

# TENNESSEE BAPTIST.

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"ONE LORD, ONE FAITH, ONE BAPTISM."

GRAVES & SHANKLAND, } Publishers & Printers.  
W. F. BANG & CO.

VOL. III.

NASHVILLE, JULY 31, 1847.

No. 49.

**TERMS OF THE Tennessee Baptist.**  
The Tennessee Baptist is published every week on a Super Royal Sheet.  
TERMS—\$2 00 per annum, in advance, or \$2 50 at the end of the year. No subscriptions will be taken for less time than one year; and no paper discontinued till all arrearages are paid, except at the discretion of the publishers.  
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## THE SACRAMENTS ILLUSTRATED, AND THEIR DOCTRINAL IMPORT CONSIDERED.

Perhaps I cannot introduce the subject better than in quoting an article drawn up by the church in 1820:

"We consider the sacraments as signs of holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms when it can be done.—Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them."—*Jones' Ch. History*, vol. 2, pp. 43.

The church which drew up this article is noticed in Rev. 11: 12.

As I shall be brief in my remarks upon the Lord's Supper, I will take that up first.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."—Mat. 26: 26-28.

Common sense revolts at the idea that the flesh and blood of Jesus Christ was in the sacrament at this time, when he himself administered it; but it was a visible emblem of the body and blood of Christ, and so continues to be. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26. And let it be remarked, that it is an invariable rule throughout the New Testament, that the sign is spoken of in as strong language as the thing signified by it.

I now introduce another article, drawn up by the same kind of people four hundred and twenty-four years after drawing the article already quoted:

"We believe that in the ordinance of baptism, the water is the visible and external sign, which represents to us that which by virtue of God's invisible operation is within us, namely, the renovation of our minds, and the mortification of our members, through [the faith of] Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life."—*Jones' Hist.* p. 47.

It might appear arrogant in me to say that these articles are Baptist articles, but I hope it will not appear so, when I say that the Baptists would very cordially receive them.

I now proceed to show the doctrine that baptism, as an outward sign, teaches, and first, the doctrine of the remission of sins.

"The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree: him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins." "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." "In whom we have redemption through his blood: the forgiveness of sins, according to the riches of his grace." "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." "For this is my blood of the new testament, which is shed for many for the remission of sins." Acts, 5: 30, 31; 10: 43—Eph. 1: 7—Luke, 24: 46, 47—Mat. 27: 28.

From the foregoing passages it is seen that it is by the blood of Christ that sin is remitted. "And without shedding of blood is no remission." We will see now on what principle baptism declares remission of sins. "Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts, 11: 37-41.

First, those people heard the word; 2nd, the word convicted them of sin; 3rd, that conviction made them inquire what to do; 4th, they repented; 5th, they rejoiced, that is, gladly received the word; 6th, they were baptized for the remission of sins, having received remission before they were baptized—their gladly receiving the word was an evidence of it.

It was not enough that their sins were remitted—they must be washed away. Baptism teaches that also. "Wash me thoroughly from mine iniquity, and cleanse me from my

sin. For I acknowledge my transgressions; and my sin is ever before me. Behold, I was shapen in iniquity: and in sin did my mother conceive me. Purge me with hyssop, and I shall be clean: wash me, and I will be whiter than snow." Ps. 51. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of our God. 1 Cor. 6: 9-11. "Unto him that loved us, and washed us from our sins in his own blood." Rev. 1: 5. "The blood of Jesus Christ his son cleanseth us from all sin." 1 John, 1: 7. Although the blood of Christ cleanseth from all sin, and baptism cleanseth from no sin, yet because baptism represents the cleansing from sin and is the sign of it, therefore it is spoken of in words which express it. "And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Paul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts, 22: 12-16.

III. Having seen that baptism represents the remission of sins, and the washing away of sins, I will now show that it represents the grace that is settled and abides in the hearts of believers. "How shall we that are dead to sin live any longer therein? know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." Rom. 6: 2-8. "Either water baptism or spiritual baptism is brought to view here; be it which it may, *burial is in it*. Pædobaptists admit the above to be a reference to spiritual baptism, or the thing signified by water baptism; they do not, however, like the burial so well, that they attempt to explain away. Some Baptists, both learned and unlearned, hesitate to admit spiritual baptism by name, because there is *one baptism*, and but one; whereas, if there is anything now bearing the name of baptism, except water baptism, then there are two baptisms. But this difficulty is easily obviated, when it is considered that there is but one baptism that the church is charged with. Spiritual baptism the Most High keeps in his own hands. Water baptism is one of the items to be observed by the visible church in order to maintain a general union. See Eph. 4. If I am not mistaken, Pædobaptists have three baptisms. On the first three different acts in baptizing, I will here introduce an author. I do so because he was a disinterested witness—a learned Quaker, Thos. Lawson:

"Sprinkling, pouring and immersion, are expressed by different words in Hebrew, Greek and Latin. To sprinkle old or young, and call it baptism, is as improper as to call a horse a cow; for baptism is really dipping."—*Mc Dougal against Hove*.

These remarks will show that while there is so great a difference in baptizing, a general union is impossible.

I will here make a few remarks on Romans, 6th. Take the connection together, it appears to me that the Apostle Paul spoke on the thing signified by baptism rather than on baptism itself, and my reasons for thinking so follows:—First, to be baptized into Jesus Christ, and to be baptized into the church, in some cases were different things. To be in Christ, made a man a new creature. 2 Cor. 5: 17. It is God who places men in Christ. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord." 1 Cor. 1: 30, 31. 2. He states that the saints at home with himself "are buried with Christ by baptism into death." Now had this been water baptism, it would have been spoken of in the past tense. 3. He speaks of being planted together in the likeness of Christ's death, as a sure pledge of being in the likeness of his resurrection. This is not always true of water baptism, but always true of spiritual baptism; for there may be the outward sign where there is not the inward grace. This chapter throughout seems to be an exposition of the inward grace. "There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other." Westminster Conf. of Faith, chap. 27, sec. 2.

If, then, the names and effects expressed in the inward grace, is not found in the outward sign, it is a spurious baptism, and not the one ordained by Jesus Christ. "For as many of you as have been baptized into Christ, have put on as he was baptized into Christ. The tares were baptized into Christ. The tares were baptized as were the wheat; the Antichrists were baptized as were others; the false brethren were baptized as were the true. Mat. 13: 1 John, 2: 19; 2 Cor. 11: 26. To be baptized

into Christ, is to be baptized into what he is, in relation to his people. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." Zec. 13: 1. No doubt the prophet here had reference to Jesus Christ. Of course, to be baptized into Christ, is to be baptized into a fountain; and thus we may sing with the poet—

"There is a fountain filled with blood,  
Drawn from Emmanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

Those who have been baptized into Christ, have put on Christ; and those who have put him on wear him, not as a holiday dress, but as an every day defence. "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32: 2. "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." Ps. 91: 4. Baptism is intended as a sign of what follows. "For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 9-12. And thus sings the poet—

"Do we not know that solemn word,  
That we are buried with the Lord:  
Baptized into his death, and then  
Put off the body of our sin?"

It has been thought that as sprinkling and pouring are words used in God's renovating the soul, that such actions as gospel baptism in the hands of men. But it is easily seen that sprinkling and pouring, in the hands of God, are different things to sprinkling and pouring in the hands of men. We have an example of this: "Thus saith the Lord that made thee, ar. I formed thee from the womb, which will help thee; fear not, O Jacob, my servant: and thou, Jesus, whom I have chosen. For I will pour water on him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water-courses." Isa. 44: 2-4. It sprinkling, pouring and immersion, each action, is baptism, then of course that is the meaning of the word baptizo. "No this the following objections are offered.

First: the Holy Scriptures inculcate union. "Neither pray I for these alone, but for them also which shall believe on me through thy word. That they all may be one: as thou, father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John, 17: 20, 21. "Now I beseech you, brethren, that ye all speak of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. "Those who cause divisions are severely denounced. Now, for the Lord to command his people to be in union, and then command them to obey him in a word of subtle or doubtful meaning, calculated at once to under them, is too preposterous to be admitted.

2. The objection I now offer is intended to show that sprinkling or pouring is not found in the baptisms noticed in the New Testament. "But I have a baptism to be baptized with, and how am I straitened till it be accomplished." Luke, 12: 50. This baptism has reference to the sufferings of Jesus Christ, and we will next see how those sufferings are described. "Save me, O God: for the waters are come into my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me." Ps. 69: 1, 2, 8, 9. It is hard for me to think men in earnest, who undertake to describe the sufferings of Christ by sprinkling or pouring a little water on a person—perhaps in all not more than a few drops.

"Ye shall be baptized with the Holy Ghost not many days hence." Acts, 1: 5. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts, 2: 1-4.

Whatever action best represents this, is certainly the true one. It was an extraordinary baptism; it filled all the house where they were sitting, and in that fullness they sat. The common operation of God in regeneration is compared to wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John, 3: 8. The wind does not affect the system partially, but generally, so that a man is wrapped up in it.

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 1 Cor. 15: 29. The reason these words were spoken now follow: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? but if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15: 12-14. This chapter is a labored refutation of the doctrine of the non-

resurrection of the body; indeed, christianity itself is based on that truth, and the Apostle in defending that truth, brings forth his best arguments, and as the authenticity of christian baptism was well established, he makes that one of his arguments to support the resurrection of the dead. But what relation has sprinkling or pouring to the resurrection from the dead?—One is as unlike the other as day is unlike night.

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same is he which baptizeth with the Holy Ghost. And I saw and bear record that this is the Son of God." John, 1: 32, 33. It cannot be supposed that John was sent to baptize with his finger in his mouth, not knowing what the action of baptism should be. The following will show that he understood his work: "And there went out unto him all the land of Judea, and they of Jerusalem, confessing their sins." Mark, 1: 5. "And John also was baptizing in Enon, near to Salem, because there was much water there: and they came, and were baptized." John, 3: 23. John's arrangements for baptizing were suited to immersion, and to no other action. For him to have baptized by effusion in a river, and where there was much water, would have made him appear ridiculous, and would have brought his common sense into disrepute. It is a little remarkable, that the common sense of John the Baptist, and the common sense of Pædobaptists, as respects arrangements for immersion, is the same, although there are eighteen hundred years between them. When Pædobaptists immerse, they go to a river, or where there is much water.

