Tennessee Baptist

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The Pulpit.

"We need no educated ministry, but we must have a devotedly pious and an intensely earnest one. No ministry will be really effective, whatever may be its intelligence, which is not a ministry of strong faith, true spirituality, and deep earnestness.

For the Tennessee Baptist.

SHORT SERMONS—No. 1.

THE PIETY OF THE THESSALONIAN CHURCH.

Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father.—1 Thess. 1-3.

It is delightful and profitable to contemplate the piety of the first Christians. They were what they professed to be. Their light shone before the world. Giving themselves first to the Lord, they then gave themselves to one another by the will of God. Forming correct views of the responsibilities growing out of their Church relations, they acted accordingly. They counted not their lives dear, if they might but glorify God and promote his cause.—The piety of the Thessalonian Church was such as to be spoken of throughout all Macedonia and Achaia. It was commended by the Apostle Paul, as we learn from the text. Their Christian attainments were such a gratification to him that he remembered without ceasing their work of faith, &c.

I. Let us consider the evidences of piety exhibited by the members of this Church.

1. *Their work of faith.*—It is characteristic of all Christians that they exercise faith in Christ. Nor is it a speculative faith—peculiar to the head—and leaving the heart unaffected. Such a faith has no necessary connection with the salvation of the soul. Christian faith is an active principle. It has its seat in the heart. Like unbelief it involves in a pre-eminent degree the exercise of the moral powers. It is a belief—a reception of the truth—in *love*. The truth is not only received, but cordially loved. Faith involves a reliance on Christ alone for salvation. This faith being an active principle, prompts to action. Being a holy principle it prompts to holy action. Hence Paul, in the text, speaks of the work of faith. Faith works—that is, it makes its possessor work. God made his creatures for action. It devolves on them to glorify him by doing his will. Faith is essential to a performance of the divine will. It puts all the moral machinery of the heart in motion. The idea in the text is, that works indicate the existence of faith, because they spring from it.

Faith prompts its possessor to make a public profession of Christianity. This is done in the ordinance of baptism. There is a profession of faith in Christ. Faith prompts a course of life corresponding with such a profession. To live thus, requires effort. It is a work. We fight the good fight of faith—we walk by faith—live by faith, &c. We are told in the 11th of Hebrews, what faith has done. Where there has been faith, there has ever been the work of faith. The work of faith is indicative of the genuineness and vitality of the faith. Are modern professors like the Thessalonian Christians?

2. *Their labor of love.*—Love is found in union with faith. Faith works by love.—And while faith works, love labors. Love makes the Christian willing to labor. Nor is there any thing which will compensate for the absence of love. See 1 Cor. 13.—Love to God and his cause is indispensable to purity of motive in his service. No labor is acceptable which does not proceed from an evangelical motive. Love purifies motives, and leads to labor. It even makes labor, oppressive labor, appear light. Look at the soldier who endures the hardships of a campaign for the love he bears his country, &c. See what parents undergo for their children because they love them. The seven years that Jacob served for Rachel, seemed compressed into a few days, "for the love he had to her." &c. Thus love to God and his cause will operate as a stimulus to labor. Christ's yoke is *easy*—his burden *light*—his commandments are not grievous. Why? Because his followers love him. First Christians, martyrs, &c. Where there is love, there will be the *labor* of love. And the labor is the only legitimate proof of the existence of the love, &c. Are you like the Thessalonians in respect to the labor of love?

3. *Their patience of hope.*—In another place Paul mentions faith, hope and love. Here he refers to the effect of each. The patience of hope, &c. This is the hope of eternal life. It is said to be in *Christ*. He is the foundation of the believer's hope.—It rests securely on his merits, and anticipates immortal glory. It produces patience under the trials and afflictions of life. It does not make the Christian anxious to die merely that he may be released from sorrow. This is not a satisfactory proof of piety. Christians, when their hearts are right with God, are resigned to his will.—They are ready to endure sufferings and trials, if God will have it so. They know that the joys of heaven will infinitely overbalance the sorrows of earth. They expect ample indemnification for all the afflictions of life. Do you not see how hope produces patience? The prospect of heaven marvellously reconciles to the endurance of earthly ills. Have you the patience of hope as had the Thessalonians? This hope makes not ashamed. We may indulge it *before God*—in the sight of God our Father, as the text teaches. His omniscient eye sees no defect in the foundation on which it rests, &c.

Remarks.

1. It is vain to pretend to faith in the absence of the *work* of faith, &c.

2. Love without its labor is not love—it is hypocrisy, &c.

3. The hope of the gospel inspires patience, &c.

Communications.

For the Tennessee Baptist.

IMPORTANT QUESTIONS.—No. III.

Why should you grow in Grace?

I have dwelt on the *nature* and the *evidences* of growth in grace. Some of the motives to growth in grace may now be appriately presented:

1. *God requires this spiritual growth.*—He speaks through an inspired Apostle, saying, "Add to your faith virtue: and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." When the Christian does what is here enjoined, the doctrine of growth in grace is exemplified. It is infinitely at variance with the will of God for his people to remain spiritual "babes"—it is his good pleasure that they be men of full stature in Christ Jesus. He requires them to be in a state of constant growth, that they become strong "in the power of his might." How powerful a motive to growth in grace is the fact that God requires it?

2. *The divine glory is promoted by the Christian's growth in grace.*—God is dishonored when his people are spiritual dwarfs, and exhibit none of the strength of elevated Christian character. When his people advance in the divine life by making greater and higher attainments in holiness, he is glorified. The divine glory should be supremely dear to every Christian. There is no object of such exalted importance. God always acts with reference to his own glory; for his omniscient intellect in the boundless range of its contemplations, finds nothing so important. Christian, if God's glory is promoted by your growth in grace, is not this a strong motive?

3. *It is infinitely desirable to be like Christ.*—The more you grow in grace, the more will you be like the Saviour. Christianity proposes to conform all its votaries to the image of Jesus. Every believer is to be a *fac simile* of his Lord. This is to be effected by growth in grace. What an incentive to this spiritual growth, is the fact that the measure of the growth is the measure of conformity to the Saviour!—Believer, grow in grace, that you may be like him whom you love.

4. *The Christian's happiness and usefulness depend on his growth in grace.*—Would you be happy in the enjoyment of your religion? Grow in grace. You cannot be happy unless you do. Would you be useful in the Church. Grow in grace. This will make you more useful than talent or learning, or any thing else. Would you recommend your religion to the favorable consideration of impenitent sinners? Growth in grace will enable you most effectually to do so. One Christian who is growing in grace, is worth a regiment of luke-warm professors.

OMEGA.

To the Churches in Southern Arkansas.

At the last session of the Convention, I was induced to accept of an appointment in the service of that body, as set forth in the minutes.

On examining the subscription books, I find the names of many brethren who have subscribed a certain amount for the term of five years, to be paid annually, and some of whom are now in arrears from one to two years, on account probably of not having had a favorable opportunity to pay to some person authorized to receive it.

I avail myself of this medium to notify the subscribers that in the course of the ensuing Spring and Summer, I shall (Providence permitting) visit the Churches for the purpose of collecting these dues to the Convention. Permit me to say to you that there is nothing wanted in carrying out the objects of the Convention but a hearty co-operation of the Churches. I shall not believe there is a want of disposition on the part of the membership of the Churches—I know there is no lack of ability to support our ministry in Southern Arkansas, and I am persuaded that one and all are ready to come up, heart and soul, and aid in carrying forward the good work. There is no need of being discouraged. Only say that we *will* go up and possess the land and it can be done.

I wish to say a word to those who have since subscribing removed out of the bounds of the Convention. Will you do me the favor to inform me whether it is your purpose to pay the subscriptions, or do you consider yourselves absolved from the obligation on account of having moved away? I would be glad to hear from you all on this subject.

My Post Office address is "Lamartine, Washita county, Ark."

E. HAYNES.

For the Tennessee Baptist.

REPLY TO Rev. D. A. WHITELAW.

Brother Graves:

I mailed a communication for the Tennessee Baptist some six or eight weeks since, which I presume has been misplaced, as I have not seen or heard any thing from it since. I shall therefore proceed to write again, as I think it right that your numerous readers should see my reply to brother Whitelaw, as he has charged me with slander, &c.

I have noticed particularly brother D. A. Whitelaw's article (in answer to mine) published in the Tennessee Baptist of the 14th of August last.

Seeing that brother W. was very much excited when he wrote that article, and on that account, I suppose, was extremely rash and intemperate in his remarks about me. I think it right that brother W. should have time for reflection and self-government, before I should proceed to vindicate myself from the fearful charges which he has published against me.

Brother W. commences his article by some extravagant flights and excesses, designed to ridicule me; but as there are no specific charges in that portion of his article, of course there is nothing worth answering. To those who have no idea of brother Whitelaw's sensitiveness on these subjects, his conduct is doubtless strange indeed, particularly in relation to yourself; for when you did nothing more than to express the wish that it might turn out that I had misunderstood him, and that he would set himself right before the public, he becomes offended at your very respectful and mild remarks, talks of Pope, Bishop, Metropolis, &c., and winds up by saying, "I beg to remind you, sir, that we Baptists are a free people; that we, as yet, have no Vatican at Nashville, no Pope in Tennessee," &c. I cannot understand why brother W. should use such language as this. I thought it was your duty, as editor of a religious paper, to guard the interests of your Church; and I thought the disciples of Jesus Christ were subject one to another; that if you had written any thing opposed to the truth of God, it were brother Whitelaw's privilege to try and convince him of his error. Nor do I suppose that any brother at Nashville would wish to use my undue influence on the brethren in the District. It would be painful to me to see sectional feelings gotten up.

As brother W. has declined answering the interrogatories which I proposed in the Baptist, all that I shall do in this article will be to vindicate myself against the charges which he has seen fit to publish; and that these charges may not be mistaken, I will here insert that matter:

"And although I still preferred to remain unknown to your readers, this preference is denied me by my unceremonious introduction into your columns, staggering under two worlds of heresy, Baptismal regeneration and Apostacy. The deep, dark, damning sin of this orthodox age, is Campbellism, and the essence of popular Campbellism is baptismal regeneration. If then an enemy had coldly and deliberately designed to cripple my efforts, and blast my character, he could not in the wide range of traduction and slander, have selected an insinuation which would sooner or more effectually accomplish the work of death.—The eye of the murderer when gazes on the cup emptied of its fatal drugs, into the stomach of his sworn friend, would not have glistened with more fiendish delight than his, when he chuckled over the poisonous mixture so adroitly administered for my benefit in your issue of the 26th ult."

The reader will see that I am charged with traduction and slander of the vilest and most malicious character. I am here compared to the murderer, and to the most abandoned, of our race, the murder of a *sworn friend;* and I am not only charged (in the comparison) with the most aggravated and abandoned of all human deeds, but with the most fiendish of all, the poison of execution, (poison,) and then presented to the world as an exulting devil over the execution of the fatal deed.

Now, my brother Whitelaw, these things you have affirmed and published to the world; and now, sir, I put you to the proof. You say that you come into the columns of the Tennessee Baptist, staggering under two worlds of heresy, Baptismal regeneration and Apostacy; and this awful affliction you would have the world believe to be the result of my slanderous insinuations and charges, which I have made against you in my offensive article. Now, sir, is it so? Are you a slandered man in this affair? Go back, read my article again, and define and specify those offensive matters.

Is there any thing discourteous in my language? Do I charge you with Baptismal regeneration? What do you there find but the question which you asked me: Are not baptism and repentance for the same thing? What do you find there in relation to apostacy, but your own statement in your own sermon, that the doctrine of the final perseverance of the saints was of the devil? Now, sir, you say that you are staggering under two worlds of heresy. Wholadened this mighty giant with the burden of two worlds? Have you denied any fact which I stated? Nor, sir, dare you now do it; no, sir, for you have in your article acknowledged the doctrine of Baptismal remission and Apostacy. Now, sir, how stands the case with our giant?—He admits that he is carrying two worlds of heresy; he charges that his affection is the result of slander, and that of the most aggravated character. *Now look to this*—the degree of slander in the matter charged, is measured by the amount of degradation contained in the slanderous matter, hence the amount of guilt which you have attempted to fix upon me in this affair, is the measure of your degradation, if I prove that my statements are true; and you have admitted them to be true—every fact which my article contains. So you see, my good brother, you have placed yourself in a most unenviable position before the public, and you must not blame me for it. You have done the suicidal work yourself. You are the administrator of your own misfortune. You say that I could not have more effectually blasted your character than to charge you with Campbellism. I do not know how this can be. I cannot see how the avowal of Mr. Campbell's sentiments can degrade a man's character, unless he holds these sentiments while he professes to be a Baptist. This is the only way in which personal character could be involved; and from the ill-temper and captiousness which you have displayed, together with your published acknowledgments, I fear that this is brother Whitelaw's case. You had better be more particular hereafter my brother. You had better let character alone.

And now, in conclusion, permit me to say to you, sir, as I was told by a particular friend and relative of yours during the Convention in Brownsville, that you had taken up the idea that I was endeavoring to injure you, by misrepresenting your doctrine, &c.,) that I never have at any time misrepresented your doctrine, nor manifested any disposition to do so, nor to injure you in any way, more than to oppose some of your doctrines, which I have done publicly and to your face; and if ever I have said or used harsh language about you or your doctrine, I have done so to your face; for you know that I told you, (when you acknowledged to me that you believed that A. Campbell taught as near or nearer the truth than any other man,) that you was a Campbellite in principle, but a Baptist by profession, and that I had rather see people just what they professed to be. As proof of this fact, (if you desire proof,) I refer to the Deacons of Maple Springs Church, and others who have heard me speak of your doctrine; and especially do I refer you to the Rev. gentlemen, G. W. Day and Allen Thompson, with whom I conversed more freely upon the subject than with any others, from the fact that they had never heard you express your views upon those two worlds of heresy; and who, of course, felt some interest and anxiety in knowing what you did believe and teach, relative to the doctrine of apostacy and baptism for the remission of sins; "or popular Campbellism, the deep, dark, damning sin of this orthodox age."

