

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 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.

For the Tennessee Baptist.

A CANDID EXAMINATION OF PEDOBAPTISM—INFANT BAPTISM NOT FORBIDDEN.

BY ELDER J. WHITSETT.

Seventh plea, taken from Mr. Buck. If children were not to be baptised it would have been expressly forbidden. I am surprised at Mr. Buck, and indeed at Pedobaptists generally. They seem to have forgot Nebuchadnezer's dream and the interpretation of it. And they seem to have forgot that Christ built a new church in which he did not put infants. I ask if the rules which he and his apostles laid down as to membership in his church, does not forbid them? Let us hear Jesus Christ again, he is on this very point. "He that soweth the good seed is the son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil."—See Matt. 13. Christ sows the regenerated, and the devil sows the unregenerated in the same kingdom. "Are infants by nature regenerated. We have no record for four thousand years, of more than two natural born infants who were born in grace, viz: Jeremiah and John the son of Zachariah. All others as far as we know "were by nature the children of wrath," but again, "A seed shall serve him, it shall be accounted to the Lord for a generation."—Psalms 22: 30. "They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."—Rom. 9: 8. Pedobaptists tell us they can infer infant baptism to their full satisfaction. They can't infer it, they cannot infer against a positive and settled rule. "God counts into the church the regenerated and no more, they count against him by inferring into the church the children of the flesh. Christ tells us that it is the devil that puts the children of the flesh into the church. They can't infer it unless they mean to play truant. "Whatsoever is not of faith is sin." Faith is the belief of testimony; God hath said something about sparrows, which is well enough; they are part of his creation, but he hath said nothing concerning infant baptism, in the new testament church; therefore it is a sin to practice it. Infant baptism, whence is it, from heaven or of men? If you say from heaven, how do you prove it? If of men why do you practice it?

The system of Pedobaptism is productive of many evils, which I will show. 1. As far as its influence extends, and in some countries that is extensive, it sets aside an ordinance of God. Believers' baptism is an ordinance of God, and none will deny it, but baptism is given to infants, and if these infants should come to years of discretion, and profess faith in Christ, then infant baptism is made to do, or else they must leave their church wherein they were raised, and in many cases it requires a large stock of fortitude to do that thing. By baptism, so called, they were forced into the church without their consent, and which will require a struggle to leave. Against conduct somewhat like unto this, Jesus Christ has delivered a remonstrance. "Thus have you made the commandment of God of none effect by your traditions, but in vain do they worship me teaching for doctrines the commandments of men."—Matt. 15: 6: 9. In many cases Pedobaptists overthrow a positive command of God, and they do it by inferences, and thus they are found to be at issue with the Almighty himself. It is well worship on the part of the administrator to sprinkle an infant, and it is no worship on the part of the subject. I have not witnessed their practice enough to know whether Pedobaptists when sprinkling an infant say, "In obedience to the command of my Lord and master Jesus Christ I baptise thee. I suppose they do not, for I do not think them capable of so much presumption. 2. Infant baptism deprives many good men of the comfort they are entitled to. "The like figure whereunto even baptism doth also now save us

(not the putting away of the fifth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ."—1 Peter 3: 21. Baptism cannot be the answer of a good conscience to an infant, for he has no consciousness about it, and if he obtains a hope when he comes to years, it is then, not the answer of a good conscience, for he knows nothing about it only as he is told, so that the comfort from baptism is entirely dodged; and even if told that he was baptised in infancy, he is not sure that it was right.

3. Infant baptism gives no conviction to spectators, they pass it off as a little nothing. Angels do not rejoice in heaven over their baptism, but they rejoice over one sinner that repents. Baptism when rightly administered is a separating line between the world and the church, and is a very solemn ordinance, and when a credible profession is made, and the audience have confidence in the man, there is apt to be many tears shed at the water, and there are many instances where convictions took place at the water which ended in a thorough conversion; but in infant sprinkling it is probable there never was a case of the kind occurred.

4. Infant baptism has been very fruitful in producing sects; it is true sects have arisen that do not baptise infants, but time may bring about an accommodation with them, but a general union never can take place until Pedobaptism falls. When Pedobaptists infer infant sprinkling, they infer against what follows: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one: as thou, father, art in me, and I in thee that they also may be one in us: that the world may believe that thou hast sent me."—Jn 17: 20, 21. Those who believe on the word of the apostles comprise the whole christian world, and Christ prays for the whole of them that they may be one, but the Pedobaptists infer against him.

5. The system of Pedobaptism has promoted persecution to blood. We have seen a church in Rev. 17, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." That is a Pedobaptist church, and infant membership made her. Had that church confined her membership to those God counts into the church, the regenerate, she never could have been a persecuting church, she would have been in the minority, & never could have enlisted the state on her side for infant membership carried out to its legitimate extent, makes all world and no church. The woman seen in Rev. 17, sits upon a scarlet colored beast, highly colored with the blood of the saints. The Protestants too persecuted, though not to the same extent. In 1673, "the mouths of the high church pulpeters were encouraged to open as loud as possible. One, in his sermon, before the House of Commons, told them that the non-conformists ought not to be tolerated, but to be cured by vengeance. He urged them to set fire to the faggot, and to teach them by scourges or scorpions, and open their eyes with gall." Such were the dreadful consequences of this intolerant spirit, that it is supposed near eight thousand died in prison in the reign of Charles II. Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to consent to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two Protestant Annibaptists were burnt, and many banished. These extracts are taken from Mr. Buck.

The Episcopalians and Presbyterians, have had on a time, the law on their side, and they have showed what manner of spirit they were of. The bishops made old England too hot for the Presbyterians, and they fled to the wilds of New England, and there they set up for themselves, and persecuted the Baptists, not more, though than whipping and imprisonment, and distorting for ministerial taxes. The Baptist ministers were roughly handled in Virginia by the Episcopalians, many of them were imprisoned, and some for months.

To Youse Mex.—Don't rely on friends for aid. Don't rely upon the good name of your ancestors; but if you want to do any thing for yourself, off with your coat and set about it manfully. Thousands have spent the prime of life in vain hopes of aid from those whom they called friends, and thousands have starved because they had a rich father. Rely upon the good name which is made by your own exertions, and know that the best friend you have is unconquerable determination, united with decis on of character.

ADDITIONAL FOREIGN NEWS.
The Baptist demonstrations at Manchester and London were suppressed by the police. Mitchell's sentences caused great excitement. His family have been expelled by the Irish nation. Boghild's wife has been burnt. The Austrians defeated the Russians at Lake Idrie. The Danes defeated the Germans at Sanderzh, with heavy loss.

Miscellaneous.

From the Southern Baptist Almanac, for 1848.

IS INFANT SPRINKLING A SIN? NO II.

Infant sprinkling is a sin, and dangerous to the souls of men. To prove this we will pursue the syllogistic form of reasoning, continuing the number of Arguments.

Argument 7. Infant baptism was never instituted, commanded or appointed by Christ in the gospel church, then to practise and teach it as a divine ordinance, is a sin before God.

But that infant sprinkling was never instituted or commanded by Christ: we prove from the admissions of Pedobaptists themselves. Therefore, &c.

Arg. 8. That practice which tends neither to the glory of God, nor to the profit of the child when grown up, but may prove hurtful, and endanger his salvation when grown, cannot be of God, and to teach and practice it, is a sin against both God and man.—But the institution of infant baptism does not tend to the glory of God—for how can God be glorified by man's disobedience, or by practising contrary to his word; or by doing that which he hath not required.—Read Levit. x, 1 and 2.—neither does it profit the child. The Bible does not contain a promise to sprinkled babies—the advocates of infant sprinkling have been searching for it upwards of three centuries, but in vain. But it doubtless has a very dangerous influence on the child in after years; for he is taught by his church, that by his baptism he was made a Christian and a member of the body of Christ. Every Pedo-baptist church teaches this Romish dogma. For proof, see all the Roman Catholic Fathers, Catechism of the Church of England, Presbyterian Confession of Faith, Methodist Discipline, and a host of standard writers of this school.—Therefore, we must conclude that infant sprinkling is a sin against God, and a dangerous delusion.

