

TENNESSEE BAPTIST.

R. B. C. HOWELL,
J. R. GRAVES, EDITORS.

"ONE LORD, ONE FAITH, ONE BAPTISM."

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

VOL. III.

NASHVILLE, JUNE 5, 1847.

No. 41.

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.
Advertisements inserted at the customary rates.
All letters on business or intended for publication, should be addressed "Editors of the Tennessee Baptist," Nashville, Tenn., post paid.
Persons sending us the subscription price of five new subscribers, shall receive the sixth copy gratis.
Office of the Tennessee Baptist on Union street, opposite the Post Office, at the new Baptist Bookstore.

TENNESSEE BAPTIST GENERAL ASSOCIATION.
President,
R. B. C. HOWELL, D. D.
Recording Sec'y,
REV. WM. S. PERRY.
Corresponding Sec'y,
REV. J. H. EATON.
Treasurer,
J. F. FLETCHER, ESQ.
Executive Committee,
J. MALLOY, B. GANNAWAY, T. H. MANEY,
G. D. CROSTWAIT, J. AVANT, JESSE STIKES,
E. JONES, A. KIMBROUGH, D. D. BELL, J. BURTON.
Next annual meeting to be held with the church at Oarter's creek, Maury county, on Friday, Oct. 22, 1847.

TENNESSEE BAPTIST EDUCATION SOCIETY.
President,
REV. MATTHEW HILLSMAN.
Recording Sec'y,
REV. A. W. MEACHUM.
Corresponding Sec'y,
GEORGE D. CROSTWAIT.
Treasurer,
THOS. H. MANEY.
Committee of Publication,
DR. C. A. WINSTON, S. M. SCOTT, ESQ.,
J. H. SHEPHERD, ESQ., DR. G. D. CROSTWAIT, DAVID D. BELL, ESQ.
Executive Board,
J. F. FLETCHER, J. MALLOY, B. GANNAWAY, JOHN RUSHING, A. KIMBRO, JOHN BURTON, D. D. BELL, HIRSH YOUNG.

TENNESSEE BAPTIST FOREIGN MISSIONARY SOCIETY.
President,
REV. BRADLEY KIMBROUGH.
Vice President,
REV. J. P. LEFTWICH.
Recording and Corresponding Sec'y,
REV. J. C. HOLT.
Treasurer,
A. B. SHANKLAND, ESQ.
Executive Board,
J. G. BARKSDALE, A. W. MEACHUM, J. RUSHING, J. BRAMLET, R. LANE, M. HILLSMAN, E. H. MOSELEY, J. HAYNES, J. J. WHITTAKER, THOS. MOSELEY.

TENNESSEE BAPTIST BIBLE SOCIETY.
President,
REV. WM. S. PERRY.
Recording Sec'y,
REV. J. M. D. CATES.
Cor. Secretary,
REV. JAMES R. GRAVES.
Treasurer,
REV. R. W. JANUARY.
Depository Agents,
GRAVES & SHANKLAND,
Union street, Nashville, Tenn.
Executive Board,
B. KIMBROUGH, J. H. LEFTWICH, J. C. HOLT, A. B. SHANKLAND, J. G. BARKSDALE, A. W. MEACHUM, J. RUSHING, J. BRAMLET, R. LANE, M. HILLSMAN, E. A. MOSELEY, J. HAYNES, J. J. WHITTAKER, T. G. MOSELEY, H. G. SCOVEL.

TENNESSEE BAPTIST PUBLICATION SOCIETY.
President,
REV. A. W. MEACHUM.
Recording Sec'y,
R. H. BUCHANAN.
Corresponding Secretary,
JOS. H. SHEPHERD, ESQ.
Treasurer,
JAMES THOMAS, ESQ.
Depository Agents,
GRAVES & SHANKLAND.
NASHVILLE INDIAN MISSION ASSOCIATION.
President,
A. B. SHANKLAND, ESQ.
Vice President,
CHAS. K. WINSTON, M. D.
Secretary and Treasurer,
S. R. MASON.
Committee of Agency,
REV. JAMES R. GRAVES, J. H. SHEPHERD, ESQ., H. G. SCOVEL, ESQ.

IRISH BAPTIST RELIEF COMMITTEE, NASHVILLE.
JOS. H. SHEPHERD, ESQ., H. G. SCOVEL, ESQ., R. B. C. HOWELL, D. D.

PROCEEDINGS OF THE PUBLICATION CONVENTION.
SAVANNAH, May 13, 1847.
Pursuant to previous appointment, a number of brethren from State Conventions, Associations, Churches and other bodies, from several States, assembled in Savannah, for the purpose of considering the propriety of forming a Publication Society.
Rev. Albert Williams called the meeting to order. Rev. H. D. Duncan was called to the Chair, and brethren Eli Ball and C. M. Irvin were appointed Secretaries.
The credentials of membership were presented, and the following names were enrolled:
Names of the Delegates of the Convention.
South Carolina Convention.—Rev. Wm. B. Johnson, L. O'Bannon, T. W. Rambaut, T. Curtis, Rev. R. Fuller, Rev. J. C. Furman, Rev. J. S. Mims, Rev. P. C. Edwards, A. M. Cartledge, J. M. Childs, T. Dawson, J. G. O. Wilkerson, W. E. Bailey, J. Nichols, R. Bradford, B. H. Brown.
Charleston Association.—N. M. Crawford, T. W. Haynes.
Welsh Neck Association.—Rev. Samuel Furman, J. O. B. Dargan, W. Q. Beattie, J. Wilson, Thos. Lide, J. Fountain.
Rehoboth Association, Ga.—J. King, D. Smith, J. M. Wood, M. Ansley, B. F. Tharp, H. Powell, E. Beall, A. T. Homes.
Savannah River Association, S. C.—Rev. H. D. Duncan, Rev. H. A. Duncan, Rev. E. Estes, A. J. Lawton, J. A. Lawton, W. A. Lawton, B. H. Brown, W. H. Robert.
1st Baptist Church, Charleston.—H. Allen Tupper, Rev. T. G. Freeman.
Barnwell Church.—M. R. Soares.
West Union Church, S. C.—Jos. Grisham.
Virginia S. S. and Publication Society.—Eli Ball, Daniel Shaver, H. K. Ellyson, A. Thomas, J. B. Taylor, J. C. Crane, J. L. Reynolds.
Eufaula Church, Ala.—Jonathan Davis.
Columbus Baptist Association, Ga.—J. Berryman, G. Granberry, C. H. Stillwell.
Central Association, Ga.—Campbell, Walker, Burney, J. S. Bledsoe, Wilks.
Sunbury Association, Ga.—A. Williams, J. S. Law, F. R. Sweet, W. H. McIntosh, J. O. Scriven, Gignilliat, C. B. Jones, Jas. Smith, James E. Hogg, G. W. Davis.
Flint River Association, Ga.—J. S. Callaway, Jas. Carter, W. Jarrell, P. Eason, Jno. B. Wilson, T. J. Threlkeld, S. Stamper, J. R. Eskew.
Georgia Baptist Association.—T. Stacks, V. Thornton, A. Jones, P. H. Mell, J. Harris, W. H. Stokes, R. Q. West, C. M. Irvin, Rev. J. S. Baker, Rev. B. M. Sanders.

After the formation of the Convention, the Rev. Samuel B. Furman was appointed President, and brethren Eli Ball and C. M. Irvin, were appointed Secretaries.
Prayer was offered by Rev. J. S. Baker.
1. Resolved, That visiting brethren residing in the South, be invited to seats in this body, to aid in its deliberations, as constituent members.
2. Resolved, That any Baptist brethren in good standing, that may be present, be invited to seats in this Convention.
The following names were enrolled:
Rev. C. D. Mallory, John Hendrick, F. F. Seig, J. J. Lodermlk, S. Landrum, W. T. Brantley, S. W. Durham, Jesse Carter, D. G. Daniel, Oliver Stevens, Lewis Towers, E. H. Bacon, J. W. Baker, W. C. Handley, C. H. Stevens, J. Polhill, W. J. Harley, W. H. Pope, J. M. Carter, J. P. James, J. M. James, R. Flemming, E. T. Winkler, J. B. Battaile, Rev. R. Holman, Rev. R. Furman, Rev. J. T. Robert, Geo. W. Evans, W. J. W. Tucker, Rev. Thomas Mure, Rev. W. T. Crawford, Jonathan Huff, J. W. Cooper, O. C. Pope, J. E. Dawson, G. B. Davis, U. B. Wilkerson.

The object for calling this Convention was then explained by brother J. B. Walker.
After some deliberation,
3. Resolved, That a committee of two from each State, be appointed to consider the subject before this Convention, and report something for the action of this body.
The Committee was filled with the following names:
Georgia.—J. B. Walker, C. D. Mallory.
South Carolina.—W. B. Johnson, H. D. Duncan.
Virginia.—J. B. Taylor, A. Thomas.
North Carolina.—R. Furman.
Alabama.—J. Davis, R. Holman.
Adjourned until half past three o'clock.
Prayer by Rev. W. B. Johnson.

Half past three o'clock.
The Convention met agreeably to appointment. Rev. J. S. Robert prayed.
The committee appointed to consider the propriety of forming a Southern Publication Society, presented their Report, on which an animated discussion arose, and in which several brethren participated. After some amendment, the first part of the report was made to recommend the formation of a Southern Baptist Publication Society as expedient.
On motion, a Committee was appointed to draft a constitution for the proposed Society. Brethren Ellyson, Stokes, Mell, Reynolds, and Haynes, were appointed the Committee.
Adjourned to meet to-morrow morning at 9 o'clock.
Prayer by brother Reynolds.

