

# THE TENNESSEE BAPTIST.

"ONE LORD, ONE FAITH, ONE BAPTISM."

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## THE TENNESSEE PULPIT

### A SERMON, [PART II.]

Preached at the 2d Baptist Church,  
Nashville, Tenn., by Elder JAMES  
WHITSETT. Published by request.

Of them know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."—Sings 1: 8.

The church is called a woman, and is the fairest among women. 1st. Because she is the spouse of Jesus Christ, for thy maker is thine husband, and thy restorer the holy one of Israel; the God of the whole earth shall be called.

Isa. 54: 5. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."—Hos. 2: 19, 20.

Husbands love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."—Eph. 5: 27, 27. 2. The church is the fairest among women because the Lord washed her from her filth when he married her." Know ye that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. But such were some of you: but ye are sanctified, but ye are justified in the name of the Lord Jesus, and in the spirit of our God."—1 Cor. 6: 9, 11.

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the holy ghost, which he shed on us abundantly through Jesus Christ our Saviour."—Titus 3: 3, 6.

Unto him that loved us and washed us from our sins in his own blood."—Rev. 1: 5.

3. The church which I am here describing, is fairest among women, because she is purest in membership. Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for a habitation of God through the spirit."—Eph. 2: 20, 22.

Solomon's temple was a figure of the church of Christ, and there was nothing put in that building in its natural state. "And not holding the head, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God."—Col. 2: 19. Christ is the head of influence to this body (the church) every member in it lives by faith in the word of God, and as the head conveys food to the natural body, so Christ bestows the head of his mystical body conveys food to every member of it." For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. "Christ is the head, and regenerated souls are members of that body, so that it takes the head and the members to make one body. "Now ye are the body of Christ, and members in particular."—1 Cor. 12: 12, 27.

"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Pet. 2: 4, 5.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Verse 9. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you. If any man defileth the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."—1 Cor. 3: 16, 17. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which you have of God, and ye are not your own? "What concord hath Christ with Belial? or what part hath he that believeth with an infidel."—2 Cor. 6: 15. Although the apostolic church was the purest of all churches, yet that was mixed, and Jesus Christ blames the devil with it, and he did indeed put in some who were not good. "False brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Gal. 2: 4; Jud. 4.

4. The church wears a fair dress, and that aids to make her fair. "But the father said unto his servants, bring forth the best robe and put it on him, and put a ring on his hand, and shoes on his feet." "But now the righteousness of God without the law is manifested being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference."—Rom. 13: 14; Gal. 3: 22.

People wear their clothes on them not in themselves, but in an act of God's grace toward men, sanctification is a work of God's grace in men."

"The spirit wrought my faith and love And hope and every grace, But Jesus spent his life to work My robe of righteousness."

"Now to him that worketh, is the reward not reckoned of Grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works."—Rom. 4: 4, 6. If the life and death of Jesus Christ is not imputed to believers, it follows that the sin of believers was not imputed to Christ. "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was cut off out of the land of the living for the transgression of my people was he stricken. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities."—Isa. 53: 6, 7.

"For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."—2 Cor. 5: 21. The ungodly are justified by Christ meritoriously, by faith instrumentally, and by works demonstratively. And as it is my purpose to say but little myself, and have the bible to say much, I pass on. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else; surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come: and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory."—Isa. 45: 22, 24, 25. "No weapon that is formed against thee shall prosper, and every tongue that riseth against thee in judgment thou shalt condemn. This is the heritage of the Lord and his righteousness is of me, saith the Lord."—Isa. 54: 17. "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. 61: 10. "In his days Judah shall be saved, and his days shall dwell safely, and this is his name where by he shall be called, THE LORD OUR RIGHTEONESS."—Jer. 23: 6. "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called the Lord our righteousness."—Jer. 33: 16. "However poor or mean the woman may be, before she marries, yet when she does marry she goes up to the grade of her husband; if he is honorable so is she, if he is rich so is she, and in all cases the man chooses his wife before he marries her." "For we are members of his body, of his flesh, and of his bones, for this cause shall a man leave

his father and mother, and shall be joined unto his wife, and they two shall be of one flesh." This is a great mystery but I speak concerning Christ and the church."—Eph. 5: 30, 32.