Brother Whitelaw, as you profess to be a Minister of the Gospel of Jesus Christ, and as you profess to teach the truth, (not opinions,) of Revelation in its primitive simplicity and purity, I hope when you write again you will manifest more of that spirit, and that charity, which heareth all things, believeth all things, hopeth all things, endureth all things.

Respectfully, yours,

J. B. JUSTICE.

Clover Creek, Hardeman Co.
Nov. 24, 1852.

For the Tennessee Baptist.

Reply to Brother Wright on Washing the Saints' Feet.

My Dear Brother:

In approaching this litigated subject, I feel almost as solemn as death, not only because I know that my views are to conflict with the opinions of some pious and precious brethren, but because the subject itself is one of "doubtful disputation."

And, believing, as I most certainly do, that there are no non-essentials in the Book of God, but that all his precepts and commandments should be strictly and religiously observed by every disciple of Christ, without shame, fear, favor or affection I, therefore, would not, on any account, knowingly or wilfully, omit myself, or cause others to neglect, any known duty, enjoined in the Word of God, however apparently small or trivial.

Still, may I not, in the fear of God, venture to give my views on a subject fraught with so much interest, and which has so long agitated the Christian world; and on which an agreement and uniformity amongst those of the same communion would be so desirable?

I have endeavored, I think, to investigate this subject with great care and candor, and in the honesty of my heart, come to the following conclusions:

1st. That this act of our Lord's washing the disciples' feet, as recorded by John, did not occur, as many suppose, either at the time or place where he instituted the Supper, but that it took place at Bethany some six days prior to the Sacrament, instituted at the Passover.

We observe that not one of the other Evangelists speak of this occurrence, but John, although they all make mention of other circumstances in this connection, particularly the case of the woman having the alabaster box of ointment. John commences this subject in the 12th chapter, 1st verse, and tells us, that Jesus, six days before the Passover, came to Bethany, and there they made him a Supper, and Martha served; and Mary took a pound of ointment, very costly, and anointed the feet of Jesus; and that Judas which should betray him, asked why was not this ointment sold and given to the poor. And Mark adverts to the same circumstance in the 14th chapter, 3d verse, saying, that in Bethany, in the house of Simon the leper, it occurred. And Luke, on the same subject, remarks, 22d chapter, 3d verse, then entered Satan into Judas, and he went his way, and communed with the Chief Priests and Captains how he might betray him unto them. Now consult Matthew, 26th chapter, 2d verse, and you will see that all this took place while they tarried at Bethany, which seems to have been four days, for here it is recorded, the Saviour said, "after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified, *is now, two days before the Passover, already betrayed;* hence we are driven to the conclusion that the Supper referred to by John, in connection with the washing the disciples' feet, was just that supper given to him in Bethany, in the house of Simon the leper, and therefore is by no means connected with the supper commemorative of his death; or in any way, manner or form, associated with that solemn ordinance. For John himself says, before the feast of the Passover,

2d. The Scriptures no where teach that our blessed Lord, by this isolated circumstance, intended thereby to introduce any thing like a religious rite. It seems to be purely an example of humility and meekness; for, in this same connection, we are told, there was a strife amongst the disciples, who should be accounted the greatest. See Luke 22: 24. And what a suitable rebuke was this to such an unholy spirit, and how well chosen was the occasion: "If I, your Lord and master, have washed your feet, ye also ought to wash one another's feet." See, I have given you an example, you call me Lord and master, so I am, but I am amongst you as he that serveth: and he that is greatest amongst you, let him be as the younger; and he that is chief, as he that doth serve. Luke 22: 27. Moreover, ye ought to do this because of the custom of the country; let all things be done decently and in order, that you give no offence to Jew or Gentile, nor to the Church of God. Again, ye ought to do this, seeing it is the Spirit of your Master, and thereby make it manifest that ye are his. And now see the test question in the case of widows, "who must be well reported of for good works—if she have brought up children—if she have lodged strangers, washed the Saints' feet, relieved the afflicted—if she have diligently followed every good work." 1 Tim. 5: 10. One is as important as the other, and one is as much a Church ordinance as the other; and all, in my humble opinion, are only mere acts of hospitality and kindness.

And now, just look at this: If the washing the Saints' feet was a Church ordinance, what need of this inquiry? Why not ask if she communed at the Lord's table? Simply because this, we know, was a regular standing ordinance, observed by all disciples, while those enumerated were only incidental marks of the Christian spirit, a worthy subject of the Redeemer's kingdom, for we can see nothing in the text or connection showing that our blessed Lord intended this as an example to be observed as a *Church act* or ordinance. Now, let me ask brother Wright, who thinks Peter must have been quite stupid and dull of comprehension, not to understand this act of our Lord's hospitality, did he comprehend the design of our Lord, when he had found a young ass and sat thereon? John 12: 16. Did the disciples understand, when he said, whither I go thou canst not follow me now, but thou shalt follow me afterward; and why did Joseph turn aside and dwell in a city called Nazareth? Simply, that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene. Now, had this service of feet washing been rendered by Simon, or his servant, Peter would have known its entire import. But, as it was an act of the Lord of glory, Jesus must needs say to Peter, *what I do*, thou knowest not now, but thou shalt know hereafter. Let us now read Philippians 2: 7, and we may know as well as Peter, for here it is written of Christ, who being in the form of God, thought it not robbery to be equal with God, but made himself, of no reputation, and took upon him the form of a servant; and why? "That the Scriptures may be fulfilled." And was there ever a more perfect and literal fulfilment of any Scripture than in this case; for all historians and commentators that I have consulted, agree as to this practice of feet washing—that servants were employed to do this servile work, and therefore presents our dear Redeemer in this humble attitude, as having taken upon him the form of a servant, and no other act of his whole life so clearly exhibits him in this character, and the time and place chosen, too, was most propitious. In the house of Simon the leper, where many were present, it afforded him an opportunity of accomplishing four grand objects:

1st. It was an astounding rebuke to that spirit, yet so prevalent in the world, "who shall be the greatest."

2d. It was a literal fulfilment of that which is written.

3d. It was a modest reproof to Simon for his neglect of this civility.

4th. It was a clear exhibition of the Christian character.

I was not a little surprised at the prompt denial of brother Wright, that the Jews themselves practised feet washing, and with the same breath he quoted a number of passages in direct proof of that fact. Let me now ask the dear brother, if that which is done in my house by my servant, and by my direction, is not attributed to me? I direct my servant, when I have company, to furnish their room with bowl, water and towel. Now, whose act is this? I do not perform this work myself, yet, when it is done, I have the credit, and virtually it is my act, and if neglected, my friend might say to me as Jesus said to Simon the pharisee, "I entered into thy house, thou gavest me no water for my face." See Luke 7: 44. And I must bear the blame.

The learned and renowned Dr. Gill, in his voluminous commentary, remarks on this passage, "so universal was the custom amongst the Jews of feet-washing, that the meek and lowly Jesus seems rather to censure his host for the neglect of this civility." And surely, brother Wright himself would not say that the Saviour expected this at the hands of Simon, a Pharisee, as a *religious rite*, or a Church ordinance, knowing, as he certainly did, all that was in this wicked sinner's heart; indulging at that moment a most wicked, skeptical, censorious spirit concerning himself, on account of the woman at his feet in penitent tears.

In conclusion, I would remark, if brother Wright, or any other brother, should still feel any religious or conscientious scruples about foot-washing, let him carry out the figure, follow the example perfectly, keep it in private houses, make it a *family exercise*—but for *God's sake*, and for *Christ's sake*, never bring it into the *Church* or *House of God*, or in *public assemblies!!*

Finally, brethren, whatsoever things are *true*, whatsoever things are *lovely*, whatsoever things are of *good report*, whatsoever things are *plainly commanded*, think on these things; and may the God of grace direct us, that there may be no divisions amongst us; that we be of *one mind*, and speak the same things, is the prayer of one who has for many years contended earnestly for the faith once delivered.

Most affectionately, yours, in Christ,

E. COLLINS.

Lexington, Tenn.

For the Tennessee Baptist.

HAMILTON, Ga., Jan. 14, 1853.

Brother Graves:

You will observe by the place of my address, that I have changed my location, as I no longer address you from Forsyth, Ga. I suppose I shall be fully as well pleased with my present, as with my former, location. Wherever I go I find warm-hearted Baptists, lovers of the truth; and I occasionally find lovers of the Tennessee Baptist. Be assured, brother Graves, my interest in the Baptist has not, in the slightest degree, abated. It is well worthy the patronage of the denomination it so ably sustains. I do not consider the Baptist as restricted as its name indicates. We Georgians will claim it as ours, as well as you Tennesseans. It must and will receive a large circulation in our State, as soon as its merits are fully known. I never have presented its claims, and properly represented it, in a single instance, in which I have not been successful. But there is some opposition to the Baptist. Every Methodist circuit preacher that has read your letters to Bishop Soule, is carping against it. Some *professed* Baptists, who seek Methodist patronage, exert such a controlling influence over them for purposes more selfish than otherwise, are sometimes found speaking against the Baptist. Yet, they cannot say that it has not advocated the truth faithfully and uncompromisingly. Sometimes they say it is too severe—too fond of controversy. I would oppose, as readily as any person, an unwarrantable attack on the Methodists, or any other denomination, but should you be silent when a mere Society, organized by a professedly unconverted man, is claiming itself to be the Church of Jesus Christ, and is endeavoring by its arts of sophistry and prevarication to extend its principles over our entire globe? Should I be silent? No. You have a right to investigate its claims, and nobly (I do not flatter) have you done it. I do not suppose Bishop Soule will attempt a reply or a review of your letters. That is a subject he will be likely to keep as still as possible. Again, the Baptist has taken a bold stand in favor of Baptist principles. Do not the times need just such a paper? I have no wish to disparage any of our denominational papers. They are all good in their sphere, but the Baptist supplies a vacuum which was seriously felt in our denomination. Go on, then, my brother, in your laudable enterprise, and you will be richly rewarded. You may be persecuted by your adversaries—you may be often misrepresented and slandered, but this is no more than every faithful editor and pastor must expect. You have many sympathisers in the ministry in many of our towns and country places, who have suffered much for the sake of truth, and none, perhaps, more than the writer of this article; but I never was more determined to contain the truth, and co-operate with those that do sustain it. I have lost nothing from my firm adhesion to the doctrines and ordinances of the Church of Jesus Christ. In all my controversies, I have not sought the victory, but truth. I am not ashamed of the testimony I have borne in Jasper, Monroe and Pike counties, during my stay at Forsyth, but only regret that I did not sustain the cause with greater ability. I have not yet seen a Baptist since the ushering in of the new year.

W. D. ATKINSON.

"I served," says Jefferson, "with General Washington, in the Legislature of Virginia, before the Revolution, and during it with Dr. Franklin in Congress. I never heard either of them speak ten minutes at a time, nor to any but the main point which was to decide the question. They laid their shoulders to the great points, knowing that the little ones would follow themselves."

A Western editor, in answering one of his patrons, that he did not give news enough, advised him when news was scarce, to read his Bible, which he had no doubt would be new to him.

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, February 5, 1853.

TERMS—$2 00 per annum, invariably in advance.

No names of new subscribers will be received, unless accompanied with the money.

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

☞ No Letters taken from the Post Office, unless the Postage has been pre-paid.

Persons sending us the subscription price of five new subscribers, shall receive the sixth copy gratis for one year.

Bank Notes current in the States where issued, will be taken at par.

Persons desiring their paper to be transferred from one Post-office to another, should invariably give the name of the old office. It is as important for our book-keepers to be informed of the old Post-office address as the new, to avoid mistakes.

Advertisements will be taken to a limited extent that are not incongruous with a religious newspaper.

Advertisements for Schools are charged for like any other.

Poetry, whether original or selected, appended to Marriage or Obituary notices, cannot be inserted.

Office of the Tennessee Baptist over the Baptist Book Store and Depository of the Southern Bible Board, on Union Street, two doors from the Bank of Tennessee.

GRAVES & SHANKLAND.

Jesuitism Triumphant in Europe!

The power and influence of the Reformation in Europe are fully spent. The Popish dogma of infant baptism has carried the reformation back into Popery and even farther, *infidelity*—introducing, as it did, the world directly into the professed church. The Reformation, by this infantile rite, soon lost all its spiritual power, either to resist Popery or counteract infidelity. It struggled against a precarious destiny for a while—but has, at last, yielded on every side to a stronger power than itself. A rain-bow of promise* girdled the head of its cloud rabed Harbinger, but that bow has long since faded and given place to obscurest gloom. The little book—the apocalyptic type—and an appropriate characteristic of the Reformation, though sweet at first, has indeed turned into bitterness and gall. The Evangelicalness of the Reformation has grandually vitiated into Rationalism, the worst type of Infidelity.

Popery, though without temporal power, is nevertheless triumphant, and in its very worst forms, is ruling and directing Europe, and gathering strength to act with redoubled vigor on the world by its secret influence, if not by open *force*. Its ultimate designs are to regain its authority in England, and to possess itself of America.—How far it may succeed before its end shall come, God only knows, but every thing we see fills us with the keenest apprehensions. Rome already boasts that the Green West is in her possession—that it is irrevocably hers—and indeed what large city or important town in the whole Valley is not already largely under her influence or rapidly becoming so?

The following from the Edinburgh Witness, gives a striking view of the present position and designs of Popery in Europe, and furnishes food for serious speculations as to the future.

