THE TENNESSEE BAPTIST.

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

"ONE LORD, ONE FAITH, ONE BAPTISM."

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THE TENNESSEE PULPIT.

No. I.

A REVIVAL SERMON,

Prepared for the Pulpit by the Jr. Editor.

Theme—AGREEMENT IN PRAYER.

I say unto you, that if two of you shall agree on earth touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.—*Matt.* 18: 19.

Exordium.

Is there a richer promise within the lids of the Bible! And can we have "*anything*" concerning which we may agree to ask? What a boundless grant! Have we had no desires? Have we never seized upon this promise, and been agreed to ask? And our prayers not answered? why? We either have not complied with the conditions of prevailing prayer, or God is not true. If we have failed to comply with the conditions, doubtless it has been because we have misunderstood them. Is it not desirable to secure so great a blessing? let us then endeavor to understand the condition, "*agree touching anything*."

What are we to understand, then by being agreed as touching?

Discourse.

I. WE MUST BE AGREED IN PRAYER.

Prayer implies *desire*. To pray, we must have desires—then

1. We should be agreed in our *desires* for the object: To agree in word, is not to agree in desires. How often the prayer and heart disagree! But desire also implies *motive*. We must then

2. Agree in *motive*. Not only our *desires* must be the same, but our *motives* the same; still, we might agree in motive, and our motives not please God.

Illustration—We may agree in desiring a revival of religion in our church, and all our motives be purely *selfish*.

1. To have our congregation enlarged, and made more respectable; it flatters the pride of the human heart, to be connected with large numbers.

2. To compel our enemies to acknowledge that God blesses us or our church.

3. To have *our* children, and our friends converted. These motives could not please God.

3. We must be agreed in *good* motives. To have our congregation enlarged, not merely, because it is the one to which *we* belong, or to have our children and friends converted, only because they are *ours*. Our motive in desiring a revival should be because God's name would be honored and glorified in the conversion of sinners, whether they were our *own*, or our neighbor's children. When we begin to love *souls*, rather than *persons*, then we may hope that our motives please God. The prayer of Moses when he plead with God for Israel, (Ex. 32: 11,) is a beautiful illustration of the proper motive in prayer. He plead God's *honor* in the salvation of Israel. So great was his love for souls and the honor of God, though the Lord promised to make of him a great nation in case he cut off that people. Yet he plead for *them*. He had no *selfishness* in his heart. A selfish prayer, is a God-displeasing, God-dishonoring prayer.

4. We must agree, also, "touching the *time*," when we desire the blessing to come. Many christians pray for a revival of religion in their churches, who would be astonished, and disappointed if God suddenly answered the language of their prayers, without regard to the feelings of their heart.

They would be sadly disappointed if their prayers were answered, because they would not feel that they could lose their time from their business, their crops, or their professions. Christians usually pray for a revival, when it will best suit *their convenience*.

Illustration.—When are camp-meetings, and Protracted meetings appointed? Invariably, those seasons when there is *little else to be done*, after planting, or working crops or harvesting. We imitate the sin of Jews, in thus bringing the lame, the halt, the blind, and the *torn of beasts*, and that which is ready to perish and offer it to God for a sacrifice. It is no *sacrifice*, for it is worthless to use his idle time. If we could be making two or three dollars per day, we would never offer it to God—would never think of passing it away in meetings. Now, the same time, would hardly ever meet the convenience of two persons, differently employed—and how can they agree as "touching" the time when they would be willing to receive the blessing? But we must agree on the time, and on the *present time*, for *present time*, is God's time. He has no promises for the morrow. His time must be our time. We must be willing to receive when he is willing to give, and that is "*To-day*."

5. We must agree to ask in *faith*. This is made one of the conditions of prevailing prayer. "But let him ask in faith, nothing wavering. For he that wavereth is like the wave of the sea, driven with the wind and tossed." James 1: 6. Unbelief is a sin, and if we ask, doubting God's word, he will be displeased. We must *absolutely believe that our prayers will be answered*.

II. WE ARE TO AGREE IN EVERY THING, THAT IS ESSENTIAL TO OBTAINING THE BLESSING.

1. We must agree in feeling the *necessity* of a revival.

The term re-vival, implies *excitement*. There never was a revival, without more or less excitement. There was no small excitement when the Holy Spirit was poured out on the day of Pentecost. The apostles acted and talked like men "full of new wine," and when thousands were convicted at the same time, there was no doubt some *little confusion*, and when the three thousand happy converts lifted up their voices together and praised God, "there must have been *noise* enough. Many of our good brethren like revivals, but will seriously object to any *excitement*, or confusion, or noise with it. "Take it calm," say they, don't be excited about it. "Take things in a rational way, so much noise and crying and praising aloud do no good. God is not deaf, or a great way off that he cannot hear. Noise does no good." These are like those persons who were near blind Bartimeus when he heard that Jesus was passing by, and began to *cry out* Jesus, thou Son of David, have mercy on me." Don't cry so loud, noise don't do any good, he can hear you, be calm and quiet about it." And many charged him that he should hold his peace "[keep peaceable] but he cried out the more the *great deal*." Those tender eared brethren will be greatly troubled in heaven unless they void their present notions, for there will be a great noise, though "it don't do any good" when the "ten thousand times ten thousands and thousands of thousands shout with a *loud voice*, Worthy the Lamb that was slain" and every creature responds in loud Alleluias.

We do not advocate more sound, than sense, i. e. more excitement than *religion*, but many of our brethren, have more *fastidcousness* that religion.

2. We must agree in regard to the *importance* of a revival.

We must feel it, so as to desire and seek it with unutterable agony—more than our meat or our drink. "Ye shall find me, saith God, when ye seek for me with all your heart." "For so soon as Zion travailed she brought forth her children.

3. We must agree in regard to the measures, essential to promote a revival of religion in the church.

In humiliation and prayer, and turning to God, and examining the state of our own hearts, and setting the temples of our hearts in order. Forsaking every appearance of evil.

4. In removing every impediment.

(1.) In discipline, cut off the dry and fruitless branches.

(2.) By mutual confessions, "confessing our faults one to another"

(3.) By forgiving our enemies. "If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

5. We must be agreed in *laboring* to promote it.

6. In determination to persevere, Elijah prayed seven times, ere there appeared a cloud as large as a man's hand. The importunate widow should be our examplar.

WE LEARN FROM THIS SUBJECT,

1. Why so many prayers offered in the church, are mere mock offerings, improper desires—improper motives—no agreement—also

2. The hypocrisy of those who profess to be praying for a revival of religion, while they are doing nothing to promote it. Illustration. Would you not pronounce that man a hypocrite who professed to desire a crop, yet did nothing to secure one?

3. Why so many of the children of christian parents live and die unconverted. And how that *two* pious parents might insure the salvation of their children, could they but be agreed as "touching it." We cannot be too thankful that it is promised to *two*.

4. Why this is generally understood to mean something different from what it says. It is read wrong, i. e. as if it read *ask* instead *agree*.

5. How a few individuals, are often more successful in gathering in, and building up a church, than a much larger number. They are agreed: Three agreed, can do more than 300 disagreed.

6. We learn when glorious things may be expected for the Zion of God. Whenever churches are agreed to accomplish the work, when the people have "a mind to work."

7. Finally, we see the awful guilt of the church, and christian parents, in neglecting their duty in this respect. The salvation of sinners and our children, is entrusted into our hands. To us he hath given the "Keys of binding and loosing." Will we, by our prayers unlock the gates of heaven to them, or by our neglect lock them down to hell? Let us this day decide the character in which we will appear to them,—as hypocrites —or as *consistent christians*, who love their *souls*.

Ladies' Department.

For the Tennessee Baptist.

THE CHRISTIAN'S DEATH.

Her suffering ended with the day,
Yet lived she at its close;
And breathed the long, long night away,
In statue-like repose.

But when the sun, in all his state,
Illumed the eastern skies,
She passed through Glory's morning gate,
And walked in Paradise!"

Aldrich.

After the birth of a child, in December, 1844—the flaxen-haired, sleek shouldered boy, whose large, melting blue eyes follow the movements of my pen, in wondering silence as it traces these lines—Mrs. Judson visibly declined. She had been some months previous to this event suffering under the wasting disease, which had followed close upon her track, like the shadow of Death, since the first week of her arrival in Burmah. But she had endured so much, and yet lived, had so successfully resisted so many times, that it seemed scarce possible the place, which she had so long occupied in the dear heaven of earthly love, must be for ever darkened. The skill of the physician was taxed to its utmost; the kindness of the friend and the tenderness of the husband, each strove unweariedly, in turn and together—there were wet eyes, and bended knees, and prayerful voices, but the Mighty One bent not His ear: His own wisdom had marked for her a better way than their affection had power to devise.

A kind invitation from the Commissioner of Maulmain to accompany his family in an excursion down the coast, gave her, for several weeks, the benefit of sea-air; and though she speaks of her sufferings as sometimes indescribably severe, during this voyage, and returned, paler, thinner and weaker than she left, it was still hoped, that she had made some little improvement. But the hope soon faded; she declined from day to day—always a little thinner, and a little weaker, but cheerful still—till at last a voyage to America was named, as presenting the only prospect of life. To America! the land of her birth, and the home of many a loved one; where parents, brothers and sisters still trod the soil, and where her darling, her orphan boy might, once again, be folded to her bosom! Oh, should she visit dear, Christian America once more? Yet she could not leave those for whom she had toiled and prayed, during twenty years of exile, without sadness. Had it been right, she would have preferred to die quietly in Burmah, rather than interrupt her husband's labours; and her heart sunk at parting, for years if not for life, with the most hopeless of her babes—the eldest of the three, only four years of age. But duty demanded the sacrifice; and she had too long been obedient to this voice, to think of opposition now. They bore her to the ship, while both fair and dusky faces circled round; and long did the sound of those loved, farewell voices, half-smothered in grief and choked with tears, dwell upon her ear and heart. Near the Isle of France, hope of final recovery grew so strong, that it became almost certainty, (as much certainty as ever attends the prospects of mortals,) and now a voice from poor, perishing Burmah seemed calling on the invalid for one more sacrifice. She dared not go back herself, but there seemed no longer a necessity for calling her husband from his missionary labour. He should return to his lonely home, and she, with her children, would pursue a way as lonely toward the "setting sun." It was after this resolution that the following lines, the last words ever traced by her fingers, were penciled on a scrap of broken paper.

"We part on this green islet, Love,
Thou for the Eastern main,
I, for the setting sun, Love—
Oh, when to meet again?

My heart is sad for thee, Love,
For lone thy way will be;
And oft thy tears will fall, Love,
For thy children and for me.

The music of thy daughter's voice
Thoul't miss for many a year;
And the merry shout of thine elder boys,
Thoul't list in vain to hear.

When we knelt to see our Henry die,
And heard his last faint moan,
Each wiped the tear from other's eye—
Now, each must weep alone.

My tears fall fast for thee, Love,—
How can I say farewell?
But go;—thy God be with thee, Love,
Thy heart's deep grief to quell!

Yet my spirit clings to thine, Love,
Thy soul remains with me,
And oft we'll hold communion sweet,
O'er the dark and distant sea.

And who can paint our mutual joy,
When, all our wanderings o'er,
We both shall clasp our infants three,
At home, on Burmah's shore.

But higher shall our raptures glow,
On yon celestial plain,
When the loved and parted here below
Meet, ne'er to part again.

Then gird thine armor on, Love,
Nor faint thou by the way,
Till Boodh shall fall, and Burmah's sons
Shall own Messiah's sway."

