

From the Southern Literary Messenger.
LINES.

"What shadows we are, what shadows we pursue!"
We chase, we chase unreal things,
That flee us as we follow.
We haste, we fly, but swiftest wings,
O'ertake to find them follow.

We chase in youth the roscate cloud,
That flies before, above us;
We clutch to find it but a shroud
To wrap the friends that love us.

Our later years find us the same,
Bright follies still pursuing;
They laugh and flee, but leave the shame
To us of our undoing.

Yet still we fancy that the grave
Can give us peaceful rest;
We yield to earth the gift she gave,
And drop into her breast.

A. JUDSON CRANE.

August 8, 1844.

MARRIED,

On Thursday evening last, the 3rd inst., by
Rev. Doctor Howell, Mr. IRBY MORGAN, to
Miss JULIA ANN DE MOVILLE, all of this city.

DEATH OF REV. ALEXANDER CAR- SON, L. L. D.

This distinguished man, the pastor of the
Baptist Church in Tubbermore, Ireland, and
known in this country, as the author of the
great work on baptism, is dead! He was re-
turning home from a short missionary tour
in Wales, in August last, and in going on
board a steam boat fell into the river, from
which he was rescued, but so much exhaust-
ed and bruised, that congestion of the lungs
occurred and he died in a few hours. His
age was sixty eight. His death is a most
solemn and awful event, a calamity to the
cause of truth. But he was fully prepared
for it, and now calmly rests from his labors
in the paradise of God.

DEATH.

Robert C. Foster, Senr. Esq., one of our
most venerable and respected citizens, died
on Friday last, the 27th September, at the
house of his son, Hon. E. H. Foster, near
this city.

On Lord's day morning, the 29th, our br.
William Jarret expired. He was a pious and
beloved member of the Baptist Church in
this city.

Died, on the 15th inst., in Hardeman county, Tennes-
see, Mrs. Peggy Smith, widow of Peter P. Smith, in the
5th year of her age. Mrs. S. was a native of Granville
county, North Carolina. In 1807 she was married to P. P.
Smith, in the seventeenth year of her age. When thirty-
three years old she made the good profession and was added
to the Bearcreek Baptist Church in Chatham county. From
the time she put on Christ in baptism till the day of her
death, she was faithful to him that had called her to be a
saint. "Be thou faithful until death," it appears, was her
motto. In all her relations in life, she exhibited much of the
meekness and gentleness of Christ. As a wife, she was
confiding and affectionate—as a mother she was kind and
indulgent—as a friend, she was frank and candid—as a
christian, she was highly liberal and charitable. Many min-
isters' hearts have been refreshed by her christian kindness
and attention in brother Smith's hospitable mansion. She
quietly fell asleep in Jesus and while her body rests from

the ravages of a deep seated and complicated disease, her
redeemed spirit, we trust, is at peace with God.

"The ransomed spirit to her home,
The clime of cloudless beauty lies,
No more on stormy seas to roam,
She hails her heaven in the skies."

For The Biblical Recorder will please copy.
August 1, 1844.

OBITUARY.

Died, of congestive Fever, at her residence, in Noxubee
county, Miss., on the 3d of Sept., 1844, in the 31st year of
her age, Mrs. Martha C. W. Brown, daughter of Col. Wm.
Brown. Her illness lasted for a fortnight, during which
time, she manifested a large degree of patience and christian
fortitude. Although her illness, she gave satisfactory
evidence that her faith was strong in the Redeemer, and
that the only comfort she had, was in the religion of her
Saviour. She expressed decided confidence that her way was
clear to the skies. Mrs. Brown was born in Orange county,
North Carolina, and at a very early age, her father emi-
grated to Tennessee. At the age of fifteen, she was married
to Col. Brown, of Giles county, Tennessee, by whom she
became the mother of eight children, all left to mourn the
loss of a most affectionate mother. About two years before
her death, she became a member of the Baptist church at
Prairie Grove, Lowndes county, where she abundantly en-
dured herself as a christian, to all who knew her, by her
pious walk and godly conversation. The loss to the church
and community was large and truly great, and to her be-
loved husband and dear little children irreparable. "Wade,
Blessed are the dead, who die in the Lord from henceforth,
yea, saith the spirit, that they may rest from their labors,
and their work do follow them."

"Farewell, my world, I'm going home,
My Saviour smiles and bids me come;
Bright angels bid me away,
To sing God's praise in endless day."

SAM'L. MCGOVEN.

For the Baptist.

OBITUARY.

Died in Williamson county, Tennessee, on the first of
September 1844, our well beloved brother ROBERT BELL,
aged 21 years.

Brother Bell was an esteemed member of the church at
Concord. His godly walk and pious conversation, will
long be remembered by his brethren and relatives.

Brother Bell was the only son of Nathaniel Bell and his
consort. The deceased left two sisters to mourn the loss of
their only brother. One of them is still a shining light in the
Baptist church. His long protracted illness of about thirty
days rendered him very feeble, but his hope was unshaken,
and he took great delight in exhorting his friends to prepare
for that awful change which he himself would shortly
realize.

We believe brother Bell found his Saviour about twelve
months before his death, and was baptized by Rev. T. W.
Haynes.

Brother Bell was a promising young man, bid fair to make
a strong pillar in the church of the true and living God, but
our loss is his gain. He that never erred, saw fit to take him
to himself where he could praise him more perfectly.
J. McV.

RECEIPTS.

For the 1st volume of the Baptist during the past week—

A. V. S. Lindsey, Wm. C. Turner, B. F. Jones, Thomas
Joyner, A. Thompson, H. O. Smith, E. L. Pettus, J. J. Whit-
aker, B. Kimbrough, Mrs. M. Hester, J. T. King, Thomas
Freeman, James Alexander, Thos. H. Maney, B. Galloway,
J. P. Fletcher, G. D. Crosthwait, J. H. Eaton, H. Young, E.
R. Galloway, U. McNeil, J. Molloy, W. H. January, Thos.
Dean, Rev. E. Collins & Co.

"A CARD"

N. J. PEGRAM, H. H. BRYAN.

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Refer to

Rev. Dr. Howell, } Nashville.
Matthew Watson, Esq. }
Rev. H. F. Beaumont, } Clarksville, Tenn.
Aug. 31, 1844.

THE BAPTIST

Will be published weekly, on a large superroyal sheet in
octavo form, at \$1 per annum, in advance.

THE BAPTIST.

Published for the Tennessee Baptist Education Society—C. K. Winston J. H. Shepherd J. H. Marshall, Committee.

R. B. C. HOWELL, }
W. CAREY CRANE, } EDITORS.

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. I.

NASHVILLE, OCTOBER 12, 1844.

No. 8.

REV. GARNER McCONNICO.

Our thanks are due, and hereby tendered,
to our excellent brother Denson for his inter-
esting reminiscences of one of our most venerated
Fathers in the Gospel, long since gone
to his reward. We have seen no where any
memoir, or even obituary, of Elder McCon-
nico. He was greatly beloved, and eminent-
ly useful in his life, and his memory should
be affectionately cherished by those who suc-
ceed him in the church.

In his person, as we have been informed
by his associates, brother McConnico was
peculiarly commanding. His stature was
magnificent; his face intellectual; his eye
penetrating; and his whole demeanor marked
with perfect dignity. His intellectual ener-
gy, although uncultivated by the learning of
schools, was of astonishing strength, his
perception quick, and a subject once studied
by him never faded from his memory. His
piety was severe, his presence would instantly
suppress all levity, and his voice was singu-
larly manly and pleasing. No minister ever
enjoyed more fully the confidence, or possess-
ed in a higher degree the veneration of his
people. Indeed, throughout Middle Tennes-
see his popularity was almost boundless.

Father Whitsitt, who was the bosom com-
panion of McConnico for more than thirty
years, could doubtless give us very many in-
teresting recollections of him. We respect-
fully request him to make such statements as
he may think proper to give us for publica-
tion, and also his recollections of Dickinson,
Arnett, Atkinson, and other pioneer minis-
ters of the Cumberland Valley. We wish to
retain the memory of our honored Fathers,
and to transmit it to coming generations.

REMINISCENCES OF McCONNICO.

Rev. Garner McConnico was a native of
Lunenburg county, Virginia. He was born
in July 1771. He was the youngest of three

brothers. Through the instrumentality of
his mother, a woman of extraordinary piety,
he embraced religion, and united with the
Church, at a very early age, and soon after
began to take part in the public exercises of
the congregation. The date of his ordina-
tion to the ministry is unknown to me, but
this event occurred previous to his removal
to the west, which was in his 28th year, in
1799. He emigrated with his family to Ten-
nessee, Williamson county, where he con-
tinued to reside until his lamented death,
which occurred August 1833, in the 62d year
of his age.

My acquaintance with him commenced in
1807, and in 1810, and '11, I lived a near
neighbor to him. We then became warmly
attached, and no circumstance ever sub-
sequently occurred to cool in the least degree
the ardour of our christian friendship. We
were intimately associated for twenty-three
years, up to the time of my removal to Mis-
sissippi, which occurred in 1832. During
the largest part of the time of my residence
in Tennessee, I was a member of his church.
I believe that as a christian brother I had his
entire confidence. We were constantly in
the habit of mutual consultation, regarding
all matters which concerned the church and
cause of the Redeemer. His views and
opinions on all subjects were therefore inti-
mately known to me.

His Bible was his daily companion, no
man ever more closely read, or carefully
studied, its contents, and with his vigor of
mind, quickness of apprehension, and power
of memory, it is not surprising that it was
always most fully at his command. His fa-
vorite books were Gill's Body of Divinity,
Booth's Reign of Grace, and the works of
Andrew Fuller. In doctrine he was truly
evangelical and spiritual in his views, and
taught salvation by grace, through faith in
the Redeemer. He was a moderate Predes-
tinarian, avoiding, with equal care, the ex-

tremes of Antinomianism, on the one hand, and Arminianism on the other. In his pulpit instructions he was on this, and indeed on all other subjects, remarkably clear and perspicuous. He maintained on the atonement the doctrine taught by Fuller, and now so generally believed, by our Church throughout the world, to be scriptural. His knowledge of Church Discipline, and Government was most extensive and minute, and his administration always conscientiously exemplary.