It may not be improper to remark here, that baptism in the hands of Pædobaptists has passed a somersa. With the first Pædobaptists, immersion was the action preferred, and pouring and sprinkling were considered as actions of necessity. Where infants newly born were likely to die, pouring or sprinkling was resorted to, especially where a suitable vessel for immersion could not be readily procured, and in cases of necessity, were authorized to administer the ordinance; or where grown persons were thought to be dangerously sick, and required baptism, they might receive the ordinance by being sprinkled on their beds, which, when done, was called *clinic baptism*. Their maxim was, "Where necessity requires, the shortest method of transacting divine matters, by God's grace, confers the whole benefit." Bar immersion by Pædobaptists, at this day, is seldom ever administered except it be as a matter of supposed necessity.

"John truly baptized with water," so said Jesus Christ. It is said by our opposing brethren, that the proof for immersion is very scarce in the Acts of the Apostles. Be it so; I know not that it was necessary to be otherwise. In preparing materials for his visible kingdom, Jesus Christ places immersion at the head of the column, to be an initiatory ordinance into that kingdom; and is not that enough? The disciples of Jesus Christ and John labored with the same view, ministered to the same people, and no one believes that one baptized in water and the other baptized on land.

When Jesus Christ enlarged the boundaries of the Apostles' commission, and told them to teach and baptize the Gentiles, they were not thinking on scholastic divinity, for they were not classical men—they knew nothing more than plain divinity, they being fishermen.—They could not have known any thing of baptism beyond their own practice and observation. They knew the form of their own action in baptizing. They knew that their Master, who was then enlarging their bounds, had been baptized in the river Jordan—that many of themselves, if not all, had been baptized by John in the same river. They could not have misunderstood their Master, and it was at their peril to disobey him. I conclude, then, that their subsequent practice was in conformity to their practice while under the immediate eye of Jesus Christ, which was nothing short of immersion in water.

Thessalonica was a Greek city. "And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few." Acts, 17: 4. Baptize or baptizo, is a Greek word not translated into the English version of the New Testament, but transferred to it. Those devout Greeks were baptized into the church, on the force of their own native word, being natives of Greece. They read the Greek version of the Old Testament, translated from the Hebrew by seventy-two learned Jews, about three hundred years before the birth of Christ. This was the book that Timothy had known from a child. The Greek language was common in the days of the Apostles, and the New Testament was written in Greek. Christianity has remained in Thessalonica from the days of the Apostles until now. Mr. Brown, in his Dictionary of the Bible, gives an account of the religious establishments at Thessalonica: "There are about forty Jewish synagogues, and about thirty churches belonging to the christians of the Greek church." Mr. Buck, in his Theological Dictionary, has informed us that the Greek church is as numerous as the Latin or Roman Catholic church, and that they practice trine immersion—the subject kneeling in the water, the minister bowing him forward, covering in the water three times. But that church is of a Pædobaptist cast; still they have adhered to immersion. They were with the Catholics until about seven hundred years ago. The Protestants originally separated from the Catholics; they made an advance towards the original ground of the first churches, but did not get there. They would have got nearer than they

did, if they had left sprinkling and pouring behind. We have before us a large body of Pædobaptists, respectable for their learning, who believe that the word baptizo is of determinate or definite meaning, and practice accordingly. Who shall we believe? Shall we believe the native Greeks, whose word baptizo is, or shall we prefer a foreigner? Again: if there is truth in church history, the Catholics themselves practiced immersion for about thirteen hundred years. Sprinkling or pouring was resorted to in cases of supposed necessity, for they supposed that an imperfect baptism was better than none. Hence, I conclude, that if baptismal regeneration had not gained on the minds of the people, pouring or sprinkling for baptism never would have been adopted.

Objection: The sacrament of the Lord's Supper is called a feast, and that feast consists in a small portion of bread and wine, and the sacraments must comport with one another; hence, therefore, in the sacrament of baptism, a little water sprinkled or poured, is more compatible with the Supper, and shows the sacraments to be on a par. Very well; this objection shall be considered.

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5: 7, 8. The sacrament of the Lord's Supper was never intended as a feast for the body, but as a feast for the mind. To part down the sacrament of baptism, would be to throw the river of Jordan, Enon, and buried with Christ, altogether over the fence, and Jesus Christ with them, for he received the one and administered the other. "And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved son, in whom I am well pleased." Mat. 3: 16, 17. A famous testimony in favor of the Son of God, and in favor of baptizing in the water. But how would Jesus Christ have appeared in the sight of well informed men, if John had sprinkled or poured water on him while in Jordan. Most certainly our Lord had a strong attachment to the rules of propriety, and would not have performed an action to be the subject of ridicule.

Pædobaptists appear disposed to take away the key of knowledge as respects baptism.—They will not enter in themselves, and those who are entering they hinder. They have refused to translate the word baptizo. Providence has not furnished every preacher with a classical education, and we have to translate the word according to the circumstances connected with it. Baptism, by the order and council of God, was administered in a bold running river, or where there was much water. "Oh, no! no! no!" saith our opposing brethren, "they were baptized at the river; for they have to mend their own translation to keep the people out of the water. As for much water in Enon, that turns out to be many streams, and not one of them deep enough for immersion. It is the wisdom of God to keep his church pure, in order to which he lays down a cross at her door. Baptism gives men a visible standing in it, and baptism, as constructed by the Lord, has some cross in it; and the labour of Pædobaptists goes to take the cross out of it, and by that means to carnalize the church.

It has been said, to give immersion to both sexes together is indecent. It may appear so to carnal men, but even that appearance does not keep all carnal men out of the Baptist church. It hath been said by Pædobaptist ministers, that immersion is injurious to health. This is a mistake. God has put immersion under guard, and won't let it kill his people; and if it has killed one of them, it ought to have been written for a wonder. Some, however, may have died from it, as a judgment on them for receiving it from ministers who so violently oppose the ordinance.

I will here notice some remarks of Mr. Buck: "It is said that Philip and the Eunuch went down both into the water. To this it is answered, that here is no proof of immersion; for if the expression of their going down into the water necessarily includes dipping, then Philip was dipped as well as the Eunuch."—Here Mr. Buck has overlooked the mark. No person can infer the Eunuch's immersion from the circumstance of his going with Philip into the water, but it is from his having been baptized by Philip while in the water. And permit me here to say, that taking the circumstances all together, there never was a better opportunity for sprinkling or pouring to be displayed than now. The Eunuch was a great man of the world. He was secretary of the treasury of the Queen of Ethiopia, a man of great authority, travelling on a long journey through a desert country, having drinking vessels in his chariot both for himself, his servant, and his chariot horses.—a precaution never omitted on so long a journey, through so desert a country. I say again, now is the time for sprinkling or pouring to appear, if at all, among the Apostles. "Bro. Philip, tell that boy to fetch up some water. You are going to baptize a great gentleman, and do you mind what you are about to do." The servant stands motionless; not an order of the kind given him. Well, we will see how Luke will describe the case: "And as they went on their way, they came to a certain water: and the Eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God, and they went down both into the water, both Philip and the Eunuch: and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him

no more, and he went on his way rejoicing. Acts, 8: 36-39. If Philip and the Eunuch did not go down into the water with a view to immersion, no person can imagine what they went in for, as a servant was there ready to bring water to them at a word. I conclude, then, that it was the Eunuch, and not Philip, that was dipped.

In the baptism of the Eunuch it was necessary that Philip should be explicit. The Eunuch was prime minister in a great nation, a Jewish proselyte, famous for his piety. Such a man would wield a powerful influence at home, and in whatever form he received baptism he would teach it. He did not receive it by effusion, for it never was the Pædobaptist practice to go into the water with the subject merely to sprinkle or pour a little water on him. Their common sense would revolt from such an action. Had there been no vessel to bring the water up in, then from necessity they would have gone down to the water, but not into it.

I will again introduce the Pædobaptist definition of the sign. "There is in every sacrament a spiritual relation, a sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other." Baptism is a sign of the remission of sins. Is there anything like covering or burial in the remission of sins? Yes, there is. "Blessed are they whose iniquities are forgiven, and whose sins are covered." Rom. 4: 7. "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Hos. 6: 2. "Who was delivered for our offences, and was raised again for our justification." Rom. 4: 25. "Behold this child is set for the fall and rising again of many in Israel." Luke, 2: 34. "Propitiation, that which atones for and covers our guilt, as the mercy seat did the tables of the law." Rom. 3: 25-1 John, 2: 2.

Baptism washes. Is there anything like covering in the thing signified by it? Yes, there is. "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrifying sores." Isa. 1: 5, 6. Sin has poured its deadly influence over the soul and made it like unto a body totally ulcerated, and as the soul requires a thorough washing to cleanse it, so the body requires an entire washing to signify it. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Zec. 9: 11.

Although by pouring or sprinkling God settles in the soul of man an inward principle of holiness to the Lord, yet that inward grace when formed is not called by either of those names, as we will now see. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 3, 4.

We have just seen a definition of the sacramental sign, and the thing signified by it, which may be presumed to be correct; if so, either the sign or the thing signified in the sign is embraced in the verses just quoted. If it be the inward grace which is there stated, then burial is there, and baptism expresses it in the sign by a burial also, or else the definition above is not correctly given. I suppose it will be admitted that sprinkling from a man's hand is a sign of the existence of indwelling grace, and pouring and immersion the sign of the same thing. "As the mouth tastes meats, so the ear tries words; we will try the words." "Know ye not, that so many of us as were sprinkled into Jesus Christ, were sprinkled into his death? Therefore we are buried with him by sprinkling." "Know ye not, that so many of us as were poured into Jesus Christ, were poured into his death? Therefore we are buried with him by pouring." "Know ye not, that so many of us as were immersed into Jesus Christ, were immersed into his death? Therefore we are buried with him by immersion." We will try these words again. "Buried with him in sprinkling, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." "Buried with him in pouring, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." "Buried with him in immersion, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12.