"Europe is now ruled by priests. Every where Jesuitism is invested with the purple. There is not a royal conscience on the Continent, if we except the King of Sardinia, which is not in the keeping of a father confessor, and entirely subservient to ghostly guidance. The King of Naples has made the 'Philosophical Catechisms,' from which Mr. Gladstone has presented us, with some extraordinary extracts, the statute-book of his realm. The Duke of Tuscany is an imbecile, without firmness to prosecute even an evil course with vigor, but, from that very weakness, the more thoroughly the tool of the Jesuit, his keeper. That man it was, rather than the Duke, who shut the door of the royal closet in the face of the deputation from England who had come to plead for the Madiai, and who had not the manners to give them a denial without at the same time inflicting an insult. The Emperor of Austria, too, is a weakling, the object of his subjects' contempt quite as much as of their hatred, but idolized and flattered by the priests, who rule him and his kingdom.—What work is it that Louis Napoleon begins or ends without the priests? Who are his counsellors? Not his Ministers, certainly. Who wrote those adroit speeches? Who concocts those innumerable plans, which are so profoundly veiled till the fitting moment comes to reveal them? Who is it that foresees every thing, provides for every thing, and imparts such steadiness, comprehension, and vigor to the course of affairs in France? It is difficult to believe that all this work is done by one man, and that man the author of the Bologna Expedition. We may guess the authors of this policy by observing who must largely share in its fruits. No new honor descends on Louis Napoleon, but its beams are reflected on the priesthood. Does the President inaugurate a railway? it is used transes; does he open his purse? it is to endow a cathedral; does he found an empire? he lays its basis in 'religion.'

"Thus, wherever we look, kings are nothing, cabinets are nothing, the Jesuits are every thing. The foot of sacerdotal power is on the neck of Europe; the garotte of the confessional is at her throat.—With such a crew governing the world, what have we to expect? Only this: that these conspirators against the interests of society, have trodden out the last sparks of liberty and religion in continental Europe, will attempt to extinguish them in Britain also. They are at this moment working in the dark to undermine our constitutional liberties, and to poison our social condition; under every disguise which perfidy and hypocrisy can assume, they are crawling into our churches, our schools, and our families. But they are not the men to stop here; assuredly they will yet attempt to complete by force of arms what they have begun in counsel and falsehood; and we will but show that we are the greatest simpletons that ever lived, if we expect anything else at their hands. 'Jesuitism,' says 'an Englishman' in the Times, 'plays the desperate game of double or quits with reason. After the revolution of February, Roman Catholic priests blessed the trees of liberty. After the *coup d'état*, they chanted a *Te Deum* on its anniversary. They sanctified legitimacy until it fell—they consecrate perjury when it has triumphed.—Ministers of Christ, they burlesques Christianity; teachers of morality, they deify crime. They have learned and forgotten nothing. For them Hildebrand may still thunder in the Vatican; the Inquisition is an incomplete experiment; the Reformation is a heresy, and not a lesson, and the war on civilization must be recommenced.—Their black conspiracy against intelligence envelopes Europe; its staff is Rome, its file every where. In Italy, its banner is the 'Pope;' in France, 'Society;' in Ireland, 'Religious Equality!' The equality which triumphant Jesuitism would dispense, is that of persecution and damnation. Yes, every where the Jesuits march against liberty, but under different mottoes. In Ireland, they inscribe upon their banner 'Religious Equality;' in Tuscany, the 'Guillotine.'"

*The Rev. 10.

TRANSLATIONS FROM THE CLASSICS, NO. 2.

KNOWLEDGE IS THE FOOD OF THE MIND.

"These things, which are learned and known, furnish additional incitement for learning and understanding more. Have we not seen those, who were so delighted in literary pursuits and the prosecution of the arts, in some cases, paid no respect to bodily infirmity, or health, or fortune, but pursued that pleasure with the greatest diligence and toil, which they received from their studies? How great do you think must have been the devotedness of Archimedes to his favorite study, who was so intent upon the demonstration of a geometrical diagram, that he was unapprised that the city of Syracuse had been taken and the enemy were in his house!—[It is also related of him, that when a soldier rushed upon him, with a drawn sword to take his life, he only begged to be spared until he had solved the problem in which he was engaged!] What shall I say of Pythagoras and Plato, who travelled thro' so many barbarous nations, and sailed over so many seas, leaving no spot unvisited where they thought any thing could be learned? What shall I say of Democritus, who put out his own eyes, that his meditations and train of thought might be less disturbed or interrupted, neglecting his private fortune, and leaving his farm uncultivated?" Cicer. 5, De Fin. N. 48.

"Carneades, when ninety years old, was still intent upon his studies, and such was his eagerness and power of abstraction, that when he sat down to his meals he sometimes forgot to take his food, so deeply engaged in thinking." Val. L. 8, C. 7.

"Demosthenes, the first of Grecian orators, was possessed of such perseverence and love of learning, that he conquered the greatest of natural obstacles by his diligence and toil. He so stammered that he was unable to pronounce properly the first word of the rhetoric he wished to master, but he so overcame this impediment by practice, that no one enunciated more perfectly. Then he modulated his voice, which was sharp on account of its feebleness, to a pleasing tone for the ear. Having a weak side, he acquired from labor those powers of body which nature had denied him. With pebbles in his mouth, he was wont to recite verses, at the pitch of his voice, while walking and ascending steep places rapidly."

Declaiming upon the shore where the waves dashed with violence, he accustomed himself not to be disturbed by the shouts of an excited multitude. He is also said to have excavated a subterranean room, in which he shut himself up for two and three months together, cultivating his gestures and training his voice, and indeed shaved half of his head, that he might be ashamed to appear in public!

Thus, for a long time battling against nature, he came off conqueror, overcoming the impediments of body by the most unbending force of his mind. Quintil, l. x, c. 3: l. ii, c. 3.

"There is nothing which unremitted toil, and intent and diligent attention may not accomplish." Sene. Ep. 53.

"Giant Labor, fed by Want, overcomes everything"—Virgil.

"Parvapii Achemenia Herculeus labor,
Nil mortalibus arduum est."—Horace.

"Cleanthes was not only exceedingly poor, but had a dull and obtuse mind. But when the love of learning possessed him, he conquered his dullness by severe study and application. During the day he attended upon the lectures of Zeno; supporting himself by drawing water from a well by night, for a gardener. They say he was once arraigned in court, because he was beyond measure robust and fleshy, and because he followed no profession, by which to support himself. But, when he produced the testimony of the gardener, for whom he drew water, and of a woman, for whom he used to pound grain, he was not only dismissed, but was awarded ten Grecian pounds by the judges, which he was unwilling to receive! Diog. Laert. Clean.

"We acknowledge Stilpo Megaricus a distinguished philosopher, and approved in his own age. His confidential friends say that, naturally, he was sordid and licentious; nor do they say this to slander, but to praise him. For they confess that he had so subdued his natural inclinations, by education, that no one would ever imagine that he had been a drunkard or licentious. Cic. De. fata, n. 10.

Zopyrus, who professed to tell a man's natural parts and inclinations, from the make of his body, eyes, face and forehead, [he must have been a phrenologist,] declared in a public assembly that Socrates was stupid and dull, and he even added knavisms. Upon which Alcibiades, who was present, raised a loud laugh. But Socrates himself did not deny that these vices were natural ones, but he declared that he had subdued them by reason. Men, most certainly, may be born with natural vices, but they are able to eradicate or gain the mastery of them with the strictest watchfulness and discipline. 4, Tusc. n. 80. EDITOR

THE CHRISTIAN EXPOSITOR.—We have received the 12th No. of this invaluable monthly, which closes up the 1st volume. We would be loth to part with it for any price. It has been enriched this year by the most able pens of our denomination in the South-west.

There have been articles which we have deemed inappropriate to its pages—too *light*, too *trashy*, and too local—some too secular. It is designed to be a purely denominational work—a Repository of valuable denominational matter—such a work we want—such let it be.

The powerful pen of its senior editor has not given the Repository the continued strength and interest it did to the old Review—and in this respect the Repository is inferior to the Review. But this has been owing to circumstances—his peculiar engagements the past year. We anticipate an improvement in this direction in the 2d volume. The article on the Reformation, we consider worth thrice the price of the work.

Our brethren, who are able, do themselves great injustice in not patronising the Repository.

The contents of the December No. are:

The agency of the Spirit on Regeneration.

Review of Dr. Summers on Baptism.

The Design of Baptism.

Parisian Lights, etc.

L'Envoi.

Bro. Pendleton's Review of Dr. Summers is an able paper, which, for the benefit of our readers, and to show the strength of the Reviewer, we will republish it in this paper. Dr. Summer's work is pronounced by the Methodist press the ablest work of the age!

☞ We would call the attention of our readers to the Series of Short Sermons we commence publishing this week. They are from an able pen.

Let the "Important Questions" have a *serious* reading.

"Omega" will accept our thanks for his contributions.

Several queries next week.

THE DAILY GAZETTE.—This paper has been purchased by Messrs. BAPTIST, LAIRD, BELL & MAHEY. We take great pleasure in commending these gentlemen to the citizens of this city, vicinage and country.—Messrs. Baptist and Laird have both been engaged in our office as foremen and compositors for several years, and Mr. Bell is the late foreman in the Republican Banner office of this city. We know them to be men of *probity, industry* and *enterprise*—of *strict business habits*. We part with Messrs. Baptist and Laird with regret, and we wish them the prosperity which they will be sure to deserve.

James D. Maney, Esq., will occupy the Chair Editorial. He is a young gentleman of talents, and will doubtless sustain the reputation of the Gazette.

TEACHERS AND SCHOOLS.

1. TEACHERS WANTED.—A gentleman and lady, to take charge of a School in Dardanelle, Yell county, Ark. Address M. J. Green.

2. TEACHERS WANTED.—A gentleman and his lady, to take charge of a Female Seminary in East Tennessee. Lady to teach music, etc.

3. TEACHERS WANTED.—A gentleman and his lady, to take charge of the Clinton Seminary, Clinton, East Tennessee. Address John Jernagin, Esq., Clinton, E. Tennessee.

4. A TEACHER WANTED—To take charge of a Male Academy in this State.

5. WANTED.—A gentleman and his lady, to take charge of a Boarding House and Academy in Alabama.

6. TEACHER WANTED.—A young gentleman well qualified to take charge of an Academy at Port Royal.

7. A SCHOOL WANTED.—A situation as Assistant Teacher in a Public School, or a Private School in a good family or neighborhood, to teach the English branches, by a young lady of the first respectability and qualifications.

8. A SITUATION WANTED—By a gentleman and his lady, as Principal of a Public School.

NEW ORLEANS MISSION.—We are informed by brother Cantis, Corresponding Secretary of the Southern Domestic Mission Board, that the Committee from the several States, upon the New Orleans Mission, will meet in New Orleans on the 19th of this month.

Rev. C. S. McCloud has removed from Bodney to Vicksburg, Miss. Correspondents are requested to note the change.—We rejoice to hear that brother McCloud has entered upon his pastorate at Vicksburg, under most encouraging auspices.—Brother McCloud is an agent for the Tennessee Baptist.

LETTER No. 14.

Methodism claims for Mr. Wesley and for its ministry the "genuine right of succession" that Mr. Wesley founded the Methodist Church in America, and the Bishops view it, by the "special grace of God"—Methodism still holds and teaches the Popish dogma of order and succession!!

To J. SOULE, BISHOP OF THE METHODIST E. CHURCH, SOUTH,

SIR,

It was made evident, in my last letter, that the first Bishops of Methodism were *self appointed*, and that the M. E. Church was organized by them, yet to screen themselves they charged it upon Mr. Wesley. That he, a simple presbyter in the Church of England, presumed to ordain a *fellow presbyter* for a Bishop. The question now properly comes up by what right did he do it. What right do Methodists claim for him?

Do they claim that Mr. W. had any *ecclesiastical* authority from the Church of England? They admit he had none.

Did the civil magistrate grant him leave? It is not claimed.

Did they claim that Mr. W. took the authority from his *own private views of Episcopacy*, and the right of presbyters to ordain a Bishop of the *third* order? Nothing is more clearly established than that Mr. W. did not believe in the third order—that he abhorred it; that he deemed it almost if not quite sacrilegious for a minister to assume and exercise the rank and jurisdiction of a prelatical bishop—that he spoke of them as "heathenish priests and mitred infidels." He did not feel himself authorized to ordain one, or to choose and appoint Episcopacy for his societies.

Will Methodists claim that Mr. W. was warranted by the Scriptures to ordain a *prelatical* bishop? They cannot. They do not only teach that the Bible does warrant such an officer, but violently opposes the existence and anti-christian rank, and spiritual jurisdiction of such a lordling.

But have they such an order of ministers? Methodism is divided about it. The conference editors and *small* doctors of divinity, book writers like Mr. Hinkle, McFerrin, Inskip, Gore, *et cum multis aliis*, deny they have, in the face of their Discipline, and the mass of Methodists believe them, while the Bishops and the learned Doctors of Methodism maintain that the Bishops are veritable Popish ones of the third order and by three ordinations!

Hear Dr. Emory: "In whatever sense *distinct ordinations, constitute distinct orders* [not *offices!*] in the same sense Mr. Wesley certainly intended that we should have THREE ORDERS, for he undeniably instituted three ordinations."* *Orders*, not *offices*.

Hear Dr. EMORY and Dr. BANGS: "THREE ORDERS of ministers are recognized, and the duties peculiar to each are certainly defined."† And Methodists believe their learned doctors and historians of course! Does it not require an unreasonable amount of credulity to be a Methodist?

But Mr. Wesley must have had authority from some source, and since it is not allowed by either Epi copacy or by Scripture and they teach and hold that God gave Mr. Wesley the *grace to usurp the special right* to exercise the authority and to transmit it in *regular succession* of Bishops to posterity! This exhalts the mission of Mr. W. to a dignity equal to Paul's.