Elder McConnico was decidedly favorable to Ministerial Education. He believed that no man had a right to preach, unless called and sent of God, but when evidence was afforded of such divine mission, he held that every proper effort should be made for the cultivation of the mind. Often in our conversations did he express himself to me on this subject, and lament that his own education was so circumscribed as to limit seriously his ministerial usefulness. He often expressed to me his confident hope that the Baptists of Tennessee would soon see the necessity of a well educated Ministry, and make the necessary arrangements for that object. Why, said he, regeneration and education are like hand and glove; they ought always to go together.

The cause of missions was in Tennessee in those days truly in its infancy, yet brother McConnico was fully a missionary in heart, and on all proper occasions, its warm advocate. He would often tell us that God's elect children were scattered among all nations, and that the Gospel must be sent to them by the agency of men, in whose hearts, renewed by his Spirit, he would create a strong desire for this work, and whose labors he would by his grace render effectual. How often in conversation with me, and others, and in his sermons, would he refer us, for proof upon this point, to the Commission given by Christ to his Apostles, and their successors in the ministry, to the end of time.—"Go ye into all the world, and preach the Gospel to every creature."—"And to the 2d Psalm, respecting the kingdom of Christ.—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession."

He was a great admirer of Luther Rice, who, whenever he passed through Tennessee made brother McConnico's house his home and resting place. Brother Rice appeared also to be equally pleased with him. I will refer to a fact that came under my own observation. Well do I recollect an event which occurred when, on a certain occasion, the Cumberland Association was convened at Rutherfordscreek, sometimes called Miller's Meeting House. On Saturday of the meeting brother McConnico announced to the Association that he expected bro. Rice would be there the next day, stated to them his object, which was to collect funds for the support of the Burman Mission, and expressed his hope that he would be cordially and affectionately received. Bro. Rice did not ar-

rive until late on Monday evening. Brother McConnico saw him as he approached, and requested some one to walk out to the stand, and to say to the congregation that bro. Rice would preach to them as soon as the Association adjourned. He then gave him a general introduction to the Association. Brother Rice preached as announced, an excellent Missionary Sermon, with which the brethren and friends appeared to be greatly delighted. He then took up a collection for the support of the mission in Burmah. He called on me, and some other person, bro. Spencer Buford, and I think, to wait on the congregation, and we received a contribution of some *forty or fifty* dollars. Elder McConnico was seated in the stage with Elder Rice, and when the collection was over he arose, and in behalf of Elder Rice tendered thanks to the people for their liberality.

Brother McConnico was well apprised that there were brethren whom he sincerely loved as christians, who were opposed to missions. He often expressed to me his fears that there were those, who moved by their prejudices, and destitute of the necessary information, would bring about, sooner or later, an unhappy division among the Churches of Tennessee. He would then add—Brother Denson, let us be cautious, and not bear too hard on their feelings; let us give them time, and information, I believe they are good and conscientious brethren, and I do hope their prejudices will be removed. I was in company with him when he expressed an earnest wish that the Baptists of Tennessee would form themselves into a General Missionary Convention for the State, and that he might live to see it. I felt, and expressed some surprise, and said to him:—"Now brother McConnico, what new notions are these you have got into your head?" "O," said he in reply, "I sincerely believe such a union scriptural, and it would, with God's blessing, be attended with the very best consequences. Not only would we be able to aid feeble Churches, and preach in destitute places, thus accomplishing an immense amount of good, but were the Baptists in the Western country thus united, our strength would be increased, and we could then make head way against the numerous errors now overrunning the Church, such as Campbellism, Antinomianism, Arminianism, and many others. Our union would also be stronger, and more difficult to disturb. But, said he whatever we may do, or not do, it consoles me to be assured that the time will come when truth will prevail, and Jesus Christ will reign over this whole world."

As a preacher brother McConnico had few equals. His congregations were always large, and always delighted. He was, wherever he went, caressed by the rich and the poor. God made use of him as the instrument of immense good. Many, yes, multitudes of sinners were converted, and a large number of Churches were raised up, under his ministry. Still he had, and perhaps on these very accounts, his enemies, who endeavoured to asperse his good name. He

never, however suffered the least injury from them; God was his shield; and every malicious effort but raised him higher in public estimation, while it rendered him more humble and watchful. I have often been astonished to find that the most trying circumstances never could disturb his presence of mind. He would exclaim aloud—"God is my hope, and in him will I put my trust."

Many other things might be said of this distinguished man which would be useful to the living. What I have written is drawn from the much shattered memory of an old man, and by the earnest request of a son of my deceased Pastor. I am now in the seventy-second year of my age, and must soon go the way of all the earth. I cannot hope to do it, but I trust some friend in Tennessee, will, in a suitable Memoir, yet do justice to this beloved and extraordinary man of God.

I have been informed that brother McConnico spent the few remaining years that he lived after I left Tennessee, in arduous and successful labors in the good cause, and died as he had lived, full of confidence and the love of God. He deliberately gave his last instructions to his family and friends, exhorted them to meet him in heaven, thanked God that he had kept him faithful through all his work to the end, and fell asleep in Christ his Redeemer.

WM. DENSON.

Madison co., Miss., Oct. 31st, 1843.

RETURNING KINDNESS.

The proscriptive intolerance of our Antimissionary Churches and Associations, has, for many years past, been proverbial. We rejoice to find that they are beginning to feel that this is a wrong spirit, and to manifest towards us returning kindness and christian affection. We will, by way of example, present to our readers some of the proceedings of ZOAR ASSOCIATION, at its annual session, held with Willis' Church, Buckingham county, Va., in August last. They then and there adopted, and ordered to be published, the following:

"This Association, deeply and solemnly impressed with the vital importance of *union* and *co-operation* among Baptists in the great cause of "*one Lord, one Faith, one Baptism*," and actuated, as we humbly trust, by sincere *love for our brethren*, have, with a view of *conciliating*, and promoting *christian regard* and *brotherly union* in our own denomination, caused to be appended to our minutes the following DECLARATION:

"Although we regard the benevolent Institutions as matters concerning which every individual has an unquestionable right to form his own opinions, and to act according to the dictates of his own judgment, without owing an account of his conduct to any Church or Association, and therefore as matters which should never be made a *test of fellowship* among Baptists, in any way whatever; yet the difference of opinion which exists be-

tween us and some of our brethren on this subject is no bar, *on our part*, to *correspondence* and *communion* with them. We love and esteem them as brethren, and are *ready and desirous to unite with them at their meetings and associations* in the service of our common Lord, always respecting *their peculiar views*, and never attempting to thwart their action on such occasions. And we hereby, cordially and affectionately, invite *them to attend our meetings and associations*, exercising the *same respect for our peculiar views*, and the same *forbearance* towards our course, which *we* manifest towards *theirs*. Brethren, it is time that dissension should cease among those who alone propagate the doctrines, and administer the ordinances of Christ, in their primitive purity; it is time that we should *be one*, as he is *one*; and if there is to be further shyness, evil speaking, and contentions, we have resolved, with the help of the Lord, to have neither agency, nor part, in a course so disastrous to the dearest interests of Gospel truth, and to the Baptist denomination. May God in mercy unite all our hearts."

So nobly speak our antimissionary brethren of Zoar Association. Their published declaration is worthy of them—of christians—of Baptists. Thank God for it; and thanks to them for it. It points out, and maintains, the old and cherished landmarks which have distinguished the Church in all ages. It throws upon us light, and hope, from a quarter from which we have been accustomed to look only for darkness and despair. A better day is dawning, we trust. May God hasten its approach.

Will not our antimissionary Churches and Associations in the South West adopt the same "*declaration*," and act upon it? Why should they not? It is scriptural; it is christianlike; it is manly. We confidently believe that the day is not very distant when they will. Let us do all we can to induce and hasten so desirable an event. Brethren, remember, that nothing can be done unless through the influence of christian love and kindness, and, while we cherish towards our brethren who dissent from us none other than the kindest christian feelings, let us meet every such expression from them with a becoming spirit.

In a late New Orleans Picayune, it is stated, that Rev. George W. Putnam, Unitarian, we suppose, was offered \$5,000 to leave Boston for New Orleans. It was a reasonable offer and yet it almost scares some people, in parts we could mention, to give a man the paltry sum of 5 or \$900, a sum upon which few men could support themselves in a town of any size without immense difficulty, and with which it would be idle to talk of supporting a family with decency. C.

EXEGESIS.

"The sceptre shall not depart from Judah, nor a Lawgiver from between his feet until Shiloh come."—GEN. XLIX: 10.

The object of the present *exegesis* is to ascertain precisely the meaning of the words SCEPTRE and LAWGIVER, as they occur in the text which stands at the head of this article.

The term *sceptre* usually expresses regal authority. Such is its general acceptance in the estimation of all writers, sacred and profane. The text, it would therefore, seem, secures to Judah the regal authority over the twelve tribes until the coming of Messiah—"The Sceptre shall not depart from Judah until Shiloh come." This is the exposition which is generally adopted; and historical testimony is zealously sought to prove that Judah, in the persons of his distinguished sons, either as kings or governors, continued to reign over the Hebrews, until Herod the Idumean was placed upon the throne of their nation, by the Roman Emperor, at which time Messiah came, and the sceptre departed from Judah.

Could this popular interpretation be sustained by the requisite facts, it would not on other accounts, be particularly objectionable. This, however, I imagine, cannot be done. If *kingly rule* must be adopted as the true sense of the word *sceptre*, as it occurs in this text, one of two conclusions is inevitable—either Jesus of Nazareth is not the true Messiah; or the prophecy in the text has signally failed of its accomplishment; neither of which can for a moment be entertained. I assume, and shall now attempt briefly to demonstrate, that the word translated *sceptre* does not predict the regal authority of Judah, but simply his continuance as a distinct and separate Tribe, until the coming of Shiloh.