FRIDAY MORNING, 9 o'clock.
The Convention met pursuant to appointment. Prayer by Brother Mell.
The Committee to draft a Constitution for the Society proposed to be formed, reported a Constitution, which was read article by article; and while it was under consideration, the body adjourned to meet at the call of the President.
Prayer by brother Shaver.

AFTERNOON, 5 o'clock.
The Convention assembled at the call of the President.
The consideration of the Constitution was resumed, and after a careful examination of every article, and some amendments, was adopted.
A preamble to the Constitution was offered by the Rev. Wm. B. Johnson, which, after some few remarks was adopted.
The newly adopted Constitution having been signed, the Convention saw the consummation of its labor, therefore, on motion,
Resolved, To adjourn without delay.
ELI BALL, } Secretaries.
C. M. IRVIN, }
S. FURMAN, President.

The following is the list of the names of those who subscribed to the Constitution and became members of the Southern Baptist Publication Society:
Life Managers.—C. D. Mallory, A. Jones, B. M. Sanders, R. Furman, J. H. Campbell, J. Scott.
Life Members.—Wm. B. Johnson, J. Harris, Thos. Stokes, John Q. West, Alexander J. Norton, N. M. Crawford, J. O. Scriven, W. B. Gignilliat, T. W. Haynes.
Annual Members.—Eli Ball, Jas. B. Taylor, L. O'Bannon, Samuel Furman, J. King, J. M. Wood, J. F. Holmes, H. D. Duncan, A. J. Lawton, J. A. Lawton, W. A. Lawton, B. H. Brown, H. A. Tupper, H. K. Ellyson, J. L. Reynolds, J. M. Campbell, T. U. Wilks, J. S. Law, J. E. Hogg, P. Eason, S. Stamper, T. Stokes, P. H. Mell, K. Q. West, C. M. Irvin, J. S. Baker, B. M. Sanders, Joshua Calaway, Wm. T. Brantley, E. Bell, A. Jones, D. G. Daniell, S. Durham, W. H. Robert, J. W. Cooper, C. H. Stillwell, James Carter, E. T. Winkler, F. Y. Lucy, W. C. Hundley, S. W. Baker, Lewis Towers, Wm. Williams, H. O. Wier, R. Fuller, G. Granberry, E. W. Stevens, James Perryman, Thomas Mure, Geo. B. Davis, John Kendrick, J. Polhill, J. S. Lowdermlk, F. R. Sweet, T. W. Rambaut, J. T. Robert, David Smith, H. T. Kilpatrick, J. E. Hogg, Alexander McDonald, Isaac R. Eskew, W. W. Wash, Jesse Carter, J. S. Calloway, L. J. B. Fairchild, R. Furman, Albert Williams, F. Kichlighter, J. Hagley, J. S. Bledsoe, Jesse M. Carter, T. U. Wilks, W. H. Mackintosh, David Shaver, Robt. Fleming, R. Holman, J. W. Cooper, A. C. Smith.

PROCEEDINGS, CONSTITUTION, &c. OF THE SOUTHERN BAPTIST PUBLICATION SOCIETY.
SAVANNAH, May 14, 1847.

On the adjournment of the Convention that formed the Southern Baptist Publication Society, the Society was organized by the appointment of the Rev. Samuel Furman, President, and brethren Eli Ball and C. M. Irvin, Secretaries.

After some preliminaries, remarks, and arrangements for future action, the Society adjourned to meet to-morrow morning at 8 o'clock.

SATURDAY MORNING, 8 o'clock.
The Society met pursuant to adjournment. On motion, the following Committee was appointed to fill the offices contemplated by the 3d article of the Constitution, viz:
Taylor and Thomas of Va.; R. Furman, N. Carolina; Johnson and Haynes, S. Carolina; Sanders and N. M. Crawford, Georgia; Holman, of Alabama.
Adjourned to meet at the call of the President.

The Society met.
The Committee to nominate a Board of Officers for the ensuing year, reported the following names, which report was adopted, and the Committee discharged.
Board of Managers of the Southern Baptist Publication Society.

M. T. Mendenhall, President.
Hon. Thomas Stokes, 1st Vice President.
J. L. Reynolds, 2nd Vice President.
W. C. Buck, 3rd Vice President.
R. Furman, Corresponding Secretary.
James Tupper, Recording Secretary.
A. C. Smith, Treasurer.

Managers.—T. W. Haynes, B. C. Pressly, C. H. Lambeau, J. H. Cuthbert, T. P. Smith, J. Divver, E. L. Adams, J. Zealy, E. D. King, Y. G. Blewitt, Thomas Meredith, P. H. Mell, J. H. Eaton, R. Fuller, J. R. Kendrick.
On motion, Resolved, That the Board of Managers be requested to appoint delegates to attend the next anniversary meeting of the Virginia Baptist S. S. and Pub. Soc. to meet the first Saturday in June.
Adjourned.

MONDAY 17.
The Society met.
Resolved, That the Board be instructed to apply to the Legislature of South Carolina for a charter.
Resolved, That the proceedings of this meeting be published in the Carolina Baptist and other papers throughout the South and West, under the direction of the Secretaries.
Adjourned to the next annual meeting.

ELI BALL, } Secretaries.
C. M. IRVIN, }
S. FURMAN, President.
PREAMBLE.
Whereas, an invitation was given in the year 1846, by the Central Baptist Association of Georgia to the Baptist Denomination in the Southern and Southwestern States to meet by Delegates in Convention in the city of Savannah at the time of meeting of the Georgia Baptist State Convention in 1847, for the purpose of deliberating on the expediency of forming a Southern Baptist Publication Society. And

whereas, in answer to this invitation, Delegates from South Carolina, Georgia, Virginia and Alabama, have assembled.

Therefore, Resolved, That in consideration of the limited representation from the denomination, the Convention thus assembled, deeply impressed with the importance of engaging at once in the work of circulating religious publications, do now enter upon the formation of a Southern Baptist Publication Society, as an incipient and provisional measure.

In pursuance of this resolution, the delegates proceeded to form the Society, and adopted the following Constitution, which they commend to the consideration and acceptance of the Denomination in the Southern and Southwestern States. They also request the attendance of the Denomination by Delegates at the time and place of the next meeting of the Society in 1848, that the measure may be consummated by the concurrence of the whole Denomination in the South and Southwest of the United States.

CONSTITUTION.
ARTICLE 1. The name of this Society shall be "The Baptist Southern Publication Society."—Its objects shall be to publish and distribute such books as are needed by the Baptist denomination in the South.

ART. 2. Any person may become a member of this Society, by paying annually the sum of one dollar or more; a member for life, by the payment at one time of ten dollars; and a manager for life, by the payment, at one time, of fifty dollars.

ART. 3. There shall be a public anniversary meeting of the Society, at such time and place as shall be appointed by the Board, when the following officers shall be chosen by ballot: viz.—A President, three Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and fifteen other members, all of whom shall be members of Baptist churches, in good standing, who shall be a Board of managers for the direction of all the concerns of the Society, of whom seven shall be a quorum. A majority of the Board shall be laymen.

ART. 4. The Board shall have power to fill any vacancy which may occur in its own body; to make its own By-laws; and to appoint such agents and committees as may be deemed necessary.

ART. 5. The managers shall superintend the publication and distribution of such books, tracts, and periodicals, as they may approve—the establishment of depositories—and the formation of Auxiliary Societies. They shall hold frequent meetings, under such regulations as they may adopt, in conformity with the general provisions of this Constitution. The managers and the Treasurer shall make an annual report of their proceedings.

ART. 6. Any church or society contributing annually to the funds of this Society, shall be deemed auxiliary and entitled to one delegate.

ART. 7. The Corresponding Secretary shall conduct the correspondence of the Society; shall superintend its publications under the direction of the Board, and perform such other duties as appertain to his office.

ART. 8. The Recording Secretary shall keep a record of the proceedings of the Society and of the Board of managers.

ART. 9. The Treasurer shall give to the President for the time being, satisfactory security for the safe keeping of the funds committed to him.

ART. 10. The President shall call a meeting of the Society, at the request of a majority of the Board of managers.

ART. 11. Alterations of this Constitution may be made at any annual meeting, by the concurrence of two-thirds of the members present.

Missionary Department.
AMERICAN BAPTIST MISSIONARY UNION.
Abstract of the 33rd Annual Report.

The missionary year has been one of prosperity. Only two mission laborers have been removed by death, and four by sickness or other cause. Twelve missionaries and assistants have been appointed exclusively of native helpers. The receipts of the year, ending April 1, were \$85,487 24; to which may be added \$10,000 received from co-ordinate societies, the U. S. government, and interest on the permanent fund, making a total of \$95,487 24. The total expenditures for the same period were \$94,339 71, showing an excess of receipts to the amount of \$1,147 53. Seven collecting agents have been employed the whole or parts of the year. Much labor has also been performed by missionaries temporarily in this country, and by deputations from the Executive Committee. The Assistant Corresponding Secretary entered upon his duties in July. The treasurer of the Union is Richard E. Eddy, Esq., in place of Hon. Heman Lincoln, resigned. Of the periodicals of the Union, the Magazine has a circulation of 4,000 copies, and the two editions of the Macedonian 20,000.

