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Publishers and Proprietors, { J. R. GRAVES, W. P. MARKS, J. R. RUTLAND

Desiring to Know the Whole Truth, and Daring to Oppose any Error---Christ is my Judge. J. R. Graves, Editor.

VOL. XII. TERMS { TWO DOLLARS, IN ADVANCE. THREE AT THE END OF THE YEAR.

NASHVILLE, TENNESSEE, SATURDAY, JANUARY 26, 1856.

NO. 20

Our Pulpit.

SHORT SERMONS.—No. 24.

BY J. M. PENDLETON.

THE BELIEVER PERSUADED OF CHRIST'S ABILITY TO SAVE.

For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Tim. i: 12.

This is the language of triumphant confidence. It was uttered by a veteran in the christian cause. The Redeemer said of Paul at his conversion, "I will show him how great things he must suffer for my sake." Never was declaration more accurately verified. The apostle to the day of his death was a calumniated, persecuted man. He ever "bore about in his body, the dying of the Lord Jesus." Yet, amid all his sufferings and afflictions, his faith in the Savior was unwavering. His experimental knowledge of Christ invigorated his faith, so that in proportion to his experience was the strength of his confidence. I know whom I have believed, &c. I deduce from the text the following propositions:

I. JESUS CHRIST IS THE OBJECT OF THE BELIEVER'S FAITH.

It is to him that Paul refers in saying, "I know whom I have believed." On the Redeemer the Apostle relied for salvation. All other dependencies he abandoned—all other hopes he relinquished—and embraced the Lord Jesus as the "only name under heaven, given among men, whereby we must be saved." The things which, in Jewish estimation, "were gain to him, he counted loss for Christ." His great anxiety was to be "found in Christ, not having his own righteousness, but the righteousness of God by faith."

Jesus Christ is the object of faith. The following passages fully establish this point: "This is the work of God that ye believe on him whom he hath sent. He that believeth on the Son is not condemned. To him give all the prophets witness that through his name whosoever believeth on him, shall receive remission of sins. Testifying both to Jews and Greeks repentance towards God, and faith toward our Lord Jesus Christ." Do you ask why Christ is represented, in the Scriptures, as the object of faith? I answer, he is thus represented on account of the part he has acted in the enterprise of salvation. Having assumed our nature, he tasted death for us—he bore our sins in his body on the tree. He made an atonement for sin. Having offered himself as an expiatory sacrifice, he sustained the dignity of the divine law, and rendered the forgiveness of sins consistent with the law and justice of God. Hence transgressors are invited to believe in him—to trust in him for salvation. By faith in his blood, they personally avail themselves of the saving benefits of his atoning sacrifice.—They are exempted from the curse of the law, and brought into a state of acceptance with God. We must never forget that Christ is the object of faith. It is not faith to believe that we are christians—it is not unbelief to doubt it. Some persons seem to entertain this view of the matter. It is faith to receive Christ as he is offered in the gospel—it is unbelief to reject him.

II. IN THE ACT OF FAITH THERE IS AN IMPORTANT DEPOSIT SACREDLY COMMITTED TO THE GUARDIANSHIP OF CHRIST.

"He is able to keep that which I have *committed* to him." The sinner, awakened to a sense of his guilty condition, is of necessity the subject of much mental disquietude and agitation. He sees that he is ruined—that death and destruction threaten his complete overthrow—and he cries out with trembling anxiety, "What must I do to be saved?" He feels that it would be fatal to the interests of his salvation to rely on his own works for justification—that there is nothing meritorious in any thing he has done or can do—and the language of his heart and of his lips is, "Lord save or I perish." He hears of Christ—he hears that he came into the world to save sinners—that he died to accomplish this object—and he says in the anguish of his spirit, "I will venture on him, and if I perish, I perish. With all the interests pertaining to the salvation of his ruined soul, he goes to Christ and commits those interests into his hands. He throws himself into the arms of infinite mercy, and confides in the great sacrifice. He falls in penitential sorrow and shame at the feet of the *cross*, fully resolved if he must die, to be borne thence to perdition. (Cheer up troubled soul! There is no road which leads from the cross to hell.) There is an unreserved and unconditional surrender to Christ. Here God meets the returning prodigal and graciously accepts him. Standing on the platform of his Son's mediation, he welcomes the repenting sinner to his arms and to his heart. If there be truth in the gospel, it is at this point, the justification of the soul occurs. Now I argue that when faith embraces the Savior, the deposit referred to in the text, is committed to him. The interests of the soul—and I may say the body too—the interests of time and eternity, are entrusted to his care—confided to his guardianship. Faith involves this committal to Christ. It is a full and confidental committal. Nothing is kept back. There are no reservations. The surrender to Christ is entire.

III. IT IS THE BELIEVER'S PRIVILEGE TO REJOICE IN THE PERSUASION THAT CHRIST IS ABLE TO KEEPT HAT WHICH IS COMMITTED TO HIM.

"I am persuaded," says the Apostle, "that he is able to keep that which I have committed to him, until that day." [illegible]

But what reasons are there authorizing the christian to confide and rejoice in the Savior's ability?

1. [illegible] *sacrifice for sin is all-sufficient.*

Christ is the Lamb of God who takes away the sin of the world. He has offered one sacrifice for sin. This sacrifice is possessed of merit so exhaustless that it is needless for a second offering to be made. Sacrifices under the Mosaic economy were repeated and multiplied year by year continually. Why? Because of their inefficacy. There was a want of dignity and worth in the victims sacrificed. But when the Lamb of God offered himself in sacrifice, there was a victim of suitable dignity and infinite worth. His offering was the antitype of all [illegible] and Jewish offerings—it abolished the whole sacrificial system; for it superseded by its meritorious excellency, the necessity of all oblations till the world shall end.

Now as the Redeemer has by his death made ample provision for securing effectually and eternally our best interests, we may well rejoice in his ability to keep those interests when committed to him. The sufficiency and perfection of his atonement, constitute a triumphant proof of his ability to save.

2. *As a reward for his humiliation and death all power in heaven and on earth has been given to him.*

He has a name which is above every name. The keys of death and the unseen world are in his hands. Some may think that as Jesus is divine he possesses the attribute of omnipotence, and, for this reason, has power to save. But it is to be remembered that he does not save by an abstract exercise of his omnipotence. It is *mediatorial* power which he exerts in the work of salvation. He is Mediator between God and men. As Mediator he is able to save, and, in saving, he effects an object on which his heart was anxiously fixed when he died on the cross. Powerful are the considerations inducing him to exert his mediatorial ability to save in behalf of those who commit their interests into his hands. And he is mediatorially competent to exercise an effectual guardianship over those interests. What exalted joy may well arise from this fact.

3. *He ever lives to make intercession.*

He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. He pleads the merits of his death in the presence of his Father. John saw him in the midst of the Throne as a Lamb bearing the marks of recent sacrifice. How full of comfort is the thought that the heart whose pulsations on Calvary were all love, still feels for us and still loves us. Yes, there is as much love in that heart now as when the cross was planted without the gates of Jerusalem. How triumphantly the apostle reasons! "If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." We shall be saved by his life in heaven; for he lives to intercede. Well then may the believer rejoice in the persuasion that Christ is able to keep that which is committed to him.

4. *Millions have been saved by him.*

Earth has furnished heaven with no inconsiderable portion of its population. Multitudes no doubt were saved before the coming of Christ by virtue of his prospective atonement; and myriads have been saved since because he poured forth his soul unto death. He has exerted his saving power among all classes of sinners. He has saved the old and the young—he has redeemed the rich and the poor—he has made the philosopher and the peasant the subjects of his grace—he has taken the king from his throne and the beggar from the streets to the mansions of glory. What an Almighty Savior is ours! How numerous or rather innumerable are the exemplifications of his power to save! Glorious Savior art thou, O Jesus of Nazareth! Well may those who believe in thee rejoice in the persuasion that thou art able to keep that which is committed to thee. Those who trust in thee shall never be confounded—never put to shame. Every one of them can sing:

> "Firm as thy throne thy promise stands,
>   And thou canst well secure,
> What I've committed to thy hands
>   Till the decisive hour.
> Then wilt thou own my worthless name,
>   Before thy Father's face,
> And in the New Jerusalem
>   Appoint to me a place."

REMARKS.

1. Have you committed the interests of your salvation to Christ?

2. He who is able to save those who trust in him is able to destroy those who reject him.

For the Tennessee Baptist.

Agencies Pro and Con.

The object of agencies in the Baptist Church is two-fold; *first* to present and explain the nature and importance of the object for which the agency is established. And, *secondly*, to secure the sympathy, co-operation, and pecuniary means necessary to carry it on.

These agencies are for the most part, confined to the various Bible, Missionary and Educational organizations which the history of our denomination, during the last quarter of a century, proves to have been, under God, the chief elements of its prosperity.

The propriety of employing these instrumentalities through agents, for the advancement of religion, is not, so far as I am advised, questioned by any; but the method of appointing, and conducting these agencies, has been a matter of considerable controversy. Some are in favor of a regularly appointed travelling agent, who shall make the object of his mission the chief burden of his labors. Others are in favor of a voluntary agency of pastors, (i. e.) that every pastor shall act as agent for every object in his own congregation. In these two plans the brethren are not agreed.

Controversy for the sake of truth is commendable, and ought always to result advantageously to both parties. Could I hope to obtain such a result from an investigation of the subject of agencies, I would certainly not regret having provoked it.

The most prominent reasons in favor of the voluntary agency of Pastors, may developed under the following heads.

First. The Pastor who lives with a people knows their condition and ability better than a stranger, and consequently is better prepared to make an successful appeal to them for means. He is always with them, and can keep his subject always before them.

Secondly. The voluntary agency of Pastors would measurably supercede and save the salaries of traveling agents, and thereby greatly diminish the expenses of the agency, and increase the treasury.

Thirdly. Agencies thus conducted, would more effectually shield the church from annoyance, sometimes from gross impositions, and not unfrequently from a misapplication of her funds.

The reasons against the voluntary agency of pastors, and in favor of travelling agents, appear to be these.

First. The faithful pastor has too much else to do and therefore, he cannot make himself as familiar with all the relations and necessities of each benevolent object as the agent of that object.

Secondly. The pastor has his own pecuniary objects to attend to, such as collecting his salary, paying off the debts of the church, which place him so frequently before his people in the light of a beggar, that he could not well increase this burden, without weakening his power in the pulpit.

Thirdly. Repeated experiments prove that the abandonment of regular travelling agents, and a dependence upon pastoral agency is a bad policy. In a certain State that had uniformly paid a travelling agent two thousand dollars a year, an agreement was made, that if no agent was sent, a larger sum would be raised. The result was, that two hundred dollars was not raised. In another State agents were omitted, and the contributors fell in one Association from two hundred to seven dollars, and in others to nothing.

I shall certainly not allow myself to argue this question now. The result of a somewhat industrious investigation of this subject, may appear at an appear at another time. Uniformity of views and practice upon the subject of agencies, is of the highest importance. Discord and strife enfeeble our efforts. Let those who have the right to write, speak what they know, and testify to what they have seen, and great good may result to our own beloved denomination, and to the world.

J. W. BURR.

Female Institute, Lafayette, Ky., Jan. '56.

[As a means of ascertaining the opinion of our brethren of the press, for the satisfaction of the author, we submit in this form, a good portion of the work. We hope the press will express its opinion *freely* touching the merits of the work, so soon as sufficient of it has appeared.]—ED.

Theodosia Ernest,

OR, THE HEROINE OF FAITH.

[From an unpublished work of great power and brilliancy—by a new author. It is commended to the attention of the mothers and daughters of the South.]

CHAPTER IX.

SIXTH NIGHT'S STUDY OF BAPTISM.

IN WHICH THE QUESTION, HOW CHRIST'S ORDINANCE WAS CHANGED, AND POURING FIRST, AND THEN SPRINKLING, SUBSTITUTED IN THE PLACE OF IMMERSION, IS FULLY EXAMINED AND TRUTHFULLY ANSWERED, BY THE SPRINKLERS THEMSELVES.

PERHAPS you want more testimony before you can believe it, said Mr. Courtney; and here is ample confirmatory proof in the plain and explicit declarations of the famous Dr. Wall.

Please tell me, said Theodosia, who was Dr. Wall? I have often heard of him, and I know that he wrote one or more books on baptism, but whether on our side or yours, I have never been informed.

Dr. Wall, said Mr. Courtney, was a minister of the Episcopal, or English Church, and after the publication of his work, the satisfaction it gave was so great that, in a general convocation of the Episcopal clergy, held February 9th, 1706, it was ordered "that the thanks of this house be given to Mr. Wall, Vicar of Shoreham, in Kent, for the learned and excellent book he has lately written concerning infant baptism."

Then he must have written against the Baptists, if his work was approved by the clergy of the Episcopal church.

Of course, he did, and his book is considered to this day the ablest defence of infant baptism which has ever been written.

Well, what does he say about the introduction of sprinkling? Does he agree with the Encyclopædia, which you have read? Where is the passage which speaks of it? Please read it for us.

"France seems to have been the first country in the world where baptism by affusion, was used ordinarily to persons in health, and in the *public* way of administering it. It being allowed to *weak* children (in the reign of Queen Elizabeth) to be baptized by aspersion, many fond ladies and gentlemen first, and then by degrees the common people would obtain the favor of the priest to have their children *pass* for weak children too tender to endure dipping in the water. As for *sprinkling*, properly so called, it seems it was at 1645 just *then beginning*, and used by very few. It must have begun in the disordrely times after forty-one. They (the Assembly of Divines in Westminster) reformed the font into a basin. This learned assembly could not remember that fonts to baptize in had been *always used by the primitive Christians* long before the beginning of Popery, and ever since churches were built; but that *sprinkling* for the purpose of baptizing was really introduced (in France first, and then in *other Popish* countries) in times of *Popery*, and that, accordingly, in *all those countries in which the usurped power of the Pope is, or has formerly been owned*, HAVE LEFT OFF DIPPING OF CHILDREN IN THE FONTS; but that all other countries in the world which had never regarded his authority, *do still use it*; and that basins (to sprinkle out of) except in cases of necessity, were never used by Papists, or any other Christians whosoever, till by themselves." Hist. of John the Baptist, part 2d, chap. 9.

This, said Mr. Courtney, is Dr. Wall's account of the first introduction of sprinkling; and you see that it confirms the truth of what I told you, that it was introduced by Popery, and is confined to the countries where Popery prevails, or has prevailed. The Protestant sects borrowed it from the Catholics.

Now look at page 403 of this other volume, by the same author, and read the passage I have marked:

"The way that is ordinarily used, *we cannot deny to have been a novelty*, brought into this Church, [the English,] by those that had learned it at Germany, or at Geneva. And they, not contented to follow the example of pouring a quantity of water, (which had there been introduced instead of immersion,) but improved it (if I may so abuse that word,) from pouring to sprinkling, *that it might have as little resemblance to the ancient way of baptizing as possible*." Def. of Hist. of John Baptist, p. 403.

If you will consult the Edinburgh Encyclopædia, the British Encyclopædia, and the Encyclopædia Americana, Article Baptism, you will find a complete history of the whole subject, the truthfulness of which you will feel no disposition to question. You will there learn that in England the Westminster Assembly of Divines had a warm discussion whether immersion or sprinkling should be adopted. But by the earnest efforts of Dr. Lightfoot, who had great interest in the Assembly, sprinkling was adopted by a majority of *one*. The vote stood, 24 for immersion, and 25 for sprinkling. This was 1643 years after Christ. The next year an act of Parliament was passed requiring the parents of all children born in the Realm to have them sprinkled, and in 1648, some four years afterwards, an Ecclesiastical Council held at Cambridge, Massachusetts, adopted sprinkling in the place of immersion; and, in May of the same year, the Legislature of that State passed a law, making it a penal offence for any one to *say* that infant sprinkling was not good and valid baptism.

That is surely sufficient, said Uncle Jones, to satisfy any candid mind, but yet I can hardly believe it, for very astonishment.

What is there so surprising, replied Mr. Courtney, in the fact that men should change Christ's ordinances? They did the same thing before our Savior's time, and he had more than once occasion to reprove them, because they taught "for ordinances the commandments of men," and "made the word of God of none effect through their traditions."

It is not, replied the Professor, so much the *fact* which fills me with astonishment as the care which is evidently taken by ministers of religion in our church *to conceal the fact*, and make on our minds the impression that sprinkling, instead of being merely *allowed by the Pope*, was actually commanded by Jesus Christ, and was commonly practiced by the Church till the Baptists undertook to introduce immersion. But, if I do not forget, some of our writers have contended that there was sufficient testimony in the writings of the early Fathers to show that sprinkling was really employed at a very early day. Is it not possible that Sir David Brewster, and Dr. Wall, and Professor Stuart, and all those other great names, including Martin Luther and John Calvin, themselves, may have been mistaken, and that sprinkling was, after all, the practice of the early church? Did not Cyprian, one of the ancient Fathers, expressly declare that sprinkling was practiced in his day, and was considered valid baptism? I am sure I have received such an impression from some source.

You probably received it from some Doctor of Divinity—they are accustomed to make such impressions, but Cyprian says no such thing. The case to which you allude presents the very first instance on record in the whole range of ecclesiastical history in which it was thought possible to substitute any other act for the act of immersion. The facts have been preserved by Eusebius, one of the Fathers, and the historian of the early Churches.

It appears that a certain man, named Novatian, was taken sick, and was apparently nigh unto his death. In this condition he became, as many others have done, greatly alarmed about his condition; and, professing faith in Christ, desired to be baptized. But he was too weak to be taken out of bed and put into the water. The water was, therefore, poured around him in his bed. He afterwards recovered, and devoting himself to the ministry, applied for priestly orders, and the question arose, whether one thus "poured upon" in his bed could be accounted a Christian? Now, it is evident, if pouring or sprinkling had been a common mode of administering the ordinance, this question would never have been asked.

Cyprian was written to upon this subject, and he replied, giving it as his opinion that the grace usually conferred in baptism might be received by such a pouring. In other words, that, though this was not baptism, for it is not called baptism, but *perichism*, ("perichutheis,") from *peri*, around, and *cheo*, to pour—yet be considered it a valid *substitute* for baptism. This was sometime in the third century after Christ. That such substitution was not common, and had received no general sanction from the church, is evident from the well known fact that the Monks of Cressy in 754 wrote to the Pope, Stephen II, inquiring, "If it be lawful in case of necessity, occasioned by sickness, to baptize an infant by pouring water on its head from a cup, or the hands?" To which the Pope replied: "Such a baptism, performed in such a case *of necessity*, shall be accounted valid." "This," (says Basnage,) "is accounted the first law against immersion. The Pontiff, however, did not dispense with immersion except in case of extreme necessity. This law, therefore, did not change the mode of dipping in the public baptisms; and it was not till five hundred and fifty-seven years, that the legislature in a council at Ravenna, in 1311, declared immersion and pouring indifferent."

Pardon me, Mr. Courtney, if I seem querulous; but did not ORIGEN, another of the Fathers, speak of baptism as a pouring, when relating the history of the flooding of the wood, and the sacrifice by the Prophet Elisha in his contest with the Prophets of Baal? Does he not call this *wetting* a baptism?

He does indeed, Professor. He calls it a baptism in the same way that the writer of the book of Daniel calls the *wetting* of Nebuchadnezzar a baptism. He was *baptized* in the dews of Heaven.—The word in the Hebrew is *Tzval*, which no one ever doubted signified to dip or to immerse. He was dipped in the dews of Heaven—a most beautiful, though hyperbolical, figure of speech, expressing the idea that he was as *wet as though he had been dipped*. The allusion in both cases is to the *wetting*, not to the act by which the wetting was occasioned.

I am glad, said Uncle Jones, that you mentioned that passage in Daniel, for I confess it has been a stumbling stone to me; yet you set aside all my other Scriptural difficulties so easily that I was almost ashamed to mention it. I was going to tell you that baptize must signify something besides immersion, because it was *impossible* that the deposed monarch could be actually immersed in dew.

If you had told me so, I would have proved to you, said Mr. Courtney, that *dip* does not mean *to dip*, or to submerge, because Milton, a standard English writer, represents one as saying that he is dipped all over in the perspiration of his own body.

"A cold shuddering dew dips me all over."

If Daniel had been translated as he should have been, "His body was *dipped* in the dews of heaven." Every body would have recognized the force and beauty of the figure as we do in Milton. It would have been like that expression which represents the good land of Canaan as "*flowing*" with milk and honey—or, like that which represents God as *pouring out* blessings till there should not be room to receive them. Such hyperbolical figures are extremely beautiful, and are common in all languages. Nebuchadnezzar is said to be dipped in dew, and Origen says the wood and the sacrifice were immersed in water to express the completeness of the soaking or drenching which they received.

Yes, said Theodosia, Edwin made use of the word *ducking* last evening in the same way. You recollect, Mr. Courtney, the lad who pulled the bucket of water over on his head in school yesterday, so much to the amusement of all the boys. Well, Edwin, in relating the circumstance, said that the little fellow got a good "*ducking*." By which he meant, of course, that he was as wet as though he had *dived* in the water *like a duck*. It would have been equally proper to have said that he got a good "dipping;" and yet neither ducking or dipping means to pour upon—they are diving and plunging still.

Well, well, Theodosia, said the mother, that is what I should call stepping from the sublime to the ridiculous. Please go on, Mr. Courtney, and don't mind her nonsense.

Indeed, Mrs. Ernest, I feel obliged to your daughter for so appropriate an illustration of the great principle of interpretation, which must guide us in deciding upon the meaning of such passages. She has shown us that not only in Scriptural usage and in the poets, but even in common talk among the very children, *one mode* of wetting is sometimes figuratively employed to designate another mode—and that a person or thing that is as thoroughly *wet* as though it *had been* dipped, may be appropriately and beautifully said *to be* dipped.