In support of this proposition I, in the first place, remark, that the Hebrew word translated *sceptre*, is *shevet* or as sometimes pronounced *shebel*. Judah had the *shevet*, whatever it was, at the time the prophecy in the text was uttered. This fact is evident from the form of expression employed—"The sceptre shall not depart from Judah until Shiloh come." Were I, for example, to say of my friend, disease shall not *depart* from him until he employ a specified remedy, would you not understand me as affirming that he *is now sick*? Could I with any propriety declare that I will not part with my farm until a designated future time, unless I now possess a farm. Judah, then had the *shevet*, (the *sceptre*) at the time of the prophecy. He certainly *had* (for it was by his dying Father in that hour conferred upon him, and the same organization was also simultaneously conferred on his brethren) a separate and distinct existence as a family, or tribe, but no one presumes that he had any regal rule, or the least authority of any kind, over the families or tribes of his brethren, either at that time, or during more than six centuries afterwards. Jacob died in the year of the world, two thousand three hundred

and fifteen; but David, who was the first king of Israel belonging to the tribe of Judah, did not begin to reign over all the tribes, until the year of the world two thousand nine hundred and fifty-six. Judah therefore although he had the *sceptre* (the *shevet*) at the time of the prophecy, had no regal rule until six hundred and forty-one years afterwards. The *shevet*, or *sceptre* in our text cannot therefore mean the regal authority.

I, in the second place remark, that the kingly *sceptre* of Israel did not originate in the tribe of Judah. Saul, who was the first king of the Hebrew people, was a member of the tribe of Benjamin. It is written—1 Sam. ix: 16, 17—"The Lord said unto Samuel, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel—and when Samuel saw Saul, the Lord said unto him, 'Behold the man whom I spake to thee of! This same shall reign over my people.'"

I observe, in the third place, that although the tribe of Judah, in the person of the illustrious son of Jesse, succeeded Benjamin in the throne, the *sceptre* of regal authority did not continue in Judah, over *all* the tribes, but for two generations.

The melancholy death of Saul on the mountains of Gilboa, left the Hebrews without a ruler. David was elected monarch of his own tribe. By degrees he succeeded in extending his authority to the limits of the nation, and reigned happily over the whole house of Israel nearly half a century. His wisdom, moderation and prudence, secured for him unrivaled prosperity, and elevated his country to a high degree of power and wealth. After a long and brilliant administration he died, transmitting the kingdom to his son, the magnificent Solomon, under whose dominion the temple was reared, and the nation enjoyed its most palmy and prosperous days. Solomon, on his demise, transferred the throne peacefully to his son Rehoboam. But a few years, however, passed before this young prince, so unlike his predecessors in every respect, superficial in intellect, and intoxicated with power, by the cruelty of his measures, and the haughtiness of his bearing, lost the confidence, as he had forfeited the regard of his people. Jeroboam, the son of Nebat, seized the advantage offered by the general disaffection, placed himself at the head of the insurgents, who were willing to adopt any expedient likely to extricate them from the iron grasp of tyranny, and thus crushed the power of Rehoboam. Ten of the tribes who followed this daring and popular leader, becoming completely dissevered, formed the kingdom of Israel, and they were never afterwards recovered to Judah. To you all, I doubt not, these events are most familiar. It may therefore, in truth be said, so far as *all* Israel was concerned, that the *sceptre* did at this time depart from Judah. Consequently, if it is to be understood as expressing regal authority, as the Shiloh certainly did not come at that time, the prophecy in our passage signally failed of its accomplishment.

The *sceptre* of the native rule of Judah over *herself*, did not continue until the coming of Messiah. This is a fourth fact of importance upon the topic before us, and the truth of which, we shall presently see, is capable of the most satisfactory demonstration.

Judah was prone, like his brethren, to forget God, and rebel against his laws. His departures were most numerous and criminal. The cup of his iniquity ultimately became full. The long threatened vengeance of Jehovah so often denounced by the holy prophets, and so wickedly scorned by the people, could no longer sleep. The Babylonians became the instruments of the divine wrath. The army of Nebuchadnezzar, in number like the locusts, appeared before the walls of Jerusalem and commenced a vigorous siege. The desperate citizens held out against them for two years, but subdued at last, more by the ravages of famine, and the violence of internal broils, than by the arms of their invaders, in the year of the world three thousand four hundred and fifteen, the city was taken and sacked, the temple was burned to the earth, and the people who survived the ruthless massacre inflicted by the soldiery, were carried into captivity. The kingdom of Judah here *ended*; native rule over *herself* *ceased*, and the *sceptre* *finally* *departed*. These events occurred five hundred and eighty-nine years before the advent of Messiah—the divine Shiloh.

Judah, however, ultimately returned, and it will be asked, whether the regal authority was not restored; and that this period, therefore, should not be regarded simply as an interregnum.

I remark, in reply, that the captivity in Babylon continued seventy years. After the return, which consisted only of a small remnant of the people, a favor granted them by the clemency of Cyrus, Judah was ruled a hundred and twenty-eight years by Zerubbabel, Ezra and Nehemiah. The first of these Governors was of the race of David, but both the second and the third were of the tribe of Levi. During the two hundred and forty-two years next succeeding, Judah was governed by her High Priests, all of whom were of the house of Aaron. The nation was, in this period, successively tributary to the Persians, the Greeks, the Egyptians, and the Syrians. From the close of this era, until Judah became a Roman province under Herod, who ascended the Jewish throne, aided by the power, and subject to the authority of the emperor, the Jews were under the government of the Asmonian family, known in sacred history as the Maccabees, either as kings, princes, or priests; and the Maccabees, as you are fully aware, were all descendants of Levi, and belonged to the Sacerdotal tribe. Thus it is seen, that after the Babylonish captivity, except for a few years under the government of Zerubbabel, who ruled simply as a governor and not as a king, the *sceptre* *never* *returned* to Judah.

The sketch of Jewish history now submit

ted, with reference to their rulers, proves that the word in the text translated *sceptre* does not in this connection mean the exercise of government, or kingly rule; or if it does, that it is certain, the prophecy wholly failed of its accomplishment, and that Jesus of Nazareth is not the true Messiah; because Judah had the *sceptre*, or *shevet*, at the time of the prophecy, but he had no kingly rule; because the *sceptre* of Israel did not originate in the tribe of Judah; because when Judah obtained the *sceptre* over all the tribes it was continued in his house but for two generations; because the *sceptre* of the native rule of Judah over *herself* did not continue until the coming of Messiah, but departed finally more than four hundred years before the advent of Shiloh. The *sceptre* therefore, if Jesus of Nazareth is the true Messiah, and this fact no one questions, does not mean regal authority. But if not, what is its meaning? To this enquiry we consider ourselves under obligations to render a full and satisfactory reply.

The *usus loquendi* of the Hebrew language justifies us in assuming for this purpose the postulate, that the term is designed to express simply (and nothing more, as we have before intimated) the separate and distinct endurance, or continued existence of the tribe of Judah until the fulfilment of the promise of God with relation to Messiah, the Redeemer and Saviour of men. This proposition I shall now attempt by adequate testimony to sustain.

The word *shevet* here translated *sceptre*, is literally rendered a *rod* or *staff*. Such is its plain sense. A *rod* or *staff* is in the Bible very frequently employed as a metaphor emblematical of a tribe or family. Asaph—Ps. lxxiii: 2, for example,—thus utters his prayer to God: "Remember thy congregation, which thou hast purchased of old; the rod (the *shevet*, the *staff*, the SCEPTRE,) of thine inheritance, which thou hast redeemed." Again, Jeremiah the prophet exclaims—Jeremiah x: 16—God "is the former of all things; and Israel is the *rod* (the *sceptre*) of his inheritance." In both of these instances the *rod*, or *sceptre*, is used as a metaphor for the family of Israel.

An event occurred, during the passage of the Israelites from Egypt to the land of promise, which will illustrate still more fully the correctness of our proposition.

A controversy originated between Korah, Dathan, Abiram, and two hundred and fifty others, princes and distinguished men, on the one side, and Moses and Aaron on the other.

These men approached Moses and Aaron, and said to them—Numb. 16: 2—"Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them. Wherefore then, lift ye up yourselves above the congregation of the Lord?" They thus upbraided their rulers with reference to the priesthood particularly, and to the officers of the nation, generally, which they believed Moses was too much disposed to distribute among the members of his own family. They demanded to share

in these honors and emoluments. The excitement became painful in the highest degree, and the result was most disastrous. Jehovah interposed, and—Numb. 17:1—"spake unto Moses, saying—Speak unto the children of Israel, and take of every one of them a rod (shevet—a sceptre) according to the house of his Father, of all their princes, according to the house of their Fathers, twelve rods" (sceptres.) "Write thou every man's name upon his rod; and thou shalt write Aaron's name upon the rod of Levi; for one rod shall be for the head of the house of their Father. And thou shalt lay them up in the Tabernacle of the congregation, before the testimony, where I will meet with you. And it shall come to pass that the man's rod (sceptre,) whom I shall choose, shall blossom, and I will make to cease from me the murmurings of the children of Israel."

"And Moses spake unto the children of Israel, and every one of their princes gave him a rod (a sceptre) a piece, for every prince, one according to their Father's house, even twelve rods. And Moses laid up the rods before the Tabernacle of Witness. And it came to pass, that, on the morrow, Moses went unto the Tabernacle of Witness, and behold the rod of Aaron for the house of Levi, had budded and brought forth buds, and blossomed blossoms, and yielded almonds."

During this whole transaction each family of Israel, as you have seen, was designated by a rod—a shevet, which in the text is called a sceptre—as its emblem, and the favor of God was intimated by its flourishing condition. The use of this term in the several passages quoted, affords us ample means of understanding its exact import in the passage. In the oriental style of the dying Jacob, each one of his sons was considered as a rod, or scion, all of whom were to be transplanted into Canaan, and there to grow and flourish, through different periods. "Behold," said he, "I die; but God shall be with you, and bring you into the land of your Fathers. The patriarch foresaw that all the other tribes would melt away and be lost, long before the coming of Messiah—that the several scions, rods, of his family, would wither, and perish, except the favored Judah. They accordingly shared the common destiny of nations. They were scattered, intermingled with each other, and with the neighboring nations, and finally disappeared among the tribes of the east. This catastrophe befel them more than seven hundred years before the coming of Shiloh. But the tribe of Judah, while the fulfilment of the promise lingered, continued, like a spark in the midst of the ocean. Although possessing no kingly rule, and perpetually harassed, and driven before their enemies, they were as indestructible as their own native hills.

These remarks render it, I trust, sufficiently apparent that the word in the passage before us translated *sceptre*, means simply a rod, is used not literally, but as a metaphor, and is employed to express only the distinction of the Judean tribe from the other tribes,

and to guarantee its safety until God's promise should be fulfilled in the gift of his Son Jesus Christ.