If Pædobaptists would let the New Testament alone, on the subject of baptism, common readers would go right in that particular; but this they will not do. Sometimes they find too much said in the sign, and they must pare it down: sometimes they find too much said in the thing signified by the sign, and that also must be pared down to suit their sign, which is a little water. Let us suppose a case: A. owed B. ten dollars; when he paid him, he took three ten dollar bills with him, and gave B. the choice of the three, and said, "Two of these bills have been disputed, but I think them good bills,—but this bill has never been disputed, nor ever will be. Very well, said B., I take the one that has the best character. B. was a Baptist—they circulate sound money; the Pædobaptist currency in that respect is doubtful. And here I take the liberty to quote from them:

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world."—Westminster Conf. of Faith, chap. 28, sec. 1.

Within the space of four thousand years, there were two infants born in grace to live—*one a prophet, the other a baptist.* Those infants who are fortunate enough to have a believing parent, are to be treated with the sign, as though they were born in grace. The parent is taken in by consent, and his ten children by surprise. Could Pædobaptism have succeeded to its wish, there would have been no world at this time,—it would have been all church, and then the lie would be given to Jesus Christ, who said, "My kingdom is not of this world." When Presbyterians go on the common subjects of divinity, they are Samson with his flowing locks; but when they go on

sprinkling infants, they are Samson without his hair.

All persons who frequent towns and cities, are acquainted with the design of signs. Mechanics, merchants, and indeed almost all business men have them. They are placed at their doors, to signify what is within, and the sign is made to express it. And it is never put up until there is some assurance that the thing is there. Baptism is an outward sign of inward grace. But what propriety is there in putting up the sign when there is no Bible reason to believe that the grace is there? In that case it turns out to be the sign of nothing.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God." Col. 2: 12. I design now to show that the words *buried and risen*, are true in the same person, and are perpetual and abiding.

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast away." 1 Cor. 9: 27. "I find then a law, that when I would do good evil is present with me. For I delight in the law of God after the inward man." Rom. 7: 21, 22. "But by the grace of God I am what I am." From what is stated above, I gather that sin remains in the flesh of every Christian, but that grace is planted in the soul, by which the sin of the body is kept under, and that it is the old man that is buried, and the new man which has risen.—"And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 24. "Now if we be dead with Christ, we believe that we shall also live with him." Rom. 6: 8. "The believer is buried with Christ, and is risen with Christ; is dead with Christ, and lives with Christ. And this is the character of the grace in the heart. And this state of things is not only brought about by the management of the spirit of God in the soul, but also by the representation of Christ.—"Could a man die the death threatened against the transgressor, and raise himself from the dead, he would stand justified. All this is done for the believing, sinful man, by Jesus Christ—he represented the sinner. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day, according to the Scriptures." 1 Cor. 15: 3, 4. And this state of things, both as respects the grace of God in the heart, and the representation of man by Christ, is set forth in the burial of the body with water in baptism.

As baptism is not intended as an imitation of God's pouring or sprinkling, but to show what those acts do in the soul of man, I will cite a few passages to show that pouring or sprinkling by the hand of man, is too weak to represent that truth. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour." Titus, 3: 3-6. Here is an act of divine sovereignty done by sprinkling or pouring; but this act produced an abundance. Man's sprinkling or pouring produced but little, and there is too great a disparity between them for one action to represent the design of the other.—"For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." Rom. 5: 17. God's sprinkling produced an abundance; man's sprinkling made a small show,—and yet one is done in imitation of the other.—"The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Eph. 1: 18-20. The Almighty in this place, by sprinkling or pouring, brings out almost a whole system. He enlightens them,—they know what is the hope of his calling, and what the glory of his inheritance in them, the exceeding greatness of his power in believing, and that he raised them from the death of sin by the same power by which he raised the dead body of Jesus Christ. Now will sprinkling a little water from a man's hand represent all this? especially when a confluence of water is in the sign, and a burial in the thing signified?

"Eight souls were saved by water." The like figure wherunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Pet. 3: 21. Noah and those with him passed from the old world into the new by water. Men pass from the world into the visible kingdom of Christ by water. By baptism as a figure or sign men pass from nature to grace, from death to life. In expressing the action of baptism, the Holy Ghost refers—1. to a river; 2. to much water; 3. to a certain water; 4. to the flood. "Baptism represents to us that which by virtue of God's invisible operation is within us." That which is within us, is expressed metaphorically, 1. by a river. Isa. 48: 18-66; 12; John, 7: 38. 2. By a fountain. Song, 4: 12. 3. By a well of water-springing up. John, 4: 14. 4. By buried. Rom. 6: Col. 2.

It hath been said, that infants are found everywhere except in the Baptist church. The Baptists reply, that there are none found in hell; that Jesus Christ did receive infants on land, and there is no proof that he received any by water.

If these sheets ever see the light, the reader will wish to know where I obtained the articles first quoted. I will give him two authors; from Mr. Jones, the learned Limborch, who wrote the History of the Inquisition, and Dr. Mosheim, who wrote a History of the Church. These writers were Pædobaptists. The former thus speaks: "To speak candidly what I think of all the modern sects of Christians, the Dutch Baptists most resemble both the Albigenses and Waldenses." The latter thus speaks: "Before the rise of Luther and Calvin, there lay concealed in almost every country of Europe, persons who had adhered tenaciously to the principles of the modern Dutch Baptists." JAMES WHITSITT.

## TENNESSEE BAPTIST.

NASHVILLE, JULY 31, 1847.

### MR. CLAY, AGAIN.

The Christian Record, of this city, in noticing, last week, the fact that Mr. Clay was sprinkled, and not baptized, says:

"We publish this correction of the mode of his baptism, not because we deem it matter of vital importance, or essential to his salvation, whether he was submerged in water, or sprinkled with it, on his introduction to church privileges."

Our worthy contemporary surely does not intend to convey the idea that Baptists, any more than Presbyterians, believe that "the mode of baptism" is "essential to salvation," or that baptism itself is essential to salvation. He knows that such is not the opinion of Baptists. And yet what he says is calculated to impress, and will impress, that supposition upon the minds of his readers. We refer to this matter now, because our Pædobaptist brethren generally are so apt,—we hope without intending it,—to do us injustice on this subject.

In another part of the same article, the Record says:

"Baptism in, or with water, is not the putting away of the filth of the flesh, but the answer of a good conscience toward God; and no man, unless regenerated by the Spirit of God, can ever scripturally give such an answer. According to the excellent definition given of it by the church he has joined, 'It is an outward and visible sign of an inward and spiritual grace,' and is ineffectual and unprofitable when unaccompanied by the thing signified—a death unto sin and a new birth unto righteousness."

True, bro. Record; we here agree with you perfectly. But by stating these facts, you throw us into a quandary. Do you really believe the doctrine you here teach? If so, how about the babies, four of whom were baptized (we call it baptism, by courtesy) with Mr. Clay? Have the infants you baptize "the inward and spiritual grace," of which "baptism is the outward and visible sign?" No one pretends that they have. The sign is unaccompanied by the thing signified." By your own showing, therefore, infant baptism "is ineffectual and unprofitable," in fact no baptism at all, since it is accompanied by no "death unto sin," and no "new birth unto righteousness." Adhere to the principles you have avowed in the above extract, bro. Record, and, instead, as you seemed to design, of involving us in any dilemma, you will on this subject maintain the true principles of the gospel, and receive the warm approbation of a million of Baptists; but you can sprinkle no more babies.

The Nashville Christian Advocate of yesterday also denounces its leader to comments upon the same subject. It copies a part of our last week's article, and discourses regarding it in the following strain of ridicule:

"Now if we could minister any consolation to our neighbors of the Baptist, how gladly should it be done. But we see no chance. Mr. Clay, THE HON. HENRY CLAY, whose father was a respectable Baptist minister, and whose relations are all Baptists—that he, 'such a man,' should (after hearing, too, the Debate of Campbell and Rice) be baptized in another way than by immersion, is so mortifying that it makes the case hopeless—aye, desperate. There is no comfort left. Will not our immersion friends meet and adopt resolutions, and wear the usual badge on the left arm for thirty days?"

"Then the privacy of the affair, that too must be exposed. Paul, to be sure, was baptized in the house of Judas at Damascus; and so were the Jailor, and Cornelius and their families baptized in their houses; the first two under the covert of midnight darkness; but then how much better it would have been as first published, for the Sage of Ashland to have been immersed in one of the ponds on his estate; and then, too, to have all the people of the country and town collected to witness the 'imposing ceremony.' What a shame to spoil that pretty paragraph, that has gone the rounds, and deprive our water brethren of the capital they intended to make of it. Pshaw! 'tis too bad. We insist that there be a public meeting and a solemn Protest entered up and published to the world. How dare Mr. Clay attempt to judge for himself as to what church he should join, or in what mode he should be baptized? And then, too, that his grand children (four infants) should be baptized, is shocking to the nerves of some of our friends!"

"But then, somehow or other, men will think for themselves, both great and small, in religion as well as politics, in this land of freedom, notwithstanding the dogmas of bigoted religionists and the stress that the various sects lay upon their own peculiarities. It will be so, and we can't help it. Our immersion friends will have to adopt the old adage,—"What can't be cured Must be endured."

Permit us, bro. Advocate, to assure you, since it will afford you great relief, that you mistake us entirely. We are perfectly cool on the subject. Are not, and never have been, excited about it. You may, therefore, dismiss all your anxieties, so far as we are concerned. We concur with you entirely in your remarks in the former part of your article, in which you say:

"We rejoice to hear of Mr. Clay's conversion, even in his declining years, but we regret that he, like Gen. Jackson, and many other distinguished men, put off this great work till the evening of life. We think our statesmen, politicians and jurists, who are convinced of the truth of divine revelation, pay themselves a poor compliment, and do the cause of religion but little honor, in postponing the service of God till the strength of manhood has been well-nigh exhausted. And when, by the mercy of God they are saved, as old sinners, we think ministers of our holy religion do the cause of Christ but little credit in the laudatory manner in which such gentlemen's conversions are no-

ticed, as though they had conferred some great honor on the Institutions of God. They should commend the grace of God that would stoop to save such as had spent their youth and prime in the service of sin.

