

THE TENNESSEE BAPTIST.

H. B. C. HOWELL, EDITOR.

"ONE LORD, ONE FAITH, ONE BAPTISM."

WALKER & SWANLAND, Publishers & Printers.

VOL. IV.

NASHVILLE, JANUARY 13, 1848.

No. 20.

TERMS OF THE

Tennessee Baptist.
The Tennessee Baptist is published every week on a Large Imperial 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 rate.

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 Book-store.

Minister's Department.

From the Pulpit Preacher.

MINISTERIAL ORDINATION.

A sermon by R. B. C. HOWELL, D. D., pastor of the First Baptist Church, Nashville, Tenn., at the ordination of David Breidenthal.

A minister, according to the gift of the grace of God.—EPH. III; 7.

To preach the gospel of Christ, and to administer its ordinances, God has been graciously pleased to appoint a select class of men. These are familiarly known as ministers. To be legitimately they must be conformed, in their character, in their qualifications, and in their office, to the requirements of the divine law. More particularly:—
"A minister, according to the gift of the grace of God," must have been renewed in his spiritual nature, by the Holy Ghost; he must have legitimately become a member of the true church; he must maintain a high standard of personal religion; and in other respects, possess the requisite christian character. To qualify him for his vocation, he must have been called of God to the work; he must have acquired clear and scriptural conceptions of the system of revealed truth; and be able, with facility, to communicate his knowledge to others; he must have derived his ministerial rights and authority from the source whence they are possessed, and, for lawful purposes, he must have been scripturally invested with the sacred trust. These constitute his qualifications. In his high office, he must preach the true doctrines of Christ; administer the ordinances, in both their form and substance, as the gospel enjoins; and he must rule as instructed by the king in Jeshurun. Such a man, all will admit, is a true minister of Jesus Christ. Such are Baptist ministers; therefore the Baptist is the true ministry of Jesus Christ. We have, consequently, all the authority which the gospel confers, or that any gospel minister can have, to preach, to baptize, to organize churches, to ordain ministers and other officers, and to do all other acts that may lawfully be done, by any minister of the gospel whatever.

In the present discourse, I propose to sustain two propositions. The former is, that the authority and rights of Baptist ministers, in all respects, are equal to those of the ministers of any other denomination whatever; and the latter is, that the authority and rights of Baptist ministers, are, in many respects, superior to those of any other denomination whatever. Both these postulates now announced, involve comparisons. These, I am well aware, are always proverbially odious. Permit me then to say, in advance of this discussion, once for all, that I would not, for a moment, indulge them, were I not called upon to vindicate what I conceive to be the true teachings of the word of God. And, were it possible, I would greatly prefer to accomplish my purpose in some other way. At all events, I beg you to be assured, that while I firmly advocate my own principles, long since fixed, I cherish at the same time, the profoundest respect for my brethren of the several denominations around us. If I must speak of their doctrines without approval, I shall studiously avoid every word and thought calculated to give them pain, and shall ever delight to honor their piety, intelligence and usefulness.

1. The authority and rights of Baptist ministers, are equal, in all respects, to those of the ministers of any other denomination whatever.

This is our first proposition. Is it true? Which of the three leading denominations in the south-west—and I shall refer to no others—the Presbyterian, the Methodist, and the Episcopalian, will question it? Do our Presbyterian brethren allow our claims to be equal with theirs? It is so presumed. Do our Methodist brethren? They, it is true, are episcopal; they, therefore, have their bishops; and their ecclesiastical regulations have invested them with authority to ordain others. But they are not understood to maintain episcopacy as of "divine right," but simply as recommended by expediency. A bishop, with them, is consequently, merely "primus inter pares"—the first among his equals. They do not, there-

fore, so far as I know, deny to us as ministers, authority and rights equal with theirs. Our Protestant Episcopal brethren, hold a doctrine of an entirely different character; and, at this stage of our discourse, demand our chief attention. Bishops with them, are an order of men, divinely appointed to a superior grade in the ministry—they inherit the apostleship—and they, or Catholic, or Greek bishops only, having descended in regular succession from the apostles, have authority to ordain other ministers! Those not ordained by them, are not ordained at all! We have not been ordained by them—consequently, we are not, in their estimation, ordained at all! We have, therefore, no right to administer ordinances, nor indeed to act, in any sense, as ministers of the gospel of Christ.

They alone, the true ministers of Christ! We, as such, destitute of authority! This is a high and imposing claim. What facts and arguments can be adduced in its defence? They are understood to allege, first, that successors to the apostles were actually appointed; in the days, and by the authority, of the original twelve apostles; secondly, that this succession is shown, by history, to have been continued in subsequent ages, and to have been preserved to the present time; and, thirdly, that the authority thus derived, was necessary in the apostolic church, and is still necessary, to ministerial character, and the validity of all ministerial acts. If these theses can be supported, our authority and rights, are not equal to those of Episcopalians.—Indeed, we are in no proper sense, the ministers of Christ. We should, therefore, instantly retire from our pulpits, and while we hide ourselves from the public gaze, repent of the presumption with which we dared to intrude ourselves, uncalled, and unauthorized, into the sacred office. But we are not prepared to admit, as true, either of the propositions announced. The facts appear to us to be the opposite of them in every case.

Successors to the apostles, with the style and office of bishops! Appointed, too, in the days, and by the authority of the original twelve! And they the sole inheritors of this high distinction! Consider the peculiarities by which the apostolic office was marked, and to tell me, whether, by possibility, they can characterize those known among us, par excellence, as bishops? The apostles, let it be in the first place, be observed, received their commission, not in any sense from men, but directly, and personally, and exclusively from Jesus Christ himself. It was, secondly, an indispensable qualification for an apostle, that he should have been a witness of the actions and teachings of Christ, and have seen him after his resurrection. The apostles, thirdly, were endowed with supernatural gifts, and with a complete and infallible knowledge of all things pertaining to the gospel. And, lastly, their doctrines and their commands, were the law of the church. All the apostles were thus characterized. This fact, the word of God places beyond question. The absence of the endowments indicated, to any man, made, and still makes, the apostleship to him impossible. Are our bishops thus distinguished? Have they received their commission, not in any sense, from man, but directly and personally from Jesus Christ? Have they been witnesses of the actions and teachings of Christ, and seen him after his resurrection? Are they endowed with supernatural gifts, and inspired with a complete and infallible knowledge of the gospel? Are their doctrines and commands the law of the church? And yet they claim to be apostles, and as such, successors of the original twelve! They have not conferred ministerial character and authority upon us, and, therefore, we have none!

The truth is, my brethren, the apostles, as apostles, had no successors. As ministers of the gospel they had successors; but it is impossible, that as apostles, they could have had. Such a succession was wholly unnecessary. The God of grace never designed that the office should be perpetuated. Still it is claimed, and the plea must not be summarily dismissed. A writer of distinguished ability, himself a bishop of that church, in a recent work on Episcopacy, thus states what is called the scripture argument, (and with us, this is all important,) in proof of the proposition, that "Successors to the apostles, in the apostolic office, were actually appointed in the days, and by the authority, of the original twelve." He says:—

"After the order of deacons had been created, and the church had been provided with pastors also, we have mentioned, Acts xv: 14, of the appointment of two apostles—Paul and Barnabas. In writing to the Romans, Rom. xvi: 7, St. Paul mentions two more—Andronicus and Junius, as being of note, eminent among the apostles. In writing to the Corinthians, 2 Cor. viii: 23, he calls Titus, and two others, whose names he does not give

us, apostles of churches. In writing to the Galatians, Gal. i: 19, he speaks of James, the Lord's brother, as an apostle. In writing to the Thessalonians, 1 Thes. i: 1, compared with iii: 6, he mentions Sylvanus and Timothy, as apostles with himself. Epaphroditus is spoken of, Phil. ii: 25, as an apostle. Here," remarks the bishop, "we have mentioned in scripture twelve, [he should have said eleven,] besides the original twelve, in all making twenty-four" apostles. "The angels of the seven churches" mentioned in the book of Revelations, are believed also to have been bishops, or ministers, "jure divino," of a superior grade.