Reader, think of the millions in the Roman Catholic, and the thousands in the Episcopal church, who rely on their Baptism only for salvation, thus lulled into the sleep of the second death in the lap of the professed church. At whose door will be laid the final damnation of these millions of deceived, deluded and cheated souls? Aiders and Abettors of Infant Sprinkling.

Arg. 9. The Church of England says that Faith and Repentance are required of All that ought to be baptized: Proof, "Question; what is required of persons to be baptized? Answer: Repentance and Faith." Now either the Church of England speaks the truth, or she does not.

If she speaks the truth, she condemns herself as practising contrary to the Bible, in sprinkling infants that can neither believe nor repent, and also of teaching gross and dangerous errors—consequently she is unworthy of support.

If the church of England, does not speak the truth in this, she stands convicted of falsehood in the premises—consequently unworthy of credence.

Therefore, in either case, the church of England, and those sects that teach and practise like her in this respect, are unworthy of support and their doctrines are dangerous to the souls of men.

Again, if Faith and Repentance are required before Baptism, (which all admit,) then to baptize any without these requisites, is to alter and pervert the Word of God, and thus endanger the souls of men.

Arg. 10. If men were not to presume to alter any thing however minute in the rites or ordinances of God, under the Law, without incurring the anger and judgments of God, neither to add to nor diminish from them, and God is as strict and jealous of his worship under the gospel, then men cannot presume to alter anything however minute in the rules and ordinances under the Gospel, without incurring the anger and judgments of God.

But infant baptism never was instituted, commanded, or appointed by Christ in the gospel church: If so, let one passage be found, and all Baptists will yield the point, and baptize their children. But Pedobaptists acknowledge that not one passage can be found in the Word of God to justify the practice. See Arg. 3rd.

Therefore infant sprinkling is a sin before God, and to teach and practice it is to lead men into error.

But to teach and practice infant sprinkling, as an ordinance of Christ, for baptism, is to alter and pervert a positive and important ordinance, and to teach baptismal regeneration, (as Pedobaptists do,) is a delusion the most pernicious to the souls of men.

Therefore, those who teach, and those who practise infant sprinkling,

can but displease God, and justly incur his severe judgments.

Arg. 11. If there be but one baptism of water, left by Jesus Christ in the New Testament, and but one condition, or manner of right thereto, and that one baptism is that of an adult, and that one condition, faith, then to teach and practice two baptisms, and make two conditions thereto, one of faith, and one of unbelief, is to knowingly alter and add to the plain law of Christ, and can but be the greatest impiety and sin in the sight of God, and dangerous to the world.

But there is but one baptism of water left by Christ in the New Testament, and but one condition or manner of right thereto, and that one baptism is that of an adult.—For Mr. Baxter saith, "The way of the Lord is onepone Lord, one faith, one baptism, and Faith and Repentance is the condition of an adult; and as to any other condition I am sure the Scripture is silent."

Therefore those who teach infant sprinkling by making two baptisms, one of an adult and one of an infant, and two appointed conditions thereto, one of Faith and one of Unbelief, do knowingly alter and add to the Word of God. See last chapter in Revelations.

Note.—The Pedobaptists have as good authority to make or repeal the Bible as to change it. To alter, implies the right to make or repeal!

Arg. 12. That practice which opens a door to any human traditions, additions, changes or innovations in God's worship, is a sin and an abomination in the sight of God, and use acc to the World.

Dr. Owen. "The principle that the church hath power to institute an appointment any thing or ceremony belonging to the worship of God, either as to matter or to manner beyond the orderly observance of such circumstance as necessarily attend such ordinances as Christ himself has instituted, lies at the bottom of all the horrible superstitions and wars that have for so long a season spread themselves over the face of the Christian World."

But the practice of infant sprinkling does open a wide door to any tradition, addition or change in the ordinances of God.—For we have shown that it was never instituted by Christ or his apostles, and this the Pedobaptists themselves admit, therefore it must have been instituted by man and added to his ordinance. That it was instituted by man, is admitted by Prof. Stuart, the head of all pedobaptist writers in America. To sustain this practice he assumes that the church has a right to change the nonessential ordinances and make them conform to man's convenience!! This practice then opens a wide door to any tradition, for the right to change, once established, there remains no bar to innovations that a corrupt church might choose to introduce.

Therefore, the institution of Infant Sprinkling is a tradition of man, a sin, and an abomination in the sight of God, and a curse to the World. A sin in the sight of God, because it sets aside his commands for a device of man.

A curse to the world, because it changes and adds to the Word of God, and teaches men to believe and trust in the institutions of men rather than in the commands and ordinances of God.

CANDID READER:—Will you examine this subject by the light of the Bible? Can man influence you to practice a rite for a divinely appointed ordinance, which God has not appointed or commanded? Will you practice an ordinance to support which, according to the strongest advocates of the practice themselves, not one solitary passage can be found in the Word of God? See Calvin, Luther, Baxter, Doddridge, Stuart, Wesley, Clark, &c., &c. Will you examine and find one passage before you sprinkle your child, which may in after years have a dangerous influence over him, and even place the salvation of his soul in jeopardy? Infant baptism is an innovation of a corrupt church, introduced with other Roman Catholic dogmas, such as, 1st. The consecration of the baptismal waters; 2nd. The use of Sponsors, God-fathers and God-mothers; 3rd. The imposition of hands at baptism; 4th. The use of material unction at confirmation; 5th. Offering prayers and oblations for the dead, &c. You repudiate these, then why adhere to the sprinkling of your baby? Will not an oblation do the dead as much service, as the sprinkling a few drops of water into the face of an unconscious infant? Think about it. Read the Bible.

Mag's. Friend.—Man has three friends in this world. 1. Do they conduct themselves in the hour of death, when God summons him before his tribunal. Money, his best friend, leaves him first, and goes not with him. His relations and friends accompany him to the threshold of the grave, and then return to their homes. The third which he often forgets during his life, are his good works. They alone accompany him to the throne of the Judge—they go before—speak, and claim mercy and pardon for him.

Ladies' Department.

From Godey's Lady's Book.

A SPRING FLOWER.

BY GRACE GREENWOOD.

A spring flower, indeed, was our little C—, dewy and glowing with innocence and beauty; a sweet bud, plucked ere it opened to the day, leaving to us but her gentle memory, floating in upon our souls like a pleasant fragrance.

The death of a little child—with what complete and weary desolation it fills a home! How all seems dark without the gleam of one bright face—how all seems silent without the sound of one glad voice—how all seems cold without the glow of one lost love!

But the mother, poor stricken heart, who shall count her tears, who shall sound the depths of her affliction! How must she miss that face, that voice, that buried love—the fond twining of little arms about her neck, and the pressure of soft, warm lips against her own! And how often will she listen unconsciously for the light footstep which shall come no more—and how, at the mention of one name, will her heart bleed within her, will she grow faint through all her soul! How often, in the deep night, will she wake to miss one dear head from her bosom, and stretch forth her arms and call upon her dead in the agony of a vain yearning—"Gone, gone forever—best treasure of my heart—your young life of my life—my child, my precious babe! Why hast thou left me desolate, oh, my God!"

This is the language of a mother's intense sorrow in the despairing blindness of a first terrible bereavement. But with the Christian mother, their sorrows, and acquainted with grief! In the hour of her utter desolation, when the crushing weight of her anguish hath borne her to the earth, He offers not to her faint lip, with a terrible mockery, "a goblet of gall and vinegar," but a cup filled with holiest consolations—a draught of joy eternal, which is the hope of immortality.

She knows—that mother—that the child lost to her, had been found and cared for by the angels; and its spirit hath but passed, like a bird of passage, from the stars and chill airs of a wintry land, to a climate of unending summer, whose sunshine is the smile of love, whose atmosphere is the breath of peace. She knows that the fragile flower which faded on her bosom, hath sprung into lovelier life and sweeter bloom in "the garden of the Lord."

There is one incident in history which strikingly shows the believing mother's indebtedness to the Gospel of Christ, "the consoler," and reveals how greatly she is blessed above her heathen sister. It is this:—Cleomenes, King of Sparta, was imprisoned by one of the Ptolemies. He escaped by a bold stratagem, but failing to raise a rebellion, fell upon his own sword, and died. Ptolemy, greatly exasperated, ordered that the family of the Spartan should be put to death. Cratesclea, one of the most heroic of Sparta's heroic women, entreated to die before her children; but this was not permitted her—she beheld them perish, and as the dagger pierced her own bosom, she cried, "O my children, whither are ye gone?"