"In all the missionary annals," says the editor of the New-York Evangelist, "there are few things more affecting than this. Mrs. Judson's beautiful lines remind us of Bishop Heber's verses addressed to his wife, 'If thou wert by my side, my love;' but they are [illegible] exquisite in reference to her husbands anticipated loneliness! '*The music of thy daughter's voice, thoul't miss for many a year!*' These verses make us think of the refinement, the exquisite sensibility, the tender affection, the deep and fervent piety of many a missionary wife among the heathen. Some of the most admirable women ever born have laid down their lives there, and some are still shedding the sweet light and grace of their holy, patient example, where few, besides the Saviour, can see and appreciate their labours. Oh, great will be their reward in heaven, when from every ingredient of bitterness and trial, in their earthly pilgrimage, there shall spring a harvest of eternal blessedness and glory. There will be no dearer, sweeter remembrances in heaven, than those of the painful earthly trials of their self-denying, desert-path for Christ. Dr. Judson is an old Christian soldier, but he never heard a more animating and sustaining word, amidst his conflicts, than the parting song of his wife. It will ring in his ear till he dies, and then again he will hear her angel-voice in heaven:—

Then gird thine armor on, Love,
Nor faint thou by the way,
Till Boodh shall fall, and Burmah's sons
Shall own Messiah's sway!'

But the anticipated sacrifice was not permitted. After their arrival at the island, she faded very perceptibly; and "withering—still withering," once again borne back to the ship. And now we have the tender watching, the grateful smile, the bitter anguish of anticipated separation, and the soothing voice of love, winged for a flight to heaven; and above, and around, and closely blent with all—mingling, in dreams, in prayers, in hourly thoughts and spirit-crushing anticipations, the sweet, beautiful resignation, which none but the disciple of Christ can ever understand. Yet—must those blue waves indeed become the restless sepulchre of her precious dust? It was a sad thought; not to her who lay in her sweet smiles, waiting the withdrawal of her breath; but to him, the real sufferer, who leaned in uncomplaining agony over her pillow. Yet this, thank God! is spared. Behold yon rocky island! we make for port!

Whence the tears in those young eyes, as the small feet draw near, and the lips are bent to give the good-night kiss? and what means the low, mournful, but inimitably sweet murmur of voices, that swells and dies on the evening air? Oh, He that wept but at a brother's death, must look with peculiar tenderness on a scene like this! childhood's last farewell breathed on a mother's dying lips.

It is morning, and all is over. The white "drapery of death lies quiet on the bosom cold:" and the wearied mourner sleeps peacefully, not far from the side of his beloved dead. And now, small feet are again astir, and rosy lips grow tremulous with sorrow. Turn we from those tears and sobs; for it is a mournful thing to look upon the grief of little hearts, for the first time wrung by the bitter anguish of the world, and with but the voice of a bereaved father to soothe them.

Colors are floating at half-mast in various directions; men bear about with them sad faces; and yonder, in the deep, heavy shadow of that overhanging-tree, they are breaking up the earth for the missionary's grave. Now, they lower the coffin over the vessel's side, and arrange the mourners. They are blunt men, but of a true and generous mould, that wear the weeds of sympathetic sorrow; for the heart of the bold seaman is throbbing in their bosoms; and they recollect a fading figure, that used sometimes to glide along the deck like a spirit, wearing ever a beautiful spirit-smile. Slowly and heavily beat the oars, and slowly, boat behind boat, moves the mournful procession to the shore. The waiting crowd falls back in silence; and tears involuntarily creep to stranger-eyes, as they look upon the little group about to leave the dearest of earthly treasures, and pursue their desolate journey, widowed and orphaned. Now, softly lift her to the bier, and give the heavy pall into gentle fingers! Let the sympathizing holders gather in the coffin's track, and now—move on?

"Mournfully, tenderly,
Bear onward the dead,
Where the Warrior has lain,
Let the Christian be laid;
No place more befitting,
Oh, Rock of the sea!
Never such treasure
Was hidden in thee!

Mournfully, tenderly,
Solemn and slow—
Tears are bedewing
The path, as ye go;
Kindred and strangers
Are mourners to-day;—
Gently—so, gently—
Oh, bear her away.
Mournfully, tenderly,
Gaze on that brow;
Beautiful is it
In quietude now!
One look—and then settle
The loved to her rest,
The ocean beneath her,
The turf on her breast.

So have ye buried her—
Up!—and depart,
To life and to duty,
With undismayed heart!
Fear not; for the love
Of the stranger will keep
The casket that lies
In the Rock of the deep.

Peace, peace to thy bosom,
Thou servant of God!
The vale thou art treading,
Thou hast before trod:
Precious dust thou hast laid
By the Hopia tree,
And treasure as precious
In the Rock of the sea."*

With the shaded grave at St. Helena, close I my tale; having reserved, for these last pages, some of the reminiscences, penned soon after his deep bereavement, by one who knew and loved the sleeper well.

After giving a brief sketch of her life, the Obituary thus continues: "Her bereaved husband is the more desirous of bearing this testimony to her various attainments, her labors and her worth, from the fact that her own unobtrusive and retiring disposition always led her to seek the shade; as well as, from the fact that she was often brought into comparison with one whose life and character was uncommonly interesting and brilliant. The Memoir of his first beloved wife has been long before the public. It is, therefore, most gratifying to his feelings to be able to say in truth, that the subject of this notice was, in every point of natural and moral excellence, the worthy successor of Ann H. Judson. He constantly thanks God that he has been blest with two of the best of wives; he deeply feels that he has not improved those rich blessings as he ought; and it is most painful to reflect, that from the peculiar pressure of the missionary life, he has sometimes failed to treat those dear beings with that consideration, attention, and kindness, which their situation in a foreign heathen land ever demanded.

But to show the forgiving and grateful disposition of the subject of this sketch, and somewhat to elucidate her character, he would add that a few days before her death, he called her children to her bedside, and said, in their hearing, 'I wish, my love, to ask pardon for every unkind word or deed of which I have ever been guilty. I feel that I have, in many instances, failed of treating you with that kindness and affection which you have ever deserved.' 'Oh,' said she, 'you will kill me if you talk so. It is I that should ask pardon of you; and I only want to get well, that I may have an opportunity of making some return for all your kindness, and of showing you how much I love you.'

This recollection of her dying bed, leads me to say a few words relative to the closing scenes of her life. After her prostration at the Isle of France where we spent three weeks, there remained but little expectation of her recovery. Her hope had long been fixed on the Rock of Ages, and she had been in the habit of contemplating death as neither distant nor undesirable. As it drew near, she remained perfectly tranquil. No shade of doubt, or fear, or anxiety, ever passed over her mind. She had a prevailing preference to depart and be with Christ. 'I am longing to depart,' and 'what can I want besides?' quoting the language of a familiar hymn, were the expressions which revealed the spiritual peace and joy of her friend; yet, at times, the thought of her native land, to which she was approaching after an absence of twenty years, and a longing desire to see once more her son George, her parents, and the friends of her youth, drew down her ascending soul, and constrained her to say, 'I am in a strait betwixt two,'—let the will of God be done.'

In regard to her children she ever manifested the most surprising composure and resignation, so much so, that I was once induced to say, 'You seem to have forgotten the dear little ones we have left behind.' 'Can a mother forget'——she replied, and was unable to proceed. During her last days, she spent much of her time in praying for the early conversion of her children. May her living and her dying prayers draw down the blessing of God on their bereaved heads.

On our passage homeward, as the strength of Mrs. J. gradually declined, I expected to be under the painful necessity of burying her in the sea. But it was so ordered in Divine Providence, that when the indications of approaching death had become strongly marked [illegible] days she continued to sink rapidly, tho' her bodly sufferings were not very severe. Her mind became liable to wander, but a single word was sufficient to recall and steady her recollections. On the evening of the 31st of August, she appeared to be drawing near to the end of her pilgrimage. The children took leave of her and retired to rest. I sat alone by the side of her bed during the hours of the night, endeavoring to administer relief to the distressed body and consolation to the departing soul. At two o'clock in the morning, wishing to obtain one more token of recognition, I roused her attention, and said, 'Do you still love the Saviour?' 'Oh yes,' she replied, I, ever love the Lord Jesus Christ.' I said again, 'Do you still love me?' She replied in the affirmative, by a peculiar expression of her own. 'Then give me one more kiss;' and we exchanged that token of love for the last time. Another hour passed,—life continued to recede,—and she ceased to breathe. For a moment I traced her upward flight, and thought of the wonders which were opening to her view. I then closed her sightless eyes, dressed her, for the last time, in the drapery of death; and being quite exhausted with many sleepless nights, I threw myself down and slept. On awaking in the morning, I saw the children standing and weeping around the body of their dear mother, then, for the first time, inattentive to their cries. In the course of the day, a coffin was procured from the shore, in which I placed all that remained of her whom I had so much loved; and after a prayer had been offered by a dear brother minister from the town, the Rev. Mr. Bertram, we proceeded in boats to the shore. There we were met by the Colonial chaplain, and accompanied to the burial-ground by the adherents and friends of Mr. Bertram, and a large concourse of the inhabitants. They had prepared the grave in a beautiful, shady spot, contiguous to the grave of Mrs. Chater, a missionary from Ceylon, who had died in similar circumstances on her passage home. There I saw her safely deposited; and in the language of prayer, which we had often presented together at the throne of grace, I blessed God that her body had attained the repose of the grave, and her spirit the repose of Paradise. After the funeral, the dear friends of Mr. Bertram took me to their houses and their hearts; and their conversation and prayers afforded me unexpected relief and consolation. But I was obliged to hasten on board ship, and we immediately went to sea. On the following morning, no vestige of the island was discernible in the distant horizon. For a few days, in the solitude of my cabin, with my poor children crying around me, I could not

ious Complaints.
llowing facts, and then doubt, if you GALVANISM, as applied by Dr. VANIC and MAGNETIC CURATIVES is lieve the sufferer from *Dyspepsia*, and the long catalogue of diseases us.
s been well known that Galvanism, is the only certain means of relieving the ills that flesh is heir to, but not of Dr. Christie of London, was of application known. For him honor of making known
TO THE WORLD.
disease may be arrested and cured nauseating drugs, without vomit- debilitating the patient, without, in any of the methods so commonly
OLD PRACTITIONERS.
advertisement only permit us to ving unsought testimony to the vir-
A. H. CHRISTIE'S
gs, Bands, Belts & Magnetic Fluid.

Rheumatism,
EXTRAORDINARY CASE.
the public of the authenticity of the ent, it has been attested before the York.
that for the past thirteen years I have icted with attacks of Rheumatism, hands and limbs, accompanied with all the joints. Sometimes the pains that I have been unable to move, health was almost completely destroy- bled with low spirits, my brain was and the incessant and severe pains made me repeatedly wish for an end by death. I think no human being tortures. For relief I tried almost my earnings went to the doctors. ports of Europe to which I sailed, I advice, and was for a considerable of the most celebrated physician But he did me no good. On my arri- rk, last September, I was obliged to I was unable to walk a step without in other respects was in a dreadful the renewed attacks. I was taken to pital, and put under the care of Dr. and some other physicians of the space of six weeks; but as I on- was taken to the Seaman's Hospital, at then I was several weeks undergoing ercury. This nearly killed me, and me I must soon die. As I had read of Dr CHRISTIE in the newspa- great cures that were said to be made articles, I determined, as a last hope, re and get some. On stating my case, ands for the wrists and limbs were rec the Magnetic Fluid. The people at ughed at me for getting them, and told them to the doctors. But I put them Fluid. For the first few hours I felt next morning the stiffness in my limbs and the pain was less. By night, I respect, and *in less than two weeks tal entirely cured*. Since that time, than a year, I have been to the West thence to Antwerp, and during all *ve had no attack whatever of Rheu- other pain*, and my health has been respect, though I have been exposed tudes of climate. From being so weak lly stand, I have become as strong any period of my life, and I firmly happy and wonderful results have solely by the power of DR. CHRIS BANDS AND MAGNETIC FLUID.
HENRY JOHNSON,
No. 335 Pearl street, New York.
day of November, one thousand eight rty-six, appeared before me the within- Johnson, and made solemn oath that is substantially true in each and
A. H. MICKLE,
Mayor of the City of New York.

of the Nervous System.
lowing is from the Hon. W. A. THOMP- ber of Congress from the State of New sent Judge of Sullivan County.
RISTIE:—Dear Friend—I am now 85 I thought I was too old to be help but your Rings and Magnetic Fluid son-in-law, have been of great benefit six years since I received a severe fall which injured my back, and brought stant dizziness in the head. It also system very much. I have used the gs, and though I had little faith, I fol the directions, and I now inform you less has entirely gone, as has likewise pain and weakness. Your Galvanic Plaster is an invaluable preparation, the best Plaster in the whole world for ness and debility. In a word I feel better health than I have for many years attribute the result to nothing but your ficacious remedies.
With high respect, sincerely yours,
W. A. THOMPSON.
e, Sullivan Co., N. Y., March 12, 1846.