"The promised land"—Bishop Newton very justly observes—"Jacob might divide among all his children, but the promise of being the progenitor of Messiah must be confined to one only. He assigned to each his portion of Canaan, but Judah was honored as the Father of Shiloh." On this account the tribe in question ever occupied a distinguished position, and the utmost care was always exercised in relation to its genealogy. Other means existed, by which Israel was distinguished from surrounding nations, such as their language, and the numerous and striking ceremonies of their religion. But the tribes had all the same manners, language and religion. They were, and could be, known from each other only by their genealogies. Consequently in the days of David—1 Sam. 24: 9—Judah was numbered apart from the other tribes. From Ezra and Nehemiah we ascertain that during the captivity in Babylon, the prophets were particularly careful in regard to the genealogy of this tribe. The Scriptures, and doubtless for this special reason, abound with catalogues, which are continually repeated till Shiloh came. Then arose upon our world the glorious sun of righteousness. Christ came at the time predicted, performed his amazing work of mercy, and ascended up on high, leading captivity captive, that he might give gifts unto men. The prophecy of Jacob was fulfilled. The separate existence, the rod, the sceptre, of Judah as a tribe, was no longer necessary. Jerusalem incurred the guilt of crucifying the Son of man, and principally for this reason, was by the providence of God, soon invaded by the armies of the victorious Romans—"the abomination that maketh desolate." The city was broken up, the Temple was destroyed, the records were lost, the nation was dispersed, and the sceptre—the separate existence of Judah as a tribe—forever departed.

If we have not erred in this statement of facts, and it is presumed we have not, how exactly did the events fulfil the prophecy in the passage! And how perfectly do they establish the Messiahship of Jesus! Shiloh came, and the nation existed no longer! Was not Jesus the Christ? If not, then no Christ can ever come, or if he does, it can never be certainly known to Jew or Gentile. It is conceded that no son of Judah, or other Israelite, even though, perchance, he may be of the family of David, can now trace his lineage, nor for a thousand years past has he been able to do so. For the correctness of this statement we have the authority of the Jews themselves. The posterity of the tribe of Levi, divided into Priests and Levites, are still distinguished from the other Israelites by the ceremonies and duties of their religion, some of the forms of which, like the ruins of their ancient cities, still linger to impart additional solemnity to their utter desolation. These facts are sufficiently striking, and satisfactorily illustrate the glo-

A STATEMENT.

rious truth that he for whom was ordered the sceptre, and the genealogy of the tribes was preserved, to mark his descent from the seed of Abraham, the tribe of Judah, and the family of David, in whom all the families of the earth are to be blessed, has come, and having fulfilled the object of the genealogies, they exist no more.

Such, without question, as appears to me, is the sense of the word in our text translated *sceptre*.

In relation to the word *LAWGIVER*—"The sceptre shall not depart from Judah nor a Lawgiver from between his feet, until Shiloh come."

The enquiry is of some importance whether this title is to be here understood in its usual sense. Solon was a Lawgiver; so was Lycurgus. Was Judah to supply, in succession, until the coming of Shiloh, men of this class. If so, neither was *this* part of the prophecy realized by the event! Until Shiloh, Judah never, in truth, had a *Lawgiver* in the popular sense of that word. All Israel produced but one, who appeared in the person of Moses, and he belonged to the tribe of Levi. Nor, indeed, can it be said even of Moses, legitimately, that *he* was a Lawgiver, although he is usually honored as entitled to that distinction. The laws he delivered were all uttered by the mouth of God himself, and Moses was but the instrument by which they were communicated to his people. It is sufficient for us to state, without entering into any critical investigation in proof of the correctness of the exposition, that the word means simply a *Teacher*, or Prophet, and nothing more, and ought to have been so rendered.

The sense of this part of the prophecy is obvious. It declares that among the offspring of Judah, a Teacher, or what is the same thing, a Prophet, shall not be wanting, until the coming of Shiloh. Accordingly, the most eminent Teachers and Prophets, of all Israel, were of the family of Judah. Such was David; the immortal melody of whose harp falls upon the senses as—

"Solomon's, from the sphy shore
Of Araby the 11 st."

Such was Solomon, who breathed divine wisdom and poured forth the knowledge of God—

"From the wet with Castilian dews."

And Isaiah who "sang beside Siloa's brook, the glory of Messiah; and most of the noble army of whom our Saviour hears testimony, establishing the fulfilment of this prediction, in the memorable declaration—"The law and the prophets continued until John" the Baptist, the commencement of whose administration introduced the Gospel of Christ.

If we adopt as correct, the expositions now submitted, and apply them, we shall find that the true reading of the text is as follows: "From Judah his distinction as a tribe shall not depart, nor a Teacher from his offspring, until Messiah come."

In the table of contributions, which is embodied in the Minutes of the Mississippi State Convention, the *Columbus Church* appears as having done nothing for objects of benevolence during the year ending June, 1844. It is most true, that it has not done much yet, towards the extension of the truth beyond its own precincts. But it did contribute *something*, and when that *something* is compared with the other churches in the State, it will appear to have given more (small, far too small as it is) than any other church. The largest contribution published in the minutes was made by the Mound Bluff Church, and was \$40. Last January the Columbus Church gave us, as the agent of the American Tract Society \$60; it recently gave about \$50 for domestic missions, and the individual subscriptions and donations to the American Bible Society, and various other institutions, have more than doubled these amounts. These remarks are made merely in defence and they will be properly appreciated. As no messenger and no funds were sent directly to the Convention, brother W. Jordan Denson, the excellent and indefatigable Secretary of that body had nothing to report from said church. C.

SMALL ASSOCIATIONS.

The secret of Napoleon Bonaparte's success, in his extraordinary military exploits was his firm belief, of that axiom among principles, "united we stand, divided we fall." It was by embodying his forces in large masses, and never dividing them but when success crowned his arms, that he was enabled, not only to overawe, but completely to master and subdue opposing forces. This principle which is alike true and effective in political action is sometimes lost sight of in religious action. How true is this in the multiplication of small and inoperative district Associations? There were prior to June last, fourteen missionary and two anti-missionary associations in the State of Mississippi, enough it would be supposed, for all useful purposes. Indeed some three or four could well be amalgamated into one greatly to the advantage of the cause. What if the churches extend over a surface of one hundred miles, is one hundred miles or one thousand miles too far to go to mingle with the brethren, enjoy rich spiritual repasts, and strengthen one another for renewed and more vigorous action in the master's cause? A large association when it assembles and trans-

acts business, has an imposing effect upon the surrounding country. Why divide a single association in the State of Mississippi? Why form a new one? Why not amalgamate some three or four we could name? All the associations in the State contained last year according to the "Table of Associations" 17,966 communicants. Think of that. The old Dover Association in lower Virginia contained in 1842, about 45,000 communicants. It divided into two associations that year after an existence united, of fifty nine years, because it was too large and unwieldy to transact the business in the proper time. The bounds of the two associations, in length are precisely the same, and differ only in breadth, and each number more than the whole number of Baptists in the State of Mississippi. It is said, the more associations there are, the more domestic missionaries will be employed. How is this? Cannot one association employ four missionaries as well as one body called the Mississippi State Convention employed four last year? The General Association of Virginia employed eight or ten, and in years bygone has occupied the services of fifteen or twenty. The New York State Convention and the Massachusetts Convention, raise a large amount of money and employ more than any other States in the Union. But the division of old associations and formation of new ones is a serious business, and should be undertaken for none other than the broadest, clearest, most expansive and liberal views of public religious policy. Instead of *dividing*, we exhort brethren to *unite*, unite, under any rational name; unite upon any sensible terms; unite with any correct and right minded brethren. In union there is strength, in division there is defeat, disaster inevitable. Let the *Union Association*, taking in its bounds Natchez and Vicksburg, Jackson and Mound Bluff, be patterned after; in its converging distant points into one association. These remarks, it is hoped, brethren in North Mississippi, will seriously consider.

C.

THIS PAPER.

We think we can claim, for our paper, the patronage of all Tennessee, East, West and Middle; North Alabama and North Mississippi. Now, if all the Tennesseans and Virginians or original Mississippians and Alabamians who are Baptists should exert themselves, we should soon have the largest subscriptions list in the South West. We wish

that this paper should effect the greatest possible amount of good. There are brethren in Alabama and Mississippi who we expect will assist to their utmost ability in circulating "The Baptist." Remember the cash in advance.

C.

UNION UNIVERSITY AND THE TENNESSEE BAPTIST EDUCATION SOCIETY.

Before this number may reach all our subscribers, it will be too late to do what we recommended in our first number. Last year, the Tennessee Education Society requested all the churches to patronize Union University and take up collections for the Education cause. Our heart is interested in both of these causes; of the first named institution we are yet nominally the *Professor of Belles Lettres*, and we do fervently desire that it may be thoroughly endowed, so as to accomplish the designs of its originators. Of the second named institution, who is not the friend of ministerial improvement? At the ensuing meeting of the Tennessee religious bodies, we expect to hear that a new impulse has been given to the Education cause.

C.

AFFLICTIONS.

In a late obituary notice it was announced that the sprightly, intelligent, and charming little daughter of brother Thomas H. and sister Fanny Maney, of Murfreesborough, was *no more*. The letter of brother Maney, conveying to us the sad intelligence of little Sally's decease was painful and surprising. In our intimacy with the family, and receiving those kind and hospitable attentions, which the Maney's, the Bells and the Dickinsons know so well how to pay a stranger afar from his own home, we involuntarily became attached to the sweet little child we have named. Our hearty sympathy is freely accorded to the distressed. Such afflictions are grievous, hard for mortal man to bear. What, though all else is taken from us God is still our friend and He inspires in us deathless hope. Let us cherish this hope and friends, and relatives whom death hath early snatched from us will greet us with angelic welcomes in the unclouded rest of Heaven.

C.

MINISTERIAL EDUCATION.