Can words convey to the mind more of the agony of the soul than these? Amid the sharp anguish of her terrible death, her spirit in a mightier anguish, sent forth that cry—"Oh, my children, whither are ye gone?"—a question of fearful import, which there was none to answer. The life of earth was fast fading behind, and before her lay a realm, shadowy and strange, and dim—"a voiceless shore." She hung with unpeppable fear over a dark and unfathomable abyss, into which she had seen hurled the children of her love, and strove to discern them ere she plunged herself into that vast gulf, which sent up no murmur from its black and awful depths. In vain, in vain, that last wild downward gaze! In vain that listening pause! She beheld not even the gleam of a floating robe on that midnight deep; she heard not the faintest cry of a loved voice, saying—"Here are we, come thou to us!"—and in blindness and despairing frenzy, descended her spirit to the dread abyss of death. For then, the faith in Him "who tasted death for our sakes," had not come, like a sustaining

angel, to receive the falling soul, and bear it upwards; the "Star of Bethlehem" had not risen on the night of the grave. Then, oh, well might the mother mourn and "refuse to be comforted," for Jesus had not said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Oh, young mothers, if when from your fond arms you lay your dead babe yet warm with your last embrace, upon the cold bosom of the earth, your heart is buried with it, and you pine and pray for the grave-rest beside your darling, think how far more terrible the anguish born of the conviction that the gentle and loving spirit had passed into nothingness, as those fair limbs and that sweet face, those shining curls, those soft lips and those dear eyes, fall into dust, shapeless, colorless and lifeless.

The child departed has been spoken of as a faded flower. This it is not; but a flower transplanted, in the morn of its beautiful existence. Had it lingered here, the dust of the low desires and the soil of sin might have weighed it to the earth, and dimmed forever its loveliness; unholy pleasures might have stolen away the sweet breath of its purity, and fiery passions drank up the dew of its innocence and truth. But now, there glows within its heart the bloom of immortality—it ever sendeth upward the sweet incense of praise, and there ever falleth upon it baptismal dews, which are morning exhalations from "the river of life."

The exquisite and mournful tenderness which succeeds to a mother's bereavement, is one of the holiest and most beautiful things out of heaven. The maternal heart, though broken and desolate, is not closed against the sorrow and suffering of others. Then it is that woman becomes a blessing and a support to the unfortunate; then pressing against her lacerated breast, like a holy cross, the divine love of Christ, her sympathy goes forth boundlessly to all the afflicted; then all childhood becomes to her as sacred as in the hour when, upon young Jewish brows, upturned in childish wonder, the beautiful benediction of the Saviour fell like an invisible baptism.

The writer of this once witnessed a touching incident, which will not soon pass from her remembrance. She was visiting Laurel Hill Cemetery, one dark and chilly day, early in the winter. While she stood beside the beautiful monument, on which reclines the exquisite stature of a child, Alfred Theodore Miller, a young and lovely woman, in deep mourning, came up and paused, looking long upon that fair sleeping figure, and wept, as perhaps she had but lately wept for her own dear babe. It was a bitter cold day for the season; no birds sang in the bare branches, through which sighed the wild winds of December; not one floral watcher over the dead had survived autumnal frosts; a light snow was beginning to fall, and there was ice on the petals of the sculptured lily, which lay broken by the side of the slumbering infant. Suddenly there came a sharp blast, sweeping before it a cloud of snow flakes and withered leaves.—With a convulsive shudder and a low cry of pitying anguish, the weeping stranger caught the warm shawl from her own shoulders, and flung it over the railing and on to the sculptured child!

Oh, how blessed must have been to her the thought which succeeded, shedding a genial glow through her chilled heart and trembling frame, that the infant spirit dwelt where no pain and cold might come; folded like a lamb in the arms, carried tenderly in the bosom of the "Good Shepherd."

Oh, mother, when the soul-light fades from the eye, when the death-dew settles on the brow of thy babe, listen to the divine voice which comes to thy spirit, whispering, "It is well with the child." In the harsh cup of thy sorrow, thou drinkest the pearl of a priceless joy. Strew with violets thine infant's coffin pillow; place rosebuds in its little hand; plant many flowers upon its grave, for they are faint types of those unfading flowers which shall spring along its path, and crown its brow with immortal beauty, in the Paradise of God. And go thou often to that grave, at eventide, and sing above it, low sweet hymns of praise; and it may be, that when thy song floats upward, thy child may hear the loved voice in the pauses of celestial music, and descend to thee—its angel presence be around thee, silent and pure as the starlight! It may then return, though invisibly, to thy fond arms, and hide its cherub face in thy bosom. Then shall the breath of its love penetrate to thy heart, filling it with tenderness and joy, and the peace of God, which passeth all understanding."

Dr. Howell's articles are marked H, for such only in his responsibility.

UNION UNIVERSITY.

Our readers will see by a notice in this paper, that the examination of the pupils of our cherished school at Murfreesboro will commence July 10th.

HEBDOMEDALS.

We have received several numbers of the "Christian Reflector and Christian Watchman." This is a very large and well executed sheet, which is the result of the union of the two Baptist papers heretofore published in Boston.

ANOTHER.

Our brethren of Missouri, we are glad to see, have at length, succeeded in establishing a Baptist paper for that growing State.

ONE MORE.

The Baptist Recorder, Fairmont, of Marion Co., Va., comes to us, this week very greatly enlarged and improved.

APPOINTMENTS IN WEST TENNESSEE.

I will preach, by divine permission, at Big Creek, Wednesday, July 5th; at Poplar Grove, Friday, July 7th; at Spring Hill, Saturday and Sunday, July 8th and 9th; at Turkey Creek, on Tuesday, the 11th; at Cotton Grove, on Thursday, the 13th, and at Pleasant Plains, on the 15th and 16th.

J. R. GRAVES.

TENN. BAPTIST AND MISS. BAPTIST.

These papers have not paid their accustomed visits to our office in several weeks. What is the matter?

Southern Baptist.

A copy of our paper has been mailed regularly every week for the Southern Baptist. Beyond this we have no information in relation to the matter.

PUBS.

THE COMPANION.

The second edition of this compilation of Hymns and Spiritual Songs, by our Bro. Gates, is now ready for delivery, by the publishers, Messrs. Graves & Dickinson, of this city.

PUBS.

For the Tennessee Baptist.

A Protracted Meeting will be held with the church at Concord, commencing Friday before the 4th Sabbath in July.

WM. A. WHITSITT.

June 6, 1848.

Protracted and Camp Meetings.

For the Tennessee Baptist.

SOMEVILLE, Tenn. May 31. A meeting of several days is appointed to be held with the Baptist church of this place, commencing Friday before the 3d Lord's day in July next.

Respectfully, yours, &c., L. HUGH MILLIKEN.

For the Tennessee Baptist.

COTTON PLANT, Miss., June 10, 1848. The Chickasaw Baptist Association will hold its next session with the Academy Church, nine miles south of Ripley, Tippah county, Miss., commencing Friday before the third Sabbath in September next.

There will be a Camp Meeting held at the same time and place, and ministering brethren who can make it convenient to do so, are earnestly solicited to be with us upon that occasion.

W. J. RIDDLE, Clerk.

For the Tennessee Baptist.

The Church at Rock Spring, Rutherford county, Tenn., have appointed a protracted meeting to commence on Saturday, before the second Sabbath in August.

R. A. BLAIR, Clerk.

For the Tennessee Baptist.

PROTRACTED MEETING. There will, according to an appointment of the Concord Association, be a protracted meeting held with the Baptist Church at Providence, Rutherford county, Tenn., commencing on the Saturday before the third Lord's day in July.

For the Tennessee Baptist.

NOTICE. The Union Meeting of the Third District of the Muscle Shoals Association will be held with the Baptist Church at Decatur, Ala., commencing on Friday before the second Sabbath in July.

June 10, 1848.

For the Tennessee Baptist.

There will be a Protracted Meeting held with the Beaver Dam Church, commencing on Friday before the 4th Lord's day in September, (29d.) Ministering brethren in this section are earnestly invited to "come up to the help of the Lord, to the help of the Lord against the mighty," and aid us by their prayers and preaching to build up the walls of Zion in this region.