Dr. Bangs claims that Mr. W. had a divine call, to found Methodism, and that God sanctioned him in the work! So Mr. Alexander Campbell doubtless considers that he has one. See Bang's Original Church, p. 108.

Mr. Inskip regards Mr. W. as especially raised up by God. "To meet the emergency, which then existed, God raised up a company of great men, etc.—the Wesleys, Coke and Asbury, &c. These MEN DEVISED this powerful instrumentality," i. e., Methodism. P. 54.

"Methodism is a creation of *Providence*," i. e. of God, since there is no *chance*. Its claims, are then, all as sacred as God's word! Mr. Gore claims that Mr. Wesley acted under the *especial direction*, inspiration or sanction of God. P. 215. As Mr. Wesley, UNDER GOD, was the founder of the Methodist Societies." If Mr. Wesley indeed acted "under God" in what he did, then is his Discipline (the first section excepted) as authoritative as the New Testament, and ought to be added to it and follow the Book of Revelations! Methodists act upon this belief, we suppose, when they exclude a member for not observing the laws of Mr W, though they do not violate any of the laws of Jesus Christ!

The Bishops first taught and still encourage these writers to teach the "idea that Methodism is a new Church, founded by Mr. W., under the special sanction and direction of God!" "We believe that God's design in raising up the preachers called Methodists," etc. Dis. p. 4.

"GOD THEN THRUST THEM OUT to raise up a holy people. Dis. p. 3.

"Our venerable friend, who UNDER GOD, had been the father," etc.

Methodist editors freely admit Mr. Wesley's *divine call*." As the father of Methodism, he had the *right*, if priority and seniority in the Methodist *Societies*, and as he deemed himself *called by Divine Providence*, to provide an ordained ministry and *form* of Government."* Was not his mission then inspired and equal to any Apostle?!

But what do these Bishops and writers teach that God called Mr. Wesley to do? Why, "*under God*," to ordain an Episcopal Bishop, and place him over his Societies, when under the illumination, inspiration or guidance of the same *spirit*, he did not believe that such an order was taught by Scripture or existed in the Primitive Churches—Indeed, was abhorrent to his own feelings! [illegible] spirit was in implacement with itself as are the spirits of the "Reasons" in our own day! Do Methodists claim and teach people the doctrine of Succession also?; Most certainly. We call Jesse Lee to the stand. "The Bishops introduced a question in the annual minutes, which was as follows: Q. Who are the persons who exercise the Episcopal office in the Methodist Church in Europe and America?"

"Ans. John Wesley, Thos. Coke and F. Asbury, by regular *order and succession*." What a fabrication of Messrs. Coke and Asbury! What an unhallowed scheme in them to usurp the office and authority of Bishops! Bishop John Wesley! He said he had rather be called a *rascal* or a *scoundrel!* and well he might!

Mr. Inskip says: "Our design is to show, that it is our duty, as ministers of Christ, and the successors of the Apostles and JOHN WESLEY!!"

Here we have the doctrine of regular *order and succession* from the *Apostle* John Wesley, first Bishop down to J. Soule

But do Methodist teach that Mr. W. did design to perpetuate and *transmit* a succession of Bishops? Most assuredly.

"In conformity with this view he deemed it necessary to PERPETUATE the *authority* among the Methodist preachers in America, that there should be in *the first instance* a general superintendent appointed to *transmit* that authority to posterity." (Does not this look a little Popish?)

The presbyters are in the Scriptural vocabulary of Methodism, the *elders*, whom he ordained for America, were not *invested* with that authority, but Dr. Coke, the superintendent, *was*! Why did Dr. C. possess the grace of imparting the grace of a Bishop? Evidently because, it is claimed, that he received it from Wesley, who ordained him, and Wesley received it from God *direct!* How do these Bishops teach us that this grace is transmitted? Why, Sir, like animal magnetism, through the hands or fingers of one Bishop into the *head* of another. The *head*, not the *heart*, is the peculiar receptacle of this grace. If I am thought as making light of holy things, turn to Dis. p. 151, and read the way the new-made Bishop receives the grace.

"Then the Bishop and elders present shall lay their hands on the *head* of the elected persons, kneeling before them upon his knees—[it is an awfully solemn affair! *kneeling* upon his *knees*, to be sure!"]—the Bishop then saying "Receive the Holy Ghost—[? blasphemy is it not?!]—for the office and work of a Bishop of the Church of God [of Mr. Wesley] now committed unto thee BY THE IMPOSITION OF OUR HANDS, in the name of the father, [if in the same means by the authority of, as it does, this is a daring falsehood!] and of the son [his is another] and of the Holy Ghost [this is another, three!] And remember that thou stir up the grace of God which is given thee, [how is the *grace* of God bestowed?] *by this imposition of our hands!*" In the name of Luther, do Protestants teach in the 19th century one of the most blasphemous doctrines of Rome, that her Priests can perform *miracles*, and impart by blessing, by prayers, or by the *imposition* of their hands, the very *grace* of God?! *monstrous! monstrous!* It is priestcraft run mad!! But this is not all the teaching of that imposition, "for *God* hath not given us the spirit of fear, but of POWER, and love and soberness!" The reader can see that the terms "fear, love and soberness" are only put in as a sort of setting for the Bishop's gem, "power"—they mean nothing in the connection. What is the doctrine of Methodist Episcopacy? That God gave to Wesley the *grace* to teach and rule as he did, the first Bishop of the new-latter-day-Zion, and that Wesley transmitted this invisible grace to the head of Coke, by the imposition of his hands, and Coke imparted it to the head of Asbury, and so the *imposition* has been passed along down to the last person you and your fellow Bishops *imposed* upon.—Now, Sir, I do before Almighty God, and before the whole world pronounce the whole of this third order, Episcopacy, ordination, and succession, and transmission of the grace of God through the fingers of priests, high-handed priestcraft, and an *imposition* upon the one-half million of Methodists in the South. I challenge contradiction. No one will dare to defend the doctrine that priests, whether in Papal or Protestant Rome, can impart the "grace of God," or the "divine right" to lord it over God's heritage, by the imposition of their hands, or to prove to me, or to the world, and hundreds of inquiring Methodists that God hath given them the spirit of POWER, thus to do. I unhesitatingly affirm that it is the monstrous doctrine of the Roman Catholic and Greek Apostacies—it is Popery in embryo.

Look at it! What is that doctrine? Simply this: "that Christ gave to his Apostles the right and grace of ordination, and thro' them transmitted this right to the first Bishop, the third of three orders of ministers, by succession, down to the present time.—Thus the High Churchmen tells us.

"Christ called Peter, and authorized him to transmit the mysterious *grace* and *power* and rights of ordination to Linus, your Bishop at Rome, and he to Cletus, and he to Clement, &c. &c. &c. down to the present Archbishop of Canterbury. Why, a writer asks, "do these go back some 1800 years to get this succession from Christ? Evidently, because Christ is cut off from them. But, according to Methodists, Christ was not so far off from Mr. Wesley. Oh, no, he "*called*" Mr. Wesley, and made him, by especial favor, as much a Bishop as the Archbishop of Canterbury or the Roman Pontiff! Well may Mr. Wesley reject the line of succession back to *Peter*. He was THE PETER OF METHODISM.

They may reject the old doctrine of *Apostolic* succession further back than Mr. Wesley, for he is their *Apostle*, and ye affirm as much as Apostle as was Paul, if the testimony of Methodist writers and historians can be believed!

In concluding the subject of this letter and the one preceding it, you will perceive that I have exposed the fraudful seeds and germs of Popery. I have proved:

1. That Mr. Wesley never ordained Dr. Coke a Bishop—the *third* of three *orders*—deacon, presbyter, bishop, and that the statements of the Discipline, sec. 1, are *falsehoods and impositions upon the world.*

2 I have shown that a Bishop in the Methodist Society, as his validity is recognized in the Discipline, and as is explained by Drs. Emory, Bangs, and other standard writers, is a Bishop of the *third order*, by DIVINE CALL and REGULAR SUCCESSION in the new and divinely appointed line from John Wesley.

3. I have consequently shown that Methodists hold and teach the "*divine right*" of Mr. Wesley and all other Bishops.

4 That they teach the papal doctrine of *succession*.

Finally, we can see from the instructive history presented in the assumptions of the Methodist Bishops, the way in which the Roman Episcopacy *began*, i. e. by *management*, fraud and deception and usurpation—*little* by *little*, until it became the overwhelming despotism of the world.

Yours, with due respect,

J. R GRAVES.

REVIVALS.

GEORGIA, Oct. 1852.

BROTHER GRAVES:

We held a meeting at Spring Place, continuing 15 days. There were 40 added to the Church. I baptised 31 on one Sabbath; one of the number was a Roman Catholic. He said he had gone four times a year to confess to a priest all the sins he recollected, and for those he did not, but concluded to go to Christ, and found pardon indeed. Others are expected to join soon.

Your bold stand for the truth will secure for your paper an extensive circulation.

Yours,

G. W. SELVIDGE.

N. B.—I am in favor of a pure version of God's word.

This has been overlooked.—EDS

Rev. H. Z. ADAMS, of Florida, writes:

"The cause of our Master is onward in this portion of his Zion. Many, very many, have been buried with their Saviour in baptism in the past few months. There has been some agitation on the subject of baptism, and we *have gained thereby*."

Rev. A. E. HARDEE, of Natchitoches Parish, Louisiana, writes:

"God has at length caused the light to shine in this dark and benighted region, for more than 130 years under popish rule, and no other denomination daring to encounter their opposition by planting the truth as it is in Christ here. There are many *old* people who have assured me that they had *never heard a Baptist preacher before I came here*. All along on Red River the population is Creole, and of course Catholics.—At two protracted meetings held not long since at Pisgah, the only Missionary Baptist Church in this Parish, there were some 15 or 16 additions, mostly by profession, and a number of these were *Catholics*.—Bro. James Scarborough, one of the Missionaries employed by the Convention of North Louisiana, was the principal agent in these peoples' conversion, aided by brother O'Quinn, licentiate."

POTTOTOC, Miss., Dec. 31, 1852.

BROTHER GRAVES:

On the third Sabbath in July, I held a meeting for ten days, assisted by brethren Browning, Boswell and Hale, which resulted in about 70 professions; 56 up to this time have been added to the Bethel Church, and, as you say, "Still they come." Some eight of this number were Pedobaptists!—I did not baptize Lydia and her household, but I did sister Sacred and here, consisting of herself and seven sons. She had been a Methodist for 20 years.

From this point we went and held a meeting of 13 days with the Church at Pleasant Ridge. Ministers, brethren Browning, Bogers, and Moseley, (Methodist;) 24 were added, six of whom were Pedobaptists, and some very prominent members.

I am, my brother, a Missionary Baptist, and I believe their principles are Bible principles.

Yours,

L. BALL.

REMARKS.—The above is a model letter, of model revival meetings.—EDS.

"AND STILL THEY COME."

GEORGIA, Lafayette county

BROTHER GRAVES:

There is at this time in Lafayette and adjacent community, quite an excitement on the subject of religion. Our Association, (the Coosa,) held its session, including the second Sabbath in this month, with the Lafayette Church, and brother William Newton remained and aided me in a protracted meeting, which closed on yesterday (Sabbath,) at which time I baptised thirteen, leaving six or seven other converts, the children of Methodist and Presbyterian parents, some of whom would join the Baptists if they had the privilege.

"AND STILL THEY COME."

Among those baptised was a Presbyterian Elder, Dr. A. L. B * * * *, a popular physician, and leading member in his Church, and his two daughters. Two years ago his eldest daughter professed religion at a revival meeting held with the Lafayette Church. Her father then forbid her joining the Baptist Church. His youngest daughter professed at our last meeting. Soon after our meeting two years ago, he became a widower, and a little more than a year ago he married a sister C., from parts unknown, who knew you, and was a subscriber for your paper. Before their marriage, they agreed not to infringe on each other's religious privileges, but if either should be convinced, to yield and go with the other. After a few months, he put into her hands a Pedo work on baptism; she got the Bible and sat and read them; she got the Bible and sat and read the work, turning to the standard to examine all his references, some of which she found incorrectly quoted, others had no reference to the subject, about which time the Doctor saw it stated in her paper, (the Tennessee Baptist,) by yourself, that the Pedo confessions all taught baptismal regeneration; the Doctor said you lied. She said, stop Doctor, let us turn to the page and see. He said it was not worth while, he knew it was not there. Well, she said, if you had lied she would quit you and your paper, and join the Presbyterians.—She then read his confession and creed. He told her she had read wrong, it could not be there. She then told him to read, which he did, and to his utter astonishment found it true. This led him to investigate the whole subject, and by the aid of the teachings of the Bible, of Church History, the Tennessee Baptist, and mother B herself, he has been enabled to see the truth, and obey the command, "Come out of her my people." He is now convinced that all Protestant establishments are the Daughters of the Mother of Harlots, and that the Baptist Church never was leagued with that corrupt body.

Yours,

EDWIN DYER

HINDS Co., Miss. Oct. 1852.

BROTHER GRAVES:

I spent fourteen days at Mountain Creek Church, Rankin county, where we had a season of refreshing. Last Wednesday I baptised 15, and on Lord's day previous 4, and six more were received for baptism on Thursday, making in all 25

I send you a list of subscribers. I should be glad if you would send them the Letters to Bishop Soule.

Yours,

J. MORRIS.

WARREN HALL

Carroll Co., Miss., Nov. 1852.

BROTHER GRAVES:

During the past few months we have had some precious revivals. At Shongalo Church several accessions. At Hunter's Spring 30 accessions. At Lindsey's Spring, 14. At Shiloh Church, about 30. At Hayes' Creek, upwards of 30 were baptised. In brother Eckoll's settlement, some fifteen.