But now to return to the subject of our conversation. I have proved to you by the united testimony of Mosheim, Neander, and Moses Stuart—of Luther, and Calvin, and Whitby, and Taylor, and Baxter—by Drs. Ypeig, and Dermont, Coleman and Bossuet, to whose testimony I might have added that of many others of the highest authority, both among the ancients and the moderns, that immersion was the practice of the early churches, and continued to be the only practice *except* in cases of *supposed* necessity, for MORE THAN THIRTEEN HUNDRED YEARS. I have showed you further, how "pouring" was first practiced irregularly and without any authority from the Bible or the Pope, in some rare cases of extreme sickness, till the Monks of Cressy obtained the sanction of the Pope, (not of Christ,) for its use in these *extreme cases of sickness*, more than seven hundred years after Christ; and how immersion and pouring were at length declared to be indifferent by the Pope and his council (not by the Scriptures) at Ravenna, in 1311.

I have showed you also how John Calvin and the Westminster Assembly of Divines were the means of bringing sprinkling into the English and Presbyterian Churches of Scotland and England—whence it came over to America with the Colonists.

I have showed you also that as this change was made by the Pope and the Papal Church, so it is confined to those countries which are, or have been, under Roman Catholic rule, and that the Eastern Churches which never acknowledged the dominion of the Pope, have continued to practice immersion even to the present day. I have showed you all this, not by the testimony of *Baptist* witnesses, but by that of members of sprinkling churches—by Lutherans, Episcopalians, and Presbyterians, and these not men of doubtful character and unknown to fame, but of world-wide celebrity, both in regard to their religious and their intellectual character. He who, after this, will not believe that immersion was the baptism of the early churches, would not believe though Paul himself should return from the dead to testify.

But, Mr. Courtney, said Mrs. Ernest, what if it was? Must we be immersed because the old Fathers were immersed? I thought you Baptists were opposed to old traditions.

We are opposed, Mrs. Ernest, (said he very solemnly.) We are opposed to the substitution of the *traditions of men* for the *teachings of the word of God*. We have ascertained from the word itself that it was immersion which was commanded by Jesus Christ. It was thus the early christians understood it. It was this which, for many hundred years, they practiced—but at length the man-made ordinance of sprinkling and pouring was introduced by the authority of the Pope and his councils. You have adopted *this*—your church almost universally practices it—you have no other authority for it, as I have proved by your own writers, but that of the Pope. Is it not true, therefore, that you are in your church "teaching for doctrines the commandments of men?"

I did not refer to the usage of the early churches as the *authority* for immersion. If I could not find it in the Bible, I would not receive it, though it had been practiced from the time of Noah. Tradition is no authority in matters of religion. I may use it to confirm the teaching of the actual commandment, but where there is no express precept or example recorded in God's word, I owe no obedience in matters of religion.

But why, then, did you go with this long investigation of the practice of the church?

I did it, madam, for the satisfaction of Professor Jones and your daughter, who seemed to have a sort of silent conviction that the simple fact that sprinkling was *so generally practiced*, was in some way or other sufficient evidence that it must have been commanded in the Scriptures—I, therefore, traced immersion back to Jesus Christ, and showed where He commanded it. I have now traced pouring back to Pope Stephen II, and showed where he allowed it in cases of necessity, and to the Popish council at Ravenna, and showed where they allowed it in other cases; and I have traced *sprinkling*, properly so-called, back to John Calvin, and showed where he commanded it in his Book of Prayers and Sacraments, published at Geneva. I have, therefore, founded immersion on the *rock* of God's word, and at the same time convinced you all, I trust, that pouring and sprinkling rest only on the *sand* of human invention—not having even a credible *tradition* to rest upon.

Uncle Jones listened with some uneasiness to this long speech. He felt its force, and recognized its truthfulness, but he was doubtful of the effect it might have upon his sister. In fact, he was afraid of an explosion.

Affection for her daughter had, however, been working wonders in the mother's mind within the last two days. She found that Theodosia *would* examine, and she desired that she would do it *quickly*. She found she was likely to be *convinced*, and she began to excuse her by considering the weight and invincibility of the arguments. Now, she saw that she *was* convinced, and every additional reason for such conviction was a comfort to her maternal pride, as it was new proof that her daughter was not such a simpleton as to believe without the most convincing evidence.

She had not the most distant idea of being convinced *herself*. She did not hear or weigh the testimony herself—she heard and thought only for Theodosia—and since her daughter *would* become a Baptist, she was gratified that it was nothing less than the most *unanswerable arguments* that compelled her to do so.

So far, therefore, from looking angry, she seemed rather pleased with this conclusion of the schoolmaster's arguments; and she herself suggested that he should enter upon the other branch of it, by reminding him that he had promised to show that the American Baptists did not originate with Roger Williams any more than the European Baptists did with the Mad Men of Munster.

That is one of the easiest things in the world to do, replied Mr. Courtney. Even granting that Roger Williams established the *first* Baptist Church which was ever known in this country, yet it would not follow that all the Baptists, or *any* of the Baptist Churches received their baptism from him, for there have been, every year since his day, more or less regularly immersed Baptists, and regularly ordained Baptist ministers coming to this country, and even though he had founded the church at Providence, and that in an irregular manner, before any other Baptist Church was founded—that would not invalidate the regularity of any other of the thousands and thousands of Baptist Churches, unless it could be made to appear that they were all colonies from that. I need not, therefore, spend any time upon this point. Of all the thousands of Baptist Churches in America, there are none whose pastors and members have had any manner of dependence on the church founded by Roger Williams. They have many of them received baptism from the *Dutch* Baptists, of whom Drs. Ypeig and Dermont testify that they belong to a body of Christians who can trace their origin down to the very times of the Apostles. Many of them received it from the *Welch* Baptists, who can trace their descent back to the sixth or seventh century. Many of them received it from the English Baptists, who have been the victims of proscription and persecution from a very early day. But *none* of them received baptism from Roger Williams, or the church said to have been established by him at Providence. The truth is, the society established by Roger Williams, Holliman, and others, soon died out. It never planted any other church. It cannot be proved that any Baptist who received baptism in that body and by their authority, was ever concerned in baptizing any founder of other churches.

I have often heard of Roger Williams, said Theodosia, as the founder of the Baptists in this country. Please tell me what was his relation to them.

Roger Williams adopted at one time Baptist sentiments, at least, in some particulars, replied Mr. Courtney. He desired to be immersed. There was no Baptist minister at hand. He consequently immersed one of his followers, who, in time, immersed him: and then, he considered himself competent to immerse others. The little company, thus irregularly baptized, called itself a Baptist church; but, in about four months, Roger Williams himself changed his opinions and withdrew from the society. The so-called church soon died out, and the present Baptist Church of Providence was founded on an independent basis, separate and distinct from that. It seems probable, however, from recent historical researches, that the *oldest* Baptist Church in the United States is that at Newport, in Rhode Island, founded by John Clark, against the regularity of whose baptism there has, so far as I know, been nothing alleged. Though, as to that, even if *this, and all the other churches of Rhode Island*, had been, and were still, irregular up to the present time, it would not affect the standing of the great body of the Churches in the United States, since very few of them derived their baptism directly or indirectly from Rhode Island—and *not a single one of them from Roger Williams*.

For the Tennessee Baptist.

BROTHER GRAVES:—Agreeable to an invitation extended to us by some brethren residing near Porter's creek, Hardeman county, Brother R. Crawford of Rock Spring church, and myself, visited them the second Lord's day in November, and constituted them into a Church of Jesus Christ, to be known as the Porter's Creek Baptist Church. Seven persons entered into the constitution, to which number, I think, seven have been added, making in all, fourteen members.

Brethren A. S. Dorris and R. Crawford protracted the meeting for several days, which, though no conversions were made, resulted in great good to the brethren and sisters, and left a healthful influence upon the community. May God in mercy water the little vine which He has thus planted, and cause it to bring forth much fruit.

Yours in the Gospel, ABNER MORRILL.

Baptist Church of Christ, at Springhill, Gibson County, Tennessee, in conference met, this 24th day of November, 1855.

WHEREAS, It has been reported that this church was dissatisfied with the Pastoral services of our beloved brother, Wright, therefore,

Be it Resolved, That we fully endorse his course as a minister of our Lord Jesus Christ.

The above resolution was adopted without a dissenting vote, and ordered to be forwarded to the Editor of the Tennessee Baptist for publication.

L. L. TILDEN, Com.

BARE FEET AND NO FEET.—"I never complained of my condition but once," said an old man, "when my feet were bare, and I had no money to buy shoes; but I met a man with no feet, and I become contented."

Doctrinal.

☞ We solicit all those who have objections or passages of Scripture found in the New Testament, which they believe teach the possibility of a believers ultimate apostacy, to send them to the Editor of this paper, and they shall be answered in a forthcoming work on THE GROUNDS AND EVILS OF THE DOCTRINE OF APOSTACY.—ED.

From the Southern Baptist Review.

The Final Perseverance of all Saints.—No. 8.

BY J. M. HUBB.

I shall now show the harmony of the parables, in support of the final perseverance of the Saints; that is, that the work is permanent from the time the change is wrought from nature to grace.

The figurative representations are only intended to exhibit the new man; for they cannot represent the carnal and spiritual man both.

1 Peter 1: 23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God; which liveth and abideth forever."

Here the permanency is ascribed to the seed—*incorruptible seed*.

If the crop from incorruptible seed is corruptible; and the crop from corruptible seed is corruptible; Where in the name of sense is the contrast?

But John removes every doubt. 1 John 3: 9. "Whosoever is born of God doth not commit sin, for his (God's) seed remaineth in him, and he cannot sin because he is born of God."

The permanency is ascribed to the bread they eat.

John 6: 58. "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live forever."

This is part of a dialogue between Jesus Christ and the Jews. Christ presents his body (flesh) in contrast with the manna that fell about the camps of Israel as they journeyed from Egypt to Canaan, and he told them their fathers eat manna in the wilderness and were dead, not so with the man who eat the bread of life, he should never die.

He told the woman, at the well of Samaria, if any man should drink the water that he would give him, it should be a well of water springing up in him, unto everlasting life.

These are plain figures, unmistakeable in their import. Eat and drink, and live forever. And eternal life is ascribed to bread—to water—the flesh and blood of Jesus Christ. Can any other construction be placed on this language?

O yes! The Apostate says, you must continue to eat and drink, to reach and enjoy eternal life. Fortunately for those who love the truth, inspiration anticipated every attack made upon it, (the truth) and we are thoroughly furnished to expose this false notion.

John 6: 35. "I am the bread of life: he that cometh to me, shall never hunger: and he that believeth on me, shall never thirst." Now I care not how this expression is taken, it is fatal to the doctrine of apostacy. If it means that he shall never hunger with a carnal appetite, why the thing is settled; or if it is that he shall have a rich and full supply of spiritual food, it is just as conclusive. What an uphill work it is to contend against the truth.

John 6: 27. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."

The meat which sustains our physical system perishes. It imparts its nutrition and its force is spent—it perisheth; but not so with the bread of life, it endureth unto eternal life.

The Apostle assigns the reason: "For by one offering he hath forever perfected them that are sanctified."

The great supper. What does it teach? Does it not say in substance, eat once and live forever? Is it not at war with the Apostate's notion of the necessity of continual eating? If his notion be correct, the figure should be a splendid hotel—a fine life time boarding house. False notions cannot abide the science of the Scriptures.

See the incorruptible seed. The bread of life. Water of life. The meat of life. The great supper—eat drink and live forever.

O, the harmony of the Scriptures.

Let us continue our investigation of the parables.

Mat. 25: 14 to 31. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods: and unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time, the lord of those servants cometh, and reckoneth with them. And so he that had received the five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained besides them, five talents more. His lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received the two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received one talent, came and said, lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered, and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth."

This parable presents three characters by talents; five, two and one. Two labored for their lord, and made and payed over to him his money, with an increase of one hundred per cent; the third charged his lord with dishonesty; digged and hid his lord's money in the earth; and returned it without increase.

Mark this scientific fact in the above parable, that those who labored continued to the end. The individual who had one talent never was reconciled to his lord. He went away angry, hid his talent, and made nothing. These facts prove that he never was a christian.

Mark this all important fact, verse 29: "For unto every one that hath shall be given, and he shall have abundance."

The man who makes sacrifices for the cause of God, has God's promise of a reward in heaven, which I shall hereafter prove.

Mat. 20: 1—7. "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour, he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receive."

Five classes of laborers we see here, early in the morning—first, third, sixth, ninth and eleventh hours.

Did any of them labor for a time, and then abandon the service of their employer? O no, this would have been a violation of the science of the Scriptures. All labored from the time they entered the service of the householder, until night: and all received equal pay—though some only labored from the eleventh hour.

Mat. 18: 12—14. "How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, Verily I say unto you, he rejoiceth more over that sheep, than of the ninety and nine which went not astray. Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish."

The faithful shepherd has more concern about one sheep which has gone astray, than he has for all the flock in the fold, and the care and conduct of this faithful shepherd is designed to represent the regard for, and providence, and protection of God's children by him. Hence with great propriety does the Apostle say, 1 Pet. 1: 3—5. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

John 10: 27—29. "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand."

Christ is the good shepherd; he and the Father are one. [illegible] are taken out of the hand of God.

Does it not seem very strange that Christ gives his people eternal life, and says they shall never perish, and that eternal life dies, and they do perish?

"Ye are dead, and your life is hid with God in Christ, and when he who is our life, shall appear then shall we appear with him in glory."

The Tennessee Baptist

GWIR YN ERBYN Y BYD.
TRUTH AGAINST THE WORLD.
Motto of the Welsh Baptists.

NASHVILLE, TENN.
SATURDAY, JANUARY 26, 1856.

SUMMARY DECLARATION OF RIGHTS, EXPLANATORY OF THE REASONS AND PRINCIPLES OF GOVERNMENT.

By H. B. Bascom, D. D., *late Bishop of the Methodist Episcopal Church, South.*

CHAPTER II.

"Art. 2d. Man was created for society, his natural rights are adapted to the social state, and under every form of society, constitute properly, the foundation of his civil rights. When man becomes a member of civil society, he submits to a modification of some of his natural rights, but he never does, he never can, relinquish them. He concedes the exercise of these rights, for his own and the general good, but does not, cannot, cast them off. His rights receive a new direction, but do not terminate; and that government which deprives man of rights, justly claimed in virtue of his creation, and interwoven with the constitution of his nature and the interests of society, denies to him the gifts of his Creator, and must be unjust. God can be the author of no government, contravening the wisdom of his arrangements in the creation of men."
— *H. B. Bascom.*

Remarks on Human Rights—Civil—Religious—Political—Ecclesiastical.

Right means the first claim, ownership, or lawful title a person has to any thing. A man has a right to his own body and mind. He may go when he pleases, act and think as he pleases—provided he does not infringe the rights of another. He has a right to the products of his own labor, and to dispose of them as he chooses.

Natural Rights, are those founded in the laws of our natures—as the right of personal liberty—i. e. to be free in our persons, and to use them as we see fit—personal security—the right of property.

Political Rights, are defined to be those retained by the people in the constitution, or the fundamental law of the State. The right of electing the officers of government, and the power of altering and amending the constitution, are rights conferred by the constitution, and hence called political rights.

Civil Rights are those secured to citizens by the *civil compact*—i e the article of agreement or contract, by the terms of which the members of a community are governed. The rights of personal liberty, personal security, and of private property, though denominated natural rights, because they originate in the laws of social nature, are, when we speak of them as being guarranteed by *civil laws*, properly called civil rights.

Religious Rights are natural rights touching our relations to God, and religious worship and duties, and are founded in the laws of our nature—and consist in the right to think and act freely, without restraint, in all matters of faith and practice—to worship God according to the dictates of our consciences, without coercion or restraint.

Ecclesiastical Rights are those secured to us by the only true Head of the Church, and found in the New Testament, which contains the constitution and fundamental laws of the Church.

All wise and just Governments are founded in the rights of man, and they recognize and call into healthy exercise his rights and secure their free enjoyment. The object and origin of a just and good government are clearly stated in our Declaration of Independence, which declares:

"That all men are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness: that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; and that, when any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

Man's natural rights, of which the right of self government is one, being conferred upon him by his Creator, we must conclude, were designed for him to exercise, for some wise and benevolent purpose effecting himself, and therefore such rights are *inalienable*, and he cannot alienate, i. e. concede or relinquish them, without *sin against God and injury to himself*. That alone can be considered a just and good government, and pleasing to God, in which all man's rights are recognized and secured to him, and he himself allowed a free exercise of them, and thus made to feel his true manhood and responsibility.

When man enters a civil compact for the establishment of a government, he submits to a modification of the *exercise* of his rights, but he has no more right to concede or relinquish them, than he has to end *his own life*. It is as much God's will for him to exercise the rights of his creation as it is to live—and no usurper or ruler has any more right to deprive me of my natural rights (unless I have forfeited them) than he has to take my unforfeited life; in the one case he is a tyrant, in the other a murderer. The welfare, happiness, and prosperity of the community, nation, and the human family depend upon the exercise of these rights. Let the reader compare the tyrannies of the Old World with the Republic of the New.

God cannot be the author of any government, civil or ecclesiastical, which denies to man the gifts of his creation. He is not, then, the author of monarchy, although he allowed kings to rule over Israel. He gave Israel a king in his displeasure, and associated monarchy with evils for a punishment of their rejection of his government over them. It was in the days of Samuel that the Israelites, captivated by the glare of earthly royalty, desired a king and said, "Now make us a king to judge us like the nations: but the thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto the Lord: and the Lord said unto Samuel, Hearken unto the voice of the people in all they say unto thee; for they have not rejected thee, *but they have rejected me*, THAT I SHOULD NOT RULE OVER THEM." The *divine right* of kings fell upon this block—they rule by an exercise of the prerogatives of the God of Heaven, and by their oppression the people are punished for the sinful concession of their rights.

But we have to do more, especially with *ecclesiastical rights*. These are those secured to the subjects of his church and kingdom by Jesus Christ; and he confers them that we may exercise, and *the fact that he has conferred them makes it our solemn duty to exercise them.*

It is conceded that we have no more rights in the Church than Christ its sovereign head has conferred. What he has not given, we have no right to claim or exercise.

He has given to his Church its constitution, which determines its form of government, and we have no right to change or add to that. He has given to his Church all its laws. We have therefore no right to abolish, change, or add to the laws of the Church, for he is the only King—Lawgiver. He has enjoined all christian duties, connected with his church, and we have no right to add to, or take from them. But he has committed the execution of the laws and the administration of the government of his church to his subjects—not to any one man, or favored class of men, in the church—but to his church as such, and therefore each individual member has an equal voice in the executive administration of the government of the Church of Christ. This must have respect to the following particulars:

1. In the reception of members.
2. In the trial of members.
3. In the exclusion of members.
4. In guarding against the corruption of its doctrines and ordinances.
5. In the choice and dismissal of his religious teachers.
6. In determining their compensation.
7. In devising and employing the best means for the dissemination of the gospel of the kingdom in the earth.

If Christ conferred these rights and duties upon us as he did, he thereby made it our imperious duty to exercise them, and he designed that their exercise should work for our individual good and the best interests of his kingdom in the world.

For us to concede these rights to a Pope, a Prelate, or Bishops, whether Episcopal, or Methodistical, or to the ministry, or to a session of Ruling Elders, is to reject Christ as our only King and Master, and submit to *men*. To yield these rights is wicked—impious—because it surrenders, and is a base betrayal of, the high and holy trust he has committed to us, to exercise for our own best good, and the glory of his Church.

What a base betrayal of his trusts, and reprehensible surrender of blood bought rights, for an American citizen to yield his civil rights to a foreign usurper! With what ineffable and indignant scorn would he be regarded—how base—how false—how wicked the act—voluntary subjection to a Tyrant!! an unbribed betrayal of his country, and his country's degradation and *ruin!*

But how much more base, how much more wicked and impious for a Christian—one redeemed by the precious blood of Christ—to concede the rights his Savior has commanded him to exercise, and thus to reject that Savior for human masters—thus to betray His Church into human hands, and bring upon it dishonor, degradation, and ruin!!

Let this fact be written in characters of LIGHT. THE CHRISTIAN WHO CONCEDES THE ABOVE RIGHTS, WHETHER AS PRESBYTERIANS TO THE SESSION OF RULING ELDERS OR THE METHODISTS TO THE BISHOPS AND TRAVELLING PREACHERS, REJECTS THE AUTHORITY AND VIOLATES THE COMMANDS OF CHRIST.

We would no more dare to take from the members of Christ's Church these rights, than we would to concede them—both acts would be *sinful.*

The Religious and Political Press.—Increase of Subscribers.

THE New York Independent informs its readers that its circulation has gone up from 14 500 to over 22 000 the past year, and it now asks for a small edition of 20 000 during the year 1856.

This is a Congregationalist (Pedobaptist) paper and this is what *they* can do.

The editor of the Louisville Journal informs his readers that on the first Saturday in January he entered 311 new subscribers—on Monday 320—on Tuesday upwards of 450—and this he calls the reward of merit."

When Pedobaptists can add in one year 8 000 new subscribers to one of their papers, is it asking an *impossibility* or a *great* thing, of our ten thousand patrons and friends, to give us and our contributors a little certificate for the labors performed and the reproaches endured last year, a visible REWARD OF MERIT in the shape of 4 000 new subscribers—a mark that will be marked by Pedobaptists and the world. A few years ago, and this paper had only 1000 subscribers! We have yearly entreated, earnestly, and *untimely*, it may be, entreated our brethren to extend its circulation and they have done it—yes, brethren, you have nobly responded. Do you regret the past efforts you have made? Nor will you the present one, if you only make a vigorous one. The goal is now in full sight just before us, and we are bound to reach it—the "cry" will continue until the game is caught—depend upon it, there will be no peace in Israel until the end is won—THE LARGEST BAPTIST LIST IN THE WORLD. The principles we advocate and you love, brethren, are worthy of, and deserve, this crown at your hands.