June 3, 1848.

For the Tennessee Baptist.

THE WASTED FLOWERS. BY MRS. Z. C. GRAVES. There sat on a mound by the rivulet's brink, Where the delicate blossoms bent down to drink.

And she plucked each flower from its slender stalk, And held with its leaves her pleasant talk, Then flung it afar on the dancing wave, That sung it a song while it dngit a grave.

Her lap was filled with the treasures fair, And she loved them all for their beauties rare, But she scattered them still, for there yet was room, For a brighter one 'mid that wealth of bloom.

According to a recent census, there are in Paris 175,000 workmen and workwomen without employment.

Communications.

For the Tennessee Baptist.

"FIDUS" versus THE WESTERN BAPTIST REVIEW. BRETHREN EDITORS: Your paper of May 26th, contains a rather warm attack on the Rev. J. L. Waller, Editor of the Western Baptist Review, from the pen of one who subscribes himself "Fidus." I was truly sorry that you should have admitted into your columns an article believed by us to be disingenuous and unjust; while at the same time you very properly asserted "we think we know Br. Waller better." I should not have troubled you with this reply to Fidus, had the article complained of by that gentleman been published in the Tennessee Baptist. But as many readers of the Baptist have not seen the Review, they might be betrayed into grievous errors by the assailant of Br. Waller.

Fidus has noticed the position of Br. W. on the question, "Is the administrator essential to the validity of the ordinance of baptism," with a "great deal of sorrow and chagrin." In fact had he not told it, any one might have learned from his reply, that he was seriously mortified. But wherein has Br. W. offended? Why, simply by appearing on one side of a controversy, when it so happened that Fidus was on the other. For this cause he regards Br. W. as an "inconsistent Baptist," and "of all men the most to be pitied." The disgrace of Baptists and the laugh and scorn of all sprinklers." Hence he declares himself "ashamed and chagrined" for the editor of the Western Baptist Review. I am exceedingly sorry to see all this fanfare.

I have just compared the March No. of the Review with this flagellation of Fidus; and I candidly confess that in all my life, I never witnessed more glaring mistakes and failure to comprehend an argument than Fidus evinces. He claims to be a "warm friend" of Rev. J. L. Waller, and yet while the word "friend" is still warm upon his lips, seems totally to forget its import. He makes this extract:

"It is a subject that has been mooted for centuries, and upon which much has been said and written—churches have been rent, the dearest ties of brotherhood have been sundered, and the blood of holy men has been shed, and still the mind of Christendom is as much unsettled as in the beginning. Recently it has called forth much discussion and elicited much feeling in certain portions of our country, especially among Baptists and Episcopalians."

Fidus assails these remarks most warmly. He thinks they were specially designed for him, were aimed for his overthrow. But how could this be? Any one can see that that paragraph, as well as the other quoted by Fidus, was general, intended for no one in particular. They will, by no twisting or turning, admit of a special application to one side of the question. Had the offended brother troubled himself to read a little further he might have been satisfied, that Bro. W. impugned neither the intelligence nor benevolence of any one. Here is the next paragraph to the one above quoted:

"To speak plainly, we have given this subject much attention, and have very carefully examined the arguments on every side, and hesitate not to say that honest, upright and intelligent brethren may entertain different opinions. Hence we are disposed to distrust our own judgment."

Is this "gassing," friend Fidus? Is this a "flourishing rhodomantade?" Is this a "bite unpardonable, and bestowed upon brethren—upon the breast that gives it suck?" Does it look like a taint of ignorance, or savor of a charge of bigotry? No sir! Far from it. Must he not have known this when he held up the Editor of the Review as a libeller on the intelligence, and honesty, and liberal sentiment of the Baptists? But this is not all. This friend of Bro. W. goes further still. Hear him:

"One more line from the Review, Bigotry (!!) alone can, in such cases, [i. e. when some are willing to receive unbaptised persons into the church,] excite strife and disunion? Am I to be told that because I cannot conscientiously eat the supper of the Lord with an unbaptised person, that I am a bigot? Must a Baptist tell us this?"

Gentle reader, now compare the following from the Review, in which that particular line is contained:

"Hence we are disposed to distrust our own judgment. At least we cannot break fellowship with any who may entertain views differing from our own. Where honest difference of opinion may exist, every consideration of religion prompts to kindness and forbearance." Bigotry alone can, in such cases, excite strife and disunion."

Putting that and that together, how stands the case with Mr. Fidus? He knew that Bro. Waller did not advocate the doctrine of receiving unbaptised persons into the church. What then can we make of his statement? How could he help knowing that Bro. W. had never called a man a bigot for refusing to commune with Pedobaptists? Why

then does he turn that plain and unequivocal remark from its lawful meaning? Fidus evidently wishes to make the Review odious in the South, and suppose his purpose accomplished, who would be benefited?

Let Bro. W. be understood. He wrote that article to "crush" no one. He wrote against no one in particular. He wishes to allay strife, to prevent discord and hard feelings among brethren. Hence he objected to its introduction into associations. He says:

"We have ever maintained that the question submitted by our correspondent should be left to the decision of the individual church, to be determined whenever a person, baptised as supposed above [that is, by a minister who has not himself been baptised,] presents himself for membership. Not many so baptised offer to unite with our churches. The question therefore is more hypothetical than practical. Associations certainly have nothing to do with it. It is purely ecclesiastical, and associations have no jurisdictions in such cases. Our churches being independent and supreme, should not be molested in their adjudications upon such points."

But Fidus objects to all this. He protests against it, in the name of the "fifty thousand Baptists of Tennessee and North Alabama." He avers that they uphold him "with scarcely an exception." He charges Bro. W. with inconsistency, with having departed from the faith of his Baptist brethren and his Baptist progenitors; with compromising the tenets held sacred by the Baptists in all ages. Of course then, if he denies Bro. W.'s position, he denies the independence of the churches; he advocates associational legislation. He sets up the association as a kind of court of appeal, where the action of churches may be negated and overruled. And he calls this Baptist ground; ground upon which he stands, upon which the "fifty thousand Baptists of Tennessee and Alabama, with scarcely an exception," stand, and upon which Baptists from time immemorial have stood. Did he really mean to assert all this? I think not. Nay in his zeal against the Review, he exclaims, "I say and know that I speak the sentiments of every friend of the Review in Tennessee and Alabama." This is saying a great deal. It is professing a knowledge which I very much doubt. I know of no well informed Baptist who will not heartily approve the above sentiments of Bro. W. And I am almost ready to affirm that there is not one in all America who would not unhesitatingly reject the doctrine of Fidus, on this head, (the independence of the churches,) when shorn of disguise. What! Baptists deny the rights of churches to manage their own affairs! Baptists believe that the churches cannot rightly determine who are proper subjects of admission into their bosom! Baptists hold that churches are dependent upon associations for laws regulating their decisions in such matters? Not so, most noble Fidus! This never was Baptist ground. It is not now the sentiment of the fifty thousand of Tennessee and Alabama. Sure I am that no friend of the Review clasps to his bosom such a creed.

But Fidus professes great knowledge of ecclesiastical history. On the dogma that a proper administrator is in all cases essential to the ordinance of baptism he thus discourses:

"Upon this question Baptists have been unanimous during all ages of their history past, and should be now, and in all time to come. They have invariably, so far as their annals inform us, re-immersed those whom they have received from Rome, or any one of her numerous daughters. Neither the dungeons, nor faggot, nor flames, could drive them from this, their fixed and undeviating principle. They received for their firmness the approbrious cognomen of re-immersionists."

This is mere assertion; not a shadow of proof is adduced in its support; none can be adduced. Fidus is here "gassing," if I may be allowed the use of a word coined by himself. He may have read some histories, not to be found in common every day libraries, from which he has gained his knowledge. I have never seen the "annals" which showed that it was an "undeviating principle of Baptists to re-immense all whom they might receive from other churches. And I am confident that nobody else has seen them. I deny that Baptists have always made the administrator essential to the validity of the ordinance under all circumstances. This is precisely the position assumed by Rev. J. L. Waller. If Fidus believes the contrary, let him prove it. The Review will not be wanting in its defence, when properly attacked. As yet, Fidus has done nothing but hurl invective and "flourishing rhodomantade."