Special Caution.
ARE OF COUNTERFEITS.
d persons have attempted to *imitate* and thus deceive the public. The che by which all these articles are prepared to the Discoverer, and all imitations are *less*, being devoid of the requisite Gal- ctic influence, and consequently without effect.
ng is copied from the New York Sun:
Rheumatic Gout.
ISTIE:
a fair trial of almost everything without I think I must attribute a remarkable ower of your Galvanic and Magnetic ar- not mistaken in the cause, they have relieved me of Rheumatic Gout, of long ether with general Nervous Debility of I would not part with the article for any and think it only right to let the public such good friends may be had in time of
MRS. MARY JACKSON,
No. 109 Bank street, N. Y.
similar cases might be cited.—The ectly requested to procure and peruse ular" and the Doctors' book on Gal- medial agent.—These works are to be the agency, and they will be forwarded the Union upon application, post paid, authorized agents.
TO THE PUBLIC.—We feel it a on the public against purchasing any of or Dr CHRISTIE's Galvanic articles, chance to be offered. We can state ce in its truth, that these imitations pos- ical influence whatever, and must be re- light than a *direct fraud*. We genuine articles are really valuable, the counterfeits to be worse than worth- we say, *be sure to go to the right place*. only of the one authorized agent city, and who is named at the bottom tisement.
ncy in Nashville,
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ad, General Agent for the U. S., 182 New York.
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1847.

URNITURE VARNISH, which the Cabi- maker will attest is unsurpassed in Ten- by H. G. SCOVEL.

help abandoning myself to heart-breaking sorrow. But the promises of the gospel came to my aid, and faith stretched her view to the bright world of eternal life, and anticipated a happy meeting with those beloved beings, whose bodies are mouldering at Amherst and St. Helena.

I exceedingly regret that there is no portrait of the second, as of the first Mrs. Judson. Her soft blue eye, her mild aspect, her lovely face and elegant form, have never been delineated on canvass. They must soon pass away from the memory, even of her children; but they will remain for ever enshrined in her husband's heart.

To my friends at St. Helena, I am under great obligations. Receiving the body of the deceased from my hands as a sacred deposit, they united with our kind captain, in defraying all the expenses of the funeral, and promised to take care of the grave, and superintend the erection of the gravestones, which I am to forward; and on which I propose to place the following inscription:—

Sacred to the Memory of Sarah B. Judson, member of the American Baptist Mission to Burmah; formerly wife of the Rev. George D. Boardman, of Tavoy, and lately, wife of the Rev. Adoniram Judson, of Maulmain,—who died in this port Sept. 1, 1845, on her passage to the United States, in the 42d year of her age, and the 21st of her missionary life.

She sleeps sweetly here on this rock of the ocean,
Away from the home of her youth,
And far from the land where with heartfelt devotion,
She scattered the bright beams of truth."

Memoir of Sarah B. Judson.

RUTH.

TO DRIVE RATS AWAY.

Mr. Charles Pierce, of Milton, recommends potash for this purpose.—The Rats troubled him very much, having eaten through the floor; they appeared in great numbers, and were very impudent and troublesome, so that he felt justified in resorting to stratagem and severe treatment for their expulsion from the premises. He pounded up potash and strewed around their holes, threw some under the holes, and rubbed some on the sides of the boards and under part, where they came through. The next night he heard a squealing among them, which he supposed was from the caustic nature of the potash that got among their hair, or on their bare feet. They disappeared, and he has not been troubled with them since that time, which was nearly a year ago.

TEMPTATION.

little cloud as big as a man's hand, may quickly overspread the whole heaven. Our engaging in sin is as the motion of a stone down hill—"it strengthens itself by going," and the longer it runs, the more violent.

We cannot build too confidently on the merits of Christ, as our only hope; nor can we think too much of the mind that was in Christ, as our great example.—*Cecil.*

Extinguish vanity in the mind, and you naturally retrench the little superfluities of garniture and equipage. The blossoms will fall of themselves when the root that nourishes them is destroyed.—*Steele.*

It was through the desert that God led Israel up to the enjoyment of Canaan; so now it is through the trials, and fatiguing journeyings of this life that God prepares his people for the rest which is above.

LITTLE AND GREAT.

God often gives a small measure of faith to a great saint, and great faith to a little Christian, that each may esteem the other above himself.

COST OF INTEMPERANCE.

The Hon. E. Everett estimates that intemperance costs the United States, every ten years, twelve hundred millions of dollars!

Buried five million dollars worth of property!

Destroyed three hundred thousand lives!

Put into prison one hundred and fifty thousand persons!

Sent to the poor house one hundred thousand children!

Made one thousand maniacs!

Made two hundred thousand widows!

Caused fifteen hundred murders!

Produced two thousand suicides!

Bequeathed to the "cold charities of the world," ☞ one million orphans!

Sheridan wrote: "Women govern us; let us try to render them perfect. The more they are enlightened, so much the more shall we be. On the cultivation of the minds of women, depends the wisdom of men." Napoleon said: "The future destiny of the child is always the work of the mother."

A HINT TO PREACHERS.

Mr. Wesley, in a letter to one of the preachers in connection with him says: "Scream no more at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice."

TENNESSEE BAPTIST.

Nashville, March 16, 1848.

☞ Dr. Howell's articles are marked H, for such only is he responsible.

APOLOGY.

We owe our subscribers an apology for the inferior quanlity of paper used in the present issue, and must be for several succeeding ones, or none at all. Owing to the long season of high water, and the almost constant rains by which the waters have been kept too muddy to make any white paper for several months past, we are unable to procure paper from any mill in Tenn. and are in the condition of most other offices—out of paper.

FUNERAL SERMONS.

"Whoso breaketh a hedge,
A Serpent will bite him."
The Preacher.

The Preacher was a close observer of men and things. No one was better versed in human nature, unless he who "knew all men and needed not that any should testify of man." He had observed the danger of breaking up old hedges—and called our attention to the fact, that it might teach us a lesson. Human society, as well as fields, has its "hedges." We are hemmed in, and bounded on every side by time seated opinions, and long established customs, which are guarded with the envenomed fangs of serpents; and woe to that one so hardy as to peril his life in attempting to break one of these hedges, altho' it may threaten to grow upon him until its thorns pierce him upon every side—he will be serpent-bitten and die of the slow agonies of *unpopularity*. No one can hope for popularity who opposes the established opinions and customs of society, he must fall into the current—be satisfied with receiving a ticket for the safety of his conscience in the hold of society's trusty Ship Masters.

Still, though properly forwarned by the Wiseman, with the knowledge of probable results before us, we *must* dare to break one hedge—we must consciencioudly and strenuously, oppose one *unscriptural*, and unreasonable custom—to break a galling chain that binds the necks of God's embassadors to the chariot of public opinion. [illegible] sermons"—of pronouncing studied eulogies upon the life and character of persons *long dead*, and whose bodies perhaps already mingled with the dust. These sermons are generally appointed to be preached from one to twelve months after the friend's decease.

They are designed for one of three purposes; either to *profit* the dead, or *benefit* the living, or *gratify* the pride of surviving relatives. If the service was designed to profit either the dead or the living, why so unfeeling as to defer it so long. Friendship and philanthropy would demand its *immediate* performance. But, if it is to gratify the pride of the family, then is it diverting religion from her holy ministrations at the altars of God, to burn unhallowed incense before the golden calf of Pride and Mammon. That the latter is the object we gather from several sources.

1st. The time is set for "the funeral" to meet *convenience*, which *would* not be the case if it was intended to benefit the *dead*, and *should* not if designed to profit the *living*.

2. The sermon is expected to be an eulogium upon the family and character of the dead, all defects are carefully concealed, or if mentioned, magnified into virtues, and however slight his foundation for "a good hope thro' grace" the preacher must throw in "bundles of reeds" until the friends are quite satisfied that the departed, had a comfortable passage across the dark river and safely reached the gates of the Celestial City.

3. Unless the character and family of the dead are eulogized, and represented as doubtless happy in the world unseen, the connections, one and all, are *displeased*, and the preacher knows that he will be forever unpopular with them.

4. He is usually *handsomely rewarded* for his services if he please the living and speaks of the unreconciled dead as saved, and sanctified. We know of cases of this nature where the preacher has received from $1 to $600 for one such discourse! Thus many a minister is tempted to become another Balaam, and receive wages for his *false prophecy*. We can but look upon the custom as *pernicious*—at best the relic of that corrupt Church—the *mother of abominations*, who borrowed it from her idolatrous neighbors, and, with a few alterations, transferred it to her rituals for the pecuniary benefit of her Priests and the Holy See.

"Funeral Sermons" with us, seem to be only a modern christianized *mass-saying*, for the *living*, more than the dead, regarded as something that we owe to our rank and family.

We would object less to this practice, were not God's Holy Sabbath the day usually selected to be desecrated by these unprofitable practices,—or his ministers, above all other men prostituted to such human man pleasing service.

It is *unscriptural*. We find nothing like it in the history of the Apostles, or of the uncorrupted, primitive church. We no where read, where Peter or Paul or the Eloquent Apollos, were sent for from places a hundred of miles remote, to leave the preaching of the Cross, and pronounce orations or sermons in honor of the dead, that had been laid 3 or 6 months in the grave, as we are called to do, who preach the gospel in this age of a semi-worldlian Church.

We oppose the practice, *because it is unreasonable and cruel*. Death with resistless stroke makes a breach in the family circle; a loved member is torn from friends embrace. The tenderest ties by which heart to heart can be united, are rudely shattered and sundered, and trailed in the dust. If Religion has a balm for human grief, it should be administered in the moment of our sorrows; if she has a divine arch of promise—it should span upon our dark and stormy sky—or if a pillar of light, it should be reared in the van of our misery. How unreasonable then—how unmerciful to leave hearts, thus maimed and wounded, to their pangs unsolaced—and the spirit to its despair, when Gilead has both balm and a Physician. But Oh, how cruel to renew the remembrance of those bitter griefs, that the Lethe like waters of time, have almost erased, or rend again the circle it hath closed, or tear open the wounds that his medicated touch hath healed. All this is done when, after months of grave lying—the time arrives for the "funeral to be preached." Every art is brought into requisition to renew in the mind of the time solaced mourners, all the pangs of forgotten grief, to bring burning tears to eyes that have long since re[covered their wonted brightness. It] is the kindness and reasonableness of the one who would break anew a fractured limb, that had well nigh knit together, in order that the sufferer might experience anew the pain, of dislocation and re-dressing.