The Editorial Chair of such a paper will be a more elevated, honorable, and responsible a position than the throne of an Empire.

☞The Mississippi Baptist Association passed the following resolutions:

Resolved, That this Association recommend the Tennessee Baptist, a paper published in Nashville Tennessee, as every way worthy the patronage of the Churches composing this Association, as it is contending earnestly for the faith once delivered to the saints.

Whereas, In view of the great destitution of the standard works of the Baptist denomination, and the books of our Publication Society South amongst us, we do most earnestly recommend the Churches of this Association to raise funds for the purchase of said books, and bring them up to the next Association of this body, with a view to form a depository within our bounds, so that all may be supplied with said books that wish to be.

Resolved, That we most cordially endorse the views and doctrines contained in a tract written by J. M. Pendleton, of Kentucky, known by the name of "Old Landmark Re-set."

If the above body will recommend to us a suitable Colporteur to canvass its bounds, we will supply him with all the books he will need—on sale, and on such terms as will repay his labors.

Query.—A member of our Church is about to marry a sister who has been *divorced from her husband*. Will she violate any law of the New Testament? Querer.

Answer.—The law laid down by Christ is explicit. He repeals the law of Moses touching divorcement, and enacts a new law in these words:

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery: and *whosoever shall marry her that is divorced, committeth adultery.*" Matt. v. 31. 32.

All adulterers must be expelled from the Church.

☞The validity of Popish baptism has been questioned by Pedobaptist Protestants. We think with the Tennessee Baptist, its validity depends on the right of Pope Stephen and the councils of Arles and Nice to change the ordinance from immersion to sprinkling. If they did not possess that right, then sprinkling—Popish baptism—is not valid.—*Bap. Obs.*

And what else Brother Observer? Then Protestants are all unbaptized! And what else? No Pedobaptist society is a scriptural or proper church of Christ. And what else? They have no church ordinances, and their ministers are both unbaptized and unordained. And what else? That it is inconsistent in Baptists to recognize Pedobaptist preachers by any outward act, as inviting them to seats in our associations or conventions, or into our pulpits as we do baptized or ordained ministers.

ITEMS FROM LETTERS.

☞Brother J. W. Tolson requests our views in full upon Daniel 2: 44—The destruction of the Papacy—The Symbolic Voice—"Come out of her," &c. We have long intended to do so, and are only waiting when our columns will be less crowded.

Canton, Mississippi.—This was the battle-field of 1855. We see from the "Citizen" that Elder Thomas has resigned his pastorship for another field of labor. Brother T. has been a devoted and laborious pastor for years to that Church. He is one of the men that could neither be frightened nor driven away. The Presbyterian minister, Mr. Tod, went so far as to question the fact of his baptism, and other indignities—and Elder Thomas went so far as to post him for a slanderer, unless he could prove his insinuations and charges. This act was regarded as rash, by some, but it was a case of violent type, and required an active and powerful remedy. It is no part of Christian humility to be cast into the ditch, and rolled there at the pleasure of partizan opponents. A Christian minister has as much right, and it is as much his duty to defend his character from the aspersions of enemies, as it is the duty of any other man. We take pleasure in speaking of our Brother Thomas here as a firm and devoted minister of Christ, whose labors the past year have been signally owned and blessed of God, to the conversion of many souls, and the upbuilding of the Master's Kingdom.

Elder D. Barns, the late pastor of the Church at Jackson, has been called and accepted the charge of the Church. Brother B., a young man, with unusually popular gifts, is yet one of the most unquailing advocates of Baptist consistency. Our prayers are for his success in Canton.

☞Elder J. W. Elis, of Lawrence County, Missouri, writes us that Mr Logan, editor of the Cumberland Presbyterian paper in St. Louis, has written a pamphlet on baptism, in which he charges his brethren with inconsistency in immersing for Christian baptism." We are glad to hear of it. All Pedobaptists will in a few years give it up altogether—as they should. Will Brother E, or any other brother send us a copy to review?—we will send the price.

He also informs us that his Association passed a resolution averse to receiving the immersions of Pedobaptists. This is a step in the right direction and according to the old landmarks our fathers set up.

He reports progress in his section and revivals.

Of our publications he says: I noticed your kind proposals, but it seems almost useless to try any longer, for one has this excuse and another that until excuses have run out. Short crops last year, and railroad taxes this bear hard upon us; but I cannot do without the Baptist; it is my paper, and my better half says you shall have the [illegible] two hens' another year, for I shall have [illegible]—and our children are so well pleased with The Child's Paper, that they must have it."

☞Brother H. W. Taylor writes: We have had some interesting meetings in East Tennessee under the labors of the missionaries employed by our Association (Nolachucky) [illegible] J Lane and W J Read, with the aid of others [illegible] the church at this place, called Bethel South 16 days' labor resulted in the hopeful conversion of upwards of 60 persons—at Mansfield's Gap 7 days, 20 conversions—Missy Creek, 12 days, 20, besides others that could be named. Our cause is onward, errors giving way, and truth is triumphing. And to the accomplishing of this object your labors and paper are effecting much. You have great cause to take courage and press on."

☞Bro. W. Meers, Clarksville, Arkansas, reports the cause as prosperous—though the ministerial destitution great. May God send laborers into the harvest. We will send him a box, if he will give us directions for shipping them.

A Historical Inquiry.—A brother who is an author informs us that he has somewhere seen a statement that Pocahontas, the Indian princess upon her profession of religion, was baptized by immersion, which was then, as Wesley says, the usage of the church of England.

As he has an important argument depending upon this fact, (if it be a fact) he desires to be cited to the authority if it is extant. Who will aid?

Will our exchanges do us and our author a favor by copying this inquiry.

☞In answer to an article of Alexander Campbell's published in the New York Chronicle in which he labors to mistify and sophisticate as usual to prove himself evangelical—and that he was always so—Brother Church cleaves his helmet with a Richard stroke of this sort:

(5.) "Our concern is not as to how much an applicant for baptism knows of recondite dogmata," but whether he has the love of God in his heart, and has "been created in Christ unto good works."

(6.) "We hope the day is distant when the Baptists will cease to require a christian experience as a prerequisite to baptism. Without such an experience, a man may derive no more advantage from baptism, than the dead can from food till they have come to life.

(7.) "If a living faith must precede baptism, as our correspondent here teaches, then he holds to what we call, a christian experience as a prerequisite to that ordinance, and where is the difference between us after all? And if there is no difference between us, why this endless controversy, as if we were not one? A reform which confines itself to the department of words, when the meaning is the same, ought not to have produced so great a schism. We do not comprehend how this acknowledged identity with Baptist views can consist with A. Campbell's history for the last thirty years. Still, we rejoice in the identity of Christians, yea, and will rejoice.

For the Tennessee Baptist

☞J. R. Graves, J. M. Pendleton and W. P Jones, have been elected honorary members of the Washington Literary Society, connected with Bethel College. L. W. Lewis, Cor. Sec.
R. W. Morehead Pres.

We assure the society that this compliment is duly appreciated by, as it is doubtless by our esteemed Bro. P., and Bro. Jones.

For the Tennessee Baptist.

Mr. J. R. Graves:—Enclosed I send you a two dollar bill, Northern Bank of Tennessee, at Clarksville, for which I wish you to send me the Great Iron Wheel, one copy Old Landmark, re-set, and the Watchman's Reply, and Desire of all Nations, if any thing remains, make up the amount in the two last named sermons.

Although not a member of any church, nor a subscriber to your paper, I have been for two years past, a constant reader of the Tennessee Baptist. Being in Memphis, a short time since, I had the pleasure of hearing your Mr. Graves preach on the subject of "Christ the only Law-giver;" the sound philosophy and intense republicanism, if you will allow the expression, enunciated in that sermon, has awakened a desire to cultivate a further acquaintance with his writings.

Very respectfully, R. P.
Panola co., Miss.

The above is the natural effect of earnest preaching.

Our Editor will excuse its publication—it may seem to lessen the prejudice of some minds. We have sent the books, if they fail to reach, will Mr. P. inform us.—Pubs.

A CHAPTER OF VARIETIES.

Universalists as Witnesses in Court.—The Wilmington (N. C.) Herald has a card from Judge Manly, in reply to the action taken by the Salisbury Convention of Universalists, upon his decision in Jackson county, which was understood by that body to be in effect that no member of the Universalist church who does not believe in a future state of rewards and punishments, could be a competent witness in North Carolina. The Judge thinks "the denunciations of the convention against him are harsh and uncalled for," and makes a statement in which he contends that his decision is in perfect accordance with the letter and spirit of the constitution.

The Voyage of Matrimony.—During the recent passage of the bark "William and Jane," from Hamburg to New York, no less than *seven* couples were married.

☞We learn by a private letter to a friend in this place, (Penfield,) that the College at Cassville was consumed by fire on the night of the 4th inst. It is supposed to have originated through carelessness. Loss $10 000

Jesse Underwood—Where is he?—The brother of J. Underwood wishes us to make this enquiry. He has not heard of him in 13 years, and wishes to learn his address. Who will favor?
Enoch Underwood.
Willscot Post-office, Georgia.

☞There are in the city of New York—

29	Baptist Churches	and 8383	communicants.
8	Congregational "	" 1850	"
23	Dutch Reformed "	" 4866	"
35	Methodist "	" 8452	"
48	Presbyterian "	" 13 947	"
48	Prot. Episcopal "	" 8160	"

Making in all a total of 152 Protestant Societies, and 29 baptist Churches.

Methodist Minister Baptized—*Brandenburg, Ky., Dec 4, 1855.*—I hasten to inform the readers of the Recorder, that at the last monthly meeting of the Constantine Church, in Breckinridge County, Kentucky, on Saturday December 1st, we received two members by experience, one a young lady, the other Brother Henry T Lampton, a member and minister of the Methodist ranks.—*West. Recorder.*

☞There are in the United States 750 paper mills in actual operation, having 3 000 engines, and producing in the year 250 000 000 pounds of paper, which is worth at ten cents per pound, $25 000,000. To produce this quantity of paper, 405 000,000 pounds of rags are required 1½ pounds of rags being necessary to make one pound of paper. The value of these rags at four cents a pound, is $16,200 000

☞On the first of December, the Second Baptist Church in Bayham met to seek in a special manner the blessing of God. The Rev. W. Crossett was desired to preside, and he proceeded after singing and prayer by Elder H. A. Conrad, to state that the Rev. B. P. Brown who had belonged to the New Connection of Methodists for many years, was then present wishing to go forward in the ordinance of Christian baptism, and unite with the church.

To my Georgia Brethren. One dollar's worth of the publications of Graves, Marks & Co., and 30 copies of Elder Creath's Review of Baker on Baptism will be sent free of postage, for $6 00—or in the same proportion for any amount sent me.
Address. R. P. Evatt,
Rock Spring, Georgia.

Brother Creath's work on Baptism is an able treatise and his exposition of Mr. Baker's positions are conclusive. It ought to have a large circulation.—Ed. Bap.

Mercer University Georgia.—We learn from the Christian Index that Professor U. W. Wise has been elected to the Chair of Ancient Languages in Mercer University—the place recently made vacant by dismissal of Professor P. H. Mell. Professor Wise is a native of Western Pennsylvania a graduate of Jefferson College in that State, and has been successfully engaged in the business of education in Georgia, for the last ten years. He became a Baptist about three years ago, after a thorough examination on the subject of Baptism, in the original languages. His appointment is regarded as a good one.

☞A late number of the "Collegiate Mirror," published at Holly Springs, Mississippi, announces that the honorary degree of "Mistress of Arts" has been conferred upon Mrs Hale and Mrs. Sigourney, and publishes the letters of acknowledgement written by these ladies. This is a notable sign of the times, as indicative of woman's rights and titles.

Several young ladies will receive this degree at the Mary Sharp at the next commencement—not as an honorary title, but one well earned by a completion of a thorough Collegiate course of studies—a thorough classical and mathematical training, are required in every instance to a diploma in that College.

To those who find typographical errors in Newspapers.—We have often felt mortified, on looking over our paper after it was all struck off, to find a variety of errors more or less important staring us in the face, for which we were sure nobody would forgive us. But we have long since learned to think that nothing is perfect in this world, and console ourselves with this reflection. Our eye having just fallen upon the following, we avail ourselves of this testimony in our favor:

"Some hundred years ago, a number of the Professors of the Edinburgh University attempted to publish a work which should be a perfect specimen of typographical accuracy. Every precaution was taken to secure the desired result. Six experienced proof-readers were employed, who devoted hours to the reading of each page, and after it was thought to be perfect, it was posted up in the hall of the University, with a notification that £50 would be paid to any person who could discover an error.—Each page was suffered to remain two weeks in the place where it had been posted, and the Professors thought that they had attained the object for which they had been striving. When the work was issued, it was discovered that several errors had been committed—one of which was in the first line of the first page!"

Commercial Retrogression of New Orleans.—The New Orleans Delta publishes the annual statements of the commerce of that city for the last three years, and shows that there has been a decrease in the exports within two years of no less than sixteen, millions of dollars. This decline is deemed likely to be permanent, and the Delta regards the chief cause to be the fact that the roads constructed by northern, eastern and western enterprize have tapped the tributaries of the Mississippi within the last two years and a half, and transferred to their own routes the produce and freight which used to find their natural *entreport* in New Orleans. Another cause is also stated by the Delta why produce now finds its way eastward by railroad, instead of following the cheaper route of the river, and that is the want of energy exhibited by the New Orleans merchants in the shipment of articles consigned to their care. The publication of these facts has excited considerable interest and feeling throughout the city.

J. R. Graves,—Dear Brother.—I have by written documents, been dunning the brethren all over the land, ministers and laymen, if you admit the latter terms, for help to pay the Indian Mission debt,—and I see no good reason why I ought not to dunn you also. Can you see any? Of course not. Then send us a donation—a big one if you can—but at all events, something. This debt, now almost half wiped out, *must be paid*. It will be paid in less than six months, if my applications for help shall continue to be responded to.

Let us have an editorial on the subject. This is our time of *need*. Every favor shown at a time like this will not be soon forgotten.

Yours Truly,
Joseph Walker, Cor. Sec.
Domestic Mission Rooms, Marion Ala., Nov 28th, 1855.

We have not a word to say—not one word—are glad that Brother Walker had so good an opinion of us as to prompt him to write us a "dunn" with the expectation of getting anything. We have but little of this worlds goods—should doubtless make an indiscreet use of them if we had them, and so our father, in kindness, withheld them—but it does us as much good to give a little of that, as it does any other man in the world—we rather have a fat soul and a lean pocket, than a fat pocket and a lean soul.

It appears that the Indian Missions were transferred from Louisville to the Domestic Mission Board with the enormous debt of $7000—having missionaries in the field, and native preachers unpaid for two or three years. The Domestic Mission board has already—since the last Convention—paid off $3000 of this a debt, leaving still a debt of $4000 due, for the want of which the mission is straightened, and the Missionaries suffering. Brother Walker feels for them—feels the dishonored condition of the Board—for it has come to such a pass that no man, no house in the West will honor its drafts in favor of the Indian mission, because heretofore they have been protested.

Brother Walker gives us evidence that he suffers in mind and spirit on account of this state of things, and he therefore appeals to the brethren everywhere—even to the poorest class known to him—the Editors.

We trust we feel our personal obligation to give the gospel to the Red forest child; to send him the missionary and word of Life, that he may look and live, ere he is swept with all his race, as he shortly will be, from these shores. Let not the unransomed blood of these, at our very thesholds, cry out against our churches—or the Red man, whose broad fields we are inhabiting, from which we have driven him away—rise in judgement to reproach us.

We make to our brethren of the Southern Baptist press this proposition.

We will be one of ten to contribute $10 to this specific mission, thus making $100.

And furthermore, if Brother Walker will inform us what part of this $4000 Tennessee should pay, putting her membership at 50 000, we will lay the matter before our Tennessee brethren, and unless we mistake them, they will promptly discharge it. This is the right end of the project, we think, Brother W., and we believe each Baptist editor will lay it before his State. God bless and encourage your heart dear brother.

"Ye pale faced dwellers on the native soil
Of the poor Indian, wasting fast away,
Stretch forth your hands and chiefly aid the toil
Of those who strive destructions sweep to stay:
Who strive, with earnest soul, the besom's sweep to stay.

Lend, lend your aid the curse to turn aside,
Ere the last red man wither from the face
Of the fair portion of the pleasant earth,
So long his undisputed dwelling place,
Now teeming with the Saxon's grasping, wide-spread race.

The work is desperate and may be long;
Courage and strength of heart it will require;
Patience to meet and kindly bear with wrong;
And faith, and hope, and fervent, strong desire
In the great social scale to raise the Indian higher.

Yet save the red man! pour your hoarded gold,
Your strength your talent, and your wisdom forth;
Let not oblivion's chilling waves enfold
What well might be a glory to the earth.
If of the warm hearts and true there was no woful dearth.

We may not load our dark browed brothers down
With chains that clank and bind them to the earth.
Nor wrench away his much loved place of birth;
We may not drive the red-skin from his ground,
To seek his grave beneath the setting sun,
While loud Pacific's boundless surges pour
An endless dirge over a race undone,
And long possession hold of what our hands have won.

Leave him to perish, and a curse a blight,
Will light upon us; rulers, people, all;
A mildew on our nation will alight,
The Indian's shade for vengeance loud will call;
And retribution dire on hearts and homes will fall,

From the Marshall Democrat, Holly Spring, Miss
Rev. J. R. Graves.

"The above named gentleman who is by our Baptist friends, and justly, as we think, regarded as their champion in the South West, delivered two discourses here last week.'

"It is neither our province nor desire to speak here of the theological merits of his efforts; but differing from him on some points of Christian theology as widely as any of his numerous opponents, we may be permitted to say, without giving just cause of offence to any one, that we saw nothing in his style or manner of defending his views at which a liberal-minded opponent ought to take umbrage. He is a very earnest and emphatic speaker; speaks just like he believed every position he assumes to be true, and that it could not be otherwise; yet, he always speaks, taking his sermons here as a fair sample of his style, with due deference to the feelings, and the right of opinion of others, manifesting of course, no respect for what he holds to be erroneous in their creeds. This course is precisely in accordance with our views in reference to the proper sourse for a public teacher to pursue."

"But we took our pen for the purpose of stating a brief explanation which he gave in reference to a certain slander suit with which he was connected as editor of the "Tennessee Baptist." Mr. Graves stated that the objectionable language which elicited the action for slander against him, was embodied in an article which appeared in the columns of his paper, over the signature of a responsible correspondent; and that he, the Editor, was absent from his post at the time of its appearance."

"This is, we believe, about the substance of the explanation given, which was accompanied, at the time, with a request, from Mr. Graves, that if he had a brother of the press present, he would place the explanation before his readers. Not wishing to see any man lie under imputations that are unjust but which if true would justly operate injuriously to his reputation as a gentleman, not to say Christian minister, we cheerfully comply with the request above named."

Will Mr. Clayton, Editor of the Democrat accept our thanks for the above, not for the compliment confered, but for the explanation of *that suit* which was spoken of to disparage us on the streets of Holly Springs.

Will the Editor of the Democrat accept our first published work as a small mark of our appreciation of his kindness to us, and should we ever revisit his beautiful town, would be pleased to take him by the hand and thank him, viva voce.

From the Index, Ga.

Do Baptists Make Pedo-Baptists?

I take the [illegible] in doing so I [illegible] brethren. Certainly [illegible] under the influence of charitable feelings. [illegible] unless their charity is in alliance with [illegible] neither is it a reason why their errors should not be pointed out in a spirit of kindness. There are many appliances used by Baptists [illegible] to make Pedobaptists, unobserved [illegible].

Before attempting to point out any of the means inadvertently used by Baptists, I will say I do not believe Baptists can make Christians, for no power earthly can do that work. Men make Pedobaptists of infants and adults, by a certain sort of process unknown to the Bible; hence, Baptists should avoid every expedient that is not authorized by the Bible. Our Conventions, I mean Baptist Conventions, promote the work of Pedo making. The high compliment paid to their ministers when they are invited in our Conventions on the one hand, and the disregard of Baptist ministers in their assemblies on the other hand, lessen the Baptists and elevate the Pedobaptists in the estimation of outsiders, and even among the children of Baptist parents. Our Associations do all (or some of them) that the Conventions do, and more too; after inviting them to seats, they pass resolutions declaring there is no impropriety in inviting them to preach with Baptists. Baptist churches bear no small part in the work of making Pedobaptists. The practice of inviting Pedobaptist to preach in our pulpits, places them before the ungodly on a level with Baptist ministers, to which I should not object, if it did not also place their errors on a level with truth. Truth and error are here by the act of Baptists placed on equals; and the unthinking would choose Pedoism because it is endorsed by Baptists, or at least the endorsement makes it more current. Baptist preachers, sometimes, in their zeal to promote the cause of Christ, as the Baptist understand it inadvertently make more Pedobaptists than they do themselves; this is true of certain ministers and certain localities.

For example a small Baptist church is located in a community where Pedobaptists prevail. In order to make the church popular, the preacher compromits perhaps, all the peculiarities of the church except baptism and close communion; and the latter of these ordinances he renders almost nugatory by saying, he hopes the time will soon come, when Pedobaptist will be invited to commune with the Baptist. The former of these ordinances becomes almost obsolete because he is afraid if he contend for it a majority of his hearers will take offence and leave, and for that reason he never says anything against the errors of his opponents and he is sure to invite them to participate in the [illegible] exercises, thereby weakening truth and strengthening error.

In the meantime while the Baptist preacher is pursuing this temporizing policy, and agreeing in certain compromises in which the Baptists always lose, the Pedobaptists are industrious in arguing their particular views, not against arguments, but against silence; equivalent to a surrender of Baptist ground. I have shown the effect of the ministry of this good brother on our economy and Baptist doctrine. I will now show the effect on the brethren; they soon learn to look on other denominations as differing but little with Baptists, and that is scarcely worth contending for. They teach the same idea to their children that the preacher teaches them; hence the difference between Baptist and Pedoes is soon lost in a sort of charity that is only conducive to the growth of error.