The education of the rising ministry and the general circulation of an Evangelical literature, are the two great objects which

mainly demand our attention and require our constant exertion as Baptists. To accomplish the former, let young ministers follow the advice we subjoin contained in a sermon on "Ministerial culture," delivered by Rev. Joseph Walker, of Hampton, Va., a *self made*, but a well made minister. "Young men, brother ministers in Jesus, let me urge it on you to study to show yourselves approved unto God. Difficulties, you will have in abundance, but if your souls be once lighted by the torch of knowledge, you can master them all. If you cannot enter college, employ a private tutor. Should you be too poor to do so, and your church refuse you aid, then draw on your own resources, and do the best you can alone. Neither be discouraged nor intimidated by what any one may say or think. That stereotyped phrase, "drink deep or taste not," has more in it of pedantry than of charity or good sense. I say taste and drink as deep as you can. Taste to-day, taste to-morrow, taste while you live. Thus shall you be a finished workman in sacred things, and receive the approbation of your heavenly father."

To accomplish the latter object above named, let us adopt the sentiments and follow the advice of Rev. J. M. Peck, Cor. Sec. of the Am. Baptist Publication Society. Says he, "more than one fourth of the professors of religion in Evangelical denominations, in our whole country are members of Baptist churches. The proportion is about two to seven. Consequently were the present population of our nation (19,500,000) divided among these denominations, about 5,500,000 would come under our influence. For this number at least we are expected to provide adequate means of grace. In the Western Valley, the Baptist denomination, includes about one fourth of the Protestant church members. The population of that district now exceeds eight millions and one third. We are expected to provide for more than two millions in that field. Can this be done, without an efficient Publication Society? This is a solemn and weighty subject. With this work before us, we cannot turn it aside. We have a large class of ministers in the Middle, Southern and Western States, who would make efficient colporteurs; and who if supplied, and commissioned, would perform the threefold service of preaching the gospel to the destitute, distributing books and tracts, and exciting the people to read for instruction."

C.

SKELETONS OF SERMONS.

In the fifth volume of Manton's Works, p. 1029. Proverbs, vi c. 6, 7 verses: "Go to the ant, thou sluggard," is thus treated:

- I. The Learner.
- II. The Teacher.
- III. The Lesson.
- IV. The Example.

Dwight, vol. v, p. 533, on 24 Peter, iii. 13: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

- I. The residence of the Saints.
- II. Their character.
- III. Their employments.
- IV. Their enjoyments.

The skeletons which we give of our own and others' Sermons are given as specimens of the mode of treating texts, and not that others should adopt them. Every minister should strive to make his own skeletons, and as often as practicable, write out a full sermon, though we would not advise him to read it.

C.

"Let another man praise thee, and not thine own mouth: a stranger, and not thine own lips."—Prov. xxvii. ch., 2 vs.

There is somewhere an old adage, that "self praise is half scandal." But it seems that neither Solomon nor that old adage will prevent boasting. What is there that any man has done, which he was able to do, which he ought not to have done? What is there that any one can do, that he ought not to do? Why then boast of having performed duty? Where is the merit? Solomon intimates that no man should praise himself. Solomon is right. There is a sublime consciousness in us, when we have discharged our duty, which all that we or others may say of us cannot enhance, the consciousness of our own and our maker's approval. With that let us be content.

C.

The pro and con of Universalism, both as to its doctrines and moral bearings, by Geo. Rogers. Sixth edition, Cincinnati, Published by the author, 1843.

We purchased this book last winter, in Mobile, from an Universalist friend, whose intellectual and social qualities we sincerely respect, merely to gratify him. We cannot say that it is a great book. Nor dare we affirm that it is a highly literary book. The interspersions of Poetry are neither Shakspearean nor Miltonic, Byronic, nor Scottish. If they emanated from George Rogers, of

Cincinnati, they fall very far beneath that Rogers of olden time, whom common fame, and literary history have already placed in the *niche*, which the immortality of genius claims for her children. The "story of Alice Sherwood, or the Pennsylvania Valley," is an artful and illusory sketch of the "influence of certain religious doctrines on individual and social life." The whole range of theological discussion is carried out. Hades and Gehenna receive due notice. Hell is of course, limited to this world, God is too merciful to send any man to an eternal hell, Sin receives its punishment in this life. All these and many other doctrines and dogmas are set forth with boldness, but without much order, and with very little force. It seems never to occur to Universalists that while they are laboring to confine Hell to this world and belaboring *αἰῶνος* and *αἰῶν* to mean no more than an age, or something lasting during an age, that the same words are always used when God and Heaven are said to be eternal. And if so, it is a poor rule which will not work both ways. Consequently, if Hell is not eternal, God is not eternal, and Heaven is not eternal, the soul is not immortal, and *annihilation* is the future destiny of the race.

Tradition, Scripture and reason, all boldly reject these unfounded assumptions and teach a future and eternal state of rewards and punishments.

We do not commend this book nor any others like it. C.

CHURCH DISCIPLINE.

An exposition of the Scripture Doctrine of Church order and government, by Rev. Warham Walker, Homer, N. Y.; Boston, Gould, Kendall and Lincoln, 1844.

This work appears to have originated in a request of the Ministerial Conference of the Courtland Baptist Association, N. Y. It is written in a forcible though not eloquent style, and maintains with vigor of thought, the positions assumed. The Introduction treats of the Definition of the term Church, the constitution of the churches, organization and government of the churches and the true idea of church Discipline. The work is then divided into two parts. PART FIRST treats of Formative Church Discipline, and sets forth the terms of Church Membership and the importance as well as nature of formative measures. PART SECOND treats of Corrective Church Discipline, defines the limits of discipline, the mode and object of

Church dealings, the offences, requiring treatment, the process of correction, the admonition, the excommunication and the restoration. pp. 156. C.

ANTIOCH,

Or Increase of Moral Power in the Church of Christ, by Rev. Pharellus Church, author of "Philosophy of Benevolence," etc., with an Introductory Essay by Rev. Baron Stow, Pastor of Baldwin Place Church, Boston, Gould, Kendall and Lincoln, Boston, 1843.

The author of this work we know well, as an untiring and indefatigable Pastor in Rochester, a place where we have preached often, and spent some of the happiest portions of our life. Every thing which comes from the pen of the author bears the marks of original thinking, and the work before us shows well his ardent desire for an increase of moral power in the church of Christ. pp. 258. C.

LECTURES ON PREACHING,

And the several branches of the ministerial office, including the characters of the most celebrated ministers among Dissenters and in the Establishment, by Philip Doddridge, D. D., author of the "Rise and Progress of Religion in the soul," Family Expositor, etc. Andover, Mass., Flagg, Gould and Newman, 1833.

This is a little work, of 144 pages about as large as "Jewett on Baptism." It contains more wholesome advices, more sound instruction, better rules for ministerial study, preparation and delivery of sermons, visitation of members, than any other work in the whole range of our literary acquaintance. Its views of Ministers, and books of other times, are valuable beyond comparison. We commend it to every minister, old or young, in the most unqualified terms, with but one exception, and that is to *infant baptism* and its concomitant appendages, therein alluded to. Get the book brethren and study it. C.

THE CELIBACY OF THE CLERGY.

Martin Luther so fully exploded the ancient heresy of the Romanists, that the Clergy ought not to marry, that it would seem to be now a work of supererogation, to make further allusions to it. It seems that the dreadful consequences, resulting from the monastic life, the seductions, murders, and gross violations of law and gospel have hard-

ly been sufficient to teach men that the celibacy of the clergy is nearly always the cloak for licentiousness. That such men as Bossuet, Fenelon, Massillon, Boadelean and Xavier were good men and christians we are willing to believe, but they, and all the Romanists who are good men, are *good men* in spite of their creed, not on account of it. But there are some who differing with the Roman Catholics, upon all other subjects, agree with them, that the clergy ought not to marry. Is marriage therefore a command or an allowance? Is one man commanded to marry and another only allowed? How are these questions answered? The Romanist follows the example of Peter, who is the rock, as the Greek *πῆρος*, signifies, upon which the "Church" is founded, and to whom, as alleges His Holiness of the Triple Crown, the keys of the kingdom of Heaven were committed. Do Romanists follow Peter's example? If they do, they follow it strangely indeed. The gospel of Mark indicates that Peter had a wife and but one wife. Whatever else may be said of the other Apostles and Disciples, it is said, Mark, 1 ch., 30th verse, "But Simon's (Peter's first name) wife's mother lay sick of a fever." It is true it does not say when and who Peter married, but here it is very obvious that Peter *was* married. Why do not all Roman Priests follow the example of Peter? Why does not Gregory, the Sovereign Pontiff of the Papal See follow the example of him from whom he derived his keys and his authority? But it may be said that Paul was of a different mind, pursued a different course, and gave different advice. Let us therefore see how Paul viewed the matter, premising that Peter's example and authority must be taken to be as good as Paul's. We will try to show that they do not materially differ. In the epistle to the Hebrews, chapter xiii, verse 4, Paul says Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge." Are not ministers of religion here included in the *all*? The 7th chapter of the first epistle to the Corinthians, contains the advice and opinion of Paul. The Corinthian Church was surrounded by the evidences of the grossest licentiousness. The most beautiful courtezans of all Greece, frequented constantly the temples of the Gods. The manners of Corinth, then, were corrupt and dissolute, consequently even the church was in danger of contamination. It was in view of this state of things and to prevent

their evil effects from paralyzing the energies of that church that the great Apostle to the Gentiles writes as he does, in the chapter in question. Let any one read it and he will come certainly to such a conclusion. It would even seem that in the letter written to him and which appears to be specifically answered at this point of his communication, that the subject had been directly placed before his mind. It must also be remembered that this language is directed not to ministers, but to private men and women in the Corinthian Church, and is of universal application. Says 1st verse, "It is good for a man not to touch a woman. 2. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband." The Greek is *εἰς τὸν σκοπόν τῆς σαρκὸς ἡμιᾶς*. Now, every scholar knows that *εἰς*, has here the imperative form, therefore this language has the force of *full permission* if not *imperative command*. This passage is surely enough to settle the point so far as Paul's opinion is concerned. Paul indeed expresses the wish that all were like himself, but surely no one would suppose that he intended to advocate the doctrine that marriage should cease, the inevitable consequence of which would be the termination of the species, in violation of the settled and harmonious laws of God. The eighth and ninth verses are plain—"I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry; for it is better to marry than to burn." Nearly every thing else Paul says upon the connubial connexion and especially what he says in the fifth chapter of the Epistle to the Ephesians, not only recognizes the relations, but enforces the duties consequent upon the married state. In the first Epistle to Timothy, the Apostle says (second verse) "A Bishop, then, must be blameless, the husband of one wife." The term *μίας* which is here translated *one*, more properly should be translated by the indefinite article *a* to make it consonant with other portions of Scripture, for nowhere is it allowed to any man to have more than one wife; only is it enjoined that every man have a wife, with regard to which the scripture leaves men to pursue the course most in consistency with their feelings. It will, therefore, be seen that Peter's example and Paul's teaching materially agree, both teach that to prevent fornication, and to secure the objects of perpetual species, man must have a wife

and a woman a husband, and neither Paul nor Peter make the slightest exception, in favor of, or against the Clergy. They are included in the several rules. But the Saviour has also spoken, and in the tenth chapter of Mark, He indicates that *man* should have a wife. 7, 88 vs. "For this cause, shall a man leave his father and mother and cleave to his wife; and they twain shall be one flesh: so then they are no more twain but one flesh." We, hence, infer from all that we have said that all marital laws, commands or allowances contained in the scriptures are applicable to all classes of society and to every order in the christian church.