This is not the office of religion. It desecrates the holy sabbath by appropriating it to this man service. It seizes upon the minister as the children of Dan did upon Micah's priest, and appropriates him to offer insence to human vanity. It is unnatural, unreasonable and cruel—and we do openly declare that from this time forward, we cannot consciencioualy again perform these services, until our conscience be made good by the word of God.

In making this declaration we would be understood—that we have no objections to meet mourning and bereaved friends, and the living acquaintances around the *shrouded or coffined* form, and take the occasion to impress upon the living the truth of the bible, that all flesh is but grass, and the beauty thereof as the flower of the field—that life at best is but a vapor, that appeareth but a little while and then vanisheth away. That everything to which our affections cling beneath the sun, is but fleeting and transitory—life itself uncertain and of short duration—that its great object is to prepare for another and an unending one. Consequently, our *present duty* is to improve our present time to this end. It is also a great pleasure to impart the comforts and consolations of our holy religion to the mourner, to apply the balm of comforting promises to the bleeding heart. We believe that all—*all* this is well, even appropriate—using the providence, as God designed it for a chastening to the bereaved, and a warning to the living, to prepare to meet him in judgment.

But after the remains have been removed from the sight of the living, and the body slept in the sepulchre for 3 or 6 months, and the poignancy of grief assuaged, to labor again to renew it, is unprofitable if not *unchristian* work.

Solemn Question.—Would it not be more pleasing to God for his ministers to spend his day in preaching the gospel to poor perishing sinners, than in barbing afresh the arrows of mortal grief to rankle in human hearts?

THE BAPTIST REGISTER—vs. MR. McFERRIN.

We would simply apprise our readers that this editor has deemed our Register worthy of a whole column and more, of criticism, or rather *editorial remark*, as such remark can hardly aspire to the rank of criticism. We have no complaint to make, however, not the least. To be sure, he misrepresented, and *knowingly* too, some parts of it, but had we any thing else to expect from Mr. McFerrin? What opponent's arguments or writings did he ever quote without misrepresentation? He deserves much praise so far in respect to us,—we award it to him, in fact he has hardly as yet, come up to his true character.

He makes one desperate attempt,—and *desperate* it is to a witness—to show that we had garbled—and misquoted Pedobaptist authors to make good our third argument i. e. that infant sprinkling was unsustained by one solitary passage or example in the New Testament, and this fact is admitted by the most eminent Pedobaptist divines. He attempts in this way.

"But the Almanac proves its doctrine by the testimony of its own adversaries; not, to be sure, by taking what they say in its connection and original meaning, but by dividing sentences, clipping clauses, and isolating words from their relations; yet can any thing be fairer than this? For if a few words taken from the middle of a connected sentence will prove infant baptism to be without authority, is it not perfectly clear that the whole paragraph, containing fifty times that number of words, would prove it to be sacrilege, or even treason or murder? For example, the calendarian quotes from Bishop Burnett the following strong passage,—"There is no express precept or rule given in the New Testament for the baptism of infants." Now, the Bishop had made an argument to prove that infant baptism is scriptural, by necessary and clear inference, and then adds—"Upon these reasons we conclude, that though there is no express precept or rule in the New Testament for the baptism of infants, yet it is most agreeable to the institution of Christ," &c. Bp. Burnett on the 39 Articles, p. 400. Had not the Almanac torn the words in italic away from their connection, in how much more contradictory a position would the Bishop have been placed!

We ask our readers, have we committed murder? Can the Advocate with all his italics wrest the Bishop's [illegible] candid admission into saying anything but what he *does* say, and what he *intended* to say? Why does he attempt to sustain sprinkling from dark and doubtful *inferences*, if he could find one passage in God's Word to sustain it? He quoted the Bishop to his own discomforture!

We hope he will next examine the assertion of Calvin and Luther. Do so.

The editor proceeds to assert his argument, *i. e.* Infants should be sprinkled without scripture authority because we (baptists) admit women to the Lord's Supper, without any scripture authority! That's logic for you! He is far better acquainted with such, home-made as it is, than with *Whateley* or Hedge.

"It is true, the adverse party may say there is no express command to admit women to the Lord's table, and divers other things admitted by necessary inference to be right, yet what has this to do with the argument, seeing the Almanac does not say so."

We know some do say it, but their presumption is unenviable. We ask the Advocate. Do you say it? Will you take the negative of the following proposition. Is there any *positive scripture authority* for the admission of women to the Lord's Table? Your answer will settle one point at least. The richest thing in the shape of a *literary curiosity*, that we have seen for years, is his *Logical Criticism*. A specimen we give below for the sport of our schoolboys. Here it is.

"The first point is proved to his own entire conviction by a series of syllogisms, multiplied and strengthened by employing the same elements in several relations. Thus, by using the same proposition in one syllogism as the *major*, in another as the *minor*, and in a third as the *conclusion*, the matter is rendered perfectly clear.—The principal, and almost sole ground taken by the Almanac in support of the broad charge named above is, that there is no specific command to baptize infants, and that they cannot exercise faith, which is connected with baptism in the command, and therefore they ought not to be baptized."

There, was there anything *richer*, or more *extremely ludicrous* than that! *Major Syllogism!!* What logical science! Those four lines tell volumes on the *learned* gentleman. The old lady could have done better than that herself. No doubt she advised him not to mention sciences he knew nothing about. Many a son gets into difficulties by not taking his mothers advice.

We are now confident that the Register is the very book it was designed to be, and that it is doing great good. "The Rev. Almanac Maker" (very courteous!) seems to be a great eye sore to the Pedobaptists all over the country. The Almanacs are all gone, and orders still coming in. If our agents have more than they want we wish them to send back a few. Our Methodist friends are becoming quite anxious, since these reviews to get hold of them.

GOOD NEWS.

We ask our brethren in the ministry to exert themselves a little during the present month to extend the circulation of our paper, for two reasons if nothing more. We have commenced the weekly publication of sermons select and original, under the head Tennessee Pulpit, 52 sermons will appear during the present year from the pen of several contributing brethren; the sermons alone at five cents each (and who will say that they will not be worth that) will make $2,60, all that the paper and postage cost! so that the paper itself will be *free*.

2. Would you not like 2,400 pages of religious Tracts on Repentance, Faith, Baptism, the Lord's Supper, Temperance, duty of Churches to support their pastors, duty of members toward each other, Church Discipline, &c. &c. to scatter among your churches? talk up five new subscribers, and you shall receive them. This is our second reason.

TO OUR BRETHREN.

Now is the very time to subscribe, (10th March) for the Baptist, as the series of deeply interesting articles, from the pen of our correspondent Sagitarius commenced with the 10th and will be continued for several months. These articles alone will be richly worth the *year's subscription price* to all our readers. Pass around the papers, let the light shine.

PASSING EVENTS.

Rev. W. C. Duncan, editor of the South Western Baptist Chronicle, N. Orleans, has been ordained as an evangelist. Rev. Dr. Maclay, of New York, preached the sermon; Rev. Messrs. Cookson and Freeman took part, likewise, in the services.

Population of New Orleans.—The census of New Orleans, just completed, gives the total population of the city at 79,998, a decrease of 16,000 since last year, and 23,000 since 1840. The Delta thinks there is a gross mistake somewhere.

The Gospel in Mexico.—Some of our Roman Catholic fellow citizens seem greatly disturbed lest the effect of the war with Mexico shall be to flood that country with the "errors" of those who are anxious that the world should receive the Word of God. We hope their fears may be realized. And the schoolmaster too is likely "to tread on the heels of the drill sergeant." A Mass Meeting was held at Matamoras on the 9th of January, in which native civilians and American army officers harmoniously united in urging the establishment of a system of Common Schools. It was numerously attended in the cathedral.

Household Baptism.—Dr Fuller, of Baltimore, has lately baptized all the members of two entire families. In mentioning the fact to the assembly which witnessed the baptisms, Dr. F. said he trusted none of the good people of Baltimore would go away and represent him, as having baptized infants, since those who had thus embraced the Redeemer were all like the house-holds mentioned in Scripture.—*Bap. Chronicle.*

Western Missouri.—"In Western Missouri" writes a colporteur, "there has been a more extensive interest manifested on the subject of religion this season, than for many years past. Revivals have been in progress, at different places, almost continually since the latter part of July.

Bro. Elias Dodson says in writing to the Bibbical Recorder:

Surry, N. C. Jan. 21, '48.

I baptized 4 in Stokes this week and there are 6 more to baptize. I would advise all the Baptist ministers in N. C. who can procure them to read the complete works of Andrew Fuller. Let them take the 3 books and add all the pages together. Suppose they are 1800. Divide this sum by 60, the number of days in February and March. The quotient will be 30.—Therefore if a man read 30 pages every day he can read the whole work in 2 months.

Elias Dodson.

Religious toleration will be one of the terms of the treaty of peace between our Government and Mexico. If this is received, it will repay for many thousands of lives lost.!

A FAVOR.

Will the Alabama Baptist please forward us the 40 No. of vol. v. and greatly oblige, *Tenn. Baptist.*

NOTICES.

Memoir of Sarah B. Judson, member of The American Missionary Board to Burmah, by Fanny Forrester, *New York;* L. Colby, & Co.

This is a work of 250 pages, in point of typographical appearance, for a Memoir, surpassing any thing from that, or any other house. As to its style and matter, to those who are familiar with the writings of Fanny Forrester, we would say, that she has lent to this Memoir all the charms of her composition, for such, this is sufficient. We refer those who are not conversant with her writings, to one of the chapters in another column. We are confident that this work, if extensively read in the American Churches, will send thousands of dollars annually to sustain the Burman Mission. Our warmest wishes for the extensive circulation of this surpassing specimen of Memoir writing.

THANKS.

Thanks to our talented correspondent for her simple, and beautiful lines, "Never Satisfied.". We hope that she will not preserve so long a silence in future—such contributions cannot come too frequent.

THE TENNESSEE PULPIT.

We have again revived this department of our paper, and ventured to lead the way in contributing to it. We cannot, if we were so disposed, keep it up with our own contributions,—it would require more time than we have to command. It is designed to be maintained by the voluntary contributions of our brethren, and we do hope that, if this department please our brethren, they will signify it by sending us the notes of a discourse once in two or three months.

A HARD QUESTION.

A Mr. Eben. Avery, of South Reading, addressed to Rev. Hosea Ballou of Boston, the question—

Is he who sedulously and practically cultivates his moral and intellectual nature of this life, to be in no better condition in the future, than if he had pursued an opposite course, and followed the unnatural desires of his depraved animal propensities? Is a Dr. Channing to be no better circumstanced than a George Hunnewell, whose sentence of death the Governor has recently commuted to imprisonment for life?

This question Mr. Ballou publishes in the Trumpet with an answer, in which he says he has no information by which he can answer the question.—*N. E. Puritan.*

ORIGIN OF GENIUS.

Columbus was the son of a weaver, and a weaver himself.

Rabelias, son of an apothecary.

Claude Loraine was bred of a pastry cook.

Molier, son of a tapestry maker.

Cervantes was a common soldier.

Homer was the son of a small farmer.

Demosthenes, son of a cutler.

Terrance was a slave.

Richardson was a printer.

Oliver Cromwell was the son of a brewer.

Howard an apprentice to a grocer.

Franklin, a journeyman printer; son of a tallow chandler and soap boiler.

Dr. Thomas, Bishop of Worcester, son of a linen draper.

Daniel Defoe was a hosier, and a son of a butcher.

Whitfield, son of an Innkeeper at Gloucester.