MISSIONS.
Of the missions in Burmah, Maulmain mission has 2 stations, with 21 out-stations, in charge of 27 missionaries and assistants and 36 native helpers. Of the missionaries, Dr. and Mrs. Judson, Mr. and Mrs. Harris and Miss Lillybridge arrived in Maulmain in Dec. last, and Mr. Simons and Mr. Osgood and wife are in this country. The operations of the mission have been attended with good success, especially in the Karen department. Several of the churches have been greatly enlarged. The total additions on profession of faith the last year, in this mission, including those reported from Burmah proper, have exceeded 1,400. The schools, Burman and Karen, in all their departments have been in successful operation, and have shared in the religious prosperity:

The Peguan and part of the Sho Karen translations of the New Testament have been put to press, besides other important works.

From Thavoy mission our returns are incomplete. There are 2 stations and 18 out-stations, with 11 missionaries and assistants, and 26 or 28 native helpers. Much sickness has prevailed in the mission; Mrs. Mason died Oct. 8. The ordinary ministrations of the gospel have been maintained. The theological school was opened in May, and the Burman and English boarding school the previous month; the former containing more than 20 pupils. Other schools have also been in progress. The additions to two churches in connexion with Mergui station were 21. The translation of the Old Testament into Sgau and Sho Karen has been commenced.

Arracan mission has 2 stations and 8 out-stations; 2 missionaries, including Mr. Abbott now in this country, and 27 or more native laborers, including Karen assistants in Burmah proper. Mr. and Mrs. Beecher, who sailed for Arracan in July, are temporarily residing at Maulmain. The total number of additions to the churches in this connection has not been reported, but it is known that great religious interest has prevailed among the people, both Burmans and Karens. In 20 or 30 Karen villages are said to be 1000 Christian families.

Of the other Asiatic missions, Siam mission has 1 station and 1 out-station, 7 missionaries and assistants, including Mr. Jones now in the U. S.; and there are three native assistants. Mr. Jones and wife left this country for Siam, with Mr. Dean of the China mission, in June. The mission has had its wonted prosperity, compared with the fewness of the laborers. Five Chinese have been baptized on profession of faith in Christ. Progress has been made in the printing and foundry department, and in the translation and revision of the Chinese New Testament.

In the China mission, at 2 stations and 3 out-stations are 6 missionaries and assistants, beside 8 native assistants. In this number are Mr. and Mrs. Lord, who sailed for China in January last. Mrs. Devan died at Canton Oct. 18. Mr. Dean resumed his labors at Hongkong in November. The Canton missionary has been transferred to Hongkong.—The church had been in charge of native assistants during the absence of the missionaries. The number of members is 16, with several applicants for baptism. Both at Canton and Ningpo much missionary labor has been performed, and some knowledge of the Christian religion widely spread abroad.

In Assam mission are 3 stations and 8 missionaries and assistants, including Mrs. Brown returned temporarily to this country, and 2 or 3 native helpers. Accounts from this mission last received are of a most cheering character. The stations have all been favored with the presence of the Holy Spirit, and heathens have been turned to the worship of the true God. To the three mission churches 18 have been added by baptism, of whom 7 are members of the Nowgong Orphan Institution. The school department at all the stations is prosperously sustained.

The Telooog mission, with one station, is in present charge of 3 native laborers, the 4 missionaries and assistants belonging to it being detained in this country by sickness. Mr. and Mrs. Day arrived in June last. The native assistants are faithful in exhortation and Bible and tract distribution; several of the schools continue in successful operation.

The Bassa mission in West Africa has 1 station and 2 out-stations, 4 missionaries and assistants, including Mrs. Crocker who returned to this country in July; and 2 native assistants. Mr. and Mrs. Clark have been absent part of the year on account of ill health, but returned in Nov. last. The affairs of the mission are prosperous. Three of the native population have been added to the church by baptism, and others are inquiring after God. The schools are well sustained.

In Europe the mission to France with 7 stations and more than 30 out-stations, in charge of 1 missionary and an assistant, and 10 native preachers and colporteurs, has received 21 members on profession of faith in Christ, and others are waiting for the privilege. The mission continues to be harassed by governmental and papal persecution; native laborers are subjected to fine and imprisonment; but the work advances, and was never before more full of promise.

The German mission with 14 stations and numerous out-stations, and 18 or 20 native laborers, has had large increase, as in past years. More than 235 have been received into the churches by baptism, and the total number of members in more than 30 churches is about 2000. The churches of Hamburg and Berlin have received each of them 73. Abundant labor has been performed in Bible and tract distribution, and nuclei of additional churches are being gathered in every direction: though some of our faithful brethren are still exposed to violence and persecution.

The Greek mission has 2 stations and 6 missionaries and assistants, who labor with assiduity in their respective departments, and with increasing hopes of usefulness. Preaching in Greek at stated services has been commenced by Mr. Arnold. The schools and other more informal means of instruction adopted by the mission, both at Corfu and Piræus, give cheering promise for the future.

Among the aborigines of this country, the Ojibwa mission has 1 station and 2 out-stations, with 3 missionaries and assistants, and 1 native assistant. The churches have had an increase of 5 by baptism. The boarding and day school at St. Mary's has 40 pupils.

The Ottawa mission in Michigan has 1 missionary and an assistant, at one station. The state of the mission is much improved. Temperance, industry, and desire of knowledge and general culture, prevail throughout the settlement.

The Tonawanda mission or station has one missionary and assistant. The boarding school

has been discontinued, but 2 district schools are to be opened if the Indians remain on the Reservation.

The Shawnee mission, with 4 stations, is in charge of 11 missionaries and assistants, with 3 native helpers. The 4 churches have received 56 members by baptism. Two meeting-houses have been built. The schools are in an improved condition, but need additional aid.

The Cherokee mission has 5 stations and 5 out-stations, under the care of 6 missionaries and assistants, with five native preachers. A church has been organized at Cherokee. The number of baptisms reported last Dec. is 14. Several meeting-houses have been erected. The translation of the New Testament into Cherokee has been completed and partially printed, 5,000 copies in one edition, and 5,000 additional copies for tract distribution.

The whole number of missions under direction of the Union is 16, with 50 stations and 93 out-stations, occupied by 101 missionaries and assistants, of whom 48 are preachers, and 144 native helpers. The number of churches reported, is 103. 1,783 have been added to them by baptism the past year, making the aggregate of members about 10,000; the number of schools is 59, and of pupils from 1,500 to 1,600.

TENNESSEE BAPTIST.

NASHVILLE, JUNE 5, 1847.

A SOUTHERN PUBLICATION SOCIETY.

The question has been agitated for two or three years, whether the South should form a Publication Society of its own, or continue to adhere to the American Baptist Publication Society. A meeting was called some time last year, by request of one or two State Conventions, and several District Associations, and Churches, to be held in Savannah, Ga., at the time of the annual assembling of the Southern Missionary Boards, which occurred commencing the 13th of last month. The last Carolina Baptist brings us a synopsis of its proceedings, which we insert entire. They will be found on the first page. It will be seen that a Southern Baptist Publication Society was organized. Its object is defined in the first article of the Constitution—"To publish, and distribute, such books as are needed by the Baptist denomination." The mode of doing this will, we suppose, be determined by the Executive Board, which is located in Charleston, South Carolina. The time and place of the next meeting were not fixed.

THE TOURIST—No. II.

From Nashville to Murfreesboro', etc. by the way.

MONDAY, May 3rd, left the Baptist Book Store, in Nashville, in company with brother Baldry, of Robertson county, who had called, as he was on his way to Somerville, Ala., to take his daughter to the school of Bro. Benson, late of Union University, his son-in-law. This was a happy fortune for us, as it afforded us a delightful traveling companion for some hundred miles of the way. Bro. B. is a Baptist minister of fine standing and handsome talents, whose labors in the gospel have been abundantly blessed. We traveled together nearly to the Alabama line, stopping at night with the brethren by the way, and taking our noontide "snack" beside some cool spring or deep hanging shade.

Murfreesboro'—New College—Female Institute—Prof. Eaton's School—Beneficiaries—Baptist Church—House.

We were kindly received and entertained by Bro. Eaton in M., and with him passed our first night's journey. Murfreesboro' is not quite the place we had anticipated seeing, for the county seat of rich old Rutherford. The buildings are scattered over a larger space, more irregular, and much less improved, mud streets and unpaved sidewalks. It must be quite impassable "on foot" during the winter and after long rains. We were glad to hear that an act has passed the body corporate to pave all the streets and sidewalks this season, which will give to the town a far different appearance. M. possesses every natural advantage, save water power, to make it one of the most thriving and beautiful inland towns in Middle Ten., being about the proper distance from Nashville, 30 miles, to command a good trade, sufficiently elevated, with level sites for building and to crown all the capital of one of the largest and richest counties of the State; and, if Union University and the Female Institute, (which should be by all means) are located here, it will become the "Athens" of the State. Did the citizens fully realize even the pecuniary advantages, leaving the intellectual entirely out of the account, of having these two schools located with them, they would many times prefer to erect both buildings, by subscription in town and vicinity, than not to have them in Murfreesboro'.

The positive pecuniary advantages are many: 1st. These institutions will enhance the value of real estate, both in the town and immediate vicinity, from 20 to 25 per cent.