5. This church is the fairest among women when it is admitted that she is the wife of the Lord's youth, if we regard his manhood, and his first choice. "And they appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This verse is figurative, this woman is seen in the gospel dispensation reconciled to God, which before was a poor hell-deserving sinner. She was clothed with the sun, the graces of Jesus Christ. The moon under her feet. Of this there are various opinions, some say the world is under her feet; true, that is where the world ought to be, but the world reflects no light; some say it is the ceremonial law, but Christ has taken "out of the way nailing it to his cross." Whatever it be, that the church stands on, gives her support. Perhaps we had better have it the gospel, when the sun shines on that, or rather shines into our hearts, then we have light in the gospel.

"Long nights and darkness dwell below With scarce a twinkling ray, But the bright world to which we go Is everlasting day."

Upon her head a crown of twelve stars. Christ is the head of the church and is here seen carrying the twelve apostles as he was seen before holding the seven pastors of the Asiatic churches in his right hand."—Rev. 1: 20. Christ is here seen carrying the apostles and confirming their doctrine and practice at least three hundred years after their death. This is proved from what follows. "And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his head and his tail drew the third part of the stars of heaven, and did cast them to the earth." It was indeed a great wonder to see such a company of poor sinful men and women sitting in heavenly places in Christ Jesus, but it was another wonder to see the Roman government persecuting and pursuing those harmless citizens to death, for he had become red with their blood. His tail signified the latter part of that government when, several of the emperors professed christianity and paid the preachers out of their state revenues, and so pampered them that they were brought down to earthly mindedness, and this state of things existed in the fourth and fifth centuries. This church is noticed again in this chapter twice. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three score days." That is twelve hundred and sixty years. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." The same number of years as above stated, verses 6, 14. Theodore Beza, the contemporary and colleague of Calvin, has given so pertinent and comprehensive account of this church that I must give it to the reader. In his "treatise of the famous pillars of learning and religion," says, "As for the Waldenses, I may be permitted to call them the very seed of the primitive and purer christian church, since they are those that have been upheld as is abundantly manifest by the wonderful providence of God, so that neither those endless storms and tempests by which the whole christian world has been shaken for so many succeeding ages, and the western parts at length, so miserably oppressed by the bishop of Rome, falsely so called, nor those horrible persecutions which have been expressly raised against them, were ever able so far to prevail as to make them bend, or yield a voluntary submission to the Roman tyranny and idolatry. On another occasion the same writer remarks that, "The Waldenses, time out of mind, have opposed the abuses of the church of Rome, and have been persecuted after such a manner, not by the sword of the word of God, but by every species of cruelty, added to a million of calumnies and false accusations, that they have been compelled to disperse themselves wherever they could, wandering through the deserts like wild beasts. The Lord, nevertheless, has so preserved the residue of them, that notwithstanding the rage of the whole world, they still inhabit three countries, at a great distance from each other, viz Calabria, Bohemia, and Piedmont, and the countries adjoining, where they dispersed themselves from the quarters of Provence about 2 hundred and seventy years ago. And as to their religion they never adhered to Papal

superstitions, for which reason they have been continually harassed by the bishops & inquisitors abusing the arm of secular justice so that their continuance is evidently miraculous.—Jones C. H. vol. 2 p. 76. Time out of mind says Beza, that is a long time ago, which reminds me of a Catholic writer who said, "The Annabaptist heresy is the oldest heresy in the world." No doubt the people who held Baptist sentiments were the first to oppose the corruptions of the church of Rome.