This is "the scripture testimony." It is, at the first glance, imposing and specious. Is it legitimate? If so, it is very nearly conclusive of the claims of Episcopacy. Our equality with them cannot be supported. If it is not just, all is irretrievably lost to prelacy. No other argument, without this, is of any material value. Let us briefly review it. In the mention of three of this number, I must observe the advocates of episcopacy are particularly unfortunate; because two of them, Paul and James, were of the original twelve, and one of them, Junia, (not Junius,) if we may determine *sex* by the gender, was a woman! She was the wife of Andronicus; and they were relatives of Paul. "Salute," said he to the Romans, in the passage quoted by the bishop, "Andronicus and Junia, my kinsmen, and fellow-prisoners, who are of note among the apostles"—not "of note, eminent, apostles," but simply christians, early of great reputation in the estimation of the apostles. This is the plain common sense, and the evident meaning of the text, and so acknowledged to be, by our best biblical critics, of all classes. Thus, instantly, four of the extra eleven apostles disappear!

Here it is necessary for us to pause a moment, and make a remark, explanatory of the original word *Apostolos*, since it appears that our bishops use the Greek version of the New Testament, and claim, that wherever this term, *Apostolos*, occurs in connection with a name, however it may be rendered in the common translation, the person so designated, must have been clothed with the Apostolic office! By reference to philological works of authority, this word will be found to mean simply a messenger, one sent. If he is sent, no matter who he is, by whom sent, or what may be the nature of his errand, he is, in Greek, called an *apostole*. It follows, therefore, that whether the word, in scripture, is used of a messenger of any kind—one sent, without respect to his character, or the nature of his message—of a man merely sent to preach, or of the apostolic commission especially, must depend entirely upon the connection in which it occurs. With this fact distinctly before us, we proceed with the review.

Barnabas was an apostle. This is most cheerfully conceded. Luke, in the Acts, speaks of "the apostles, Barnabas and Saul." But in what sense was Barnabas an apostle? He was sent to preach the gospel. This is positively all. There is not a particle of testimony in the word of God, to prove any thing more. The people of Lystra, when they wrought miracles, would have paid them divine honors; of "which, when the apostles [the men sent of God to preach to them the gospel,] Barnabas and Saul, heard," they rent their clothes, ran among them, and, by a suitable address, prevented. Barnabas, then, was sent as a preacher, but he never was an apostle, in the sense in which Peter, and Paul, and John, and the others, were apostles. This is indisputably true.

"Titus and two others, whose names are not mentioned," are claimed as apostles. The passage is relied upon for proof, in which Paul says to the Corinthians: "Whether any do inquire of Titus, he is my fellow-helper concerning you; or my brethren be inquired of, [the two not named,] they are the messengers of the churches, [in the Greek, *apostoloi ekklision*, the apostles of the churches,] and the glory of Christ." And were these men clothed with the apostolic office? No such thing appears, either from this, or any other text. The sense of the passage is exceedingly plain. Let it be briefly stated. The poor saints at Jerusalem, despoiled by persecution, of all the comforts, and of nearly all the necessities of life; and besides this, now suffering under the effects of the prevailing famine, were truly objects of compassion. The various gentile churches, determined to send them relief. Those of Macedonia particularly, had acted with great generosity, and the wish prevailed to infuse the same liberal spirit into the minds of the Corinthians. For this purpose, Titus and the others, were selected and sent on a visit to Corinth. Paul, the prime mover and active agent, in this enterprise of love, wrote, and transmitted by their hands, this epistle—in which he commends these three ministers to the confidence of the brethren, with the assurance, that they

were sent to them, by several churches,—on this mission of mercy. Any apostleship of Titus and the others, beyond their being thus, and for this purpose, sent by the churches—*apostoloi ekklision*—has not been, and never can be, made to appear. They apostles in the episcopal sense! So far from it, they were merely agents, sent out by the gentile churches to collect money to relieve the temporal necessities of the churches among the Jews! Four others thus leave the apostolic theatre.

Three only remain, for whom the apostleship is demanded—Epaphroditus, Sylvanus and Timothy. The episcopacy of the first of these, the bishop defends with this passage of Paul to the Philippians: "I supposed it necessary to send to you Epaphroditus, my brother and companion in labor, and fellow-soldier, but your messenger [umoen de apostolon, your apostle,] and he followed him to the means of support, and the Philippians, to relieve his necessities, kindly transmitted to him a sum of money, of which they made Epaphroditus the bearer. The design of the mission, extending no further, and having now been accomplished, Paul sent Epaphroditus back to them, with this admirable epistle, in which he commends their gift, and also the manner of its bestowment; it having been borne to him by a brother beloved—his "companion in labor, and fellow-soldier" in the gospel of Christ. This, and no more, constitutes all the apostleship of Epaphroditus.

As respects the other two, Paul writes to the Thessalonians, that he, and Sylvanus, and Timothy, had been careful to give them no trouble, although they had a right, and "might have been burdensome, as the apostles of Christ." Sylvanus and Timothy apostles of Christ! How? Being with Paul for the time, he inserts their names in his epistle, as he did that of Sosthenes in his first epistle to the Corinthians, and Timothy's alone, in his epistle to the Colossians, and he bears testimony that they were his companions, and, equally with himself, were sent of God to preach the gospel. If because they were so sent to preach the gospel, which is all the word apostle here means, they are to be considered apostles, then all the primitive preachers were, and all true ministers to this day, are apostles, since they were, and are, all sent of God to preach the gospel. Thus the three last of the extra apostles depart, leaving none but the original twelve.

But were not the angels of the seven churches, mentioned in the book of Revelations, bishops or ministers superior in grade, authority and prerogatives, to other ministers? I submit, in answer, three brief remarks. The first is, that the scriptures afford no proof whatever that they were. The second is, that the claim is disproved by the passages themselves, and parallel texts. *Angelos*, the name used to designate these ministers, means simply a messenger; and *Apostolos*, means simply a messenger; both words describe any one sent to bear the message of the gospel; therefore, both are equally as appropriate now, to those who preach the gospel, as they were then, to persons of the same class. My third remark is, that the supposition is unreasonable. There were precisely as many angels as there were churches. Now, since there can be no bishop without a diocese, if each angel was a bishop, where was his diocese? The angels of the churches were not therefore bishops, but, most clearly, pastors only, in the ordinary sense.

Upon a full and candid examination of the whole "scripture argument," we now see plainly, that no successors to the apostles, were, in their days, appointed, either by their authority or with their consent. Besides the original twelve, not one minister can be found of a grade superior or inferior to presbyters. So far, therefore, as the scriptures are concerned, nothing appears to disprove, but every thing to sustain, the proposition, that the authority and rights of Baptist ministers are equal to those of Episcopalians, or of any other denomination whatever.

The first argument of our brethren in support of the divine right of bishops, having, as we now see, totally failed, the second, which assumes, that the alleged succession can be proved by historical authority, to have been actually continued and preserved to our day, falls, as a matter of course, and all others predicated upon it, necessarily go with it. Yet it may be worth our while to give it a moment's consideration.

Is it true, I ask, that history bears testimony to a continued apostolic succession, and that from the apostles' time to our day, it has been preserved? How can history speak the truth, and bear testimony to a thing that never existed? If history does not prove the opposite to be the fact, then, I have read history, I must confess, to little

purpose. Let us glance at the testimony of history.

Mosheim says, *Eccl. Hist. Intro.*, vol. 1, p. 17. "When we look back to the commencement of the christian church, we find its government administered jointly by the pastors and people. But in process of time, the scene changes, and we see the pastors affecting an air of superiority, and trampling upon the rights and privileges of the community, and assuming to themselves supreme authority." In his history of the first Century, vol. 1, p. 88, the same distinguished writer further says: "The rulers of the churches were called either presbyters or bishops, which two titles, are, in the New Testament, undoubtedly applied to the same order of men." He again remarks, p. 91: "Let none confound the bishops of this primitive and golden period, with those of whom we read in the following ages. A bishop during the first and second Century, was a person who had the care of one christian assembly, which, at that time, was, generally speaking, small enough to be contained in a private house." The same facts, and many more to the same effect, are maintained by Gheisler, and Neander, and the other reputable writers in the department of ecclesiastical history.

Permit a single passage from the christian fathers, regarding the history of apostolical succession. We will select it from Jerome, who wrote in the fourth century, and who was one among the most candid and learned of them all. He says, *Comm. on Titus*: "A presbyter is the same as a bishop." But "when every one, by the instigation of the devil, supposed that those he baptised belonged to him, and not to Christ, it was decreed, throughout the whole world, that one chosen from the presbyters should be set over the rest."

These, and such like, are the true historical authorities. They not only do not intimate the doctrine, but positively condemn apostolic succession. Nothing taught in history, therefore, can be found, contradicting the proposition that our authority and rights as ministers, are equal to those of any other denomination whatever.

The third, and last argument, in support of the doctrine that Episcopacy is derived by succession from the apostles, and transmitted in an unbroken series of ordinations, is essential to the validity of all ministerial acts, is now utterly overwhelmed, cut off, hopelessly, from any connection with the subject in hand. Yet, two or three considerations require that it should receive a passing notice.