"Had Gen. Jackson and Mr. Clay given themselves to the church in early life, what a tremendous influence they might have exerted over the moral feelings of thousands of their countrymen; and in how many instances might they have stayed the tide of vice! And so of all our great men."

Here you discourse like a "Christian Advocate." Further than this, we confess, that in his baptism, as well as his religion, we should have been pleased if the truth had had the benefit of Mr. Clay's example, although so late, and so tardily accorded. It had it not. But is God's command any the less obligatory because, after having read it in the Bible, and heard it from the lips of his father, and brother, and uncle, either of whom was wiser in religion than he is, Mr. Clay refused to obey it. Are great men always wise? As to his having heard the debate between Messrs. Campbell and Rice, that has not for years occurred to our thoughts. We felt no interest in the debate in question, at the time of its occurrence, or since, because we thought both the noted belligerents about equally wrong, and were assured that whether one or the other triumphed, the truth would certainly suffer.

Whether Paul, and the Jailor, and Cornelius, and others, were baptized in their houses, is not quite so certain, brother Advocate, as to be taken for granted. The proof is against you. But, since we are not discussing that subject, we let it pass. Your allusion, however, to what you imagine our unwillingness that the Hon. gentleman should judge for himself as to the line of conduct he should pursue, does us serious injustice. Every one knows, or may know, that the Baptists for a thousand years were the only advocates, and that they are now the advocates, of the fullest liberty of conscience. We have ever maintained that every man should follow his own convictions of truth and duty. We are not among those who ever did "protest, solemnly," or otherwise, against religious freedom. Every man must account for himself to God. His religion, therefore, is a matter in which no one has a right to interfere.

It is to us, as the case stands, no cause of regret that Mr. Clay did not unite with our denomination. Indeed, if his practice is in accordance with his sentiments, and of this we have no doubt, we know of no Baptist church in America which would have admitted him to membership. We never relax our principles in favor of the great or the honorable, any more than the humblest citizen among us. We are glad to welcome such to our communion, if they come in conformity with the word of God; but if not, for such men the Baptist church has no place. Our business is to please God, and not to please men.

Brethren Record and Advocate, Adieu. Dominus vobiscum. H.

### REVIVAL.

A very interesting revival is progressing at Antioch—a church eight miles from our city. Between twenty and thirty have been baptized, whose connection with the church adds very greatly to its strength. Some fifty or more have professed religion.

At Concord also, thirteen miles from the city, a revival has commenced. More than twenty had professed religion at the last accounts. Both these churches are under the pastorate of our young brother Whitsitt. He is aided by brethren Meacham and Cates. H.

W. B. JOHNSON, D. D., OF S. C.  
For this distinguished brother we feel, in his late heavy afflictions, the warmest sympathy. Although the whole family gloried in the sacrifice, yet a sadness must have been cast over them at the recent departure of one of its most loved members, as a missionary to China, never to return. Soon after this event, another member of the family, a gentleman of high standing at the New Orleans bar, and in the midst of his days, was accidentally thrown into the Mississippi river, and drowned. The last Carolina papers bring us the intelligence that the mother—the aged companion of our venerable contemporary—has been stricken down by the hand of death. How precious to our brother, in these calamities, must be the consolations of religion. The Lord sustain and support him in this hour of trial. H.

### OLD BAPTISTS.

We happened, the other day, to get hold of a pamphlet of thirty-one pages, entitled "A Manifesto of the Third Section of Stone's River Association, addressed to the First and Second Sections thereof, and to the Old Order of Baptists generally." According to the showing of this "Manifesto," written, we are told, by Dr. Watson, our Antimissionary brethren are in a horrible condition. Ministers and others who deny the resurrection of the body; and who hold that the Devil is an eternal being, and that all who will be lost are his literal lineal descendants, and have no souls; that the souls of Christians had all an eternal existence before they inhabited their bodies; and that all who fell in Adam are saved by Christ; have overrun their churches. These doctrines, it seems, cover them like a mildew. We are very sorry for these little miniature remnants of churches. Their destruction appears to be in-

evitable. We hope that all who are sound among them—and we must think there are some such—will soon come out, and associate themselves with those who really are "THE OLD ORDER OF BAPTISTS." H.

### LETTERS OF BUSINESS.

S. W. King, of Cypress P. O., Scott county, Missouri, sends us the names of three new subscribers, for which he will accept our warmest thanks. We hope he may be abundantly successful in organizing a Sabbath School, as he proposes, in the vicinity of his "new home in the west."

Bro. M. T. Spann, of Boydsville, Tenn., sends us the names of five new subscribers. Although his letter was not intended for publication, we trust he will pardon us for making a short extract.—"I have been a reader of the 'Baptist' for a considerable length of time, and am well pleased with the late change in its form. I think its circulation will be much increased by the change. I attended the church at Providence, Callaway co., Ky., on the 17th and 18th of this month. At the close of the service on the 17th, and in company with several of the brethren and sisters, I read the notes of a sermon on Universalism, preached in Rogersville by the Junior Editor of your paper. All present were well pleased with its doctrines. I then proposed that all who wished to become subscribers to the Tennessee Baptist, should give me their names, when four of the brethren and one sister authorized me to send on their names as subscribers."

Bro. J. J. Canada's letter has come to hand. We have handed the \$1 enclosed in it to the Treasurer of the I. M. Association. We must be allowed to publish a portion of his letter, that others in similar circumstances may be induced to imitate his example.—"Enclosed in this is one dollar, that I received for a coffin, which I was obliged to make on the Sabbath. You will please appropriate the amount for the use of the Indian Mission Association."

The remittance mentioned by brother J. H. Borum, in his letter of the 6th instant, he will find acknowledged in the 46th number of our paper. PUBLISHERS.

### POLYGAMY.

In the Christian Index, of the 10th inst., we find the following article:

"Polygamy.—Our friend and brother, Dr. Howell, in his very popular work on the Deaconship, expresses the opinion that polygamy was tolerated in the apostolic church. The only passage of Scripture to which he refers, in support of his views, is 1 Tim. 3: 2. 'A bishop then must be blameless, the husband of one wife.' From this he seems to infer, that others were allowed a plurality of wives. With the same propriety, it appears to us, we might infer that those who violate the rules of sobriety, who are addicted to the use of much wine, who are strikers, greedy of filthy lucre, brewers, &c. were tolerated in the primitive church; for it is said, the bishop must be sober—not given to much wine, no striker, not greedy of filthy lucre—not a brawler, as well as that he must be the husband of one wife." We allude to this subject in the hope of eliciting some further light on it. Will our most excellent brother inform us whether he admits the second inference? and if not, on what ground does he admit the one and reject the other? Our object is not to draw him into a controversy, but to get information on a subject that claims the attention of all engaged in propagating the gospel in heathen lands, in which it is known polygamy generally prevails."

By referring again to the page in our book to which he alludes, our excellent brother of the Index will, we think, plainly perceive that his statement of our opinion, in the above article, is very greatly too strong. We did not understand ourself as assuming the position "that polygamy was tolerated in the apostolic church," and "referring in support of our views" to passages of Scripture. Had we done so, we should have gone much farther than any authority known to us would justify. Our language is as follows:

"But why this special admonition on such a subject, [that a Deacon shall have but one wife] since no Deacon in our age or country can possibly, according to law, have more than one wife at a time! No one would think of making a man a deacon who has two wives! This restriction, however, let it be remembered, did not always exist, and does not even now in oriental countries, where polygamy is still permitted by their governments and practised by the people. Our Creator, in the beginning, purposed that every man should have his own wife, and every woman her own husband. Unhappily, not many centuries were counted in the world's history, before this wise and salutary provision began to be painfully perverted. Men married as many wives as they felt inclined, and the practice prevailed in all nations. Israel offered no exception to this general departure. Ultimately polygamy found its way every where, even among the most pious of the servants of God. David, for example, had many wives; Solomon had several hundred; and up to the days of the apostles, every man had as many as he was disposed to take. Among those who professed religion and joined the primitive churches, there were doubtless not a few who had more wives than one. It would have been strange if they had not had. I submit, with deference, whether it is likely, for many reasons which may readily be imagined, that every one who joined the Christians was required to separate from all but one of his wives. No such law was enacted at the time, and had it been, its enforcement in the then condition of things would, in many cases, have been attended with incalculable suffering.

"However this may have been, it was the purpose of Christ to abolish polygamy, and to restore marriage to its original state. In accordance with this intention, the Scriptures peremptorily prohibit every unmarried person from taking out one wife, and if a man had more

than one, although he held a private moral qualification for by deaconship—and, indeed, office. This is the manner when he says—'Let bands of one wife.' I rarely disregard the matter in the matter of marriage—Deaconship, pp. 40-41.

Do we maintain the my was tolerated in Surely not. We simply, ference, the inquiry, every one who joined ed to separate from We will imagine that h years of age, with two himself, having a little daily bread. Would out one of these old w simply ask this questio very different thing fr apostolic church tolerate roneous views of our g iver, by the Index, arc attention in the reading

Set right upon this r see that the questions regard to violations of r respects, are not releva less remark that, as w churches were much m tering ordinary mem bers and deacons shou to much wine, no strik greedy of filthy lucre." that these or similar v any of their members, teachers and officers of th

For the Tenn PROTRACTED M VAL—BA MADISON

Our meeting at Cr closed on last evening, en days, we hope with seemed much revived, made to yield before the call for mercy. Some public professions were ing, and about two-thir widow's children, with

Yesterday evening a leading eighteen willin little Jordan. (Cain Cr bodies beneath the yel ers joined—one by lette ence; and one of the Grove church. Most young men and women sons seemed to be very the meeting. May the til they find the pre. may all live for God, a Yours, in hope of ete

For the Tenn BIGHATCHIE A

Dear Brother Howell: Please say to Big Hatchie Association ney Grove Church, Ha 12 miles northeast of B the fourth Sabbath in S is hoped that there wil tion of the churches co tion at the time appoin ample provision made f

For the Tenn NASHV

Messrs. Editors: Per the receipt of the follo Missions: Of James Nelson, per David Halliburton, J. J. Canada, Contribution at First Nashville, Miss M. C. Stearns,

Sec. and Tr. A

For the Tenn MCFARLES

Brethren Editors: A fe ted an appointment to li Education Society, and been spending my vacati I met with a hearty b brethren, and everyth co-operation. The full three weeks' labor: Thompson's Creek C Bird's Creek NewHope Mt. Moriah Spring Hill, Eldad.