2nd. If both were flourishing schools, they would bring immediately, directly or indirectly, from 3 to 500 more persons, (students and families) into the place. This would raise rents one half.

3rd. They would bring a great amount of money into the place, say from 60 to 100,000

dollars per annum more than is at present brought in. Three hundred dollars per annum, for board, etc., books, stationery, clothes, etc., is a moderate allowance. Two hundred students from abroad would then spend in the place, \$60,000. This money will benefit private families, merchants, tailors, &c., even the physicians. But these schools ought to command double that number of boarders.

4. These institutions would attract many a family to the place, that yearly build and settle in Nashville, in order to enjoy the advantages of education for their sons and daughters, and the society which the place affords.

5. There would be thousands retained in the place, that otherwise would be yearly sent out, in defraying the expense of educating the sons and daughters of individual citizens.

These are a few of the many positive pecuniary advantages that would accrue to the town from these schools; but the intellectual—the hundreds, and in the course of a few years, thousands of the children of the citizens, that would receive the advantages of a liberal education, which is beyond all per cents, and which, without the facilities afforded by these institutions, they would never receive, oversteps all computations of gain. The citizens of M. and vicinity, we believe, will cheerfully erect one of these buildings, if not a good proportion of both, themselves. The college buildings will be erected this fall, or early the next spring, at farthest. Prof. Eaton seems very much encouraged at the brightening prospects of the University, having a larger and more interesting school this session, than any previous one, and what is more pleasing, there are several young men of fine talent and promise, preparing for the ministry. Could our brethren generally, become acquainted with these young ministers, and be apprised of their talents and promise of usefulness, they would less sparingly contribute in sustaining them. We find the churches, almost universally, deploring the want of ministerial and pastoral labor among them. This dearth will be felt more and more, unless there is a radical reformation on the part of our churches in two respects.

1st. In encouraging and bringing forward the young gifts among them, and assisting in their preparing for the work required at their hands, and

2nd. In sustaining their pastors who preach to them. Both these points are susceptible of easy proof. For in the first place, as "not many wise, not many mighty, not many noble are called;" so not many rich in this world's goods, to preach the gospel. Now, if a young brother feels that this duty is binding upon him, he is sure to feel that it is his duty to make some effort to qualify himself for the work. Not having the requisite means, he borrows of his friends, and when his studies at school are completed, finds himself merced several hundred dollars in debt. What must he do to cancel it? If he should commence preaching forthwith, he is well assured that he can never pay it; moreover, he feels that it is a moral duty binding upon him to discharge. He hears a voice from heaven, "Owe no man any thing." A profitable school is offered him; he reluctantly accepts, with the determination of paying his friends, and preaching as opportunity presents. Before "the uttermost farthing" is paid, he finds himself with a family looking up to him for support. No church offers him a support, and he is thus in many cases, unwillingly incarcerated for life in his noisy prison house, an object of just commiseration. In proof of this second point, we state the fact. Two Baptist ministers, who had charge of churches, have within the past ten months resigned their charges and come to Nashville, to seek other support, and two other of our most useful ministers have positively declared to us, that they should leave their churches after this year has closed, and resume their business professions, unless the churches supported them, of which there was no prospect.

No little dissatisfaction is expressed by some churches, with the plan at present acted upon by the Education Society, in supporting beneficiaries, and an unwillingness to contribute, unless some arrangement is made, by which they may give only to such as will preach. They know not but that their beneficiary may become a Lawyer or a Doctor, or a School Teacher, and settle in Texas, to get rich. They would be willing to give more, and willingly, did they know that these brethren were to become their pastors, or the pastors of some destitute churches in the State. We have been surprised at the strength of these feelings in some churches, that have heretofore given freely for this cause. Something must be done to reassure these friends of education, for not one ought to be lost.

We have been devising a scheme in passing along, which we have thought of proposing, for the consideration of the friends of education, in a subsequent No. If nothing more, it will serve to call attention to this, at present,

important matter, and call out something better. But to return to localities.

House of Worship.

This little church is destined, no doubt, at no distant day, to become one of the largest and most influential churches in the whole Southwest. Their prospects are extremely flattering. The loss of Bro. Maney, was like a blow of the sword upon the heart of the little church, a wound that the balm of years can never heal.

Judgment seems to have begun in the church of God; Zion has been shorn of strength, and many of her strong pillars removed. Within eighteen months past, how many Jonathans, and Gideons, that have led the hosts of our God to battle and victory, have been called to lay aside sword and buckler, for the crown. We can recall the names of Bass, and Snider, and Townes, and armour bearers like Marshall and Maney. These are mournful, sorrowful reflections. This No. is already too long. With the morning's light we start for Shelbyville. JUN. ED.

REVIVAL.

It will be seen by reference to the letter of brother Cates, that a very interesting revival is now in progress in his Church at Brawley's Fork, De Kalb county, Tenn. H.

For the Tennessee Baptist.

NOTICE.

The time of commencing the Union Meeting, appointed by the Big Hatchee Association, to be held in District No. 2, with the Woodlawn Church in Haywood county, has been changed by said Church, to the Friday before the 4th Sunday in August, 1847.

CHAMP C. CONNER.

To-day I immersed one young gentleman and received two young ladies for baptism.

By reference to the Tennessee Baptist of the 7th Nov. last, you will find that brother Goodwin's name, as a subscriber to the Union University of Tennessee, has been spelled wrong. Instead of Edm. C. C. Goodwin, it should be Edmund C. Goodwin. Please to correct.

CHAMP C. CONNER.

May 16, 1847.

For the Tennessee Baptist.

WILSON COUNTY, TENN.

Brethren Editors:—Please publish for me the following appointments:

At the Baptist church in McMinnville, on the first Saturday night and following Sabbath in June. On Monday evening, the 7th, at candle lighting, in Sparta. On Thursday evening, the 10th, at candle lighting, in Kingston. Roane county, E. Tenn. On Saturday and Sabbath following, at Beaver Ridge, Knox county. At Third Creek, Tuesday evening the 15th, at candle lighting. Hope, brother Oorum will be with us at Beaver Ridge and Third Creek. Brethren who take the Baptist will please publish the above appointments.

ROBERT G. KILBROUGH.

From the Banner and Pioneer.

LA GRANGE, TENN., April 3.

Rev. and Dear Brother Buck:—I arrived at home last Tuesday, after an absence of three months and sixteen days, which I spent in the State of Texas. The object of my visit to that country was first, to attend to some land claims I have there, and secondly, to preach to the people and ascertain the state of religion and the condition of the churches in that newly settled and settling country. My travels were mostly confined to that part of Texas lying east of the Trinity river, from near the coast to the prairies, near the Cross Timbers. This embraces a country of about three hundred and fifty miles in length, and one hundred and forty in width. There is a large portion of the soil very poor, but there is perhaps one-third of it very fertile, with a fine climate; some parts well watered and healthy. Wheat, corn, cotton, and sugar cane can all be raised to advantage.

The people are crowding into this country from every part of the Union. Cottages are springing up in every direction. The silent groves are now broken by the voice of civilized man; and the husbandman with his plough is now turning up the prairies, where but a few short years ago the buffalo and wild deer ranged at pleasure, and the iron voice of the red man was heard in the chase.

But there is a lamentable destitution of religious influence all over the country. Ministers of the gospel are like angels visits, "few and far between," and a majority of them are any thing but missionary in effort or sentiment. A large majority of the churches in this part of the country were constituted by brother Daniel Parker, (of two seed memory) and kindred spirits, who thought it a crime to contribute to the support of the gospel, or those that preached it. This doctrine has had a very withering effect upon the churches and community generally; but brother Parker is no more, he is gone to receive his reward, (I hope) among the just. I knew him well, many years ago; we always considered him a good man, possessing a warm heart, a clear head and giant intellect; but surely badly cultivated, judging from the effect produced on society, by his education; but a reaction has commenced. I met with a minister, who three years ago, was a member of an anti-effort church, who has seceded, and has now several missionary churches under his care; and the sentiment that seems to prevail among the people is of a missionary character. An old gentleman remarked to me that he was an old sinner, but if I would move to Texas, he would furnish me with a good home; for, said he, unless preaching and farming are both carried on in our neighborhood, it cannot prosper. I had other offers of a similar kind made by men who were members of no church.

I met with many Baptists scattered throughout the country, some with letters, some without, who expressed a great desire to be organized into a church, and have regular preaching.

If some of our surplus ministerial talent could be induced to move to that country, they might advance their own interest and the interest of the cause of Christ. The field is white for the harvest—oh Lord, send more faithful la-

borers to reap the harvest, and gather it into the garner.

The Macedonian cry is heard on every side, "come over and help us." I do hope many will hearken to the call, and with hearts overflowing with love to God and man, will go forth with the bread of life to feed the dear flock of Christ, who are scattered in the far west.

Your unworthy but affectionate brother in the Lord, LEVI C. ROBERTS.

CAMPMEETING.

There will be a campmeeting, if the Lord will, at Big Spring, Rutherford county, commencing on Friday before the second Lord's day in August next. Bro. Miller, the pastor of this church affectionately invites the ministering brethren to attend and co-operate with them.

J. M. D. CATES.

For the Tennessee Baptist.