Let us now show the effect of this policy on the sinner. He examines the subject of christian baptism not as it is laid down in the New Testament, but as it is taught by Pedoes and endorsed by Baptists. Finally, a stir on the subject of religion gets up, conversation takes place, a new question arises, or rather the same one arises under different circumstances, with those who desire to join the church. Pedobaptist children generally go to these societies, because they have been raised under the influence of Pedoism, and [illegible] has been taught to claim them; they have [illegible] not read the testament—others having no particular training in their raising, and finding from all that they have learned from public communion that Baptists and Pedobaptists were the same in faith, and the difference in practice is so small and all the convenience is on the side of Pedoes, a little persuasion, which they certainly receive, carries them against Baptists.

It may be that the children of Baptists are converted, and what shall they do, the parents take them after conversion as they have done before that if they only have religion, no matter what church they join, not having read the scriptures nor had them taught them, they leave Father and Mother, perhaps, and go with the multitude by a little persuasion, which they also get. The preacher and church can easily see that they have made Pedobaptists, and been but a stepping stone to numbers for the Pedobaptists. The remedy must take effect in high places soon, or the evil will spread over our land. Loukeron.
Greensville, Ga.

Remarks.—We cannot forbear expressing our thanks to the author of the above, whoever he may be, and our gratification at its appearance in the Index. It is deserving of the serious consideration of all Baptists in these days—of compromise—and false charity, and liberality.

It was Bro Oncken's expressed opinion, from what he saw in this country, that Baptists were doing far more to sustain and make Pedobaptists, by their inconsistent low church practices, than all that Pedobaptists could possibly do without the aid of Baptist influence. We are practically holding up and endorsing Pedobaptist societies with all their corruption of doctrine and practices, as evangelical, and branches of Christ's church. We do this when we receive their immersions. We do this when we recognize their preachers as official ministers of Gospel Churches, by inviting them to occupy the places and positions and fill the office of baptized and ordained ministers.

But this is the fact to which we would call the attention of our readers in connection with the above article.

When the members of such a church remove to another neighborhood, or to the city where the Baptist church is remote, inconvenient or unusually unpopular, they almost invariably turn their back upon it and seek connection with some flourishing and popular "branch of the church."

Who blames them, believing as they have been taught to believe?! We admire their prudence and wisdom. We would do likewise. Who would be a dispised, persecuted Baptist another day, if the Catholic, or Episcopalian, or Presbyterian, or Methodist societies were equally churches of Christ with our own? Who would face the summer's heat, or bear the winter's cold to be "buried with Christ by baptism into death," if a few drops of water sprinkled upon the head in the broad aisle is the act commanded by the Savior!!!

Why will not all Baptists everywhere look the question fairly and fully in the face.

"If Baptists are right, i. e. if immersion alone is scriptural baptism, then follows the irresistible conclusion, that there are no scriptural churches except Baptist churches—consequently, none are baptized except the members of such, and consequently there are no baptized or ordained ministers disconnected with such.

This is the true issue. Pedobaptists know, and have the candor to confess it.

"Dr." Griffin declares it to be the true issue. (See Old Landmark Reset [illegible]

[illegible] the [illegible] Methodists admits it to be [illegible] Herald [illegible] Pedobaptists [illegible] consistent [illegible] the position [illegible] and the Old Landmark Tract—which is simply to deny the claims of Pedobaptist societies, and a refusal to recognize them or their preachers as scriptural ministers.

Dr. Rice, Editor of the Presbyterian of the West declares this to be the true issue—i. e. if Baptists are right, and immersion the only baptism, and professed believers the only subjects of the church, then Pedobaptist societies are no churches and their preachers no ministers—and that we are bound to fall back to the old landmarks of our fathers—stand upon the ground that they consecrated with the best blood that ever flowed this side of Calvary—when they witnessed against Constantine in the 4th century, the Papists in the 6th—15th, and the Protestants in the 16th.

We pray, we wrestle with God, that all Baptists may soon see the evil influence of practices into which a large body of the denomination have fallen and abjure them. For this, let every Old Landmark Baptist pray most earnestly—in secret, in the family and in the public congregation. Pray brethren for the peace and prosperity of Zion.

For the Tennessee Baptist

GLAD TIDINGS.

Brother Graves:—Permit me through the columns of the Tennessee Baptist, to cheer your numerous readers with the account of a very interesting meeting which I held with the church at Sandy creek, Butler county, Kentucky, beginning on Saturday before the third Sunday in this month. The meeting continued nine days, during which there were twelve additions to the church—nine by baptism, two restored; and one by letter.

Among the number baptised was a lady fifty-two years old, the wife of one of the most wealthy and and respectable citizens of this county, and daughter of Elder Benjamin Talbert, who was one of the early pioneers of the Baptist cause in the Greene River country and whose memory entwines around the heart of almost every aged Baptist from Bowling Green to the Ohio river. The privations and sufferings which he endured in his "labors of love" are now indiscribable. In contrasting the condition of ministers now with what it was when Talbert went to his appointments at Sandy creek, bearing his shot pouch and rifle, instead of written Sermons and Philosophic notes, I am made to inquire whether I, and many of my *young* brethren in the ministry possess that attachment to Christ, that would lead us to make those self-sacrifices which he made for the salvation of men.

He sustained the relation of pastor to the Sandy Creek church, through a period of thirty years, up to the time of his decease, which was over twenty years ago. This church is now fifty-five years old, and her meetings have been held through all that time on the same Saturday that this meeting began. The sister of whom I speak is the first one of Elder Talberts children who has ever become a member of this church. She was buried with Christ in baptism in the same pool where her father had buried many during his long and useful ministry in this church. If the spirits of the just take an interest in the affairs of men, doubtless the happy spirit of Talbert hovered over this delightful scene, which was one in which all present manifested the most intense interest. Truly it may be said of Talbert, "he being dead, yet speaketh."

Who can read the future! How astonishing are its revelations! When Talbert fell asleep, his daughter, his lovely daughter, was in the ways of sin and the unworthy administrator, was a little boy of the age of seven. All these and many other kindred thoughts arose in my mind, as the solemn procession neared the waters edge when I involuntarily exclaimed, "truly our God is a God that doeth wonders!" Surely his wisdom is past finding out.

This meeting was discontinued on the fourth Sunday with unabated interest. To God be all the glory. J. S. Coleman.

P. S.—I would suggest to the Baptists in the Green River country, that the mortal remains of our beloved old father Talbert, are interred on his old farm in Butler county, without a slab or stone to mark his resting place. Now my brethren, does not every feeling of gratitude and humanity demand, that we should rear a monument, or lay a slab to show those who may follow us in the pathway of life where this man of God sleeps? Speak out brethren. Five cents from half the Baptists in the Green River country will do the work. Shall the work be done? J. S. C.
Beaver Dam, Ky., Dec. 27.

For the Tennessee Baptist.

Panola Baptist Association (Mississippi) at its October session, 1855, created a Mission Board. The board have in view to send a missionary to the Indian territory, sometime in the spring of 1856. The board desires and respectfully solicits information on the following points, from all sources.

1st. The actual cost of sending a *white* missionary and his wife, one or both; also, their salaries? Also the salaries of a *native* preacher to the Indians?

2d. The most *promising* field of missionary labor in the Indian Territory.

3d. Who is willing to go as a Missionary of the board?

Will some of the brethren connected with the old Indian Mission board at Louisville, answer the two first points, either through the papers or by private letter to the undersigned?

Gifts who are willing to go as Missionaries, will please address the undersigned at Long Creek Post-office, Panola county, Mississippi.

C. Eugene Stephen.
Cor. Sec. P. B. Asso. Miss. B.
December 24, 1855.

ORDINATION.

Brother Graves:—Will you please give the following a place in the Tennessee Baptist.

Pursuant to notice a Presbytery consisting of Elders Richard Jones, Wm. Gowan and John B. Canada, convened with the church at Bethany, in Shelby county, Tennessee, for the purpose of setting apart to the gospel ministry, brother Joseph Harris, a free man of color. [illegible]

Ordination sermon by Elder J. B. Canada, from 1st Timothy, first chapter, and eleventh verse.

Presentation of the candidate by the Deacons of the church. A relation of christian experience and impressions to the work of the ministry, by the candidate.

Examination upon the Bible doctrines by Elder Wm. Gowan.

Prayer and laying on of hands by the Presbytery. Prayer by Elder Richard Jones.

Charge and presentation of Bible, by Elder J. B. Canada.

Right hand of Church fellowship, by the church and presbytery.

Benediction by the candidate.

By order of the church in conference, on the fourth Lord's day in December, 1855.
Wm. Gowan, Moderator.
Wm. G. Lucaster, Ch. Clerk.

For the Tennessee Baptist.

☞Brother Wm. Lanford was duly ordained to the work of the Gospel Ministry, on 10th November, 1855.

Presbytery—Elder Wm. Chapman.
Geo. W. Carmichael,
H. R. Bray.

NO 20

... Methodists admits it to ... Presbyterian Herald ... baptism or take ... —the position ... the Old Landmark ... the claims of Pe- ... refusal to recognize them ... scriptural ministers. ... of the Presbyterian of the West ... the true issue—i. e. if Baptists ... on the only baptism, and pro- ... subjects of the church, ... are no churches and their ... —and that we are bound to ... landmarks of our fathers—stand ... that they consecrated with the ... flowed this side of Calvary— ... against Constantine in the 4th ... in the 6th—15th, and the Pro- ...

... with God that all Baptists ... evil influence of practices into ... of the denomination have fail- ... For this, let every Old Land- ... most earnestly—in secret, in the ... public congregation. Pray breth- ... and prosperity of Zion.

For the Tennessee Baptist.

GLAD TIDINGS.

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J. S. COLEMAN.

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J. S. C.

... Ky., Dec. 27.

For the Tennessee Baptist.

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C. EUGENE STEPHEN,
Cor. Sec. P. B. Asso. Miss. B.

... 1855.

ORDINATION.

GRAVES—Will you please give the fol- ... in the Tennessee Baptist. ... notice a Presbytery consisting of ... Jones, Wm. Gowan and John B. ... with the church at Bethany, in ... Tennessee, for the purpose of set- ... the gospel ministry, brother Joseph ... man of color. ... sermon by Elder J. B. Canada, from ... chapter, and eleventh verse. ... of the candidate by the Deacons of ... A relation of christian experience and ... the work of the ministry, by the ... upon the Bible doctrines by Elder ... laying on of hands by the Presbyte- ... by Elder Richard Jones. ... presentation of Bible, by Elder J. B. ... Church fellowship, by the church ... by the candidate. ... of the church in conference, on the ... day in December, 1855.

WM. GOWAN, Moderator.

... Ch. C.

For the Tennessee Baptist.

... Wm. Lanford was duly ordained to ... Gospel Ministry, on 10th Novem- ... —Elder Wm. Chastain, ... Geo. W. Carmichael, ... H. E. Bray.

VOL. XII. THE TENNESSEE BAPTIST. NO. 20

The Tennessee Baptist.

NASHVILLE, TENN.

SATURDAY, JANUARY 26, 1856

SPECIAL CONTRIBUTORS.

Elder J. M. Pendleton, Bowlingreen, Ky.
Dr J. S. Baker, Albany, Georgia.
J. M. Hurt, McLemoresville, Tennessee.
Elder D. Shaver, Virginia.
Elder F. W. Toon, Yanceyville, North Carolina.
Iver F. Thompson, Esq., Greensburg, La.
Elder D. King, Sacramento, California.

HISTORICAL CORRESPONDENTS.

Elder S. Adlam, Newport, Rhode Island. (Preparing the History of life and Times of Dr John Clark, and Roger Williams.)
Elder P. S. G. Watson, Lagrange, Arkansas. (Preparing History of the Baptists of Arkansas.)

The Weather, and Work, and Mails.

We are in the midst of the severest winter that has been experienced in Tennessee for many years. It is almost impossible to work or to get machinery to work. The water pipes throughout the city freeze and burst. In six days and two entire nights, our hands made out to print the paper, which is usually done in eighteen hours. We have by dint of labor gotten off this week's issue. What is before us, we know not; but have just been out for coal, and find there is not a bushel for sale in the city—the coal train run off the track last evening. If our subscribers get this paper in one or two or three weeks after we start it to them, they may regard themselves as fortunate—the mail is being delayed on various routes we hear, for days together. Farmers will not murmur, of course, since this weather and the severe frosts are preparing the ground for an immense grain crop.

To those in Arrears, Once More.

THOSE who do not owe for their papers need not read this article.

Do you not sometimes have to collect your dues, brethren, so that you can pay your debts? Certainly.

Suppose your merchant at New Orleans or Memphis should receive your cotton for one, two, three, four, and even five years, in succession, and make you no returns, would it not straighten the very best of you? Suppose he, having sold your cotton, keeps the money and uses it for one, two, and five years, ought he not to return you more than the bare price for which he sold it? Would that be just to you, when you have to borrow the amount at a high interest? and then have to send an agent for it at great expense?

You now see our case. One-half of our subscribers are in debt to us from one to six or seven years! We are paying interest, and have been all this time for our money in their hands. We need this money, brethren, prodigiously—we are straightened for the want of it—we cannot pay our debts, made for the paper; and we cannot make even a better paper for you, as we wish.

How shall we collect these dues? To send an agent costs heavily, and vexes you—a man in debt for his paper don't like the looks of the best looking agent we can send for his dimes—and then the agent demands the extra dollar, for suspended payment, to help pay his expenses for coming after it; and this looks like extortion. What can we do? We proposed some months since, that all who would pay up before New Year's, need only pay the advance price. A few did so, and now a few are paying again. This is not right.

We do not wish to harrass or perplex you, unnecessarily—you may not have sold your produce and got your returns (which you require your merchant to make to you immediately,) and we have decided upon this course, for we believe you will pay us certainly, for you are honest. The weather is too cold, and will doubtless be until the 10th of March, or 1st of April, for an agent to travel. Now, brethren, we will wait on you until then, and make this new proposition to you:

ALL in arrears who will SEND in their dues on or BEFORE the 15th of March next, SHALL be charged only the ADVANCE PRICE, $2 00 per annum. Those who wait TO BE called upon by an Agent, WILL be charged at the rate of $3 00 per annum.

Those wishing the amount of their indebtedness, by advising us, can have their bills sent to them.

We may send bills to all.

After the 15th of March, or the 1st of April, accounts remaining will be put into the hands of agents for collection, at $3 00 per year.

3000 more Books to be Given Away.

☞ 1000 PENDLETON'S THREE REASONS FOR BEING A BAPTIST TO BE GIVEN AWAY.

One copy to any one who will send us one new subscriber to Tennessee Baptist or Southern Baptist Review, to commence the first of January, 1856.

1000 copies of Great Iron Wheel, to be given away.

One copy to any one sending us two new subscribers to Tennessee Baptist or Southern Baptist Review, to commence with 1856.

1000 copies of Orchard's History to be given away.

One copy to any one who will send us two subscribers to the Tennessee Baptist or Southern Baptist Review, to commence January, 1856.

David Benedict pronounces Orchard's History "a work of incomparable value to all historical inquirers in the Baptist line," affirms that he used it as "a text book, and made it his guide as far as possible, in all that pertains to Baptists abroad, in all countries and ages."

No Baptist should be without it, who can afford himself one book besides the Bible.

☞ Brother York, of Miflin, need not pay such interest—but shall have any time he desires, and a credit of 50 cents for every new subscriber he can get for the Tennessee Baptist or Southern Baptist Review, and 20 cents for the Children's Book.

For the Tennessee Baptist

Bible Readings.

ROMANS II: 23—"Thou that makest thy boast of the law, through breaking the law, dishonorest thou God."

Unreasonable as it at first seems, it is even so. Those who trust in their works for salvation, often do not conform their lives as nearly to the perfect rule as those who, renouncing all reliance on themselves, trust wholly in the Redeemer.

Romans iv: 20—"He staggered not at the promise of God through unbelief, but was strong in faith giving glory to God."

Though it required a miracle to fulfill the promise that God made to Abraham, yet he staggered not—he hesitated not to believe—but was fully persuaded that what he had promised he was able also to perform. The result shows that his confidence was reasonable—was well placed. God never disappoints those who trust in him. Nothing is so unreasonable as unbelief and yet the terms "fools, and slow of heart to believe," are applicable to most [illegible] religion. It is strange how little christians trust in God. They require proof after proof, that he is willing to forgive and bless them.

Romans vi: 5—"For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection."

Our baptism looks back to the burial and resurrection of Christ, and forward to our own burial and glorious resurrection in the image of Christ. Though we must be, our bodies so fearfully and wonderfully made, must be resolved into their original dust, yet they shall be raised again, bearing the image of the risen Redeemer.

MARY.

A Book for the Students of Prophecy.

READ the following opinions of the Press:

"Study and research evidences itself in every line of the book. The object of the writer is to show what has been the 'Voice of the Church' for eighteen centuries upon the subject of the Millennium, or the coming of Christ. The first testimony cited is traditionary, and then comes the verbal and written testimony of the ablest and most distinguished theologians and scholars the world has ever known. Though the reader may differ with the writer, yet the book is a choice one for every Biblical student and scholar. It shows that the writer has been unceasing in his labors, and he has brought together, in the compass of a volume, what the reader could not find in many whole libraries. The work is worthy of a place upon every Christian's table, and we bespeak for it a fair and candid perusal, as there are in it the choicest extracts from the rare writings of the very earliest Christian scholars."—*Worcester Journal, May 5th.*

"It is a work of remarkable research and patient collection."—*Worcester Spy, May 9th.*

"It appears to be a thorough examination of the doctrine—requiring extensive and laborious research and presents arguments and arranges facts of history with method and precision."—*National Ægis, May 9th.*

"A very useful book of reference to those who are disposed to investigate the question of the supposed future reign of Christ on earth. To persons who have no desire to investigate the subject it will yet prove a valuable manual of reference from its brief notices of the authors quoted."—*Rochester Democrat, May 31.*

"An impartial and very valuable production—one that was called for and will do much good. We cordially recommend it to the favorable notice of all classes of the community. Money will be well laid out for its purchase."—*Prophetic Expositor, Rochester, May 5.*

We have received 100 copies of this work, &c., which we will send, post-paid, to any one sending us $1 20. GRAVES, MARKS & CO.

THE RESURRECTION OF CHRIST.

IN the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdaline and other women to the sepulchre, bringing the spices and ointments they had prepared to anoint the body of their Lord. A difficulty now presented itself to their minds. They said among themselves, who shall roll away the stone from the door of the sepulchre, for it was very great. But a mighty angel, under whose foot steps the earth did quake, had been before them. He, unterrified by royal seals or Roman guards, rolled back the stone, and set upon it in terrible majesty. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake and become as dead men. But to the women he said, fear not ye, for I know that ye seek Jesus who was crucified, he is not here, for he is risen, as he said, come see the place where the Lord lay.

They went in, not fully crediting the words of the Angel, for when they found not the body of the Lord, they were much perplexed about it. And as they were afraid and bowed down their faces to the earth, behold two men in shining garments stood by them, and said to them, "why seek ye the living among the dead? he is not here, but is risen; remember how he spake unto you when he was yet in Galilee saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And they remembered his words, and returned from the sepulchre and told all these things unto the eleven, and to all the rest. And their words seemed to them as idle tales, and they believed them not. But Peter and John determined to see whether these reports were true. So they ran in haste to the sepulchre. John arrived, and stooping down and looking in, saw the linen clothes lying, yet went he not in; but impetuous Peter paused not, but went in as soon as he came to the place. He saw the linen cloths and the napkin that was about his head, not lying with the linen cloths, but wrapped together in a place by itself. Then John also went in and saw and believed. For as yet they knew not the scripture that he must rise from the dead. Then the disciples went away into their own homes.

But Mary stood without at the sepulchre weeping. Home, if she had any, had no attractions for her. She loved much, but it seems her love was stronger than her faith, for she seems to have yielded to the same spirit of incredibility, that possessed the other disciples. Forgetting the words of the angel who said, "He is not here, he is risen," she was giving vent to her sorrow in tears. Perhaps the thought arose in her mind, I shall yet find the body of my Lord. She stooped down and looked into the sepulchre, and saw two angels clothed in white, the uniform of heaven, sitting, the one at the head, and the other at the feet where the body of Jesus had lain. These heavenly visitants loved to linger around this holy place. And they said unto her, woman why weepest thou? She replied, because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. He said to her, woman why weepest thou, whom seekest thou. She, supposing him to be the gardener said, sir, if thou hast borne him hence tell me where thou hast laid him away. Jesus said unto her, Mary. In a moment she recognised her risen Lord.

On Mary Magdaline, out of whom he had cast seven demons, was conferred the imperishable honor of first seeing the Redeemer after the resurrection. She went and told the disciples as they mourned and wept, but they believed her not. Their minds were shrouded in a dark pall of unbelief. It seems that the second appearance was to Simon Peter; the next to the two disciples on the way to Emmaus, then to the eleven, and afterwards to above five hundred brethren at once. To the Apostles he showed himself alive by many infallible proofs, being seen of them forty days, and speaking of things portaining to the kingdom of God. When he had finished his instructions, he led them out as far as to Bethany and lifted up his hands and blessed them, he was parted from them and carried up into heaven, a cloud receiving him out of their sight.

"Lift up your heads O ye gates, even lift them up ye everlasting doors, and the king of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the king of Glory."

MARY.

CHANGE OF CHURCH RELATION.—Elder E. T. Hickerson reports in the Western Recorder, the baptism, on the 15th inst., at Constantine church, Ky., of Henry T. Lampton, a Methodist minister. He has been licensed and will be ordained the first Saturday in January.

We do not regard this as a change of church relation, but uniting with a church of Christ, for the first time—he never belonged to a christian church before—but to a human society.

For the Tennessee Baptist.

