Tennessee Baptist.

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The Pulpit.

[One hundred and fifty Sermons will appear in this department, during the present year, by J. M. Pendleton, our oldest contributor, and Spurgeon, Baliers, Brock, Smith, and others of the most brilliant expositors of England.]

SERMON NO. XX.

CHRIST RECEIVING SINNERS: OR, Encouragement for the Seekers.

BY THE REV. W. P. BALFERN.

"This man receiveth sinners, and eateth with them."—Luke xv. 2.

How easily does Jehovah mould his creatures to His will, and make them each unconsciously accomplish His designs. At His word [illegible] come in [illegible] occupy the exact position designed for them, and, notwithstanding all their enmity and pride, can only do that which He permits them. At His command a Balaam must bless Israel against his will, and the lip of a proud Pharisee proclaim the Gospel.

"*This Man receiveth Sinners!*" They meant this declaration to rank Him in the estimation of the people, instead of which it has been instrumental in exalting Him in their affections in every age. In thus expressing their enmity they declare their ignorance, while the absolute truth of what they proclaimed is the chief glory of Him whom they thus sought to depreciate, and, if possible, destroy. This they should have known, but alas! how often does ignorance sit in high places, and those who profess to be teachers of others, need to be taught themselves.

It had been expressly foretold of "*this Man*," that "in His days the righteous should flourish, and abundance of peace, so long as the moon endureth,"—that he "should spare the poor and needy, and save the souls of the needy; but with the true spirit and meaning of these and kindred declamations they were unacquainted, and hence they angrily impeach their Messiah for doing that by which they were fulfilled. They were offended with him for doing that which fills the angels with joy, and will make heaven to resound with songs of everlasting praise. Alas, poor fallen man! how he quarrels with that which alone can effectually bless his spirit, meet his wants, and remove his misery, how he embraces his foes, spurns his friends, and often stands courting applause for the words and deeds which proclaim him a fool.

"*This man receiveth sinners.*" This *Man!* they had heard and seen enough to know he was *more*; but prejudice will close its eyes to the light, sad pride will not see the character of Him whom it fears will not answer its expectations. He had done those works which none but God could accomplish; they had seen Him open the eyes of the blind, and unstop the ears of the deaf; yet "this *Man*," say they, "receiveth sinners." Who can satisfy enmity, or open the eyes of those who will not see? "We do not want him to be more than we proclaim him to be, and if we can accomplish it, others shall not believe that He is. O, vain attempt to hide the glory of him who could not be hid, to spot the brightness of that sun which shall ever shine, and continue to rise and rise until the whole earth is filled with its glory. Poor Pharisee! when thou canst hide the sun with thy fingers, when thou canst pull the stars from their orbits, and lift the ocean from its bed, then thy enmity may prove Him to be a mere man, who said to the leper, "Be clean!" and to the dead, "Come forth!" who, while he gathers together the outcasts of Israel, counts the number of the stars; whose feet, while they trod the ground-floor of time, were upon the neck of hell; whose fingers, while they lifted up the weak and down-trodden, grasped the sceptre of universal government, and worked all things after the counsel of His own will; and who, while now He wears "a vesture dipped in blood," binds all the constellations of heaven around Him, as the silver-spangled curtains of His holy habitation.

"*This Man!*" *Sense* gave them the intelligence;—we see but a man, and He is but a "man." O clever, reasoning, wise sophisters! does the eye always give you the nature of things? Your faith will be small if it embraces no more than ye can see. Says, *Conscience*, Look at His *works*. Says Pride, Look at Him eating with *sinners*: would the Son of David stoop to that? the King of Israel, the Son of God, thus demean Himself? O lovely thus to embrace our woes!

"*This Man!*" says Reason, lifting the finger of scorn. O Reason, thou idol of this vain world, there are mysteries which thy keen eye cannot reach; there are riddles which all thy skill cannot solve, though thy worshippers lift thee to the throne of God, and place His Son beneath thy feet. Why dost thou not see his glory, who said to the sea, "Be still!" and to the trembling penitent, "Thy sins are forgiven thee, go in peace!" Why wilt thou not behold the deity of Him who conquered death, put away sin by the sacrifice of Himself, and opened the gates of life to myriads who otherwise must have perished? Is it not because thy devotees are too poor to need a Savior, and too wise to let God speak for Himself and tell us what He is? Is it not because they who know not themselves, will not believe more than they can understand, and are prone to make their shallow apprehensions the gauge of eternal truth? O, Reason! many land thy charms, while they perish in thy embrace. Great was thy glory in man, while purity was thy base; but now thy strength is weakness, and thy verdict off's Em. Happy was the hour for thee when thou didst first open thine eyes to the glories of paradise, and gladly lost thyself amid the unwaned sun. Great Uncreated One. What with the hymning thoughts and seraphims, though on earth, thou didst bow, and with adoring gratitude confess that *He* was Lord of all who is now but "*this Man*," because, stooping to thy necessities, He appears robed in frailty to remove thy darkness, and conduct thee again to Himself. O! strange that men should say, this *Man*, of Him who is the glory of His Father, the Son of God in truth and love; of whom it is written, that He "is God over all blessed for evermore;" who was worshipped by angels at His birth, and who, in the days of His flesh, declared, "I and My Father are one."

But thus will Reason, now depraved, exalt herself, though at the expense of Him who is "Lord over all," and labor to rob Him of His strength of whom it is written, that "He is mighty to save." Thus do poor erring creatures of a day toil to upgrade themselves, while they imagine, that by their impious attempts they are proving Him to be no greater than themselves, of whom it is declared, that "To Him every knee shall bow, and every tongue confess."

"*This Man receiveth sinners.*"—Few, however, shall He receive if we can but accomplish our designs. With this intent they preached; but, O blind guides! unwittingly they proclaimed a truth which has brought thousands to His feet. This enmity was made to exalt incarnate love, and prejudice did homage to the Prince of Peace. Thus man, with ignorance at his elbow, oft lifts his hand against his only friend, but only to strike himself, and help the work he labors to impede. Thus God confounds the wisdom of the wise, and makes the lip of pharisaic pride exalt His Son. "This Man receiveth *sinners!*" ah, here lay the offence. But, O ye Pharisees, whom else could He receive where all *had sinned?* For this He came. Saints He could have received above. And is his all the charge, poor Pharisee, that you can bring?—that He would seek the poor whom ye forsook, and heal the wounds your skill had never reached! and was it wrong to strengthen those on whom you bound so many grievous burdens, which *your* fingers never touched—to teach those minds your wisdom left so dark—to comfort those who sought in vain a kind word from your lips? Long had you *looked* upon the perishing and lost: the distant sight of misery was enough for you, who brought no help. The good Samaritan new draws near to pour in oil and wine; no wonder you should hate the Man whose conduct is your reproach. "*He receiveth sinners.*" Yes! those who cannot *earn* His aid, who bring *no price*, but need His help, the help He freely gives. Such are welcome. As welcome *now* as on the day the proud Pharisee proclaimed the joyful news.

Reader, does thy heart embrace this precious truth, and has it encouraged thee to come to the feet of him whom it was intended to reproach, or dost thou spurn the Savior who invites the perishing and the lost? 'Tis such he came to save, though men refuse to listen to His voice, and treat his words with scorn. Men would be healed, yet strive to come as *sinners* to Jesus' feet. But as sinners we must come, and *as such* His voice invites us near. O welcome news! glad tidings this, indeed, that men, with all their guilt, and misery, and woe, may come to Him who ever lives to save.

"O then come, ye sinners needy,
Weak and guilty, sick and poor,
Come, O come, His grace flows freely,
Come, and drink and doubt no more.

"Why, O why in doubt still linger
Is not mercy's record plain?
Does not truth's unerring finger
Point you to the slaughtered Lamb.

"*This Man receiveth sinners!*"

"Yes, and for this He ever shall be praised,
From every land a seed shall come to land
His name; the old and young, the rich and poor,
Barbarian, Scythian, bond and free; with tears
Of gratitude and hymns of praise shall they
Draw near, and in His high abode, in robes
Of white, and with immortal strength, shall loud
Extol His grace; while every harp of gold,
Each spotless robe, and grateful sinner saved,
Each joyful lip, the everlasting song,
Yea God Himself, and heaven, with all its vast,
Its noontide glory and ever-rising bliss,
Its pearly gates, its golden streets, and all
Its mighty host, martyrs in bright array,
Apostles, prophets, one vast throng, all, all
Together, ever encircling Him, who bled,
And died, and rose again, proclaim aloud,
And ever shall proclaim, it was a truth,
A glorious truth—"*This Man receiveth sinners.*"

Object not then, sinner, that thou art too vile to come to Jesus—that thou art too old or too young—that thy sins are too many or too great—that thou hast slighted too much light—that thou hast lain too long in sin, or become too hardened by transgression. Hopeless thou mayest be *in thyself*, and thus hopeless Jesus will have thee to be, for, in what *He is*, and in *His* words He will have thee to find hope.

"*This Man receiveth sinners!*" Here all thy objections are met, for thou art *but a sinner*, and such Jesus receives. As such thou art to come, as such He invites thee to come, without money and without price, hopeless in thyself, hoping in *Him*; dead to thyself, alive to Him; condemned in thyself, to find mercy in Him; without qualifications in thyself, to find thy *all* in Him. Then come *as you are*, and come *at once*; He receiveth sinners! receiveth *now*—at this time—this moment! Yes, the door is wide open, His heart is still love. He waits to be gracious.

And eats with them!—Yes, for "all things are ready," the Gospel feast is spread, there is pardon for the guilty, clothing for the naked, strength for the weak, wisdom for the ignorant, guidance for the perplexed, and rest for the weary.

And eats with them!—Yes, though the proud and self-righteous despise the feast, yet to all who come will Jesus say, "Eat, O friends, and drink, O beloved!" And these for themselves shall understand His words. "He that hath My commandments and keepeth them, he it is that loveth me; and he shall be loved of My Father, and I will love him and manifest Myself unto him."

Ere the last sand of life has run,
Just as thou art to Jesus come,

Thy only plea what He has done—
O sinner, hear and come.

Just as thou art, with all thy woes,
In spite of all thy sins and foes,
In Christ alone to find repose—
O sinner, hear and come.

Just as thou art, though guilt oppress,
Rugged thy path and comfortless,
To plead the Savior's righteousness—
O sinner, hear and come.

Just as thou art, whate'er thy fears,
Making no merit of thy prayers,
Nor trusting in thy cries and tears—
O sinner, hear and come.

Hopeless thyself thy state to mend,
And righteously by law condemned,
To find in Christ thy only friend—
O Sinner, hear and come.

Dream not that better thou wilt be,
But come at once, to Jesus flee,
He lives to save, and why not thee?
O sinner, hear and come.

O come, believe, and thou shalt live,
Freely thy sins Christ will forgive,
All thou canst need He waits to give—
O sinner, hear and come.

SERMON NO. XXI.

SHORT SERMONS.

Of Submission and Conformity to the Will of God.

I. "Thy will be done on earth, as it is in heaven." Nothing is done here, any more, than in heaven, but by the will or permission of God; but men do not always love that will, because it is often opposite to their desires.—If we sincerely loved this will of God, and only this, we should change our earth into a heaven. We should thank God for every thing, for evil as well as good; because evil would become good from his hand. We should not then murmur at the guidance of Providence, but approve and adore it. O my God, what do I see in the course of the stars, in the revolutions of seasons, in the events of life, but the accomplishment of thy will; may I annihilate my own, to make thy will reign in me! For it is thine, O Lord, to will, mine to obey.

II. Thou hast said, O Lord Jesus, of thyself, with relation to thy heavenly Father, "That thou always didst what pleased him." John viii. 29. Teach us how far that example should lead us. Thou art our pattern. Thou didst nothing upon earth but according to the will of *thy* Father, who vouchsafes also to be called *ours*. Do thou fulfill his will in us, as thou didst in thyself. Grant, that we, being inseparably united to thee, may never seek to do our own will, but *his*; so that not only our religious actions, but even our eating, sleeping, conversing, may all be done with no other view but that of pleasing him. Then shall our whole conduct be sanctified. Then shall all our deeds become a continual sacrifice, incessant prayer, and uninterrupted love. When, O Lord, shall we arrive at this disposition?—Do thou vouchsafe to conduct us thither: do thou vouchsafe to subdue our rebellious will by thy grace, for it knows not what it would have, and nothing is truly good, but a conformity to *thy* will.

SERMON NO. XXII.

VERY SHORT SERMONS.

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Luke 14:33.

1. Christ is desirous that his friends, whether few or many, should be sincere.

2. In order to try our sincerity, he applies the only effectual test.

And must I part with all I have,
My dearest Lord, for thee?
It is but right, since thou hast done
Much more than this for me.

Baptist Persecution, and the Progress of Religious Liberty.

The Persecutions of Baptists have always proved to be the seeds of religious liberty.—The reports from the Colporters sustained by the American Baptist Publication Society bring accounts of cruel persecutions suffered by our brethren at the hands of the Protestant Pedobantist Church of Sweden; while from other sources, we learn that the very indignation aroused throughout the religious world by these protestant persecutions, is forcing the king and government of Sweden to grant Religious Liberty. "God works in a mysterious way," to accomplish his gracious purposes.