Brother Howell—I am glad to inform you, and the readers of the Baptist, that we have had, for a few weeks past, glorious times in this part of the great harvest field of the Lord. The powers of darkness, which have been openly arrayed against us here, have been greatly weakened, and compelled to give way by the triumphant and glorious progress of the Redeemer's kingdom. We commenced a protracted meeting here on Friday, the 14th of this month, which continued ten days and nights in succession. It was indeed a glorious time. Christians, as they did in ancient times, praised God with the voice of thanksgiving. Sinners felt and saw their lost condition—and were heard crying for mercy, and several found peace and consolation in believing in Jesus Christ. A few days previous to the commencement of the meeting, and during the meeting, fourteen were enabled to rejoice, having the love of God shed abroad in their hearts by the Holy Ghost, which was given unto them. Twenty-one united with this church by experience, and one by recommendation; twenty of whom were immersed, and one more to be immersed. We left poor sinners weeping and crying for mercy when we closed the meeting last Sabbath night. We have had good times here all this year, and the glorious work is still increasing and spreading, and I humbly trust it will continue to spread until all these beautiful hills and vales resound, and echo with the high praises of Immanuel. Twenty-six have made a profession of religion here during the present year. I have baptized thirty-two into the fellowship of this church. (Brawley's Fork) five of whom did belong to the Methodist Society—three have united by letter—in all, thirty-six. The Lord has done great things for us wherewith we are glad. Unto him, and not unto us, be all the praise.

Brother J. H. Eaton, in connexion with Bro. H. Miller, labored with us two days, and Bro. M. continued six days, and then brethren S. Odum and J. Johnson came to our assistance and continued with us until the close of the meeting. The efforts of these dear brethren were blessed by the great head of the church. I must confess I never have seen such open and bold opposition as we have had to contend with here for a month or two past. But in the midst of all the Lord blessed us in a wonderful manner.

I am your brother in Christ, J. M. D. CATES.

May 26, 1847.

REV. DR. FULLER.

This distinguished brother, as will be seen by the following proceedings of the Beaufort Church, S. C., has left for his new field of labor in Baltimore.

From the Carolina Baptist.

BEAUFORT, S. C., May 14th, 1847.

At a meeting of the male members of the Beaufort Church, held on the 8th of May, the following preamble and resolutions were read, and unanimously adopted:

Whereas, it has pleased the great Head of the church in his infinite wisdom, that a separation shall take place between this church and its much loved and highly respected pastor, Rev. Dr. R. Fuller.

Resolved, Therefore, that this body tender to him their most sincere and heartfelt thanks, for the able manner in which he has for so many years presided over them, for his prayers and tears, for his great sacrifices and invaluable services, and above all, for the faithful manner in which he has warned every man, day and night, touching those things that make for their everlasting peace.

Resolved further, That we remember with the liveliest gratitude to God, the many happy and stirring seasons through which we have passed together as Pastor and people, and that we offer to our Brother and his family, now in the time of their trial, our most sincere sympathies and prayers for their happiness and prosperity; and that God may so strengthen them, as to enable them to take joyfully any privations to which they may be called for the cause of Christ.

Resolved further, That whether absent or present, our brother and his family will ever live in our affections and grateful recollections, that they shall share in our prayers; that our earnest supplications will be offered up for their success; and that the word of God may prosper in his servant's hand, may run, have free course, and be glorified.

Resolved further, That we now make to him our most earnest and unanimous request, that at the expiration of his engagement with the Baltimore church, if it be consistent with duty, our brother return and be our Pastor again, and our wish that he signify his intention by the 15th day of October next.

Resolved, That a committee consisting of our brother J. Frapp, Jun., and the Deacons of the Church, brethren Lewis R. Sams, Philip Givens, William Fuller, and Joseph Hazel, be appointed to wait on our Pastor and present him with a copy of the above resolutions.

Resolved, That the above preamble and resolutions be sent for publication to the Carolina Baptist and Biblical Recorder.

On behalf of the church, MARION W. SAMS.

Dr. F. is now preaching in Charleston on his way to Baltimore.—Ed.

A newspaper in a family is equal to three months in a school each year. Go into the family where a newspaper is taken, and into those who "cannot afford it," and mark the difference in the intelligence of the children and be convinced.

Original Articles.

For the Tennessee Baptist. THE TOTAL ABSTINENCE QUESTION.

Bro. Editors—I have watched with a good degree of interest, the controversy, going on in the Baptist, on this question; and as the question is an important one, involving in its settlement the peace and prosperity of the church; the success and perpetuity of the Temperance Reform, and the good of the souls and bodies of men; I have determined, though at the risk of differing with some of my much esteemed brethren, to publish my own views, on the subject. I do not agree, in all cases, with the reasoning of brother Jeter, in supporting his negative, or of others in affirming it to be lawful for the church to make such a test, as is referred to. As it is not my intention, however, to notice particularly what others have said, I will make the following statement of the question, and give my own views respecting it.

Ought the church to make entire abstinence from the use of wine and strong drink, as a beverage, a test of church membership? To this question, for the following reasons, I answer no.

1. I know that in affirming on this subject, much stress is laid on the words "a beverage;" showing that except "as a beverage" it is not designed to make the use of spirits a test of church membership. Without looking to see how Lexicographers define the word, I venture to say there is nothing in its meaning determining the frequency of the use of a drink, nor the quantity that is taken. I suppose a man may drink any liquor "as a beverage" though he may not do so once in five years, or of a sufficient quantity to excite an infant. Would such a thing demand the expulsion of an individual from the church? I presume that no one will answer yes. If, then, "as a beverage" does not imply frequency, quantity, or circumstances under which a liquor is drunk, it is too indefinite to make it the ground of church censure.

2. If the scriptures have made such a test, there is no necessity for the church to make it; and if the scriptures have not made it, the church has no right to make it. That the church possesses no legislative power, but must in all things be governed by the Word of God—the great statute book, I suppose will be admitted by all Baptists; and that the scriptures make such a test as the one in question, cannot, I think, be shown. If the Word of God requires that a person be excluded from the church for such a use of spirits, there can be no inexperience in enforcing the law. We may forbear doing a thing that is lawful, when there is no sin in doing or not doing, to promote a desirable end; but we may not disobey the law of God—"do evil, that good may abound." Those, then, who maintain that it is lawful for the church to make this test, but that it is inexpedient to do so, reason without reflection.

3. The friends of this measure readily admit, and quote scripture to prove that "wine and strong drink" may be lawfully taken as a medicine. Medicines are variously taken, as curatives and as preventatives; beneficially and injuriously; when they are necessary and when they are unnecessary; by the advice of a physician, and at the option of the patient. If we allow the use of spirits as a medicine, we must allow it to be used as all other medicines are. If we adopt a different rule, we exercise a doubtful prerogative; and not to exercise such a prerogative, would be to render such a test, as we are speaking of, of no force. For men could still drink, and if they were disposed to stay in the church, could easily put up the excuse that their health required it.

4. The scriptures plainly deny to the drunkard a place in the church, and pronounce their censure against being "given to much wine." If a church member gets drunk, the church ought to exclude him, without good evidence of repentance, and reformation; and if a member be "given to much wine"—if he be a tippler, one that drinks frequently, merely to satisfy his appetite, he should be reprov'd in the spirit of kindness of his sin and danger—he is tending to drunkenness; and if he persist in his course, ought to be excluded from the church.

5. A person may use a lawful thing, and so far as quantity is concerned, to a lawful extent, and yet do it in such a manner as to be guilty of both sinning himself, and of making others sin. And a person may by the use of a lawful thing, used lawfully by himself, exert an influence unfavorable to the church, and injurious to others. This, I suppose, may be the case in the use of "wine and strong drink." In the first of these cases, the person ought to be reprov'd for his sin, and if he be incorrigible, excluded from the church; and with the latter case, great pains ought to be taken to show a brother that he is injuring the cause of Christ and the souls of men; and if he will not desist, ought to be treated as one who is wanting in respect and regard for the church of Christ. I will conclude the subject in another communication. M. H.

For the Tennessee Baptist.

NEWMARKET, ALA., May 26, 1847.

Brethren Editors—I have been silent for some months, and contributed to the columns of the Baptist nothing to interest the dear brethren in Christ who read your paper. Perhaps I was finding something extraordinary to write, but I find there are so many of my brethren wishing to hear from me, as to what I am doing, that I think I will, for the future, give an account of my stewardship of office.

I entered upon my labors as a missionary for the Liberty Association for six months on the first of last October. I labored about two months in the fall, I did but little in the winter, I commenced in earnest this spring. I have just now got home from a trip to the lower edge of Lauderdale county, Ala., the north side of Elk river. This church is without a Pastor. It is a healthy church. I remained there four or five days, and we had good meetings. There I met with the Junior Editor of your paper. He preached for us Tuesday night. The way he let the Universalists have the truth, is a caution to Universalism. They sold about \$50 worth of books in that village. I took up the North side of Elk, in the lower edge of Lauderdale co., Ala., towards Giles county, Tenn. I preached two days on a creek called Sugar creek, some ten miles from Tennessee. I saw one man that came out of Tennessee, some 52 years of age, that never heard one of our

preachers before. I saw some, who told me that before. I suppose the majority never heard one before. I have been preaching by a Commission account of a tract that yard, and that rather distant. I name this rather some of the society of Sugar are some righteous souls, day to day with such folly the river, to hold a two or neighborhood of an anti-militarist's spirit; there I of my old East Tennessee meeting my brethren in the field set of brethren they are that a sister minister had a church, and I preached my pen to the church, and I opened it to the church, I preached some time, and pray, out was all men. The last night there were a great some professions. As great revival as ever I saw. The young persons in this neighborhood amongst themselves, of that church is so of preach the word, he told of to set him down \$15, build forthwith. So much Tennessee brethren they of their old friend turned out the river and would my store up into it! Madison I found all well.