Sir Cloudsley Shoval, rear admiral of England, was an apprentice to a shoemaker, and afterwards a cabin boy.

Bishop Prideau worked in the kitchen at Exeter College, Oxford.

Cardinal Wolsey, son of a butcher.

Furguson was a shepherd.

Dean Tucker was the son of a small farmer in Cardiganshire, and performed his journeys to Oxford on foot.

Edmund Hally was the son of a soap boiler at Shoredich.

Joseph Hall, Bishop of Norwich, was the son of a farmer at Ashley, de la Zouch.

Lucian was the son of a statuary.

Virgil, son of a porter.

Horace, of shop deeper.

Shakespeare, of a wool stapler.

Milton, of a money scrivenir.

Pope, the son of a merchant.

Robert Burns, was a ploughman in Ayrshire.

LETTER II.

To Messrs. R. L. Caruthers, J.
Lain, W. L. Martin, D. C. H
N. Cartmell, and Andrew Al
Gentlemen:
We will, if you please, now
with the sermon of Mr. Lowry.
I perceive, *two* texts! These, w
first paragraph of the discourse
form the *text* of my present
They are as follows:—
"*So shall he sprinkle many n*
Isa. 52: 15.
"*Go ye therefore and teach all*
baptising them &c. Matt. 28: 19.
"Here is a promise of the Old
ment, and a command of the Ne
both referring to water baptism
connection between this ba
promise and command, ought
to settle the question respecti
proper mode of the ordinance. T
pose that the prophet wou
dict sprinkling, and our Saviour
command immersion, would be
I am aware that the connectio
stated has been denied; but unt
be shown *when*, and *where*, the
tion has been fulfilled, or is t
filled, if not under this comm
Christ, the objection must remai
out force."
Thus far, Gentlemen, I rea
laid down the paper in amaz
I was at a loss whether to *laug*
sorry. The grouping of the tw
the confident statement of their
and the conclusion derived, appe
my mind equally absurd. The
turns as you see, upon the mea
the word *sprinkle* in the text fr
And can it be possible that Mr
ry, a respectable *minister*, and th
tor of a *Presbyterian* church, kn
little of this passage as to imagi
it "*promises*," or "*predicts*," the "
water baptism;" or that it alludes
tism in any way at all, even re
How *could* a notion so utterly fo
the true meaning of the passa
have found admission to his
Yet *he* has no doubts or misgiv
bout the correctness of his ex
He asserts without hesitation,
"*promise*" that Messiah should
many nations, uttered by Isa
"*fulfilled*" by the "*water baptism*"
istered to disciples, or infants
the gospel, the *mode* of which it d
ly describes and thus settles the
"To suppose," therefore, that "
viour commanded *immersion* is a
Wonderful sagacity! Profou
duction! A most summary
"*forever to settle the question resp*
proper mode of the ordinance!"
pastor, Gentlemen, says, "It ou
conclusive; *you* endorse his a
affix your signs manual, and
that it is "conclusive;" and m
"*powerful*," and "*perspicuous*."
It is proper, however, that we
look a little into this text from
and see something of its true
The whole paragraph in which
curs, has in our version, the fo
reading:—"Behold, my servan
siah] shall deal prudently; he
exalted, and extolled, and be ve
As many were astonished at
visage was so marred more t
man, and his form more than
of men; so [by the marring of
age and form] *shall he sprinkle*
tions; the kings shall shut thei
at him; for that which had
told them, shall they see;
which they had not heard
consider," Study now the wh
graph with me. You at once
that the meaning of the word
in the connection in which
stands, is very obscure. It s
to belong to the place. So
evidently wrong in the renderi
also how this sprinkling is do
by *marring* the visage and
Messiah. But can many n
sprinkled in any literal sen
violence done to Christ? Is
correctly translated? On loo
the original I find the Heb
which in this text is translate
to be *yazzeh*. Our recourse fo
is to the Lexicons. They sp
"Yazzeh, *to exult, to leap fo*
cause to exult, to make rejoice
15. [Mr. Lowry's text!] "
cause many nations to rejoice i
When used, as it frequently
ceremonial law, with refer
quids, it means, "*to spirt, to*
sprinkle water, or blood." Th
the text however, cannot b
the secondary sense, be
meaning would render the
ingrammatical. But were
ployed it would express me
ly, *purification*. "*So shall h*
make expiation for many natio
many nations," *by the shedding*
Look into Gesenius, Gent
see if I am right.
We turn next to the Critic
Sacred Languages, a few
read among whom, we will,
men of the whole, consu
Chandler says, that the word
to sprinkle, but is *here* "use
prise and *astonish*, as peop
have much water thrown
Turn to the *Septuagint*, Ger
Greek version of the script
by *seventy learned Jews*, in
in Egypt, under one of the
long before the coming of
you will see that *yazzeh* in
translated not as in English
le, but by a word which m
tonish. Dr. Jubb has give
lowing version:—
"So many nations shall
with *admiration;* Kings sh
mouths, &c.

vill be 30.—Therefore if
pages every day he can
work in 2 months.
ELIAS DODSON.

peration will be one of
the treaty of peace be-
vernment and Mexico.
elved, it will repay for
lds of lives lost.

FAVOR.
labama Baptist please
e 40 No. of vol. v. and
, *Tenn. Baptist.*

NOTICES.
rah B. Judson, member of
ian Missionary Board to
FANNY FORRESTER, *New*
OLBY, & Co.
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passing any thing from
other house. As to its
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ie writings of Fanny For-
would say, that she has
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ion, for such, this is suffi-
refer those who are not
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in another column. We
that this work, if exten-
the American Churches,
usands of dollars annual-
in the Burman Mission.
pt wishes for the extensive
of this surpassing speci-
oir writing.

THANKS.
o our talented correspon-
simple, and beautiful lines,
TISFIED.". We hope that
preserve so long a silence
such contributions cannot
equent.

TENNESSEE PULPIT.
again revived this depart-
r paper, and ventured to
y in contributing to it. We
ve were so disposed, keep it
ur own contributions,—it
ire more time than we have
nd. It is designed to be
l by the voluntary contri-
our brethren, and we do
if this department please
ren, they will signify it
us the notes of a discourse
or three months.

HARD QUESTION.
iben. Avery, of South Read-
ssed to Rev. Hosea Ballou of
e question—
to sedulously and practically
his moral and intellectual na-
life, to be in no better con-
the future, than if he had
n opposite course, and fol-
unnatural desires of his de-
irial propensities? Is a Dr.
to be no better circumstanc-
George Hunnewell, whose
of death the Governor has
commuted to imprisonment

uestion Mr. Ballon publishes
rumpet with an answer, in
says he has no information by
can answer the question.—*N.*
n.

RIGIN OF GENIUS.
bus was the son of a weaver,
aver himself.
s, son of an apothecary.
Lorraine was bred of a past-

son of a tapestry maker.
tes was a common sol-

was the son of a small far-

thenes, son of a cutler.
ce was a slave.
dson was a printer.
Cromwell was the son of a

rd an apprentice to a grocer.
n, a journeyman printer; son
chandler and soap boiler.
omas, Bishop of Worcester,
linen draper.
Defoe was a hosier, and a son
her.
eld, son of an Innkeeper at
er.
idsley Shoval, rear admiral
nd, was an apprentice to a
ler, and afterwards a cabin

Prideau worked in the kitch-
keter College, Oxford.
al Wolsey, son of a butcher.
son was a shepherd.
Tucker was the son of a sma
n Cardiganshire, and perform
urneys to Oxford on foot.
nd Hally was the son of a soa
Shoredich.
n Hall, Bishop of Norwich
son of a farmer at Ashley d
n.
n was the son of a statuary.
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e, of shop deeper.
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n, of a money scrivenir.
the son of a merchant
rt Burns, was a ploughman i
e.

LETTER II.

TO MESSRS. R. L. CARUTHERS, J. S. McLAIN, W. L. MARTIN, D. C. HIBBITT, N. CARTMELL, AND ANDREW ALLISON—

GENTLEMEN:

We will, if you please, now go on with the sermon of Mr. Lowry. It has I perceive, *two* texts! These, with the first parngraph of the discourse, shall form the *text* of my present letter. They are as follows:—

"*So shall he sprinkle many nations.*" *Isa.* 52: 15.

"*Go ye therefore and teach all nations, baptising them &c. Matt.* 28: 19.

"Here is a promise of the Old Testament, and a command of the New, and both referring to water baptism. The connection between this baptismal promise and command, ought forever to settle the question respecting the proper mode of the ordinance. To suppose that the prophet would predict sprinkling, and our Saviour would command immersion, would be absurd. I am aware that the connection here stated has been denied; but until it can be shown *when*, and *where*, the prediction has been fulfilled, or is to be fulfilled, if not under this command of Christ, the objection must remain without force."

Thus far, Gentlemen, I read, and laid down the paper in amazement. I was at a loss whether to *laugh* or be *sorry*. The grouping of the two texts, the confident statement of their sense, and the conclusion derived, appeared to my mind equally absurd. The whole turns as you see, upon the meaning of the word *sprinkle* in the text from Isa. And can it be possible that Mr. Lowry, a respectable *minister*, and the pastor of a *Presbyterian* church, knows so little of this passage as to imagine that it "*promises*," or "*predicts*," the "*mode of water baptism*;" or that it alludes to baptism in any way at all, even remotely! How *could* a notion so utterly foreign to the true meaning of the passage ever have found admission to his mind? Yet *he* has no doubts or misgivings about the correctness of his exegesis! He asserts without hesitation, that the "*promise*" that Messiah should *sprinkle* many nations, uttered by Isaiah, is "*fulfilled*" by the "*water baptism*" administered to disciples, or infants, under the gospel, the *mode* of which it distinctly describes and thus settles the dispute! "To suppose," therefore, that "our Saviour commanded *immersion* is absurd!" Wonderful sagacity! Profound deduction! A most summary method "*forever to settle the question respecting the proper mode of the ordinance!*" Your pastor, Gentlemen, says, "It *ought to be*" conclusive; *you* endorse his assertion, affix your signs manual, and declare that it is "conclusive;" and more, it is "*powerful*," and "*perspicuous*."

It is proper, however, that we should look a little into this text from Isaiah, and see something of its true import. The whole paragraph in which it occurs, has in our version, the following reading:—"Behold, my servant [Messiah] shall deal prudently; he shall be exalted, and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men; *so* [by the marring of his visage and form] *shall he sprinkle many nations;* the kings shall shut their mouths at him; for that which had not been told them, shall they see; and that which they had not heard shall they consider." Study now the whole paragraph with me. You at once perceive that the meaning of the word *sprinkle* in the connection in which it here stands, is very obscure. It seems not to belong to the place. Something is evidently wrong in the rendering. Mark also how this sprinkling is done. It is by *marring* the visage and person of Messiah. But can many nations be sprinkled in any literal sense, by the violence done to Christ? Is the word correctly translated? On looking into the original I find the Hebrew word which in this text is translated *sprinkle*, to be *yazzeh*. Our recourse for its sense is to the Lexicons. They speak thus:—"YAZZEH, *to exult, to leap for joy. To cause to exult, to make rejoice.* Isa. 52: 15. [Mr. Lowry's text!] "*So shall he cause many nations to rejoice in himself.*" When used, as it frequently is in the ceremonial law, with reference to liquids, it means, "*to spirt, to spatter, to sprinkle water, or blood.*" The word in the text however, cannot be used in the secondary sense, because this meaning would render the sentence ingrammatical. But were it so employed it would express metaphorically, *purification*. "*So shall he* [Messiah] *make expiation for many nations, or purify many nations,*" *by the shedding of his blood.* Look into Gesenius, Gentlemen, and see if I am right.