Yours, tr

For the Tenn JONESBORO

Dear Editors: It w to your readers in E Eld. D. BUCKNER, of I section of the State. H agy, and having his l long with him, he ma on to continue in East summer and fall. He bounds of the Holston annual meeting in A start towards Madison ble portion of his earl were successfully per Bro. Buckner was o in East Tennessee wh selves in favor of Doma

For Rent. THE large Store-house occupied by W. Greenfield, apply to him or A. Allison. July 30.

Union University. THE next session of this Institution will commence on the 27th of July. July 10, 1847.—3m

THE PSALMIST: A NEW Collection of Hymns for the use of the Baptist Churches. By E. ARON STOW and S. P. SMITH. Assisted by WILLIAM B. WILLIAMS, New York, GEORGE B. IDE, Philadelphia, Pa., RUFUS W. GRISWOLD, Philadelphia, Pa., STEPHEN P. HILL, Baltimore, Md., JAMES B. TAYLOR, Richmond, Va., JOHN L. DAGG, Penfield, Ga., W. T. BRANTLEY, Charleston, S. C., R. B. C. HOWELL, Nashville, Tenn., S. W. LYND, St. Louis, Mo.

Extracts from a few of the many Notices and Reviews. From an extended notice in the Christian Review. We hazard little in saying, that it is the best collection of hymns ever published in the English language. They have been drawn from the best sources, and probably, from a greater number of authors than those in any hymn book extant.

From the New York Baptist Register. The Psalmist is one of the most delightful and complete books of the kind we ever had the privilege of examining. It is the very book wanted. The poetry is choice and beautiful, the sentiments are scriptural, expressed with peculiar felicity and force, and adapted to every variety of condition,—there is something for every body and every occasion.

From the Religious Herald, Richmond, Va. It has evidently been compiled with much care, and comprises a sufficient variety of hymns for all the purposes of worship. The work deserves high praise for its purity of style and expression. It has great and deserved merit, and as a whole is not only well adapted to the object aimed at, but superior to its predecessors.

From the Alabama Baptist. We think it decidedly superior to any collection of Psalms or Hymns ever before issued from the American press. In the number, variety, and adaptation of subjects, this volume exceeds all others. There are admirable hymns on all the great doctrines of the Bible. There are also great numbers of hymns of peculiar excellence, adapted to revivals, camp meetings, protracted meetings, prayer meetings, conferences, and family worship. We earnestly commend The Psalmist to the attention of pastors and churches.

Extracts of Letters. From the Rev. Geo. B. Ide, Philadelphia. Such another collection of hymns for public worship, I do not believe the world can furnish, and I am certain the English language cannot. It is a work, in every respect, of such surpassing excellence, as to leave nothing in its department to be desired.

From Rev. Spencer H. Cone, D. D., New York. I have no hesitancy in saying it is better adapted to the wants of our churches, and affords greater facilities to those who lead in worship, in the selection of appropriate psalms and hymns, than any other compilation with which I am acquainted. Its poetic and evangelical features are worthy of all praise.

From Rev. W. T. Brantley, Augusta, Ga. A desideratum is now supplied which has existed and been sorely felt by pastors for many years. Brother Ide did not speak extravagantly when he pronounced the Psalmist "perfect in its kind, leaving nothing more to be desired for this department of worship." I think your book only requires to be known to secure for it an extensive circulation.

From Rev. Geo. F. Adams, Baltimore, Md. It is time we had our Hymn Book for general use. Let "The Psalmist," be that book. Let our preachers be as active as those of the Methodist Episcopal church, and it will be done.

From the Rev. C. D. Mullary, Ga. The object of this communication is, to inquire if you have made any arrangements to supply our section of the country with your new Hymn Book, the Psalmist. I am very anxious to have it generally circulated in Georgia, believing that it has claims paramount to all other Hymn Books in use.

From Rev. A. D. Sears, Louisville, Ky. I have given it an attentive examination, and I unhesitatingly pronounce it unequalled. Whether it be considered as a book of sacred poetry, or as adapted to refine the taste, and promote the interest of our denominational worship, it stands unrivalled, and must supersede the use of every other Hymn Book ever published by the denomination. I am satisfied that every friend of the denomination, east, west, north and south, must see the propriety of sustaining one Hymn Book common to the Baptist church. The Psalmist is that book.

The united testimony of pastors of Baptist churches in Boston and vicinity, in New York, and in Philadelphia, of the most decided and flattering character, has been given in favor of the book. Also by the Professors in Hamilton Literary and Theological Institution, and the Newton Theological Institution. The same has been done by a great number of clergymen, churches, Associations and Conventions, in every State in the Union.

Among the Associations and Conventions, the following have each expressed sentiments similar to those given in the Letters and Reviews inserted above, viz: Kennebec, (Me.) Baptist Association; Portsmouth, (N. H.) Baptist Association; Boston Baptist Association; Philadelphia Baptist Association; Munroe, (N. Y.) Baptist Association; Huron, (Ohio) Baptist Association; Bethel, (Tenn.) Baptist Association; Alabama State Convention; North Carolina State Convention; Illinois State Convention; North District Association, Ill.; Niagara Baptist Association, N. Y.; Rocky River, (Ohio) Association; Miami, (Ohio) Baptist Association.

As an evidence of the popularity of the work, it is proper to state that near eighty thousand copies have already been called for.

The price of the 12mo. pulp. size, in splendid binding, from \$1.25 to 3.00. 18mo. new size, handsomely bound in sheep, 75 cts. 32mo. pocket size, handsomely bound in sheep, 62 1/2 cts. The different sizes are also bound in various extra styles, price corresponding.

A liberal discount to churches introducing it, where a number of copies are purchased. Copies furnished for examination on application to the Publishers, GOULD, KENDALL & LINGOHN, Boston. American Baptist Publication Society, Philad. Nov. 21, 1846.

Venetian Blinds. GREENFIELD has on hand a good stock of inside Venetian Blinds, which will be sold low.

H. G. Scovel. NORTH SIDE OF THE PUBLIC SQUARE, Three doors west of Nashville Inn, NASHVILLE, TENN. WHOLESALE AND RETAIL DEALER IN Drugs, Medicines, Chemicals, Paints, Brushes, Perfumery, Oils, Dye Stuffs, Fancy Articles, Varnishes, Glass Ware, Spices, SODA WATER, &c. May 22

Brushes. HAIR, Clothes, Scouring, White-Wash, Sweeping, Marking (of a superior quality), Dairy, Horse, Teeth, Tanners' Scouring and Blacking, Nail and Shoe Brushes—for sale by H. G. SCOVEL. June 12, 1847.

Printer's Ink. PRINTER'S News and Book Ink, warranted—for sale by H. G. SCOVEL. MOTHER'S RELIEF, for the prevention and cure of many of those painful affections to which females, in various conditions, are subject, can be had with the accompanying explanatory pamphlets, at H. G. SCOVEL'S, North side of the Public Square, three doors west of the Nashville Inn. June 12, 1847.

WISTAR'S BALSAM OF WILD CHERRY, for the cure of Coughs, Colds, and all affections of the Lungs, (which has been used with such decided and beneficial results,) can be had genuine at H. G. SCOVEL'S. June 12, 1847.

Refined Tanners' Oil. 430 GALLONS refined Tanners' Oil—just received and for sale by H. G. SCOVEL. For the Ladies. THE subscriber has just received a large quantity of Stone FLOWER POTS, much prettier, durable, and in every way better than the kind ordinarily used. H. G. SCOVEL.

OLD WINDSOR SOAP, for which the Barbers (for shaving) have a decided preference—for sale by H. G. SCOVEL. ORANGE GUM SHELLAC, for sale by H. G. SCOVEL. May 22

LOG WOOD, (Campeachy,) for sale by H. G. SCOVEL. SPANISH FLOAT INDIGO, for sale by H. G. SCOVEL. MADDER, for sale by H. G. SCOVEL. PURE and No. 1 WHITE LEAD, IN OIL, for sale at the lowest market price, by H. G. SCOVEL. May 22

Oils. LINSEED, Tanners, Neat Foot, and Lard Oil, for sale by H. G. SCOVEL. VANILLA BEANS, of the best quality, for sale by H. G. SCOVEL. LEMON SYRUP, for making Lemonade, for sale by H. G. SCOVEL. PETER COOPER'S REFINED AMERICAN ISINGLASS, for making Table Jellies, Blanc Mango, and of great service in diseases where delicate animal food is required, for sale by H. G. SCOVEL. May 22

PARIS GREEN, a beautiful article of Paris Green, in Oil, can be had at H. G. SCOVEL. FISH HOOKS. GENUINE LIMERICK HOOKS, of all sizes; with a full supply of River Hooks, together with a large supply of Good Common Hooks, for sale by H. G. SCOVEL. COACH, Furniture, Japan and black VARNISH, for sale by H. G. SCOVEL. May 22

NO. 1 FURNITURE VARNISH, which the Cabinet Makers will attest is unsurpassed in Tennessee, for sale by H. G. SCOVEL. May 22

For the Sick. CALL and get a very superior article of TAPROCA—which being nutritious, and at the same time easy of digestion, and destitute of all irritating properties, forms an excellent diet for the sick and convalescent, at H. G. SCOVEL'S, North side of the Public Square, 3 doors from the Nashville Inn. May 22