I will quote further from Mr. Jones: "I shall only add that of the learned Limborch, professor of divinity in the University of Amsterdam, and that of Dr. Mosheim, the Ecclesiastical historian. The former comparing them with Christians of his own time, says: "To speak candidly what I think of all the modern sects of christians the Dutch Baptists most resemble both the Albigenses and Waldenses. The latter, notwithstanding the flimsy, confused, and, in many instances, the erroneous account which he has given of the Waldenses, yet has expressly owned, that before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, persons who had adhered tenaciously to the principles of the modern Dutch Baptists."—Vol. 2, p. 84.

The women, less fair, are now to be considered; first the bond women. This character was cast out eighteen hundred years ago, and is never to be restored. "Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman."—Gal. 4: 30. Second, the next woman to be noticed is an infamous character. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither: I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication, so he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns; and the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration."—Rev. 17: 1, 6. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."—Rev. 18: 24. Thus you have a short description of this woman; and I will present a short description of the beast that carries her: "And I stood on the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and his seat gave him his power, and his seat gave him authority; and there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty and two months, and it was given unto him to make war with the saints and to overcome them, and power was given him over all kindreds and tongues, and nations."—Rev. 13. No church is better identified than the Roman Church. The red dragon was the heathen government of Rome, which murdered the Saints for about three hundred years, and became red with their blood. After the downfall of that Government it went into the hands of the beast, and he became red with the blood of saints, and they recognise themselves as the successors of Rome pagan, for they are willing to be distinguished as Roman Catholics. To say nothing of the next world I will show you what disposition will be made of this woman in this world. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire; for God hath put into their hearts to fulfil his will, and to agree, and give their kingdom unto the beast until the words of God shall be fulfilled."—Rev. 17: 16, 17. When Pagan Rome fell, the empire was divided into ten kingdoms, and these are the horns, which have for many hundred years took sides with the beast but will ultimately turn against him. His reign from its commencement will last twelve hundred

and sixty years, and perhaps it will not go down sooner than nineteen hundred and twenty-five. This old lady has been quite prolific; she is the mother of harlots, that is the mother of churches; how many I am not able to say, or who they are I am not obliged to say, but a close observer may distinguish them, for they all carry some likeness of the family, for the old lady has left some impression on them of the strongest features. The old lady has taken the children of the flesh into her membership, and that has swelled her much; her daughters have not been so long in the practice, and are therefore slim, when compared to her.

III. Go thy way forth by the footsteps of the flock.—This flock was inspired and were the first visible gospel church that ever existed, and these were the apostles. "And God hath set some in the church for apostles," &c. Those added on the pentecost were added unto the apostles, the apostles were the first flock of the New Testament, and in their authority they have no successors, for they had no power to confer their office on others, for they are now on their thrones and have as much authority at this time as they ever had, which will continue as long as the world stands.—See Matt. 19: 28. "Behold, a king shall reign in righteousness, and princes shall rule in judgment."—Isa. 32: 1. This prophecy relates to Christ and his apostles. The twelve were at Pentecost, all regenerated men, the twelve had the keys of the kingdom, the twelve opened the door of the kingdom on that day. Peter stood up with the eleven and preached, the distressed people addressed the twelve, men and brethren what shall we do. The twelve restricted membership to faith, and on that day about three thousand souls were added to the twelve. The short book out of which my text is taken, does not know a mixed church, and but for the devil the new testament never would have known such. "I have compared thee, O my love, to a company of horses in Pharaoh's chariot."—1 Song, 9. The speaker must have been Jesus Christ, his love must have been the church, the rest is figurative, but take off the figure and you leave men and women in the churches, and had it read horses and colts it would have furnished a plea for infant membership.