C.

SKETCH OF AN ORATION,
COMMEMORATIVE OF THE SETTLEMENT OF
THE CUMBERLAND VALLEY; DELIVERED
AT THE WHITE'S CREEK 4TH JULY
CELEBRATION, DAVIDSON COUN-
TY, 1844.
BY MILTON A. HAYNES, ESQ.

[Continued.]

The region of country wherein we now stand was once called Cumberland. Prior to the year 1763, no white man had ever travelled over its hills, or its vallies. The country itself was a wilderness, and was described by Daniel Boone, and John Rains, who hunted in the Valley of the Cumberland, in 1769, as a country, "Covered with grass: no traces of human settlements were any where visible; and the primeval state of things—nature in all her untaught wildness—reigned in all her glory." The character and condition of the Cumberland Valley at this time, was described by Jasper Manse, and others, who came to the Bluff, where Nashville now stands, in 1770. "They saw" they say, "at the French Lick, (now within the limits of Nashville,) an immense number of buffalo, and other wild game, and the bellowings of the buffalo resounded from hill and forest." † From Boone's Station, in Kentucky, and Vincennes, on the Ohio, to the Gulf of Mexico, in the South, there was not a single inhabitant West of the Cumberland Mountains, and within the limits of Kentucky and Middle Tennessee, scarcely a single permanent Indian village. On the South were the Cherokees, Choctaws, and Chickasaws; on the North and West, the Shawnees, and Delawares; all at that time powerful and warlike tribes, each claiming the Valley of the Cumberland as a hunting ground, and often meeting each other, on their hunting excursions, and mingling with each other in deadly savage warfare.

Hence it was, that when the early pioneers of the bluff came forth to reclaim the wilderness, they exposed themselves to the hostility,

not of one, but of many different hostile tribes; each of whom regarded any settlement in the Cumberland Valley, as an intrusion upon its own hunting ground. Under such circumstances it required men of no ordinary nerve, men of strong arms, and stout hearts, to venture forth into the wilderness; men who were impelled by a powerful motive, and animated by noble purposes. And here let me say, to the honor of those early pioneers, that it was mainly owing to the love of liberty, and to a hostility to tyranny and oppression, that the first settlements were made in Tennessee. The year 1779, was most disastrous to the cause of the Revolution, in the Carolinas, and Georgia. The British arms, aided by the hands of loyalists, or Tories, had triumphed over the cause of republicanism, and their fair plains had been surrendered to pillage. Unable longer successfully to resist the power of the King of England, and having seen the Republican army beaten, at Charleston, Augusta, and Savannah, a large number of the republicans determined to seek liberty, and rest, from British exactions; in the western wilderness.

In the winter of 1780, Capt. John Rains, started with about 200 persons, from North Carolina, intending to go to Boone's Station in Kentucky; but, when they reached the settlements in East Tennessee, they were persuaded, by Gen. Robertson to change their destination, and proceed to the Bluff at Nashville, whither he had been the year before, and raised a crop; and to which he was then about to conduct near 100 emigrants from East Tennessee.

At the same time, another party headed by old John Buchanan, from South Carolina, were on their way to the Bluff. Gen. Robertson's party descended the Tennessee River in boats, and having ascended the Cumberland, arrived at the Bluff in the following spring.

Early in the month of January, 1807, Capt. Rains and John Buchanan, arrived with their parties at the Bluff, and crossed the river on the ice. All these parties met at the Bluff on the 24th April 1780. On the arrival of Robertson's party, and having built block-houses, with stockades to defend them from the Indians at that place, several small parties built block-houses, called "Stations," in the neighborhood, and went to live in them. A small party settled on Red river; another at Eaton's "Station," near where Mrs. Page now lives. When all the emigrants at the Bluff had arrived in the spring of 1780, there were found to be about 500 persons, men, women and children; more than one half of whom were, however, women, and children.

Unmolested by the Indians, and having planted their corn, they easily sustained their families by the spoils of the chase.

A small party of hunters who went forth from the Bluff in this year, returned in a few days after having "killed 105 buffalos, 100 bears, and 80 deer."

But they were not suffered to enjoy a long repose, in the toils of agriculture, and the animated pursuits of the chase; for as early as

July 1780, a party of Choctaws, and Chickasaws attacked the Station on Red river, and killed two of the party. The rest attempted to escape to the Fort at the Bluff; but there being several women and children in the party, they could only reach as far as Sycamore creek the first day. They crossed it and encamped on Battle creek, thinking themselves beyond the pursuit of the Indians; but at dawn of day, they were surrounded, and all save two killed at the first fire. At this critical moment Henry Ramsey, and Mrs. Jones were the only survivors, and there was no means of safety for either but in prompt flight. It was twenty miles to the Bluff, but be it said to the honor of Tennessee chivalry, that Ramsey refusing to save himself, and leave a helpless female in the hands of his savage foe, seized her in his arms and carried her from the midst of the savages, and conducted her in safety, to the fort at Nashville. This was the signal for the commencement of Indian aggressions; for from that time forth, they prowled about the Stations, or lay in ambush, till they could find some solitary hunter, or some wandering party of settlers, whom they never failed to put to death in the most barbarous manner.

Isolated and cut off from the scenes of the Revolution: knowing perhaps but little of the progress of events in the Carolinas, nor of the heroic achievements of their brethren of East Tennessee, at the battle of the King's Mountain, they were confined to their Stations, seldom going forth to hunt, except in bands, sufficiently large, to deter Indian marauders; and continually guarding their homes, their wives and their children, from the insidious attacks of a concealed and lurking foe. It was no child's play, then, to adventure forth into the wilderness: for he who had staked his all, in the Cumberland Valley, held even his life, at a tenure, which was more or less secure, as he was more or less brave, and vigilant. His life was one continual and appalling scene of danger. If one went forth in the field to labor, another stood on the watch, to give notice of a lurking foe, and to cover his retreat to the block-house; or if he went to a fountain to slake his thirst, another stood with his gun, to shoot any creeping Indian that might rise from the bushes; or if four persons met together to consult, they stood with their arms in their hands, and with their faces to the four corners of the compass, stood ready to meet any secret danger, which might threaten them. Worn down by continued watchings, and harassed by the apprehension of inevitable destruction which awaited them, many persons, during the year 1782, left the Station at the Bluff and took shelter at Boone's Station, or at the French settlements in Illinois. Many of the pioneers seriously contemplated breaking up the Station, but such a proposition General Robertson strenuously opposed; not only on account of the danger of attempting to go to East Tennessee or Kentucky by land, on account of the numerous bands of Indians, with whom they would meet on the route, but al-

so because of the difficulties of going out into the woods, to procure timber for the construction of boats, in which they might descend the river. "The Indians" said an old pioneer, "were every day in the skirts of the Bluff, lying concealed amongst the shrubs and cedars, ready to inflict death, upon any one who should attempt to go forth to the woods."—Thus the very danger of any attempt to escape from the Bluff, at this trying moment, was perhaps the means of sustaining the settlers, and enabling them to buffet the waves of misfortune, by which they were surrounded. At length, emboldened by the weakness of the Station, and the terror which they had excited in the breasts of the little band, who still stood firmly amid all dangers, the Indians attacked the fort at the Bluff. A desperate conflict ensued. The savages nearly succeeded in taking the fort, and were only prevented from doing so by the desperate valor of a few pioneers, who were in the fort, and they were only repulsed, after a long and doubtful battle, in which fell Buchanan, and Gill, and Kennedy, and White, and the brave Capt. Leiper. About the same time a party from Eaton's Station, (Mrs. Page's) while hunting on *White's Creek* were attacked by a party of Indians, with which they kept up an irregular and running fight for several hours, in which fell Trammell and Hoskins, and Mason.

A few days afterwards, old Frederick Stump was hunting in the woods near where we stand, with his son Jacob; when they were attacked by a party of lurking Indians.

His son was shot dead; but the father in the midst of a shower of balls, after a race of three miles, gained the block-house at Eaton's Station, (two miles below Nashville) and saved his life. Nor was this the only instance in which old Frederick Stump was engaged with the Indians. Always the foremost in danger, he yet always escaped unhurt, and hence, according to the superstition of early settlements, he was supposed to have a charmed life, and he, himself often declared, that he had a charm, by which he could ward off the Indian bullet.

A remarkable instance of the dangers, to which these early pioneers were exposed, and of their almost miraculous escapes, is exhibited in the case of David Hood. In the spring of 1782, he was shot by a band of Indians near the French Lick,—was scalped, and tomahawked, and left for dead, after having been stamped upon by the savages. The party at the Bluff, having repulsed the Indians, found *David Hood*, lying in a brush heap and supposing him dead, they carried him to the fort, and laying him out in an out-house, they went about their business;—but what was their astonishment, the next morning, on going to take him out to bury him, they found him alive? *

Within three years after the hardy Pilgrims of the Bluff had settled at the French Lick, near 100 persons had fallen victims to Indian barbarity, and Indian butchery! They

* Haywood's History of Tennessee, p. 76.
† Haywood's History of Tennessee, p. 77.