Read the following:

PERSECUTIONS.—"While we are permitted to rejoice in the extension of the Redeemer's kingdom in this country, Satan is raging mightily and instigating the enemies of the truth to throw as many obstacles in the way as possible. This is especially the case in Skane. There the authorities seize upon the Baptist preachers and imprison them whenever they are found without the limits of their own parish—a course never pursued before in this country. Six of our Colporter brethren have at various times been confined in the Cell-prison of Christianstar, and some of them treated very harshly. One of them, a blind Colporter, by the name of Niles Hokanson, was confined in this Cell-prison for eight days for circulating religious books and tracts. After his release an iron chain was attached to one of his ancles. It was intended that this chain should be fastened around both ancles, but he was allowed the privilege of walking and carrying one end of it in his hand. After this, he was driven on a prisoner-car to another station where new irons were placed upon him. In this condition, he was sent to his home and compelled to pay a considerable sum to the authorities, which they claimed for their trouble in bringing him home! As he had no money of his own, they took that which he had received from book-sales, and also a watch he wore, but which was not his own."

SVEN SVENSON, received on one occasion the following treatment: After having been stripped of all his clothing, they washed his whole body in cold water, cut his hair close to the head, severely buffeted him, clothed him in a prisoner's dress and threw him into a cold damp cell. In giving an account of it he says, "When the door of the dark cell was suddenly closed upon me, I was alone as suddenly on my knees, imploring Jesus my Savior to be with me, and to let me see light in His light. Being thinly clad, I was seized with severe chills, and old Adam began to rebel; but calling to mind that all we have better than hell is by the grace of God, all became peace and light and joy."

SWEDEN—DISCUSSIONS ON RELIGIOUS TOLERATION.—In our number of Jan. 15th, we spoke of the concessions of this for establishing greater religious liberty, which the Government intended to bring before the legislature, and of the reception with which it met among the people. Before having it discussed by the legislature, the Government wished to hear the opinion of the Supreme Court of the country on it. The majority of the Supreme Court showed itself opposed to the intentions of the Government, and declared that the professors of the Evangelical Lutheran doctrines ought to be protected in the free exercise of their religion and against foreign doctrines, but that no inducement should be held out to them to apostatise from this doctrine, to increase the number of apostates, and thus to endanger the peace of the land. Even the minority made its consent to the propositions of the Government dependant on certain modifications of the bill, and demanded, in particular, that no permission should be given to preach a foreign doctrine publicly before Christian hearers. On the other hand, the sympathy of the Swedish people with the intentions of the Government was so general, and the verdict of the European press on the intolerance of the Swedish legislature so unanimous, that the State Council not only adhered to the liberal provisions of the bill, but even improved them in several points. The bill, in its now improved form, was laid before the legislature on June 17.—The Minister of Justice, by whom the bill was countersigned, declared that its principal object was to annul in the general legislation, everything opposed to the religious liberty which the sixteenth paragraph of the constitution guarantees. He refuted the opinion of the Supreme Court, two members of which, Alexandenson and Backman, were present. Both of them spoke after the minister, the former to declare himself now satisfied with the whole of the new bill, the other merely to refer to the arguments adduced by the Supreme Court. All the other members of the Royal Council, except the Minister of Ecclesiastical Affairs, Mr. Anjow, expressed their concurrence in the words of the Minister of Justice. The attitude of Mr. Anjow, on this occasion, had, according to the *Aftonblad*, special motives, which this paper promises to make known. Before the bill was sent to the respective committees it gave rise to an animated discussion in the House of Nobles and the House of Priests, especially in the former.—The clergy expressed, through the Bishop of Lund, Dr. Thomander, the fear of seeing a great number of Swedes abandoning the Lutheran Church without joining another religious denomination. In the House of Nobles, Mr. Nils Tersmedan reminded his colleagues of the progress of the Romish propaganda in other European countries, especially in England and Holland. Even Mr. Ilierta, a defender of the bill, recommended the addition of a clause authorising the banishment of every one who may seek to make proselytes in the name of a Catholic authority.

Bible Society of the Mary Sharp College, at Winchester.

This noble Society is accustomed to meet early in every session to elect officers, and to furnish an opportunity for the reception of new members. I have endeavored whenever it was practicable to be present. The meeting last Sabbath was one of uncommon interest. The procession which formed at the College and marched to the Church was a most beautiful sight. And then to see the tokens which almost every pupil gave, of interest in the object which had brought them together. The animated face, the sparkling eye, the promptness to do whatever each one felt that she *could* do, the readiness to give what each one felt that it was *right* for her to contribute from the little store of what she could call her own, and that without any of the urging and pleading which is so often needed to persuade people to engage at all, in any work involving self-denial, was really delightful. And, oh, how much more delightful the reflection that these young ladies, who are here learning thus to *love the Bible* by laboring for it, are soon to be the educated, and consequently the influential women of our land; that it is they who shortly will give tone to society in the various places from which they have come, and to which they will return. That they will probably, all their lives, feel a deeper and more intense interest, not only in the Bible cause, but all that pertains to the great objects of religious benevolence, in consequence of their now so joyfully denying themselves to give the Word of Salvation to the lost, is manifest.

It was delightful to see so many new pupils. True, we missed a number of familiar faces which we have been accustomed to see. Some of the best scholars, and our most active members were not there, but a multitude of others had taken their places. There were over one hundred and ninety names; last year at the same period in the session, there were only one hundred and thirty, showing an increase of over sixty pupils. If they should continue to come in, in the same ratio that they did last year, the catalogue for 1857–8, will show over three hundred names. There is yet room, we are informed, for many more in the boarding houses of the place. A large addition to the College building will very soon be erected, so that no facility shall be wanting to enable the teachers to maintain the reputation they have so laboriously won for themselves and the College. Let them have the three hundred, and as soon as accommodations are completed, let them have five hundred. And let the patrons not only consent, but demand *that the full course of study shall be extended from four to six years*, and few can conceive the influence which it will exert upon the cause of science and religion over all the South.

A. C. DAYTON.

TRIALS AND SUFFERINGS

or Religious Liberty in New England. A Tale of the first Baptist blood shed in America. The Oldest Baptist Church in America, not the Providence Church. J. R. Graves, Editor. 40 cents.

[When this History was undertaken, the Editor did not suppose that it would make a Tract of over seventy, or at most, one hundred pages; and it was accordingly advertised at ten, and then fifteen cents, but it has already grown into a volume of 149 pages, and the first part only is finished. The second part will contain a discussion of the most important period of American Baptist History, the planting of the first Baptist Church on these shores; and by facts and figures, dates and documents, that cannot be controverted, it will be shown that the Church at Newport, Rhode Island, and not the Providence Church, is the first and oldest Baptist Church in America; and more, that no Baptist Church or minister, living or dead, ever had any ecclesiastical connection with Roger Williams.

We publish a few chapters of the first part, that our readers may see its character. It is not fiction, but authentic history, with narrative only supplied to tie it together. It will make a work of between two and three hundred pages. It will be bound and sold for forty cents, and ready for mailing by the first of October.]

CHAPTER VII.

EFFECTS OF PERSECUTION.

THE public whipping of Mr. Painter created no small stir in the colony. There were those who fully approved the deed, and who considered it a truly politic as well as just procedure. Others, though they regarded Painter as in great error, and justified his exclusion from the Church, yet judged his punishment at the whipping-post to be both cruel and unwise; a third class, who differed from "the standing order" on various points, considered the measure as a piece of tyrannical persecution, and had their sympathies deeply enlisted on behalf of the sufferer; whilst a fourth class, embracing those who were inclined to Baptist sentiments, instead of having their heretical tendencies corrected by this exhibition of ecclesiastical cruelty, were more firmly resolved than ever to adhere to what they believe was right. Intelligence of this punishment was soon circulated throughout the colonies, showing to all what they must expect, in case they differed in opinion or practice from the Congregational standard.

The effect of this upon Stephen and his employer was, to make them more open and bold in the expression of any opinions they cherished which were not in harmony with the standing order. Especially were they more free to converse upon the subject of baptism. Many and long were the arguments which they had with different individuals upon this exciting theme—some of whom strenuously opposed them, while others were greatly moved by their arguments. Neither Mr. Bates nor Stephen was at this time fully converted to the sentiments of the Baptists. They were merely inquirers upon the subject, though it must be confessed that the further they examined it, the more did they lean to the side of the heresy. The more they became acquainted with the arguments of the Baptists, and with their method of interpreting Scripture, the deeper became the impression upon their minds that this persecuted people were on the side of truth.

There was one point, however, on which Mr. Bates could not obtain satisfactory information. Although he was a man of strong mind, a clear thinker, and sound reasoner, yet he had not been favored with a liberal education, and was ignorant of the ancient languages. It seemed to him that a knowledge of the meaning of the original Greek word, which, in the English version of the Bible was rendered "baptize," was of great importance.

"If I only knew," said he to Stephen, in one of the frequent conversations he was accustomed to have with his clerk, "how the Greeks, in the days of the Savior, understood the word which is translated 'baptize,' it would afford me not only relief, but great assistance."

"You know what the Baptists themselves say upon the subject!"

"Yes; but many of them are no more learned than myself, and what they assert they have received second-handed, and therefore cannot vouch for its accuracy. What I want is, for some one well acquainted with the ancient languages, to tell me the meaning of the original word 'baptize.'"

"Why not ask the president of Harvard College?" said Stephen.

"True; I did not think of that. President Chauncy is admitted by all to be a very learned man, and is as competent to give information upon this subject, as any man in the new, or old world."

The next day a small boat, with two men, was seen crossing Charles River, from Bostoon to Cambridge. At that time the appearance of the river and the country was widely different from that which now greets the eye. Instead of the numerous bridges which now span the stream for the accommodation of cars, carriages, and foot passengers, it was all open.—Not a bridge had been erected, not a pile for the purpose driven. Instead of large cities and towns presenting themselves in every direction, the banks of the river, and the islands of the harbor, with the shores of the bay, were covered with green. Dense forests, beautifully rolling hills, or fertile plains, variegated with a few small villages, with here and there a cluster of Indian wigwams, completed the picture. Now and then an Indian might be seen paddling his light bark canoe across the water, or pausing in the middle of the stream, engaged in fishing.

When the boat reached the shore of Cambridge, at a point not far from the present termination of Harvard street, one of the men left it and walked towards the College; the other, who was the owner of the craft, remained to prevent it from being stolen by the Indians. The first, who was no other than Mr. Bates on his way to President Chauncy, was soon concealed by the thick underbrush which covered the land.

[To be continued.

Amite Female Seminary.

MR. EDITOR:—I send you a catalogue of this interesting school, for the education of young ladies, under the guidanse of Miss M. S. Shirk, as Principal.

This institution is situated in the village of Liberty, Amite county, Miss., within about twenty miles of the N. O., J. & G. N. Railroad.

Its locality is not only remarkable for its natural woodland scenery, pure water, and unrivaled healthfulness, but for the refinement and morality of its inhabitants.

Though comparatively young, it has already taken a prominent position among the various Seminaries of learning, now springing up as beacon lights to deck the face of our own fair Sunny South, and to guide the youth on in search of wisdom's richest treasure. The Poet has wisely said, that

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

But this star is just beginning to dawn from the intellectual horizon, and dispel the shadows of ignorance, casting its radiant effulgence upon many young minds, whose powers are expanding and developing, as the opening rose before the morning sun. This Seminary has been built alone, upon a rock and for ages, by the exertions of the Principal together with disinterested friends.

They have planted a tree of knowledge from whose branches *many* may pluck rich, ripe fruit.

The course of instruction is thorough and complete, free from sectarian dogmas, or proselyteism; characterized by a degree of deep toned piety, and a standard of scholarship worthy of high commendation. And here—she stands alone, waving her own banner, maintaining a selfsustained position without supplicating endowments from the public treasury. All this has been accomplished within the short space of five years. We witnessed the annual examination on the seventh, eighth, and ninth of the present month, of this interesting Institution, and take pleasure in recommending it to the patronage of a generous public. It was attended by a large concourse who evinced much interest in favor of Southern education. And why otherwise? Is it not high time we had aroused from our state of lethargy upon this important subject?

Why go farther North in search of educational advantages, when we have them in our midst?

How many sons and daughters have been sent far away from home to school, and placed under influences their friends knew not of, and when returned to the parental roof, the painful intelligence follows, that the golden moments of youth have been squandered in idleness, folly, and dissipation.

The exercises were truly interesting throughout. As each successive exhibition came on, the mighty mass of mind was moved, and spontaneous bursts of applause, evinced that it was an occasion of no ordinary interest.—Now by a display of genius in a demonstration of Euclid, or the solving of a mathematical problem, then captivated by strains of music, like those of ancient Bards, and thus luring the imagination still onward, in anticipation of what was yet untold.

However, other branches claim equally as much notice. The studies, Natural Theology, Moral Science, Analogy of Revealed Religion, and Political Economy, all proved to have been carefully investigated, and viewed in their true light.

After the presentation of their diplomas and the ceremonies attending, which were exceedingly interesting, the class of graduates presented the Principal and wife, with a Bible, as a token of their highest regard and heart-felt thanks, for their labored efforts, and their toilsome struggle up the rugged steep of learning.

The commencement exercises were closed by reading compostions, by the first graduates of the institution, who by long continued exertions and untiring efforts, have marked out a pathway to fame worthy of imitation.

It were vain to attempt to do justice to each individual, but suffice it to say, that this class exhibited a thorough knowledge of the course prescribed by the Faculty, which reflects credit in an *eminent* degree upon the same, and for individuality of thought, accuracy of analysis, and power of argument, they were worthy of admiration.

We cannot close without noticing a few of their productions. An effort made upon the subject, "Does graduation complete our education," evinced an originality of thought and beauty of conception, rare for one so young, and did *honor* to the amiable and accomplished young authoress. Another, treating upon "woman, her education and influence upon society," was calculated to arouse the deepest emotions in every heart; it was a noble appeal in behalf of Female Education, and would have done credit to one of much riper years. *That* young lady, we predict will leave her impress upon the age and society in which she moves.