BROTHER GRAVES:—Pursuant to a call from Pinckney Regular Baptist church, Elders N. L. Clarke and M. C. Thomas, together with the pastor, David Killen, met Saturday before the fourth Lord's day in December last, organized a presbytery, and proceeded to the work whereunto the church had called them, viz: the setting apart brother Henry Gill to the full work of the Gospel Ministry, by the imposition of hands. May the Lord bless the young brother, and make him a blessing to the Church to which he belongs, to the surrounding country wherever he may be called to labor.

Yours in the Lord, O. F. B.

Newton Co., Miss. Dec. 25.

☞ Will Brother Inman, of Georgia, send the book?—must examine first.

☞ To Brother J. M. Gooch, Mississippi—We cannot find such a Scripture.

☞ M. E. Mills, Elberton, Ga.—Money received, and credit given.—PUBS

☞ Brother Settle of New Glasgow, Va., may remit funds in his hands by mail.

☞ Correspondents of J. H. Curley, will address him at Eaton, Georgia instead of Forsyth.

To Music Teachers, or a Minister wishing to go to Texas.

BROTHER GRAVES:—I wrote to you in regard to a Music teacher in my first letter. I still desire to get one, if one is to be had. I am willing to give a good salary, say fifty dollars per month, for a good teacher. My music school is small, and I would like to get a teacher who was a good scholar in other respects, and who would be willing to teach in the literary department, when not engaged with the Music class. If I could get one capable of teaching Algebra and Geometry in addition to music and the English branches. I would give her sixty dollars per month, and would give her a permanent situation if it was desired.

I would be extremely glad if you could supply me with one by the first of February, 1856. Besides I would be exceedingly glad if I could get a Baptist minister, either married or single, who is a thorough scholar, a regular graduate of some good college—a good speaker, and a deeply pious man, who would be willing to form a partnership with me in the Mound Prairie Institution, and build up a Baptist school of a high order at this point, or if he preferred it, I would give such a one (as above discribed,) a good salary, and he could have charge of one church, and teach the balance of the time. A married man with a large family to educate, would suit me much better than any other. If you can assist me in either case, I would be under many obligations to you indeed.

Address J. R. MALONE,
Mound Prairie, Texas.

or the Tennessee Baptist.

☞ Brother McMurry of Ky. writes, after giving a list of subscribers.

"The Tennessee Baptist is the paper for Baptists and for the world to learn baptist principles, and shows no quarter to errorists of any phase, hue or discription. Send it out upon every breeze, and let the tale of truth, of Calvary, be told; fear not quail not, before time severs or popularisers. The times require a bold, fearless paper, as this is an age of controversy and logical sifting: and it seems to be the policy of Catholics and protestants to vindicate their churches from opposers from without and from within by popular paliatives, appealing to the sympathies of the world. But even their retreats are hunted out by the *Baptist*, and their hidings uncovered—their rhetorical flights brought down to a level of common sense. One word more, when you doubt the strength of Baptist positions, then pander to popular opinion.

I remain yours in hope of triumph through the immaculate Redeemer.

Such is the growing sentiment among Baptists, thank God.

Brother J. R. Haggard writes: "The meeting at Spencer, Grundy county, Tennessee, continued for nineteen days. There were supposed to be about fifty conversions. Only eight however were baptized, six others were received. A good many more no doubt, will join the Baptists; but numbers likely, will go to the other denominations.

One feature in this meeting which was very pleasant was, that missionaries and separates labored together with great harmony. Indeed some of the Separates in this section, are missionaries in sentiment. May God hasten the day when Baptists will be a unit.

Mary Reed.

IT becomes our painful duty to announce the departure of Sister Mary Reed, of Rutherford county, Tennessee, and member of Enon church.

Every minister in Middle Tennessee, who knew Sister Reed, and few have not enjoyed the hospitality of her house, will feel that he has lost a dear sister and friend—and will say, another saint has been added to the white robe throng.

Sister Reed was born in Halafax county, Va., in 1788, and come to this country in 1808–9, and with her husband was one of the founders of Enon Church. She professed faith in Christ at the early age of twelve or fourteen years. It is not saying too much when we say that the kingdom of heaven and its righteousness, and its advancement, were first in her affection, and the church at Enon, the special object of her love and her deep solicitude, up to her last days.

She "fell asleep in Jesus" on the 2nd of January at the house of her son-in-law, A. Askew, in Panola county, Miss. Why should we mourn for her, called to her reward and crown, after more than half a century of christian warfare—dying in the triumphs of faith?

Her remains will be brought up next week, and interred in the family burying ground at Enon.

The bearer of the above informs us that the family of Brother Berryman Furgerson, has within the last few days been called to mourn the death of Sister F., cut down by a sudden and unlooked for stroke. How inscrutable the providences of God.

Sister F., was, with Sister Reed, a member of Enon church, a meek and lovely christian, the mother of a large family, most if not all prepared to follow her to the skies. With our aged Brother Furgerson we deeply sympathize. May God's grace be sufficient for him, to bear without a murmur, this heavy bereavement.

MARRIAGES.

MARRIED,

On the 8th January, 1856, at Cedar Creek Baptist Church, by Elder C. B. Martin, Elder B. L. DUNCAN to Miss MARY J. WEBSTER—all of Cave Springs, Georgia.

On the 23d December, 1855, by Elder Wm. Hill, in Franklin County, Mr. GEORGE R. LAWSON, formerly of East Tennessee, to Miss NANCY H. WARREN, of Franklin County.

☞ Rogersville Times please copy.

On the 25th of December, 1855, by the Editor, JAMES CARTWRIGHT, Esq, to Miss SUSAN E. GAVIN—all of Edgefield.

At the residence of Mrs Pursell, in Jackson County, Arkansas, on the 2d of January, 1856 by Elder T. P. Boone, Mr. A. H. HOPKINS, of Phillips County, Arkansas, to Miss SARAH J. PURSELL.

☞ The correspondents of J. O. Sparkman will hereafter address him at Waynesboro, Tennessee.

☞ Elder T. P. Boone's correspondents will address him at Augusta, Arkansas, instead of Farmington, Mississippi.

Notice.

Elder EDWARD J. OWEN is regularly authorised to act as Agent for the Bible Revision Association in the State of Missouri. JAMES EDMUNDS,
Louisville, Ky, Jan. 9, '56. Cor. Sec. B R. Asso.

CONGREGATIONAL SINGING.

UNQUESTIONABLY the best and most useful Hymn and Tune book yet published for the use of Lectures, Prayer, and Conference Meetings, Social Worship, and Congregational Singing, is

TEMPLE MELODIES.

This work contains five hundred Hymns and two hundred Tunes. It has been pronounced the best collection of sacred lyrics poetry ever issued, and undoubtedly embraces a larger number of the really favorite tunes already used throughout the length and breadth of the land than any other similar work. It has also the advantage of being furnished at a very low price, thus bringing it within the means of almost all congregations. TEMPLE MELODIES is already in very extensive use, and is constantly being more widely introduced. Letters from many clergymen, speaking in the highest terms of its utility, are in the hands of the publishers. We earnestly invite the attention of clergymen, and all others who are interested in securing a general participation in the singing exercises of Divine Worship, to this work.

To meet the wants of all, two editions of TEMPLE MELODIES are published—one in large, and the other in small type. In other respects, these editions are, page for page, precisely alike, so that they can be used together in the same congregation.—The prices are as follows:

Twelvemo Edition, (small type,) cloth binding, per doz,	$5 00
The same, in leather binding, per doz.	6 00
Octavo Edition, (large type,) cloth binding, per dozen,	7 00
The same, in leather binding, per dozen,	8 00

Single copies sent for examination, on receipt of 50 cents.

TEMPLE MELODIES is published by MASON BROTHERS, New York.

Jan 26, 1856-1m

ACKNOWLEDGMENT OF PAYMENTS.

The following subscribers have paid to the dates annexed to their names in 1855:

O Ross ... April; J H Johnson to 29th July; J G O ... month to 14th may; Dr Jacks to 18th June; John G Taylor to 8th Dec; P Patterson to 3d may; R A Farley to 15th Nov; Robt ... W Winston to 20th Dec; R W Sneed to 21st Feb; E Hanna to 20th Sept; A S Wilkins to 2 d Dec; John Weatherhead to 8th April; W Bledsoe to 5th Oct; W Parr to 20th Oct; H Sheaver to 10th July; A Lea to 1st may; M Lacey to 4th Oct; L Landrum to 6th June; B F Ellis to 4th march; mrs E ... to 8th Dec; James Young to 28th Aug; Elder W Foster to 21st may; H H Patterson to 25th Nov.

Daniel Justice to 6th June, 1855; J Vinson to 21st Sept, 1854.

The following subscribers have paid to the dates annexed to their names in 1856:

R J Hudson to 30th Oct; J M Wilcox to 2d Dec; J Nettles to 25th march; F L Carroll in full; Wm Henry to 23th Aug; E Daniel to 20th march; M M Stephens to 20th Sept; mrs E Winter to 26th June; P Robards to 1st Aug; C E Reeves to 14th June; J McMurry to 17th June; Uriah Berry to 28th Oct; O Hawborn to 1st Jan; D W Poor, John Vicks to 20th Oct; Elder J W Whitesides to 7th Aug; T Campbell to 29th Dec; Wm Lee to 14th Oct; F Warmoth to 25th June; T S Wright to 21st may; J M Sneed to 16th Aug; T A Ocker to 25th June; B Faulkner in full; J B Massey to 2d Sept; V Compton to 26th Jan; miss Mary Winston to 16th Dec; Dr Forsshee to 23d June; J W Rust to 21 Sept; miss Mary L Maxwell to 10th Aug; Elder P Moore to 16th Dec; Wm Allen in full; Wm Smith to 8th Dec; J Conner to 1st Sept; Dr W T Wright to 14th may; Wm Pritchett to 5th Nov; E G Wicker to 26th Feb; W Z Lea to 18th Dec; Wm Marsales to 7th may; T E Cheatham to 24th July; Elder J N Harwood to 25th Nov; Geo A Brett owes nothing; M T Conn to 4th June; J B Foemster to 21st Aug; W P Love to 19th Aug; James Ferrell to 7th June; L Dishhough to 1st Feb; O F Breland to 23d Jan; J N Castello to 4th June; miss Mary Willis to 12th July; E G Musgrove to 23d Aug; D W Fowler to 26th Aug; Eld J McMurry to 31st Jan; D Dass to 5th Aug; J McDonald to 21st July; T P Easer to 14th June; Elder W O Newell to 4th Oct; D D Mastin to 30 h July; J S Rosson to 16th Feb; S Rosson to 19th July; D G Taylor to 13th Sept; Z Ross to 20th may; R Fears to 4th Oct; Lucus & Haywood to 11th Nov; G O Thomas to 1st July; B Prayter to 19th Feb; mrs L Elkin; G B Gilliland to 4th Aug; Eld Langley to 26th Nov; S Tanner 2d Sep; B S Mc Kinney to 21st Sep; A M Harlow to 17th April; F L Pledge to 8th Nov; D L Rogers; S R McClain to 15th Dec; E L McClain to 15th June; J M Lawrence to 25th Nov; J Reader, A J Hinkle to 16th Dec; Wm Orim to 15th may; J H Liggon to 19th march; J Wilks, R Winn to 1st Sept; W Wilson to 21st may; P Wilson in full; mrs G E Williams to 25th Sept; W P Steed to 9th Dec; T Norris to 25th Nov; J S Cobb to 8th Nov; D Kennard to 10th Dec.

The following subscribers have paid to the dates annexed to their names in 1857:

J T Covington, W O Sanders, A G Vandivere to 1st Jan; mrs M E Thornton to 15th may; J D L Barnes, mrs M G Ray, W Headden, H W Traylor, B Millar, D P Mullins, Henry Moore, Elder J Franklin, Elder S Braten, N Braden, L McWhorter, T Anirews, J B Benson to 1st Jan; A Harris to 21st Feb; J H Yancey, mrs M A West, Dr R H Brumley, B Clark, P S Miller to 1st Jan; J H Williams to 15th Sept; J G Campbell to 6th march; A W Burge to 10th Oct; L A Brooks to 6th Aug; Wm Crawford, Amos Edwards, S D Sawyer, J E Hickman, J W Tolson, Elder C A Stanton, Robert Simonton, sr, to 1st Jan; J Boothe to 1 th Jan; Wm Miller to 10th may; T Bragg to 16th April; H Overby, Jos V Guyton (Waco Village,) T Stone, Jona Bishop, J H Davis, Henry Hatfield, T R Coleman, A Tichenor to 1st Jan; A M Northcut to 18th Jan; m s B Ball to 27th Feb; D Carr to 25th Jan; mrs H Adkins, L Allen, H Boyes, D Roberts, F P Dupree, J M Calloway, B Dupree, J Smith, R H Montgomery, T H Evans to 1st Jan; R Edmon to 10th march; R H Smith $3 on sub.—new sub. to 1st Jan, Elder B F Waite, J A Nelson, Isaac Tinsley, G S Street, L G Sleeper, W W Eley, Lewis McCorry, Dr T Williams, A W Fortune, D Webb, C C Durham, A J Osbo, Charles Whitlow, Alfred Foster, J P Holt, H Samuel, F M Paramore, mrs E W Grant, W T Foster, Wesley Pitts, Mary Waters, Salina Bonur, R O Pinson, Wm Mack Daniel, Pascal, S Odum, J W Thomas, J M Watt to 1st Jan; J Pitts to 21st Jan; W M McCall to 6th Nov; J M Tate to 1st Jan; S M Wade ...; T Herston to 1st Jan, S D M Leuden to 31st march; Rev & G Byers to 1st Jan; W M Furgeson to 14th Jan; Elder W L Griger, Elder J M Stillwell, V D Gresham, J Perkins, Wm Terrell, W H Holditch, Jane Holditch, Dr Terrell, M Goodfellow, J Huntsman, J G Bruck, J J Keough, Edwin O Fright, miss A G Wilkerson to 1st Jan; miss M L Fletcher to 25th may; W R Wall to 10th Feb; J P Woodson, Daniel Jackson to 6th Jan; T H Shelton, H Kalham, P Milner, G M Waggoner to 1st Jan; O M Cochran to 7th Feb; Elder Jos Wilson, J J Wilson, J Martin, J Carpenter, F Gay, M R Howell, J J Halligan, J S Edison to 1st Jan; Elder A P Williams to 17th June; Elder J W Sisry, James Cox, John Cox, S C Adams, June Scott, A B Caruthers, Francis Biddex, B B Hall to 1st Jan; Wm A Pledge to 2d May; J H Campbell, Elder J C Bates to 1st Jan, John L Nabb to 8th Jan; Tros E Langley to 1sth Feb; John R Battle, B W Whitehead to 1st Jan; mrs C D Goolwin to 6th Jan; Elder A G Mitchell to 21 Jan; H Bard to 1st Jan, S Edwards to 17th Feb; Wm Simmons to 7th Aug; Eld P Brown, J Kefauver, Capt Kefawver, J P Kefawver, Wm G Pride, S McDaniel, mrs M Collum, miss S Stokes, Jos Herndon, Wm Pritchett to 1st Jan, J Weatherhead to 21st may; M Vass to 1st Jan; J C Massey in full, J D Smith, D Robertson, S Matlock to 1st Jan, Elder B W Herric $20, for 10 subscribers, M D Noland, Elisabeth N Fisher to 6th Jan; T J Barnes, R M Williams, H Bates, J J Ogden, N T Danron, Dr J T Scott, miss E Gleon to 1st Jan; M F Stephens to 25th march, J O Cole, mary Stephens, mrs Ann Watson, T J Hill to 1st Jan, James Miller to 14th Jan

Rev Dr Hartwell (Camden, Ark.) to 17th march, R P Winslow to 1st Jan, S A Keel to 22d Jan 1859

Elder Iverson L Brooks to 15th may Elder W M Farrar to 1st march, 1859

SOUTHERN BAPTIST REVIEW FOR 1856.

TERMS.—$2 00 per annum in advance—Graves, Marks & Co., Nashville Tennessee.

The following Articles, Reviews and Exegeses will appear in the forthcoming numbers of the Review. Review of Dr. Summer's Strictures on Howell—Evils of Infant Baptism."—Review of Hibbard on Baptism—ETHNOLOGY AGAINST MOSES, a Review of Morton Nott and Gliddon's work—The Philosophy of Religion, (continued) touching man's relation to the Mediatorial Government of Christ, the Holy Spirit—Faith, Evangelical by Justification.—The Importance of American Freedom to Christianity—its foe the Papacy. The Great West—its importance and wants—German Theology—its character and influence—Principles, Polity and History of Jesuitism—The Scriptural doctrine of the Resurrection against Modern Theories—a Review of Bush's Anastasis.—What Language did Christ and his Apostles Speak and write?—The Change of the Sabbath from the 7th to the 1st day of the week—Examination on Barnes' Notes on Texts relating to Baptism From the London Baptist Magazine (a series) The Covenants of Circumcision no ground for Infant Baptism because still in force. The literal Restoration of the Jews. A review of "the Covenants," by Howell

Faith—Evangelical—Justification by Faith.—The Atonement, nature and extent.—Imputation, Imputed Righteousness.—The Agency of the Holy Spirit in the Conviction and Regeneration of the Sinner—Divine Foreknowledge and Human Agency Scripturally Reconcilable.—The Seal of the New Covenant—The Grounds and Evils of the Dogma of Believers Apostacy—The Laws for the Interpretation of the Prophecies.—The Synoptical Interpretation of the Book of Revelations.—Chiliasm in the Nineteenth Century—The Scriptural Definition of Ecclesia, or the Christian Church.—Protestants Societies not Christian Churches nor branches of Christ's Church—The Design of Baptism (a subject far too little understood or insisted upon).—Baptism for the Remission of Sins; by Elder W. C. Buck.—The Polity of Episcopal Methodism Examined by S. Henderson Ala.—John's Baptism, was it Christian?—Rebaptism The Concessions of Papists, Greeks and Protestants for 1600 years in favor of Baptist Principles. (a series)—Review of Drs. Coleman's History and Robinson's Greek Lexicon.—Dowling on Romanism, involving a discussion of the Temporal power of the Pope.—Scarff's Church History.—American Slavery, is it of Divine Institution and Sanctioned by the New Testament?—Geologists against the Mosaic Account of a Universal Deluge Reviewed.—The Six days of Creation, by Prof. Taylor, Reviewed—A synoptical view of the various religious denominations of the United States.

EXEGESES.

John iii: 4–5—"Born of water and Spirit"

Hebrews vi: 6th and 10th chapters. If they shall fall away, &c.

Acts xix: 1–6.—"And when they heard this they were baptized" Who were baptized?

John xiii: 14.—"Ye also ought to wash one anothers feet" Is feet washing a church ordinance?

1 Peter iii: 18–10.—By which also he went and preached unto the Spirits in prison

1 Corinthians ix: 26—"I therefore so run," &c.

Matthew iii: 15.—The baptism of Jesus to fulfill all righteousness.

Matthew iii: 11—The baptism in the Holy Spirit. —The baptism in fire.

Matthew xxiv.—When shall these things be, and what shall be the sign of thy coming, and the end of the world?

The Editors are making arrangements to receive the earliest copies of all the Religious and Theological works issued by the American press, to notice in the Review—we shall be prepared to announce them *some time before their publication.*

Brownsville Female College.

I am gratified to be able to say that the Brownsville Female College is in a prosperous condition—every department filled with teachers well qualified. Prof Hawkins (President pro tem.) is a thorough scholar, and is well calculated to impart knowledge to others.

All the music teachers are boarding at my house. I know them to be very attentive to their pupils—Mrs. Merriam is a splendid performer on the Piano Forte, and has a Piano at my house. She is a lady of high qualifications, and seems at all times willing to instruct her pupils, and the young ladies are advancing finely in both literature and music.

I would say to parents and guardians, who wish their daughters and wards thoroughly educated, visit our College and see for yourselves.

I shall keep up my boarding-house next year, and am prepared to afford young ladies all necessary accommodation, and would respectfully solicit patronage. Board, ten dollars per month, washing, lights, and fuel included. T. F. BASS.

Jan. 12—3t

TENNESSEE BAPTIST FEMALE INSTITUTE,
Murfreesboro, Tenn.

THE Tenth Session of this Institution will commence on the 1st MONDAY of February next, under the superintendence of Mrs. E. M. EATON and Mrs. C. A. JORDAN, who will be assisted by as many competent Teachers as the wants of the Institute may require. Vocal and Instrumental Music will be taught in the Institute.

The Trustees intend to furnish in this Institution every facility for obtaining a thorough, Classical and English education with [illegible] to be found in the best female schools in our country.

Jan 5—6t J. F. FLETCHER, Sec'y of Board.

JAMES H. CRAIGHEAD,
DEALER IN
HARDWARE AND CUTTLERY.
No. 29, Public Square, Nashville.

TO enable me to sell goods at low prices, from this date, all accounts for sundries purchased on credit shall be considered due when the articles are delivered, and payments will be expected when the accounts are presented.

Jan 26, 1856 -1y

MONROE FEMALE UNIVERSITY,
Forsyth, Georgia.

BOARD OF TEACHERS FOR 1856.

COLLEGE.

Rev. WILLIAM O. WILKES, A. M. President, Prof. of Natural and Moral Sciences.
RICHARD T. ASBURY, A. M. Professor of Mathematics.
D. CARLOS W. CHANDLER, Professor of Ancient Languages.
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Miss MARTHA J. JAMES, } Assistants.
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Mrs. MYRA FAIRLEY, Embroidery, Crape Work, Wax, Shell Work, &c.
Mrs. M. E. CHANDLER, Drawing, Pencilling, and Painting in Oil and Water Colors

The present term began JANUARY 14th, and ends July 15th, which will be Commencement Day.

Board, $8 per month; washing, $1 to $2. Highest tuition $50 a year. No College in Middle or Southern Georgia affords equal advantages so cheap. This University was adopted by the "Rehoboth Association," Sept 17th, 1855.