Brethren, readers of the do write for the paper. I myself, and the general voice your paper, they are pleased I do love to see old Tennessee her sons are almost always battle. My success in my tered into the work, since I been about 45 baptisms. Adieu my dear brethren for me. R. H. T.

Obituary No.

For the Tennessee

OBITUARY

Departed this life on the in the 41st year of her age, Arnett, wife of David Arnett. Mrs. A. had been a member of the Baptist church, profession of Christianity wife. She had, for some health, during which time, almost exclusively to the tures, and other religious ed constantly in a state of read when her time was come, convinced that she would husband and children to bid them farewell, and rest the will of God. She remained until her last breath—the composure and firmness her last breath she exclaimed, "This died our mud as she had lived, leaning on Saviour. May the Lord's sation of his providence to band and children.

TRIUMPHANT

The widow of the late R of Lansingburg, N. Y., death, said, "I did hope and might be removed, and it I thought if I could but my Saviour, it would satisfy not merely a glimpse, but a vine glory as revealed to I thought to hope and pray of I might be delivered from is the fullness of joy, the wonderful! it's wonderful! scension! infinite grace!"

One of her children said in heaven, and will meet yd "Yes, yes, and what shall him we are all following to "What, all?" she earnestly ing a glorious glance to I, I shall tell him that y to meet me? Shall I tell him be there? With bursting spontaneity, "Yes, mother, I wish to go, and I will meet yd of meeting all her loved on other hands, and raising I said, "Lord, now lettest the past is over, for mine eyes rained." After a long pay to be spent in prayer, she great desire is, that may el united to the God of their them all to be united to this is not the name, nor the fo of godliness I pray for. Th with the rightness of ousness of Christ: THE I Christ: that alone will be great day." It was said I spend yourself do take a turned to the speaker with look, "O, I have done nothing let me do something in Would the reader "ad righteous," let his life be tious: a life of prayer and t denial and devotion to the

Miscellaneous

From the Banner and

NEW MARKET, R.

AL.

Dear Brother Buck:—A the Banner and Pioneer de ters of some of their upail tem, to lay before them at a young church in the west, of which I am a mem an able to obtain from the am doing wrong by so dan the public. I shall therefor of the United Baptist Ch Pleasant Grove, Platte of This church was constituted October, 1844, by Peter M. Mooley, on fourteen membe six females, and called it Cal church began to increas eeting, having received

Tennessee. I saw
Tennessee, some 52
heard one of our

Dear Brother Buck:—As many readers of the Banner and Pioneer delight in reading letters of some of their acquaintances, I shall attempt to lay before them a historical sketch of a young church in the western part of Missouri, of which I am a member. This sketch is able to obtain from the records thereof, if I am doing wrong by so doing, I beg pardon of the public. I shall therefore begin the history at the United Baptist Church of Christ at Pleasant Grove, Platte county, Mo. (souri.) This church was constituted on the 12th day of October, 1844, by Peter M. Swain and Isaac Moody, on fourteen members, eight males and six females, and called it Camden Point church; the church began to increase in numbers every year, having received Elder Wm. P. La-

On Sunday morning last, the Baptistery recently erected in the Lecture Room of the St. Charles street Church, was devoted to its sacred purpose by the immersion of three individuals on profession of their "repentance towards God and of faith in Jesus Christ," after an appropriate discourse by the pastor, (the Rev. I. T. Hinton,) on the spiritual design of the ordinance, and the absolute necessity of immersion as the appointed emblem of the great facts designed to be commemorated. A deep feeling of solemnity pervaded the congregation during the administration of the ordinance: and the importance of its being conducted in the house of God, instead of being removed to a

Proprietors.
May 15, 1847.

May 22 H. G. SCOVEL.

terms at the New Baptist Depository, on Union st.
opposite the Post Office, by
May 1, 1847 GRAVES & SHANKLAND.

Poetry.

From the Volunteer.

MY THOUGHTS.

My thoughts are like the summer birds,
That fly from tree to tree;
Like the bounding flight of the timid deer,
My thoughts are wild and free.

Like Eagle's flight through the trackless air,
My thoughts soar out in space,
Where the silvery spheres in silence run
Their steady ceaseless race.

As the bird, when Winter's storms are o'er
Goes back, on buoyant wing
To the leafy nest in the shady grove,
Where it had its birth in spring:

My thoughts fly back o'er the waste of years
To my childhood's home of glee;
O'er the fields and groves where I wandered then,
My thoughts roam wild and free:

The meadow's green where my sisters culled
Wild flowers to deck their hair;
The mossy bank and the willow shade,
And the streamlets running near:

The clear cool spring in the shady dell;
The Elm, the stately Pine;
The ancient Oak with its spreading limbs
Embower'd in the circling vine.

O! scenes to memory ever dear
As scenes of earth can be,
Through which my thoughts, with pleasure still,
Roam joyous, wild, and free!

BREAST THE WAVE, CHRISTIAN.

BY DR. S. SAUGHTON.

Breast the wave, Christian, when it is strongest;
Watch for day, Christian, when the night's longest;
Onward and onward still be thine endeavor;
The rest that remaineth will be forever.

Fight the fight, Christian, Jesus is o'er thee,
Run the race, Christian, heaven is before thee;
He who hath promised fullereth never;
The love of eternity flows on forever.

Lift the eye, Christian, just as it closeth
Raise the eye, Christian, ere it repositeth;
Thee from the love of Christ nothing can sever;
Mount when the work is done, praise Him forever!

Youth's Department.

THE MAD INTOXICATION OF DANCING.

The author of the Prize Tract on Dancing, relates the following, as illustrative of the seducing and destructive tendencies of this, so called amusement.

"I was once called," says an aged pastor, "to visit a young lady who was said to be in despair." She had, at some time previous, been serious, and had, it was hoped, resolutely set her face Zionward. In an evil hour, some of her former associates called on her to accompany them to a ball. She refused to go. The occasion, the company, the parade and gayety, were all utterly dissimilar from her present feelings. With characteristic levity and thoughtfulness, they employed persuasion and ridicule; and finally so far prevailed, that with a desperate effort to shake off her convictions and regain her former security, she exclaimed, 'Well, I will go, if I am damned for it!' God took her at her word. The blessed Spirit immediately withdrew his influences, and instead of the anxious sigh, and longing desire to be freed from the body of sin and death, succeeded, by turns, the calmness, and the horrors of despair.

"The wretched victim knew that the Spirit had taken his final leave: no compunctions for sin, no tears of penitence, no inquiries after God, no eager seeking of the 'place where Christians love to meet,' now occupied the tedious hours. Instead of the bloom and freshness of health, there came the paleness and haggardness of decay. The wan and sunken cheek, the ghastly glaring eye, the emaciated limb, the sure precursors of approaching dissolution, were there. The caresses of friends, the suggestions of affection, were all unheeded. The consolations of piety, the last resource of the miserable, were to her but the bitterness of death. In this state of mind, I was called to visit her. When I entered the room, and beheld her pale and emaciated, and reflected that the ravages of her form without but faintly shadowed forth the wreck and desolation within, I was almost overpowered. Never had I conceived so vivid an idea of the woe and misery of those who have 'quenched the spirit.'"

"I proposed prayer, The word threw her into an agony. She utterly refused. No entreaties of friends, no arguments drawn from the love of God, or from the fulness and freedom of atoning blood, could prevail to shake her resolution. I left her without being able to find a single avenue to her heart, or to dart one ray of comfort into the dark bosom, which, to all human views was soon to be enveloped in the blackness of darkness forever. Never shall I forget the dreadful expression of that ghastly countenance, the tones of that despairing voice. The impression is as vivid as though it had been but yesterday. O, that all the young, gay, thoughtless ones, who stifle the convictions of conscience, and repress the rising sigh, and dance along the brink of utter reprobation and despair, would read, and lay to heart the warning. O, that every parent would ponder the awful results of cherishing a passion in the youthful bosom, which may be used by Satan and wicked associates, so fearfully to ruin the soul!"

HOME EDUCATION OF GIRLS.

The silliest of all notions that ever entered the minds of young ladies and their mammas, is, that it is disreputable to be acquainted with any habits of useful industry. In this country, at least, where few parents can bequeath to their daughters large fortunes, and where few husbands can support them in idleness, this, of all others, is the most ridiculous phantasy. There is certainly no reason in the nature of things, why young ladies should not be trained to industrious habits, in such duties as are fittingly theirs, than there is that young men

should not. Yet many mothers, who are fully aware of the absurdity of bringing up their sons in idleness, wear out their own lives in willing slavery, that their daughters may have the fashionable acquisition of not knowing any useful employment.

Let them, then learn to knit and sew, to bake and wash, and cook dinners, and darn stockings, and all other acts of accomplished housewifery. It will impart to them a vigor of constitution, an elasticity and grace of movement, and a bloom of health, that are a thousand times more endearing than the soft and sickly delicacy which is nurtured in luxurious idleness.

Chicago Cavalier.

THE FLOWER-GARDEN AND WEEDS.