The valedictory was truly a touching tribute, and its sentiments moved many a tender cord, when a sad farewell fell from the lips of schoolmates, classmates, and teachers. The scene was imposing; many hearts beat high with anticipated glory; many a lovely countenance was cast upon these young graduates, at the shrine of knowledge. More than one had that day wreathed their own fair brows with undying laurels. And at this time all had been lulled into gentle slumber—some perhaps, to dream of fame, others of the union of hearts, around the "home circle," which so long beat apart; and each sighing wind as it passed by, brought more joy to some fond soul, almost bursting with gladness.

Flowers of unfading loveliness are twined into chaplets of renown, for the morrow. Now they bade adieu (how hallowed by so many delightful associations and reminiscences, and cast their lot where'er fortune's tide might guide them.

The Mississippi Baptist Association, a time honored organization, at her last two successive anniversaries, appointed an examining committee to visit this Institution; the proceedings of which, you have doubtless received for publication.

The last committee consisted of twenty-five members, many of whom witnessed this examination. As you will perceive from the catalogue, the students number one hundred and thirteen.

The buildings, when completed, will be sufficient to accommodate about three hundred students—all of which are admirably arranged for comfort, health and convenience.

We congratulate our friends of an adjoining State, upon their success in building up a school worthy the patronage of the greatest amateurs of female education.

May it be a nucleus around which will cluster many friends, and may its fruits be those which will wreathe a diadem of glory on the brow of the education of the noble daughters of our fair and happy land.

A SPECTATOR.

East Feliciana, Ga., July, 1857.

AMERICAN TRACT SOCIETY.

The united stand taken by the South, has told with tremendous power upon the Executive Committee of the Tract Society. We are in receipt of another circular, which informs us that out of respect to the South, the Executive Committee have unanimously resolved not to issue a book or tract upon the abuses of slavery, for the present at least. The New York Independent thus notices that circular:

A NEW CIRCULAR.—The Executive Committee of the American Tract Society, have issued a circular defining their position with respect to the action of the Society at the last anniversary. We shall publish this document next week. We can only say of it here, that it is "calculated to receive the approbation" of those "evangelical Christians," who believe with Dr. Rice, that the traffic in the bodies and souls of men is ordained of God for the best good of master and slave. We trust that the document will *not* have the effect of dividing public sentiment at the North, or of throwing off any churches from the Tract Society. A very grave question is now raised, which the *Society* must settle. That question is not whether in some new and sudden emergency the officers of a Society, acting in the interval of its meetings, may use discretionary power; but whether after the Society, with long deliberation, has decided upon a given course of action, and prescribed to its officers their line of duty, those officers may at their discretion disregard that action, and pursue exactly the opposite policy. That is the real issue which this new circular will raise. It may be wise for the officers of the Society to publish it; it might have been wiser for them to have convened the Directors of the Society, and to have tendered their resignation of a trust which they are not willing to fulfill.

The Vermont Chronicle rebukes and repudiates the doctrines of the Tract Committee's Circular, in tones that will be echoed throughout New England. We shall publish next week the earnest and vigorous protest of that staid and reliable journal.

God, in his providence, does sometimes wonderfully own the prayer of faith, and gratify the innocent desires of his praying people, even in little things, that he may show the extent of his care, and may encourage them at all times to seek of him, and trust in him; yet we must take heed of being over bold in prescribing to God, lest the event should weaken our faith, rather than strengthen it.

They that take counsel against the Lord and his Israel, do but imagine a vain thing, (Ps. 2: 1.) and create so much the greater vexation to themselves: hell and earth cannot diminish those whom Heaven will increase.

The best, and the most useful and acceptable services done to men, are seldom remembered so as to be recompensed to those that did them, in the notice taken either of their memory, or of their posterity, after their death. Eccl. 9, 5, 15. And therefore our great care should be to serve God, and please him, who is not unrighteous, whatever men are, to forget our work and labor of love. Heb. 6: 10. If we work for men only, our works, at furthest, will die with us; if for God, they will follow us. Rev. 14: 13.

The greater the trust is, of wealth and power that is [illegible] the greater is our danger of contracting guilt, by falsifying and betraying that trust. This is a good reason why we should neither be curious at others' honors, nor ambitious ourselves of high places, because great dignity exposes us to great misery.

God's work is its own wages, and his service carries its recompense along with it. Even in keeping of God's commandments there is a great reward. The present pleasures of religion are part of its pay.

We must always serve and honor God with the best we have, for he is the Best, and best deserves it; he is the First, and therefore must have the first fruit. Those that think to save charges, by putting God off with the refuse, do but deceive themselves, for God is not mocked.—*Henry.*

VOL. XIV. THE TENNESSEE BAPTIST. NO. 8.

THE BAPTIST.

NASHVILLE, OCTOBER 24, 1857.

"TRUTH AGAINST THE WORLD."

EDITORIAL TELEGRAMS.

"Christian should make every thing bend to his religion, but allow religion to bend to nothing."—J. A. J.

—IMPOSTOR.—A man professing to be a Welshman, and calling himself John Owen, and professing to be lately from Wales, and a Baptist, and a brother of Elder J. Owen, of Mo., called upon us some few days since, and solicited the loan of ten dollars to enable him to visit his brother. His talk was very plausible, and we loaned him the money. A letter from brother O. of Mo., informs us that he has no brother John, and we find ourself as well as others, deceived. We never had good luck in lending money to persons in distress. If a thousand many would repay us just now, it would be a great relief. Will the Baptist warn the churches against John Owen, Cushman, or any other wandering Baptist impostor? We think we have heard of him in N. C.

—We are forced into suspension. A large amount of manuscripts has accumulated, and we have no space in which to redeem it, and we are forced into suspension. The articles laid aside are all long ones, and most of them negligently written, and of local interest, and lengthy also. Friends and brethren, write for your paper, don't write—but write *short articles*. Candesus, condensus, and your pieces will be read at home and copied abroad.

—Brother J. H. G.'s article five and a half pages foolscap—too long; second, six pages.

Brother M. Finney. Very good, only too indefinite; it won't bit any one. Glad to hear you are coming to Murfreesboro. Between twenty and thirty young ministers there now, and still they come.

—That man, David Lee, now of N. C., is an impostor without doubt. We have just received a letter signed "David Smith," wishing to inform us that a certain David Lee in N. C. is a man of piety and wealth, and not excelled in Texas as a minister. These are sufficient evidences to stamp this letter as a forgery, and Lee as an impostor. Look out for him.

—"Putman" writes us, objecting to the Prince of the House of David, advertised in this paper. We do not approbate every book endorse every school or sill that is advertised in this paper. Who will review Prince of the House of David? We have not time to read it. A bad book cannot be advertised in this paper with our knowledge. One thing is certain, we have not endorsed this Prince book as a Baptist work, as brother Dagg did that Von Rohden dozen affair. You are in too great haste, brother P., to get us committed, before we have so much as noticed the book.

—FAILURES.—Among the *hundreds* of failures and suspensions announced the last two weeks, we notice those of John P. Jewett & Co., Boston, liabilities $100,000. Bangs & Brothers, N. Y., Book Auctioneers and Harper & Brother—the largest Publishers in America. The Bank of Tennessee suspended last Thursday—and the end is not yet.

—Sister Hivrze, of Miss., will certainly find the obituary of her excellent husband in a No. of this paper not far back. We received it and placed it upon ice, and it appeared duly. We devote but one column to obituaries, and when there is a large number some are delayed. We sympathize with you in your loss. We learned to love that afflicted man during our short visit to G. May his dear wife and children emulate his virtues, and follow him to glory.

—J. V. Cross, Ark., please see Tenn. Bap., Oct. 3d, No. 5, for our views of Liberty and Free Agency. Sermon No. 10.

—C. J. Kimbal, of Ill.—Your query amounts to a dogmatic assertion. You say, "Would you insult the apostle, or have the audacity to declare that no man can fail of the grace of God," &c. See Heb. 12: 14. Men fail of a thing when they come short of the actual possession of it, although they may *think* they have it, and profess to have it.

We respectfully oppose to brother C.'s discourteous language, the two or three explicit and unmistakable assertions of Jesus Christ—enough C. should regard it audacity in Christ to teach such a doctrine.

Everlasting means of endless duration—see John 3: 36, "hath everlasting life." When does this life begin in the soul? When the soul believeth, for is that moment it passes from "death unto life." That spiritual life is never, and can never be destroyed, for it is everlasting. Christ says, "because I live, ye shall live also." Christ and his saints are one, possess the same life. Christ is the Christian's life, "when Christ, who is *our life*."

Christ again says, John v. 24, he that "believeth in him that sent me, hath everlasting life, and *shall not come into condemnation*, but is passed from death unto life." He again says, Jeremiah 8: 9, "Of them which thou gavest me HAVE I LOST NONE." In the great day of separation, *all the lost*, deceived and hypocrites are placed upon the left hand, and Christ declares to each and all, "I never knew you." The doctrine is confident, as brother C. is, the one assertion is false, if not audacious. I learned the Savior what great things they did; some of them were ministers, and did wonders, even in great revivals; but still, Christ replies, "I never knew you, not for one year, month, day or hour," and when they are hurried into hell, Christ can still say, when he numbers his jewels, "Of all the Father gave me *have I lost none*."

We cannot discuss it here to the extent we have in the Great Iron Wheel p., or as we are preparing to do in a book upon the Grounds and Evils of the Doctrine of Apostasy, for which we solicit all passages that perplex any mind, Methodist or Baptist.

—A Baptist Sabbath School teacher teaching his class the doctrine of Apostasy, instilling the unclean principles of Arminianism in a class of young minds, principles that are not only opposite and violently at war with the articles of faith of that church, which that teacher professes, but principles that pervert the teachings of Scripture, and subvert the grace of God.

If a Christian's continuance in a state of regeneration and justification, and salvation before God, depends upon his own good works, or good acts, then he is saved not by grace alone, but, partly by his own works, and has wherein of to glory; but it is by grace alone that we are saved; and these good works constitute no part of our salvation. See Rom., Chapts. 3, 4, and 9.

"Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified." Gal. 2: 16.

We think that teacher should say to the class, I am not prepared to teach you touching the Scripture, or since I cannot support before you the salvation of all saints which my Church teaches, and which some of you profess, I prefer not to teach you at all, but leave it open to your own unprejudiced investigation. We would quite as soon a Sabbath school teacher should teach Pelagianism, or Universalism, as Arminianism. The last is by far the more dangerous doctrine.

Publishing Houses and Societies in the South.

We have just read the last article of a Mr. McTyeire, attempting to cover the exposure of himself and a Methodist-Agent by the name of Harp, by Wm. Jordan Denson, a well known and prominent Baptist writer, of Miss. We give Mr. McTyeire's last article, and his sneer:

MR. DENSON ON PUBLICATION HOUSES, AND SEVERAL OTHER SUBJECTS.—*Gentlemen*: I meant not to stir such a temper as that exhibited by Mr. "W. Jordan Denson," in your last issue, but to set a Southern enterprise in its true light before the public.—Mr. D. says:

"The gentleman's insinuation of my being opposed to Southern institutions, especially the one established by the Methodists in Nashville, Tennessee, is not true in letter or in spirit. All my past life stamps the assertion as a falsehood."

If any such "insinuation" was made by me, I crave his pardon. Mr. Denson inches along from an insinuation in one sentence, to an *assertion* in the next, and triumphantly stamps it with falsehood!

He compares me to the "ink-fish of our sea shore"—which, (never having seen one) may be a very good fish, and therefore I will take no offence. Also to a "country-court lawyer," who are as good (as far as I know) as any other lawyer;—and lawyers, as a class, are very respectable. I am glad to be assured by himself, that Mr. W. Jordan Denson is "an Apostolic Bible Baptist, without any qualifications."

Most of us, even when making a progression, are obliged to admit qualifications and short comings. I rejoice to learn that there is an "our sea shore" an Apostolic Christian, of any sect, *without any qualifications*. May Mr. Denson's amiable temper and charitable spirit be diffused! It is rather intense now. He says:—

"It seems Mr McTyeire is ignorant that the Baptist Publishing House in Nashville has a power press; he says that while passing through the spacious bindery of our Publishing House in Nashville. I saw Theodosia Ernest, a late Baptist publication in the hands of our workmen." He does not say he saw it in type in their *spacious* printing rooms; no, for that would have been untrue; yet he leaves the reader to infer that it was printed in their House; for he states there may be a Southwestern Publishing House. Is this fair? * * * The cause of the Methodist House having Theodosia Ernest to send across from the great demand for that most popular work on Baptism, so great, that the Nashville Publishing House could not supply the demand without calling to their aid the binding establishment in the spacious rooms of their nearest neighbors. Does not the reverend gentleman know this to be a fact?"

I do not like to decline answering the questions of so respectable and honorable a person as I take Mr. D. to be—yet, I should dislike as he has committed himself so pointedly, to make an issue of fact with him. A correspondence with some reliable authority in Nashville will save me the trouble of correcting him. I advise Mr. D. to inquire *there*. The Baptist Publication House in Nashville is about as able as "the house that Jack built" to manufacture a book.

H. N. M'TYEIRE.

New Orleans, Sept. 11, '57.

It seems that this man Harp, and McTyeire, are lecturing, or delivering public addresses in the lower part of Mississippi, and in glorification of Methodism, what it alone is doing or can do for the South, in order to make merchandize of the people, by raising funds to be sunk in the Methodist Book Concern of this city, or to effect the sale of its books. This man Harp, it appears, asserted in the Court House that there was but one Publication House in all the South, and that one was the Methodist Book Concern in Nashville.