Apostolical authority was necessary at one period of the church. This is admitted by all. Our brethren conclude that it must, therefore, be necessary at every other period of the church. But I answer that this conclusion does not, by any means, follow, as a matter of course. It is a most obvious "non sequitur." Apostolical authority was necessary in the age of inspiration, to complete the system of divine revelation. The New Testament is the product. And here, in the New Testament, the whole apostolical authority and teaching are lodged, retained, and perpetuated, in all their freshness, force and vigor. In the New Testament, therefore, and no where else, the apostles, substantially, still live, and speak to us, as they did literally to their own personal associates. This is obliged to be the fact. Moses, for illustration, was the apostle, or lawgiver, and ruler of Israel, under the old dispensation. He had successors in the rulership; but as a lawgiver, or apostle, he had no successor; he could have had none while that dispensation continued, without a total subversion of his laws. So the twelve were apostles, or lawgivers, and ministers, under the gospel. As ministers, they had successors; but as apostles, they had none; they could have had none, without a total subversion of the New Testament. Are bishops legitimate successors to the apostolic office? Then they have the same authority which was possessed by Peter, or James, or John. A letter of the bishop of Tennessee is, therefore, as obligatory, and as infallible, as any of the epistles of the New Testament. This doctrine is admitted, and acted upon at Rome, because it inevitably follows from the first principles of episcopacy; but will enlightened American christians give it their assent? I presume not. The apostolic office was necessary in the beginning of the church; but, as we now see, it was not, therefore, subsequently necessary; indeed, it could not possibly, in the nature of things, have continued to exist. It is, consequently, impossible that it can now be necessarily, either to confer upon us ministerial character, or to give validity to our ministrations.

We have thus seen, that the apostles, as such, had no successors. Let it be conceded that bishops, in the episcopal sense, found their way, at an early period, into the church, and still, in some departments of it, firmly main-

tain their place. Yet for their existence, they have no scripture warrant. Our Episcopal brethren, therefore, provided even that in all other respects they are conformed to the word of God, have no ministers, they can have none, but plain simple presbyters. Those who wear the title of bishops, are nothing more, since no such office exists to be conferred.

But can it be that the scriptures authorize no such office in the church as bishops, in the episcopal sense? Than this, no fact appears to me to be more certainly true. The only officers appointed by God to preach, and administer ordinances, and whose commission has come down to our times, are called indifferently, elders, bishops and presbyters; all of which names, when referring to office, convey the same idea. They are convertible terms, and are frequently used interchangeably, to describe the same person. There is, however, some difference in their sense, which it is proper should be stated. A presbyter is a man clothed with the ministerial office; and a bishop is a presbyter advanced in age; and a bishop is a presbyter invested with the pastorate. All have, however, the same authority to preach, to ordain, and to administer all the ordinances of religion. Let us refer, in proof, to a few passages of the word of God.

"For this cause," said Paul to Titus, Tit. i: 5-7, "left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders, [Presbuteros, presbyters,] in every city, as I had appointed thee. If any be blameless, the husband of one wife, not accused of riot, or unruly; for a bishop [episkopos] must be blameless, as the steward of God." Who does not see that in this passage, the same persons are called indifferently, elders, presbyters and bishops? And who was Titus, who ordained these bishops, not over large territories, but in every city? He was simply a presbyter, evangelist, or missionary. And who were these bishops? No, him more certainly, than ordinary pastors.

Again, Peter, speaking on this subject, in his second epistle, v: 1, 2, says, to the pastors: "The elders which are among you, [Presbuteros, the presbyters,] I exhort, who am also an elder, [sumpresbuteros, a fellow-presbyter,] and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed; feed the flock of God which is among you, taking the oversight thereof, [episkopountes, exercising the office of bishops,] not by constraint, but willingly." Here again we have the inspired declaration, that elders are presbyters, and that presbyters are bishops.

Once more. Paul the apostle came, Acts 20: 17-28, to Miletus, "and sent to Ephesus and called the elders [presbuteros, the presbyters] of the church," and said to them, "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, [episkopos, bishops,] to feed the church of God which he hath purchased with his own blood. The elders of the church at Ephesus were presbyters, and the presbyters were bishops.

Such are all the teachings of God's word. Did the apostles understand this matter? Are we to rely upon their representations of it? If so, then four facts are firmly established. The first is, that the apostles, as apostles, had no successors in the church; the second is, that presbyters, bishops and elders, all hold the same office; the third is, that presbyters ordained bishops, who were pastors in the ordinary sense; and the fourth is, that all ordained ministers were the equals, the peers, of each other. Our brethren of all denominations, if in every other respect they are fully legitimate, have received their ordination from presbyters alone. Methodists, Episcopalians, Presbyterians, have received this, and only this ordination. We have received the same. Our authority and rights, therefore, to preach, to baptize, to organize churches, to ordain ministers and other officers, and to do all else that may be done by ministers of the gospel, are equal in all respects, to the authority and rights of the ministers of any other denomination whatever. This fact is now placed beyond controversy.

2. The authority and rights of Baptist ministers, are, in many respects, superior to those of the ministers of any other denomination whatever.

We do not intend by this claim, to derogate from the high christian character, intelligence, zeal, or usefulness, of our brethren of the several churches around us. Our purpose is only to defend what most certainly belongs to us. Exclusive pretensions are not often heard with patience, even by those who are willing to admit that they are well founded. We concede to our brethren equality with us, in personal religion, in love for the cause of Christ, in readiness to labor for the salvation of men, in deep sincerity, and other christian qualities. They may, indeed, in many

PHYSICIANS.



Chronic Complaints.

It is a fact, and should be if you are afflicted with any of the following chronic complaints, viz: Rheumatism, Gout, Gravel, and the long catalogue of diseases which have been well known that Galvanism, in its certain means of relief, is the only medicine that has been tried, but not by Dr. Christie's London, was the application known. For him honor of making known to the world.

Persons may be arrested and cured of Rheumatism, without vomiting, and without the use of any of the methods commonly used.

PHYSICIANS.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

A. H. CHRISTIE'S

Bands, Belts & Magnetic Fluid.

Chronic Complaints.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

A. H. CHRISTIE'S

Bands, Belts & Magnetic Fluid.

Chronic Complaints.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

A. H. CHRISTIE'S

Bands, Belts & Magnetic Fluid.

Chronic Complaints.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

A. H. CHRISTIE'S

Bands, Belts & Magnetic Fluid.

Chronic Complaints.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

A. H. CHRISTIE'S

Bands, Belts & Magnetic Fluid.

Chronic Complaints.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

A. H. CHRISTIE'S

Bands, Belts & Magnetic Fluid.

Chronic Complaints.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

A. H. CHRISTIE'S

Bands, Belts & Magnetic Fluid.

Chronic Complaints.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

A. H. CHRISTIE'S

Bands, Belts & Magnetic Fluid.

Chronic Complaints.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

A. H. CHRISTIE'S

Bands, Belts & Magnetic Fluid.

Chronic Complaints.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

A. H. CHRISTIE'S

Bands, Belts & Magnetic Fluid.

Chronic Complaints.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

A. H. CHRISTIE'S

Bands, Belts & Magnetic Fluid.

Chronic Complaints.

Advertisement only permit us to state the unsought testimony to the virtue of the medicine.

things, be even greatly our superiors. Still, in other respects, and especially in the ministry, we are obliged to believe that similar concessions cannot with truth be admitted.

It is most evident to us, that our authority and rights as ministers, are superior to those possessed by the ministers of any other denomination whatever, because by baptism we entered, and became legitimate members of Christ's kingdom, before we assumed to be invested with the offices of the kingdom, or to administer its ordinances and government. They have never been baptized at all.

I know of no competent authority anywhere, or in the opinions of any Christians, Baptists or Pedobaptists, by which a man can be admitted even to membership in the visible church of Christ on earth, without baptism. Do the ministers of other churches claim to have been baptized? They were, I allow, sprinkled in their infancy. But such a ceremony, and at such a time, bears no more relation to baptism than it does to the sound of the last trumpet. They have never even been baptized. Here, therefore, they labor under a capital deficiency, and our advantage over them is most obvious. I will not ask whether they are really members of the visible church. That is their own affair. If, however, they are not, what authority have they, what right, to exercise those prerogatives that belong only to the officers of that church? If the matter is barely doubtful, how can they, especially as there is no necessity for it, risk so important a qualification upon an uncertainty? Our authority and rights are, therefore, in this respect, most certainly superior to theirs.