R. T. ASBURY, Sec'y Faculty.

Forsyth, Georgia, Jan 26—4m

AYER'S CHERRY PECTORAL.
FOR THE RAPID CURE OF COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

AMONG the numerous discoveries Science has made in this generation to facilitate the business of life—increase the enjoyment, and even prolong the term of human existence, none can be named of more real value to mankind, than this contribution of Chemistry to the Healing Art. A vast trial of its virtues throughout this broad country, has proven beyond a doubt, that no medicine or combination of medicines yet known, can so surely control and cure the numerous varieties of pulmonary disease which have hitherto swept from our midst thousands and thousands every year. Indeed, there is now abundant reason to believe that a Remedy has at length been found which can be relied on, to cure the most dangerous affections of the lungs. Our space here will not permit us to publish any proportion of the cures effected by its use, but we would present the following—and refer further enquiry to my American Almanac, which the agent below named, will always be pleased to furnish free, wherein are full particulars, and indisputable proof of these statements:

OFFICE OF TRANSPORTATION,
Laurens Railroad, S. C., August 4, 1853.

Dr. J. C. AYER, Dear Sir:—My little son, four years old, has just recovered from a severe attack of malignant Scarlet Fever, his throat was rotten, and every person that visited him, pronounced him a dead child. Having used your CHERRY PECTORAL, in California, in the winter of 1850, for a severe attack of Bronchitis, with entire success, I was induced to try it on my little boy. I gave him a teaspoonful every three hours, commencing in the morning, and by ten o'clock at night, I found a decided change for the better, and after three days use, he was able to eat or drink without pain.

Its use in the above named disease will save many a child from a premature grave, and relieve the anxiety of many a fond parent. For all the affections of the Throat and Lungs, I believe it the best medicine extant. A feeling of the deepest gratitude prompts me in addressing you these lines—but for your important discovery, my little boy would have been in another world.

I am yours, with great respect,
J. D. POWELL, Supt. Trans. L. R. R.

ROCKY HILL, (Somerset Co.) N. J. July 21, 1852.

Dr. J. C. AYER:—Since your medicine has become known here, it has a greater demand than any other cough remedy we have ever sold. It is spoken of in terms of unmeasured praise by those who have used it, and I know of some cases where the best they can say of it is not too much for the good it has done. I take pleasure in selling it, because I know that I am giving my customers the worth of their money, and I feel gratified in seeing the benefit it confers.

Please send me a further supply, and believe me
Yours, with respect, JOHN C. WHITLOCK

P S —Almost any number of certificates can be sent you if you wish it.

WINDSOR, C. W., June 26, 1852.

DR. J. C. AYER, Sir:—This may certify that I have used your CHERRY PECTORAL for upwards of one year, and it is my sincere belief that I should have been in my grave ere this time if I had not. It has cured me of a dangerous affection of the lungs, and I do not overstate my convictions when I tell you it is a priceless remedy.

Yours, very respectfully,
D. A. McCLURE, Attorney at Law

WILKESBARRE, PA., September 2d, 1850.

Dr. J. C. AYER, My Dear Sir—Your medicine is much approved of by those who have used it here, and its composition is such as to insure and maintain its reputation. I invariably recommend it for pulmonary affections as do many of our principal physicians. I am your friend,
CHAS SHREATER, M. D.

PREPARED BY DR. JAMES C. AYER.
Chemist, Lowell, Massachusetts.

Price 25 cents Per Box. Five Boxes for $1 00,

SOLD WHOLESALE, BY W. W. BERRY & DEMOVILLE, *Nashville.*
AT RETAIL, BY JO G. BROWN, *Nashville.*

☞ And by dealers in medicine in every town in the South and West January 26, 1856—3m

TEACHERS WANTED.

THE Judson Female Institute at Lewisburg, Tennessee, owing to the resignation of Elder L. J. Crutcher and lady, is now without Teachers. Their session will close the last week of this month.

This Institution belongs to the Judson Association of Baptists. We invite a correspondence with Teachers who may be unemployed, or may wish to change locations.

A gentleman and his lady are desired by the Board qualified to teach the regular Collegiate Course. Correspondence may be directed to the subscriber, Cornersville, Tennessee, or to Dr. G. W. McClure, Lewisburg, Tennessee. R. G. KIMBROUGH,
Jan 12, 1856-3t President of Board

YOUNG MEN DO NOT BE IDLE!!

AGENTS wanted in every County in the United States, to sell Rev. Prof. J. H. INGRAHAM'S new Work, entitled

"THE PRINCE OF THE HOUSE OF DAVID: OR, THREE YEARS IN THE HOLY CITY IN THE DAYS OF PONTIUS PILATE."

No capital required. Address, H DAYTON,
Jan ... 56–2t No. 79 John Street, N. Y.

NOTICE TO ADVERTISERS

The following our fixed rates of advertising:

For each line per annum,	$1 50
For each line for six months,	1 00
For each line for three months,	75
For one square (of 8 lines or less) each insertion,	1 00

At the above rates, advertisements are allowed to be changed quarterly. If they are required to be changed more frequently, the usual rate will be charged for composition.

If a large circulation is desirable to advertisers, then "The Tennessee Baptist" offers the very best advertising medium in the South or South West. Its circulation is now between nine and ten thousand, fully equal to, if not greater than the aggregate circulation of all the other Baptist papers in the GREAT WEST AND SOUTH WEST. It has a good circulation in each of the Southern States. We design henceforth to take only a few selected advertisements.

All notices relating to corporations, private interests, such as Schools, Teachers wanted, or Teachers seeking locations, &c., will be charged as advertisements.

CHRISTIAN INDEX FOR SALE.

THE Executive Committee of the Baptist Convention of the State of Georgia offer for sale this old and established paper—the origin of Georgia Baptist.

The number of subscribers is about 2 700—in connection with the office are two Hand Presses, Chases, Brass Galleys, Standing Galleys, Stands, Imposing stones, Sticks, a few fonts of Job Type, and a sufficient quantity of type for the paper. Persons desiring to purchase, will send their proposals to the undersigned, from whom other information may be obtained. Bids will be received till the 25th of April next. N. M. CRAWFORD, Sec. Ex Com.

Penfield, Ga, Jan. 1—15 april.

NEW WORK, BY DR. HARRIS.

TOON, NELSON & Co., NASHVILLE, Tenn.
GOULD & LINCOLN,
59 Washington Street, Boston,
PUBLISH THIS DAY!

PATRIARCHY; OR, THE FAMILY—ITS CONSTITUTION AND PROBATION By JOHN HARRIS, D. D. Author of "Pre Adamite Earth," "Man Primeval," "Great Teacher," &c. &c. 12mo, cloth, $1 25.

THE works of Dr Harris have long since taken their place in the standard literature of the age. The publication of a new book from his pen has come to be an event in the literary world.

The present volume is the last of the series of "Contributions to Theological science," of which the "Pre Adamite Earth" and "Man Primeval" were the first two.

THE PATRIARCHAL INSTITUTION is the general subject treated of in this volume—a subject which it is believed has never yet been specifically and elaborately discussed. The work is divided into four parts.

The FIRST PART is devoted to the Laws or Method of the domestic constitution.

The SECOND PART indicates the stages and changes through which the Patriarchal community may have passed in the course of its probationary history.

The THIRD PART exhibits the Reasons which relate to the constitution of the Family.

The FOURTH PART shows that Patriarchy, though failing as a Dispensation calculated to be a manifestation of God by man was not less a manifestation of God to man.

The demand of the American public for "Pre Adamite Earth" and "Man Primeval" has been so great, that we issued four editions of the one, and five of the other. But well received as these two have been, we confidently anticipate that this last one of the series will prove to be more attractive than either

Jan 12, 1856.

CITY HOTEL.
JOHN W. THOMAS, PROPRIETOR
South-West Corner Public Square,
Murfreesboro, Tennessee.

THIS commodious house has just been erected, and having been well fitted up with new and elegant furniture in all its apartments, is now open for the accommodation of the travelling public.

The Proprietor promises a first class Hotel, and hopes to receive a share of patronage. Jan 26, '56–6t

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CHEROKEE BAPTIST COLLEGE,
Cassville, Georgia.

THE first term of this Institution will begin on the FIRST WEDNESDAY in FEBRUARY, 1856, under the direction of the following

FACULTY:

REV. THOMAS RAMBAUT, Chairman and Professor of Ancient Languages.
REV. WILLIAM H. ROGERS, Professor of Mathematics.
REV. B. W. WHILDEN, Professor of Belles Letters and English Literature.
REV. WILLIAM H. ROBERT, (Pro-tempore,) Professor of Moral Philosophy and Intellectual Science.

Other Professors will be elected as soon as the wants of the College require it.

Boarding and Lodging can be procured at a Boarding House or in private families at from $8 to $10 per month.

TUITION.

In Academic Department (per year,)	$25 00
In Collegiate Department do	[illegible]

SCHOLARSHIPS.—The Board of Trustees are now offering to sell Scholarships for 4 years, at $100 00
Scholarships for 16 years, at 240 00

Thus making tuition merely nominal.

The Annual Commencement will take place on THURSDAY after the first Sunday in July.

LOCATION.—Cassville is a healthy location. Our College building is situated ½ of a mile from the village, and is a commodious building. Here young men will be comparatively free from the allurements of fashionable life, the baneful influence of grog-shops, and the exposures of a mixed population.

Any information, as well as Catalogues, can be obtained on application to the undersigned, or any of the Faculty. JOHN H. RICE,
Jan 12, 56–4t Sec'y Board of Trustees.

THE TERMS OF THE TENNESSEE BAPTIST.

THIS Paper contains the largest amount of original matter of any paper in the South, or South West. Its character is well known.

It is either edited with unusual ability by the editor and his correspondents, or the doctrines and practices it advocates are *tremendously true*, since it has obtained an unparalleled circulation in a short time, which is rapidly increasing.

It is designed to make the Tennessee Baptist just such a paper as the denomination needs, and the exigencies of the times demand. We need one paper of universal circulation, for purposes of intercommunication. The Tennessee Baptist is becoming that paper.

TERMS—$2 00 per annum, *in advance*—$3 00, if payment is delayed longer than twelve months

Our subscribers can see the justness of the discrimination in terms, when we inform them that it costs us more than the additional dollar to collect by any efficient system of agency we can devise. The loss by the present credit system is fully equal to, if it does not exceed, the entire profits of the paper.

GRAVES, MARKS & CO.

BAPTIST FEMALE INSTITUTE,
AT MOULTON, ALABAMA

REV. JOSEPHUS SHACKELFORD, Principal

MRS. A. C. SHACKELFORD Assistant, and Instructress in Drawing, Painting, and Embroidery.

Prof. W. H. MORRISON, Teacher of Music.

THE exercises of this Institution for the year 1856, will commence on the first MONDAY in January.

This Institution is under the patronage of the Muscle Shoals Association, and is designed to be a school of high order.—Moulton is considered a healthy place, and its citizens are moral and intelligent. The sale of spirituous liquors, in any quantity, or for any purpose, within three miles of the place, is prohibited by law.

The pupils have the advantages of preaching and Sabbath School every Lord's-day.

The scholastic year is divided into two sessions of six and four months each. The Spring session commences the first Monday in January and closes the last Wednesday in June—The Fall session commences the first Monday in September, and closes the 20th of December.

The charge for tuition will be in proportion to a session of five months *payable one-half in advance*, the balance at the close of the session. All pupils will be charged for tuition from the time they enter the Institute to the end of the session, except in cases of protracted illness, when a deduction will be made according to the time thus lost.

Terms of Tuition for a Session of Five Months.

Primary Class, $10 00. Preparatory Class, $12 00 Freshman Class, $14 00. Sophomore Class, $16 00. Junior Class, $18 00 Senior Class, $20 00.

The studies pursued in this Institution are pretty much the same as those taught in other female schools.

Extra Tuition.

Music on Piano Forte, including use of Piano,	$25 00
Drawing and Embroidery, each,	10 00
Latin, Greek, or French,	5 00
Vocal Music,	5 00
Contingent expenses,	1 00

☞ Good board can be had contiguous to the Institute.

THOS. M. PETERS,
Moulton, Jan 5, '56—4t Presi't Board of Trustees.

MERCER UNIVERSITY,
PENFIELD, GEORGIA.

FACULTY.

Rev N. M. CRAWFORD, D D, President
S P SANFORD, A M, Professor of Mathematics.
J E WILLET, A M, Professor of Chemistry and Natural Philosophy.
Rev S G HILLYER, A M, Professor of Belles Lettres.
R M JOHNSTON, A M, Professor (elect) of Languages.

THEOLOGICAL SEMINARY.

Rev J L DAGG, D D, Professor of Systematic and Pastoral Theology.
Rev N M CRAWFORD, D D, Professor of Ecclesiastical History and Biblical Literature.

ACADEMY.

Rev T D MARTIN, A M, Principal

Commencement is held on the last Wednesday in July. The regular College Course requires four years for the degree of A B. Those wishing to do so, may omit the languages, and pursue a scientific course of three years.

Having been originally designed for the education of young men preparing for the Gospel Ministry, this Institution keeps that object steadily in view. The Seminary embraces a three years' course of such studies as are pursued in the most celebrated Theological Seminaries in our country.

The Academy is kept under an experienced teacher, and has been established with especial reference to fitting pupils to enter College.

The price of Board in the village is $10 per month; washing, room rent, fuel, &c. $3.

The next Term commences on the first day of February, 1856.

With a full and able Faculty, students are with confidence invited to the usual benefits of our best institutions, with the special advantages of a location removed from the temptations and vices of towns.

By order of the Board of Trustees.
Dec 1, 55—8t S. LANDRUM, Sec'y.

PROF. CURTIS'S NEW WORK

TOON, NELSON & Co., NASHVILLE, Tenn.

The Progress of Baptist Principles in the Last Hundred Years.

BY THOMAS F. CURTIS, Professor of Theology in the University of Lewisburg, Pa., and author of "Communion," &c. 12mo Cloth. $1 25.

This work is divided into three books. The first exhibits the progress of Baptist principles *now conceded in theory* by the most enlightened of other denominations.

The second presents a view of the progress of principles *still controverted*

The third sets forth the progress of principals always held by Evangelical Christians but *more consistently* by Baptists.

It is believed that the work will be found eminently worthy of the attention not only of Baptists, but of all other denominations. In his Preface, the author declares that his aim has been to draw a wide distinction between *parties and opinions*. Hence the object of this volume is not to exhibit or defend the Baptists, but their principles. On the other hand, the author has not intentionally made an unkind allusion to any Pedobaptist denomination, or a single person, while conscientiously maintaining an opposite system

GOULD & LINCOLN,
Dec 1 59 Washington street, Boston

New Publication.

THE BIBLE UNION REPORTER,
MONTHLY.

UNDER this title, the Bible Union purpose to issue monthly or oftener, in quarto form, a periodical, of about twenty-four pages. Twelve numbers will constitute a year's subscription. Each number will contain a few introductory pages of Biblical intelligence, followed by such portions of the Scriptures as may be ready for general circulation and criticism. The numbers will be so arranged and paged, that each book of the Bible, when complete, may be bound by itself. The price charged for this edition of the REPORTER is very low, barely covering the cost of paper, printing and postage. The object of this form of publication is to enable all, who may desire, to be kept constantly acquainted with the progress of the revision.

If every pastor and friend will interest himself in the circulation of this work, it will materially aid the cause of faithful versions, and increase the love of Bible reading in the churches of our Lord Jesus Christ.

TERMS.

One copy for a year, (or twelve numbers,)	
Postage Prepaid	$1 00
Five copies, to one address	4 00
Fifteen copies, to one address	11 00
Thirty copies, to one address	20 00
Fifty copies, to one address	30 00

Let it be particularly observed, that although a large number of copies may be taken at one Post-office, unless they are *all* sent to *one person*, who will be responsible for their distribution, among the rest; the price to each subscriber will be one dollar per copy.

The first number was issued Monday, October 1st. Specimen copies will be sent to those who may desire to examine the work.

Address Bible Union Reporter, (Monthly,) 350 Broome Street, New York; or Bible Revision Rooms Louisville, Ky,

January 12, 1856—3m

ARKADELPHIA FEMALE INSTITUTE.

REV. S. STEVENSON, Principal and Proprietor.
Miss E. A. WEBB, Teacher of Music, Embroidery, &c.
Miss CARRIE ... McKOY, Assistant in Primary Department.

THIS Institution has been in successful operation for nine sessions. The beauty and healthfulness of its location is unsurpassed in South Arkansas.

Over sixty pupils were in the Institute during the past year.

The tenth session will commence the first MONDAY in February, and close the last week in June. The eleventh session will commence the first Monday in August and close the third week in December, 1856.

For terms and other particulars, see Circular, which will be furnished, on application, by the Principal.

Jan 5, '56—4t

TO TRUSTEES.

A GRADUATE of Madison University, New York, will accept a good situation as Teacher.

Address, E. RICE,
Jan 12, '56. Principal of South ... Academy, N. Y.

NEW PUBLICATIONS.

TOON, NELSON & CO.,
No. 44, Union Street, Nashville, Tenn.

Have just received the following New Works, which they will mail to any distance, pre-paying postage, at the prices annexed:

THE END!
By Rev. John Cumming, D. D. of London. Or, the Proximate Signs of the Close of this Dispensation. Price $1 00

WHATELY'S FUTURE STATE. A View of the Scripture Revelations concerning a Future State. By Richard Whately, D D, late Archbishop of Dublin. Price, $1 00

THE MIRROR, Or a Delineation of different classes of Christians, by Rev. J. B. Jeter, D D, of Richmond, Virginia. Price, 61 cents.

THE CONTRAST, between Good and Bad men, Illustrated by the biography and truths of the Bible; by Gardiner Spring, D D, LLD, Pastor of the Brick church, New York.

INDIA, CHINA AND JAPAN. A visit in the year 1853, by Bayard Taylor, in one volume of 539 pages; $1 25

Egypt, Arabia, Petrea and Holy Land. A Journal of Travels, by David Millard; price $1 25

HEROINES OF HISTORY. By Mary E. Hewitt, with engravings; $1 25

THE RURAL WREATH, Or, Life among the Flowers, by Laura Greenwood; price $1 25

THE BETTER LAND, or the Believer's Journey and Future Home, by Thompson. This is a neat gilt book, very suitable for a Christian Present; sent by mail pre-paid, $1 25.

☞ We are now receiving many valuable additions to our stock, and would be pleased to supply all who may favor us with orders, with interesting books for winter reading. Please send us your orders, with the cash, and we will immediately send you the books ordered; if to be had.

January 26—tf

SOUTHERN COMMERCIAL COLLEGE,
49½ Cherry Street, Nashville, Tenn.

Chartered by the General Assembly of the State.

THE above Institution is permanently located, and is not surpassed by any similar establishment in the United States, in point of facilities for imparting a thorough, practical knowledge of the duties of the Accountant.

Book-Keeping.

This Department is under the immediate supervision of the President of the College, who is a practical book-keeper, having had many years' experience in some of the largest counting-houses in the Union.

Commercial Law.

This branch is under the superintendence of JOHN A. McEWEN, Esq., Member of the Nashville Bar, who is too widely known as a lawyer and orator to require any further notice at our hands.

The Course of Instruction embraces both Reading and Lectures.

Lectures will be delivered at night, so as not to interfere with his professional engagements.

Mercantile Calculations.

These are taught by William Ferral, A. M., and embrace every species of calculations necessary for a business man to understand—viz: Interest, Discount, Loss and Gain, Equations, Exchange, etc. etc.

Terms of Tuition.

Book-keeping by Double and Single Entry, as applied to every variety of business, both prosperous and adverse, Commercial Calculations, and Commercial Lectures, including the use of books, $40 00
Penmanship,—for twenty lessons; 5 00
For lessons without limit, 10 00

The above fees are payable, invariably, in advance. The importance of this rule must appear obvious, as students enter for an unlimited period, with the privilege of reviewing at any time during life, without extra charge.

This School is in perpetual session, having no vacations; hence students may enter at any time, and pursue their studies without interruption.

Merchants and business men will be supplied with accountants and book-keepers by applying at this establishment.

No pupil will receive a diploma who is not well qualified to discharge the duties of the accountant.

Good board and lodging can be obtained for $3 per week.

Mathematical Department.

In connection with this Institution is a Mathematical Department, conducted by W. Ferrel, A. M., in which is taught a thorough course of Mathematics and Natural Philosophy.

Course of Instruction.—Arithmetic, Algebra, Geometry, Trigonometry, Surveying in all its branches, with the use of instruments, and field exercises; Topographical Drawing; Descriptive Geometry, Shades and Shadows, Linear Perspective; Projections of all kinds; Analytical Geometry, and the Differential and Integral Calculus; Mechanics, with Applications to Machinery and Engineering; Magnetism, Electricity, Optics, Navigation and Astronomy.

The student may pursue a partial or full course, at his option; and special attention will be given to such practical branches as are useful to the Surveyor, Architect, Engineer, etc. etc.

☞ Address SOUTHERN COMMERCIAL COLLEGE, Nashville, Tenn. Nov ...—6m.

YALOBUSHA BAPTIST FEMALE INSTITUTE,
Grenada, Mississippi.

FACULTY.

REV. W. S. WEBB, A. M., President and Professor of Mental and Moral Science and the Ancient Languages.
Miss D. R. WEBB, Vice President and Librarian.
JOHN CLARKE, A. M., Mathematics, Elocution and Penmanship.
F. COSBAN, A. M., Music on Piano, Guitar, Organ and Violin.
E. JEROME HILL, Natural Sciences
MISS SARAH E. ROBERTS, Music and Calisthenics.
MISS MARY A. MADDOX, Music.
MISS MARY A. SWEET, English Branches and Embroidery.
MISS ISABEL P. MATHER, English Branches
MISS ELLEN A. FENET, Botany, French and Drawing.
MISS MARY A. GREENBERRY, Primary Department.
MISS MARY A. SWEET, Governess.
MRS. M. B. STEADMAN, Matron.
MR. & MRS. W. H. ALDRIDGE, Steward's Department.