One encouraging feature in these meetings is, a good many of our *anti effort* brethren are returning to work in the vineyard, acknowledging their error.

D KING.

ANS. TO QUERY.—We should prefer two, if convenient. The Saviour sent out the 70, *two* by *two*, and the apostles went forth two by two.

A Question Worthy of Investigation.

Was the night on which the Saviour washed his disciples' feet, the night on which he instituted the Supper? Will any one question brother Collins' position (?) See his article on the first page of this paper.

HALF A CENTURY AGO.

At the beginning of this century, there were less than 25 Colleges in the United States; now there are more than 120. In 1801, the Baptists had one, now they have 20, together with 10 Theological Seminaries.

In 1800, about 200 newspapers were published in this country; now the number is over 1600; besides 175 reviews, magazines, and other monthlies and quarterlies. Then there was not one religious newspaper; now there are about 120, of which 24, besides 17 other periodicals, are Baptist.

The various Bible Societies established since 1804, in different parts of the world, have issued no less than 40,000,000 copies of the Holy Scriptures.

Last year, Great Britain raised $2,500,000 for the spread of the Gospel; the continent of Europe raised $750,000, and the United States $1,750,000 for the same object.

The number of Christian Missionaries in 1800, probably did not exceed 50; now it is stated at more than 2,000; ordained, 4,208; stations, 1,280; pupils in the schools, 173,000; Communicants in Missionary Churches, 330,000. *What hath God wrought!*

ACTUAL REPENTANCE.—"What made the eunuch go on his way rejoicing? Was it because he had some difficult text explained? Or was it because he had some distant hope or remote prospect of enjoying pardon and acceptance after death, or after the lapse of certain years of travel and trial? No, indeed: he had found what thousands before him had experienced, peace with God, from a conviction that HIS SINS HAD BEEN ACTUALLY FORGIVEN IN THE ACT OF IMMERSION. Indeed, the preaching of all the apostles, as well as all their writings, embrace this as a fact never to be called into question."—*Christian Baptism*, p. 422.

Does not Mr. Campbell teach that our sins are *actually washed away*, or forgiven in *the physical act of baptism?!* Read the above again.

PITHY.—Theodore Hook says of railroads: They annihilate space and time, not to mention a multitude of passengers.

* Emory's Def. of Fathers, sec. 7.

† Art by Bangs and Emory. Bank's Th. Dec. 1852.

* Methodist Episcopacy.

MEMPHIS.

This city is growing rapidly, and if true to herself, a splendid destiny awaits her.—The recent Baltimore Commercial Convention adjourned to meet here next June, at which the great interests of the South and West will be brought prominently before the public mind. Railroads are projected in every direction from this point, among which the Great Pacific Road stands pre-eminent. This highway of nations, over which the wealth of the world will be carried, is a magnificent conception, not only in a commercial, but also in a moral point of view. The extension of commerce, the march of civilization, and the triumph of mind over physical obstructions, should be hailed by the Christian as furnishing increasing facilities for the universal spread of the Bible, and the christianization of the whole world.

In view of the growth, enterprise, and relative importance of this city, Christians have a great work to do, in laying broad and deep, and I hope, the foundations of their religious institutions, and in maintaining an extended and powerful Christian influence; for they are the salt and light of its population; they alone can preserve it from total corruption and lawlessness.

CHURCHES.

This city contains two Baptist Churches, two Presbyterian, two Methodist, one Episcopalian, one Cumberland, one Campbellite, and one Catholic.

The Episcopalians are making arrangements to build a new house, and to form another congregation. Bishop Otey will take the old Church, and Dr Page the new. They intend to build a fine edifice. The First Presbyterian congregation are building a splendid Gothic Church. The Second Presbyterian Church are finishing their house in the Corinthian style. The new Catholic edifice will cost fifty thousand dollars.

The Church buildings will be the finest ornaments of the city, architecturally, and we hope religiously.

BAPTIST CHURCHES.

The First Church have recently entered their House of Worship, which has an elegant expensive alterations and improvements. The exterior is finished in the Doric style of architecture, which is distinguished for its just proportions, simplicity, and solidity. The interior has been finished in a style of great beauty, with nothing offensive to good taste. The pews are upholstered with crimson damask, and as high as at all comfortable. The back wall has been cut out, and a recess built, twenty feet by ten in the clear, and fifteen feet high. The recess is occupied by the platform, on which is placed the pulpit furniture. The floor of the platform covers a baptistery, which is ten feet by six, and is lined with zinc. Instead of the old fashioned box pulpit, a beautiful black walnut pedestal, trimmed with crimson velvet, is used for the Bible stand. Two fluted columns, and two antes, crowned with elaborate caps, sustain a massive entablature and give to the recess a substantial and elegant finish. The recess has a window on each side, and one door, which is used by candidates for baptism, to reach the dressing room in the basement. The walls and ceiling have been painted in Fresco. The walls are painted in imitation of freestone and have ten large fluted columns, which sustain, in appearance, a beautifully moulded cornice. The ceiling represents an immense dome, laid off in sections, with panels. The whole painting represents a highly finished temple. Over the vestibule a gallery has been built for the use of the choir. The choir use a rich and powerful melodeon of the largest size, which is preferred, by many, to an organ. Taking the house altogether, it is, by far, the finest house in the city. We have been thus particular at the request of brother Graves.

The Second Church is finely located, and under the labors of a faithful pastor, and by the blessing of God, will become of great importance in the Southern part of the city. Rev. Mr. Isbell of Kentucky, has just entered upon his pastorate. Brother Isbell graduated last Summer at Covington, Ky., and is a man of fine talents and education. We rejoice that such a man has come among us, and we cherish the hope that he will be extensively useful.

If Baptists here will be true to themselves in maintaining the truth as it is in Jesus, and in securing the mighty influences of the Holy Spirit, we may justly expect the accomplishment of great good.

BAPTISM.

Bishop Otey and Rev. Dr. Page, of the Episcopal Church, have recently baptized two ladies. Dr. Page first preached a sermon, to convince the parties that something else would do besides baptism, but as he failed in this, he had either to "go down into the water," or have some of his parishioners. He chose the former. As it was his first attempt to follow the apostolic practice, he was somewhat awkward, and not a little frightened. His Bishop, however, stood by his side, and showed him how to take hold of the candidate, and to go through the process. We rejoice at this attempt of the good Rector to baptize a believer, and hope he may yet see the truth more clearly, and come out from the rubbish of tradition and error, and act the noble part of the Rev. and Hon. Baptist Noel of England.

If baptism be so "indecent, immodest, and vile," as some D. D's teach, we are glad that Baptists are not alone in their practice.

But notwithstanding the abuse, misrepresentations, and vulgar slang, heaped upon us, our cause, or rather the cause of our despised Lord and Master, will triumph; the truth will be seen, felt, and received by the world; and Jesus Christ, the King of Saints, will reign in the spirituality of his Church, in the purity of his ordinances, and in the unbounded splendor of his word.

H.

STILL THEY COME.

A presbytery, consisting of Rev. Edward Baptist, J. Reeves, A. A. Connelly, and the pastor, John Talbert, was called together by the Providence Church in Marengo county, Ala., a few weeks since, to examine, with a view to ordination, brother Wesley B. Burdin.

The examination, conducted by brother Baptist, proved satisfactory; and the ordaining services followed in the usual manner.

Brother Burdin was recently baptized by brother Talbert. For eight years he has been a minister in the Methodist Episcopal Society. He was, at the time of his baptism, a member of the Dayton Quarterly Conference, and was acting as a Missionary to the colored people, in connexion with his labors as a teacher.

In a discourse preached on the day after his baptism, he gave the reasons for his change of Church relationship, in a very affectionate, yet pointed manner. On the subject of baptism, he read from Methodist writers, (such as Benson, Clark, &c.,) with fine effect, and stated that he had never read a Baptist work on the subject, except the Bible. He informed us that he had long been dissatisfied with the Methodist form of government, and intimated that he left behind him in that Society *many* that were not satisfied. On the subject of communion, he remarked that he had always thought the Baptists were right, and had never spoken a word against their usage in this particular.

He has been engaged in teaching in the neighborhood of Providence Church for several years, and has the confidence of the community generally, although, as usual, some attempts have been made since his baptism, to disparage his standing. I need not inform you that these efforts were made by those whom he left.

Some years ago, when he was a member of the Spring Hill Quarterly Conference, he was recommended to the Alabama Conference, but, as he stated to the Providence Church, he declined to go to Conference, with a view of joining, from conscientious scruples on the subject of infant baptism and the government of the concern. He was unwilling, *in any active way*, to promote Methodist views on these subjects, even before he concluded to be a Baptist.

May God make him useful in the Church of Christ!

YET LATER NEWS—"STILL COMING."

Since Brother Burdin's baptism at Providence, brother Baptist has baptized into the fellowship of the Dayton Church, a Methodist lady about 90 years of age, her son, (a man some 40 or 50 years of age,) and *his* son, (a young man just grown,) all from the Methodist "*persuasion*;" and another son of this old lady, who has been several years a Methodist preacher, has expressed his views so strongly in favor of immersion recently, as to lead to the belief that he is not far from being willing to "receive the truth in *the love of it*."

Yours,

JOHN GILPIN.

Dayton, Ala Jan 8, 1853

P S—You will see in the South Western Baptist, that brother Edward G. Baptist, son of brother Edward Baptist, was ordained recently in this place, by brethren Benator, Fox, and Edward Baptist, the pastor of the Church.

J. G.

We noticed the change of brother Burdin January 8th.—Ed

Items and Clippings.

THE POPE IN A QUANDARY.—It is stated that Louis Napoleon, being about to usurp the Emperorship, asked the Pope if he would come and crown him. The Pope was unwilling, when Louis threatened that if he declined, he would call back the French army from Rome, and let him fall. Fearing this, the Pope started in a steamboat, intending to take refuge in Naples, but was arrested by a French frigate and brought back to Rome, where he is in fact kept prisoner by the French army!

GOOD ADVICE.—An Athenian, who was hesitating whether to give his daughter in marriage to a man of worth with a small fortune, or to a rich man who had no other recommendation, went to consult Themistocles on the subject. "I would bestow my daughter," said Themistocles, "upon a man without money, rather than upon money without a man."

GENTLE WORDS.—

Use gentle words, for who can tell
The blessings they impart:
How oft they fall (as manna fell)
On some sigh fainting heart!
In lonely wilds by light wing'd birds
Rain needs have oft been sown,
And hope has sprang from gentle words
Where only griefs had grown.

AN OLD NEWSPAPER.—The last number of the Portsmouth (N. H.) Gazette completed its ninety-eighth year. It is the oldest newspaper now published in the State, and with one exception, the Newport Mercury, the oldest in New England, if not in the country. On the 1st instant, it commenced its ninety-ninth year in an entire new dress.

☞ The Baptists of Philadelphia have formed a society for the purpose of assisting new and feeble congregations in that city, and for aiding churches that are in debt. A very worthy object.

Commercial.

TENNESSEE BAPTIST OFFICE,
Nashville, Thursday, Feb 3, 1853.

REVIEW OF THE MARKET.

COTTON—The week has been business enough, but still behind that of the previous week, though it has not been by any means dull. We left the market on Wednesday (28th ult) improving with sales at 7½a8¾. On Thursday the Arctic's news was circulated, but it did not affect prices, and sales were made of 300 bales without change.—A despatch from New Orleans on that day gave buyers some confidence. On Friday the market was comparatively inanimate, owing to the tardiness on the part of buyers, though there was an unusually large quantity of cotton in the market. Sales of 600 bales were made, in a quiet & depressed, at a slight falling off in prices—7½a8 65. On Saturday the market continued dull, and only about 300 bales changed hands with 8 62½ as the outside figure. On Monday buyers continued to hold off, many of them positively refusing to enter the market. Sales reached about 200 bales at 7a8 60. The market was slightly enlivened on Tuesday morning, by the reception of the Arctic's news, which was telegraphed on the night previous, and sales of about 500 bales were made early in the day at 8 65 on the outside. Yesterday there was considerable activity in the market, owing to the unusually large quantity offering. Prices were firm at 7½a8 65, with an upward tendency. Sales reported of about 200 bales, though a much larger quantity changed hands, bought in some instances by outsiders.

The receipts of the week amount to 3,189 against 3,238 for the same time last year, making the total receipts since 1st Sept. 27,346 against 1-5c3 for the same time last year.

TOBACCO—The market may be considered as fully opened, as sales to a more or less extent are daily occurring. As a fair index to the market, we give the following figures obtained at a sale at Johnson & Hormsby's yesterday: 1 at 3 60; 2 at 3 65, 4 00, 4 05, 4 40, 4 75, 2 at 5 00, 5 10, 5 25, 3 at 5 40, 5 50, 2 at 5 60; 2 at 5 65, 2 at 5 70, and 1 at 5 75.

GROCERIES—A brisk trade has been driving during the week, though we notice no change in the leading articles, and but trifling alterations in the details. We submit our quotations therefore with slight consideration.

SUGAR—We quote 4¾a6 in hhds, ½c higher in bbls.

MOLASSES—We quote 27a28c in bbls, and 25c in half bbl; Sugar House in bbls 33, in half bbls 35.

COFFEE—Stock ample, Rio 10a10½; Laguyra 11a12; Java 14a15.

FLOUR—Tuckahoe and Tennessee brands continue at 4 50a5 00. St Louis continues to command 6a6 50.

CANDLES—Tallow 11c; star 22a25, sperm 45c, wax 60a65.

SALT—In bbls 40c; coarse sack 1 55a1 60, fine 1 65a1 75.

BACON—We notice no change since our last; we continue our quotations. Hams 10; shoulders 8; sides 9, sing round 8.