A gentleman who was very fond of flowers, sowed his garden with some of the most curious sort; and he said to himself, "When spring and summer arrive, how pretty will my flowers look, and how sweetly will they smell! then I shall be well repaid for all my trouble."

At length the spring and summer came, but no flowers appeared; nothing but weeds grew up in their place. "Alas!" said he, "how vexing it is to be at the expense and labor which I have incurred, to make my garden agreeable to myself and others, and now I can find no pleasure in looking upon it, and I am ashamed to show it to a friend."

How much must parents, and teachers, and ministers be disappointed, who have taken pains to cultivate the lovely principles of piety in the mind, to see all their labor lost, and nothing springing up that can afford any pleasure to them. Idle and wicked children in a family are like these weeds in a garden; and far more than ever these can disappoint the gardener, do they disappoint the hopes of their fond parents, and friends.

Cobbins's Fables.

Miscellaneous.

PROF. NEANDER OF GERMANY.

Dr. Neander, the most distinguished theological professor of the University, is a reformed Jew, and his name, chosen by himself, after the manner of the old scholars, from the Greek, has reference to this change of sentiment. He is now engaged in writing a Church History, of great labor and learning, and has already completed ten volumes. He has also published a "History of the Apostolic Age," and "The Life of Jesus," the latter having been called forth by the celebrated work of David Strauss, called "The Life of Jesus," which occasioned not many years since, so much movement in the theological world. Professor Neander, though one of the most amiable, kind-hearted, and excellent of men, is nevertheless quite eccentric in his appearance and manners. It is a singular sight for a stranger to behold him for the first time at his desk in the lecture room. He is rather an undersized man, and wears a long black frock coat, or surtout, and high boots reaching to his knees. His complexion is swarthy, his hair black and thick, coming down over his forehead, and his shaggy eye-brows wholly conceal his eyes from view. He always stands when he lectures, fastens his eyes upon the floor, and leaning his arms on the desk above his head, he pulls to pieces a quill which is invariably provided for him, and which seems to be necessary to secure him an easy flow of thought. He speaks with a strong voice, in measured and almost evenly-timed sentences. When more than usually excited by his subject, he wheels off from the desk, and turns his back to the audience, his face all the while working, and his mouth opening, as if his ideas came to him in spasms. But the unfavorable or undignified impression which this odd manner may at first excite, soon wears off, when one has listened for a short time to the beautiful, flowing and scholastic language, the noble and original style of thought, and the sincere, suggestive, and impressive teachings, of this truly learned and great Theologian. Professor Ranke, the historian of the Popes, holds at present the office of Royal Historiographer. He is still in his prime, and though he has already accomplished much, much more is expected of him. Though small in stature, he has a high, commanding, intellectual forehead; his manners in the lecture room, like those of Neander, are exceedingly eccentric, and his style of delivery to the last degree unpleasant and incoherent.

GAMBLING IN A RELIGIOUS WAY.
A Warning for Somebody.—In Ithaca, N. Y., the grand jury recently had under consideration bills of indictment against sundry persons, members of the Dutch Reformed and Episcopal Churches, "for being engaged in getting up and carrying on lotteries, connected with the fairs held by ladies of those Churches." The bills were not acted on finally, but the parties concerned seemed to have a good fight.
We are not aware, says an exchange paper, of any lotteries having been got up at any of our benevolent fairs, but raffles are abundant all over town. In fact, that piano of Mr. Worcester's was disposed of, we believe, by some thing like a raffle. It is to be presumed, however, that when private raffles, for mere gain, are winked at by Dame Justice with both her eyes, she will not look too sharply at one originating in benevolence.
We are more and more convinced that the system of "fairs" for benevolent purposes is fraught with evil; that it tends to the encouragement of extortion, deceit, and vain display; that it sets young and indiscreet females to bantering and bargaining with young men in a way that is not favorable to the style of character most lovely; that it does not encourage the spirit of benevolence but of gain, and for these and other reasons we believe that a more excellent way should be adopted for the purpose of collecting funds for religious objects.

DOING NOTHING.

"He made me out a sinner for doing nothing!" This remark fell from the lips of one who was under conviction of sin, and of whom we asked the question, "How were you awakened?" It was in a revival of religion in 1832. He had heard a sermon from the words, "Woe to them that are at ease in Zion!" It was a new thought to the poor man, who had been comforting himself with the plea, that he had done nothing very bad. But now he saw that his greatest sin was the very thing in which he had been comforting himself—doing nothing.
We were reminded of this incident by meet-

ing in an old religious magazine with the following ingenious interrogatories on the words, "Curse ye Meroz." The writer says—
"By whose authority? The angel of the Lord's."
"What has Meroz done? Nothing."
"Why then is Meroz to be cursed? Because they did nothing."

SHOT THROWN INTO VERA CRUZ.—At the time of the surrender, the Mexicans had but two day's ammunition and three day's subsistence, which accounts for their generally withholding their fire during the night.

During this bombardment, our army had thrown the following number and size of shot:
3,000 ten-inch shells, 90 lbs. each.
500 round shot, 25 lbs. each.
200 8-inch howitzer shells, 68 lbs. each.

GEN. PATTERSON'S NAVY BATTERY.
1,000 Paixhau shot, 68 lbs. each.
800 round shot, 32 lbs. each.

MUSQUITO FLEET, CAPT. TATNALL.
1,300 shot and shell, aver'g 62 lbs. each.
Making in all 6700 shot and shell, weighing 463,600 lbs.

The destruction in the city is most awful—one half of it is destroyed. Houses are blown to pieces and furniture scattered in every direction—the streets torn up, and the strongest buildings seriously damaged.

REVENGE AND SACRIFICE.

A horrible instance of human sacrifice is related by the Rev. J. Clark of Western Africa, as having occurred at Calabar on the 27th of October, 1846, in the immolation according to the custom of the country, of numerous innocent victims on the death of one of the royal family. Mr. Clark writes as follows to the columns of the London Patriot:

At Calabar there has been a fearful sacrifice of more than one hundred persons for a son of the late king. The poor creature had been dancing *egbo* all the day, and drinking *nimby* or palm wine in large quantities, when he died the same night. It is supposed he was poisoned. This may be the case, or it may not; we cannot tell. The aged mother cried out in African frenzy that she had lost her last child, and now had none to whom to leave her property, and therefore plenty of slaves must be sacrificed. Those at market, and all who heard in time, fled into the bush, and will remain concealed, or out of the way, until the sacrifices cease, which is sometimes more than a whole year. The aged mother spoke not in vain; many were willing slaves to execute her will. The sacrifice took place, nor was it bloodless. Three holes were dug in a house. The corpse was put into the first, with a number of young women. Into the second, slaves were put, and into the third the slaughtered Creoles or town-born people. The proportion for each hole was stated as follows: Thirty female slaves, fifty male slaves, and twenty-nine Creoles.

FAMILY RELIGION.

Family religion is of unspeakable importance. Its effects will greatly depend on the sincerity of the head of the family, and his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with his religion; tediousness will weary them; fine language will shoot above them; gloominess or austerity will make the dread religion as a hard service. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, plain, tender and heavenly.

Worship thus conducted, may be used as an engine of vast power in families. It diffuses a sympathy through the members. It calls off the mind from the deadening effects of worldly affairs. It interests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!" "There is a spiritual world!" "There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or mother with an opportunity of glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

LITTLE RAIN DROPS.

The little rain-drops that fall from the clouds, meet, mingle, and together run into the ocean. There, confined, they are constantly felt.—The Atlantic is made up of little drops. Are you a poor man? are you weak and feeble? Do you pass along unnoticed? No matter. You have an influence. A kind word may be like a drop of rain. When you have spoken it, you do not see its good effects and never may. It has dropped among the crowd, but it will have its influence, and eternity will reveal it. The copper thrown to a poor beggar, whom you will never see again on earth has done its work. The tear you wiped away, and the glass of cold water you lifted to the parched lips, have had their effect. All good deeds however small, have helped to swell the broad river of mercy and goodness, that will eventually so fertilize the moral world, that it will become the garden of the Lord, and the happy above redeemed and christian efforts. Remember this and act.—Phil. Sat. Cour.

TEMPERANCE STATISTICS.

At the recent anniversary meeting of the American Temperance Union, in New York, Rev. John Marsh, Chairman of the Executive Committee, said that 70,000 American Seamen had signed the pledge—that 500 distilleries had been closed in Sweden—that there were 1,200,000 members of Temperance Societies in Germany, and 2,000,000 in England, Scotland and Wales.

THE MACEDONIAN.—The Boston Relief Committee will send 4000 barrels breadstuffs to Ireland by the Macedonian. Father Taylor is to go out as agent to attend to its distribution.—Boston Trans.

Job Printing.

The publishers of the "Tennessee Baptist" are prepared to print Minutes of Associations, and all other kinds of Book and Job Work in the handsomest manner, at as short notice, and on as good terms, as 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.

Seavin & Collins, MERCHANT TAILORS.

Deaderick street, Nashville, Tenn.

THANKFUL for the former liberal patronage of their friends and customers, are still prepared to CUT and MAKE GARMENTS in the most Fashionable Styles, at prices that cannot fail to give satisfaction.

All orders thankfully received and promptly attended to.
May 15, 1847.

HILL & McINTOSH, WHOLESALE AND RETAIL DRUGGISTS,

BROADWAY, NASHVILLE, TENN.