But here is another paragraph, cast in the same mould:

"I say that it is a modern affair, this making it a question in our own churches. There never was a dissenting voice among Baptists, from the depths of remote antiquity, since the day of the vacillating Robt Hall, as the tongue of ecclesiastical history can tell. Since his days, now and then, a lone Baptist has advocated the affirmative, and reaped for his pains, the sorrow and re-

grets of his brethren; and the sneers and contempt of sprinklers, for their reformer course, in time surrendering at this day, the principles for which their fathers and holy men have suffered martyrdom."

Plainly, all this is "empty vapid" and nothing else. "From the depths of remote antiquity since the day of Robert Hall!" Friend Fidus, when did Robert Hall flourish? Was he one of the Fathers of the first centuries? It would seem so from "your placing his day anterior to "remote antiquity." But Robert Hall died in the present century, as even the merest tyro in Baptist history very well knows. Then, sir, how absurd, how ridiculous for you to class him among the fathers; and yet profess to be well versed in the ecclesiastical annals of Baptists? Bro. Fidus read those annals again. You mean, perhaps, that there never was a dissenting voice among Baptists, from the depths of remote antiquity [until since the days of Robert Hall,] and that since his days, now & then, a lone Baptist has advocated the affirmative. If this is your meaning, I deny in toto the statement that there never was a Baptist who advocated the affirmative in this controversy, until Robert Hall. You are challenged to the proof.

But again, you thus speak: "In behalf of the ministers of North Alabama and the Muscle Shoals Association and Middle Tennessee, I protest against the spirit that indited the article under review."

Now the spirit of the Review was the very thing of all others to be commended. I never read an article more guarded against inflammatory and ill-natured remarks. Its whole point was against making the "mooted question" one of non-fellowship. It intended to show that such questions ought not to be allowed to disturb christian concord and affection. But Fidus is at great pains solemnly to protest against this pacific character; and as if the "ministers" of Alabama, and Tennessee, and Muscle Shoals Association, had really appointed him for this emergency, he speaks in their behalf. I opine that very few, if any have counselled with the gentleman in his uncalled for attack upon the Western Baptist Review, and its editor Rev. J. L. Waller.

Before concluding, let me in perfect good humor, assure friend Fidus, that probably Bro. W. is as well versed in history, ecclesiastical as he; and that he understands consistent Baptist ground about as well. It were very strange if he did not, seeing that even Fidus, of the Muscle Shoals, has testified, "that his positions are usually correct, that he does battle for Baptist sentiments against Pedoes and Campbellites in the armor and with the steel of Achilles. Can Fidus say as much for himself? No. Be assured Bro. W. is as far from compromising Baptist principles as any man.

But, Fidus, why was not your "protest" sent to the Review? Why did you place your articles against a distinguished Baptist minister in the columns of the Tennessee Baptist? Sir, did you not seek to injure the standing of Rev. J. L. Waller as a sound divine and Baptist Reviewer in the South? You presumed that the readers of the Baptist, having never read Bro. W.'s piece, would be inclined to distrust Bro. W. by your animadversions. But sir, all this is wrong. Professing to be a "warm friend," you should not kiss to betray, and embrace only the more surely to wound your opponent.

Yours, &c., VERITAS.

For the Tennessee Baptist.

THIRD ANNUAL MEETING Of the Board of Domestic Missions of the Southern Baptist Convention, held with the Ash Creek Church, Lowndes Co., Ala., May 27-29, 1848. The annual sermon was delivered by Rev. James H. De Votie, of Marion, Ala., from Luke 24: 45, 47. Rev. Jesse Hartwell, D. D., President, in the Chair. The annual report of the Board was read by the Corresponding Secretary. The report commences with April 1st, 1847, and closes with April 1st, 1848. From it we gather the following facts:

SUMMARY OF RESULTS.

There are under commission of the Board 50 ministers, occupying 150 stations for preaching, besides performing much itinerant service. They have delivered 6026 sermons and addresses, attended 574 prayer meetings, and 166 other religious meetings. The monthly concert for prayer is regularly observed at 16 stations; 15 churches have been constituted; 4 meeting houses completed and dedicated to the worship of God, and 4 others commenced; 808 additions to the churches, of which 515 were by baptism, 6 ministers, and 16 deacons have been set apart to their appropriate duties by ordination; 7 young men have commenced a course of studies preparatory to the gospel ministry. Connected with the several stations there are 35 Sabbath Schools and Bible Classes, in which 167 teachers are employed in imparting religious instruction to 1147 children and youth. More than 30 members of these schools have given evidence of conversion during the year. Pastoral visits made 6947; and 46,600 miles travelled. In

many of the families visited the scriptures have been read, and accompanied with familiar expository lectures; this is the only successful method of prosecuting the missionary work in some portions of the field. Several Temperance Societies have been organized, and many pledged to total abstinence from all intoxicating drinks have been secured.

DISTRIBUTION OF LABORERS.

The Missionaries of the Board have been distributed in the several States as follows: In Texas, 11; Louisiana, 2; Arkansas, 1; Missouri, 2; Kentucky, 1; Tennessee, 3; Mississippi, 7; Alabama, 7; Georgia, 4; Florida, 2; South Carolina, 7; North Carolina, 1; Virginia, 1; Maryland, 1.

PROGRESS OF THE CAUSE.

There has been a progressive improvement in the affairs of the Board from year to year. The following statement will show the excess of labor and results of the past year over the preceding year: 20 more missionaries, 76 stations, 4826 sermons and addresses, 370 baptisms; 68 additions by letter, 20 Sabbath Schools and Bible Classes; 72 teachers; 657 pupils; 3447 pastoral visits; 10 churches constituted; 11 years service; 10,000 miles travelled. Much more has been accomplished for the colored population. Some missionaries are devoting their entire services to them.

FINANCIAL AFFAIRS.

The cash receipts for the year have been \$11,219 34; to this add \$2,245 90, the balance in the Treasury April 1st, 1847, we have the sum of \$13,465 24, for the year ending April 1st, 1848, expenditures for the same period, \$11,603 16, leaving a balance in the Treasury of \$1,866 08.

All the obligations of the Board to the 1st of April, 1848, have been met. The liabilities for salaries and other expenses for the current year will amount to more than \$13,000. To meet the many pressing applications, and to extend the progress of the cause in proportion to the preceding years, will require \$20,000 for the present year. And it is the aim of the Board to raise this amount, and to this subject the attention of the churches is invited.

A DISCOURAGING FEATURE.

The recent derangement of the fiscal affairs of our country has most sadly affected the receipts of the Board. During the quarter ending April 1st, 1848, the cash collections amounted to only \$1,100; while the expenses of the same quarter were more than \$3,000. Should this decrease continue during the present year, painful embarrassment and retrenchment must unavoidably be the result. It is fondly hoped that this fact needs only to be known to be averted. The churches certainly will not suffer these missionaries to abandon their important posts for want of bread. Many of them have left comfortable houses and ample support for the privations of a missionary life in the desolate wilds of a new country, and placed themselves and families in circumstances of want, should the anticipated aid of the Board be withheld.

For the Tennessee Baptist.

THUS SAITH THE LORD.

"To be carnally minded is death, but to be spiritually minded is life and peace." Minded signifies disposed or inclined. God is spirit. To be spiritually minded is to be inclined to him. The carnal mind is enmity against God, and to be carnally minded is to be disposed to alienation from God and opposition to him.

God is a sovereign; if disposed to him as our sovereign, we will wait for his law; our eyes will be towards him, as the eyes of a servant are towards his master, and as the eyes of a maid are to the hand of her mistress. When any carnal propensity moves within us, we will desire the ruler above—speak Lord, for good is thy word; thy will be done. This is to be spiritually minded, inclined to the king, eternal, immortal, invisible.

Christ is a leader, a shepherd, going before his sheep. If we are minded to him, as such we will look for his steps; we will look the way he went; we will be moved by the same influences that moved him to do the will of the father, and to finish his work.

God is a helper. If spiritually minded we will supplicate him in our times of need, casting all our care on him, for he careth for us. He saith, call upon me in the day of adversity, I will deliver thee and thou shalt glorify me. However we stand related to God in his three persons and his several attributes, being spiritually minded, we will act according to such relations as his people, his friends, the sheep of his pasture, his children elect, in whom his soul delights.