FRESH RICE, which needs no comment in proof of its nutritiousness, for sale by H. G. SCOVEL. PEARL SAGO, another nutritious article of diet, easy of digestion, and very serviceable in febrile cases, for sale at H. G. SCOVEL'S. May 22

PEARL BARLEY, one of the mildest and least irritating of farinaceous substances, forms by decoction with water, a drink admirably adapted to febrile and inflammatory complaints. For sale by H. G. SCOVEL. SODA OR MINERAL WATER, superior to which none can be found—as those will attest who have experienced its healing, thoughtful and exhilarating effects. The sick and convalescent would do well to repair to this Fountain of Health. All who feel indisposed, whether of strong or delicate physical constitutions, will be greatly benefited, if not perfectly relieved, by partaking often of this delicious beverage, at H. G. SCOVEL'S, Public Square, 3 doors west of the Nashville Inn. May 22

SUPERIOR KENTUCKY MUSTARD, warranted best quality, in cans, bottles, or bulks, for sale by H. G. SCOVEL. MILLET SEED, for sale at the lowest market price, by H. G. SCOVEL. May 22

TO dealers in Drugs, Medicines, Paints, Oils, Dye Stuffs, Varnishes, Brushes, Perfumery, Fancy Articles, Glass, Glassware, &c. The subscriber is prepared to do, and will sell every article in his line, not at cost, (as that kind of business cannot be advantageously continued by any person or persons,) but at reasonable prices, or advances on eastern cost. An examination of stock and prices is respectfully solicited. H. G. SCOVEL. Druggist and Apothecary, North side of the Public Square, 3 doors west of the Nashville Inn. May 22

ten a sponge with it, and before the horse goes out of the stable, let those parts which are the most irritable be smeared over with the liquor. Try it.

FROM LAKE SUPERIOR. THE CLIFF MINE. Horace Greely, Esq., in his editorial correspondence to the Tribune, gives the following description of the Pittsburgh mine.

Four miles S. W. of the mouth of the decent mill stream known as Eagle River, (30 miles West of Copper Harbor and 200 West of the Saut Ste. Marie,) you stand at the base of a steep, rocky bluff or cliff of Trap rock, facing Southerly toward the stream which runs Eastward some half a mile from its base until it finds a passage through the range and turns Southerly to reach the Lake—by a succession of falls. The base of the cliff is probably 500, its summit 800 feet above the surface of the Lake, and its face thinly covered, wherever the rocky chert will permit it, with a moderate growth of White Birch and Poplar. Down the face of this Cliff, nearly midway of its length, runs a shallow ravine or occasional water-course; under this lies the cliff vein or mine, on which four drifts have been run into the cliff, one at the level of the base, and at intervals of thirty or forty feet above, and one below, at a depth of 100 feet from the surface, or considerably below the bed of the stream. I understand that the highest shaft has yielded nothing of moment, and that all the others run against a cross-course of green stone, after penetrating the Cliff about a quarter of a mile, on which the vein is killed, and that all attempts to trace it farther have proved unsuccessful. I may have been misinformed on these points.

Approaching the mouth of the mine, the visitor finds himself confronted by great piles of shining Native Metal in the rock, some part of which workmen are engaged in producing ashore from dead rock as possible, and barrelling for shipment. Junks of pure, shapeless Copper, from the size of an egg to that of a milk-pail, are profusely scattered around. But your gaze of wonder is speedily withdrawn from this by the spectacle of great black masses of Native Metal, mainly pure Copper, with occasional interpositions of Spar, of uncouth shape and unwieldy size, weighing from one to two tons each. A reddish brightness on one end or both ends, tells you that these giant masses are, after all, but fragments, the original mass having been cut in pieces with the cold chisel, at an expense of \$30 to \$100 per cut, in order to render it moveable by human power. Entering the drift or adit, and traversing it for a short distance, you see that, though many of these giant boulders have been torn from their original resting-places, yet far more remain in sight, partly imbedded in the rock above or below the drift, whence they are to be blasted out at the proper time. They cannot be blasted— a hundred pounds of powder would hardly throw a shilling's worth of Copper; but the rock may be blasted away from them on every side, when they are ready to be cut into such pieces as may be elevated and taken out of the mine. In this way hundreds of tons have been taken out, while thousands yet remain—how many, who can guess?

Nearly all the Copper of this region is of an admirable quality, unusually so alloyed with Silver as to render it exceedingly ductile and flexible, and of a brilliancy which commands for it a high price. Its ore, that while Silver is found in so many veins, no mine of Silver has yet been proved on our side of the Lake so far as I have any knowledge. On the British side a rich vein of Silver is reported (on Prince's location) which has not yet been worked. The Spar is quite brilliant and showy, and is said to resemble that of the Silver Mines of Mexico. Several such discoveries are reported where one eventually justifies the expectations it has excited.

DIED. In this city on the 27th inst., at the residence of his brother John T. Hill, ROMULUS S. HARRISON, in the 27th year of his age. Mr. Harrison was a printer of high standing in the profession, and his loss is deeply felt by all with whom he was associated, as was evidenced by the attendance of his remains to the grave by a large number of the members of the typographical fraternity, and the fire company, of which he was a member, and also by many other friends and acquaintances. He commenced his career as a printer in this office, about fifteen years ago, and when not prevented by disease, spent the greater portion of his time with us. He was always trusted, honored and esteemed by those who knew him, and in his last illness proved not only honest to others, but to himself also, by seeking a refuge in the bosom of his Redeemer. He died not untroubled, but earnestly exhorted his friends to be true to heaven, where he felt assurance he would find rest.

Now's the Time. INTENDING to remove in a few weeks to the new building adjoining Stacker, Woods & Co., (where I will be permanently located, having taken a lease on it,) I will sell any of my stock at very reduced prices, viz: Cabinet Furniture, in general, both Fine and Plain; Mahogany, Case and Window Chairs; Racking do.; French Reading do.; Sofas, Divans, Seachairs, Ottomans, Dressing and Plain Bureau, Cabinets, Wardrobes, Secretaries and Book Cases; Centre, Sofa, Pier and Card Tables; 1 extension Dining do.; Fine and Plain Bedsteads; Moss and Shuck Mattresses; Window Blinds do. Gilt Cornices; Looking Glasses, Clocks, Lamps and Girandoles; Carpeting, Rugs and Mats; Piano's, Guitars, Violins, Flutes, Clarinets, Accordians, Drums, Fife, &c. Instruments, &c., &c. W. GREENFIELD. July 30. t&b

Valuable Religious Books, FOR THE FIRESIDE AND SABBATH SCHOOL. MISS CHUBBUCK'S (now Mrs. Judson's) Practical Series, Revised Editions. Charles Linn, or How to observe the Golden Rule. Allen Lucas, or the Self-made Man. Miss Chubbuck, the authoress, now Mrs. Judson, and better known as "Fanny Forrester," never wrote a line that was not pleasing and instructive. Combining these two qualities in an eminent degree in her productions, she has succeeded most admirably in winning her way to the hearts of her readers, and securing a high and worthy name in the temple of her gift. The work before us is worthy of her high praise. It is just what its title purports to be—the history of Allen Lucas, who by dint of his just views, honorable principles and meritorious conduct, won his way to fame and honor. It should be read extensively.—Saturday Emporium. Just published by L. COLBY & CO., 132 Nassau street, N. York. July 31, 1847.

Jacob O. Wright, JOINER AND HOUSE-CARPENTER. Shop and residence on Vine street, between Spring and Broad, three doors from the dwelling of John H. Ewin, Druggist.—RESPECTFULLY informs the citizens of Nashville and the public generally, that he has recently commenced the above business, and from practical experience in his profession, he flatters himself that he will be able to render entire satisfaction to all those who may favor him with their patronage. Those who favor him with their custom, may rest assured that their work shall be executed with promptness and in the most elegant style of taste and fashion, and of the best materials. He would also inform the public that he has devoted considerable time in the study of Architectural Drawing, and is now prepared to draw Ground Plans, Front Elevations, &c., with accuracy and good taste. He solicits a share of public patronage. June 12, 1847.

he also incurred the displeasure of a number of his brethren, and received a full share of the persecution that was so undeservingly heaped upon the friends of Missions. But in view of what has since been accomplished through the missionary enterprise in this part of the State, it must be a source of consolation to him that he was worthy of suffering persecution for Christ's sake, and of sowing some of the seed of a glorious harvest that has been gathered in during the course of a few years past.

Yours, WILLIAM CATE. For the Tennessee Baptist. OBITUARY. Died, in Durhamville, Tenn., of pulmonary consumption, on the 29th of June last, JOHN BORUM, in the 38th year of his age. He had been afflicted for some five or six years with the disease of which he died. He bore his affliction with becoming resignation, and died perfectly resigned to the will of his heavenly father. He had been for a number of years a member of the Baptist church. B.

Brethren Howell and Graves: You will confer a favor on the church at Enon, by publishing in the Baptist a protracted meeting, to commence Saturday before the second Lord's day in August. We hope that our brethren in the ministry will make their arrangements to attend the meeting. June 1. R. W. JANUARY.

A Campmeeting will commence at Mount Lebanon, Marshall county, Tenn., on Friday before the third Lord's day in August. Brethren in the Ministry, you are most affectionately invited to be present, and assist us upon that occasion. Ample preparations will be made for the accommodation of all our brethren and friends who may favor us with their presence. A. W. MEACHAM.

There will be a Protracted meeting, commencing Saturday before the second Lord's day in September next, at a School-house called Grainger's School-house, twelve miles north of Gallatin, Sumner county, on the road from Hartsville to Franklin, Ky. In view of the great destitution in that neighborhood of evangelical preaching, and the great desire manifested by the citizens of the neighborhood for such a meeting, we earnestly and affectionately solicit our brethren in the Ministry to come and help us, without fail. JOEL FUQUA.