† Haywood's History, p. 121.

had to mourn the loss of many brave and gallant men, who had fallen in defence of the settlement at the Bluff. There were sixty-three fighting men, who fell by the hands of the Indians, to each of whom we, who are now enjoying the blessings, and the beautiful Valley for which they fought, should erect to each of whom a monument more enduring than brass; and while there lives a descendant of a pioneer of 1780—of the Pilgrims of the Bluff—there will ever be a monument of gratitude in his heart. Those who thus died, in defence of the Valley of the Cumberland, should never be forgotten, and I feel that I shall not trespass, by repeating their names.

They were, Zichariah White, Alexander Thompson, Wm. Hood, Alexander Buchanan, Daniel Maxwell, Edward Carven, James Leiper, Robert Lucas, Wm. Neely, James Harrod, Timothy Terrill, James Shanklin, Samuel Morrow, Geo. Kennedy, John Robertson, Abel Gower, sr. and jr., Nicholas Trammell, Philip Mason, James and Nathan Tarpen, Jacob Stump, Nicholas Gentry, Wm. Cooper, Jacob and Abram Jones, Jas. Mayfield, Wm. Green, Wm. Johnston, Sml. Scott, George Aspie, Wm. Leighton, John Crutchfield, Joseph Hay, John Searcy, Isaac Lucas, Patrick Quigley, Jacob Stall, Joseph Milligan, David and Benj. Porter, Edward Larimore, Wm. Gansley, Jonathan Jennings, David Carver, Jesse Bralston, Joseph Reufre, Philip Conrad, Wm. Gansway, John Bernard, John Lumsden, John Gilbey, Solomon Phelps, James Johns, Thomas Hainey, Alexander Allerton, John Blackamore, Jas. Fowler, John McMurtry, John Shoetly, Jno. Gallaway, and Isaac Lafour.

Add to these the great number of females and children who fell by the hands of those ruthless savages, and you will swell the bloody catalogue to more than one hundred.

Of all the brave and hardy pioneers, none but had to mourn the loss of some one allied to them by the ties of blood. All, perhaps could have used the simple and touching language of the brave old Daniel Boon, when recounting the wrongs, which he had received at the hands of the Indian race.

"Three hundred horses have I lost by the hands of those savages, besides a heap of cattle. Two sons and a daughter have they slain for me. My wife and daughter have they led into captivity; from which I have rescued them by my own hand. I have fought them in many battles. I have slain many of them."—*Memoir of Daniel Boon.*

A general voice of mourning went from the land. More than one forth of the pioneers of 1780 had perished, by the hands of the savages. If such scenes, enacted on the Kentucky river gave to that country, the name of the "dark and bloody ground," what terms could we apply which could appropriately describe the bloody scenes of the Valley of the Cumberland.—"In Rama was there a voice heard; lamentation and weeping and great mourning: Rachel weeping for her children, and would not be comforted because they were not."

The history of the toils, and dangers, and suffering of the heroes of 1780, in the Cumberland Valley, though not immediately connected with the Revolution, was not the less honorable, or praiseworthy. Yet it has been charged against these hardy pioneers, that they were merely lawless intruders, who swept from the Indians by the power of conquest, all these beautiful lands—that they were marauders, who sought in the wilderness, the unrestrained indulgence of the passions, freed from the restraints of civil society. Far different were the men of 1780, and the motives, by which they were impelled to seek out homes in the West. Many of them, perhaps all of them had fought at Savannah, Augusta and Charleston; and had seen the whole of the Southern Provinces, delivered up to be objects of British plunder, and to be harassed by Tory marauders. They saw Tarleton, and Fanning and Ferguson laying waste the fair plains of Carolina, and being unable longer to resist the tide of invasion, they resolved to become voluntary exiles, in the far west, to expose themselves to all the hardships of Indian warfare rather than for a moment, submit to British authority, or to acquiesce in their misrule, by seeking protection from British power.

It was their love of liberty, and their scorn of tyranny and oppression in every form, which sent them voluntary exiles, to seek a home at the Bluff, in the midst of dangers, the most appalling. But it was not to avoid the conflict for liberty and independence that they came hither; they had shared in the toils and dangers of the Revolution; they had been conquered. The authority of England had been established over them, and they withdrew from that authority. They came from comparative security and quiet, to mingle in scenes of danger and blood! And having met that danger, they grappled with, and triumphed over it.

Who then shall dare to traduce their fair fame, by calling them lawless marauders? As well might you call William Penn, or Daniel Boon, or Denton, lawless marauders, as to say that the Pilgrims of the Bluff,—the heroes of 1780—were not brave patriots, and lovers of law and order. They were truly beyond the reach of the existing laws, but they established a council of the old men, to whose decision was referred all disputes, and to their decision there was usually accorded implicit obedience. This was a long and fiery ordeal to which our Pilgrim Fathers were subjected; but they passed through it, and might have said to their descendants, in all the pride of their noble characters.

"The way was long, my children, long and rough,
But he that creeps from cradle down to grave,
Unskilled save in the velvet walks of fortune,
Hath missed the discipline of noble hearts."

[TO BE CONTINUED IN OUR NEXT.]

Solomon spoke 3000 proverbs and composed 1005 songs.

HOME MISSION DEPARTMENT.

For the Baptist.

TREASURER'S ACCOUNT.

Receipts of the Am. Baptist Home Mission Society, from Sept. 1st, to Oct. 1st, 1841.

NEW HAMPSHIRE. Dublin Baptist Association, per Levi Willard, Esq., treasurer, from Ladies' Benevolent Association of the Baptist church and Society in Keene, \$15.

MASSACHUSETTS. Collections by Rev. C. M. Fuller. Per Stephen L. French, treasurer of Taunton Association, Bap. church, Seekonk, 23 75. Bap. church, North Attleborough, for Northern States, 34. Bap. church, Mansfield, do. do. 5 21. Bap. church, Norton, do. do. 2. Bap. church, Taunton, 11. Bap. church, Rehoboth, 1 15. Bap. church, South Dartmouth, 8 97. Rev. J. C. Welch, 5. Taunton Association collection, 8 30.—\$99 88. Fall River.—Bap. church collection, 17 50. Edgarton.—Friend, 1. Capt. Geo. Leice, 1. Miss Abbey Atwood Leice, a little child, 5 cts. Rev. Wm. W. Hall, 1. Mrs. Hannah Ripley, 50 cents. West Tisbury.—Wm Davis, 3. Capt. Wm. Ferguson, 2 50. Mrs. R. D. Downs, 2. Franklin Graves, 1. Dea. Prince Rodgers, 1. Bap. church collection, 7 73. Holmes' Hole.—Bap. church, 10. Dea. Presby Norton, 5. Barnstable Association, collection, 17 53. Middleborough.—Asa Thatcher, on board steamboat, 1. New Bedford.—Mrs. Rosetta Ellis, 50 cents. \$171 69.

RHODE ISLAND. Collections by Rev. C. M. Fuller. Providence.—Nathan Mason, Esq., 10. Menzies Sweet, 5. Newport. David C. Durham, 1. John S. Langley, 3. Thos. T. Carr, 2. Nathaniel Holt, 1. Dea. Benjamin Smith, 50 cents. Philip Peckham, 25 cents. Abraham Tilley, 1. Miss Sarah Peckham, 1. Arnold Wilbur, 2. Dea. Nathaniel Sweet, 1. Mrs. Charlotte Easton, 50 cents. Dea. Abner Peckham, 2. Gideon Lewton, 50 cents. Miss Maria Mumford, 50 cents. Mrs. Maria Tilley, 50 cts. Charles Sherman, 1. Benjamin M. Tisdale, 1. \$39 75.

NEW YORK. Marlborough Ulster co.—Rev. Wm. Sturges, to make himself L. M. 30. Bedford.—Per Jabez Robinson, Bap. church, 10 54. Do. to make Miss Amanda Miller, L. M., 30. New York City.—Female Miss. Soc. of South Bap. church, per Miss Lydia Colgate, treasurer, to make Rev. Richard Thompson, New Durham, N. J., and Wm. Ulyatt, of New York, L. M.'s 60. \$139 54.

NEW JERSEY. A Friend, 1. SOUTH CAROLINA. Edgefield.—Wm. Pulaski Butler, per Rev. Wm. B. Johnson, 10. ILLINOIS.—North West Convention per Rev. Thomas Powell, 10. IOWA TERRITORY.—Dermons River Association, per Rev. Wm. Elliott, 8. \$8 00.

Total \$979 08.
Less than the receipts of the corresponding month last year, \$639 80.
R. W. MARTIN, Treas.
BENJAMIN M. HILL, Cor. Sec'y.

POETRY.

For the Baptist.

"WHAT IS LIFE?"

What is life? a ray of light;
That motions, and illumines clay,
A lamp that burns a moment bright,
Creating-in, and self decay.

What is life? 'tis but a whisper,
Broken ere 'tis understood,
Maturely blasted, early sere,
Hunted from perverted good.

What is life? a dream, a thought,
A hope for joys we never know,
A moment's bliss by sorrow bought,
A breath of strife is life below.

What is life? a gale of sighs,
A fount whence tears unceasing flow,
A bitter draught, misspent days,
A self reproach, enduring woe.

GENIO.

THE RAINBOW.

BY THOMAS CAMPBELL.

The evening was glorious, and light through the trees
Played the sunshine and rain drops, the birds and the breeze;

The landscape, outstretching in loveliness lay,
On the lap of the year, in the beauty of May.
For the queen of the spring, as she passed down the vale,
Lift her robe on the trees, and her breath on the gale;
And the smile of her promise gave joy to the hours,
And flush in her footsteps sprang herbage and flowers.

The skies like a banner in sunset unrolled!
O'er the west threw their splendor of azure and gold;
But one cloud at a distance rose dense, and increased,
Till its margin of black touched the zenith and east.
We gazed on the scenes, while around us they glowed,
When a vision of beauty appeared on the cloud;
'Twas not like the sun, as at mid-day we view,
Nor the moon, that rolls nightly through star-light and blue.

Like a spirit it came in the van of the storm!
And the eye and the heart hailed its beautiful form;
For it looked not severe, like an angel of wrath,
But its garment of brightness illumed its dark path.

In the hues of its grandeur sublimely it stood
O'er the river, the village, the field, and the wood;
And river, field, village, and woodland, grew bright,
As conscious they gave and afforded delight.

'Twas the bow of Omnipotence, bent in his hand,
Whose grasp at creation the universe spanned;
'Twas the presence of God, in a symbol sublime;
His vow from the flood to the exit of time.