CHEESE—Western Reserve 9a10c; English Dairy 12½c.

LARD is selling freely at 8½c.

FEATHERS are unchanged, and we quote live geese at 24 a 25.

RAGS—3 cents cash at the paper warehouse.

BRANDY—20c.

GINSENG commands 33c.

CLOVER SEED is selling at 6 a 6 50.

MACKEREL—No 1 $14a15, No 2 $13, No 3 $11, for new and large.

CORN MEAL—35a40 per bushel.

CORN—1 50 per bbl.

OATS—Shelled 25c; bundles 1 00a1 25 per 100.

CACTUS—8a12½c.

IRON—No change. Tennessee common bar 4½; hammered 5c; Pittsburgh 4.

CATTLE MARKET—Dull since the 1st, unusually so. We quote beeves 4a4½; sheep 1 50a2 00.

BUTTER—It commands 12½a15c from wagons.

POTATOES—Irish 40c; Sweet 40c.

DRIED APPLES have advanced, and command 85a1 00c from wagons, readily.

DRIED PEACHES are still held at 2 00.

EGGS—7 cents.

POWDER—Rifle, 5 kegs and over 4 75; less, 5 25; Blasting, 5 kegs and over 3 50; less, 4 00.

SHOT—Common bar 5a6½c.

SHOT—Squirrel 1 50; Buck 2 00.

LUMBER—White Pine worked flooring $28; Yellow do. $19a42; Clear rough White Pine $3; Popular flooring, dressed, $1; rough, $1a3, according to thickness; Poplar Scantling $2 50; joist $3, Shingles $3 00.

A STRONG CERTIFICATE.

[From the Steubenville Herald, March 25, 1851.]

☞ The reader is referred to an advertisement in another column, which gives the details of a wonderful cure from the use of *M'Lane's Vermifuge*, which is certified to have been effected, not in Maine, nor in Louisville, nor in Oregon, but here, almost in your midst. Read it, and judge for yourselves:

Public attention is most respectfully invited to the plain, unvarnished statement of yours and fellow citizens, Mr. Stephenson, whose child was wonderfully restored to health by the use of Dr. M'Lane's Vermifuge.

CROSS CREEK, Tuesday Morning, Jefferson Co., Pa., March 10th, 1851.

Messrs. J. Kinn & Co—I have a little boy three years old the 17th day of this month, that has been very delicate in health for some time. After trying many other medicines, without receiving any benefit from their use, I was induced to try Dr. C. M'Lane's American Worm Specific, or Vermifuge, as put up by your honors—and wonderful to relate, after giving him two teaspoon full, he passed 169 worms, some of them very large, and others not thicker than a common sized knitting needle; since which time the little fellow has enjoyed excellent health, and is at this time getting very fat—by or far, as the old women say. And I must say I believe that if he had not taken the Vermifuge he would ere this have been consigned to the tomb.

JOSEPH V. STEPHENSON.

☞ The above valuable preparation can be had at the principal Drug Stores in Nashville and vicinity. Feb 5.

☞ There are few things which afford as greater pleasure than sitting down to write a notice of the celebrated Hoofland German Bitters, because we are fully conscious we am conferring a public benefit, and our heart tells us that by our notice many have been induced to take these Bitters and been rescued from death by Dyspepsia, Liver Complaint, &c., for the cure of which it is certain. It is prepared and sold only by Dr. C. M. Jackson, at the German Medicine Store, No. 120 Arch street, Philadelphia.

Sold by Druggists and Dealers in Medicine everywhere. Feb 5.

Marriages.

MARRIED,

On the 28th of December, 1852, by Rev. L. M. Stead, at the residence of Dr. Parsons, Mr. Paul H. Fussell, of Decaturville, to Miss Hannah C. Parsons, daughter of Dr. Parsons—all of Decatur County, Tenn.

On the 12th January, 1853, at the residence of Mr. Milton M Dearman, by Rev. Joseph H. Barum, Mr. R. S. Burns to Miss SUSAN ARINDA M'DEARMAN—all of Haywood County, Tenn.

BLUE GRASS SEED—A very clean article. To get a good stand sow in the fall—[illegible] quantity. For sale by

H. G. SCOVEL

EXCHANGE AND BANK NOTE LIST,

CORRECTED WEEKLY FOR THE TEN. BAPTIST BY

HORTON & WHELESS, Bankers,

who pay interest on deposits, subject to sight checks, Dealers in Exchange and all kinds of Uncurrent Money.

BUYING AND SELLING RATES, BASED ON SUMS ABOVE FIFTY DOLLARS.

	Buying.	Selling
Tennessee, payable at Nashville	¼ pm	1 pm
" all others	par	par
Bank of East Tennessee	par	par
Kentucky, all good banks	par¼	½ pm
Ohio " " "	par	⅛ pm
Indiana " " "	par	⅛ pm
Pennsylvania, all notes payable at Philadelphia	par	⅛ pm
" all others in good standing	1 dis	par
New York City Banks	par	½ pm
" Country	1 dis	par
Virginia	par	⅛ pm
North Carolina	1 dis	¼ dis
South Carolina	par	⅛ pm
Georgia	par	⅛ pm
Alabama State Bank & Branches	1 dis	par
Bank of Mobile	¼ pm	¼ pm
Southern Bank of Alabama	¼ pm	¾ pm
Louisiana	⅛ pm	1 pm
SPECIE.		
American Gold	⅛ pm	1 pm
Silver, Dollars and Half Dollars	1⅛ pm	2⅛ pm
" Dimes and Half Dimes	3⅛ pm	5 pm
EXCHANGE		
Sight Exchange on New York	par	⅛ pm
" " " Philadelphia	par	⅛ pm
30 days bills on N York and Phil.	¼ dis	par
60 " " " "	1 dis	⅛ dis
Sight Drafts on New Orleans	½ pm	1 pm
30 day " " "	par	¼ pm
60 " " " "	1 dis	¾ par
Checks on Cincinnati	par	¾ pm
" " Louisville	par	⅛ pm
" " St. Louis	par	¾ pm
LAND WARRANTS.		
160 acres	$146 00	
80 acres	73 00	
40 acres	37 00	

Special Notices.

☞ Rev. J M D Caven of Readyville, Tenn., is our collecting agent for sundry accounts in the counties of Cannon, Wilson, Smith, and a few in Rutherford. GRAVES & SHANKLAND.

☞ Rev. R. Lyon of San Augustine, Texas, is an authorized agent of the Tennessee Baptist.

GRAVES & SHANKLAND.

F. BROWN'S ESSENCE OF JAMAICA GINGER.

This Essence is a preparation of unusual excellence. In ordinary diarrhœa, incipient cholera, in short, in all cases of prostration of the digestive functions, it is of inestimable value. During the prevalence of epidemic cholera and summer complaints of children, it is peculiarly efficacious; no family or individual should be without it.

CAUTION—Be sure to get the genuine essence, which is prepared only by F. BROWN, at his *Drug and Chemical Store, N E Corner of Fifth and Chestnut Sts. Philadelphia*, and for sale by all the respectable Apothecaries in the U. States.

Sold by Druggists and Dealers in Medicine everywhere. [Nov. 13, 1852—1y

COLLECTING AGENT—Mr. W. C. Thurston is an authorized collecting agent, and is now on a tour in West Tennessee. We hope our friends in that section will be ready for his coming.

GRAVES & SHANKLAND

Letters Received.

A—A Acuff
B—J R Bailey and remittance
M Ball and remittance
E B Barnes and remittance
S F Brown
A D Bull
D M Boone and remittance
N Bowen and remittance
J N Blackwell and remittance
J Baud, all right; send work
C—C Crane and remittance
J Curran
J W D Crouch
D Carr and remittance
D—W Dodson and remittance
R C David
J Q A Drake
O Dodson and remittance; all right
S Dilley
E—G M Ellis and remittance
H G Edwards
E M Ellis
F—J M Forrest and remittance
G A Flournoy
W M Farrar and remittance
G—M J Green and remittance
H—S M Henderson
S Hart
J M Henderson
M F Ham and remittance
G B Hicks
W S Hartsfield and remittance
T D Hanigan and remittance
J Howard and remittance
J A Howard and remittance
W Hill 2 and remittance in one; the papers enquired after have been sent regularly ever since 6th Nov., '52
T Hanks
I—S G Ivey and remittance
J—L R L Jennings and remittance
J L Jones and remittance
J Johnson
K—R Kaylor and remittance
L—B Long
M T Lawter
B Lucas; glad to hear from you
W LaPrade and remittance
W T Loggins
M—W M. Nutt
J P L Montague and remittance
J L Morton and remittance
J B McLelland 2 and remittance; in each list of names entered; thank you
W S McCarty and remittance
C S McCloud
S M March and remittance
H W Middle on end remittance
N—W Newton and remittance
G A Norford
P F Norfleet
P—J S Parker
A Patton
Portsmouth Hampshire, Tenn
N W Parsons
R—C E Rushing
M C Rogers
S—T Slade
Thos Simmons and remittance
T—J W Thomas
G F Taylor and remittance
R H Taliaferro and remittance
R A Thompson
W J Thomas
W—J Wharton and remittance
E B Walker
A J Williams and remittance
W G Walker and remittance
J D Wilson
W White and remittance
J P White and remittance
J Wiseman and remittance; all right

TOON & RUTLAND,
No. 44, Union Street, Nashville, Tn.

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☞ All kinds of Furniture made to order or Repaired at the shortest notice, and warranted. [illegible] 1, 185—tf

BAYLOR UNIVERSITY.

Independence, Washington Co., Texas.

THE Trustees of this Institution have changed the sessions from 5 to 10 months, and the vacations in future, to be in the months of January and February. This change, which seems to be highly satisfactory to the patrons, was made in consequence of the healthiness of the location, the small amount of summer sickness and to give those students, coming from lower and more unhealthy portions of the State, the advantage of the summer months for study, and to spend the more disagreeable months of winter with their friends.

The next session of 10 months will commence 1st MONDAY in March, 1853. At the end of 5 months the Board of Visitors, who will constitute an examining Committee, will have a private and thorough examination of the Students and report on the same. At the end of each Collegiate year a public examination will be held. Full particulars of both Institutions are published in separate Catalogues, and will be sent to any person, on application to the President, or to Prof H. CLARE, Principal of the Female College.

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Preparatory, in English & Ancient Languages	15
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Feb 5, 53—8m

NEW BOOK OF CHURCH MUSIC.

PATENT NOTES.

WILL be published about the 1st of February, 1853, a new collection of Sacred Music, especially adapted to the wants of Singers and Singing Schools in the South, compiled with great care by Prof. I. B. Woodbury, editor of the Dulcimer, etc. etc.

This work, which will be entitled, "THE HARP OF THE SOUTH," has been prepared in answer to numerous calls from the Southern and Southwestern sections of the United States, and contains, besides the standard and favorite pieces already in use, the choicest music Revivalists probably have ever used, and therefore inexcessible to many; together with much original music, composed expressly for its pages.

By special arrangements the favorite compositions of LOWELL MASON, Esq., have been introduced from his popular collections, The Handel and Haydn Society's Collections, The Boston Academy's Collections, Carmina Sacra, etc. etc. The most popular tunes of

MESSRS HASTINGS & BRADBURY,

As well as other distinguished composers, have also been secured, together with favorite tunes from the works by the Editor,

MR. I. B. WOODBURY.

A concise course of Musical Instructions or *Elements of Music Made Easy*, with numerous exercises and examples is prefixed.

The work is nearly ready, and the publishers offer it with confidence as a most complete Collection, containing every variety of music, suitable for the church, social meeting, singing school, or family. Although embracing over three hundred pages or matter, "The Harp of the South" will be furnished at seventy dollars per dozen.

Teachers and choristers wishing to examine the work with reference to its introduction, can receive a copy by mail, post-paid, on remitting seventy five cents, in money or postage stamps, to the publishers.

The work will be for sale by bank-sellers generally, and will be published by

MASON & LAW,
23 Park Row, New York.

Feb 5-4t

A MALE TEACHER WANTED.

ONE well qualified to teach all the studies usually taught in an academy, and to govern a school well. We wish the session to commence as soon as we can get a teacher. Apply to, or address me at Port Royal, Tenn.

P F NORFLEET,
Sec'y of Port Royal Academy.

Feb 5-4t

French China Tea and Dinner Setts, Toilette Ware and Fancy Articles.

ATTENTION is particularly called to the large and extensive variety of CHINA WARE—White, Band and Decorated—now in the house and for sale low for cash. Tea Setts from $5 to $125. Dinner Setts from $50 to $400. Toilette Setts at all prices. Mantel Ornaments and Flower Vases, from $1 to $75 per pair. Jewel Stands, Puff Boxes, Candlesticks, Cigar Stands, Mugs, &c., &c.

ALSO, a large variety of Cut Glass, of the richest styles and best qualities. Call at

HICKS' CHINA HALL.

Feb 5

NEW PIANOS.

WE have commenced receiving our new stock of Pianos, and will be regularly supplied from the best makers with all the various styles and sizes, all of which will be sold very low for cash, and warranted to give satisfaction.

W. & T. H. GREENFIELD & CO.

Nov 27, 1852

Queensware, Glass and China,

AT "HICKS' CHINA HALL."

NOW in store a fresh and heavy stock of every article usually kept in a China store, which we purchased directly from manufacturers in France and England, and will be sold cheaper at Wholesale or Retail, than ever before offered in this city. We pledge ourselves to sell at lower prices than the same style and quality of Ware can be bought in any city North, East or South, and brought to this place. Merchants wishing to duplicate bills bought in any other city, can test the matter by bringing on their original documents, and we will convince them they can buy to better advantage in this market than any other. ☞ The best of Packers always engaged.

A. H. HICKS,
Next door to Hunter's Beef, Public Square.

Nashville, July 31, 1852.