Mr. Harp may be excused on the score of ignorance—the want of information in the premises, but the statements of Mr. McTyeire, who says he has been in this city, and speaks from his personal knowledge, strike us as words uttered with the intention to *deceive*. Being intimately involved in this matter, we offer a few words upon Publishing Houses and Societies, and that Mammoth Book Concern that is conferring such signal blessings upon the South.

1. What constitutes a Publishing House, or Publication Society?

According to both the etymology and the universal use of the term, it means a man, or a company of men, who procure by purchase or hire, the works of authors, and multiply them in numbers to supply a demand already existing, or which the Publishers may create. That man is a Publisher, who by his means multiplies the copies of one book, or several different books. That firm is a Publishing House that does the same thing, and that is a Publication Society which is organised and chartered for the purpose of multiplying or circulating books, by the use of its means.

It is evident therefore, that the manufacture of printing presses, the making of type, or of stereotype plates, has no more to do with constituting a publisher of books, than the making of ploughs, chains, and horseshoes, has towards making a man a planter, or the manufacture of leather, cloth, and glue, has to entitle a man to be called a Book Binder.

2. Again, Publishers may, or may not, be Printers. They are two distinct and independent professions. The *printer*, is the man who receives the MSS., or book, to be multiplied, and puts it in type, and prints the work in sheets, and presses them for binding. Here his work stops. If the Publisher expects a long sale for the book, he will have the book stereotyped. In this case, when the printer has it in type he delivers it to the stereotyper, who makes solid pages of the type for the Publishers, and the printer uses these cast plates, instead of movable types. The printed sheets then go to the Book Binder, who binds it up for the Publisher.

It will be seen that a House or Society, is not less a Publishing House, or Publication Society, because it is not also a printing, or type making, or stereotyping, or book binding establishment, any more than because it has not under the same roof, or elsewhere, a paper mill, and a tanyard, to manufacture its paper and leather, a boneyard and mill for ink making. A House, or Society, is not the less a Publishing House, or Publication Society, because it owns and uses no type, or presses, or book bindery, or paper mills, and stereotype foundery. If only by its means it publishes—multiplies copies of books, and puts them into circulation, it is a Publishing House, or Society, even though it may have no public book store—preferring to sell from the press by Agents.

Do not all men, the least acquainted in the book trade, know this? Will any Methodist in Mississippi, deny that Carter & Brothers, of New York, are *Publishers*, or the Appletons, or Scribner, or the House of Sheldon, Blakeman & Co., and scores of other Houses? Not one of these large Publishing Houses own a type, or a press,—much less a type or stereotype foundery, or bindery, or tan-yard—and the business done by one of them last year, to our knowledge exceeds the *entire capital and business* of the Methodist Book Concern in Nashville!! The sales of Sheldon, Blakeman & Co., amounted last year to between $400,000 and $500,000! Is that house entitled to the name of a Publishing House? or a mere "Jack built" affair?

The American Baptist Publication Society is a chartered body, is doing quite as much as the "Methodist Concern" here, in publishing, circulating books, yet it never owned a type, or press, or operated a Type or Stereotype Foundery.

The South Western Publishing House.—The sneers of this servant of the Bishop's at this house does not disturb us. Whether we are entitled to the name of Publishing House, we are willing for the public to decide. The House issued its first bound book in the Spring of 1855. Since which time, its bills for paper for its books and perodicals have amounted to $28,096 33. It has published 89,500 copies of 12 mo. and octavo books—value $90,000. Of smaller books and Tracts, including those in press, 97,000 copies, value about $12,975. Total value of Books and Tract publications, $102,973.* This much it has done for itself, besides a large amount of work for others, with comparatively no capital, and without a tax of $1 to the denomination, and *furnishing publications as cheap, at least, as any Publishing House, or Society, or Concern, in the Union!* Let the South and Southern Baptists say if this is not an enterprise deserving of their countenance and patronage.

The South Western Publishing House has *manufactured in Nashville*, and sent to the North in the last year, *books* to the value of 5,602 35. Has the Methodist Book Concern done this? It has to-day an order from a House in London. Has the Methodist Concern?

This is what this young Southern House—which these travelling Methodist Agents wish *to sneer down*—has accomplished in *two years and seven months!* It does its own type setting, and printing, and owns the type, presses, and steam engine used in printing.

It has had a book bindery, for the putting up of its paper bound works, most of the time connected with it, though not now in operation for the want of room, &c. The Methodist Concern has put in type and stereotyped one 12 mo. book for the South Western Publishing House, and has now in hand a 12 mo. Tract of 60 pages. The binding of the South Western Publishing House is done not by the Methodist Concern, but *by the same man who binds for it*. Had the South Western Publishing House a stereotype foundry, which *would cost less than one Hoe Power Press*, it would have as many parts of such an establishment as Mr. McTyeire is making such ado over as the Nashville "Methodist Book Concern" possesses—without having either begged or *gulled* a credulous community out of them. The South Western Publishing House can bring out a work in as fine style as can the "Methodist Book Concern." We refer for proof to "Buck's Theology of Religion," a stereotyped work of about 300 pages, the type of which was set in this office. We refer to all our stereotyped tracts, &c., as the finest tract work done in the South.

A few words touching the Methodist Book Concern. Great swelling words and vapory speeches were uttered throughout the South concerning it—*to the disparagement of every other Southern publishing interest*. Mark this, which Mr. Harp and Mr. McTyeire's speeches and articles prove.

How was the *capital* and buildings obtained for the Methodist Concern?

The Methodist Episcopal Church—which is the General Conference alone—sued the Church North for its proportion of the Book funds—some $400,000. The Church South had to prove beyond a reasonable doubt that the Methodist Episcopal Church is a huge clerical despotism, that the Bishops and traveling preachers, in the language of Judge Nelson, "compose the embodiment of its power, *ecclesiastical and temporal* [what more power do the Pope and his Cardinals, and Priests, possess?] and when assembled in General Conference, according to the usage and discipline of the Church, REPRESENT THEMSELVES AND HAVE NO CONSTITUENTS!"

This the Methodist Church South proved—proved that not a lay Methodist has to-day, or ever had any voice in the Society, not even so much as a right to petition for the preacher he is taxed to support!

The money with the suit was gained by proving this fact, which the leaders now all conspire to deny most flatly, in the face of the records of the Court and the published discussion of Judge Nelson.

When the Conference was seeking a location for it, its magnitude and importance were swelled by those interested, until the inhabitants of this city, speculated into the belief that it would bring vast wealth and a large population of operators, from 500 to 1000, more or less, raise the price of real estate, and do wonders every way—subscribed some $30,000 to $50,000 for the buildings. With this money the Methodists purchased a grocery store facing the Square, and fitted it into a wholesale and retail Book Store, and fitted up the Warehouse in the rear for a printing establishment, a small concern in comparison to the private printing establishment of any one prominent printer in New York or Philadelphia—as E. O. Jenkins—but considerable for Nashville and the South because it has, than others, more room, which it don't need—more type, which it don't use—and more presses, which stand idle, the week and month together, for want of work to do.

It has no Book Bindery of its own. The Bindery that occupies rooms in the Warehouse is a private concern.

The Methodist Book Concern, has to-day in employ regular type setters on book work and periodicals, *eleven only!*

Great men receiving fat salaries—Agents, Editors, *tendants*, and Superintendents, not less than twelve or fifteen.

That it is sinking money is undoubted, that its notes have been protested in this city is known, that it is a "*fa-i-l-e*" in comparison with what it was expected to be, is readily acknowledged with mortification in this city.

It doubtless does less amount of business than did the Grocery Store and Commission House of Seay & Shepherd that once occupied, the buildings—and certainly brings less trade and business to Nashville.

If the Methodist Book Concern was more paper than does the South Western Publishing House, does it patronise the North or South?

The Bill of the Methodist Concern, with the Paper Mill of this city, or vicinity, from January 1st, 1857, to October 20th, has been $5,212, while the bills of this House, with *that one* Southern House, for the same time, has been $8,140. Ask *Southern* paper mills if the M. Concern does not prefer to patronize Boston, and Northern Mills to Southern! And yet it boasts of its advantages to the South, over all other Southern printing interests! which it seeks to overshadow and absorb! The South should not be deceived by its Agents.

We close this matter here. We desire to have no controversy with this inflated Book Concern in this city, or its Agents out of it. They and their Agents may sneer at a private Southern Publication House, if they see fit, but let the public know that the South Western Publishing House did not prove a falsehood (if its leaders now tell the truth) to obtain its capital—nor beg its buildings upon overgrown representations, nor is it continued or will it be continued in being by an army of agents begging money directly from the people to keep it up—and not content with this seeking to disparage and prejudice other Southern Publishing Houses and Societies by misrepresentations, innuendoes and sneers.

We say this as an earnest of what may be said, if this Concern instructs or allows its paid beggars to pursue the course that these Agents in Mississippi are doing.

The Methodist Concern is a vast *tick* upon the South, without any honor or advantage.

It is only an intensely sectarian institution of the "strictest" and bitterest type, intended to spread Methodism over the South, and to crush out every other denomination—which it misrepresents and disparages. It deserves nothing from the public, since it will exhort much and return nothing.

What is a Rite?

Is the father of Bishop Pierce about to become a Baptist? We see that he is producing a series of long articles to prove that baptism is not so much a *mode* as a *rite*. It is for *the advocacy of this very thing*, that Baptists are so much abused! We maintain that baptism is a *rite*, "*a particular kind of form*."—(*Crabbe.*) And what is a rite, but a *definite* and *particular* formal act established by law? What is a divine rite but "the *manner* of performing divine or solemn service as *established by law*."—(*Webster.*) If baptism is a divine *rite, a particular form*, the act or acts connected with it, are *defined* and *established* by divine authority, and we may not vary them in the least, with impunity. There never was a divine *rite* unless the *specific act*, or acts, were explicitly defined and enjoined. The Israelites had many *rites*, and how specifically was each one described, and how authoritatively enjoined. Christian baptism is a rite—it is a divine—a specific act—immersion into the name of Trinity. If sprinkling is the act, pouring upon is not the act. If immersion in water is the act of the rite, sprinkling or pouring water upon the person is not. Let him convince intelligent Methodists that baptism is a *rite*, and he will pave their way into some Baptist Church.

THE DUCK RIVER ASSOCIATION

Met this year at Hurricane Grove Church, about four miles from Shelbyville. Nearly all the Churches were represented. The meeting was characterised by great harmony, and more than common liberality. There seemed to be but one spirit pervading all, and that was characterized by an earnest desire to know and do whatever was most likely to promote the cause of Christ.

Bro. Kimbrough, as Agent of the Foreign Mission Board, secured cash and pledges to the amount of one hundred dollars from the little company that were in the house attending the deliberations of the body. The contribution on the Sabbath, made by the large assembly that gathered in the beautiful grove to hear the preaching, was by previous vote of the Association, appropriated to the Bedford County Baptist Bible and Colporteur Society. It was a generous, a noble contribution, amounting, in cash and pledges, to about two hundred dollars. But the Association was not content with this expression of her approbation of the cause espoused by that Society. On Monday she resolved, (the Society consenting) to adopt it as her own, and henceforth nourish it, and cherish it as one of her children. This arrangement was most happily consummated, and the Society will hereafter be known as the "Bible and Colporteur Society of the Duck River Association, auxiliary to the Bible Board of the Southern Baptist Convention." It has now a capital secured of at least $250 with which to purchase Bibles and Books. The Directors propose to keep one or more Colporteurs constantly in the field, who are charged not merely to sell and distribute Bibles, books, and tracts, but if possible, to visit every Church, and organise a Sabbath School, or report in writing the reason why they can not do it.

The Association pledges about seventy dollars for the support of a Missionary to labor within the bounds of the Association, and as this sum was not enough by itself to sustain one, the Board of Directors of the Bible and Colporteur Society, were requested to adopt some plan, if practicable, to make it available by adding the duty of Colporteur to that of Missionary. The money will thus be made doubly efficient. It will secure as much preaching as if there were no Colporteur labor to be done, and he who preaches will also establish Sabbath Schools to raise up future preachers, and leave in every neighborhood, books to preach silently, but not the less effectively on that account, when he shall have gone to other places. I say WELL DONE DUCK RIVER ASSOCIATION. My first connections with the Baptists was within its bounds. It was the first Association with which I met in Tennessee. I am proud of my mother. May God bless her abundantly, and give her the heart to go on to greater liberality, and more extensive usefulness. I look for the present year to be one of unwonted prosperity to her.

A. C. DAYTON.

* Publication Societies usually report what they issue in pages—since the figures are so much larger. The above issues amount to (71,000,000) seventy-one million six hundred thousand 18 mo. pages. The single issue of Pentag, alone last January, amounts to $1,626 18!

BP Ch——, in connexion with Baptists, by Mr. Rice, with the "Blood stained curtain of history, without the shadow of authority and directly in the face of history,"—and called upon to vindicate my claim to the confidence of the public—yet denied a hearing before them in the hearing of whom soever, (the readers of Mr. Rice's sneer) I use the only means left me—this paper—earnestly entreating his patrons to make a special effort to place these Letters before the eye of Presbyterians everywhere, as well as Christians of other denominations.

To aid in the widest possible circulation of these Letters, subscriptions will be taken, for six months, for $1, and for three months at 50 cents, and all back numbers supplied, gratis until they are exhausted. New subscribers for one year have the preference over others.

BP Ministers of all denominations, and subscribers, can have the Tennessee Baptist for the entire current year, for $1 in advance, or for three new twelve months, or six new six months subscribers.

LETTERS TO N. L. RICE—No. XII.

MR. N. L. RICE—*Dear Sir*:—

OBJECTIONS ANSWERED.