He that is joined to the Lord is one spirit. To be spiritually minded is life and peace; if we take God for our sovereign, we shall find that his power is at once over us and in our behalf; whilst he rules he also delivers us. As our leader, he leads us into green pastures and beside still waters. As our foundation, he is a rock. As a helper, he helps right early. His eye is over the righteous, and his ear is open to their prayer; he is to those who trust in

the families visited' the scribble read, and accompanied familiar expository lectures; he only successful method of being the missionary work in prisons of the field. Several Union Societies have been organized and many pledges to total abstinence from intoxicating drinks secured.

LABORERS. Missionaries of the Board have been distributed in the several States: In Texas, 11; Louisiana, 2; la. 1; Missouri, 2; Kentucky, 1; la. 3; Mississippi, 7; Alabama, 4; Florida, 2; South Carolina, 1; Virginia, 1.

PROGRESS OF THE CAUSE. There has been a progressive impetus in the affairs of the Board for the year. The following will show the excess of laborers of the past year over the year: 20 more missionaries, 13,426 sermons and addresses, 65 additions by Sabbath Schools and Bible classes; 577 pupils; 2447 visits; 10 churches constituted; 6 services; 10,000 miles traveled more has been accomplished in colored population. Some are devoting their entire lives to them.

FINANCIAL AFFAIRS. Cash receipts for the year have been \$219,341; to this add \$2,248 balance in the Treasury April 1st, we have the sum of \$13,770 for the year ending April 1st, expenditures for the same period \$10,166, leaving a balance in Treasury of \$1,566 08.

The obligations of the Board to April 1st, 1845, have been met. Salaries and other expenses for the current year will amount to \$13,000. To meet the pressing applications, and to extend the progress of the cause in proportion to the preceding years, will require \$20,000 for the present year. The aim of the Board is to raise the amount, and to this subject the attention of the churches is invited.

ENCOURAGING FEATURE. The recent derangement of the finances of our country has most saddened the receipts of the Board. The quarter ending April 1st, the cash collections amounted to \$100, while the expenses of the quarter were more than \$3,000. This decrease continues during the present year, painful embarrassment and retrenchment must unavoidably result. It is fondly hoped this fact needs only to be known to avert it. The churches certainly suffer these missionaries in their important posts for want of aid. Many of them have left their homes and ample support privations of a missionary life to placed themselves and families in circumstances of want, should reciprocal aid of the Board be secured.

FOR THE TENNESSEE BAPTIST. **JOSEPH SAITH THE LORD.** He is carnally minded is death, he is spiritually minded is life and he is sovereign; if disposed to our sovereign, we will wait for our eyes will be towards him, as the eyes of a maid are towards her mistress. When carnal propensity moves within us, we desire the ruler above—speak to the king, eternal, immortal, living.

He is a shepherd, going to his sheep. If we are minded to such we will look for his steps; I look the way he went; we will be influenced by the same influences that he is to do the will of the father, finish his work.

He is a helper. If spiritually minded will supplicate him in our times of need, casting all our care on him, he will care for us. He saith; call me in the day of adversity, I will be there and thou shalt glorify me. We stand related to God in our persons and his several attributes; spiritually minded, we are according to such relations as angels, his friends, the sheep of his pasture, his children elect, in whom his love is poured out.

He is joined to the Lord is one. To be spiritually minded is to be at peace; if we take God for our portion, we shall find that his power is over us and in our behalf. The rules he also delivers us. As a father, he leads us into green pastures and beside still waters. As a helper, he is a rock. As a helper, he is a rock. As a helper, he is a rock. As a helper, he is a rock.

him a fortress, a high tower; he is their strength, their strength, their sun and shield, their exceeding great reward. In him is light, the life of men. Truly, he is to be spiritually minded is life and peace; it is to have the seminal principle of life, the privileges of life, the hope of the life that now is, and of that which is to come.

But, to be carnally minded is to be disposed to obey our fleshly will and the maxims and fashions of the world, to love our carnal pleasures, property, honor and influence, and to be led by human opinion and the allurements of flesh and sense. It is to put our trust in the power of man and the possessions of the world, and to prostitute our affections to things perishable in themselves and loathsome in the sight of purity. And the end of these things, is death. What is life when its relish and its hope of perpetuity are gone? It is not the life of the brute; for even the irrational brute enjoys its brief existence. It is life in death, a death that does not. What is death? It is a dissolution. The natural relation existing between body and soul is dissolved in natural death. A relation has been created between the human heart and happiness.

Acting from a carnal mind, in so far as we have wickedly departed from the living God, in so far have we dissolved the relation of our souls to happiness, in his guardianship and guidance; his support and salvation. For, forsaking God, we forsake that life which is hid with Christ in him; we introduce a dissolution of every well founded hope and rational desire from our hearts, and thus fix in our souls the seeds and the sure prospect of eternal death.

Man is created for immortality and he craves it. With difficulty, a constant struggle with himself and his circumstances, and thus only, can he secure sufficient satisfaction to subsist for the present upon. There is ever a void that is yet to be filled. Christ the fountain, the eternal portion alone can satisfy the soul. Having grown up in him in all things, we shall be satisfied when we awake in his likeness.

For the Tennessee Baptist. **UNION UNIVERSITY.**

The examination, which will be public, of the students of Union University, at Murfreesborough, will commence the 10th and continue until the 12th day of July. Parents and friends are invited to attend. The next session of the University, will commence the 11th day of September.

The Board of Trustees of the University are notified that a session of their body will be held at the University on the 12th of July. Very important business will come before the Board, and every member is earnestly requested to be present.

JOS. H. EATON, Pres't.

Miscellaneous. **MISSILES FROM MY ARMORY.**

From the Alabama Baptist. **Deacons Cartwell and Dogood.** "It seems to me," said Deacon Cartwell to Deacon Dogood, "that our pastor does not improve in his preaching as I desire, and as much as I expected from a man of his talents. It may be the fault is in me. Give me your opinion."

"True, I have witnessed with regret a want of improvement in his ministry, but I have always had for him an apology at hand."

"And pray what is that. I can see none myself. I fear he is negligent."

"In the first place, we do not support him well and his mind is harassed about food and clothing for himself and family, and how he shall be able to educate his children. In the second place, he has but a poor library, and no money with which to purchase one. Good books are like great and good men, constantly instructing. And if our pastor had his study well supplied with such instructors, to converse with him, his preaching would be much better. In the third place, we expect too much from him. We complain if he does not visit us often; and we are dissatisfied if he does not attend all the incidental meetings of the Church. The truth is, we require our pastor to be almost omnipresent; at least so far as the church is concerned, and yet we complain of his preaching. How unkind! And lastly we do not pray fervently enough for him. If we prayed more, there would be less complaint. We would then find that the fault was mostly in ourselves. And now deacon Cartwell let us make an effort to pay our pastor better; buy him a good library; take some of the labor from off his hands, by laboring more ourselves; and pray earnestly for his success."

"Ah! deacon Dogood times are hard, and I am in debt. I can't buy books for myself. And as to my taking a portion of the labor you propose, I am incapable of performing it; and as to praying for our pastor, my poor prayers are worth nothing at best."

"Then I hope you will complain less in future."

CONGREGATIONAL SINGING.

The following views of Thomas Hastings, Esq., of New York, which we find in one of our exchanges, we regard sound and practical. We commend them to our readers, as coming from one whose whole life has been devoted to the cultivation of sacred music. Our city Churches, especially, would not do amiss to adopt his closing suggestion.—*Southern Baptist.*

The subject of congregational singing has lately come into consideration. What is the teacher's duty respecting it? The uncultivated style is of course indefensible. But suppose a congregation have been instructed till they can read and perform it in a pleasing and impressive manner—what should then prevent them from consulting themselves into an entire band of singers, without the aid of a select choir? This has been a favorite project with many; and it might be a good one, if it could be carried for any length of time into successful operation. But every teacher knows that much practice is indispensable to the maintenance of even the plainest style of good music; and just at the point where practice begins to be neglected, will commence the progress of deterioration. A whole religious assembly who can sing, will not long continue punctual at the rehearsals. The majority will be absent, as is too often seen at evening lectures and prayer meetings. Even choir meetings, where there are so many inducements to punctuality, are usually sustained with difficulty; and the idea of permanently enlisting any considerable portion of the members of a congregation in such an undertaking, therefore, would be preposterous. It could not be done. Individuals would practice at their homes, or occasionally in social circles; but that kind of practice, which is indispensable to the preservation of uniformity in a congregation, would soon be relinquished. Inevitably, then, the simple congregational style, under the most favorable circumstances, would soon be found to decline, and the declension would be increasing till that method of conducting the singing would have to be abandoned.