Liver Complaint, Dyspepsia,
Jaundice, Chronic or Nervous Debility, Disease of the Kidneys, and all Diseases arising from a Disordered Liver or Stomach.

Such as Constipation, inward Piles, Fullness of Blood to the head, Acidity of the Stomach, Nausea, Heartburn, Disgust for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Flutering at the Pit of the Stomach, Swimming of the Head, Hurried and Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, &c., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil, and Great Depression of Spirits.

CAN BE EFFECTUALLY CURED BY

DR. HOOFLAND'S
CELEBRATED GERMAN BITTERS
PREPARED BY
DR. C. M. JACKSON,
No. 120 Arch Street, Philadelphia.

Their power over the above diseases is not equalled by any other preparation in the United States, on the contrary, many cases which have resisted every other medicine, after skillful physicians had failed, have been cured by these Bitters.

These Bitters are worthy the attention of invalids. For nursing great virtues in the invalidation of diseases of the Liver and Digestive glands, exercising the most searching powers in weakness and affections of the digestive organs, they are, without, safe, certain and pleasant.

READ AND BE CONVINCED.

The "Philadelphia Saturday Gazette," says of Dr. Hoofland's German Bitters: "It is not without that we recommend what are termed Patent Medicines, to the confidence and patronage of our readers, and therefore when we recommend Dr. Hoofland's German Bitters, we wish it to be distinctly understood that we are not vaunting of the nostrums of the day, that are noised about for a brief period and then forgotten after they have done their guilty race of mischief, but of a medicine long established, universally prized, and which has met the hearty approval of the faculty itself."

"Scott's Weekly," said, Aug 25, "Dr. Hoofland's German Bitters, manufactured by Dr. Jackson, are now recommended by some of the most prominent members of the faculty as an article of much efficacy in cases of female weakness. Persons of debilitated constitutions will find these Bitters advantageous to their health, as we know from experience the salutary effect they have upon weak systems."

MORE EVIDENCE.

J. G. Maire, Esq., of the Daily News, said, October 31st:

"DR HOOFLAND'S GERMAN BITTERS—We are trying this renowned medicine for a stubborn disease of the bowels, and can with truth testify to its efficacy. We have taken the contents of two bottles, and we have derived more benefit from the experiment than we derived previously from years of allopathic treatment, at the hands of our first physicians."

Hon C. D. Hinsline, Mayor of the city of Camden, N. J., says:

"HOOFLAND'S GERMAN BITTERS.—We have seen many flattering notices of this medicine, and the success from which they came induced us to make inquiry respecting its merits. From inquiry we were persuaded to use it, and must say we found it specific in its action upon diseases of the liver and digestive organs, and the powerful influence it exerts upon nervous prostration, is really surprising. It calms and strengthens the nervous, bringing them into a state of repose, making sleep refreshing."

If this medicine were more generally used we are satisfied there would be less sickness, as from the stomach, liver and nervous system, the great majority of real and imaginary diseases emanate.—Have them in a healthy condition and you can bid defiance to epidemics generally. This extraordinary medicine we would advise our friends who are at all indisposed, to give a trial—it will recommend itself. It should, in fact, be in every family. No other medicine can produce such evidences of merit."

For sale, wholesale and retail at

THE GERMAN MEDICINE STORE,
No. 120 Arch street, one door below Sixth, Philadelphia, and by respectable dealers generally throughout the country.

Sold in Nashville by W. W. Berry, H. G. Scovel, Ewin, Brown & Co., Cartwright & Armstrong. In Louisville by Sutcliffe, McAllister & Co., and by Druggists everywhere.

Nov 29, 1852.—1y

TO THE PUBLIC.

THE undersigned tenders his services to his friends and the public generally for the treatment of all kinds of Ulcers, Tumors, Cancers, Sore Eyes, Rheumatic Pains, Scrofula, White Swellings, Dyspepsia, &c.

As an evidence of his success in the treatment of the above mentioned diseases he has in his possession a great many certificates and letters from persons who have been permanently cured—some of many years standing. The public is referred to several of the names of my fellow citizens who have witnessed the effects of my medicine on cases who have placed themselves under treatment. In cases of cancer it is essential the patients come to Murfreesboro', my place of residence, and remain until the cancer is killed and the roots taken out. Those who are afflicted with this most fearful disease, if they desire a speedy relief would do well to avail themselves of my services as soon as possible. There is one thing connected with this disease that all who are afflicted should understand. When the flesh becomes cancerous, to effect a cure, the cancerous flesh must all be removed; this my medicine does without giving any pain to the patient, and does not destroy or injure the sound flesh, it is painful only when the cancer is in contact with the quick when the cancer is removed. The longer the cancer is permitted to spread the greater will be the loss of flesh, and a longer time required to effect a cure.

R. W. JANUARY.

Murfreesboro', Tenn, Nov. 13, 1852.

No. 8.

Malignant Cancer Cured—To the Afflicted

This is to certify that my wife has been afflicted with a malignant Cancer for the last five years, which caused her the most excruciating pain. The disease was located on the left breast, extending down to the lumps of the feet. I employed several eminent physicians, but received no benefit. It was treated and pronounced cancer by Prof. J. M. Watson, of Nashville, who stated that it could not be cured only by the knife; having lost all hopes of a cure without a surgical operation, I went down to Nashville for the purpose of making arrangements to have the operation performed. On my arrival in the city, I fortunately called on a friend, who advised me to take my wife to Murfreesboro', and place her under the treatment of Dr. R. W. January, who was said to be celebrated in the treatment of cancer. I feel great pleasure in stating that Dr. J. has successfully treated the case, removing the cancer and healing it up. The wound is now well, there is a very small place on the breast here that is yet tender. I feel safe in recommending those who are afflicted with cancer, to place themselves under the treatment of Dr. J., and may expect a speedy cure. Given under my hand this 1st day of January, 1853.

GEO. BATEY.

No. 9.

CANCER CURED!

WILKINSON, Tenn., Oct. 17, 1852.

This is to certify, about 18 years ago, there appeared above my right eye a cancer. I was induced by my friends to visit New Orleans and place myself under the treatment of a regular Doctor, but failed in obtaining a cure. A short time since I noticed the certificate of several persons who had been cured of cancers by Dr. R. W. January of Murfreesboro', Tenn. I immediately went to see Dr. January and placed myself under his treatment,—who died in five weeks take out the cancer—the cavity is healed up sound and well. During the application of his medicine to the diseased parts, I did not feel the least pain or injury from the medicine, although the disease had nearly run into the eye. I feel most singly thankful to God, with the belief that I am permanently cured of that most dangerous disease. Given under my hand.

MARY WADLINGTON.

Jan 15—8w

Traveling Trunks.

WE have opened a large stock of Superior Sole Leather, Russet and Black Iron Framed Trunks, Philadelphia Manufacture; Ashland Velises; Carpet Bags and Satchels. For sale very cheap for cash by

RAMAGE & CHURCH.

Nov 27, 1852

QUININE—Fox's Sulphate, the best manufactured and direct from the laboratory. For sale by

H. G. SCOVEL

Tuloobusha Baptist Female Institute.
Grenada, Mississippi.

THIS Institution is just entering upon the second year of its existence with the most flattering prospects. The number of pupils during the past year was 77. The following is the efficient and able Board of Instructors.

Rev. W. E. WARE, A. M., Principal and Professor of Mathematics and Ancient Languages.

S. J. WRIGHT, A. M., M. D., Lecturer on Anatomy, Philosophy and Hygiene.

Mrs. A. W. WARE, Teacher of Modern Languages.

Miss MARY A. GREEN, Instrumental and Vocal Music.

Mrs. PERMELIA D. [illegible], Piano, Guitar and Harp.

Miss MARY L. MACKIN, Preceptress of the Primary Department.

Miss PHEBE B. WHITMAN, Ornamental Needle-Work, Embroidery and Oil Painting.

Mrs. E. B. SHIPMAN, Matron and Nurse.

The Institute is not designed to be fond in its character. The time imperiously demands a Female Seminary of the highest order; this Institution was originated to supply that demand. With this object in view the Trustees are erecting the largest, the most commodious and the most beautiful College Edifice in the whole South, at a cost of 20,000 dollars; which when completed will easily accommodate more than 150 boarders. This building is to be neatly furnished and the grounds around it so arranged that in beauty and fitness it cannot be excelled.

An appropriate Philosophical and Astronomical Apparatus has been secured—the Reflecting Telescope, manufactured fourteen feet in length, and twelve inches in diameter—being one largest probably in the South-west.

An extensive Reading Room is connected with the Institute, in which may be found some of the choicest periodicals of the day.

The location is such that in salubrity of climate it can hardly be surpassed. Its healthfulness is indeed proverbial. Its central position also makes it easy of access from all parts of the State.

The Institute is conducted on the broad principles of the gospel, without sectarian bearing—Each panel attends church on the Sabbath with any of the religious denominations in the place which the parents or guardian may determine.—The intercourse of the pupils with each other, and with their teachers, is, on all occasions confined to the usages of refined and educated society.

The Boarding Department is under the superintendence of the Principal and his lady, who use every effort to render it, as far as possible, the HOME of those who sojourn in it. The manners and habits of the pupils are sedulously cared for, and such principles inculcated as are calculated to fit them for the duties of the social and domestic circle.

The scholastic year is divided into two sessions. The first commences the first Monday in September, and continues four months. The second commences the first Monday in January, and continues six months. There will be a short vacation in Winter, including the Christmas holidays; and a long one in Summer, including the months of July and August. It is very desirable that all should be in attendance on the first day of the session. Those present on that day secure a choice of rooms in the Institute, and room in the school room.

Monthly examinations are held which are open to the immediate friends of the pupils; and monthly reports of the scholarship and standing of each pupil are sent to parents and guardians.

With an extra charge, the board and tuition amount to 120 to $130 per year; without extra studies the expense will of course be somewhat increased. Bills payable one half in advance, the remainder at the close of the sessions, and persons may not expect credit beyond the school is dependent entirely upon the tuition for support.—For further particulars see Catalogue, or address the Principal.

L. ALDRIDGE.

President of the Board of Trustees.

*Grenada, Jan.

Poetry.

From Sartain's Magazine.

RESIGNATION.

BY REV. W. HAMILTON.

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, however defended,
But has one vacant chair!

The air is full of sounds: the bell to the dying,
And mourners for the dead;
The heart of Rachel for her children crying,
Will not be comforted!

Let us be patient! these severe afflictions
Not from the ground arise,
But chastenings celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps,
What seem to us but dim, funeral tapers,
May be heaven's distant lamps.

There is no Death! what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call Death.

She is not dead, the child of our affection,
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead.

Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair.

Thus do we walk with her, and keep unbroken
The bond which Nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her;
For when with rapture wild
In our embrace we again enfold her,
She will not be a child;

But a fair maiden, in her Father's mansion,
Clothed with celestial grace,
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times, impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean,
That cannot be at rest;

We will be patient! and assuage the feeling
We cannot wholly stay;
By silently mentifying, not concealing,
The grief that must have way.

LET ME GO, MOTHER.

Let me go! my soul is weary
Of the chain which binds it here;
Let my spirit bend its pinion
To a brighter, holier sphere.
Earth, 'tis true, has friends to bless me
With their fond and faithful love;
But the hands of angels beckon
Me to brighter climes above.

Let me go! for earth has sorrow,
Sin, and pain, and bitter tears;
All its paths are dark and dreary,
All its hopes are thought fears.
Shortlived are its brightest flowers,
Soon its cherished joys decay;
Let me go! I fain would leave it
For the realms of endless day.

Let me go! for songs seraphic
Now come calling from the sky;
'Tis the welcome of the angels,
Which o'er new am hovering nigh
Let me go! they wait to bear me
To the mansions of the blest,
Where the spirit, worn and weary,
Finds its late, its long-sought rest.

Communications.

For the Tennessee Baptist.

SHANGHAI, China, Oct. 9, 1852.

To the Big Hatchie Association.

DEAR BRETHREN:

A ship leaves for San Francisco in a day or two, and I embrace the opportunity to send by her a few lines, which I hope may reach you before the arrival of the next "overland" mail. Ourselves, together with the other members of the Mission, are at present in the enjoyment of health.—The weather is becoming cool, and our bodily strength and vigor is increasing every day. To pass the first summer here without an attack of sickness, is a distinguished privilege—and well calculated to excite gratitude in the heart of all who share it. This is regarded as a season of health and plenty. How merciful our Heavenly Father has been to us! Brother Shuck is now making his arrangements to leave with his three children for the United States. The necessity of his return is a subject of regret, but it seems to be the only alternative. Motherless children cannot be raised among these heathens without jeopardizing their very souls. We must all endeavor to submit to the requirements of God's providence, how much so ever it may conflict with our plans.

Our dear brother and sister Pearcy, while on a recent visit to Ningpo, lost their only child, a promising little boy of thirteen or fourteen months old. They seem to bear their bereavement with christian fortitude.

I have just opened a female day school, in connection with my dwelling house.—The prospects of getting a large school are somewhat flattering, but as I have been testing the matter only four days, I think it best to wait awhile before I write more about it.

I have nothing more of interest to communicate at this time—every thing is going on in its accustomed manner. Write to me frequently. Any questions you may ask about matters here, I will take pleasure in answering, so far as I may be able.

Mrs. Crawford joins me in asking a continuation of your prayers, and in sending christian love and salutation to you all.

Yours in Christ Jesus,
T. P. CRAWFORD.

For the Tennessee Baptist.

Salem and Enon Associations.

ENON COLLEGE.

This institution is the joint property of the above named Associations. The brethren therefore must feel a deep interest in whatever pertains to its welfare. The College has no endowment, and is wholly dependent upon the tuition of Students, and the liberality of friends to defray the necessary expenditures.