They are superior upon another ground. We received our ordination from the only true source, whence, under God, it can be derived—the church, and her bishops, acting upon her order, and as her executive officers.

Ordinations conferred by a bishop, in his own right, and those also given by a presbytery, as a permanent body, and without church order, are all, and equally, destitute of divine sanction. I do not say that they are invalid. That is no business of mine; but I well know, that they have no countenance in the word of God. Where is the warrant? Episcopacy is modeled after the ancient Hebrew Theocracy; and Presbyterianism after the Jewish Synagogue. Will these be quoted as authority? Surely not. Baptist principles look to the New Testament, and not to the abrogated forms of a former and extinct dispensation. There the law of Christ is fully recorded, and in it we find two words which are employed to express the conferring of the ministerial office; they are *katastasmen*, and *Kritonentesantes*. The former, which occurs in Acts vi: 3. Scapula assures us, (and he was confessedly one of our best writers on the sacred languages,) signifies to put one in rule, or to give him authority, or ministerial sanction. The latter, found in Acts xiv: 23, expresses, we are told, the suffrages or votes of the members of the church, by stretching forth the hand, in approval of the act of ordination. Ordinations, therefore, are the united acts of the church and her bishops. Ministers are employed in setting apart other ministers, not in virtue of their being bishops as a superior order, nor of their being presbyters, all of the same order; but merely as executive officers of the church, with whom the whole right is lodged by her great and adorable Head, Jesus Christ our Lord.

Ordinations not so conferred are, of necessity vitally defective, since the power is possessed by the church alone, and can of course be imparted only by the church. Paul and Barnabas, the former an apostle, the latter a presbyter, ordained bishops in Derbe, Lystra and Iconium, as we ordain them; and the same thing was done in the other places, by Timothy and Titus, and all the other primitive ministers. The early churches had each its own bishop, and there were certainly as many churches as bishops. Nor did they when ordained, join presbyteries, or bodies of ministers, who thereupon ceased to have their names in the individual churches as before. They never ordained men first to a lower grade in the ministry, and then again, after a stipulated time, to a higher grade in the ministry, as is so often done among us. No such case can be found in the word of God; in the form either of precept or example. No New Testament minister, as a minister, ever received but one ordination. This was by the united suffrages of the church and her bishops. Such ordination only is scriptural and legitimate; and it confers upon all those who receive it, all the powers and authority requisite to the complete fulfillment of all the duties belonging to those of any class who preach the gospel, and administer the offices and ordinances of our holy religion. Baptist ministers have received this ordination; ministers of other denominations have not; our authority and rights, therefore, are, in this respect, superior to those of any other denomination whatever.

In still another department, our authority and rights are superior to those of others. We are not ordained for unscriptural purposes, such as to place in power other ministers, as their governors, and to become legislators, and judges, in the kingdom of Christ. If a man is ordained to do what the scriptures do not allow to be done at all, or to do it, not by ministers, then

to fix certainly those things are concerned, in ordination, no ordination. For example, has no right, in his capacity as a minister, to exercise the office of civil magistrate. Suppose he should be ordained to that office, would he therefore be a civil magistrate? Certainly not. Such ordination would be void. So of every other authority not divinely given. And now, where in the word of God do you find that the inferior clergy are subjected to the government of a superior, called a bishop? Where does that word speak of ecclesiastical courts, or of courts of judicature, and courts of appeal? Show me the grant for enacting laws by the clergy, or by any one else, for the government of the church? Jesus Christ is the supreme, and the only supreme Bishop in his church. "All ye are brethren." He is sole Ruler, Lawgiver and Judge. We know no other; we admit no other; and so far as men are ordained for such purposes, their ordinations are a nullity. We are ordained to execute the laws of Christ, in the church, and in the world, and we can never forget that where there is no command there is no obedience. We dare not assume powers which Jesus Christ has never granted. Our ordination, therefore, being conformed as to its purposes, to the word of God, confers upon us authority and rights superior to those possessed by the ministers of any other denomination whatever.

Our authority and rights are superior in several other respects; but we have sufficiently illustrated this part of our subject, and we must not longer detain you.

We have now seen what is necessary to constitute a true minister of Jesus Christ, "according to the gift of the grace of God," and that all the characteristics of such are possessed by Baptist ministers; we have seen that the authority and rights of Baptist ministers are, in all respects, equal to those of the ministers of any other denomination whatever, because those from whom we received the ministry had full power from the great Head of the church, to confer it, and did confer it upon us in all its plenitude, by the agency of lawful presbyters, which is all that can be said of Presbyterian, Methodist, or Episcopalian ministers; and we have seen that our authority and rights are, in many respects, superior to those of all others, particularly in the fact that, by baptism, we entered and became legitimate members of Christ's visible kingdom upon earth, before we assumed to be invested with the offices of that kingdom, or to administer its ordinances and government; in the fact, that we received our authority and rights from their only depository and legal source; and in the fact, that we are not ordained for unscriptural, but for lawful gospel purposes.

From this whole subject, maturely considered, we conclude in the first place, that with our authority and rights as ministers of the gospel, we have ample reason to be entirely satisfied. No Baptist minister, of whom I know anything, ever had the slightest misgiving upon this point. Did your hearts, brethren, ever hesitate for want of full confidence? No, I am ready to answer for you, no, never. Did any well instructed Christian, who has received the ordinances from the hands of Baptist ministers, ever doubt their validity, from apprehension that we want authority to give them? Far, very far from it. On the contrary, there are millions, and I confess myself to be of the number, who would consent to accept them from no other administrators. No, here we stand on firm ground. We may fail in our fidelity, our devotion, our zeal, but our authority cannot be shaken. The Lord sustain us in the duties of our high vocation.

We, in the second place, conclude, from this subject, that upon us particularly, devolves the obligation to understand, and be governed strictly, in all that pertains to the ministry, by the word of God. Our brethren of other churches, have in many instances, gone far aside, and their return to the simple teachings of revelation is hardly to be hoped. How can they return without a total breaking up of their several systems of ecclesiastical polity? Will they, can they do this? As for us, the Bible is our standard, and our only standard. To comprehend its teachings, therefore, and to be governed by them, is our paramount duty. We are then prepared, not only to do our duty, but to defend the truth, and to teach others the service of Christ. Ignorance of the divine law, or disregard of its instructions, is the teeming source of all error. Every departure from the beautiful system revealed by Christ, is a derogation from the power and effect of religion. Jehovah can never be pleased with that which he has not appointed. To us the command is not less imperative than it was to the Hebrews:

"What thing soever I command you, observe to do it. Thou shalt not add thereto, nor diminish from it."

This subject, leads us, in the third place, to conclude, that, in religion particularly, we should estimate men as they are conformed to Christ. We are but too prone to be attracted by titles; to be dazzled by pageantry, and to be seduced by flattery, and the love of power. Many, for these baubles, sacrifice their claims to gospel purity. Shall they ever cause

to forget, and to derive from the parts taught by our blessed Redeemer? The gospel claims our obedience. Submission to Christ generally, and in the ministry particularly, should be our only test of character. Yes, and he shall be most loved and revered by us, who most loves and obeys our adorable Saviour.

The pulpit, we conclude, in the last place, never can be clothed with all its wanted power over the hearts and consciences of men, until it fully corresponds with the laws of its institution. Then, and not till then, may it be properly said:

"There stands the messenger of truth; there stands The legate of the skies! His theme divine, His office sacred, his credentials clear. By him the violated law speaks out Its thunders, and by him, in strains as sweet

As angels use, the gospel whispers peace. He establishes the strong, restores the weak, Reclaims the wanderer, binds the broken heart. And, armed himself, in panoply complete, Of heavenly temper, furnishes with arms Bright as his own, and trains, by every rule Of holy discipline, to glorious war, The sacramental hosts of God's elect."

TENNESSEE BAPTIST

Nashville, January 13, 1848.

HOWELL ON COMMUNION.

FACTS FOR THE PRESS.

Several of the following facts published by us some months since have been going the rounds of the religious papers, until somewhat worse for the wear, we therefore publish a new edition and send them forth again.

SOME PEDOBAPTIST PREDICTIONS FULFILLED.

Soon after it [Howell on Communion] was first published, says brother J. D. of South Carolina, it was read by a Presbyterian minister of some distinction in our State, who observed in regard to it, that "it was the most mischievous little book the Baptists ever issued," i. e. that its tendency was to subvert the very foundations of Pedobaptism.

The following facts prove that he was a true prophet:

"Brother Musgrove, Missionary in the Muscle Shoals Association, Alabama, writes us as follows:

A few meetings since, I had the pleasure of immersing a household, formerly Methodists, consisting of the father, mother, and two children. The father stated to the church the manner of his conversion.