Miscellaneous. TENNESSEE TROOPS IN MEXICO. We make the following extract from a letter to the Memphis Enquirer published on the 24th inst. As some of you Tennesseans may feel an interest in our whereabouts, I annex herewith a list of officers belonging to the 14th Regiment of Infantry now in camp near here. The epidemic within the city is very bad—both the yellow fever and vomito is raging to a fearful extent. I forgot to mention the death of Lt. Merrifield, a Kentuckian of the 3d Dragoons. He committed suicide by blowing out his brains on the morning of the 29th ult.; cause—a matrimonial engagement and subsequent discard. He was a young officer of much promise. The health of the army is as good as could be expected, though the muffled drum but too often sounds the requiem of some departed spirit. We are anxious to be on the march towards the proud city of the Montezumas.—The guerrillas are attacking and murdering in a most inhuman manner every small parcel of Americans whom they can find. Several thousand, it is said, are waiting our move, thinking to capture our rich train. Well, let them come; they will be sure of a warm reception. And now, as I have written a long epistle, after being officer of the day for the last twenty or consecutive hours without a moment's sleep, I must bid you, dear Colonel, for the present an adieu, and may Heaven smile on and bless you in the sincere prayer of a poor soldier. ALCINUS, 14th Reg't U. S. Infantry.

List of Officers, attached to a detachment of the 14th Reg't U. S. Infantry in camp, near Vera Cruz, July, 1847. P. O. Hebert, of La., Lt. Col. Commanding. Major Savage, of Tennessee, and Wood of Illinois. Captains Perkins, Hudleston and Scantland, of Tenn., and Bogardus, of Ill's. Lieutenant's Moon, Seawell, Haines, Hudson, McClanahan, Bedford and Humphreys, of Tenn., and Isaacks, of Louisiana. Ass't Surgeon, Dr. Hagan, of La.—Other's names not recollectcd. A. G. M.

SYMPATHY OF BIRDS.—A gentleman of our acquaintance a week or two since remarked an unusual collecting of brown thrushes in a thicket contiguous to his residence. His attention having been drawn towards them for several successive days, by their loud cries and eccentric movements, he was at length induced to investigate more closely the cause of this unwonted congress of his feathered tenants, and ascertain if possible the cause of their excitement. Upon examining the thicket, he discovered a female thrush suspended by one wing to a limb. Near by was her nest containing several half-grown birds. From the attendant circumstances he concluded that the maternal bird must have become entangled before the process of incubation was completed, and that some kindly hearted neighbor had supplied her place in hatching and brooding her callow offspring. He withdrew a few rods and the committee of relief immediately resumed the self-imposed duty of administering "aid and comfort" in the form of worms and other insects, alternating between the mother and her young—she meanwhile, cheering them on in their labor of love with the peculiar note which first led to the discovery of her situation.

Having watched this exhibition of charity for some half hour, our informant relieved the mother-bird. She immediately flew to her nest, expressing her gratitude by her sweetest notes. Her charitable friends, their "occupation now being gone," (as the police reporter says) dispersed to their respective places of abode, singing as they went a song of joy.

The above statement may be relied on in every particular. The many pleasing reflections which it suggests we leave to be recorded by some of our friends abroad.—New Haven Herald.

PASS IT ROUND.—Every "merciful man" who works a horse during the hot months, can promote its comfort by the use of the following simple shield against the teasing of flies. Take two or three handfuls of walnut leaves, upon which pour two or three quarts of cold water; let it infuse one night, and pour the whole next morning, into a kettle, and boil for a quarter of an hour; when it is cold it is fit for use. Mois-

than one, although he might have retained his position as a private member, it was a perpetual qualification for both the ministry and the deaconship—and, indeed, for any other sacred office. This is the meaning of the apostle when he says—"Let the deacons be the husbands of one wife." If any man could deliberately disregard the authority of Jesus Christ in the matter of marriage, this was testimony sufficient of his unfitness for the deaconship."—Deaconship, pp. 40-42.

Do we maintain the position that "polygamy was tolerated in the apostolic church?" Surely not. We simply submit, and with deference, the inquiry, whether it is likely that every one who joined the Christians was required to separate from all but one of his wives. We will imagine that here is an old man sixty years of age, with two wives, both as old as himself, having a little home, and barely their daily bread. Would he be required to cast out one of these old women? We in our book simply ask this question. This certainly is a very different thing from maintaining that the apostolic church tolerated polygamy. The erroneous views of our opinion in the premises given by the Index, arose, doubtless, from inattention in the reading of the passage.

Set right upon this matter, our brother will see that the questions he propounds to us, in regard to violations of moral rectitude in other respects, are not relevant. We will nevertheless remark that, as we imagine, the apostolic churches were much more careful than regarding their ordinary members, that their ministers and deacons should "be sober, not given to much wine, no strikers, no brawlers, and not greedy of filthy lucre." We do not suppose that these or similar vices were tolerated in any of their members, but much less in the teachers and officers of their churches. H.

For the Tennessee Baptist. PROTRACTED MEETING—REVIVAL—BAPTISM. MADISON COUNTY, Tenn., July 23, 1847. Our meeting at Cain Creek, Madison county, closed on last evening. It was protracted seven days, we hope with good effect. The church seemed much revived, and our friends were made to yield before the force of the truth and call for mercy. Some seventeen or eighteen public professions were made during the meeting, and about two-thirds of that number were widow's children, with one widow.

Yesterday evening I had the pleasure of leading eighteen willing souls down into our little Jordan, (Cain Creek,) and laying their bodies beneath the yielding wave. Two others joined—one by letter, and one by experience; and one of the converts will join Oak Grove church. Most of the converts are young men and women. Several other persons seemed to be very serious at the close of the meeting. May they continue to seek until they find the prize. Pray for us, that we may all live for God, and die for God. Yours, in hope of eternal life. C. L. CATE.

For the Tennessee Baptist. BIGHATCHE ASSOCIATION. Dear Brother Howell: Please say to the brethren, that the Big Hatchie Association will assemble at Pine Grove Church, Hardeman county, Tenn., 12 miles northeast of Bolivar, Saturday before the fourth Sabbath in September next; and if it is hoped that there will be a full representation of the churches composing said Association at the time appointed, as there will be ample provision made for all that will attend. R. D. CASEY.

For the Tennessee Baptist. NASHVILLE, July 26, 1847. Messrs. Editors: Permit me to acknowledge the receipt of the following sums for Indian Missions: Of James Nelson, per A. B. Shankland, \$5.00 David Halliburton, " " 1.50 J. J. Canada, " " 1.00 Contribution at First Baptist Church, Nashville, 8.70 Miss M. C. Stearns, per H. G. Scovel, 1.00 \$17.20 S. R. MASON, Sec. and Tr. of N. I. M. Association.

For the Tennessee Baptist. MURFREESBORO, July 25, 1847. Brethren Editors: A few weeks since I accepted an appointment to labor as an agent of the Education Society, and in that capacity I have been spending my vacation in West Tennessee. I met with a hearty reception by our kind brethren, and everything considered, a liberal co-operation. The following is the result of three weeks' labor: Thompson's Creek Church, \$4.95 Bird's Creek " 7.23 McLemoreville " 8.90 New Hope " 5.25 Mr. Moriah " 1.80 Spring Hill, " 6.50 Eldad, " 14.12 Total, \$48.05 Yours, truly, A. D. TRIMBLE.

For the Tennessee Baptist. JONESBORO, Tenn., July 20, 1847. Dear Editors: It will doubtless be gratifying to your readers in E. Tennessee, to learn that Eld. D. BUCKNER, of Kentucky, is now in this section of the State. He arrived several weeks ago, and having his wife and little daughter along with him, he may probably be prevailed on to continue in East Tennessee during the summer and fall. He expects to remain in the bounds of the Holston Association till after the annual meeting in August. Thence he will start towards Madisonville, where a considerable portion of his early labors in the ministry were successfully bestowed. Bro. Buckner was one of the first ministers in East Tennessee who openly avowed themselves in favor of Domestic Missions; for which

at all who are sound must think there are some out, and associate who really are "THE S." H.

BUSINESS. P. O., Scott counts the names of three new will accept our warm-ly may be abundantly a Sabbath School, as a city of his "new home

of Boydsville, Tenn., five new subscribers, not intended for publication in our making a reader of the length of time, and the late change in its station will be much in I attended the church c. Ky., on the 17th At the close of the in company with sev-

er ministers, I read the notes Editor of your paper, pleased with its docu-ment that all who wished a Tennessee Bap-ter names, when four of ster authorized me to subscribers."

ter has come to hand. I enclosed in it to the Association. We must a portion of his letter, circumstances may be example.—"Enclosed at I received for a cof-I to make on the Sab-appropriate amount Mission Association." ioned by brother J. H. the 4th inst., he will te 46th number of our PUBLISHERS.

FAMILY. x. of the 15th inst., we 2. tend and brother, Dr. opinion that polygamy postolic church. The are to which he refers, vs, is 1 Tim. 3: 2. "A-iless, the husband of e seems to infer, that uralty of wives. With pters to us, we might late the rates of sobri-ty of filthy lucre, braw- in the primitive church; p must be "sober—not r, no strikers, no braw-er," as well as that he "one wife." We allude e of eliciting some fur- he admits the second n what ground does he the other? Our object a controversy, but to get that claims the atten-ogating the gospel in t it is known polygamy

to the page in our book r excellent brother of k, plainly perceive that nion, in the above arti- strong. We did not assuming the position lerated in the apostolic ng in support of our Scripture. Had we gone much farther wn to us would justify, ws:

ad admonition on such a n shall have but one n in our age or country to la.v, have more than to one would think of n who has two wives! er, let it be remember- and does not even now e polygamy is still rments and practised eator, in the beginning, an should have his own n her own husband. eatries were counted before this wise and sal- e so painfully pervers-ay wives as they felt ice prevailed in all n-exception to this gen-erately polygamy found even among the most God. David, for ex- Solomon had several days of the apostles, r as he was disposed to who professed religion e churches, there were o had more wives than en strange if they had d inference, whether it ns which may readily y one who joined the e separate from all No such law was en- d it been, its enforce-ent of things would, in attended with incalcu-

have been, it was the ous polygamy, and to original state. In ac- tion, the Scriptures very unmarried person , and if a man had more

Poetry.