1. *That there was not water enough in Jerusalem for the purpose of immersing 3000 persons.*

I affirm, that the lack of water is a worn out objection, only used now upon the ignorant and unreading.

Pedobaptist, as well as Baptist travelers, have visited Jerusalem and found plenty of water now for immersion—and the rivers, and baths, and public pools were sufficient in that day to have immersed every Jew in Jerusalem.

Independent of the numerous private baths, there still exists the well defined dimensions of no less than six public pools.

1. THE POOL OF BETHESDA. Mr. Robinson measured this pool himself and found it 360 feet long—130 broad—and averaging 75 feet in depth.

For a description of this pool in Christ's days, and that it was open for bathing purposes, see John 5: 2.

Here is one pool that we know did exist, and that it afforded ample space and water for the immersion of the 3000—covering as it did, *more than one acre of ground!* This pool is only a few minutes' walk from the Temple.

2. SOLOMON'S POOL.

"It is probably the "King's Pool" mentioned by Nehemiah, to which Josephus gives the name of "Solomon's Pool."* At the foot of the steps we stand in a cavernous chamber, "fifteen feet long by five or six wide," and "six or eight feet high," according to Dr. Robinson's measurement. From the side toward the temple, through an arched passage-way, enters a copious stream of water, which goes out on the opposite side through a passage-way large enough to stand up in. The water in the basin formed by the floor of this chamber is from one foot to three feet deep, say desired depth being in a few minutes attained by throwing a slight dam of earth and stones across the outlet; a practice which, as Dr. Robinson observed, is now resorted to by the natives.† At certain hours of the day, troops of Arab females from the opposite village of Selwan, (the ancient Siloam mentioned in the New Testament.) come with their jars on their heads, and, thronging down the steps, linger to wade about in the cool pool and to bathe their feet and faces.‡ At other times it is so retired, that Dr. Robinson was able to change his raiment, and, wearing only a pair of Arab drawers, to spend a considerable time in examining the outlet to the pool of Siloam.§ If Providence had designed this place expressly for immersion, there could hardly have been prepared a more convenient and appropriate font; furnishing as it does ample room, an abundant supply of water, and also (if needed) retirement even for a change of raiment."—*Sufficiency of Water.*

3. POOL OF SILOAM.

58 feet long—18 feet broad—and 19 feet deep.

"An interesting description of the religious washings or bathings at this place, while the sacred structures of the Christian emperors yet stood, is given by Antonius the Martyr in the sixth century. Speaking of the fountain of Siloam, the pious chronicler says: "There is a circular church there, from under which rises Siloam; an inclosure of lattice-work, in one part of which men bathe, and in the other, women, before the benediction; in which waters many things are shown, and even leprous persons are cleansed. Also before the court is a vast pool, artificially constructed, in which the people bathe constantly, though at certain hours only; for that fountain sends forth many waters which descend through the valley of Jehoshaphat."—*Sufficiency of Water.*

4. THE OLD OR UPPER POOL IN THE HIGHWAY OF THE FULLER'S FIELD." 316 feet long—218 feet broad at one end and 200 at the other, and 18 feet deep.

"Here then, again, is another broad basin of water which could hardly have been better adapted to immersion if it had been constructed for that purpose. It is retired from the city: it is broad enough, covering more than *an acre and a half of ground*, to accommodate any supposable number of administrators: and it has steps at the corners convenient for descent. In the days of Isaiah and Hezekiah, and again in the days of the Crusaders, it was well supplied with water, and now would be if a small sum were expended in repairing it. Nothing but the very perversity of scepticism would deny the probability, or doubt the certainity even, that in the days of Herod, the great fountain builder, (and hence in the time of Christ,) it furnished ample facilities for the immersion of Christian converts."‖—*Sufficiency of Water.*

5. THE POOL OF HEZEKIAH.

940 feet long—140 feet broad. The bottom of this pool is sloping, so that when full, the depth is graduated.

"Here then, again, near where the apostles stood preaching, is a pool which exhists long before their day, furnishing even now an ample supply of water for bathing at the season of the ancient Pentecosts, and affording facility for a gradual descent into the water, covering more than an acre of ground, so as to afford room for scores to enter together, and still generally used for the very purpose of bathing. It is not surprising that one whose early prepossessions were opposed to the mode of baptism indicated by the word which Christ's apostles used to express the rite, has not mentioned the natural and inevitable conclusion to which a view of this expanse must lead: but it would seem impossible that the mind bent on the inquiry should fail to see the facilities here offered for immersion."—*Sufficiency of Water.*

6. THE LOWER OF GIHON.

This is a most public pond or pool, and formed by a dam across the bed of the valley, above and below. It is 592 feet long—245, and 275 feet broad—and 35 feet deep at the upper and 42 feet at the lower end.

Here is a public pond covering *more than four acres of ground*—and its sides having a slope, just adapted to a descent for immersion.

* Neh. iii. 15, and Josephus, Vitam, V. 4. 2.

† Robinson's Researches, Vol. I. pp. 509, 522.

‡ Luke xiii. 4. See Spencer's East, (Guthlisbet at New York, 1850,) p. 211.

§ Robinson's Researches, Vol. I. p. 522.

‖ The supposition may arise in some minds, that when the pools of Jerusalem above described were full, the great depth of water would render them ill fitted for immersion. This difficulty will be removed by the following considerations. The supply of rain-water in these pools is now exhausted (and probably always was) early in the spring. As we have seen, on the testimony of Dr. Robinson and others, the main and permanent supply of water in all these pools is from aqueducts led by springs. Of course the supply, except during the winter and early spring, would be a greatest one, and the depth of the water could be graduated at pleasure. We have seen that this is now probably the fact at the two pools on the east side of the city; the people keeping the water at just such a height as they desire. That the same practice was pursued in our Savior's day is evident; for the pool of Bethesda was then supplied with just the amount of water sufficient for bathing. Rather on, we shall perceive that the lower pool of Gihon, the largest of all these pools, is adapted, even when full, to immersion.

Says Sampson in his Letter, (*Sufficiency of Water*:)

"Here then, again, is an immense reservoir, acknowledged by all to have existed long before the days Christ and of his apostles. So late as the days of the Crusaders, it was so abundantly supplied with water that all the city were allowed to use it freely, and it was the great watering-place for horses.—From the rains, the aqueducts, and the Upper Pools, an ample supply of water could have been obtained to keep it full when those structures were in their perfection. The pool, of course, was made of its ample dimensions with the intention that it should be filled, and it is a presumption which no ingenuous mind would think of dispating, that it was, in its original perfection, kept filled. The days of the apostles were just subsequent to the time of Herod, who repaired with the greatest care the reservoirs at Jerusalem and throughout Palestine; and no foreign invasion had between his day and that of the apostles occurred to break up or impair those structures. There is, therefore, an historic certainty, that when the Spirit of God was poured out at Jerusalem, after Christ's ascension, there was in this single reservoir, covering as it does more than *four acres of ground*, and its sides having a slope just adapted to a descent for immersion,—there was, in this single reservoir, ample room for all the seventy, and for the twelve added, to act as administrators of the sacred rite. If then, as the learned lexicographer seems to admit, the only ground for doubting that the rite practiced by the apostles was immersion, is the want of facilities at Jerusalem in their age for that observance, the sincere inquirer needs no longer to stumble at that imaginary difficulty. For, not the imaginings, nor even the personal investigations, of a fallible individual, have here been stated. On the other hand, the plain declarations of ancient, unprejudiced visitors, and the equally honest statements of those moderns who make the objection, have been brought together, and have been found to present a uniform picture by one who on the sacred soil has sought to compare and harmonize their views, and *from them to educe the truth* as it is in the Word of God."

I dismiss this objection here.*

To the 2nd objection—*That the Apostles would not have been allowed their use*—I reply—

1. These were *public* pools—free to the multitude and to strangers visiting Jerusalem, and therefore it is not supposable that Pilate ordered them closed against the followers of Jesus.

2. That the sacred record settles this objection—for it expressly says—that "*fear* came upon every soul," and that "the Apostles and converts had *favor* with *all the people*." Did inspiration foresee and provide against this objection?

3. To the last objection—that there was not sufficient time—I reply

1. That it devolves upon the advocates of affusion to answer this, as much as upon immersionists—for to sprinkle or pour water upon 3000, according to any form of baptism observed by them, would require considerably more time than it already takes Baptists to immerse. It is worthy of remark, that baptism, as administered by Baptists, is the simplest and most expeditious method of baptizing practised by the religious world to-day! Any experienced administrator will immerse as many candidates in a half hour as any affusionist can *decently* pour water upon them.

Suppose that all these 3000 were baptized on this day (of which we are not certain, for there may have been hundreds of John's disciples in this multitude who were never before associated with the disciples of Christ) still there is no insuperable objection in the way. There were, at least, 82 authorised administrators—the 70 disciples whom Christ commanded to preach, and the 12 apostles.

Suppose the Apostles repeated the formula once in the hearing of *all the* multitude—"We immerse all these converts into the name of the Father, and of the Son, and of the Holy Spirit"—this would have been sufficient, and granting this, they could easily have immersed four or five in one minute. Taking the last figure, it would have taken the 12 Apostles fifty minutes—say one hour, to have immersed the 3000. If the Seventy assisted, it would have required ten minutes! But suppose the formula was repeated over each individual—they could have immersed the 3000 in less than 30 minutes, had they occupied the usual time now used for the immersion of a large number. If Peter finished his sermon and received these converts before three o'clock in the afternoon, they would then have had plenty of time to go and prepare for immersion, and re-assemble themselves at Bethesda, or the Pool of Gihon, and been immersed and reached their homes before sundown.

I dismiss all the above objections, satisfied that there is not the shadow of ground for any one of them. They were originally invented by those who were ignorant of the facilities for immersion, that always existed in Jerusalem, and they are continued by those who are violently prejudiced against immersion, and who do not wish for immersion to be sustained, since they themselves were *sprinkled* upon in their infancy. The way you treat this discussion, disposes me to fear sometimes that you belong to this latter class.

I have found you, now, Mr. Rice, a Baptist believer, and not any infant in the number. I challenge, I would provoke you, as much as is proper for me to do, to find an infant in this Church at this time, or any future time. If you are satisfied that you cannot, why, it will be *prudent* for you to remain silent, if you have not christian candor and honesty enough to come out and confess it.

But until you disprove my positions—rendered impreguable to any force you can bring to bear against them, by the army of Pedobaptist Commentators and scholars I have summoned to my defence—it will be evident to all that I have found one Baptist Church in the first century—and that Church the one of which all the twelve Apostles, the seventy disciples, and the mother and brethren of Jesus Christ, were members—the Church which the Savior himself gathered and set up in fulfillment of that prophecy in Dan. 2: 44. "In the day of these Kings shall the God of Heaven set up a Kingdom that shall never be destroyed."

Unless you meet and successfully disprove my arguments, then Mr. Rice, you will stand before the world proven guilty of all the dishonesty you see fit to charge upon me, when you challenged me to vindicate the historical statements in Theodosia, volume 1—and we require your language, with a reduplicated emphasis, "Let him (Mr. Rice) vindicate his claim to the confidence of the public."

Yours, truly,

J. R. G.

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THE BAPTIST.

NASHVILLE, OCTOBER 24, 1857.

A VERY KIND WORD.—The Western Recorder, Louisville, Kentucky, runs notices our new dress:

——— DRESS.—The Tennessee Baptist is out this week in an entire new suit from head to foot. Brother Graves makes his "most respectful bow" to the brethren of the press.—We are more than happy, brother (., to extend to you the right hand of fellowship in improvement, and every good work for the benefit of the cause. We love brother G. with our whole heart, and commend most heartily the effort on his part, for supremacy in the ranks of the Baptist press. We bid him God speed.

This is truly brotherly, and affectionate.—We appreciate it, and are truly happy in being able to return the fraternal sentiment.—We hope the day has truly come when the Beneader and Tennessee Baptist can stand shoulder to shoulder in the maintenance and defence of the same faith, the same baptism, the same Church order, and practice. What an influence for good could then be exerted by them upon the Southwest, while the cause of denominational unity and harmony would be ——— ? Has this, all praying Baptists in the Southwest have long prayed. Shall we not labor to secure the answer of their prayers? Here is a sincere heart and a warm hand, brother R.

KEEP BEFORE THE PEOPLE.

SIX FUNDAMENTAL DOCTRINES OF BAPTIST CHURCHES.

1. One Lord, one Faith, one Immersion. Eph. 11: 5. That one immersion is the profession of that one faith in the heart and commemorative of that one Lord. See Rom. 6: 4–6; Col. 2: 12; 1 Cor. 15: 29; 1 Peter 3: 21.

2. The Gospel of God, the only foundation of hope and Faith in Christ, the only medium of Justification.

3. The Word of God and the Spirit of God the agents in the regeneration of sinners.

4. Each visible Church of Christ is a company of scripturally baptized believers only, that of believers and their unregenerated children and orphans on probation, united by voluntary covenant, in which they are sworn to all the ordinances of Christ, having the same qualification, doctrine, officers, and ordinances as the Church at Jerusalem, and independent of all others.—Acts 2: 41, 42; Matt. 28: 19, 20; Mark 16: 15, 16; Eph. 4: 4, 5; 1: 1; Col. 1: 1; 1 Cor. 1: 2; Acts 2: 38; Matt. 18: 17; 1 Cor. 5: 12, 13; 2 Cor. 8: 5; 13: 5; Phil. 1: 1; Rev. 2: 1; 3: 1; Phil. 2: 22; 1 Cor. 5: 12–13.