A few months ago a brother sent me a copy of Howell on Communion to read, as I was a bitter opposer of close communion and immersion as the only baptism. I had heard of the book, and thought I would give it a candid examination. I was astonished at the strength of argument. I was not aware of the ground upon which these doctrines stood. My wife read it, and the children read, and the result was—we found we had never been baptized, and we resolved to discharge this duty after the manner of the apostolic and primitive church.

The book is still at work in that neighborhood."

After the relation of this fact in the Association, a Brother Irwin, of Ala., arose and remarked that, very recently he had baptized five Pedobaptists, who were converted to Baptist sentiments, by reading Howell on Communion.

A lay brother moved to Blount county, Alabama, into a district of country where there was no Baptist church, and but one or two baptists in many miles; but large Methodist and Presbyterian churches. After many unavailing discussions, one day he rode twenty miles to get some baptist books to help him work—and was able to borrow one, i. e. Howell on Communion, and in less than six months from that time, there was constituted in that neighborhood a Baptist church of twenty-five members, fifteen of which number were received from the Pedobaptist churches, and the work has but just begun.

"ANOTHER.—A Methodist preacher, by the name of Turentine, of North Carolina, relates the following: "In travelling to an appointment, I called upon an acquaintance. In glancing over the books on the mantelpiece, I observed a book entitled Howell on Communion. It was a new work to me. Opening it, the first proposition that met my eye, was, 'Baptists, after all, are more free and liberal in their communion than any class of Pedobaptists whatever.' Bold language this, thought I. How does he make it appear? I borrowed the book until my return. When I returned that book I was a Baptist preacher; for, once convinced, I conferred not with flesh and blood."

That book is still preaching in those regions, and converting more than though its author were there in person.

"STILL ANOTHER.—By a recent letter from a brother residing in Alabama, we learn that five members of a Methodist church in his vicinity, have, within a few weeks, been baptized and joined the Baptist church. The change of sentiment, in all these cases, was produced by reading Howell on Communion, a single

copy of which had found its way into the neighborhood. Others are also reading the book, and our better thing, they will follow in the footsteps of those five, who have already obeyed their Redeemer."

This work alone is destined to work a mighty revolution in this great valley. It has not begun to be appreciated. Every Baptist who loves his cause should buy it and put it forth to do good—to work mischief. But what shall we say of Jewett on Baptism, and Pengilly—priceless little volumes, worth their weight in gold. The popularity of Jewett and Howell is unparalleled. We are making preparations to circulate thousands of them the present year—three hundred colporteurs wanted in the South West, this year.

REVIVALS, &c.

We refer our readers to several very interesting letters, with which we have been favored by the brethren in the ministry.

Bro. Elledge, Tallahatchie county, Mississippi, gives us a singular account of Missionary labor, travelling over a circuit of six miles, in a canoe.

Brother Haynie, of Carthage, Tennessee, reports eighty-three conversions in the churches under his care. We hope Brother Haynie will write often.

Bro. Musgrove, of the Missionaries of the Muscle Shoal Association, reports thirty-four baptism since his last letter.

The letter from our Brother Potts, Armstrong Academy, will beread with interest.

We hope every minister in our denomination will read and follow the advice of brother R. H. Talliaferro, of Ala. Why is brother T. such a fortunate sower? Because he scatters the right seed—his New Testament and thousands of tracts, and puts the Tennessee Baptist into every family possible. He uses light to dispel darkness. He sends for 600 copies of the Register (which contains a tract on Infant Sprinkling, one on Immersion and one on Communion) for one brother, and FOUR HUNDRED copies for himself, besides 1200 pages of Peter and Benjamin. We have only sixteen or seventeen packages of these tracts left, having already nearly exhausted an edition of seven thousand copies.

Our readers will find a deeply interesting letter from an unknown correspondent in the City of New York. We hope that it will awaken in the heart of every baptist in Tennessee, an interest in the Publication Society, and tract distribution in Tennessee. The time has come for us to be convinced of the importance of availing ourselves of this powerful and eminently successful means of circulating the truth. See what a few warm hearts can do, seventeen students, during one vacation, sold \$1538 worth of religious books, distributed 85,473 pages of tracts, and obtained 387 subscribers to a religious paper, and witnessed forty-two conversions in one place. One tract was instrumental in the conversion of a wicked young man, who is to-day studying for the ministry! And when will our ministers begin and do likewise, preach hundreds of sermons in one day?

Never can we rest satisfied, until every minister of our denomination shall become an active colporteur, carrying with him wherever he goes supplies of religious books and tracts. It can be done, and the progress of the truth demands, at this particular period, the most strenuous exertions. A clergyman says:

"I have had what I call a colporteur basket, i. e. a large saddlebag. When I go to make an afternoon's visit I fill this basket and take it with me; the books afford matter for conversation, and I sometimes sell in the family visited, and in some others called on by the way. When I go to church meetings, associations, &c., I take my books, sell some perhaps where I put up, and when I stop by the way to rest or feed my horse. I some times act the colporteur, run into the houses, sell books if I can, and if I cannot, give away Tracts, &c. As to the results: from June 1, 1845, to June 1, 1846, I sold about \$214 worth of books and gave away about \$36 worth of books and tracts, &c. Here are \$250 worth of truth put in circulation in one year."

That is the pattern spirit for the three hundred ministers of our denomination—what could not be done if our brethren were only working men, but instead, how is it? only some one in ten, is heard of, from one year, and to the others, and only a score or two

at all interested in the great benevolent and publication movements of the day.

But we are encouraged—a brighter day is about to dawn on us. The friends of truth and the lovers of Christ are waking up, and asking to be employed in advancing the great work. May God hasten the day when all will unite heart and hand in every good work—the ministry should lead the way.

Our readers will find an interesting letter from our Brother Shuck, addressed to the Senior Editor. All who became acquainted with Brother S. while in this State, will read this communication with increased interest.

LETTERS ON BUSINESS.

Rev. J. V. E. Covey, of Lebanon, sends us the names of four new subscribers; also a remittance.

James Chambers' request has been attended to.

W. C. Vaughn's letter has been received—thank you Bro. Vaughn—your example is worthy of imitation.

The Post Master at Brownsville has sent us the name of a new subscriber.

Another list of four new subscribers has been sent us by Rev. A. H. Boothe, of Rizen, Miss.

Rev. A. S. Wynne, of Big Creek, has sent us the names of three more new subscribers with a remittance.

Richard Borham, of Henderson county, Tenn. has sent us a remittance for himself and six new subscribers—a good introduction to our new acquaintance.

C. D. Crawford, Esq. of Columbia, Tenn. has brought us the names of five new subscribers, with the money in advance for them all.

PUBLISHERS.

Communications.

For the Tennessee Baptist.

HONGKONG, September 15, 1847.

REV. DR. HOWELL, NASHVILLE, TENN.

My Dear Brother: The first No. of your paper in its new form has just come to hand, per ship "Inca." I am much pleased with the change, and I have no doubt you will find many advantages from its present Newspaper shape. I have been a constant reader of your paper for a number of years, but I never read it with much more interest than ever before, from the fact, that I have travelled across your beautiful State, and seen so many endeared brethren there, especially in and around Nashville. Of my visit to Nashville I shall not soon cease to cherish most gratifying remembrances. My impressions of no community in the United States are more favorable than those of Nashville. To hear of the prosperity of you all individually, as well as of your city and your churches, will be truly, matter of interest to me. Assure the friends of my warmest and friendliest remembrances.

To find myself again at my post, in this great land of heathenism, fills me with heartfelt gratitude to that kind and heavenly Father, whose friendly watch-care has been extended toward me, amidst so many scenes on sea and land, during the past two years. Having returned to this great land of heathenism with invigorated health, I feel more than ever, determined to consecrate life's entire energies to the one great object of preaching Christ to these swarming millions of perishing heathen.—Shall I not have the sympathies the prayers, and the co-operation of Tennessee Baptists? This Empire does indeed, present a vast and inviting harvest field, but the laborers, alas! how few! Not a missionary, male or female of any denomination has yet been sent to China from Tennessee! Surely the Tennessee Baptists can send one representative to this great, and ancient Empire, so long sunk in the gross darkness of idolatry and superstition, and now so prepared of the Lord for the putting forth of strenuous christian effort! God grant that we all may do our duty.