"The decision here presented is not the result of idle speculation; it has its foundation in history. To go no farther back than the period of the Reformation; the experiment we are here considering, was tried under the most favorable circumstances by the churches of that day. The entire Psalm book was then set to music, which the people could read and execute with ease. For a reason also, they spent much time in practice, and occasionally whole nights in the exercise of singing. Psalmody, too, was then comparatively a new institution to the people, and its very novelty had great influence in maintaining rehearsals. But after all, though the people were for a season truly edified and delighted, the style ultimately declined; and the declension for more than a century appeared in many places almost hopeless, and there is reason to fear that another century will yet elapse before all the deadness, and formality, and neglect, and mismanagement which have ensued will be done away.

"It must be remembered, too, that taste is a *relative* thing. Refinement in music must in some measure be made to keep pace with the general progress of literature and the arts. In proportion as the musical art advances toward perfection, the claims of taste will be augmenting. Those, therefore, who neglect the practice of music, will soon find themselves behind the progress and the spirit of the times. Degeneracy will seem to be more rapid; the voice will become feeble by neglect, or rough and unmanageable through ill usage; and, in short, every essential property of a good style will soon seem to be wanting. The cultivated, congregational style, therefore, cannot long maintain its proper character and influence, without the aid of an efficient, select choir.

"There is one way, and only one, in which this desirable end can be secured. Let the well trained choir religiously sympathize with the other worshippers. Let them lead in the songs at the evening lecture and the prayer meeting, in such a manner as to induce others to sing with them; and let them occasionally do the same thing on the Sabbath, with the express understanding that then all can enjoy the same privilege. When they afterwards sing alone, there will be unintentionally manifested an interesting superiority of style, which, while it affords satisfaction, will lead the neglecters of the art insensibly onward in the walks of improvement. When, for example, they have been solaced by polished tones and fine harmony, they will instinctively endeavor to improve their own voices; and when they have been edified by a pleasing and impressive enunciation of the words, they will naturally seek to improve, by imitation, their own style of utterance. Improvement in this way will be very gradual at first—perhaps for years—but ultimately the end will be secured. The advantages of this method are that they are simple, and that it is proved by experience to succeed, while others fail."

THE BOY THAT WOULDN'T GET MAD.

I once heard an interesting story about two brothers. One of them was ten years old, and the other eight. The oldest boy had, within a few months past, indulged the hope that God had given him a new heart. He thought he was a Christian, that he loved the Lord Jesus Christ. But his little brother did not believe that his heart had been changed. He thought his brother was no more a Christian than he had always been. He said he could not see any difference. Yet he meant to try him and see; for, as his brother now appeared more sober than usual, and was more willing to do certain things than before he did not feel quite certain that he was not a Christian.

Now, how do you think this little boy, eight years old, undertook to find out whether his brother was really a Christian? Why, every time he could get a chance, he would tread on his brother's toes or kick his heels, or pinch his arms, to see if would 'nt get mad, as he used to. But his brother bore it all with meekness and good nature, without an angry word or look. This was very different from what he used to do. He had before always been ready to take revenge on the spot for such an abuse. The youngest brother was quite sure that he could not do so; for he knew he should get mad if any body should treat him so unkindly. He soon became convinced that his brother was a Christian, and that he was not.

PRETTY GOOD.

An old lady living on one of the Telegraph lines leading from this city, ob-

served some workmen digging a hole near her door. She inquired what it was for? "To put up a post for the Telegraph" was the answer. Wild with fury and afflict, she incontinently seized her bonnet, and ran to her next door neighbor with the news. "What do you think," she exclaimed in breathless haste, "they're setting up that cussed *paragaph* right agin my door and now I reckon a body can't spank a child, or scold a hand, or chat with a neighbor, but that plaguy thing'll be a blabbin it over creation! I won't stand it. I'll move right away where their aint none of them ornamental fixins."

FEMALE EDUCATION.

"What is wanting," said Napoleon "that the youth of France may be well educated?" "Mothers!" said Madame Campan. This reply struck the Emperor. "Here," said he, "is indeed a true system of education. Let it be our care to train up mothers who shall know how to educate their children."

HEATHENISM IN AMERICA.

"On the borders of this country," writes a colporteur from Alabama, "the destitution of Bibles, religious books, and all the means of grace, is truly appalling. In one neighborhood of 31 families, 29 were found without the Bible. There is neither a school nor meeting-house in that region; nowhere can there be found more true missionary ground. In another settlement, of 16 families, only 8 Bibles were owned and one woman did not know that such a book existed! The valley in which these people live is nearly thirty miles long, and destitute of a school house or place of worship. In this region, I supplied 200 families with Bibles and 'Tracts of your society.'"

IDOL MAKING IN ENGLAND.—It is stated that in England there are persons employed in the trade of casting idols for the Indian market. Of course there are men in every country who will do anything in order to make money.

HOW TO FORGIVE.—A Christian merchant was sorely injured in business by a worldly acquaintance: Meeting him soon after, he held out his hand, and accosted him thus: "I have been waiting for you to ask my forgiveness in regard to recent transactions, but since you will not do so, I forgive you ANY HOW." A very admirable example. "Go thou and do likewise."

NO TIME TO READ.

How often do we hear men excuse themselves from subscribing to a paper or periodical, by saying they have no time to read. When we hear a man thus excuse himself, we conclude he has never found time to confer any substantial advantage either upon his family, his country, or himself. To hear a freeman thus express himself is truly humiliating; and we can form no other opinion than that such a man is of little importance to society. Such men generally have time to attend public barbecues, meetings, sales, and other gatherings, but they have no time to read. They frequently spend whole days in gossiping, tipping and trading horses, but they lose a day in asking advice of their neighbors, sometimes a day in picking up news, the prices current and the exchanges—but these men never have any time to read. They have time to hunt, to fish, to fiddle, to 'do nothing,' but 'no time to read.' Such men generally have uneducated children, unimproved farms and unhappy firesides. They have no energy, no spirit of improvement, no love of knowledge, they live 'unknowing and unlearned,' and often die unwept and unregretted.

FROM MEXICO.

We find the following additional items of news in the New Orleans papers, which were received by the Water Witch. "There was a rumor afloat to the effect that Captain Wheat, with about 14 men, had been taken prisoners by about 200 Mexicans, the Mexicans having played the game of strategy upon him. The story bears a little evidence of probability, that we are inclined to disregard it altogether.

THE FREE AMERICAN OF THE 31st ult. has the following paragraph:

We have seen a letter dated Mexico, May 26, in which it is stated that Gen. Ampudia, famous for his courage and immortality, will come here to take command. Intelligence reached this city on Monday last that Capt. Wheat, who had been ordered out in pursuit of Gen. Ampudia, had been ordered to return to the town, where he had every reason to believe the deserters were concealed. He immediately sent an express to Gen. Ampudia, to inform him of the return of Wheat, and we understand that the latter left that place with all the available force he could gather to go and demand these deserters, or take them by force.

In my last I spoke to you of an expedition that was in preparation to assist the white population of Yucatan against the Indians. That enterprise—which of course is entirely disconnected with the government, has assumed a definite shape. The following card published in the Star, has drawn a number of volunteers to the standard, among whom may be mentioned Col. Geary, of the 2nd Pennsylvania, and Lieut. Col. Whitfield, of the 3d Tennessee. The former is spoken of as a military commander of the expedition. Whole companies of the Pennsylvania, New York and Tennessee volunteers are said to be ready to re-embark for the same purpose, and many of the regulars, whose term of service has or will expire in a short time, have expressed their willingness to join the regulars. One non-commissioned artillery officer is busily endeavoring to raise an artillery company, and appears sanguine of success; artillery is said to be in readiness at Campechy and Sinal. There are two commissioners from the Yucatan government here, regularly they hope their friends, and the public in general will give them a share of their patronage. Work done at the shortest notice. Cutting down and warranted to fit.