5. The Lord's Supper, or Eucharist, is a positive and unmistakable ordinance to which none are truly by a Church of Christ, as such, (or in church capacity,) fed but a body of baptized believers, who have given satisfactory evidence of a regular church membership, and who have since, upon the profession of their faith, been immersed, and who are walking in all the commandments and ordinances of the Lord blamelessly, so as to show forth Christ's death till he comes; and being in Church order, it has been administered only to such persons, and in such manner as we believe to be scriptural.

6. Christian Baptism is the immersion of a believer in water, by a regularly ordained minister, in the name of the Father, Son and Holy Ghost, to signify, symbolize, and publish the death, burial, and resurrection of Christ and his gospel, and the resurrection of the dead, and the final judgment, and the ultimate eternal life and happiness of the righteous, and the eternal punishment of the wicked. This ordinance, therefore, can have no other subjects than such as are capable of repentance, and of such a profession of faith in Christ as the gospel requires; and, in accordance with the practice of the Apostles, and the recorded instances of the baptisms in the New Testament, these only are the proper subjects of baptism. The mode, being prescribed by no rule but that which applies to the act signified, and being not to be varied by us, we should seek no other than that which most fully expresses the death, burial, and resurrection of our Lord, and the other facts and truths of the gospel.

7. Baptism is a prerequisite to the enjoyment of the privileges of a church of Christ on earth, and to a regular dismission and recognition by a church of Christ, when we change our residence, and unite with another church of like faith and order.—Acts 2: 41, 42; Matt. 28: 19, 20; Mark 16: 15, 16; Eph. 4: 4, 5; Col. 2: 12; Matt. 3: 13–17; Acts 8: 36–39; Rom. 6: 4–6; Col. 2: 12; 1 Cor. 15: 29; 1 Peter 3: 21.

SEE FUNDAMENTAL FACTS.

1. All scriptural churches are homogeneous, of any one church, when they have the same faith and practice, and are governed by the same laws, and are composed of members who have been baptized on a profession of the same faith and order; for such churches are independent, and have a right to come to the table spread in another church, though not living in the same church fellowship with it, if they have been baptized by a church of like faith and order, and are in fellowship with the church they propose to visit, and have been received into membership by the church they propose to visit, and have been baptized by the same authority as that which gives membership to the church they propose to visit.—Acts 2: 41, 42; 1 Cor. 5: 6–13.

2. Scriptural churches are those only which have been constituted of believers in Christ, who have been baptized by a church of like faith and order, and who have been received into membership by the churches of which they are members, and who have been dismissed to the church they propose to visit, and have been received into membership by the church they propose to visit, and have been baptized by the same authority as that which gives membership

[For the Tennessee Baptist.

KEY WEST, FLA., Aug. 8, '57.

My Dear Brethren of Georgia:

Near two years since, I promised that you should hear from me. This is in compliance with my promise, and I will in my series call your attention to the destitution of Florida.

First, that of Apalachicola. At this point the Baptists have had a name for about twelve years, which under God has been principally the work of visiting Ministers. The blacks number about fifty, and the whites not quite half that number. The house occupied is the property of the writer, who are my main dependance for ministerial and other support, and were my reliance (though vain) when I accepted the pastoral charge in December, 1855.

I had not been long in the service before I learned the humiliating truth, that I was identified with negroes, and consequently looked upon with some suspicion. I determined in the spirit of my Savior, to free the Baptist [illegible] such an incubus. Observing the [illegible] of having a suitable house for worship, [illegible] request of the Church, and solicitations [illegible] some of the prominent members of the Association, I assisted in the enterprise; being [illegible] at the same time of the very great necessity of a proper organizing the negroes [illegible], which I endeavored to keep in view. Soon, with much regret, I found the blacks becoming dissatisfied with me as Pastor. A few of their objections were manifest, while quite [illegible] were obscure. I continued to serve them under my Savior, hoping they would ultimately become accustomed to regular pastoral services. My hopes were vain. The dissatisfaction increased, until the close of the year, (3rd Sabbath in October,) without any manifest disorder whatever. In consequence of my connection with building the house, I consented to remain another year. Having suffered the loss of maintenance, I petitioned to the Southern Board, who afforded $200, and had determined to make an appeal to the often tried, and never demad, and willing to be tried again, charity of the Georgia Baptists, for the balance of my support.

My first service on the new year, was the first Sabbath in November, which was our communion season. Daring the services a colored brother, Homer Bryant, (who can read and [illegible]) [illegible] the half smiles and [illegible] and with face protruding directly at me, so deeply embarrassed me that I desisted preaching, to the deep mortification of the congregation. Though we celebrated the sufferings and death of our Lord in the supper, as usual I attended in the evening to the blacks. The Lord's table being spread, Homer Bryant did as in the morning; but He who sticketh closer than a brother, saved me from the effects of embarrassment that I suffered before. After which, I offered with them, to anticipate the great feast, but the deacon refused to officiate, and I closed with prayer for the occasion.

A free which Homer Bryant announced Conference to-morrow night. "I want you all to come," which was duly heeded. It was called to order by Bernard Lopez, another free negro who can read and write. H. Bryant acted as Clerk.

Article 1st, Refused the services of Brother Warren, as Pastor.

2d, Proscribed to the whites what hours they might have in this house to worship.

3d. Called Bro. Bernard Lopez to ordination. Adjourned the Conference to a few nights hence.

They met according to adjournment, but as the bell was not rung, there was no whites present to obtain the result. The Council Chamber being kindly tendered us we accepted of it to worship in. Bernard Lopez's wife was asked "Why the negroes refused Bro. Warren as Minister?" and she answered, "Because he was a slaveholder, and in favor of slavery." These and similar manifestations greatly incensed a portion of the community so much, that I learned there were threats of bursting a keg of powder under the house some night while they were at worship. To prevent this, I obtained an interview with Lopez, and informed him that he and Bryant were in gross disorder, and that they would be dealt with as offenders if they continued, and that I designed enforcing the law against H. B., for his insult to me while attempting to preach.

In quite a fit of anger he replied, that he should continue his own way, and asked the disciplina of this church no odds; that the Preachers of the Association was the dependant of the blacks; that such had been tried before and failed, and advised me not to attempt the prosecution of H. B., for I would surely repent it if I did. When suddenly I received from the Post Office, the following:

GREENWOOD, FLA., Dec. 22, '56.

BRO. WARREN:—When I say that many spirits suffer depression on account of the state of things in the Apalachicola Church, I but say what is painfully true. I think I can say in truth that a majority of the most prominent members of the W. F. Association are deeply grieved at the result of what we must regard as unfortunate management in your church affairs. We do not believe that there are, considering their opportunities, two members more worthy among you than Homer and Benard. Perhaps you think differently. But some of us have known them long, and have been witness to their good deeds, and personal sacrifices they have made for the cause of religion. I shall talk plainly with you, Bro. Warren, not in the spirit of kindness it is hoped. If you exclude Homer and Benard, I fear the prospects of the blacks are ruined henceforth, *ad infinitum*. It is the general conversation that the black church is the largest, most intelligent, and most wealthy part of the Baptist interest in your town. It is evident then, I think, that they ought to be [illegible] as much, even more, attention than the whites. And I think that had they received that attention which their position demanded, there would never have been a necessity for using the harsh means you say, are this, have resorted to. You could not have been long in Apalachicola without learning that your services were not acceptable to the blacks. I don't say this in disparagement of you. Bro. Warren, upon this discovery would it not have been better to let them alone, and try in process of time to win them [illegible] with kindness, than by trying to force them in subordination—to scatter them abroad like sheep without a shepherd. From the observation I made, at Apalachicola some time ago, I was convinced that a white Church of any considerable note could never be established there, for thought at the same time the prospects for a strong black Church was rather probable. So if I had located there, like your predecessor, I should have attended especially to the negroes. I can't say that Homer and Benard have done no wrong, nor any action will test virtue as far, perhaps, as anything else. But I do say, Brother, it will be well for you to deal mildly with your colored people. Ruin their interest, and Apalachicola may, in my judgment, be abandoned by the Baptists. I hope you will not be offended with me, Bro. Warren, for what I have said I believe; I do not wish to offend. If the Lord permits, I hope to see you early in January.

Yours, fraternally,
W. M. DAVIS.

How the Reverend gentleman obtained the fand of information, that as an arbiter he is dealing with, I don't know. For, neither I, nor any other white member, has ever written him on that, or any other subject. Why he did not come down and execute orders, I have not been informed. His sovereignty for the last two years has been Pastor of the Greenwood Church. He is now in Georgia.

I had been fortunate in enlisting the most efficient influence in the city in favor of building the house, but the foregoing entirely destroyed said influence, and so paralyzed the enterprise, that I abandoned it, and quit the field.

I am itinerating the Southern Coast—the report of which shall afford you timely.

Yours in the Gospel,
E. H. WARREN.

[For the Tennessee Baptist.

Antinomianism.

I have heard it asserted from the sacred desk, that *"a Christian has the liberty to sin as much as he pleases!"*

I consider this a monstrous proposition, and therefore feel inclined to offer a few arguments for the consideration of those who espouse it.

1. To say that a Christian has the liberty to sin, is the same as saying that it is right to do wrong; which is a contradiction, and therefore absurd.

2. The proposition under consideration destroys the distinction between right and wrong, and therefore releases the Christian from all moral obligation. If the word of God does not bind Christians to refrain from all sin, they are not under God's authority in any sense: for liberty to sin—to disobey, precludes the possibility of obligation to obey. To sin is to do what God has commanded us not to do, or to fail to do what He has commanded as to do. If the Christian has the right to violate the word of God, it is impossible for God to have any control over him; which makes God "altogether such a one as ourselves." But it is capable of demonstration—is self-evident, that every intelligent creature in the universe is under the strongest possible obligation to refrain from all sin.

3. In the 18th chapter of Matt., Christ tells us that if our brother trespass against us, we must endeavor to bring him to the path of rectitude; but if we fail, he must be excluded from the Church. Excluded for what? For exercising his Christian liberty! How absurd! but true, if the doctrine under consideration is true.

4. Paul says: "Mortify your members," &c. Col. 3: 5. The proposition that "a Christian has the liberty to sin as much as he pleases," virtually says, (and I challenge the world to dispute it,) you may indulge in the gratification of all your propensities, for you have the liberty to do so.

5. Peter cursed, lied, and denied his Savior. He did all these things in the exercise of his Christian liberty, and we have the right to do the same, *if a Christian has the right to sin as much as he pleases.* This makes Peter an ignoramus. He "went out and wept bitterly," when he had done nothing but exercise his Christian liberty! What a pity that poor Peter was so ignorant as not to know he had the *liberty* to sin as much as he pleased!

6. Paul says: "Them that sin rebuke." 1 Tim. 5: 20. Here we are taught that men should be rebuked for exercising their Christian liberty, if Christians have the liberty to sin as much as they please.

7. John says: "My little children, these things write I unto you *that ye sin not.*"—Why did they not reply: "Sir, we have the liberty to sin as much as we please, and we will use it." Simply because such corrupt doctrine as this was unknown in that age.

8. "If any man sin, we have an advocate," &c. Do we need an advocate to plead for us when we have merely been exercising our Christian liberty? No; but we need an advocate daily to plead our cause, from the fact that we cannot keep ourselves twenty-four hours from sin.

MILES L. LANGLEY.

[For the Tennessee Baptist.

Missouri Correspondence.

OREGON, MO., Sept. 15, 1857.

MR. EDITOR:—The "West Union Association" of United Baptists, at her session just closed in Atchison County, Mo., on the 7th of the present month, *unanimously* passed the following resolutions, and ordered them to be printed with the minutes, and a copy of them to be sent to the "Tennessee Baptist" for publication, to-wit:

Resolved, That whereas, we have been reported, and charged, as Baptists in this region of country, "out towards sundown" to be "mixed communionists," we deny the charge, as being valid or true, or belonging to us as a body. We believe, and always have, in strict communion; and expect the Churches composing this body, to continue in the principles set forth above.

Resolved, That whereas, it has been published in the Tennessee Baptist, by the Rev. J. D. Wilson, of Richville, Mo., that the Rev. S. T. Renfro, did, at our last anniversary in Sidney, Iowa, in his preaching, assert that the Lord's prayer was done away; therefore, we, the undersigned, who were present on that occasion, assert that we did not so understand him, but the following was his language: "That it was *his opinion*, that if the expression, 'Thy kingdom come,' had reference to his kingdom militant, we should rather pray for its prosecution, but he was inclined to think that it had reference to his kingdom triumphant."

(Signed.) Rev. D. V. THOMAS,
Rev. A. M. T. ZOOK,
W. L. BUTTS,
R. L. HAYZEN,
K. F. PEW,
J. C. RENFRO, Mod.,
of W. U. Assoc.

(A true copy.)
F. L. HAYZEN, Clerk,

TO THE PUBLIC.

At the call of the first Baptist Church in Aberdeen, Miss., the following ministers and members of the Churches and Associations indicated, met on Thursday, the 6th of September, in the meeting house of said church, to sit in council with them, on the charges preferred by the Evansville Journal, and James F. Smith, Captain of the steamboat Northerner, against Elder S. S. Lattimore. James E. Harrison, of Greenwood church, was chosen Moderator, and Elder D. P. J. Murphy, of Palo Alto, Clerk. Dr. W. A. Dunklin and Ira Holloway, were appointed readers.

The articles of accusation from the "Evansville Journal," were first read. Brother L. admitted that he was ill aboard the boat, and that in returning to his room, mistook for his own door, that of a lady's stateroom in the vicinity, and that he did, supposing it his own, turn the knob with some violence and persistence.