I have recently returned from a short visit to my old post at Canton; I am truly thankful for the orderings of that kind Providence, which now favor my location at Shanghai. Of all the five ports, Canton will be the most trying missionary position. It would be so especially to me at present. The hostility of the Canton populace toward all kinds of foreigners, grows worse instead of better, and until the British authorities interfere, but little effectively can be accomplished in that city. The missionaries find it almost literally impossible to rent a dwelling among the people. The Cushing Treaty is a practical failure as far as Canton is concerned. There are there at present eleven male missionaries of various denominations, preparing to take advantage of changes which we all hope and believe must ere long surely take place with reference to that city. Its million of inhabitants must have the gospel preached unto them."

We have recently received the melancholy intelligence of the murder of the Rev. Mr. Lowrie, an American Presbyterian missionary at Ningpo. He was returning from a visit to Shanghai, and when crossing in a native boat from Chapoo to Ningpo, was attacked by Chinese Pirates, robbed and thrown overboard. He was a good man and a valuable missionary. God's ways are not as our ways! At Shanghai, the natives are most friendly disposed towards foreigners, houses are easily secured, and chapels can there be erected. Two Chapels have already been opened, and

have crowded Chinese audiences. Yong Seen Sang and Mun Seen Sang accompany us to Shanghai. Mr. and Mrs. Yates left for that city three weeks ago, and Mr. and Mrs. Tobey about a week since. I have engaged my passage up and leave soon. The two American Methodist missionaries have located at Foo Chowfoo. I sincerely wish our Board had Foo Chowfoo and Shanghai, instead of Canton and Shanghai. At Foo Chowfoo, moves a well.

The Rev. Mr. Banks, (Eng. Episcopal) has just arrived as English Chaplain for Canton, among the foreigners.

Owing to the policy by which the English Government have thought best to govern Hongkong, the colony has greatly declined in point of native population, and all kinds of trade."

But I must close. Assure my friends that I promise to answer all their letters. Fail not to remember me affectionately to your family, and believe me yours faithfully,

J. LEWIS SHUCK.

For the Tennessee Baptist.

ALMANAC AND REGISTER.

BRETHREN EDITORS:

I thank you for "The Southern Baptist Almanac and Annual Register for the year of our Lord, 1848." I have looked over it with very great interest and profit. In the first place you have given us an Almanac, in the usual form, with the eclipses, and all that. Then comes your article or rather a new subject, one that has not until lately, much occupied public attention; it is—"Infant Sprinkling, a Sin." And it is really a sin against God, to sprinkle an infant, and call it baptism! I have not only no doubt of this fact, but fully believe, and long have believed, that infant sprinkling is one of the most revolting of crimes. This article ably sustains my opinion. I would to God every man and woman in our land could, or would, read it, without prejudice. This revolting practice, attended with so many evils, must cease. God grant that it may be soon.

Next comes your Tables of "Baptist Associations in the Southern States." To what extent you have attained to correctness in these I, of course, cannot say. I presume you have done all that could conveniently be done under the circumstances. This part of your pamphlet is, to a Baptist particularly, exceedingly valuable. Your statistics of our denomination throughout our country and the world, and of other denominations in the United States, are full of interest.

The other articles of your work I find to be—"Reasons for the Baptism of believers only"—"Immersion always necessary to scriptural baptism!" And "The Lord's Supper." These are all well written and conclusive. The cover also contains several articles of great interest, particularly those entitled—"A Minister's Theological Course"—"A Baptist Family Library"—and "Church Library plan."

You have given us a book of thirty-six large pages, containing all this matter, the influence of which must be powerfully felt upon the public mind, for one dime! Astonishingly cheap! Surprisingly good. If my own name, and in the name of my brethren everywhere, I again thank you for "The Southern Baptist Almanac and Register." I should rejoice to see a copy of it in every family in the whole South. Every Baptist certainly ought to have it, and since it costs but one dime, which there is not a living being who cannot pay, and it conveys so great an amount of most important information, I do trust every Baptist, and every one friendly to Bible truth, will have it. You intend, do you not, to give us such a work annually? I predict that you will be well sustained in this laudable enterprise.

Your brother,
SAGITARIUS.

For the Tennessee Baptist.

COLPORTAGE FROM MADISON UNIVERSITY—DESTITUTION IN WESTERN NEW YORK—RESULTS OF THE EFFORT.

NEW YORK, December 14, 1847.

Several young men connected with Madison University, have devoted their recent fall vacation of two months to colportage, under the direction of the American Tract Society. Their labors were confined principally to Western New York, yet the moral destitution of the people, the absence of religious books and the neglect of the Sabbath, in this otherwise favored region, caused universal surprise.

The number of young men who were engaged as colporteurs was seventeen. They visited twenty-four towns lying in eleven different counties. They circulated seven thousand five hundred and six publications, valued at \$1533, about one 16th gratuitously. In addition, 85,473 pages of tracts were granted and 387 subscribers to the American Messenger obtained. They addressed a hundred and eighteen public meetings, held seventy-five prayer meetings, visited six thousand four hundred and fifty families and supplied one hundred and nineteen families with Bibles.

Western New York is by no means the most destitute of gospel privileges, yet the majority of families visited by the colporteurs were not in the habit of attending public worship. Hundreds of children were found who are total strangers to the sanctuary and the sabbath school. In one instance, a boy fifteen years of age told the colporteurs that he had never heard a minister pray or preach, except once in passing the outside of a meeting house. In many towns where there is a formal attendance upon gospel privileges, there is much deplorable coldness and want of spirituality in the feelings of active christians.

More than five hundred families were found who were either Romanists, Infidels, or Unitarianists. There is much not unlike Infidelity, in this religion, which takes offence at the name; but which rejects doctrines so essential to Grace, that its influence is nearly deadening as avowed Infidelity. Many

people are more undisciplined with edification than with the clergy, in the expression of sentiments, and if the christian world knew the extent of this subtle work of Great Adversary, as "displaced to pious men," they would be astonished.

One remarkable instance of conversion occurred in Western New York, which had its origin with one of these seventeen colporteurs. A tract found its way into the mind of a young man, which resulted in his conversion. He thought of family worship, and its neglect under the parental roof. At breakfast table one morning, he proposed prayer. His father objected, yet he knelt, and began the devotion. His enraged father seized him by the hair and drew him from the knees, while the mother and sisters wept, sympathizing with the feelings of the child, the father rushed from the room. Thinking he had done wrong in disobeying parent, the son went out to conciliate. They met, each resolved to ask forgiveness of the other. In the sequel, the father and all the members of the family were converted to Christ, and a powerful revival followed in that neighborhood.

A young man is now preparing for the ministry. A solitary tract was blessed in his conversion and the combination of happy circumstances which followed that event, caused him to utter as a colporteur. Who will not pray for the tract cause, and pray for the wide dissemination of these little messengers of truth?

In connection with the labor of those colporteurs, another extensive revival occurred which excited a deep and abiding interest. Not less than forty-two conversions took place in one village, and every evening others enquiring the way of salvation. Among young converts of both sexes, might be the active and influential persons in the and the colporteurs were rejoiced to learn a student of Madison University, (a nephew of his parents, was among the number who surrendered themselves to Christ. It was believed the blessed work would continue many other conversions result from the grace exerted, under God, by agents of Tract Society.

From the nature of the work, the fruit colporteur labors cannot be known to themselves. They remain too brief a portion of time on their field of pious toil to see the germination of the seed they have sown. Yet no class of men are more blessed in labors, than the colporteurs. One striking instance may be given in illustration. A of Baxter's Call was presented to a man read it and became anxious for his salvation. At his request, a prayer meeting was held at his house and his whole family became interested. No weekly meeting of kind having ever been held in that neighborhood, one was opened afterward.

"As for ourselves," writes a comrade three devoted young colporteurs, "we can give no better work, than to go from door among the poor and destitute, to home upon their minds, the saving truth of the Gospel. God has blessed us in our work. We have been made to feel our dependence upon Him, and the blessedness of going down good, in imitation of our Divine Father."

TALLAHATCHIE CO. MISS., Dec. 5, 1847.

BRETHREN EDITORS:

I have just returned from Tallahatchie church, a church that I constituted last year with six members; it now numbers 40, I feel good prospect of more being added, I preached to them on Saturday and Sunday, and on Monday morning notwithstanding was plenty of ice, and the ground frozen. I had the pleasure of baptizing one lady one gentleman, the lady was a Methodist. This church is situated in a very large valley, say ten miles on the east, and 50 miles west, making about 60 miles swampy spring season, when the Mississippi rises it overflows a large portion of this valley, and there is no communication save by the course of the last year I visited the frequently, in a canoe or "dugout." (as are called in this country,) frequently ranging from 10 to 30 miles up and down in this way. The brethren are going to me a dugout and give to me, so that I can visit them at any time.