LECTURERS.

HON. A. K. BLYTHE,
HON. F. M. ALDRIDGE,
HON. ROBERT H. GOLLADAY,
F. M. HANKINS, Esq.
PROF. JOHN CLARKE.

THE Course of Lectures will be continued through the months of December, January and February, upon Literary and Scientific subjects.

The Institute has entered upon its fifth year, under the most flattering auspices. A much larger number of pupils are in attendance than ever before so early in the session. Friends and patrons continue to come in as they usually do. the number for the current session, cannot fall far short of two hundred.

This Institution affords facilities for the instruction of young ladies, equal to the oldest and best in the country. The Course of Study is appropriate and extended as that of any Male College in the State; the means of instruction are ample; the scholastic building, in beauty of architecture, in convenience and commodiousness, is its adaptation to the purposes of female instruction, in extent, and scholastic and domestic arrangements, has nothing to compare with it in the South. For description, see Catalogue.

None but the most thoroughly qualified teachers are employed. The salaries of the Faculty, exclusive of the Principal, amount annually to more than five thousand dollars. The very highest scholastic attainments are required of all annually. The Health and the society of Grenada are proverbially excellent.

The terms of Tuition are $2, $3, and $4 per month.

The Institute, in the number of its pupils, in the qualifications of its Faculty, in its facilities for instruction, in its scholastic and general arrangements, in its well selected and well arranged Course of Study, in its reputation for sound scholarship, is without a rival in the State; and those Baptists who wish to secure the very best advantage for the education of their daughters, are specially invited to examine our claims upon their patronage.

L. ALDRIDGE,
Grenada, Nov 10—6m. Pres Board of Trustees.

MARY SHARP COLLEGE,
Winchester, Tennessee.

THE Sixth Session of this School closed June 22d, with its first class of Graduates. The average number of pupils in attendance since its commencement has been one hundred and thirty.

No further comment is needed to assure its patrons of its being a school of very high order.

Very little decrease in the number of pupils has resulted from the short crops and hard times of the previous year, and its friends confidently expect a very decided increase for the ensuing session.

The English, Mathematical, and Classical course of study, if we mistake not, is as thorough and extensive in the Mary Sharp College as in any other College for young ladies in the United States, and any male College in the South

The School year is divided into a long and short session—the short one of four months, commencing the first of September and ending the week before Christmas; the long one, of six months, commencing the first of January and ending June 30th, 1856.

FACULTY.

Z. C. GRAVES, A. M. President and Professor of Greek, Moral Philosophy and Belles-Lettres.
G. D. SPENCER, Professor of Mathematics, &c.
A. C. GRAVES, Professor of Latin Language.
Miss M. R. BENOY, Principal of Preparatory Department.
Mr J. L. PORTER, Prof. of Vocal and Instrumental Music

BOARD.

Board per scholastic year, in the Boarding-house, $80—Including wood, lights, and washing.

TERMS OF TUITION

Preparatory Department, per year, Freshman Class,	$25 00
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Junior and Senior,	40 00
Vocal Music per session,	1 00
Piano Forte, including use of Piano,	25 00
Board and tuition for one year, from $104 to $150	

No extra charges for Latin and Greek

Winchester, Jan 5, '56.

DR. A. H. MAXEY. DR. J. O. JANUARY.

CANCERS CURED.

NO CURE—NO PAY.

DR. A. H. Maxey, and his partner, Dr. J. O. January, both of Murfreesboro, Tenn., would notify the public that they are permanently located in Thompkinsville, Ky., where they are prepared to treat with success, Cancers, Fistulas and Ulcers in all cases, when the bones are not diseased. They deem it needless to speak of the success of their remedies, since so numerous instances of cures effected by them, testify to their efficacy. Their remedies give no pain when applied. We invite the afflicted to give us a call and be healed of those most loathsome and destructive maladies.

Tompkinsville, Dec. 15, 1855.

CANCER CURED—NO. 1.

THIS is to certify that a Cancer made its appearance on the side of my nose, near the corner of my left eye, three years ago. At first it was painless; but in a short time it attended with severe lancinating pains which increased in frequency and severity until I placed myself under the treatment of Drs. Maxey & January, of Tompkinsville, Ky. They removed the cancer in twenty-five days, and the place from which the cancer was removed is healed up, and I feel as well as I did, before it made its appearance, I am of the opinion that a permanent cure is effected.

Their remedies mitigated the pain from the commencement of the treatment until the cancer was removed.

I can confidently advise all persons afflicted with cancer to apply to Drs. Maxey & January, with full confidence of being cured of this loathsome and destructive disease. [illegible] years, and my residence is Monroe County, Ky, and am the wife of Peter Stephens, of said county.

Given under my hand this 20th day of July, 1855.
SARAH A. STEPHENS.

NO. 2.

THIS is to certify that about 12 years ago, a Cancer made its appearance [illegible] my left ... gradually increased until the ... of my breast was involved up to my neck and in depth, in places, to the bone; ... my health was ... declining, when I placed myself under the treatment of Drs. A. H. Maxey & J. O. January, of Tompkinsville ... have removed the cancer and healed up the place, and I feel confident that a permanent cure is effected, my health is improving, and I am satisfied they can cure cancer. I am attended by the best physicians in the State to have nothing done for my cancer, and as it is now cured sound, ... my duty to advise all persons having ... to ... who have received the same advice as I did, to apply to Drs. Maxey & January, with full confidence of being cured. ... years, and my residence is Barren County, Ky.

Given under my hand this 1st day of September, 1855.
[illegible]

Dec 15, 1855.

VOL. XII. THE TENNESSEE BAPTIST. NO. 20

The Family.

Keeping It Shut Inside.

"The Vinegar Bottle."

"I'll do as you request, mother, this time, if I occupy this whole week instead of one; but I can no more travel all this long while, and keep myself down on the solitary seat, than I can fly to the moon. So you may as well make up your mind to it at once."

"Certainly not," was the reply; so I put my bundle, basket, satchel, hat, bonnet, &c., in the one seat, and smiled myself down in the other. I soon [illegible]

[illegible] member, whose [illegible] shoulder, and a low "Please Miss" made me wake with a sudden start.

The one was tired to overflowing, a newly arrived party had entered, and a pale little woman, with a fretful baby in her arms, stood asking permission to sit beside me. With more of pity than of pleasure, I shared my seat with her; yet I spoke but few words, and quickly forbore taking the restless little creature to ease her poor wearied arms, but merely smoothed its yellow hair, and said Mary was a good and sweet name.

For my own comfort, I had opened the window, that I might more distinctly catch those picturesque views, that flitted by so quickly that they seemed like glowing pictures, without one imperfection to mar. When my attention was drawn to my companion, who was incessantly coughing.

"I wish you would let down that window," said she, "the coal smoke makes me cough so much worse."

I am ashamed to confess it now, but I felt the angry blood rush in my cheek, and a flashing of the eyes, as I replied, "I am quite sick, and wearied, and hungry, and thirsty, and here you come as an intruder, and keep me from the mite of cool, fresh air, that I am trying to get. Do you think you are doing as you would be done by?" said I tartly, and without waiting for a reply, I rose and was letting down the window with an angry crash, as a naughty child would slam a door shut, when she laid her poor wasted little hand on my arm, and said, "O, don't do it there," and burst into tears, and leaned her head on her baby, and cried bitterly. The woman in my heart was touched; but pitting on the injured air of a martyr, I compressed my lips, and took up a paper pretending to read. Pretty soon my eyes grew dimmed. I could not see without crushing the tears after, and I resolved to ask her pardon for my unkindness. But minute after minute glided away, and we soon reached her place of destination, and she rose to leave. I rose, too, and the words were on my lips, when a gentleman came to assist her out.

She turned her gentle, tearful eyes upon me, with a sad expression, and bowed so sweetly, that my hand was almost upraised to appeal for the forgiveness; the words were just dropping from my lips, but she was gone, it was too late, and I, a woman with a woman's heart, was left with that sting in it, and the sweet words, and the wasted little hand that alone could remove it, were gone from me forever. I then sank back in my seat, and wept bitterly.

The gentleman returned from assisting her, and as me car was full, he took the place she had vacated. I inquired who the lady was, and he replied, "Her home is in Wisconsin, and she has returned to the home of her childhood to die. The whole family of brothers and sisters died of consumption, and she, the last one left, is going too."

O, I turned away, sick at heart, and tried to shut out from remembrance that pallid, appealing face, as I resolved, and re-resolved, never again, in this poor life of mine, to speak an unkind word.—*Ohio Farmer.*

ECONOMIST.

To Wash Carpets.—Shake and beat it well; lay it upon the floor, and tack it firmly; then with a clean flannel wash it over with one quart of bullock's gall, mixed with three quarts of soft cold water, and rub it off with a clean flannel or housecloth. Any particular dirty spot should be rubbed with pure gall.

To Sweep Carpets.—The oftner these are taken up and shaken, the longer they will wear, as the dirt and dust underneath grinds them out. Sweep carpets with a stiff hair brush, if you wish them to wear long, of look well. At any rate keep a good broom purposely for the carpet.

To Clean Paint.—Put a very little pearlash or soda, in tha water to soften it, then wash the paint with flannel and soft soap; wash the soap off and wipe dry with a clean linnen cloth.

To Clean Paper Walls.—The very best method is to sweep off lightly all the dust, then rub the paper with stale bread—cut the crust off very thick and wipe straight down from the top, then begin at the top again, and so on.

To Polish Mahogany Furniture.—Rub it with wet cawn mussel oil, and polish by rubbing with a clean dry cloth, after wiping the oil off from the furniture. Do this once a week, and your mahogany tables will be so finely polished that hot water would not injure them. The reason is that linseed oil hardens when exposed to the air, and when it has filled all the pores of the wood, the surface becomes hard and smooth like glass.

To take Ink out of Mahogany.—Mix in a teaspoonful of cold water, a few drops of oil of vitrol; and touch the spot with a feather dipped in the liquid.

To Clean Pictures.—Dust them lightly with camel, wool, or with a feather brush.

To Clean Mirrors.—Wipe them lightly with a clean bit of sponge or fine linen that has been wet in a little wine, or in soft water; then dust the glass with fine whiting powder, rub this off with a another clean cloth, and finish it with a silk hand kerchief. Dust the frames with cotton or wool.

Self Government.—Do all in your power to teach your children self-government. If a child is passionate, teach him by gentle and patient means to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky charm him out of it by encouraging frank jovial humor. If he is opinionat, accustom him to exercise and train him to perform numerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him either by counsel or discipline. In short, give your children the habit of overcoming their besetting sins.

For the Tennessee Baptist.

Thomson Graves.—Dear Sir.—The Lord has done great things for us whereof we are glad. The church at the head of Richland, commenced a meeting on the 4th day of August, which closed the [illegible] soon the brethren became revived [illegible] became interested, and began [illegible] This work of the Lord became [illegible] during the meeting some between forty and fifty years by believing in Jesus Christ as the Son of God. [illegible] were baptized into the fellowship of the church, [illegible] While we are the first [illegible] of the community. The Church is [illegible] and [illegible] No the glory belongs the glory.

Eldridge, *East Tennessee, Dec.* 11.

Essayist.

AN ESSAY

Prepared by R. J. Coleman and read before the Ministers and Deacons meeting of the Judson Association, at Princeton, July, 1855.

(CONCLUDED.)

5th Division: What are the duties of the members of that Kingdom? We answer they are various, yet we propose to notice those leading ones which characterize the true and patient followers of Christ.

1. It is their duty to know but one "Lawgiver, that is Christ."

2. To preserve that law in its purity, and never to suffer its perversion or mutilation under any circumstances whatever, believing it to be the only rule of faith and practice, and an all-sufficient one among Christians; and believing also that the word of God contained in the Old and New Testaments as originally written by the inspired penmen, cannot be mended by any man or set of men; and that any attempt at mending it, is to say that man is wiser than God—that he has the right to change the commands and ordinances of God to suit the appetites or unregenerate man, which course is heaven defying and God dethroning—is an assumption that no true God-serving and God-fearing man would be guilty of.

3. It is the duty of the members of that Kingdom, to watch with a zealous eye every advance towards changing that word or the least commandment thereof; and where changes have been made, to take necessary steps to restore it to its original purity.

4. It is their duty to render homage to God, and to him alone; to know no head but Christ; to observe all of his commands; to guard well every point, both great and small, knowing that to him they stand or fall: and if thus obeying God calls forth all the contempt that designing men are capable of bringing, it is their duty to bear it patiently for "Christ's sake," for he said, blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven."

5. It is their duty to "earnestly contend for the faith once delivered to the Saints." And though they may have to contend against large odds in point of numbers, yet to be faithful in that defence, and never sacrifice one single command of God for the traditions of men, and never submit to the perversion of one of the least one of these commandments for any consideration, and especially for *earthly popularity*, (to be called charitable) which thing has made the cause of Christ to bleed and groan under its ponderous weight.

6. It is their duty to "give to the world the pure and unadulterated gospel of Christ," and to oppose any system that may be introduced for that, or any part of that system, for if leave is given to alter one part, two may be altered and so on, until the whole system will be changed. And so with the church, until the whole would be lost.

Now we think that in the above, we have set forth at least some of the leading doctrines of the New Testament, and shown that the Baptists, as a denomination, ever have, since the days of the Apostles, tenaciously held to, and contended for these doctrines. And with propriety we may say that it is the only denomination that has done so. Hence it must, as a matter of course, be the true Church of Christ, and if so, no other religious sect should be regarded as the church, nor a branch of it, for though the church of Jesus Christ has many branches, yes all of those branches are identical, in their chief characteristics, while other denominations are as diversified in them as the different political governments of the earth.

Having concluded our arguments on the former question with its six divisions, we now propose to show some of the reasons why we do not regard Pedobaptist societias christian churches, and

I. We cannot regard them as such because their organisations do not correspond with the New Testament pattern, for they admit to membership with them, infants and unconverted adults, while the churches of Apostolic times, admitted none to membership with them, except baptized believers. Thus we see they will not do in the outset, but the Baptists will.

2. Because they give what they call baptism to persons not authorised to receive it, by the word of God.

3. They have changed the ordinance of baptism into something that does not in the least resemble it, viz: "sprinkling and pouring."

4. Because their officers do not correspond with those laid down in the New Testament; for some some of them at least have three orders of Ministers, while the word of God does not authorise but one

5. Because Pedobaptist mmisters exercise authority, and lord it over the members of their societies positively forbidden by the Savior.

6. Because they administer the ordinances for different purposes than those laid down in the scriptures; viz: Baptism for regeneration, or to procure the salvation of individuals, or for the pardon of sins; and the uncharist as a means of grace, both of which is a perversion of the ordinances, and a "Relic of Popery."

7. Because their Discipline and their enforcement of the same, is not only unauthorised in the scriptures, but are antagonistic to the "Gospel Discipline."

8. Because their notions of the church are vague as they regard their officers, as being the "church," while we know that the New Testament teaches that the members of the body is the church, and are all equal; and that the body is the only supreme authority on earth.

9. Because their rules of interpreting the scriptures, tend to mar its beauty, to destroy its strength ara sect making, and tend to dethrone the God of heaven, and to cause the most, if not all the strife that has ever existed among christians; for ever since the mah of an mounted the throne and arrogated to himself the sole right to interpret the scriptures, strife has existed among christians. And why? because the true God fearing people would not submit to that interpretation—hence strife commenced, and has existed ever since, and must continue to exist as long as the former practice is continued.

10. And last, though not least. Because the doctrines of Pedobaptists have led them to persecute Baptists in every age of the Christian era, since the "man of sin assumed to himself the right to rule and reign over the church of God." It commenced with the Big Pope, and has been claimed by the lesser and last lesser still, until the least of all Popes, to wit, the little dandy circuit rider, mounts the throne and reigns supreme for a given time, overmany would be followers of Christ if the Pope was not in the way. But having been reared and educated in that way, they think it is right to submit yet, under the blind delusion that they are free men, free how! Free to do the biddings of the 'Popes.' Alas! blind man, whom God made to feel in matters of conscience, have bound themselves to men as their spiritual lords. Among no set of Pedobaptists is the system of persecution more effectually carried on in our country than among the above named class of gentry, for they are constantly on the circuit, and gather all that is going, (and there is a class somewhere that can beat the rest of mankind in starting falsehoods) they catch the sound and publish it all around the circuit, while in many instances they have the best of evidences that those reports are false. And, as has been said by some [illegible] Circuit rider (and we might add, Methodist editor) knows all know. Such for instance, is that "J. R. Graves editor of the Tennessee Baptist," gave a lie bill, and had been cowhided—and that a certain Baptist preacher in this country said on a certain occasion, that a dog could go to heaven only out of the Baptist church, &c., &c. All of which they could find out to be false, if they had put themselves to half the trouble to ascertain what was truth, that they have to circulate falsehoods. What does all this prove? Why it is just a fulfillment of the prophecys of the Savior and his Apostles, "they that will live Godly in Christ Jesus in this present world, shall suffer persecution."

But to return to the more glaring acts of the persecution of Pedobaptists against Baptists. Where is the country on this green earth, in which the advocates of the system of Pedoism have not sought to establish their system by the laws of that country. Even in this, our happy country, a proud meddle to the world, persecutions have been carried to a great extent, before the adoption of the present compact under which we live and breathe the pure atmosphere of freedom. Am I asked for my authority for making these assertions! I simply refer you to the New England States. Go there if you please and examine the "Records," and then tell me if the half has been told. Fines and imprisonment thick and heavy. Am I asked why Baptists were thus persecuted? I answer for the same reason that they were in France, Spain, Wales Bohema, and the Valleys of Pedmont; because they would not submit to the actions of men and councils; would not set aside the word and commandments of God, for the traditions of men. Such as believers in baptism, Independence of churches, a rejection of infant baptism, &c., &c. Yes my brethren, could the walls and gates of the prisons of my native State (Virginia) speak out and tell us the facts in the case, it would perhaps make angels weep, and devils laugh upon the relation of the same. To hear of the imprisonment of a Jerland, a Koontz, a Anthony, a Wetherford, a Craig, a Harris, a Wafford, a Ware, a Falkner, a Greenwood, a Waller, and a host of others, who were incarcerated in their walls, and called upon to suffer persecution in many other forms. Such as to live upon water and rye bread, to have matches put to their persons in order to blow them up, to be whipped on the public square, before a multitude of spectators, to be jerked or knocked down at the meeting house, &c. And in many other ways persecuted, too numerous to mention, and that too by the influence of the clergy, so called.

Ah, but says one, that was the Episcopal Clergy! That is true—and who is the Episcopal Clergy, but Pedobaptists twin sister too, and mother of all the Pedobaptists of our land. And, further, we know that Pedoism is the same in every land where it is unrestrained by the laws of the land. These facts are too glaring to admit of contradiction. And in every country and community, they resort to just such means of persecution as that country and community affords, and in our section, nothing is more common than opposition meetings, and misrepresentation in doctrine. What community in which there is a baptist church that does not know this to be an established fact!

Now after an array of all the above facts, we clearly see that there cannot be any reel love from Baptists for Pedobaptist societies, though we know that it is our duty, and a high privilege to love all of Gods people as christians, though not as sects, who oppose the truths of the Bible, and which more resemble anti-Christ, than the Christian church. And further, did we think it necessary, we could refer to many other things, to establish the fact that the Baptist church is the true church of Christ, and that all otheas are opposed to it, both in doctrine and practice, and to show, also that Pedobaptists only wishes union with Baptists, for the same purpose that the reptile charms the bird, that is that they may be satisfied at the expence of Baptists. Who does not know that if Baptists would wink at the errors of Pedobaptists, and seek an affiliation and union with them, that the Baptist Church would soon become extinct. It is as plain to me as two and three makes five. And would to God that they had maintained that lovely distance up to this time, that existed fifty years ago. It would have have saved us much trouble in our churches.

Hence, after an array of all of the foregoing facts we feel prepared to answer the question that you submitted to me, i. e. whether or not it is right to invite Pedobaptist ministers to preach in our pulpits? Our answer is, it is not right, or at least it is inconsistent to do so.

And while we give the above answer, we are apprised that many objections are raised to the assumption of that position, both by Pedobaptists and a few Baptists. Now we propose to notice some of those objections.

1st. It is said that we unchristianize them in refusing to invite them into our pulpits, which charge is untrue. We do not say that they are not Baptized according to the true import of the word. Their own writers being the judges. We also say that they are advocating a system that is contrary to the Gospel system, and we cannot bid them God speed.

2. They say that God has called them to preach the gospel and we forbid it. We deny the assertion. We have no doubt of Gods having called many of them to preach the gospel. If so, it is proof positive that they ought to preach and practice according to the gospel system. But say they God would not call them to preach the gospel if he knew that they would preach something else besides the gospel. Which we deny being a legitimate conclusion, from the fact that God does not use the force of power with men in order to keep them from wrong. If that were the case, he would never permit any one to preach error again, no nor a Catholic or Mormon would ever be permitted to preach their doctrines again. And further, the inference from such an argument is, that every man is qualified before God chooses him to preach, which we regard equally erroneous with the former assumption. In all probability God calls or chooses many individuals to preach the gospel, even before they are changed, it may be while under conviction as was Saul of Tarsus. Does that prove that they should go forth to preaching? By no means. But it proves that they ought to do just as Saul did. And what did he do? Why he inquired of the Lord what he, (the Lord) not man, would have him do. The Lord told him what to do. Saul obeyed—then he was qualified for the work. And when the churches had evidence of the course that Saul had pursued, they joyfully bade him "God speed." But suppose the Lord said to Saul (while under conviction, literally blind, and seeking some one to lead him) that he had appeared to him for the purpose of making him a minister and witness both of the things which he had seen, and of the things in which he would appear unto him, had just gone out to preaching something, without further knowledge as some have done in modern times, (as Mr. Wesley for instance) can we suppose that the brethren at other places, would have received him into their pulpits, and have bade him "God speed?" We can not.