Statements made by Capt. Smith, before various gentlemen, at different points on the river, of the occurrence on that boat, were read, showing that many of the particulars affirmed by the "Evansville Journal," which gave his article an air of truthfulness, were wholly without foundation.

Next, an article from Rev. A. Broadus, in the "Western Recorder," of July 15th, was read, in which Elder B. states that the Clerk of the boat informed him "that many of the statements were entirely gratuitous and unfounded, and that all might be explained on the supposition that he (Elder L.) was sick."

A statement of facts as detailed by Mr. Archer, Clerk, before Dr. James Edmunds and Rev. A. C. Caperton, of Louisville, Ky., was then read, in which Mr. Archer says "he knew that Mr. L. was sick during the evening, and that he was taking opium."

A lengthy communication from M. C. Galloway, Esq., late editor of the "Sunny South," containing, as Mr. G. affirms, what he regarded as a full and detailed statement, by Capt. Smith to him, of all the occurrences on the boat, was read. The statements were carefully compared with the statements of Capt. S. and other officers of the boat, made before other parties, whose statements were likewise read.

The council next called for the charges preferred by James F. Smith, in a card published in the "Louisville Courier," of July 11th.—Said card was produced and read—containing what was regarded the most serious charge of all, viz: "That he, (Elder L.,) was well known as having been in the like difficulty several times before." The written statements of several respectable gentlemen, who had called on Capt. Smith and Mr. Archer, at different times, for the proof of this grave charge, satisfied us that this gratuitous allegation was based upon calumnies, put forth by sectarian foes a great many years ago, and *proved to be false at the time*, by the published testimony of some of the very first men, for candor, and veracity, in the State, which proof has never been assailed; while brother L. has not only been uninjured, but has, all the time, been regarded as second to no minister, in the State, of any denomination, for talents, and success in winning souls to Christ; and for purity of life and Christian character.

After thorough and prayerful deliberation, the council UNANIMOUSLY decided, by rising to their feet, that brother Lattimore is innocent of the charges preferred against him, both by the "Evansville Journal," and by James F. Smith, of the steamboat Northerner.

Many important items before us, we think best to withhold for the present, as their publication might embarrass investigations in another quarter.

We cannot close this report, without saying that brother L. has been known to us all for many years—to some of us from his earliest ministry, more than twenty years—and though his post has ever been in the thickest of the fight, and we have seen him in "perils oft," yet he stands to-day, as he has ever, unscathed amid the storms that have broken at his feet, and we doubt not, but the more endeared to the true-hearted lovers of the gospel, as one who has been "wrongly reproached."

We tender brother Lattimore our sincere Christian sympathy, and most cheerfully will we bear our part of his burthen, as a brother beloved in Christ.

Greenwood Church—Rev. Hugh Quinn, J. E. Harrison, J. Hampton, P. H. White, W. B. Evans, N. Ware, C. Love, I. Harrison, Sen., T. W. Young, Allen Haily, A. J. Evans, W. P. Gresham, G. P. Dupree.

Palo Alto, Chickasaw Co.—Rev. M. Bennett. W. L. Foster, D. P. J. Murphy, Benj. Bugg.

Enon Church, Monroe Co.—E. Hornburger.

May Hew Prairie—Rev. N. Sanning.

Ripley, Tippah Co.—Rev. W. H. Holcombe.

Churchill—W. H. Brame, Benj. Brack, W. H. Grier.

Smithville—A. S. Dowd.

Okolona, Chickasaw Co.—Rev. F. L. Seward, John J. Hodges, W. L. Ligon, Jas. Hodges.

Sharon, Noxubee Co.—E. Dupree, Matt. Clay.

Goosepond Church, Monroe Co.—I. H. Jarman.

Amity Church, Chickasaw Co.——Brownlee.

I have just read a card in the "Western Recorder," over the signature of Rev. D. R. Campbell, of Georgetown, and Dr. James Edmunds, of Louisville, Ky., in which it appears that these distinguished gentlemen, after thorough investigation of all the grounds of the above charges, likewise pronounce brother Lattimore innocent of the allegations made against him.

W. H. HOLCOMBE.

September 22nd, 1857.

TO CURE A FOUNDERED HORSE.—Have a tub of water as near boiling hot as possible, and commence bathing his legs, beginning at the fetlock, and going upwards. Care must be taken to begin at the fetlock and go up, for if the hot water is applied above it, the hair will be taken off. When the leg which is foundered has been well bathed, wrap it in a woollen blanket, and tie the blanket on carefully; and then saturate the blanket with hot water, beginning at the bottom and going up. Repeat the hot water once in two hours until the swelling begins to go down. Give the horse a purge or sage tea, molasses and melted lard, my a pint of each, and should it be a bad case, bleed him in the neck.

DIARRHŒA.—It may be well for persons traveling during the Summer to know, that in case a physician is not at hand, a safe remedy, of considerable efficacy, is found in stirring a little wheat flour in a glass of cold water until it is of the consistency of thick cream, drink it down, and repeat it several times in the course of the day, if needed. Meanwhile, eat nothing, drink nothing, and lie down, if practicable. The flour may act mechanically, not medicinally, by plugging up the relaxed mouths through which the watery particles are poured into the intestinal canal. Here, diarrheas are often the result of the greater coolness of morning and evening over mid-day, and the injurious effects of bad air on an empty stomach; hence, one of the most important rules for travelers, in all seasons, climes, and countries, is *never fail to breakfast before you ride.*
—*Hall's Journal.*

☞ A gentleman from Alabama received from the Patent Office some spring wheat from the "Farm of Abraham," at the foot of Mount Carmel, in the Holy Land, which he sowed during the past spring. It came to maturity in seven weeks, producing a large, full head, with a berry in every respect equal to the original. This wheat is reputed to ripen in Syria in sixty days from sowing. It will be seen that our climate hastened its period of maturity eleven days.

The Blest Ones At Home.

AIR—Old Folks at Home.

Away on the banks of life's bright river,
Far, far away,
There will my heart be turning ever;
There's where the blest ones stay.
All through this vale of sin and sorrow
Sadly I roam,
Still longing for the dawn of the morrow,
And for the blest ones at home.
CHORUS.
All without is dark and dreary,
Everywhere I roam;
Oh, brothers, how my heart grows weary,
Sighing for the blest ones at home.

Through all earth's sunny scenes I wandered,
In youth's gay morn;
How many precious hours I've squandered,
How many mercies scorned.
When seeking sin's delusive pleasure,
Wretched was I;
But now my heart has found a treasure,
There with the blest ones on high.
CHORUS.
All without is dark and dreary,
Everywhere I roam;
Oh, brothers, how my heart grows weary,
Sighing for the blest ones at home.

One hour there is, ever bringing
Memories of love;
'Twas when my sighs were changed to singing
Of the blest ones above.
When shall I see my Savior reigning
On his white throne?
When will be hushed my heart's complaining?
There with the blest ones at home.
CHORUS.
All till then is dark and dreary,
Everywhere I roam;
Oh, brother, how my heart grows weary,
Sighing for the blest ones at home.

Obituaries.

Mrs. Mary S. Handle,

Consort of Bro. Wm. C. Handle, of Clark County, Ark. Sister Handle was the daughter of Thos. and Ann Hart. She was born Nov. 5th, 1818, and died April 10, 1857. She was married Nov. 5th, 1835. United with the Baptist Church in 1846, in Georgia, her native State. In 1847, with her husband, she moved to Arkansas, where she quit the sorrows of this world for the joys of the Spirit land. She was a member of New Home Church. Sister Handle died as she had lived, an irreproachable Christian. She has left a kind father, and husband, and five very interesting children, with many relatives and friends to mourn her absence. When about to breathe her last, she bid her children farewell, and requested them to be good children, and meet her in heaven! Lord grant it. She then addressed her watchful husband, and requested him to take her children to the house of God, and bring them up in the nurture and admonition of the Lord. She said that God had never forsaken her, since she first trusted in Him, and that He was with her in death. She died in triumph. The disease was contracted several years since. I was often with her during the last two years of her illness, and talked with her about her end, and she was always ready. I can't say, "she is no more," for she lives with God. May she again be united to her dear husband and children.

THOS. H. COMPERA.

☞ Christian Index will please copy.

M. E. G. Hickey.

Mary Emily Gertrude, the second daughter of E. B. and Matilda T. Hickey, of Helena, Ark., was born on the 31st of October, 1856, and died on the 15th of September, 1857, aged 10 months and 12 days. The little babe cannot return to its parents, but they can go to it.

P. S. G. WATSON.

Lagrange, Ark., Sept. 16, 1857.

Elizabeth Dunn.

Elizabeth, was the eldest daughter of A. F. and Darden Dunn, and entered upon life's realities, Dec. 30th, 1852, and died Sept. 3, 1857, near Sterling, Ark. She lived four years, eight months, and three days—long enough to impress her image indelibly upon the hearts of the afflicted family. This is the second tie those parents have above.

P. S. G. WATSON.

Lagrange, Ark., Sept. 28, 1857.

Mary E. B. Jones.

Died in Warren, Bradley County, Ark., Mary E. B. Jones, infant daughter of Maj. A. C. and D. C. Jones, on the 4th of September, 1857, aged nine months and six days.

Mary Alice Harvy.

Died in Crawfordsville, Miss., on the 24th instant, of typhoid fever, after an illness of 15 days, in the 13th year of her age, Mary Alice, eldest daughter of Theophilus and Rebecca Harvy. The deceased was the idol of her parents, and the favorite of her friends and acquaintances. Few persons, indeed, have enjoyed so large a circle of friends, and so intense a degree of friendship. But all this could not shield her from the fatal shaft. She is "gone to the grave," and has added one more to the countless proofs, that the young, and beloved, are as liable to die, as the old and neglected. Her parents do not "sorrow as those who have no hope." They confidently believe her happy in Heaven. May they, and all her bereaved and sorrowing friends, meet her in glory, to spend together an eternal bliss.

A FRIEND.

Macon, Sept. 29, 1857.

WHEAT AND FLOUR. The subscribers have completed the most perfect arrangements that can be made for the sale of Wheat and Flour, and during the remainder of the year, will [illegible] attention almost exclusively to the sale of these two articles, which they can say to their patrons, with certainty, that they will realize as much both nearly by shipping here, as to any market beyond Atlanta, and will do so with less risk and a shorter time. As to the peculiar advantages of our market, every one is familiar who knows its locality.

We will accept on Wheat for three-fourths the value of shipments at thirty days, payable here or at Augusta—and receipt to accompany the drafts. Shipers of flour, we think, will find it to their interest to draw at sixty days, so as to allow ample time for sales to be effected, without forcing sales. We will continue reporting our market prices for the Tennessee papers. They will be sizable as heretofore.

SEAGO, ABBOTT & CO.,
General Com. Merchants, Atlanta, Ga.
aug 28

SYKES & BURT, Attorneys and Counsellors at Law, COLUMBIA, TENN. will attend promptly to the several courts of Maury and adjoining counties.

POETRY FOR THE MILLION.

There was a man, in Yankee land,
At poetry, all to no purpose;
Yet, when he'd anything on hand,
He was a real worker.

One lucky day, as comes estimart,
H. DAYTON'S ADVERTISER;
And quick as wink, our Yankee thought,
For this I'll be the winner.

He gave a tempest-long a look—
"What ails the longer waiting?"
Then took the stimmer [illegible] —York,
And called on Elmer Dayton.

Six months he traveled in "the West,"
H. Dayton's books a selling,
And every step he took he guessed
He saw his profits swelling.

For Dayton's books are all the go,
And all the people say them;
The truth of this, if you would know,
You've only just to try 'em.

There's one Professor Ingraham writ—
"Prince of the House of David"—
The man that don't speak well of it,
Must be, just begin depraved.

"Medical Stanley," in its make—
A work intensely thrilling—
The sale so extensive, and so great,
'Tis hard the orders filling.

Another, for relief in fits,
"Tis called the "Necessity Token"—
A rich, rare treat—a treasure-book,
Of which all good is spoken.

And "Marvel Book of Females"—ah!
If you should only try it,
You would not wonder that Pain
Is conned and treasured to say it.

Aye, truth to say, the elder folks,
Are with it greatly taken,
And so her cribs upon its jokes,
Are wonderfully shaken.

Our Yankee friend, in selling books,
Another season tarried,
And then, his pocket full of rocks,
Came home, and then—got married.

He bought a farm. He worked awhile,
And got it fairly started,
And then, to make another pile,
On another tramp departed.

And then, upon his native green,
He quietly sat down—
A man of wit, a man of means,
A farmer, merchant, banker.

And hundreds more may do the same,
Come, what's the use of waiting?
The field is large, and full of game—
For chances—CALL OR DAYTON!

I have over two hundred men engaged in selling books for me, and some of them are making from Ten to Fifteen Hundred Dollars per year. There is room for more, and I can employ a few hundred more to do as well. For a catalogue, with full particulars, address

H. DAYTON, Publisher,
Aug 8-tf No. 22, Ann Street, New York.

EVANS & CO. Wholesale Dealers in FOREIGN AND DOMESTIC DRY GOODS, READY MADE CLOTHING, BOOTS, SHOES, HATS, VARIETIES. No. 1 Nashville Inn Block, Nashville, Tenn. NEW FALL AND WINTER GOODS. Are being received by us per rail and omnibus, Steamboats, on the corner of the PUBLIC SQUARE AND NORTH MARKET STREET. We are now receiving, and will have completed by the 20th inst., the finest and most varied assortment of Goods we have ever offered. It will comprise every description of Dry Goods both Foreign and Domestic, together with a large amount of Ready Made Clothing, manufactured under the immediate supervision of one of our firm. Also, Boots, Shoes, Hats, and Variety Goods. A careful examination is solicited from all merchants visiting our market. (Aug 28) EVANS & CO.

