREL AND FURNISHING GOODS.

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

jan 11—tf

SALÆRATUS.—892 lbs. Saleratus of fine quality received and for sale by

March 15 EWIN, BROWN & CO.

RAYLOR UNIVERSITY,

Located at INDEPENDENCE, *Washington County, Texas.*

WILL commence its Fall Session on the First Monday in August next, under more favorable auspices than at any former period. The new and commodious College Edifice being now completed, and a superior Chemical and Philosophical Apparatus for the Institution having been lately received.

The Female Department will be conducted in the well known two story building which stands on a beautiful and commanding eminence in the western part of the Town, which house, by suitable repairs and painting, will be ready for comfortable occupancy by the first of the Session.

FACULTY.

Rev. RUFUS C. BURLESON, President and Professor of Ancient Languages, Moral and Intellectual Philosophy.

Mr. WILLIAM L. FOSTER, A. M., Professor of French and Spanish Languages, and Mathematics.

Mr. THOMAS GEORGE EDWARDS, Professor of English Literature, and Tutor in Preparatory Department.

The Female Department will be conducted by Rev. HORACE CLARKE as Principal, and Mrs. MARTHA G. CLARKE and Miss HARRIET DAVIS, as Assistants.

TERMS OF TUITION PER SESSION.

Elementary English branches,	$ 8 00
English Grammar, Geography and Arithmetic,	13 00
Ancient Langnages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy,	15 00
French and Spanish Languages, each	10 00
Music on Piano Forte, with use of instrument,	25 00
Painting and Embroidery, each	10 00
Fee in College Department,	25 00

Boarding, with lights, fuel, washing and lodging, from 8 to 10 dollars per month.

BY ORDER OF THE BOARD.

July 19—tf

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.

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.

Their Stock comprises the following, viz:

THEOLOGICAL.

Fuller's, Dick's, Carson's, Knapp's, Edwards', Macknight's, Neander'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, Banyan's Works, Earnest Ministry; Clark's, Barns', Ripley's, Luther's, and other Commentaries; Biblia Hebraica, &c., &c.

HISTORICAL.

Rollin, Gibbon, Prescott, Macaulay, Allison, Magoon, 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.

LITERARY.

Comprising a variety of the most choice Literary Works.

ALSO,

A large supply of Bibles and Testaments, gotten up in rich and beautiful styles; also, rich and beautiful gilt Hymn Books and Psalmists; plain do.; a great variety of Baptist, Methodist, Christian, Presbyterian and other Hymn Books; various kinds of Song or Note Books.

SCHOOL BOOKS.

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.

NUTMEGS.—1 case Prime Nutmegs, for sale at the lowest market rates.

June 14 EWIN, BROWN & CO.

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 GARRARDSBURG, *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.; Belles Lettres, Rhetoric, &c.

Our situation is healthy and retired. For the next year, the term will commence on the 15th of January 1851.

Dec. 16, 1850. ma 17—6m

Sommerville Book Store.

J. J. SMITH & Co. keep constantly on hand at this Establishment, a large assortment of the most

CHOICE BOOKS,

Including Literary, Historical, Scientific and Miscellaneous. Also, Common School, Sunday School, and Juvenile Books; Bibles, Testaments and Hymn Books, which they will sell very cheap for Cash. All orders promptly attended to. Address J. J. SMITH & Co.

June 14—1y Booksellers, Sommerville, Tenn.

Tennessee Baptist Female Institute

MURFREESBOROUGH.

THE TRUSTEES of this Institute take pleasure in announcing that they have made arrangements for the immediate organization of this School. The First Session will commence in the Baptist Church on the first Monday in August, under the superintendence of

MRS. J. H. EATON,

Who will be assisted by as many competent Teachers as the wants of the Institute may require. Efforts are being made to secure the immediate erection of commodious buildings.

The Course of Instruction will be as thorough as in any other Female School in our country.

The Faculty of Union University will deliver Scientific Lectures before the young ladies. They will also have the advantage of witnessing the Chemical and Philosophical Experiments.

Arrangements have been made to accommodate a number of young ladies with Board in the best private families on reasonable terms.

TUITION.

Primary class,	$ 8 00
Preparatory and Middle classes,	12 00
Senior class, without the Languages,	16 00
Senior class, with Greek, Latin, &c.,	20 00

The long experience and great reputation of Mrs. EATON as an instructor of youth, will ensure the superior Scholarship of those placed under her instruction. Aug. 2—tf

FANCY PIPES.—40 gross Fancy Pipes, received and for sale by

March 15 EWIN, BROWN & CO.