Then, as a matter of course, if the Apostles would not have received him as an Apostle and minister of Jesus Christ, it is not expected that the churches of Christ will do so in our day? It ought not to be. But suffer us to suppose a case: Suppose that an individual makes a profession of religion, and thinks that it is a matter of no importance to be a member of any of the so-called branches of the church, and that baptism (in any of its so-called forms,) is a non essential, hence, goes right to preaching that sort of doctrine, where is the Pedobaptist in all the land, that would invite him into their pulpits to preach for their congregations. Certainly not one in all the land—they could not consistently do so. Why the good reason? Do you not believe that that man has been regenerated? You will not dispute that, but he is obstinate. Well, but does he not give no evidence that he is a christian? Yes, he seems to be pious, walks orderly, prays well, and is quite intelligent.

But says the Presbyterian, we have a Confession of Faith which requires that he shall join the church shall be baptized, and submit to that Confession of Faith in all things before he can be acknowledged a minister propper among us. Well says the Methodist, we have a discipline by which we are governed, and according to that, that man is in error and therefore we cannot invite him into our pulpits. For, says both, that would open a wide door to error, and we cannot tell where the end would be. Well we are bound to acknowledge that you are consistent in that thing. Then as a matter of course you will allow us to have a Confession of Faith and Discipline, will you not? Oh yes, of course. Well we prefer the New Testament of our Lord and Savior to all others. And according to that, we cannot invite you into our pulpits to preach with and for us, without acting inconsistent. Oh no, say they, for consistency is a jewel; how then can you condemn us for a thing that you do your selves! "Happy is he that condemneth not himself in that which he alloweth," says Paul. Then we call upon you to judge us according to your own rule, admitting our premises to be as good as yours, are we not right? I think I hear all reasonable conscientious persons say you are.

But it is argued that God blesses the labors of Pedobaptist preachers, and if God owns and blesses the labors of any man, no other man has the right to forbid his laboring. So say we. And we further say that we never have, nor never will forbid man's laboring in the good cause of the Lord. Neither will we bid any man God speed who refuses to live up to the requirements of God. As to the fact that Gods blessing the labors of a man, being proof that he is right, will not hold good, for truth is truth, let it be preached by old Satan himself that does not alter it in the least. And God always blesses when it pleases him, not otherwise. A proof of this is that is sometimes the case that great revivalist in after days turn out to be the worst of men. And yet, the Lord has in many instances abundantly blessed their labors. So we see that that course of reasoning falls to the ground. We could say much more on the subject did we deem it necessary, but think that we have said a sufficiency. Hence we close this Essay by praying to the Great Head that the time may soon come "when all divisions will be at an end, when all shall see face to face, and all shall speak the same thing. When there shall be one Shepherd and one fold." And so may it be. Amen.

R. J. Coleman.

Princeton, Ark., July 30, 1855.

Obituaries.

Jamima Inman.

To the memory of Jamima Inman, who departed this life August 20, 1855, at 2 o'clock in the morning.

She was the daughter of Benjamin and Rebecca Harding Born September 4th. 1803, raised and married, December 22d. 1826, in North Carolina, Lincolnton (now Cleveland) county. She was fifty one years, eleven months and fifteen days of age when she died.

She joined the Baptist Church at Antioch, York District, South Carolina, September, 1844. Since which time, she lived a faithful member till death, and all of that time laboring under severe affliction not being able to walk a step for twelve years, and for the last two years. I fell safe in saying that she was not clear of pain one hour at a time, day nor night.

For three months before her death, I was told her hip bones were exposed, and during which time she remembered her family in a thousand prayers (I verily believe) She set up praying for deliverance from sorrow. About two or three days before her death, she told her companion and her children, that she wanted them to meet her in that world of rest where she would be at ease, and they would be relieved of their trouble with her. She said that she was sorry that she had been afflicted so long, and had lived to be so much trouble to her family. But she hoped they would all meet her in heaven, where trouble and sorrow is not known, and and there they are all equal in praising him who bore our sin and shame on the tree, in that world that shall never end.

May her prayers be answered, and we all get safe home to heaven and meet her in rest, is my prayer. Amen.

M. M.

Dalton, Ga.

Tribute of Respect.

At a meeting of the Canton Baptist Church, brethren B. F. Thomas, A. H. Dinkins and Wm. Byers were authorized to procure the publication of the following preamble and resolutions.

Whereas, Seven of the members of our church fell victims to the Yellow Fever during its prevalence in Canton, to wit: Caroline Lewis, Anna Huber, F. A. Bass, W. F. Bass, Jesse H. Simms, W. B. Andrews, and S. Ewing, and

Whereas, Some of them were among the most zealous and useful members of our body, brother W. S. Bass being one of the Deacons, at whose house all found a cordial and welcome reception, and whose heart and hands were every ready to aid in good works.

The kindness and hospitality of Sister Lewis had endeared her, not only to the brethren at home, and in different portions of Mississippi, but also to those occupying high positions in other States. Of her husband it may be said, though not a member of any church, yet none was more obliging, and he was benevolent almost to a fault.

Bro. Simms, though he had been a member with us but a short time, manifested the spirit of his Master, by a willingness to aid in the prayer meeting, the Sunday school, visiting the sick, in short by striving to discharge faithfully every duty which he conscientiously believed the Bible required him to perform.

The same might be said of Brother T. A. Bass, and others.

Therefore, Resolved

1st. That in the decease of the above named members, we as a church, have sustained a great affliction and an irreparable loss, and that this sad bereavement calls upon us to renew our diligence and increase our zeal in the cause of our blessed Redeemer, that we may be also ready.

2d. That we deeply sympathize with the relatives of the deceased, and are willing to extend to them our aid and christian condolence by every means within our power.

3d. That a copy of the above be forwarded to the relatives of each of the deceased, and also to the Tennessee Baptist, Western Recorder, American Citizen and Commonwealth: for publication.

B. F. Thomas, Chairman.

Canton, Miss. Dec. 1, 1855.

Elizbeth Woodruff.

Departed this life October 17, 1855, aged 29 years two months and twenty-five days.

Sister Elizabeth Woodruff, wife of Brother G. G. Woodruff was an orderly, humble, and devoted Christian, ever ready to administer to the sick, the afflicted, the distressed or the needy; in short, she was more fit for heaven with all its bliss, than earth with all its cares, sins and sorrows. Yet we mourn her loss as a member of society, and more so we deeply sympathize with her bereaved husband and sweet little children, two in number, as they have lost a jem. May God Almighty be with the husband, children, and relatives of the deceased, to comfort, console, and direct their course to a place where parting will be no more.

Elizabeth Holland.

Died of typhoid pneumonia, at her residence near Brownsville, Tennessee, on the 8th of April 1855, aged fifty years, two months and twelve days. She was the daughter of Thomas and Elizabeth Newbern, was born in North Carolina. She made a profession of religion in 1827, and joined the Baptist Church, which she lived in unspotable membership until her death. On the 29th of January, 1828, she was united in marriage to Asa Holland, with whom she lived many years, but death took him away, leaving her to take care of six children, whose interest and happiness she studied with all the devotion of a kind affectionate mother. The duration of her sickness was about twelve years, but not a murmur or a word of complaint was heard She did not think from the first of her attack, that she would get well; and often during her sickness was she heard repeating passages of scripture—"Blessed are the dead that die in the Lord; blessed are they that hold out faithful to the end; the Lord gave and the Lord taketh away and blessed be the name of the Lord.

A short time before she died she said, "I am almost to heaven, but my children are afar off," and ere long her spirit took its flight from earth to heaven. She sang songs of praise to her God, and shouts of triumph and redemption fell fervently and feelingly from her lips. During this scene of christianity's triumph over deate, she bade an affectionate farewell to each one of her children, and to all her relations present, and then folded her hands across her breast, closed her eyes and said. "Lord Jesus receive my soul," and quickly her happy spirit passed from earth to the realms of unfading glory in heaven on high. Indeed, it may be said, "Blessed are the dead that die in the Lord."

Such evidences of the grand triumphs of christianity over death, and such bright and glowing testimonials of the efficiency of the christian religion in the last throes and struggles of life with death, force upon our minds and rivet upon the heart the truth of the happy exclamation. "Blessed are the dead that die in the Lord." Children relatives and friends of the deceased, grieve not for her, but so live in this life, that when you come to die, you may be prepared to leave bright and shining evidence of your ultimate felicity and happiness in the kingdom of our Lord and Savior Jesus Christ.

David J. Newlin.

Middleburg, Tenn., June 25.

NOW READY, JUST PUBLISHED.

God Revealed in the Process of Creation,

And by the Manifestation of Jesus Christ.

Including an Examination of the Development Theory contained in the "Vestiges of the Natural History of Creation."

BY JAMES B. WALKER,

Author of "Philosophy of the Plan of Salvation."

12mo, cloth, $1

Some years ago, the author of this work published anonymously a book entitled "Philosophy of the plan of salvation." It proved to be emphatically "a book for the times," and edition after edition was called for, until more than fifteen had been issued.

The present publication is the author's second work, and is the result of several years of incessant labor.

Instead of rushing into print with one or two volumes a year, hastily written, which would prove to be highly popular, he has been content to wait and mature his thoughts until he could present the public with "beaten oil."

Accordingly, the work will be found to be a philosophical treatise, developing a new argument on the great subject to which it relates.

Without being specifically controversial, its aim is to overthrow several of the popular errors of the day, by establishing the anti-agnostic truth upon the impregnable basis of reason and faith.

It furnishes a new, and as it is conceived, a conclusive argument against the "*development theory*," so ingeniously advocated in the celebrated "Vestiges of the Natural History of Creation."

It also deals with the singular doctrine broached by Dr. Beecher in his "Conflict of Ages."

It invites the attention especially of thinkers, and of all who appreciate originality of thought, presented in the form of a strict logical method.

For the advanced sheets of this work after a careful examination of the *whole*, the author has received ONE THOUSAND DOLLARS, from one of the oldest Publishing Houses in London.

GOULD & LINCOLN,

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Dec 1

INSTITUTE FOR THE

DEAF AND DUMB,

KNOXVILLE, TENNESSEE.

Department of Instruction.

HORACE H. GILLET, A. M., Principal.

ALVIN G. SCOTT, A. B; 1st Assistant. } Instructors,
HARAY A. GOODALOE, 2nd Assistant. }
WILEY B. SANDERS, Monitor.

Domestic Department.

G. W. CROZIER, Physician.
GILBERT MOSHOLDER, Steward.
MISS MARTHA COBLY, Matron.

THIS Institution, in healthiness of climate, and beauty of its scenery, is believed to possess advantages superior to any other of the kind in the United States. Its central position, accessibility, mountain air, and commodious buildings, will naturally make it the leading Institution for Deaf Mutes in the South. It has been founded and sustained by the liberality of the State, and is now in a flourishing condition. Under the management of an able corps of officers, experienced in the care and training of the deaf and dumb, parents may feel the utmost confidence in committing unto children to their charge. Every effort of their intellect will be given to their health and comfort, their social, mental, and moral improvement. Residing with their families in the same building, and sitting at the same tables, the officers exercise over the pupils a constant paternal supervision. The design of the Institution is that its benefits may be enjoyed by all—that every mute child, instead of growing up in ignorance and the unhappiness incidental from his isolated position, may become a useful and respected citizen; participating in the common interests of society and the hope of Christianity. A library, with pictures, maps, and apparatus, together with a cabinet of curiosities, are every year augmenting the facilities of the Institution for the improvement of the pupils. On the premises are convenient and shady play grounds, where the pupils, under the eye of the officers, may take daily recreation. Pupils from our own or other States, of ordinary health and mental capacity, between the ages of 10 and 30 are received. Sometimes, when in the opinion of the Board of Trustees the circumstances justify it, they are received at an earlier or later age. The school commences annually on the 1st day of October, and closes on the 15th of July; after which the pupils visit their homes.

Any inquiries respecting the Institution may be addressed to H. B. Gillet, Principal of School for D. & D., Knoxville, Tenn.

Sep 28-6m

MISSISSIPPI BAPTIST FEMALE COLLEGE,

HERNANDO.

FACULTY.

Rev. Wm. Carey Crane, A. M., President and Professor of Ancient Languages, Ethics and Belles Lettres.
Daniel M. Jones, M. D., Professor of Chemistry.
Thomas W. White, L. L. B., Lecturer on Political Economy.
Mrs. J. J. Wheeler, Instructress in Music on Piano and Guitar.
Miss Margaret MacKenzie, (Inverness, Scotland) Instructress in French, Music, Drawing and Painting.
Miss Georgia T. Batlese, (Memphis, Tenn.) Instructress in English.
Miss Gussie Caldwell, Instructress in Mathematics, and Preceptress of Preparatory Department.
Miss Nannie Valentine, (Richmond, Va.) Instructress in Latin and Composition.
Mrs. Catharine J. Crane, Instructress in Embroidery.
C. Christopherse & Lady, Stewards Department.

THIS College commenced its sixth Scholastic year, September 10. Its Board of Instruction, for capacity, experience, urbanity of manners, and devotion to work has no rival of equal claims, in all these respects. If regular lectures delivered: a course of Classical and Mathematical study already pursued and still extended: libraries, apparatus, cabinets, and all appurtenances of a Male College, make a Female College, this is the Female College of Mississippi. It has graduated four classes and has now under tuition one more than its graduation, and anticipates a large increase of pupils during the fall and winter. The President having erected for himself a permanent residence, and secured the Presidency of Mary Washington Female College, Pontotoc, and of Clinton Female Institute "Hinds Co., is determined that every energy of his soul and mind shall be put forth in the means of his friends and patrons, to make this what it was originally designed for—a College in every respect. An additional Instructor is expected. No effort of a failing character has ever originated in the Institution. The Baptist Society of Hernando and vicinity is unsurpassed in the South. Independent classes (to qualify for teachers, or to pursue Ornamental Branches, formed of graduates or others) are invited.

For further particulars see Catalogue, which can be had of the President.

October 20. 1855 —6mos.

MEMOIR OF AMOS LAWRENCE.

JUST PUBLISHED,

Extracts from the Diary and Correspondence of the late Amos Lawrence, with a brief account of some incidents in his life.

EDITED BY HIS SON, W. R. LAWRENCE, M. D

With elegant portraits of Amos and Abbott Lawrence, an Engraving of their Birthplace, and a copious Index.

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This is the history of a citizen of Massachusetts, who became distinguished for his great wealth, but more distinguished for the manner in which he used it.

It is the history of a man whose public benefactions have rarely been surpassed, and whose private charities far surpassed his public benefactions.

It is the memoir of a man who, commencing business with only $200, gave away in public and private charities, DURING HIS LIFETIME, more than any other person in America.

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Universal care has been bestowed upon the mechanical execution of the volume. The embellishments four in number, are in the best style of art; the paper is of extra quality; the letter-press in large, open and clear. The binding is in various styles from plain muslin to full gilt, suitable for gifts to friends.

☞ The work is offered to the public at a LOWER PRICE than any similar work, executed in the same superior style has ever been offered before.

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Dec 1

A. R. SHANKLAND,

REAL ESTATE BROKER,

AND NEGOTIATOR OF COMMERCIAL

PAPER AND OTHER SECURITIES.

Office, No. 25, Cherry Street, Nashville, Tennessee.

Great Triumphs and Unrivalled Success of

RHODE'S FEVER AND AGUE CURE,

OR,

ANTIDOTE TO MALARIA,

Equally certain as a preventative or Cure.—Only remedy free from Poisonous Drugs.

PROOFS.

New York, June 11, 1855

I have made a chemical examination of Rhode's Fever and Ague Cure, or *Antidote of Malaria* and have tested it for Arsenic, Mercury, Quinine, and Strychnine, but have not found any substance in its composition that would prove injurious to the constitution.

James R. Chilton, M. D., Chemist.

Letter from a Postmaster

Maxwell, Delaware Co., Ohio, Aug. 19, '55

Mr. J. A. Rhodes:—Dear Sir—Your medicine has met with the most favorable success in this neighborhood. I have about five bottles left. I gave it to them as a last resort, no cure, no pay," although I was not authorized by you so to do; but I took the responsibility on myself. But not a bottle has come back, and as I am almost out of the article, I wish you would forward me one gross of the bottles, if you see proper to do so, and I will be punctual in payment. I enclose fifteen dollars on the medicine I have received, for which please send me a receipt. Ship the Cure to me as soon as you can—there has never been as much Chills and Fever since I lived in the State, as at present. Yours, &c.,

Richard Martin, P. M.

Constantine, Mich., Sept. 24, 1855

James A. Rhodes, Esq.—Dear Sir—I have just sent an order to Ames & Halliday for another half gross of your Fever and Ague Cure. It has sold like hot cakes, and I have only a few bottles on hand. One reason it has sold is because when I have heard of a case of Ague or Chill Fever, I have sent a bottle, and told them to try it, and if it did not help them, they were not obliged to pay for it, and they were all satisfied. I had one case of Chill Fever where it ran four days, but the man came to me on the sixth day well satisfied.

John P. Glading.

Moline, Ill., Sept. 24, 1855.

Mr. James A Rhodes:—Dear Sir—The box of "Ague Cure" sent us has all been sold, and created a large demand for more; to meet which we have ordered from your general agent at Chicago, S. D. Watkins. Its sale will only be equal to the number of Fever and Ague cases. Hoping these few may be few, yet have a bottle for every case.

We remain Respectfully yours, &c.,

Richards & Allen.

I. O. O. F.—In another column of to-day's paper will be found an advertisement for *Rhode's Fever and Ague Cure*. We are not in the habit of puffing medicines indiscriminately, for the benefit of the afflicted, but Wm. R. Rowe Merchant, Sharpsburg, who has it for sale, informs us that he has sold several dozen bottles and in every case it has effected a cure. That preventative medicine to be good, and we take pleasure in bringing it before the people of the public.—*Odd Fellow, Hagerstown, Md., Sep.* 4.

CAUTION.

Since the announcement of the new principle to which this compound and singular success of my great "Antidote to Malaria," in several active and unprincipled quacks have forthwith made the same claims in favor of their poisonous nostrums, that were before destitute of any but the usual wholesale assertions that accompanies disgusting quacks of every kind.

I notice one firm who manufacture a pill, have taken one of my general circulars prefaced it with the cry of "An Antidote to Malaria found at last," substituted the name of their nostrum for my medicine, and then with brazen impudence, send their pamphlet with the exclamation, that the proprietor of my cure, their medicine was small, if no cures."

Against such swindlers, it is impossible to more than warn the public in general terms; any more definite notice would only bring them into more secretly defy notice. There in this consultation, however, that they can deceive few but the most ignorant—their only chance for success being to steal the language and belongings of respectability, which like the lion's skin, always proves to be merely a temporary disguise.

Beyond the following statements, therefore, the public must protect itself.

Premising that I make no claim which I support by my own assertion alone. I am constantly publishing proofs from well-known and disinterested parties in every part of the Union.

First—I claim to offer to the public a harmless medicine, and its innocence I establish beyond question by the certificate of Professor James R. Chilton, of New York, a copy of which I attach to every bottle of the "Cure," and how great a blessing to the world such a remedy must be, all the victims to Fever and Ague and diseases that are yet alive can appreciate better than words can express.

Second.—I claim, that as an "Antidote to Malaria," it is not only an absolute preventer of all diseases caused by a poisonous and foul atmosphere, such as Fever and Ague or Chill and Fever, Bilious Fever, Remittent and Intermittent and remittent Fevers, Bilious Fevers, accompanied by Typhoid Symptoms, Typhoid Fever, Yellow Fever, Ship and Jail Fever, General Debility, Night Sweats, and all forms of disease, but that it is the most natural unerring and satisfying Cure for them. This I establish by the unsolicited and voluntary testimony which I frequently publish, from all parts of the United States, and from the pens of that of respectable dealers who have sold it. The letters that I daily receive, and constantly publish, from druggists and merchants in every part of the United States, attesting that they have sold from two dozen to one or more gross, and that every bottle has effected a cure," thereby creating a demand for more, constitutes evidence to it cannot honestly be disputed or doubted.

I neither have nor shall ever ask any hostility to other remedies or their venders, believing that every medicine should stand on its own merit. All that I protest is, that unprincipled knave should make use of my language, and assume the principles that I maintain, in order to impose their poisons upon the sick and dying, for the sake of a few pieces of silver.

And as an evidence of the genuine efficacy of Rhode's Fever and Ague Cure, I make this offer:

TO ALL MEDICINE DEALERS IN THE UNITED STATES.

I will send a trial consignment of two dozen of the Cure to every medicine dealer in the United States and Canadas, upon application, accompanied by satisfactory references as to character and ability to execute the effects of every bottle. My object being to convince the trade and the public that this remedy has all the intrinsic merits which are claimed for it.

LADY AGENTS.

Any capable lady, desirous of a profitable agency, will be supplied upon the same terms as above, and allowed the same liberal trade commission. All applications from ladies must be accompanied by a certificate of character from a clergyman. The Certificate will be kept sacredly confidential, if it is not possible. Where is probably not a district or a town where various diseases prevail, but what there is one or more intelligent women who would feel glad to thus embrace a path of usefulness that would benefit her neighbors, and that could be extended by a little traveling just in proportion to her own business industry and attention.

James A. Rhodes, Proprietor,
Providence, R. I.

For sale in Nashville by H. G. Scoville, and will the principle druggists.

No doubt the Public will readily appreciate the difference between assertions unsupported by PROOFS and the incredible bombast indulged in by those who have nothing else to rely upon.

Wholesale Agents.—New York: George H. Bates, 135 Water street, and for sale by all the Principal Druggists; Philadelphia, T. W. Dyott & Sons; Detroit, Pratt & Hammond