IV. "And feed thy kids beside the shepherds' tents." Does God take care for kids literally, or was it written for our sakes; for our sakes no doubt this was written. Take off the figures and it will read, instruct thy children beside the churches. Believers children are of the kid kind not lambs. "And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Set before them their true condition, that they are by nature, "the children of wrath even as others." Teach them that they must be changed in their dispositions that they must be holy, and not use bad words, that they must shun the company of wicked children. Teach them that the Lord Jesus came into the world to save children, and that they ought to pray to him to save them. Restrain them from loitering and sporting on the Lord's day, have them to read good books when they are not at school nor at meeting. Take them out to meetings, teach them to love ministers and good people in general. We have an example of this in the Acts of the Apostles. "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore and prayed; and when we had taken our leave one of another, we took ship, and they returned home again."—Acts 21: 5, 6. And here I close those two sermons. It is true I have more to say which has a direct or remote bearing on the same subject, but I will write them out in several numbers to follow these discourses, which I hope to receive some share of attention.

The first shipment from Chicago to St. Louis, via Illinois and Michigan canal, reached the latter city on Monday. Packet lines are in full operation, and passengers can be conveyed from St. Louis to Chicago for eight dollars, including fares. The canal packets make their trips in twenty hours.—N. Albany Bulletin.

SUICIDE.—Mr. John Stanley, of this place, committed suicide on last Sunday evening by cutting his throat with a sharp bone. From a habitual use of ardent spirits, for some time past, he has been in a state of partial derangement, and required to be confined. Twice before he made an unsuccessful effort to terminate his existence, with a case knife, but was discovered in the attempt, and did not succeed. This covered in the attempt, and did not succeed. This time he has been determined on self-destruction, declaring that he regretted nothing but not having succeeded.—W. Tenn. Whig.

BUTLER.—The residence of K. Mackenzie, Esq., and of P. Moore, Esq., were entered on Friday night by burglars, and some articles of value obtained. The most highly prized article taken from the house was a watch, which was worth two or three hundred dollars. The watch, were of course, nowhere, while these operations were going on.—St. Louis Rep.

## Ladies' Department.

For the Tennessee Baptist.

TO THE MEMORY OF

MRS. THOMAS H. MANEY.

Daughter of Hon. John Bell, who died at Martineboro', Nov., 1847, aged 27 years.

"In the cold moist earth we laid her when the forest cast the leaf, And we wept that one so lovely, should have a lot so brief. Yet not unmoved it was that one, like that young friend of ours, So gentle and so beautiful should perish with the flowers."—BRYANT.

I saw her in the pride of maiden beauty dress, The rosy hue of health, bedecked her glowing cheek, And love's deep tenderness beamed from her radiant eyes.

I saw her at the altar stand, and by her side Was one whose noble, generous nature and warm heart, Well merited the rich, the priceless jewel, Of a woman's love. And she was happy then, No mist or cloud of sadness then appeared to cast

A lingering shadow o'er the sunlight prospect Of her future life. But anon, e'er time had sped Far on its rapid flight, I saw her weeping, What could have dimmed the lustre of her sparkling eyes? Had hope deceived her? Had she poured forth The treasures of her heart for one who prized them not?

Far from it! All she could desire of worldly comfort And of wedded bliss were hers. But still she wept, and why? She saw that she had lived for Earth alone and time, That while she loved the creatures God had made, The glorious being who created them was not in all Her thoughts. God's spirit touched her heart, She and her loved companion knelt, and wept, and prayed Together, and their prayer was heard in Heaven.

Answers of peace descended on their hearts, And pard'ning mercy sealed them heirs of grace.

I looked again And on the river's brink I saw her stand, With sweet composure and with holy joy she leaned

Upon the reverend man of God, who led Her willing footsteps down into the stream, And there baptised her, as her Saviour whom She loved, had been himself baptised in Jordan, And had commanded those who follow him.

Moon's waxed and waned, and then I saw an infant In her arms, a lovely babe whose winning smile

Thrilled every fibre of her heart, with joy Unfelt before. And in the purity Of her maternal love, she seemed an angel From the skies, hovering around a cherub. And love and joy increased as day by day The flower she cherished, opened to her view. And when the faltering tongue could lip her name

And give expression to the sweet and guileless thoughts, That dawned on infant minds, her joy was full, But when I looked again her cheek was pale, And bathed in tears, such bitter tears as childhood's Suffering alone can wring from mother's bleeding wings.