The Methodists have circuit in the valley and have some churches, they have away in that portion of country, until the people having heard no other sort of ing, but so soon as the Baptists began to their cause began to totter, and it is all down. Of the 40 members belonging Baptist church, 2 were received by 20 from the world, and 18 from the Methodist. I send you a list of subscribers—here is a list of them.

The brethren have erected a commodious house of worship on the Tallahatchie river, and they bid long, to have it well filled with Baptist, mostly number of them have been taken Paedo Baptist ranks. I prevailed upon take the Tennessee Baptist, to establish doctrine, so that they may be able to world why they are Baptists. They have another list of subscribers sent to is the wish of your brother in the Gospel.

A. W. ELLIOTT.

SHELBY COUNTY, West Tenn
December 21, 1847

BRETHREN EDITORS:

I would acknowledge through the contributions that I have received, Tennessee, for the Indian Mission, with the names of Life-members, to the amounts.

Big Creek Baptist church, \$30 Rev. A. S. Peyton Smith, \$22.50; collection at Covington, \$7.50, 80 "Peyton Woodlawn Baptist church, 80 "C. C.

Chinese audiences. Yong Seen... Mr. Banks, (Eng. Episcopal)...

For the Tennessee Baptist... ANAC AND REGISTER... I have looked over...

For the Tennessee Baptist... I find it interesting... I have also collected...

SAGITARIUS... For the Tennessee Baptist... RESULTS OF EFFORT.

NEW YORK, December 14, 1847... I have just returned from Tallahatchie river church...

For the Tennessee Baptist... I have just returned from Tallahatchie river church...

people are more undisguised with colporteurs... One remarkable instance of conversion...

In connexion with the labor of those colporteurs... From the nature of the work, the fruits...

As for ourselves," writes a committee of three devoted young colporteurs... I have just returned from Tallahatchie river church...

Tallahatchie Co. Miss., Dec. 8, 1847. BROTHER EDITORS: I have just returned from Tallahatchie river church...

For the Tennessee Baptist. BY S. E. S. And can it be another year Has rolled its rapid round?

For the Tennessee Baptist. ARMSTRONG ACADEMY, Dec. 8, '47. BROTHER EDITORS: The many expressions of kindness...

Summerville Baptist church, 30 "L. H. McKin. Baptist church, 30 "G. W. Young. Big Oak " 30 "R. L. ...

Which would make my collection during the last year, 2,048.96 I have also received pledges of \$300, that was to be paid in 1847.

For the Tennessee Baptist. I find in the November number of the Millennial Harbinger, for the current year, page 653, three arguments in favor of "baptism for the remission of sins," which the author says, "we regard as incontrovertible and irrefutable."

For the Tennessee Baptist. I am glad to inform you, and the readers of your excellent paper, that the baptist cause is still on the increase here.

For the Tennessee Baptist. I find in the November number of the Millennial Harbinger, for the current year, page 653, three arguments in favor of "baptism for the remission of sins," which the author says, "we regard as incontrovertible and irrefutable."

For the Tennessee Baptist. I find in the November number of the Millennial Harbinger, for the current year, page 653, three arguments in favor of "baptism for the remission of sins," which the author says, "we regard as incontrovertible and irrefutable."

the many friends I found among the brethren; but also the interest manifested for the poor Indian. I have returned 'home' with more encouragement than I ever felt before...

Upon my return (a few days since) I found all my family well, school full and prospering. I had a long and tiresome journey home, being detained some by waiting for conveyances and high water, but I would acknowledge with gratitude to my heavenly Father, his protecting care and restoring me once more to my family and the field of my labors.

For the Tennessee Baptist. I find in the November number of the Millennial Harbinger, for the current year, page 653, three arguments in favor of "baptism for the remission of sins," which the author says, "we regard as incontrovertible and irrefutable."

For the Tennessee Baptist. I find in the November number of the Millennial Harbinger, for the current year, page 653, three arguments in favor of "baptism for the remission of sins," which the author says, "we regard as incontrovertible and irrefutable."

For the Tennessee Baptist. I find in the November number of the Millennial Harbinger, for the current year, page 653, three arguments in favor of "baptism for the remission of sins," which the author says, "we regard as incontrovertible and irrefutable."

For the Tennessee Baptist. I find in the November number of the Millennial Harbinger, for the current year, page 653, three arguments in favor of "baptism for the remission of sins," which the author says, "we regard as incontrovertible and irrefutable."

Fifteen of the above number, baptised, were at Hopewell in Blount county, four at Goodhope, one at Mt. Pleasant, seven at Mountain Springs, and three at Tyson Creek. Brother Irwin and myself have taken a tour through the length of our Association...

On this tour, I attended a new Association, organized the 30th of October, 1847, assuming the name of the Muscleshall Association of primitive Baptists. Taking the abstract of principles, rules of decorum, and constitution of the Muscleshall Association of united baptist, and throwing a quare, so called, around the constitution, in these words: "We, the Muscleshall Association of primitive Baptists, hereby declare a non fellowship with all the institutions of the day, falsely called benevolent, not warranted in the Scriptures, and advise the churches to do the same."

For the Tennessee Baptist. I find in the November number of the Millennial Harbinger, for the current year, page 653, three arguments in favor of "baptism for the remission of sins," which the author says, "we regard as incontrovertible and irrefutable."

For the Tennessee Baptist. I find in the November number of the Millennial Harbinger, for the current year, page 653, three arguments in favor of "baptism for the remission of sins," which the author says, "we regard as incontrovertible and irrefutable."

For the Tennessee Baptist. I find in the November number of the Millennial Harbinger, for the current year, page 653, three arguments in favor of "baptism for the remission of sins," which the author says, "we regard as incontrovertible and irrefutable."

For the Tennessee Baptist. I find in the November number of the Millennial Harbinger, for the current year, page 653, three arguments in favor of "baptism for the remission of sins," which the author says, "we regard as incontrovertible and irrefutable."

thing ceases to exist, or to be true, must not its sign cease for the same reason—now if this be applied to the gospel, where every believer necessarily undergoes a change of heart, his former sign name (sin) can no longer exist, but must be applied to him, for it signifies something which does no longer exist, and consequently it cannot exist, unless a man could be an unbelieving believer. But happily we are left in no doubt on this point, as may appear from 1 John 3:1. "Whosoever believeth that Jesus is the Christ, is born of God, who hath a child of God, he is an alien to God, unless God begeth alien—and this absurdity the writer must impose on the 'Most High before he can find a 'believing alien.'" Thus falls the writer's first proposition; simply because nothing can be predicated of that which does not exist, viz: "a believing alien."

His next proposition is, "Remission, then, is to be found or obtained in Christ out of him." He quotes from Eph. 1:7 "In whom we have redemption through his blood; the forgiveness of sins, according to the riches of his grace." The writer is practicing a little sophistry here, and in the same stroke of words according to his point to be proved. The apostle does say "remission of sins" is in Christ, but does not so much as hint that the sinner must get into Christ to find or obtain it—on the contrary he declares his remission is not in, but through the blood of Christ—how, then, can Mr. H. prove that the remission is obtained by getting into Christ? But he is determined to show the feasibility of his plan at least. "The question is how are we to get into Christ in order to obtain or enjoy the remission that is in him." His argument abbreviated reads thus, Remission is in Christ, therefore we must get into him to obtain it. I am compelled, respectfully, to dissent from such logic. But aside from this, what is the consequence of this enormous assumption? "That the alien must get into Christ to obtain remission." Now mark reader, it is impossible to obtain remission before getting into Christ—must he not go into Christ a sinner? and must not sin dwell in Christ until he is sanctified? What new doctrine is this, that the alien, blackened with a thousand crimes, and perfumed with the stench of his abominations, must get into the immaculate, before he can be washed from his pollutions? Let the reader then summon all his strength, husband all his resources, and prepare for one mighty plunge into the region of fancy, let him call on his imagination to survey carefully the ground, and select some spot from which we may gaze on this "new thing under the sun," an alien getting into Christ. How can Mr. H. escape this absurdity; and yet with much self-composure he says, "we are left at no loss here." Bear in mind reader, Mr. H. is showing how to get into Christ, and quotes Gal. 3: 26, 27, "Ye are all the children of God in Christ Jesus. For as many as have been baptised into Christ have put on Christ." Who were the persons baptised here, they were not alien but children of God by faith? But the writer will have them aliens getting into Christ in this act of baptism of course, he means a real baptism in the person of Christ, for he has proved the remission is in him, and now he has showed how the sinner gets into him. But it must be noticed, the baptism spoken of by the apostle was a baptism in water, it cannot then be a literal baptism in Christ—but Mr. H. is correct in his view of the figure, for baptism is not only get into Christ, but must at the same time take Christ's body as his shoulders. This alien would be as clever as saint Dennis who kissed his own head.