We turn next to the Critics upon the Sacred Languages, a few of the best read among whom, we will, as a specimen of the whole, consult. Bishop Chandler says, that the word *may* mean to sprinkle, but is *here* "used for to *surprise* and *astonish*, as people are that have much water thrown over them." Turn to the *Septuagint*, Gentlemen, the *Greek version* of the scriptures made by *seventy learned Jews*, in Alexandria in Egypt, under one of the Ptolomies, long before the coming of Christ, and you will see that *yazzeh* in this place is translated not as in English, to *sprinkle*, but by a word which means to *astonish*. Dr. Jubb has given us the following version:—

"So many nations shall look on him with *admiration;* Kings shall stop their mouths, &c.

Such is the verdict of the critics, as to the *sense of the word*.

We will now determine the exposition of the passage. Mr. Henry belonged as you know Gentlemen, to a church of your own order. In his Commentary on this passage he says:—"*Many nations shall be the better for him*, for he shall sprinkle them, and not the Jews only; *the blood of sprinkling shall be applied to their consciences to purify them.* His death was a fountain opened, Zech. 13: 1. "The Publishers of the edition before me add:—"He shall *sprinkle* many nations, plainly means, *He shall purify many nations.*" Dr. Gill on the passage says it refers to "the *blood of Christ*, called the blood of *sprinkling*, by which the conscience is *purged* from dead works, and the heart from an evil conscience, and by which multitudes of many nations, are *justified*, and *sanctified*." Dr. Clark says:—"I retain the common rendering [*sprinkle* many nations] though *I am by no means satisfied with it. Yazzeh* frequently *in the law* means only to sprinkle, but the water sprinkled is in the accusative case &c." He does not by any means, maintain that the passage refers "to the conversion and baptism of the Gentiles," but asks simply whether it may not be so. Here, it is likely, Mr. Lowry got the suggestion, which instantly, in his mind, became a certainty. Dr. Gill, in loco, agrees that the conversion of the Gentiles is involved, but not their baptism, since, as the passage in that case, would make Christ himself the administrator, *it would not be true*, because he never administered that ordinance. With these all other Commentators substantially agree. They concur in the declaration that the promise is to *purify* or *cleanse*. Say you, Gentlemen, that the nations are *purified* or *cleansed* by *baptism?* Does your pastor take this *papal* ground? I cannot believe that you have, or that he has adopted any such preposterous opinion. You believe no such thing *ex animo*.

We now see that the Lexicons, are against you and that the *Critics* upon the sacred languages, constantly translate the word, in the connection which it occupies in this passage, not to *sprinkle*, but to *astonish*, to *exult* or *admire*, to *surprise* with joy; while the *Commentators* as uniformly interpret its *sense* to be to *purify*, or to *cleanse*. But is there not a discrepancy between these critics and commentators? I presume not, since the former refer to the *mental* effect, and the latter, to the *moral* effect, upon the nations, produced by the amazing sacrifice of the Son of God, the Redeemer. The literal reading therefore, of the text in question, is this: "So, many were astonished at him [*alaiv*] his visage was so marred, more than any man, and his form more than the sons of men. So shall he [yazzeh] *astonish* many nations; kings shall *be silent before* him." Mr. Lowry asks *when, and where* the "*promise*" to *sprinkle*, [*astonish*] many nations was fulfilled, or is to be fulfilled, if not in the ordinance of baptism. I answer, *astonishment*—surprise, admiration—is *experienced* by the nations, and consequently, "*the promise is fulfilled*" to them, when they are taught, and believe, what Jesus Christ *did*, and especially what he *suffered*, to save them from their sins. The *moral*, or if you please, the *spiritual* effect of the satisfaction made on behalf of sinners by Christ, applied by the Holy Spirit to the hearts of believers, is to *purify* or *cleanse* them from sin; and when this is done, "*the promise is fulfilled.*"

Thus have we satisfactorily seen the correct reading, and the true interpretation, of Mr. Lowry's text. What do you say to it, Gentlemen? Does it not, by its exalted dignity, its inherent excellency, its evangelical character, commend itself to your judgments, and your hearts? But hold! Here comes Mr. Lowry! He maintains warmly, a singular hypothesis! He teaches you confidently, that the word really means to sprinkle; that it is to be understood literally; that not the sacrifice and atonement of Jesus Christ, and its spiritual application to the cleansing of sinners, is meant, but it absolutely *predicts the mode of baptism*. It predicts the mode shall be sprinkling; and that thus "*it settles forever the controversy*" respecting the form of that ordinance!! *There* Gentlemen, is a BATHOS for you! A most surprising descent from the elevation of religion into the swamps of error! It looks to me like demolishing a *magnificent temple* to build upon its ruins a *wigwam*. Do you still endorse this specimen of the hermeneutics of your pastor, as "*perspicuous*" and "*conclusive?*" I doubt it. But if you do, you will pardon me, if you please. I cannot join in your commendation. I have shown you incontrovertibly, and I am pretty confident that you now concur with me, that this text from Isaiah has no more allusion to the mode of *baptism*, than to the sound of the ram's horns employed in the conquest of Jericho.

I will close this letter to you Gentlemen, with an anecdote. I knew, many years ago, resident upon the waters of the Chesapeake, an old minister, now in heaven, remarkable for his strength of mind, fervent piety, zeal, and ardent devotion to the interests of religion; but who had devoted very little time, or attention, to literature. In those days allegorical preaching was much more common than at present. On one occasion he read for his text the following passage: Luke 19: 21.—"I feared thee, because thou art an *austere* man." *Austere* was to him rather a hard word; and besides, he did not pronounce it correctly. He called it *auster*, and took it to mean *oyster*. He knew all about *oysters*, and prepared himself to preach a sermon upon them. He read his text thus:—"I feared thee; because thou art an *oyster man.*" And, having no doubts as to the correctness of his exegesis he proceeded to deliver a very ingenius and edifying discourse, illustrating the manner in which Christ saves sinners by the method adopted among fishermen in taking oysters! Jesus Christ was the *oyster man;* the *tongs*, a long instrument somewhat like two rakes fastened together in the fashion of a blacksmith's tongs, to reach down to the bottom of the water, and to take up the oysters, were the *Gospel*; the oysters embedded in the mud were the *sinners*, and the boat employed was the *church*. Now Jesus Christ the oyster man, in the boat, took the gospel tongs and extended them down to the oysters—the sinners embedded in the mud of this world—took them up, purified them, and put them into the boat, (the church,) and they were then ready for the master's use! For his grace and mercy in all this, Christ is to be feared, loved, adored, worshipped. My venerable friend mistook the sense of the principle word in his text, therefore his whole sermon, which was predicated upon that word, was ridicuous. Precisely such a sermon, so far as his text, and his treatment of it, are concerned, Mr. Lowry has preached to you, Gentlemen! Why do you publish that sermon in the newspaper, and make it into a book? If you had not said in your note, that you "have never heard the whole argument on that controverted subject so powerfully presented, in a form so condensed, and yet so *conspicuous*, and conclusive;" and if I did not know that you are sincere men, and above committing knowingly any disingenuous action; I should have suspected, from your intelligence on other subjects, that you were aware of the absurdities of the discourse, and intended by its publication to expose your pastor. But no gentlemen, I do not entertain any such an opinion of you. As I said in my last, it is not to be supposed that you are very profound in your knowledge of Theology, and in the absence of any examination for yourselves, you really thonght Mr. Lowry was right. Your pastor, I am sure, was equally sincere. He did not know any more than you did, that he was wrong. But if such be the beginning of the discourse what may we not expect to find in its progress? We will see about that next week.

I am Gentlemen, respectfully, your obedient humble servant,

SAGITARIUS.

Communications.

For the Tennessee Baptist.

WASHBURN'S PRAIRIE, Barry Co. Mo. Feb. 1. 1848.

BRETHREN EDITORS:

I seldom pester you with a communication. But I have something so interesting that I feel authorized to write.

About the middle of Dec. bro. Israel Robords, a Baptist of our school, came from Bates Co. Mo. to Richland in Arkansas, after preaching to a large church of *anti-baptists* 4 or 5 day's they closed the doors against him, (for the odium of missionary was attached to him.) He then went to Fayetteville, a town fraught with infidelity. He commenced preaching only of nights in the Methodist church-house, and the master of assemblies was evidently with him.

The meeting became so interesting that it continued every day and night for almost four weeks. And praise be to God, the labor was not in vain, seventy six were happily converted to the faith, including the most intelligent and influential citizens of the place, all except one of the *resident* lawyers, believed but none were baptised, for there was no baptist church in the place. I went to the meeting two days before it closed, heard bro. Robords preach, and I think whoever hears him will wish to hear him again.

He preached fifty sermons during the meeting; this is sowing seed in order. May the Lord continue the work till all shall know him from the least to the greatest. The Cumberland and Methodist brethren deserve our gratitude for their friendship and kindness during the meeting. The whole town was like a family of brothers, all doors open to entertain those from a distance.

I am Yours, in
Christian love,
R. C. HILL.

For the Tennessee Baptist.

WASHBURN'S PRAIRIE, Barry Co. Mo. Feb. 16, 1848.

BRETHREN EDITORS:

Believing that many of your numerous readers feel an interest in the organization and prosperity of Baptist Churches, I venture to give you an account of ours. We had been almost destitute of baptist preaching ever since the country was settled, until the 1st. of last March, when El. R. C. Hill from Tennessee located in the Prairi; and commenced holding meeting at the public meeting house, and in July bro. J. H. George an interesting licentiate from Tennessee also located, and on the 1st of Aug. following, the scattered members met and were constituted into a church, by Els. Hill and Mitchell, on the articles of faith, in the Encyclopedia, there were only eight members in the constitution. The organization sermon was preached by bro. Hill from Matt. 16 ch. 18 v. "And upon this rock I will build my church." And since our organization (El. Hill took the pastoral care of the Church,) we have been greatly blessed and revived from on high.

In Sept. brethren Mitchell, Moore, and Cartwright with our resident preachers, and our Presbyterian and Methodist brethren, held a protracted meeting with our church; it was a time of refreshing from the Lord. Many respectable friends found pardon and became members of the church.

During the meeting bro. J. H. George who seemed zealously engaged in the work, was ordained to the gospel ministry. Ordination sermon preached by bro. Hill, from Acts 13 ch. 2nd. v. We have only been six months as an organized body, and our number has increased from eight members to forty two, 22 have been baptised in (not at) our little Jordan, which gently runs near the meeting-house, over white gravels. We have had several very interesting meetings. Our brethren of the different denominations treat us with great kindness. And your excellent paper, the Tennessee Baptist which our church takes, is exerting a very salutary influence. May the Lord of the harvest bless all the means of grace, till light may spring up to those who sit in darkness. I am your bro. in the bonds of christian affection.

JOSIAH DAUGHERTY.

For the Tennessee Baptist.

BENEDICT'S HISTORY OF THE BAPTIST DENOMINATION.

MESSRS. EDITORS:

The above history of our people is before me. What shall we say of it? Has the indefatigable author met the expectation of the public? Has he given a faithful history of Baptists?

In regard to the first of these questions we design simply to remark, that if the expectation of the people has not been excessively high and unreasonable, the author has, to say the least, fully met it. Such a fund of historic information! What an infinite number of facts!