GRAIN SACKS. We are now Prepared to fill Orders from one to five thousand per day. SEWING MACHINE COMPANY.
July 11-4m Office, No. 13, Public square, Nashville, Tenn.

GROVER & BAKER'S FAMILY SEWING MACHINES, Premium for Leisure, Health, and Happiness of Home. Offices, No. 4, Public Square, Nashville, Tenn. No. 495, Broadway, New York. No. 18, Summer Street, Boston. No. 161, Chestnut Street, Philadelphia.

Reasons why this Machine is Universally Preferred over others:
1 Because it is the only Sewing Machine in the world ever invented, or constructed so as fully meet the demands of families, for general use.
2 It is very simple and never liable to get out of order.
3 It makes a seam which will not rip, though every third stitch is cut.
4 It is not a Shuttle Machine.
5 It sews with two needles, making any length stitches desired.
6 It sews from two entirely separate spools, and thus all trouble of winding thread is avoided; while the same Machine can be adapted at pleasure, by a mere change of spools, to all varieties of work.
7 The same Machine runs silk or linen thread, and coarse or fine cotton, with equal facility.
8 This Machine will sew as fast as the sleeves of a coat with the same ease and facility that it sews a straight seam.
9 This Machine can be run to make one [illegible] stitches per minute.
10 The seams are as elastic as the most elastic fabric, as that it is free from all liability to break in washing, ironing or otherwise.
11 The stitches made by this machine are more beautiful than any other, made either by hand or machine.
The price of these Machines, at office, in New York, range from $75 to $125, with additional charge of $10 is only made on each machine, over New York prices, at office in Nashville, to defray expenses of transportation, &c., to Nashville.
E. H. ROBINSON, Secretary.
March 7 Nashville Sewing Machine Company.

BAPTIST ALMANAC FOR 1858. Now ready. This important annual of the American Baptist Publication Society is ready for 1858, and contains a large amount of denominational information. Its statistical tables are more than usually full and complete.

CONTENTS.

Astronomical Calculations.
Monthly Calendar.
Baptist Churches in the United States and British Provinces.
Baptist Institutions of Learning in the United States.
Benevolent Societies of the Baptist Denomination.
Statistics of the Associations of the Amer. Baptist Churches.
General Statistics, besides Miscellaneous and Denominational Information of a varied and interesting character.

TERMS.—Single copies, 6 cents; 50 copies a dozen; 20 copies [illegible]; mail 37. Address,

JAMES S. DICKERSON, Depository Agent.
July 11-3m 530 Arch Street, Philadelphia.

BOOKS FOR OUR CHURCHES AND SABBATH SCHOOLS.—Published and for sale by the AMERICAN BAPTIST PUBLICATION SOCIETY, 530 Arch Street, Philadelphia.

THE PSALMIST—A collection of Hymns adapted to the use of the Churches throughout the land, at prices according to size and binding, from 50 cents to $5 00.

THE HARP—A selection of nearly six hundred Hymns, for social worship and revivals, prepared by a committee of Baptist ministers. Small pocket size 20 cents, larger size, 30 cents. This book is being extensively introduced throughout the country.

SABBATH SCHOOL HARP—Containing over four hundred hymns for the young, in substantial paper binding, 4½ cents.

SABBATH SCHOOL QUESTION BOOKS, of a new and interesting character, upon the miracles and parables, the doctrines, and the duties of the Bible, at 6¼, 10, and 12½ cents.

THE BAPTIST ALMANAC FOR 1858, with numerous engravings and much valuable matter. Price 6 cents. Twenty copies for a dollar, postage paid.

THE YOUNG REAPER—A beautiful Sabbath School paper, filled with interesting matter and elegantly illustrated. We send it in packages of less than 20 at 13 cents; in packages of over 20 and less than 50, we supply at 10 cents; for one hundred and upwards, at the rate of eight cents a copy. When postage is paid in Philadelphia, we send 25 copies for $2; 40 for $3; 50 copies for $4; 75 copies for $5; 100 copies for $11, per annum.

SABBATH SCHOOL LIBRARIES furnished from our own publications, or those of other private publishers, at low prices. All the works of the Sunday School Union and the American Tract Society, furnished at their prices. If Superintendents will send us a list of the books already in their libraries, we will give them a good selection in any amount they may wish.

☞ Baptist ministers supplied with books at a discount from regular prices.

☞ Books sent by mail, postage paid, upon receiving the regular price.

A new and complete Catalogue of our books is now ready for distribution.

JAMES S. DICKERSON, Depository Agent.
April 11, '57. 530 Arch Street, Philadelphia.

CANCERS CAN BE CURED. I know this is denied by physicians generally. They have treated it with the knife, and it always proves fatal. The most sweet surgeons now confess that the knife is speedy death to the patient. The physician who applies the knife to a cancer is not acquainted with the diagnosis of the disease.

The Vegetable Kingdom furnishes safe and painless specifics for the certain cure of this dread disease. These remedies I have used with the most astonishing success for the past four years, without THE LOSS OF ONE IN ONE HUNDRED CASES!

What physician in Tennessee can say this? Cancers treated of the fever or scorbutic? Yet Medical Schools deny that one solitary case of Cancer was ever cured! Are they willing to be convinced? I offer the following

CHALLENGE TO ANY MEDICAL SCHOOL!!

Any and every Medical College of the United States send me a patient afflicted with what the Faculty of said College announce to be a genuine Cancer, and I will promise to cure that very Cancer, provided the Faculty of said School will agree to give me a certificate exhibiting the case. If cured, duly signed by them and sealed with the great seal of their College, and they shall not be required to give the certificate for twelve or sixteen months after the case has been treated, or,

The Faculty of any Medical College, or any responsible Physician, may send me ten cases of confirmed Cancer, and I will promise to cure nine out of ten—quite as large a proportion as physicians cure of the simplest forms of disease.

I call upon the Medical School at Nashville, especially, to put my skill in the treatment of the Cancer to the most rigid but fair trial.

There are cases which I except in the above Challenge:

1. Cancer in the mouth or throat.
2. Cancer in the breast which it cannot be reached by my remedies.
3. Where the patient is afflicted with another disease or a complication of diseases. I have had patients sent me in the last stages of consumption. The Cancer was cured, but the Consumption killed.
4. The patient shall not be so old or weakly that there is not sufficient vitality left to produce granulation after the cancer is taken out.
5. The Cancer shall not have been of so long standing as to have involved some vital part, as in some two or three cases I have brought here. I do not mean to mention old age, or to raise the dead, but in Cancers under ordinary circumstances.—Yet I have successfully treated patients from 70 to 80 years old.

☞ I send no medicine out of my office, nor shall I treat any cases in future except those who put themselves under my personal treatment, and I cannot undertake to remain with me until pronounced cured or discharged by me.

REFERENCES.

Dr. Boyd, M. D., Murfreesboro, Tenn.
Dr. J. M. Fort, M. D., Missouri, Gent.
Dr. Dillard, D. D., Lexington Ky.
Warner Spindle, Fredericksburg, Va.
Elder W. H. Pope, Columbus, Miss.
Hon. Joel Derry, [illegible] Tennessee.
Dr. Nordoe, [illegible] N. Y.
Dr. Savage, M. D., Ridgely Mo.
Dr. Dillard, M. D., Chicago, Illinois.
Peterson Tanner, Athens, Ala.
J. R. Batson, L. L. D., Murfreesboro, Tenn.
J. R. Green, Nashville, Tenn.
Col. John McRae, Dalton, Georgia.
J. E. McIlvain, M. D., Helena, Ky.

E. W. JANUARY.

Murfreesboro, Tenn., Sept. 6, 1857.

WEST TROY BELL FOUNDERY. (Established in 1826.) The subscribers have constantly for sale, at the above Foundery, Church, Factory, Steamboat, Locomotive, Plantation, School Bells, suitable in the most approved and fashionable manner. For full particulars as to many superior improvements, varieties, discounts, &c., address the proprietors at West Troy, Albany Co., N. Y., and for a circular. Bells for the South delivered in New York.

A. MENEELY'S SONS, Agents,
West Troy, N. Y.
may 29, '57-tf

HAVE YOU READ GRACE TRUMAN? If not, you have lost pleasure and profit.

A CERTAIN CURE FOR COLDS, COUGHS, AND HOARSENESS. BRUNSWICK, MAIN, Nov. 20, 1856. DR. J. C. AYER—I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the consequent symptoms of a Cold, is your CHERRY PECTORAL. Its constant use in my practice, and my family, has shown it to possess superior virtues. EBEN KNIGHT, M. D.

A. B. MORTLEY, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. Wish a bad cold I should scorn pay twenty-five dollars for a bottle than do without it, if I can have any other remedy."

CROUP, WHOOPING COUGH, ASTHMA, &c.

BRUNSWICK, MISS., Feb. 7, 1856. BROTHER AYER: I will cheerfully testify that your PECTORAL is the best remedy. Dozens of children, we of your fraternity to the South appreciate your skill, and [illegible] you in Faith e to our people. HIRAM CONKLIN, M. D.

AMOS LEE, Esq., Montrey, Ia., writes, 24 Jan., 1856: "I have used a bottle of your Cherry Pectoral which confined me in doors six weeks back with a severe Bronchial Cough. I feel it my duty to inform you that the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you. Doctor, and your medicine, as the [illegible] friend."

ASTHMA OR PHTHISIC, AND BRONCHITIS.

WEST HANCOCKTON, Pa., Feb. 4, 1856. SIR: YOUR CHERRY PECTORAL is performing marvellous cures in this section. It has relieved several from alarming symptoms, and is curing a man who has labored under an affection of the lungs for the last forty years. HENRY L. PARKS, Merchant.

A. A. RAMSEY, M. D., Abbot, Monroe County, Iowa, writes, Sept. 6, 1856: "During my practice of many years, I have found nothing equal to your Cherry Pectoral, for giving ease and relief to consumptive patients, or curing such as are curable."

We [illegible] a mass of evidence, but the most convincing proof of the virtues of this remedy is found in the effects upon trial.

CONSUMPTION.—Probably no one remedy has ever been known which saved as many and such distressing cases in this form as has this; and we could produce quite a few such cases [illegible] Sha was steadily failing, until Dr. Strong, of this city, whom we had come for advice, recommended a trial of your medicine. We blame ide his loss, as we do your skill, for she was recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well.

Yours, with [illegible]

ORLANDO SHELBY, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all around us, bespeak the high merits of its virtues.—Philadelphia Ledger.

PREPARED BY DR. J. C. AYER,
Practical and Analytical Chemist, Lowell, Mass.

Price, [illegible] per bottle, or six bottles for [illegible]

Sold, Wholesale, by J. C. AYER & Co., Cincinnati, Ohio, and W. W. BERRY & DENOVILLE, Nashville, Tenn.

Retail, by JO. G. BROWN, Nashville, and all dealers in medicine everywhere.

SINGER'S SEWING MACHINES. Great [illegible] the most valuable invention of the age. Judged by this test, there is no labor saving machine before the public, equal to SINGER'S SEWING MACHINE. After establishing the highest reputation in the United States, the proof of which, is the fact that we have about 12,000 of our Machines employed by families in Europe, we obtained the MEDAL OF HONOR, the most coveted trophy of the kind, in the United States, at Paris.

They are exempt of all the late "Revaccination" frauds in France, there they carried off the highest premium—the MEDAL OF HONOR. ☞ The public are invited to call at

OFFICE 68, PUBLIC SQUARE,

and examine for themselves, and test the capability of our Machines for family use and manufacturing purposes.

☞ SEWING MACHINE SILK AND THREAD on Spools, Machine Oil and Needles, on hand and for sale, wholesale and retail.

WM. A. SINGER, Agent.
July 25-tf

OWEN & OWEN, GENERAL COMMISSION MERCHANTS, AND COTTON FACTORS, No. 273 West side Main st., 3d door south of Madison st., Memphis, Tennessee.

Will give prompt attention to the sale, Storage and Shipment of COTTON, and [illegible] products of the country, sent to their care. And will also attend to the receiving and forwarding of Goods, etc.

MILES OWEN, Memphis, Tenn.
HENDERSON OWEN, Late of Somerville, Tenn.
July 4, 1857-tf

P. W. MAXEY & CO. Dealers in TIN PLATE, BLOCK TIN, COPPER, SHEET IRON, LEAD Pipe, Wire, Iron and Tin Rivets, Carpenters' Tools and Materials, MARBLEIZED IRON BASTILES, PARLOR GRATES, Cooking Stoves, Heating Stoves, no wood or coal, Japanned and Common Tin Ware. No. 58, East Side of Market Street, Nashville, Tennessee.

☞ N. B.—We will keep constantly on hand Tin, and Sheet Iron Pipe, Tools, being Agents for Tools, Smith & Co., Southington, Conn.
Nov 15, 1856-tf P. W. M. & CO.

MRS. S. A. ALLEN'S WORLD'S HAIR DRESSING, OR SYLOBALSAMUM.

This Balsam will be found on trial, to be a most delightful and valuable Dressing for the Hair, and an indispensable article for the toilet. It will restore, in the most natural manner, Hair on the Head. It not only cleans the Hair and Skin, but causes the Hair to curl, and dispenses it, however harsh and coarse, to remain in any fashioned curl or form. By its use the Hair becomes soft and silky, and obviates that glossy and natural appearance so much desired. It will remove and not cost Scurf, Dandruff, and all unnatural accumulations of the head, and by its invigorating effect on the skin and roots of the hair, will prevent the hair from falling out, and in a short time, when used with the Restorer, when the baldness is not hereditary, restore the Hair. Price 37½ cents a bottle.