Her anxious watchings by the couch of pain Were ended, and I saw her lay that lovely child Beneath the sod. But soon another cherub came To soothe and cheer her aching heart, and in its smile

She found a solace for her grief. But when its eye began to beam with the first dawn Of reason's glimmering ray, that eye was closed

And yet another came, but scarcely showed Its cherub beauty, ere it soared on cherub's wings To Heaven. These were sore trials of her faith, But meekly were they borne. For through them all She was sustained by an unflinching trust in Him

Whom, "Too wise to err, too good to be unkind." And then she leaned upon the arm of him she loved.

His hand was ever nigh to wipe away The falling tear, his voice to soothe her with the deep And tender tones of heart-felt sympathy.

But when I saw her next, she was a widow, (O! how much of anguish does that word convey) The loved companion of her joy and grief, while yet

In manhood's prime, and every pulse beat strong With life's full tide in healthful flow, had fallen By one of those merring darts, hurled by The Almighty's hand, which men call accident. Then was she desolate. Earth had no charms To woo her stay. And He who in his boundless love

Had heated hotter than was wont affliction's furnace, That he might purify her from the dross of Earth, And fit her for the rest of Heaven, did not detain Her long, a stricken mourner in this vale of tears.

A few brief months of suffering meekly borne, E'er long weeping friends around her lying bed, And who that stood there then, can o'er forget The sweet angelic smile that lighted up Her pallid features, when the shadowy veil That hides the spirit world from mortal ken

Was partially withdrawn, and she exclaimed, "O! glory! precious Saviour! husband!" and expired.

EUGENIA. Martineboro', May 3, 1848.

GOULD, KENDALL & LINCOLN,

39 Washington St., Boston.

# TENNESSEE BAPTIST

Nashville, May 18, 1848.

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

## FIRST BAPTIST CHURCH.

An interesting meeting is in progress in the First Church in this city, conducted by Rev. T. J. Fisher, of Kentucky. This is the sixth day (Wednesday) and although there have as yet been no conversions, the church has experienced a glorious revival—a refreshing from the presence of the Lord. The prophet prayed seven times before there appeared a cloud large as a man's hand upon Judea's burning sky—but we have already heard the sound of much rain. The church is humbling herself before God and returning from her seven years captivity. Parents are beginning to pray and ask prayers for their impenitent children, wives for husbands—and sisters for brothers. The morning meetings at ten o'clock are truly precious ones. Could every child of God in the city attend them once, they would not lose the enjoyment of one for the price of many joys. The congregations are large and unusually solemn. Last night several came forward to request prayers. Our faith is strong and strengthening that a great work will be done in this city. Bro. Fisher has handsomely sustained his pre-eminent reputation as a pulpit speaker.

## DON'T FAIL

To read the Sermon of father Whitsett on the first page. Bro. W. is now one of the oldest, if not the oldest, baptist ministers in Tenn., having been the pastor of one church 50 instead of 40 years, as we remarked in our last paper—

## AND

Will you call the attention of your children to the Youth's Department this week, and for weeks to come.

## REVIVALS.

It is our pleasure to record several interesting revivals of religion this week. They are like showers after a long dearth, cheering and refreshing to our spirits.

## A GOOD BARGAIN!

The Trustees of the Union University purchased a lot of 21 acres for their college and campus, for \$2,100, and in a few days sold eleven acres, and paid for the whole! This is what we call a good bargain. The sight is elevated, and the most beautiful in the vicinity of Murfreesboro.

The school is highly flourishing.—About 100 students are in the various classes.

## "FANNY FORRESTER."

A Maulman paper, of Dec. 24th, announces that a daughter was born to Mrs. Judson on the morning of that day.