As to the other question, we may be permitted to observe, that he has drawn his information from unquestionable sources as far as we are able to judge. The history is both faithful and full.—Many interesting details never before the American public are to be found in it. If we are not mistaken every Baptist who attentively peruses this work, will be increasingly confirmed in the church of his choice. He will hail brethren in all ages holding and even dying for the sentiments which he cherishes. Like the author of the book, he will occasionally find it difficult to suppress feelings of indignation while he witnesses the cruel persecution of his brethren by those from whom better things might have been expected. We hope every Baptist in Tennessee will procure and read this great history.—Copies can be obtained at the Bookstore of Rev. J. J. Smith, Sommerville, Tenn., who has the exclusive right to dispose of the work in West Tenn.

Yours very respectfully,
L. HUGH MILLIKEN.

From the Indian Advocate.

THE INDIANS.

A late historian, in speaking of the wars of the Indians of New England, has eloquently said: "They rose without hope, therefore they fought without mercy; for them as a nation, there was no to-morrow." This remark applies as truly to the Indians of every section of our continent, as to those of New England. Though this idea, is doubtless original in the mind of the historian, yet the Indians, since the landing of the pilgrim fathers, have ever had the impression that their sun must grow dim, and decline, before the brighter luminary which shone on the paths of the pale faces. There is a mystery around the origin and history of this people, as well as enshrouding their superstitious rites. A mystery which the profoundest reseaches of the learned have failed to disclose. As they were described by the early voyagers along our Eastern and Southern shores, in their leading traits of character, so they still remain. Hennepin, Charlevoix, and Lasalle found them on the shores of our Northern lakes, and on the plains of the then, almost unknown Illinois, as roving bands of hunters; whose homes are in the forest, or on the plains, as caprice, or the interest of the chase might dictate; observing the mysterious rites taught to them by their ancestors, having but imperfect ideas of a first great cause. Such were they then, and such are they still, where unreached by the civilizing influence of the white man. Mysterious people! The history of the old world is silent in regard to them, that of the new may be said to be written. Their origin is perhaps forever veiled and lost to the page of history. A few mounds in North America, over-grown with grass and forest trees, are the only memorials of past generations: the present leave no land-marks. Like their canoes upon the water, they have left no trace behind. Not so upon the Southern continent. Their vast buildings of dressed stone, complete finish, rear their attesting forms to the genius and art of their builders. Melancholy spectacle! Amid the giant vegetation of a tropic clime, they stand enclosed, and if we may believe the traveler, appear as they were left, when the last footfall was heard on the door-stone. Here kings and prinoes, priests and high dignitaries lived, loved, enjoyed. Where are they now? And where the subjects, by whose toil these palaces and temples rose? The hollowed echo of the sounding floors alone remains to answer,—gone!

On the past we can only speculate. The present is before us. We would glance at two things before we close this subject. First "Indian wrongs;" Second "Indian Reform." In regard to the first, it has become a habit, for even those who show by their actions, that they have little sympathy for suffering humanity, to cry out, "Oh the wrongs the burning wrongs of our government towards the aborigines."—And yet these same individuals will refuse to give aught for the amelioration of the condition of the Indians; urging that they are unsusceptible of improvement. That the Indian has been wronged, aye, greatly wronged, by our people, is evident to all. But the sins of individuals should not be charged upon our government. The bitter wrongs that the Indians have ever borne have been received at the hands of persons in no way connected with the government. It may be, and no doubt is true, that in some instances officers of government have taken advantage of the intoxication of the Indians, and bought their lands for less amounts of money than they could under other circumstances have obtained them. But the evils resulting from these instances of wrong, were small when compared with those introduced by individuals, for purposes of private gain. There should be a purer principle to prompt the benevolence of christians, than the stories of political wrong, however great it may be. It is enough that the Indians are destitute of the gospel; that they are yearly perishing, by thousands, in their sins, and that we are commanded to extend the news of life, and salvation to all nations.

In regard to the second, the time has come when all doubters ought to be silent. That Indian reform is practical is now evident. Whether we turn our eyes to the Southern or Northern part of the Indian Territory, the improvement is great. The (once) roving bands of hunters have been reached by a civilizing influence, and a change has taken place in their habits which has exceeded the most sanguine expectations of the projectors of the scheme of Western colonization. But suppose we grant that the "old people" cannot be benefited, it does not effect the ultimate success of the plan. It is to the rising generation, under the influence of the system of education now in successful operation, that we look. There is probably at this time, in the Northern part of the Territory, not less than 500 Indian youths receiving an education at the different Mission stations. Who will dare to say that these will not exercise a powerful influence for good over their people.

PROSPECTUS
OF
A new and entirely Original Work, entitled,
SEARCH AFTER TRUTH.
BY T. H. CHIVERS, M. D.

THE Subscriber will publish, in Boston, early in the Spring, a new and entirely original work, with the above title. The object of this Prospectus is to give those who wish to obtain the work an opportunity to do so, which they would not otherwise have by subscribing for it, as it will be published at the North It will contain four books in one. The first is entitled, "The Seer; or, A New Revelation of the Psychophysiological Nature of Man;" in which the subject is discussed with the great LIGHTBRINGER, whether a man has a soul in his body or not—the word SOUL being traced to its original NTHON in the Hebrew, Greek and Latin. In this Book is a diagram, which shows whether the soul can be united with the body or not—that is, whether a material and immaterial substance can be united without touching, and whether the soul, not coming in contact with the body, is any argument against the possibility of their union. This book is a complete death-blow to Infidelity.

The second book is entitled, "Igdrasil; or, The Great Life-Tree." The object of this book is to prove that man, by living out his destiny here on earth, as recognized in the dignity of his nature, may be restored back to the primeval state which Adam enjoyed in Eden before the fall. The manner of this restoration shown. It shows how he must pass from the present back through the Edenic state before he can hold divine communion with God.

The third book is entitled, "Sending the Lilies: or, Thoughts on Female Education;" the object of which is to teach the infinite importance of female education in all her manifold relations in life—whether as a wife, or mother, or as being the image of God.

The fouth book is entitled, "Athanatos; or, Thoughts on Capital Punishment;" in which the subject is discussed whether or not there should be any law enacted to take away the life of a man.

All orders for the above work must be addressed, post paid, to the author, Washington, Ga., which will be attended to, as it can be sent by mail at a very trifling cost. Price of subscription $1 00 per volume.

☞ Any editor who will publish this Prospectus in his paper, and send it to the author, marked, shall receive a copy of the work.

A CARD.

W. GREENFIELD being thankful for the very liberal patronage bestowed, would inform his friends and customers, that during his absence in the Eastern cities, for the purpose of selecting a fine stock in his line, that his Son and Mr. A. A. Freeman would be pleased to wait on them, and give them good bargains.
March 16.

BENEDICT'S HISTOHY.

I Expect in a few days to receive a lot of this valuable work, and will proceed immediately to deliver to my subscribers in the District. The work has been enlarged and much improved, since the first Prospectus was issued. It will be worth $3 in cloth, and $3 50 in sheep. It is ready cheap at that, being on the best paper and type.

I will first deliver to my subscribers in Fayette and Haywood counties, then in Gibson, Madison and Carroll, others afterwards. In the mean time any one can procure the book by sending to the Store in Sommerville. It is hoped that many will yet take the work who have not subscribed. Let all those who want it, send in their names by the first of June, as I shall be governed by my subscription list in making my orders.

J. J. SMITH, Bookseller.
Sommerville, Tenn., March 16, 1848.

DR. 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.

RECEIPTS,
OF THE TENNESSEE BAPTIST, TO DATE.

A C Stanley, A Horton, J W Fort, T Fuqua, T W Smith, J Pirtle, G Collier, W S Wallace, Mrs E Meschaw, T G Bailey, S Hanna, W S Balding, T J Hart, J P Woodson, P Jackson, B Jordan, P Claybrook, E Crocker, T Newbill, Mrs Proctor, J Winson, H Winson, J W Mashlesick, Mrs N Hurlbut, E S Theus, H Coffey, W A May, J Millikin, S Fought, R H Algea, J H Harrell, D Wingo, D Fuqua, J D. Cox, Capt. J Scrugge, J Rowark, J Cason, J M Marchison, J Lovelace, J S Davis, H Temple, H McKnight J Booth, J Cummings, J Drake, G W Williams, Kemper & Cunningham, W D. Baldwin, J C Carrington, W T Cartwright.

THE PUBLIC is respectfully informed that DR. CHRISTIE'S
GALVANIC RINGS,
Belts, Bracelets, Necklaces, and
MAGNETIC FLUID,
So justly celebrated for their wonderful efficacy, in the cure of
Rheumatism, Dyspepsia, and all Nervous Diseases,
Are only to be had at the Drug Store of
H. G. SCOVEL,
North side of the Public Square.
N. B. Explanatory pamphlets, with full descriptions may be had "*gratis*" as above.
Feb. 17—3m.

J. L. & W. H. COLLINS,
DEADERICK ST., ONE DOOR FROM THE SQUARE,
In the house lately occupied by F. Hyronemus 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.
J. L. & W. H. COLLINS.
Feb. 10—12m.

NEW ESTABLISHMENT.

EGGLESTON & HYDE, beg leave to inform the citizens of Nashville and vicinity, that they have opened a Western Reserve Butter and Cheese Depot and General Grocery Store, on Market Street, between Broad and Spring, where at all times a choice article of Butter and Cheese, and most kinds of family Groceries and provisions may be found.

CRACKERS—A few bbls. may be found on Market Street, for sale by
Jan. 20,—tf. EGGLESTON & HYDE.

APPLES—Apples by the bbl. for sale by
Jan. 20—tf. EGGLESTON & HYDE.

FINE ground table Salt, for sale by
EGGLESTON & HYDE.

SALERATUS by the Box, for sale by
Jan. 20—tf. EGGLESTON & HYDE.

VINEGAR! VINEGAR!!

PURE CIDER VINEGAR, by the bbl, for sale by
Jan. 20—tf. EGGLESTON & HYDE.

OHIO FLOUR, for sale by
EGGLESTON & HYDE.
Jan. 20—tf.

WHITE FISH, for sale by
EGGLESTON & HYDE.
Jan. 20—tf.

CLOVER SEED, for sale by
EGGLESTON & HYDE.
Jan. 20—tf.

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

Jesse J. Smith,
BOOKSELLER AND GENERAL AGENT FO PERIODICALS AND BENEDICT'S HISTORY OF THE BAPTISTS,
SOMMERVILLE, TENN.
Jan. 20, 1848.—tf.

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A. H. HICKS.
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May 15, 1847.

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Poetry.

For the Tennessee Baptist.

NEVER SATISFIED.

BY MRS. Z. C. GRAVES.

Childhood on the springing grass,
Where the dewy shadows pass,
Sunshine bathes your golden hair,
Gladness warms the summer air,
While each smooth unwritten brow
Hath no stain upon it now.
Care and sorrow dare not yet
Hearts so guileless to beset,
Ye are happy—are ye not?
Is there other bliss ye've sought?

Aye, we love our sport and noise,
But youth comes with fresher joys,
Brighter hopes, and gladder hours,
Fewer thorns, and sweeter flowers,
We have scarce begun to live;
Life can richer pleasures give.

Youth, that join'st the festive mirth,
Wandering from the fireside hearth,
Is the cup that in thy haste
Recreant thou hast dared to taste,
Sweet as that which fancy poured,
From the many she had stored?
And the gems she loved to set
Thick in pleasure's coronet,
Fade they not at nearer view,
Losing half their golden hue?
Yet thine eye is strangely bright,
Happy sure, art thou to-night,
And the words I speak to thee,
Reach thine ear unmeaningly.

Nay! deceitfully I've dreamed,
Youth is not what it hath seemed,
Pleasure tasted speeds away
Swifter than a summmer day,
Leaving often for the mind,
Many a torturing thought behind.
But there's manhood's lofty pride,
Fame and honor by his side,
Fierce ambition takes the lead,
Stern of thought, and bold of deed,
While wealth joins with pomp and power;
That *must* be a brighter hour.