We have carefully examined Mr. H.'s proposition, all of which are designed to establish a general proposition, which he claims in these words—"Therefore baptism is for remission of sins as preached by the apostles and contended for by us;" let us sum up the steps by which he reached the cap of his climax. 1st. Remission is to be obtained in Christ. 2d. Aliens must get into Christ. 3d. Remission was in Christ. 4th. Baptism puts the aliens in Christ—"therefore baptism is for remission of sins." This is a skeleton of his first argument. What is it worth? Is it not evident his first proposition is at war with his conclusion? If baptism is for remission of sin, then it is not "to be obtained," but obtained already in the act—his fourth proposition is equally unfounded by his conclusion—in that baptism is not for remission, but only puts us into Christ, where we can obtain remission. In conclusion, I will add I am a believer in baptism for remission of sins, not as contended for by Mr. H., but as the apostles taught, washing away our sins in a figure, by which figure we publicly declare our sins to have been previously washed away in reality and now in figure. Yours fraternally, J. H. HIGG.

Obituary Notices. For the Tennessee Baptist. Departed this life on the 27th day of September last, at the residence of his mother in Davidson county, Tenn., our beloved brother, JAMES BARNETT CUNNINGHAM, in the 24th year of his age, after three or four weeks illness of typhus fever. Brother Cunningham professed religion in his 19th year, on the 4th of July, and the next day was received into the fellowship of the church at Centre and baptised by brother January. In the fellowship of said church he continued till his death, living quite an exemplary life, and beloved by his brethren and acquaintances. If any of his brethren hurt his feelings he was faithful in telling them soon and in a christian spirit. One great way to gain the love of christians is thus to act out the christian spirit towards them. Like many other excellent christians he had some dark moments to pass through. At the first thought of death he was startled, but thinking of the goodness of God, in his dealings with him, and being conscious that he had never felt any disposition to deceive, his hopes brightened in prospect of Heaven. Calling one of his sisters, who had not made a public profession of religion, he admonished her to prepare for death, saying if he should be so happy as to get to heaven he wanted to meet her there. When dying, though he spoke with difficulty, he engaged in singing— "When I was sinking down Christ laid aside his crown for my soul." And again: "It won't be long till Christ will come and take us home. Then in the most loving manner he gave the family the parting hand, never to meet again below, and fell asleep in Jesus, ardently desiring to meet them all in heaven. "No more we'll mourn the absent friend, But lift our earnest prayer, And daily every effort bend, To rise and join him there." W. D. BALDWIN.

For the Tennessee Baptist. Departed this life on the first day of December, 1847, at the residence of her mother in Davidson county, Tenn., HARRIET CUNNINGHAM, in the 20th year of her age, after an illness of a few weeks. She was not a member of the church, nor publicly a professor of religion, yet she had given evidence, to her friends, that she had passed from death into life, and was expected to join the church in a short time. Her death was unexpected by all. Suddenly her body took its flight to the spirit-land. Her deportment was upright and amiable. She was loved most by those who knew her best. She has left a widowed mother and numerous friends to mourn the loss of one so kind. How severe must be the affliction of sister Cunningham, to see a son, and so soon afterwards a daughter, expire in the midst of youthful bloom. But how delightful to look beyond the grave and think they are at rest. May the God of widows sustain sister Cunningham amidst her bereavement. "Let gentle patience smile on pain, Till dying hope revives again; Hope wipes the tear from sorrow's eye, And faith points upward to the sky." W. D. BALDWIN.

COMMERCIAL. Nashville, Jan. 12, 1848. The River is falling slowly with water sufficient for large class boats. The popular boat Gov. Jones, Capt. Turner, will leave this morning at 10 o'clock for New Orleans. This boat enjoys a well deserved reputation, and the vigilance and polite attention of Capt. Turner and our young friend M. W. Gleaves, the Clerk, will increase the favorable opinion already entertained of her, both by passenger and shipping. Cotton—A few small lots selling at 54 1/2c. Tobacco—2 lbs. sold at A. Hamilton's Warehouse and 3 at Johnson & Smith's ranging as regards quality from \$2 70 to \$5 50. Tobacco is commanding better prices than it has done for the past two seasons. One kind already mentioned was sold last week at Johnson & Smith's at \$6 being the highest price that has been paid for three seasons. NEW ORLEANS, Jan. 1. The mail failed again for the fourth time in succession beyond Charleston, leaving us still without any news of the Hibernia. There was, however, a good demand for Cotton, and about 3000 bales found purchasers without any change in prices. Sugar—Beak, and 500 bbls. disposed of. Molasses—Some 600 bbls. Molasses taken at 17 to 17 1/2c per gallon. Flour—Still heavy, the only sales were 1100 bbls. Ohio, an extra article, at about \$5 50 per bbl., and 170 bbls. do. at the same rate, buyers generally not offering over \$5 25 per bbl. Corn—In good request, with sales of 6500 bushels, viz: 403 sacks, white, at 57c, 501 at 57c, 200 do. at 56c, 800 white and 400 yellow, at 60c per bushel. Coffee—Sales of 2800 bags Rio Coffee from a cargo just received, (including 2000 in one lot) at 63c per lb. Whisky—Dull at 20c to 21c per gallon. Freights—No new freight engagements. Cotton shipped for Liverpool at 7 1/2c, a decline. PITTSBURGH, Jan. 8, 8 1/2 P. M. There is eight feet water in the channel and falling. The weather continues very pleasant. CINCINNATI, Jan. 8, 9 P. M. The market generally is without change in any particular. Franklin's old theatre in Sares' Garden, burned down this evening. It is now snowing fast. The river is falling.—The Democratic Convention at Columbus have nominated J. B. Walker as their candidate for Governor at the ensuing election. NEW YORK, Jan. 8, 9 1/2 P. M. Sales of Genesee Flour at \$6 25 a 4 1/2, and of Western at \$6 24 a 6 18 1/2. There is no marked change in the Flour market from yesterday, but the market is, if any thing, duller. Sales of prime white corn at 65c for new and 67 for old. Sales of White key at 26c. Prices are on the advance. There is no change in any other articles usually spoken of in the markets. RECEIPTS OF THE TENNESSEE BAPTIST, TO DATE. J. Smith, E. W. Johnson, D. Hart, R. Wyatt, S. Pettus, M. Vaughan, J. Fuqua, P. Jones, S. J. Crider, T. Johnson, H. N. Hall, C. G. Jones, G. M. Cannon, J. Nicholson, J. Norcross, Mrs. E. Menese, Mrs. J. Armstrong, T. J. Holcomb, H. Dunwood, J. Haley, J. Renfrow, W. Scott, R. Barham, J. S. Hubbard, J. Crook, J. C. Crow, E. Bray, J. Daniel, J. R. M. Baker. Notice. DAVID C. HOUSS, W. B. Reaver, Jesse W. York, J. B. Chappell, and Ruben Day, are informed that the packages of Registers severally ordered by them, have been forwarded to Rev. P. S. Gale, of Memphis, who will send each package to its proper destination at the earliest opportunity. GRAVES & SHANKLAND. January 13. CHINA, GLASS & QUEENSWARE, AT WHOLESALE AND RETAIL. Now receiving, direct from the Potteries, RICH, FANCY AND PLAIN Chamber, Toilet, Tea and Dinner Sets; MANTLE ORNAMENTS; FIREGRATES. Of various styles, some very handsome; Glassware, of every variety; Which, added to my former stock, will make it very complete and desirable for the retail trade. At the Nashville Wholesale and Retail China Store, (Casseday's old stand) North side of the Public Square, Nashville, Tenn. A. H. HICKS. Nashville, Dec. 4, 1847.—1y. Pianos, Pianos. GREENFIELD has on hand a good stock and is daily expecting 3 more, all of which are from the celebrated manufacturers of Nuremberg and Frasers, Standart and D-sham, and A. H. Gale & Co., and are warranted first rate, and will be sold low. Nov. 16. 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, D.uggist. 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 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 Drafting, 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. Union University. THE next session of this Institution will commence on the first Monday in January, 1848. Dec. 20—3m. Furniture, &c. I HAVE also a good stock of Furniture, Chairs, Bedsteads, Clocks, Looking-glasses, &c. &c. &c. Nov. 15. W. GREENFIELD.