The Trustees take this method of informing their brethren, and others interested, that the College is now in successful operation. The President, Rev. O. J. Fish, has proved himself a successful and efficient instructor, and a good disciplinarian, and has secured the entire approbation of the Trustees and patrons of the institution. The Rev. J. Powell has been appointed to the Professorship of Mathematics, and has entered upon the duties assigned him. His past success in teaching, and his superior scholarship induce us to believe that he will prove a valuable acquisition to the College.

The trustees have incurred heavy responsibilities. It was impossible for them to do otherwise, and carry out the objects contemplated in the establishment of the College. They now call upon the churches for their aid and co-operation. They believe the facilities for the acquisition of an education at Enon College are as good as at any other institution in our midst.—The cheapness of board, the low prices of tuition, the healthiness of the location, its freedom from those temptations to draw off students from the paths of virtue which towns present, and the acknowledged ability of the Faculty commend the institution to the sound judgment of parents who desire to give their sons a collegiate education; or to qualify them for pursuing mercantile, agricultural or other reputable vocations without a full course of classical studies.

We wish not to encourage a sectional spirit. But we do feel that a special obligation rests upon Baptist to patronize their own institutions in preference to others.—If we wish our children to love the truth and to walk according to the truth, let us not surround them by influences which lead to error, at that period of life when impressions are most easily made. May we not hope brethren that this institution will enjoy your patronage and receive your aid. May it be the resort of your children and your neighbors children. Here may many a youth be led to the Saviour, and from these walls may many go forth to replenish the ranks of the ministry, constrained by a love for the cause of Christ, the salvation of souls and the glory of God.

In behalf of the Trustees,
J. WISEMAN.

January 18, 1853.

Who Baptized the Three Thousand?

The baptism of the three thousand, appears to be a great bug-bear with some of our very precise friends; but the *reality* of so many in so short a time is very plausible. It is utterly impossible for the Disciples to have baptized three thousand in the way, and at the time the Scripture says they did; but there would be nothing unreasonable in the whole affair for, a few Methodist and Presbyterian ministers to have rantized as many again, in the same length of time.

We will try and show that, Methodists nor Presbyterians had any thing to do in the baptism of the three thousand; and also show that all their *wicked* humbug about experience, and sitting in judgment upon men's souls is only sending a dagger to their own heart.

Let us try the claims of the Presbyterians to the baptism on the day of Pentecost; as they are among the *first children of the old Mother*.

The first objection raised to the baptist, is that it would have taken more than a day to have "sit in judgment upon the souls" of three thousand. And pray friend Presbyterians, how long do you suppose it would have taken a set of pourers to have to have "sit in judgment upon their souls;" for do not Presbyterians require some evidence of a change of heart, and soundness of faith from adults? and a long list of Roman Catholic *answers* and *pledges* from the *sponsors* of infants, before they will even rantism them, much less baptize them. See the confession of Faith.

This is our first objection to Presbyterians, for they say that Baptists could not have baptized the three thousand, because they hear experiences; then Presbyterians could not, for the hear experiences from adults, and answers and pledges *for* (not *from*) infants.

Our second objection is that they were not thought of in the days of the Apostles; for they rantized their first subject fifteen hundred years after that day, therefore they had no hand in the Pentecostial baptism.

Our third objection is, because they deny that baptism, (immersion,) is found in the Scriptures. Now the Apostle never sprinkled or poured, but always immersed, then Presbyterians had nothing to do in Apostolical baptism, for they deny it.

Next let us see the claim of the *niece* of Presbyterianism—the grand-child of the old Mother of Rome. Poor Methodism, it is still farther from shore than its aunt—for it is a younger child of Popery—and has to sit six whole *months* "in judgment upon men's souls," and have an experience to boot, before it will suffer a single scriptural subject (believer) to be rantized; much less baptized as the scripture commands.—Our first objection to them is, that it was a matter of impossibility for a Methodist to have baptized any of the three thousand, on the day of Pentecost, for they have to take all believers on "six months trial under a class-leader;" (a thing unheard of among the Apostles,) before they can either sprinkle or baptize them—they are taken in six months after date. A Bible subject for baptism, they try six months; an infant, which is not a fitte subject for baptism, they will rantize whenever called upon!—*What a shame!* They accuse the Baptists of "sitting in judgment upon men's souls," when they are superlatively guilty of the same crime. See Discipline, p. 71, "Let none be received into the church, until they are recommended by a leader, with whom they have met at *least six months on trial*." Now sirs, who is it that "sits in judgment upon souls"?

Our second objection to the same that they raise against the Baptists, "that they hear experiences, and they could not have heard them all and baptized them in so short a time. Remember, all those baptized on that occasion were believers, and the Discipline says, page 71, that all such, "shall on *examination* by the *minister* in charge, before the church, give satisfactory assurance, *both* of the correctness of their *faith* and their *willingness to observe and keep the rules of the church*,—the Discipline." (Baptists do no more.)

Now, if Baptists could not have heard so many experiences, neither could Methodists, so by their own reasoning to keep the world in utter darkness about the Apostle's baptism, they exclude themselves from the glorious revival of Pentecost. We believe the three thousand could have told their Baptist (but not their Methodist) experience and been baptized in one day.

One thing certain, if Baptists could not have performed the task, Methodists could not not, for it would have taken them six months besides the time to hear experience and baptize: then Baptists could have accomplished the work six months sooner than Methodists.

Our third objection is, that they had rather sprinkle than immerse, and the Apostles rather immerse than sprinkle, and always did immerse.

Our fourth objection is, that in 1729, is the first hint of Methodism, and John Wesley was its author, when Jesus Christ is the author of all Apostolical institutions.—Methodism is then at least 1700 years too young to claim any part in the baptism of the converts at Pentecost.

We conclude then that Presbyterians nor Methodists had anything to do with the baptism of the three thousand, for they were not born and their own arguments cut them off.

Baptists believe in believers baptism, and so did the Apostles. Baptists believe that immersion only, is baptism, and so did the Apostles. The Apostles baptized on the day of Pentecost. (if any was done,) and so did Baptists, for the Apostles were Baptists.

Some may think this very rough, but it is not more so than true. Away with compromising Baptists in Holy things. Let the war begin in Arkansas, and if Popery should overpower us, "we will fall in the work, we will die at our post."

THOS. H. COMPERE.

REMARKS: You are right brother—there is no neutral ground between Baptists and Catholics. Protestantism is Semi-Popery, and must be protested against by Baptists. To break down Popery we must reform Protestantism. To convert the world, and bequeath to it universal, civil and religious liberty, is the sublime mission of Baptists, and no other people can do the work.—Stand for God and the Truth.

EDITOR.

Selections.

Origin of the Names of the States.

Maine was so called as early as 1638, from Maine in France, of which Henrietta Maria, Queen of England, was at that time proprietor.

New Hampshire was the name given to the territory conveyed by the Plymouth Company to Captain John Mason, by patent, Nov. 7, 1639, with reference to the patentee, who was Governor of Portsmouth, in Hampshire, England.

Vermont was so called by the inhabitants in their declaration of independence, Jan. 15, 1776, from the French verb *green* and *mount*, mountain.

Massachusetts was named from a tribe of Indians in the neighborhood of Boston. The tribe is thought to have derived its name from the Blue Hills of Milton. "I have learned," said Roger Williams, "that Massachusetts was so called from the Blue Hills."

Rhode Island was so called in 1644, in reference to the Island of Rhodes, in the Mediterranean.

Connecticut was so called from the Indian name of its principal river.

New York was so called in reference to the Duke of York and Albany, to whom this territory was granted.

Pennsylvania was so called in 1681, after William Penn.

Delaware was so called in 1703, from the Delaware bay, on which it lies, and which received its name from Lord De la Warr, who died in this bay.

Maryland was so called in honor of Henrietta Maria, Queen of Charles I., in his patent to Lord Baltimore, June 20, 1632.

Virginia was so called in 1584, after Elizabeth, the Virgin Queen of England.

Carolina was so called by the French in 1564, in honor of King Charles IX., of France.

Georgia was so called in 1792, in honor of King George II.

Alabama was so called in 1817, from its principal river.

Mississippi was so called in 1800, from its western boundary. Mississippi is said to denote the whole river, that is, the river formed by the union of many

Louisiana was so called in honor of Louis XIV., of France.

Tennessee was so called in 1790, from its principal river. The word Tennessee is said to signify a curved spoon.

Kentucky was so called in 1792, from its principal river.

Illinois was so called in 1609, from its principal river. The word is said to signify the river of men.

Indiana was so called in 1802, from the American Indians.

Ohio was so called in 1802, from its southern boundary.

Missouri was so called in 1821, from its principal river.

Michigan was so called in 1805, from the lake on its borders.

Arkansas was so called in 1819, from its principal river.

Florida was so called by Juan Ponce de Leon in 1521, because it was discovered on Easter Sunday—in Spanish, "pascua Florida."

Obituaries.

Nancy Ann Burrow.

Died, on the 3d of December, 1852, NANCY ANN BURROW, consort of A. D. Burrow, aged about 43 years. She was the daughter of Rutherford Coffey, of Wayne county, Ky.; married in July 25, 1825; became the mother of fourteen children, and professed religion and joined the Baptist church about the year 1836.

In the death of our departed sister Burrow, she has left to mourn an irreparable loss, a husband, many children and relatives; but they do not mourn as those without hope, because our sister gave an assurance, in a well ordered life and godly conversation that she had been with Jesus and what was their loss is her eternal gain. She had been a pious member of the Baptist church for many years, but recently became a member of the church at Centre Point, submitting to all the ordinances of God's house blameless. Several of her children before her decease, became the subjects of converting grace, and united with the church of her choice.

May this afflicting dispensation of an All-wise Disposer of human events sanctify to the bringing in of those of the family who are out of the Ark of Safety, to the knowledge of the truth as it is in Jesus.

The church of which sister B. was a member has suffered an extreme loss; and also the community generally will suffer loss who was devoted to distressed circumstances, being prompted by a native christian principle. May we all, as relatives and church members, be ready to meet our sister in the triumphant chorus above. "Blessed are the dead who die in the Lord," &c.

D. B.

Josiah T. Boone.

Died, in Holly Springs, at the residence of his father-in-law, (A. Ward,) on the 27th of December, 1852, JOSIAH T. BOONE, in the twenty-sixth year of his age, after being confined to his bed thirty-three days, of Typhoid Fever.

He was born in Whitesburg, Madison co., Ala., Nov. 18, 1837, but was principally raised in Tishamingo co., Miss. He was the eldest son of Peter F. and Maria M. Boone, both of whom have been devoted Baptists for many years. He made a profession of religion in the eighteenth year of his age, and was baptized into the fellowship of the Farmington church, in August, 1846, by Rev. James M Griffin, where he lived in full fellowship until his death. He volunteered as a soldier in the Mexican war, in 1847, and rendered faithful service until its close. He bore his afflictions with great patience, and met death with christian fortitude. During the latter part of his sickness he had the untiring attention of his dear father, who conversed with him frequently upon the subject of death and received assurance from him, repeatedly, that he did not fear it; that he had nothing to do but to die and his treasure was in heaven. He called many of his friends and acquaintances to his bed side, one by one, and exhorted those who were professors of religion to live for God, and adorn their profession,—and those who were "without hope, and without God in the world," he exhorted to seek the Lord, and serve him the balance of their days—He was asked by his father, a short time before his death, if he had any word to send to his mother, "Yes," said he, "tell her I am going to heaven, and that I want her and all my brothers and sisters to meet me there." He talked until about half an hour before he died; and remained perfectly in his senses until the very last. His father asked him, about ten minutes before the breath left, if all was well? He nodded his head giving him to understand it was with him, and held out his hand to bid him a last farewell, and motioned to his father to kiss him, which he did. So died our beloved brother, in the triumphs of abiding faith; and is gone to receive his robe of righteousness, sought out by Jesus Christ. "The golden bowl is broken—the silver chord is loosed—the dust has "returned to dust, and the spirit to God who gave it." Many a tear has been shed—many a sigh escaped the bosoms of relatives and friends, for alas! Josiah is no more!—no more shall we meet his friendly grasp! no more enjoy his pleasant smiles on earth, but cherish the fond hope that we will meet him ere long where parting will be no more forever. He left a weeping wife and an infant son, whom we hope the Lord will bless, and make useful in time, and happy in eternity.

M. P. L.

ACTION OF THE CHURCH.

Whereas, it has pleased God in his infinite wisdom to remove from the walks of men, and take home to himself in glory, our beloved brother, Josiah T. Boone; therefore,

Resolved, That while we greatly mourn his loss, we feel to rejoice in consequence of the bright evidences he left behind, of his eternal happiness beyond the grave.

Resolved, That we do heartily sympathize with his beloved wife, parents and friends, in their bereavement, and pray the blessings of God to attend them through life, and that they may finally meet him in heaven, where parting will be no more.

Resolved, That the above be spread upon the church book, and a copy of it forwarded to the Tennessee Baptist for publication.

Done by order of the church in conference, Saturday before the second Sabbath in Jan., 1853, Farmington, Tishamingo co., Miss.

A. H. BOOTH, *Mod.*
M. P. LOVARY, *C. C*

Julian Cavenier.

Died, in this vicinity, January 4, 1853, JULIAN CAVENIER. She was born, August 6, 1822; she professes religion in the year 1840, in Lebanon, Wilson county, and became a member of the Baptist church. The succeeding year, 1841, she removed her membership to Antioch, where she remained a faithful member until the time of her death. Upon her death-bed she spoke of her departure, with a calm and tranquil mind—said she was going to heaven, the resting place of the people of God, and wished her husband, her relatives, and acquaintances to meet her there

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Jan. 17 A. L. DAVIS.

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Lexington, Aug. 27, 1852
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Jan 11—tf

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