Stay thee, busy manhood, stay,
Few the words I have to say,
Yet I'd ask thee if thou art,
Happier in this crowded mart,
Gathering heaps of sordid dust,
Which will perish as they must,
Than when life was sweetly blent,
Earlier with more content,
Hast thou grasped the bubble yet,
Upon which thy heart was set?
Honor some, and others fame,
Call it, though scarce worth a name.
Power and pride I see are thine,
Wealth, no doubt like Plutus' mine,
And the hope youth's ardor fired
Hath not in thy heart expired?

Nay delay me not, he cries,
Shortly shall I grasp the prize,
For the future teems with bliss,
Else would life be pleasureless.
But pass on and let me haste,
Time I must not, cannot waste,
When my hopes are nearly won,
But when weary toil is done,
Fitter will the moments be,
To converse awhile with thee.

Thou, who once more meet'st my gaze,
Though so changed from former days,
Crown of years and hoary hairs,
Who hast passed an age of cares,
Sure thy furrowed cheek and brow,
Speak thy labors over now,
For thy hand with palsied grasp,
Scarce returns the friendly clasp,
And thy form, so worn and frail,
Could not brook the summer gale,
What thou canst do, hath been done,
All thou wilt, ere this is won,
And thy prospects merge their view,
In the fresh earth dug anew,
Tell me, father, hath success
Crowned thy life with happiness?
Or hath always some alloy
Mingled with thy promised joy?
And the cup which thou would'st drink
Ere thy lip had touched the brink,
Flowed there not the wormwood too,
With the nectar's rosy hue?

Yes, 'tis spoken well he said,
Many a frost hath blanched my head,
And in blasted hopes you may
Trace the annals of each day,
Sturdy once and strong I stood,
As a rushing river's flood,
But now crushed with years I die,
Like yon oak that meets the eye,
Once the forest it o'ertopped,
But now stands with branches lopped,
Monument of former pride,
To its crumbling age denied,
All its comeliness is gone
Which men loved to look upon,
And that broad wide-spreading shade,
Sheltering half the mossy glade,
Is a thing for memory now,
While each gnarled, decaying bough
Piecemeal mingles with the earth
Which gave anciently their birth.
Childhood, is the tiny germ
Of the oak tree, straight and firm,
Youth, the sapling, promise giving
That the future's worth the living,
While within the full-grown tree
Manhood's pride and strength we see,
But their hopes all end at last,
In the crumbling wreck we passed.
But think not the whole of this
Endeth thus in nothingness,
Or fond hopes and wishes blent,
Perish with their tenement.
Richest flowers from blackest soil,
Oft reward the laborer's toil,
And in Paradise may grow
Germs transplanted from below,
Which shall bloom and never die,
Through a blest Eternity,
Feeling all the joy they sought
While on earth, but found it not.

'Tis *my* trust, the old man said,
When they lay me with the dead,
And the hour fast draweth nigh
When 'twill prove reality.

Youth's Department.

For the Tennessee Baptist.

I AM DISTRESSED.

Dialogue between Holy Scrutiny and Care-for-nothing, both members of the Church.

Holy Scrutiny.—I am distressed, very much distressed; my spirits sink and despond within me.

Care-for-nothing.—Why so much distress? What is there to trouble you, it seems to me, you ought to be the happiest of all men.

H S.—I am distressed, because I find my will so much averse to the will of God, in which I should be entirely swallowed up, and to which I should ever submit with holy acquiescence and profound reverence.

C.—You have joined the church, have been baptized, have partaken of the Lord's Supper, and have taken a part in other religious duties made known in the word of God; and why trouble yourself farther about his will?

H S.—I want to submit to his will, with that sweet resignation which will make me prefer obedience to his commands to the dictates of my own depraved nature: but alas, I find that the old man with his deeds still struggles for the mastery; and this distresses and perplexes me continually.

C.—We know we are sinners, and why trouble ourselves about it.

H S.—I find, that I am commanded to bring all my members under subjection to the law of christ; and when I strive to do it, (for this I know, should be my daily employment) the world, the flesh, and the devil all oppose me, and I am troubled; but this makes me look to the "Rock that is higher than I."

C.—Every body look's on you, as being a model of perfection; and people say, it you do not get to heaven, no one need try.

H S.—I rejoice in God, that I am enabled to set pious examples, and keep his cause from reproach, so far as I am concerned; but this, instead of exalting, should humble me; for if I bring a reproach on the cause of Christ it will be much greater, than if no one looked on me as being perfect. I cannot be inconsistent without establishing some one in infidelity; and when I view my own weakness, and see what an amount of harm would be the consequence of even the appearance of evil in me, ought I not to be troubled? But this is not all that troubles me.

C.—I thought you had conjured up enough to fret one poor self tortured man nearly to death; and what else troubles you?

H S.—When I go to the house of God and see only a few present; I am much troubled; because I think few are like David, glad when it is said, "Let us go up unto the house of the Lord;" and equally as few, willing to obey the command; "Forsake not the assembling of yourselves together, as the manner of some is."

C.—Various causes conspire to empty the house of worship, and I see no reason, why I should trouble myself about it.

H S.—Frivolous excuses, I know keep people away from the house of God, but worldly business and worldly amusements and are not dispensed with for such frivolous excuses. The children of this world make vigorous efforts to accomplish their ends; and, when I see the children of God less vigorous, and consequently less wise in the prosecution of their master's business, I am troubled. Again when I see a professor of religion engaging in the sinful vanities of the world, visiting balls, plays, theatres, racegrounds, and grogshops, I am then truly troubled. Alas! I think, the standard of piety among these professors, is graduated to suit the world; there is an attempt made to amalgamate religion with sin, to produce concord with Christ and Belial, and to worship God and mammon at the same time. These things painmy heart.

C.—Foolish man, to perplex yourself so about that which you can never prevent.

H S.—Every true Christian is troubled when he beholds such conduct whether he chooses to be or not; yes, his heart is pained because he sees Christ wounded in the house of his professed friends, and christianity exposed to the ridicule of a gainsaying world. Every true Christian must unite in repairing the breach and elevating the standard of piety. I am troubled when I see many read trash in preference to the bible; when I see so few give the bread of life to the perishing millions of benighted heathen, while they sacrifice thousands to the Goddess of fashion, and when I see them willing to patronize the circulation of light literature to the exclusion, in whole or in part, of religious tracts or religious newspapers.

C.—I am at perfect ease; nothing of this sort breaks the tranquility of my happy repose; I let the Lord manage it all, and he can do it without me; so I will not perplex myself, if all spend their money in the sinful circles of fashion, and for trashy literature; and give not a cent of it, for religious newspapers, tracts, bibles, or to aid in spreading the gospel.

H S.—Do you not know, that there is a wo, pronounced on those who are at ease in Zion? Primitive christians had to contend with all that we do and besides with fire and sword and all the train of torturing instruments, which could be invented by demon-like spirits; and shall we have nothing to do? If you remain perfectly easy bro. Care-for-nothing, and take no part in the great warfare that is going on between light and darkness; if you receive no wounds nor inflict any; if you have no enemies to contend with, who stoutly oppose you, and cause you to vent many sighs and tears; and if you deny not yourself in order to do good in the service of him who has done so much for you, how can it be said, of such persons, as you are; these are they who come out of great tribulations, and have washed their robes and made them white in the blood of the lamb? I profess to be a soldier of the cross, and in the name of God, I intend to contend with every enemy that I may claim this blessed promise, to him that overcometh will I give to sit down with me on my throne; even as I also I overcame and am set down with my father on his throne. And while I am struggling with the enemy, I will endeavor to cast all my care on Christ, believing that he careth for me.

P. T. HENDERSON.

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May 22

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On the 16th day of November, one thousand eight hundred and forty-six, appeared before me the within-named Henry Johnson, and made solemn oath that the above statement is substantially true in each and every particular. A. H. MICKLE,
Mayor of the City of New York.

Debility of the Nervous System.

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

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With high respect, sincerely yours,
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Written for the Pulpit, by Rev. W[.] A. Whitsitt, Pastor of Concord [Baptist] Church, Williamson county, Ten[n.]

Wo unto them that are at ease in Z[ion].—*Amos* vi: 1.

We will make no remarks o[n the] context, but only observe, that a[ll] Scripture is given by inspira[tion, and] doubtless this was written for o[ur in]struction also. For we too hav[e a] spiritual Zion, to which our te[xt ad]dresses itself in solemn and fearf[ul ad]monition.

Remember, O christian! the [al]mighty God by the voice of hi[s] prophet is yet speaking. He [says] to you: crying, "Wo unto the[m that] are at ease in Zion." Then as[k your] own conscience the important [ques]tion, am I at ease?

I. *I deem it expedient in the firs[t place] to present you with some of the most [promi]nent tokens of ease.*

1. *Want of spirituality.* "God [is a] spirit and seeketh to worship hi[m such] as worship in spirit and in trut[h." If] our spiritual strength be so swe[etly re]newed by waiting upon the Lor[d, as to] cause us to feel that one day [in his] courts, is better than a thousan[d, the] *heart* must be engaged—*deeply* e[ngaged.] How often do professors of relig[ion go] to the house of God, and inst[ead of] spending the time before ser[vice in] singing and prayer,—in talking [of] the straight and narrow way, a[nd the] glorious mansions in their F[ather's] house; they may be seen gather[ed to]gether out of doors talking ab[out the] election, and about their cro[ps, or] some other worldly matter. T[he rea]son is obvious. The *heart* is n[ot en]gaged. They lack spirituality.

2. *Conformity to the world.* Go[, if you] please, to some place of mirth an[d] amusement, behold there that [young] lady, so richly decked with go[ld and] pearls, and costly array, emplo[ying] many little arts to attract the [atten]tion of those around her. How [unlike] the meek and lowly Jesus is she[! That] young lady is a Baptist. Who [too] is that young gentleman, whose [voice] is distinctly heard above all ot[hers,] evidently the vainest of the va[in,] the giddiest of the gay? He t[oo is a] Baptist. But we should not [find] mid the ranks of the young alo[ne] worldly-minded professors of r[eligion.] Go if you please, and spend a fe[w days] in the family of that old gen[tleman] and lady, both of whom profess [to love] the Saviour. Alas! How soo[n will] their actions prove that they ca[re] more for their bodies than thei[r souls,] and that they think much more [about] getting rich, than about get[ting to] heaven.

3. *Want of union among* [me]... The great Redeemer taught, "[By this] shall all men know that ye are [my dis]ciples, if ye have love one to a[nother."] Again, that disciple whom Jesu[s loved] boldly declared, "If a man sa[y, I love] God, and hateth his brother, [he is a] liar." O may I never belong [to a] church of which it may in truth [be said,] Behold how these christians h[ate one] another! My brethen, if disco[rd, ani]mosity and evilspeakings [are a]mongst you; be assured the w[o of our] text rests fearfully upon you.

4. *Too little regard for the Sa[bbath.]* The Lord has blessed the Sabb[ath day,] and hallowed it:-Yea more. [He has] commanded us to remember [it,] to keep it holy. Let me ask [you, do you] spend this day in doing good [and get]ting good? If thus you spend [it,] I beseech you, go on. But fu[rther, I] know; many Baptists often sp[end their] Sabbaths in useless visits, v[ain con]versation; yea worse—in cool[ing and] eating fine dinners. Oh how [guilty] in the sight of God!!

5. *Neglect of the Scriptures.* [If you] were in want of that food wh[ich is] necessary for the sustenance o[f natural] life, and some kind friend sho[uld offer] to supply all that heart cou[ld wish,] and that too, "without m[oney