THE DYING BOY.

It must be sweet in childhood to give back
The spirit to its Maker, ere the heart
Hath grown familiar with the paths of sin...

that our knell shall, perhaps, give the next
fruitless warning to the world!

ORIGIN OF THE TERM MISSISSIPPI.—Mr. Peter
P. Pichlynu, one of the chiefs of the Choctaw
nation, who is now engaged in a search after the
remains of his tribe, under date of the 6th ult., from
Mobile, writes the following, in which he defines the
name Mississippi, to the Editor of the Columbus
Whig:

From the N. Y. Evening Post.

XENOPHON AND DONIPHAN.

These are the names of two military commanders
who have made the most extraordinary marches,
known in the annals of the warfare of their times.
Col. Xenophon (as in modern phrase he has justly a
right to be called) lived about one hundred years
earlier than the Christian era. Born in Greece, and
educated under Socrates as a favorite pupil, he, at the
age of nearly forty years, joined a regiment of Greeks
who had enlisted under Cyrus the younger, for a cam-
paign, as it was pretended, against the Persians, but
in reality against Persia, as the Greeks soon discovered
after their march had begun. The object of Cyrus, as
our readers well know, was to dethrone his brother,
the King of Persia. After a long march through Asia
Minor, Syria, and the sandy tract east of the Euphrates,
the two brothers met at Cunaxa, not far from
Babylon. Cyrus fell in the almost bloodless battle that
ensued, his barbarian troops were discouraged and
dispersed, and the Greeks were left alone in the
centre of the Persian empire. The Greek officers were
soon massacred by the treachery of the Persians.
Xenophon stepped forward, and under his judicious
guidance the Greeks effected their retreat northward
across the high lands of Armenia, and arrived at Trebi-
siond, on the southeast coast of the Black sea.

From thence they proceeded to Chrysepolis, op-
posite Constantinople. Both Colonel Xenophon and
the regiment, consisting of about five hundred men,
were greatly distressed, having lost everything excepting
their lives and their arms. The length of the entire
march of the Greek force, as nearly as we can now estimate
it, was three thousand four hundred and sixty-five
English miles. It was accomplished in fifteen months,
and a large part of it through an unknown, mountainous,
and hostile country, and in an inclement season. The
history of this march has survived the ravages of two
thousand years, and as one of the best productions
of a Greek scholar, is now used as a text book in our
schools.

Turning now to the wonderful march of Col. Doni-
phan, we find the first regiment of Missouri mounted
volunteers mustered into the service of the United
States at Fort Leavenworth on the 6th of June last
year, and on the 22d of the same month they com-
menced their march across the plains for Mexico.
After a "march of fifty-seven days" duration, they
entered Santa Fe. On the 16th of the present month,
we find this regiment at New Orleans, about to be dis-
cembered, as their enlistment for a year was nearly
expired. In the meantime this body of men has fought
three battles, viz: Brazito, Sacramento, and El Paso.
That of Brazito was fought on Christmas day, and
opened an entrance into El Paso del Norte. The
Mexicans had twelve hundred and fifty men and one
piece of artillery; the Americans four hundred and
twenty-five infantry—the piece of cannon was cap-
tured, and the Mexican army entirely destroyed. That
of Sacramento was fought on the 29th of February.
This battle—one of the most remarkable in the war—is
familiar through the reports of Col. Doniphon and
other field officers. The battle of El Paso was fought
about the 13th of May, by the advanced guard under
Capt. Reid—the Americans had twenty-five men, and
the Mexicans sixty-five. The Indians were routed,
and left seventeen bodies on the field. Three hundred
and fifty head of cattle, twenty-five Mexican prisoners,
and a great deal of Mexican plunder, were captured.
The battle of Sacramento lasted three hours and a half,
and the slaughter of the Mexican army continued until
night put an end to the chase. The men returned to
the field of battle after dark, completely worn out and
exhausted with fatigue. The Mexicans lost 3000 men
killed on the field, and a large number of wounded (per-
haps 400 or 500), and 60 or 70 prisoners, together with
a vast quantity of provisions, several thousand dollars in
money, 50,000 head of sheep, 1,500 head of cattle, 100
mules, 20 wagons, 25 or 30 carts, 25,000 lbs. am-
munition, 11 pieces of cannon, mostly brass six pounders,
6 wall pieces, 100 stand of arms, 100 stand of colors,
and many other things of less note.

This body of men conquered the States of New Mex-
ico and Chihuahua, and traversed Durango and New
Leon. In this march they travelled more than six thou-
sand miles, consuming twelve months. During all this
time not one word of information reached them from
the government, nor any order whatsoever; they
neither received supplies of any kind, nor one cent of
pay. They lived exclusively on the country through
which they passed, and supplied themselves with
powder and balls by capturing them from the enemy.
From Chihuahua to Matamoros, a distance of nine
hundred miles, they marched in forty-five days, bring-
ing with them seventeen pieces of heavy artillery as
trappings.

It must be confessed that, in many very important
particulars, these two expeditions differ from each
other. One was the march of a conqueror, the other
was the retreat of an inferior force. One was made on
horseback, and the other on foot and at an inclement
season of the year. One was made at an early age of the
world, when military science was undeveloped; the
other was made with all the advantages of modern
improvements. But our object is not so much to draw a
comparison between these two expeditions, as to
notice the circumstances that these two men, whose
names are in sound so similar, have each performed
the most wonderful march in the annals of warfare.
If Colonel Doniphon will now imitate the example
of Col. Xenophon, and give to the world as charming
and as perfect a history of this expedition as the latter
has done, mankind two thousand years hence will
admire and honor him.

CITY HOTEL,
EAST SIDE OF THE PUBLIC SQUARE,
Nashville, Tennessee.
MARSHALL & SCOTT,
Proprietors.
May 15, 1847.

Seavain & Collins,
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Deaderick street, Nashville, Tenn.
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their friends and customers, are still prepared
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all other kinds of Book and Job Work in the hand-
somest manner, at as short notice, and on as good
terms, as it is believed can be done in the southwest.
Their office is on the south side of Deaderick street,
in the same building with the Republican Banner,
where they invite all their friends to give them a call.
May 15, 1847.

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A NEW COLLECTION OF HYMNS, designed for the
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use of Baptist Churches in the United States.

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READ the following facts, and then doubt, if you
are not a sufferer from GALVANISM, as applied by Dr.
CHRISTIE'S GALVANIC AND MAGNETIC CURATIVES, is
all powerful to relieve the sufferer from Dyspepsia,
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are not a sufferer from GALVANISM, as applied by Dr.
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all powerful to relieve the sufferer from Dyspepsia,
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Rheumatism.
AN EXTRAORDINARY CASE.
To satisfy the public of the authenticity of the
following statement, it has been attested before the
Mayor of New York.

Debility of the Nervous System.
The following is from the Hon. W. A. THOMPSON,
late member of Congress from the State of New
York, and present Judge of Sullivan County.

Special Caution.
BEWARE OF COUNTERFEITS.
Unprincipled persons have attempted to imitate
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To DR. CHRISTIE:
Sir—After a fair trial of almost everything without
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cure to the power of your Galvanic and Magnetic arti-
cles. If I am not mistaken in the cause, they have
very seriously relieved me of Rheumatic Gout, of long
standing, together with general Nervous Debility of
the system. I would not part with the article for any
consideration, and think it only right to let the public
know where such good friends may be had in time of
need.

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uine, and will be sold at reduced prices. Persons
who purchase articles in our line of business, would
do well to call on us before purchasing, as we do not
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own prices. We have always on hand an assortment
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Church Member's Manual
OF Ecclesiastical Principles, Doctrines, and Dis-
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many of our church members, upon this subject, are
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and the seed of disaffection sown, which has pro-
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Original
SERIOUS RELIGION
'Tis a prime part of
Much unhappiness mu
A part which few poss
Without one relief mad
Nor think a misery to
Who thinks it is—shall
Somehow we wish for,

In contemplating the
Sorrow is mixed with
what changes hast thou
How many a familiar fa
from thy vision, and laid
silent grave! Their ve
their kind greetings in f
for they have passed a
the morn—the vision of
the familiar speech; bu
A dread silence steals o
ed to the green mounds
a favorite garden, whic
ly that they are not, bu
sacred urns. O favori
fallen! Yesterday I
er, and another, who had
ern clime—where, but
extended the parting l
the expectation of visit
over the "stony pastur
"Alas! this was no
did again return to t
sided, a kind Providen
from the walks of me
stand by his feverish
sweat gathering upon
aching head, or behold
ring look.

"My soul was pained
One sentence told me
My brother's illness a
And am I told that
sleep! O, shall I no
society again! And an
arated from him who,
taught me to lead the
upon the altar of our
fice! I ask, am I to
sleep an eternal sleep
those bright forms of h
to our view, and then
leaving the thousand st
flow back in an Alphon
Oh, I cannot, I will no
grate is the end of a
home. Is it so, my B
—my pocket Bible, p
hands of a brother, w
golden pages in the bo
a glorious immortality
them now no more—I
so! What says the
tion given! Hast the
believer's heart! Cf
from this directed in
the chilling—the rev
hearted individual, wh
follow unmoved the r
the land of silence! I
with those

The rising thought! w
The glorious truth? w
Who through this bosom
And with reversed amb
Who labor downward!
Oh! distinct, reason, and
O, divine hopes, and
O, divine night—might
What a world of woe
With labor, and, and
With another engine
To take from man this
Must I believe with
speaks—'Let not you
believe in God, belie
ther's house are man
place for you. And if
for you, I will come
to myself, that 'what
also.' O glorious h
"Hopes there are—
From the spirit
Hear the words, ay
'Where I go,—his
'Where I go,—his
'Ye, the faithful
As I live, you hav
'Where I go, you

How inspiring, be
ting to the stricken
lift the christian fra
of earth to the serc