VALUABLE

DENOMINATIONAL BOOKS.

CHURCH POLITY: or the Kingdom of Christ, in its internal and external developments. By J. S. Reynolds, President of Georgetown College, Ky., pp 240, 18mo. cloth, 50 cents.

NOTICES OF THE PRESS.

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

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

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

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

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

BAPTISM AND TERMS OF COMMUNION: An Argument by Richard Fuller, pp. 204, 12mo., cloth, 60 cents.

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

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

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

SCRIPTURE CATECHISM: Suitable for the Domestic Instruction of Children and Servants in private families, and also Bible Classes in Sunday Schools. By Rev. Ro. Ryland, President of Richmond College, and Pastor of 1st Baptist Church. 148 pp. 18mo., 25 cents.

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

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

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

THE BAPTIST CATECHISM. Just published. An Exposition of the Baptist Catechism, prepared by the celebrated Benjamin Beddome. The Catechism is a standard Denominational Work, prepared with great care, and sanctioned by a long established usage. It contains 270 pp., 18mo., fine paper, neatly printed and bound, 50 cents. This work has the cordial recommendation of many of the most eminent Baptist Clergymen of America.

To any person forwarding 50 cents, enclosed in a letter, we will send a copy, free of postage, or three copies of Ryland's Catechism.

HARROLD & MURRAY,
Richmond, Va.

For sale by

TOON & RUTLAND,
Nashville, Tenn.

IN QUART BOTTLES,

FOR PURIFYING THE BLOOD, AND FOR THE *Cure of Scrofula, Rheumatism, Stubborn Ulcers, Dyspepsia, Salt Rheum, Fever Sores, Erysipelas, Pimples, Boils, Mercurial Diseases, Cutaneous Eruptions, Liver Complaint, Bronchitis, Consumption, Female Complaints, Loss of Appetite, General Debility, &c.*

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

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

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

MONTEREY, Jan. 18, 1850.

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

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

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

FROM THE STATE OF MAINE.

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

SIDNEY, (Me.) April 15, 1850.

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

STEPHEN C. HAYWOOD.

AUGUSTA, April 16, 1850

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

DILLINGHAM & TITCOMB.

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

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

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, Satchels, &c., &c., and being desirous to reduce, as soon as possible, the heavy stock now in hand, pledging himself to sell at greatly reduced prices and ask for a liberal share of patronage. He occupies the old stand of Messrs M. & H., south side public square, immediately opposite the Court House, Nashville, Tenn.

W. S. LORD.

July 12, 1851—tf

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]

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

ma 24 TOON & RUTLAND.

JUST RECEIVED.—A new supply of the Psalmist, in various styles of binding, embracing the Pocket, Pew and Pulpit editions.

ma 24 TOON & RUTLAND.

To Country Merchants.

WE have received of Mr. X. Bazin, Philadelphia, (successor to E. Rozaiel,) the Agency of his superior perfumery, and are prepared to sell to wholesale buyers any of his manufactured articles, quite as low as they can buy them of him, with the carriage added. We have just received,

60 doz. Rose, Ambrosial and Almond Shaving Cream,
169 doz. Toilet and Shaving Soaps, of various qualities and styles,
170 doz. Cologne Water, assorted,
89 doz. Macassar, Bear's and Rose Hair Oil,
48 doz. French and American Ox Marrow,
21 doz. Extract for Handkerchief.

And many other articles too numerous to mention, comprising a very complete assortment of all articles in the way of Perfumery.

They would further say, that their general stock of Drugs, Medicines, Paints, Oils, Dyestuffs, Window Glass, &c., is large and well assorted, and they are determined to sell them as low as articles of the same quality can be purchased in the city.

March 15 EWIN, BROWN & CO.

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

For sale by H. G. SCOVEL.

FRESH ARRIVALS

AT THE WHOLESALE AND RETAIL DRUG AND MEDICINE STORE OF

H. G. SCOVEL,

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

1000 pounds Refined Salt Petre,
10 barrels Winter Lard Oil,
5 " Clover Seed, fresh,
6 bags Orchard and Herds Grass Seed,
¼ cask, very fine, Holland Gin, for Medical use,
5 barrels Timothy Seed, fresh,
2000 pounds Putty, in bladders,
341 " Glue, good,
200 gallons Bleached Sperm Oil,
450 " Refined Tanners' Oil,
3000 pounds Eng. Sup. Carb. Soda,
1030 " Roll Brimstone,
150 kegs Pure White Lead.

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

Grafenberg Vegetable Pills, Green Mountain Ointment,
" Fever and Ague Pills,
" Sarsaparilla,
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