Not dreadful, as when in the whirlwind he pleads,
When storms are his chariots, and lightnings his steeds,
The black clouds his banner of vengeance unfurled,
And thunder his voice to a guilt-stricken world,—

In the breath of his presence, when thousands expire,
And seas boil with fury, and rocks burn with fire,
And the sword, and the plague spot, with death strew the plain,

And vultures, and wolves, are the graves of the slain;
Not such was that rainbow, that beautiful one!
Whose arch was retraction, its key-stone—the sun;
A pavilion it seemed which the Deity graced,
And Justice and Mercy met there, and embraced.

Awhile and it sweetly bent over the gloom,
Like Love o'er a death couch, or Hope o'er the tomb;
Then left the dark scene; whence it slowly retired,
As Love had just vanished, or Hope had expired.

I gazed not alone on that source of my song;
To all who beheld it these verses belong;
Its presence to all was the path of the Lord!
Each ill heart expanded—grew warm and adored!

Like a visit—the converse of friends—or a day,
That bow, from my sight, passed for ever away;
Like that visit, that converse, that day—to my heart,
That bow from remembrance can never depart.

'Tis a picture in memory distinctly defined
With the strong and imperishable colors of mind;
A part of my being beyond my control,
Beheld on that cloud, and transcribed on my soul.

We extract the following from the items New Orleans Protestant, as they are interesting to many of our own readers:

PROTESTANT CHURCHES.—The following statement comprises the number of edifices for Protestant worship in New Orleans and Lafayette.

Methodist,	3
Presbyterian,	2
Episcopal,	2
German Reformed,	2
Rev. Mr. Clapp's,	1
Baptist,	none!

[It may be well to mention that there is a numerous and respectable congregation of Baptists in this city, but their place of worship is temporary.]

DISTRIBUTION OF THE BIBLE IN NEW ORLEANS.—The New Orleans Bible Society commenced the systematic distribution of the Bible in this city in April, 1843. The "Ladies' Bible Society" was organized in December last, and immediately after commenced to co-operate with the New Orleans Bible Society. From May, 1843, to July last, 1844—fourteen months—there have been distributed in the First, Second and Third Municipalities, on the levee, on up-country steam boats, among the shipping and flatboats, in the jail (once a month,) Charity Hospital, U. S. Marine Hospital and hotels—

638 French Bibles, of which 311 were sold	
1,029 French Testaments,	381
318 English Bibles,	524
956 English Testaments,	395
25 Spanish Bibles,	22
188 Spanish Testaments,	73
405 German Testaments,	261
269 German Bibles,	214
3 Italian Bibles,	3
23 Italian Testaments,	16
1 Portuguese Testament,	1

4,255 cop's of the Scriptures, 2,201

The distribution is carried on by Mr. Maher, agent for the New Orleans Bible Society, assisted by Mr. Morel (a Swiss,) who labors here, especially among the French part of our population, in the service of the American Tract Society.

THE WAY TO SELL HIS WARE.—Just before the Declaration of Independence a Yankee pedlar started down to New York to sell a parcel of bowls and dishes he made of maple. Jonathan travelled over the city, asking every body to buy his wares but no one was disposed to buy wooden dishes. It happened that a British fleet was then lying in the harbor of New York, and Jonathan struck upon this plan of selling his dishes: He got a naval uniform, by hook or by crook, (for history does not tell where he got it,) and strutting up town one morning, asked a merchant if he had any nice wooden ware, saying the Commodore wanted a lot for the fleet. The merchant replied that he had none on hand, but there was some in town, and if he would send in the afternoon, he could supply him.

"Very good," said our naval officer, and out he went, and cut for home; and he had scarcely doffed his borrowed plumage before down came the merchant, who, seeing that Jonathan had sold none of his ware, offered to take the whole if he would deduct 15 per cent; but Jonathan said he'd be blamed if he didn't take 'em home before he'd take a cent less than his first price. So the merchant paid him down in gold, his price for the wooden ware, which lay on his shelves for many a long day thereafter; and Jonathan trotted home in high glee at the success of his manoeuvre, while the merchant cursed British officers ever after that.

RECEIPTS.

For the 1st volume of the Baptist during the past week—Capt. Samuel Davis, Abner Beckham, A. J. Glaze, Madison Thompson, W. M. Perkins, M. B. Shepherd, W. B. Lawson, W. C. Hodges, John M. Cummings, Jas. Simpson, M. Simpson, R. Simpson, Geo. Simpson, James Wise, E. Dutton, B. Hamilton, R. Hogan, R. Day, Milton McClanahan, E. D. Stephenson, Jonathan Orr, John T. Hunter, R. D. McCullough, J. Penney, Mrs. Elizabeth High, J. Taylor, Rev. S. Wood, John Wofford, Rev. J. Scale, W. M. Crenshaw, Henry Love, R. Sample, Capt. Wm. Eastland, Nathaniel Hays, John Reed, J. T. Ferguson, Miss Catherine Caton, Wm. Owen.

BAPTIST BOOK DEPOSITORY,
NORTH CORNER OF THE PUBLIC SQUARE,
NASHVILLE, AT THE SADDLER SHOP OF
JAMES THOMAS.

Now on hand and for sale very low, a well selected assortment of Books, among them are—
Bibles, large and small in various binding.
Testaments, large, with the Book of Psalms annexed.
Testaments, large and small without Psalms.
The Psalter, the new Hymn Book published by the A. M. Baptist Education Society of various sizes and bindings, some of them very elegant.
Howell on Communion.
Hunt's history of Baptism.
Ride's Notes on the Gospels—do, do, on Acts.
Jewett on Baptism.
Penzilly's Scripture guide to Baptism.
Church Members' Guide.
Church Discipline, a new and valuable work.
Karen Apostle, or memoir of the first Karen convert, with notices concerning his Nation, with maps and plates, a new work.
Memoir of Mrs. Judson, a very interesting and valuable Book—a new edition.
Memoir of George D. Boardman, embellished with a likeness.
Malcom's Travels in South Eastern Asia—sixth edition.
Memoir of William Carey, D. D., forty years missionary in India.
Memoir of Roger Williams, by Rev. James D. Knowles.
Malcom's Bible Dictionary.
Wayland's Moral Science, large and small.
"Political Economy, do.
Bunyan's Pilgrims Progress.
Marriage Ring, Casket of four Jewels, Bible and Closet, and a great variety of other books suitable for all ages, from six and a fourth Cents to Five Dollars.
JAMES THOMAS, Librarian.

Oct. 12, 1844.

"A CARD."

N. J. PEGRAM, H. H. BRYAN.
PEGRAM & BRYAN,
TOBACCO AND COTTON FACTORS,
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New Orleans.

Refer to
Rev. Dr. Howell, } Nashville.
Matthew Watson, Esq. }
Rev. H. F. Beaumont, } Clarksville, Tenn.
Aug. 31, 1844.

THE BAPTIST

Will be published weekly, on a large superroyal sheet in octavo form, at \$2 per annum, in advance.

THE BAPTIST.

Published for the Tennessee Baptist Education Society—C. K. Winston J. H. Shepherd J. H. Marshall, Committee.

R. B. C. HOWELL, }
W. CAREY CRANE, } EDITORS.

"One Lord, One Faith, One Baptism."

W. F. BANG & CO.,
PUBLISHERS.

VOL. 1.

NASHVILLE, OCTOBER 19, 1844.

No. 9.

GEORGETOWN COLLEGE.

Our College at Georgetown, Ky., is steadily advancing in prosperity.

It is exceedingly gratifying to us to be able to state this fact to our readers. No institution in our country is conducted with greater ability than this, or, since its organization, has gained public favor more rapidly. Its location is in the most beautiful and healthy part of Kentucky; its Faculty, at the head of which is our distinguished friend and brother, Rev. Howard Malcom, D. D., is unsurpassed in learning, vigilance, and industry, and sufficiently numerous; and its charges are remarkably moderate. The revenue from tuition is nearly sufficient to sustain the Faculty. The remainder is made up by the profits of \$30,000, which the College has at interest. A hundred and twenty-eight pupils are in attendance during the present session, twenty-five of whom are in the Preparatory Department, and a hundred and three in the College proper. The fine building for beneficiaries will be ready for occupants by Christmas, proximo. Our brethren and friends, who send their sons from home for their education, can not find in the West a better institution than this. At Georgetown our sons will have every advantage of instruction, without danger to their morals, or religious principles.

THE WAY OF LIFE.

We had seen frequent references in the newspapers, and reviews, to a work with this title, "by Charles Hodge, Professor in the Theological Seminary, Princeton, N. J." written for the American Sunday School Union, and issued by that Society. It was universally lauded in unmeasured terms. We concluded that a book on such a subject, and so eulogised, must be admirable. We, therefore, purchased and read it. As we ad-

vanced our mind was filled with mingled pleasure and mortification. The doctrines of professor Hodge on "the Scriptures—the word of God," on "Sin," on "Justification," on "Faith," and on "Holy living," are good; but these are disfigured, and the value of the book, as a Manual for the young, totally destroyed, by the extravagancies, and errors, he propagates in chapter viii., under the head of "Profession of Religion." We can not give this work a place on the shelves of our Sabbath School Library.

Lest we should be considered fastidious we will particularise very briefly. Speaking of baptism and the Lord's Supper, he says, p. 293—"We are taught that they are seals; that they were appointed by Christ to certify to believers *their interest in the blessings of the covenant of grace.*" Now it is certain that the Bible does not teach us this lesson, and that these ordinances have no such design or effect. Again, Prof. Hodge says, on pp. 293-4—"God, willing more abundantly to show unto his people the immutability of his promise, has confirmed it *by these seals*, which are designed to assure the believer that *as certainly as he receives the signs of the blessings of the covenant, he shall receive the blessings themselves.*" This, we take it, is sufficiently preposterous. But the book goes on and becomes worse and worse. We will quote two or three more passages—p. 295—"The Gospel is represented under the form of a covenant—"The sacraments are *seals of this covenant.*" (!) p. 296—"The sacraments are efficacious means of grace, not merely exhibiting to, but *actually conferring upon*, those who worthily receive them the *benefits which they represent*"—i e—all the benefits of the covenant of grace! Here we have Popery quantum sufficit—Campbellism run mad—pedoism in its worst form. And this book the *American Sunday School Union* has