SCHOOL WANTED.

A TEACHER qualified in one of the first schools in the country, will take charge of a SELECT CLASSICAL AND MATHEMATICAL SCHOOL, or of an academy of high grade in the country. Address Editors Tennessee Baptist. June 3.

DE. JOHN W. KING.

HAVING located in Nashville, respectfully tenders his Professional Services to the citizens of town and vicinity. Residence and Office, at the City Hotel. Feb. 24, 1848.

From the Republican Banner.

CORRESPONDENCE. The many warm friends of the Rev. Dr. Wheat, will learn with deep regret by the following correspondence, that he has determined to leave his pastoral charge for a wider field of labor. He will retire with the most earnest wishes for his welfare and happiness: We are permitted to publish the following interesting correspondence between himself and the Vestry of the Church of which he has so long been the honored pastor:

EASTER MONDAY, April 24, 1848.
To Dr. John Shelby, Senior Warden, Francis B. Fogg, Esq., Junior Warden, and other gentlemen of the Vestry of Christ Church, Nashville.

DEAR BRETHREN: Having determined, with the approbation of the Bishop and under his special appointment, to devote myself to the establishing of a Collegiate and Theological Seminary for the diocese, I feel leave, herewith, most respectfully to resign the rectoryship of this parish, from and after the first day of July next. It has not been without great difficulty, as you can well understand, and after long and anxious deliberation, that I have been brought, by the promise of greater usefulness in a more responsible position, to consent to the severance of the sacred and endearing ties that have bound us together for nearly eleven years past. During this whole period our official intercourse has been perfectly harmonious, and I thankfully bear witness to your generous care, and unswerving kindness to myself and family. For all this, as well as a too favorable estimation of my poor services, I accept your most grateful acknowledgments, I beg my best wishes, accept the assurance of my constant benedictions and prayers for your continued prosperity and happiness.

In those best bonds which no separations can sunder. Yours truly, J. T. WHEAT.

NASHVILLE, June 15th, 1848.

A Certain, Sovereign and Speedy CURE OF THE FEVER AND AGUE.

Will be found in Wright's Indian Vegetable Pills. READ THIS!

Cure of Fever and Ague.

RESPECTABLY, Putnam Co., Ind., July 17, 1847. R. WRIGHT—Some time since your agent left me a supply of your Indian Vegetable Pills. I have found said Pills to be in great demand lately, for the cure of Fever and Ague. Mr. James Boyd has a son who has been laid up with the Fever and Ague, and had tried various other remedies, all of which proved of no avail. He determined to try your Indian Vegetable Pills, and by using one box, he is now sound and well. Mr. T. Spencer had a daughter, Mr. Hugh Groves a son, and Mr. Charles Nichols and three of his family were all down at the same time, with Fever and Ague, and had also tried the various other remedies without effect. Your Indian Vegetable Pills soon restored them all to perfect health. I can assure you, from what I have seen, your Indian Vegetable Pills may be relied on, for a permanent cure of Fever and Ague. Yours, respectfully, JACOB DURHAM, P. M.

Also, an acting Justice of the Peace.

This is to certify, that I was entirely cured of the Chills and Fever, of several months standing, by the use of four boxes of four Pills each, of Wright's Indian Vegetable Pills, and after taking medicine from a regular physician for some time, and have had no symptoms of it since, which has been about one year ago. J. W. SPENCER

Texas, Champaign Co., Ohio.

This is to certify that I was cured of the Chills and Fever, by the use of Wright's Indian Vegetable Pills after having had three attacks of it.

Sugar Grove, Fairfield Co., O., Nov. 19, 1846. WASHINGTON, Davis Co., Ind., Aug. 1847.

Last March a year ago, I was taken with a violent cold. I became very weak, which was aggravated by a severe pain in my back, which rendered it difficult for me to get up or down. Wright's Indian Vegetable Pills had been introduced into our town, and I was induced, by seeing them advertised, to try one box. I followed the directions, and after taking only five of the pills I was relieved so much, that I felt in a manner well.

I have had occasion to use them frequently since, and they have always had the desired effect. I had recommended them to some of my neighbors, and they also testify to their beneficial effects.

I was so unfortunate as to purchase at one time a box of counterfeit pills, not knowing them to be such. I had not used many, however, before I began to suspect them, and my suspicions have since been confirmed by your agent. The counterfeit was absolutely good for nothing. Yours, &c. S. J. KELSO.

The genuine is for sale at wholesale and retail by GRAVES & SHANKLAND, Sole agents for Nashville.

Officers devoted exclusively to the sale of Wright's Indian Vegetable Pills, wholesale and retail, 169 Race street, Philadelphia; 288 Greenwich street, N. York; and 198 Tremont street, Boston. June 22.

A Few Copies Left.

Of "The Good Minister of Jesus Christ," and "God's Presence in his Sanctuary," by Wm. R. Williams, D. D. These two are the only sermons by Dr. Williams that are now in print.

Also, the "Prosperity of a Church," by Daniel Sharp, D. D. Price 12 cents each, or 25 cents for the three, which may be remitted by mail, at the half ounce rate of postage. L. COLBY & CO., May 11.—14. 122 Nassau st. N. Y.

NASHVILLE CHINA STORE.

AT CASSIDAY'S OLD STAND, Next door to Plinters' Bank.

A. H. HICKS, Importer and dealer in CHINA, Glass, Queensware, Table Cutlery, Japan and British Ware, Tea Trays, India Water Jars, &c., &c., at Wholesale and Retail.

Great inducements will be offered to Cash Dealers in all the above articles. The special attention of the Ladies, as well as all house-keepers, is requested to his stock of fine and common China, Tea, Coffee, Dessert, Chamber and Toilet Sets, as PARTICULAR attention has been given to the selection of 100 ARTICLES of Common Ware for country retail dealers. No charge for showing and pricing. May 5—my A. H. HICKS.

CITY HOTEL.

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

J. L. & W. H. COLLINS,

DEALER IN ONE DOOR FROM THE SQUARE, In the house lately occupied by F. Hyman's Tailor.

JOHN L. COLLINS, takes this method of informing his friends and the public in general, that he has taken into partnership his brother, W. H. Collins, late of Baltimore, whose long practice in the cutting of garments, will enable them to give entire satisfaction to all who may favor them with their custom. Their work shall be of the Latest Fashion, and done in the best style. They will receive the Fashions regularly they hope their friends and the public in general will give them a share of their patronage. Work done at the shortest notice. Cutting done and warranted to fit.

Feb. 10—12m. J. L. & W. H. COLLINS.

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perfectly satisfactory. Some attribute it to lobelia—others to bad hay, and others, again, to white clover. But whatever may be its origin, is comparatively of small consequence, provided we possess the means of cure. *German Town Telegraph.*

DIED.

In Nashville, the 31st of May, HARRISON BALL, eldest son of the Rev. Phillip Ball, aged 57 years one month and 17 days.

THE COMPANION;

A NEW COLLECTION OF HYMNS AND SPIRITUAL SONGS, Adapted to DEVOTIONAL EXERCISES, BY REV. J. M. D. CATES.

SECOND EDITION.—Revised and enlarged.—Created by Graves & Shankland, Arcade Buildings, Union street, Nashville, Tenn. This new and elegant edition of 10,000 copies is just from the press, and for sale at the following PRICES:

Plain Binding, single copy 30c. per doz. \$3
Extra Morocco, (gilt,) 65c. " " \$4

TERMS OF PAYMENT: As the publication of the Companion is a partner ship affair with the compiler and ourselves, none of them can be furnished to persons to sell on commission, with approved security.

Orders for the Companion must in all cases be accompanied either with the money, or a note at four months, with approved security. **JUNES 25. GRAVES & SHANKLAND.**

Familiar Dialogue.

BETWEEN Peter and Benjamin, on the subject of Close Communion, by GEORGE V. DAVIS, late Pastor of the First Baptist Church, Hartford, Connecticut. Price \$1 per 100. A few hundred on hand and for sale by

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