WOULD respectfully say to Merchants throughout this State, that they have recently opened a splendid assortment of DRUGS, MEDICINES and DYE STUFFS, which are warranted fresh and genuine, 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 intend to be outdone. We will sell almost at your own prices. We have always on hand an assortment of MEDICINE CHESTS, neatly arranged—they should be kept in all families, as they are almost indispensable. Our present stock consists in part of the following articles:

Aqua Ammonia, Burgandy Pitch, Cream Tartar, Sulph. Acid, Buchu leaves, Calomel, Eng. Nitric, Bismuthate Potass, Am. Jalap, Pulv. Ether Sulph. Blk. drops, Rhi. Arrow root, Balsam Capibia, Aloes Aspalum, Balsam, Veratrin Almonds, bitter, Balsam fur, Bitter sweet, Castoreo Potass, Sup. C. Soda, Root, Carbo. Iron, Tartaric Acid, Bay Berry Bark, Citrate, Terri. Logwood, Blue Mass, Redwood, Iodine, Hyd. Potass, Ext. Logwood, Linseed Oil, Morphine, sulph. Ven. Red, Turpentine, acetate, Sp. Brown, &c.

All orders will be thankfully received and promptly attended to.
HILL & McINTOSH.

March 6, 1847.

THE BAPTIST HYMN BOOK.

A NEW COLLECTION OF HYMNS, designed for the use of Baptist Churches in the United States. By P. H. RAY, of the Board of Christian Education, and J. H. HUNTER, of the Board of Christian Education, of the Baptist Churches, than that of any collection extant.

This Book has received more commendations by Associations, Churches, Pastors, and individuals, than any other collection of Hymns in the language, and is fast becoming the standard Book of the Denomination in the South and West.

Upwards of 20,000 Copies were sold last year, and the demand has increased to upwards of 100,000 Copies each and every week. The average of upwards of 50,000 Copies per annum.

This work was compiled with special reference to the wants and customs of our denomination in the Southern States, hence it is divided into two parts. The first, for ministerial and church purposes, is arranged under appropriate divisions and heads, and carefully preserved from doctrinal and verbal errors. The second part, of a secular character, is adapted to our custom of social singing in the South and West—a custom fraught with so much pleasure and profit to Christians—and the authors would have been criminally neglectful, had they not provided for its exercise.

From the Baptist Review.
"The Baptist Hymn Book.—This is the second edition of the excellent Hymn Book, it contains 1089 hymns, almost all those of approved worth. We know of no book of the kind that has so many of those hymns which are dear to us because they were sung and loved by our fathers and deposited in their taste in such matters is no bad criterion for our own, let others say what they will about the advances of this enlightened age. Besides, in this book there is as much variety as in any other. It is a book of judicious persons; the compiler has given us the genuine hymns. He has not been guilty of that literary cotemporism, of using selected hymns from the western press. The daring presumption of those who, although utter strangers to the music, and were never once touched with poetic inspiration, yet dare to prune and mutilate the emanations of a genius that always soared above the utmost extent of their mental vision, ought long since to have met the indignant rebuke of the public. It is an insult to our judgment and taste, to pretend to use the production of some pedantic pruner. The Baptist Hymn Book, we say, is free from this sin against all fairness, propriety, and good taste. We have no hymns as they were written by their authors. The hymns in this edition, also, have been set to music by the celebrated author of Mason's Hymn, another great advantage to all scientific singers."

Extract of a letter from Rev. S. W. LYND, of Cincinnati.

"I thank you for your kindness in sending me a copy of your new Hymn Book. Numerous engagements have prevented me from doing so, but I have now a copy before me, and would be very glad to have it for a critical review; yet from such attention as I have been able to bestow, I think I am authorized in saying that it is decidedly superior, in every respect, to the books of the same character which have been heretofore prepared for our denomination in the West."

Rev. A. McKENZIE, of Mississippi, writes, "The Baptist Hymn Book, is universally esteemed as the best ever published in this section, and I have to say, after a careful perusal of it, it is the first in my estimation, and is worthy to take the place of all others, and become a UNIVERSAL DENOMINATIONAL HYMN BOOK. I have long used Miller's, Mercer's, Cluser's, Ripon's, &c. &c. but I have adopted, as my choice the Baptist Hymn Book. Send in another supply immediately."

Rev. HOWARD MALCOM, D. D., President of Georgetown College, says, "Part 1st Baptist Hymn Book. I consider it one of the most valuable and beautiful collections of hymns ever published, and it is worthy of the most careful attention—every way sufficient for the purposes of public and social worship."

From the Rev. A. D. SEARS, Pastor of the First Baptist Church, of Louisville, Ky.
To the Publishers of the Baptist Hymn Book:
Having examined carefully the said book, especially the latest edition, in connection with the condition and present wants of the denomination in the Southern and Western States, I am clearly convinced that no Hymn Book with which I am acquainted is so well adapted to the condition and wants of the Churches as yours, and I trust that the churches and ministers of the Southern States especially will examine the work and compare it with other books, and I am satisfied, if they do, they will give it the preference.
Louisville, Dec. 6th, 1846. A. D. SEARS.

A large number of Associations have passed resolutions recommending the book to the patronage of the churches under their care. We select the following:
Resolved, unanimously, That the Baptist Hymn Book, published by Elder W. C. Buck, is calculated, in a high degree, to promote christian devotion, and is specially adapted to Christians in the Western and Southern States, and it is earnestly recommended to churches and individuals to adopt it and bring it into general use.

THE SULPHUR FORK ASSOCIATION, passed the following at its last meeting:
Resolved, That we cordially approve of THE BAPTIST HYMN BOOK, by Elder W. C. Buck, of Louisville, Ky., and we recommend it to the patronage of the denomination, and to the world at large, as the most suitable work of the kind that has come under our notice.

More than one thousand testimonials and recommendations have been received from Kentucky, Tennessee, Alabama, Mississippi, Georgia, N. and S. Carolina, Virginia, Illinois, Indiana, Louisiana, Florida, Pennsylvania, Ohio, and other States and Territories the names of each individual, church or association could not be conveniently embraced in an advertisement.

The Baptist Hymns are now in use in all the States of the West and South, and recently orders have been received from the churches everywhere that the Hymns have been introduced there have succeeded all others in use. The superior arrangement of the Hymns, &c., make it decidedly preferable to all others that have been heretofore used by our denomination.
The Rev. J. J. Smith, of Somerville, Tenn., who has sold a large number of the Baptist Hymn Book in that State says, "Wherever it has been examined it has been approved."
A copy furnished to Churches, Associations and Ministers who wish to examine the book.
The Baptist Hymns have been gotten up in various sizes and styles of binding, and is for sale by
McNABRAT & CO.
Baptist Publication Depot, Louisville, Ky.
Dec. 26, 1846.—6m

New Bookstore.

PICTORIAL LIFE OF JOHN SMITH, Mechanics own Book. John Smith, Pason's works, entire, 3 vols. Illustrated Life of Marion, Hazlett's Napoleon, Illustrated Life of Gen. Putnam, Todd's Students Manual, Incidents of American Revolution, Wilson's American History, Just received and for sale low, at the New Arcade Bookstore on Union Street, by April 30. GRAVES & SHANKLAND.

THE PSALMIST:

A NEW Collection of Hymns for the use of the BAPTIST CHURCHES.

By BARON STOW and S. F. SMITH. Assisted by WILLIAM R. WILLIAMS, New York, GEORGE B. LEE, Philadelphia, Pa., REUFUS 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.

This work contains nearly twelve hundred Hymns, original and selected, by 141 writers, besides pieces credited to fifty collections of hymns or other works, the authorship of which is unknown. Forty-five are anonymous, being traced neither to author nor collections.

All of Watts's Hymns, possessing lyrical spirit, and suited to the worship of a christian assembly, are inserted; and a large number of hymns heretofore unknown in this country have been introduced. The distinction of psalms and hymns, usually made in other collections, has been avoided in this, and all have been arranged together, under their appropriate heads, and numbered in regular, unbroken succession. There are four valuable indexes,—a "General Index" of subjects, a "Particular Index," and "Index of First Lines," and an extended "Scripture Index."

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. Lee, 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 seriously felt by pastors for many years. Brother Lee 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 one 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. Mallory, 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 a 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 also 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; Haron (Ohio) Baptist Association; Bethel (Tenn.) Baptist Association; Alabama State Convention; North Carolina State Convention; Illinois State Convention; North District Association; 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. pulpit size, in splendid binding, from \$1.25 to 3.00. 18mo. pew size, handsomely bound in sheep, 75 cts. 32mo. pocket size, handsomely bound in sheep, 50 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 & LINCOLN, Boston.

American Baptist Publication Society, Philad. Nov. 21, 1846.

VOL. III.

TERMS OF

Tennessee

The Tennessee Baptist is published weekly.

TERMS—\$2.00 per annum.

at the end of the year. No

taken for less time than one year.

unpaid till all arrearages are

discretion of the publishers.

Advertisements inserted

at the rate of 10 cents per line.

All letters on business of

tion, should be addressed "Edi

Baptist," Nashville, Tenn., per

Persons sending us the sub

new subscribers, shall receive

Office of the Tennessee Ba

opposite the Post Office, at th

store.

TENNESSEE BAPTIST ASSOCIATION.

President

R. B. C. HOWELL.

Recording Secretary

REV. WM. S.

Corresponding

REV. J. H. H.

Treasurer

J. F. FLETCHER.