## THE SERMONS AND BOOKS OF PEOBAPTISTS MAKE BAPTISTS.

There are facts connected with the preaching of Pedobaptist ministers, worthy of especial notice. Five or six members now connected with the Second Baptist Church in this city, were converted from Pedobaptist errors by a sermon preached by a Cumberland Presbyterian minister, their pastor, in order to confirm his church in its faith.

**A Late Occurrence.**—But a Sabbath since in Shelbyville, Mr. Rev. Marshall, Presbyterian minister, preached on the mode of baptism, and took the position that immersion was not scriptural baptism, which resulted in the conversion of several to Baptist sentiments. One, the head of a family, and a most respectable and candid man, was inclined to unite with a Pedobaptist church, but on hearing the above discourse, was thoroughly converted, and declared that he could never support or favor a church that could teach or hold such unscriptural sentiments. The bigotry, as well as the wrath of men, often result in the honor of truth, and the praise of God.

2. Mr. Lowry preached a sermon in his church, in Lebanon, Tenn., against Baptist views, and in favor of Pedobaptism, in order to establish more fully his church in error. The result was, that several of the most intelligent members of his church were convinced that infant sprinkling was not of God.

One or two of these, to our knowledge, are now members of the Baptist Church. Mr. Lowry is now publishing this sermon, doubtless, to the conversion of many from Pedobaptism. 'Tis wonderfully calculated to produce such an effect!

3. I had no doubts about the principles of Pedobaptists being scriptural and of divine origin," said a very intelligent man to a Baptist minister a few days since, "until I read a little book written by Rev. R. Burrow. That convinced me, that sprinkling and infant baptism are unscriptural, and Pedobaptists highly commendable for their opposition to Baptists."

4. Several ministers have been converted from Pedobaptism, while searching for, or reading over their arguments against Baptist doctrines. Pennington was awakened to a careful and personal examination, from the preaching of one of his own ministers (Pedobaptist). Rev. S. Remington was converted by witnessing a baptismal scene. He says soon the scene began to melt my heart, and something seemed to kindly whisper, "this is the way it follows Jesus." How many feel this but quench the spirit!

Rev. F. Bliss, Presbyterian minister, was convinced of the fallacy of Pedobaptist arguments, while preparing to answer the discourse of a Baptist minister.

Rev. M. Jewett, a Presbyterian, (author of Jewett on Baptism) was convinced while preparing to preach a sermon in favor of sprinkling and infant baptism. Scores of other cases might be mentioned, in this category, but the above will suffice. "We ask for information!" why is it that the preaching and writings of Pedobaptists, convert so many ministers and members from Pedobaptism? Can any one furnish a plausible solution? The more such sermons and books, from Pedobaptist pulpits and pens, the more are made Baptists!!!

## TENNESSEE PUBLICATION SOCIETY.



## PREAMBLE AND CONSTITUTION OF AN AUXILIARY PUBLICATION SOCIETY.

Whereas, we believe it to be our duty, as Christians and good citizens, enjoying as we do so many, and rich privileges, secured to us by our holy religion, to aid by all means in our power in its wide spread dissemination in all sections and communities of our land and especially in our own State & the South West. It is a fact to be deplored that thousands of families in our own State, and tens of thousands in the great West and Southwest are without a copy of the Bible to direct them and their children in the way of life. While the Papists are pouring in upon us like a flood, and by their Priests, and schools, and books, and Sisters of Charity, are seeking to infect the rising population with the poison of their creed, have we nothing to do to stay the tide? Believing as we do that in no way can we accomplish more good (save by the living preacher) than by encouraging the wide spread circulation of our Religious Periodicals and the gratuitous distribution of Bibles, testaments, religious books and tracts, through our ministers, missionaries, colporteurs, and whole body of the church.

And whereas, to procure these books for gratuitous circulation will require a large permanent fund for the purpose of purchasing and publishing books and tracts, the interest of which to be applied annually in books for this purpose:

Resolved, That we do heartily commend and approve of the organization of the Tennessee Publication Society which has in view this great and glorious purpose, and to aid in its operations and to secure to ourselves its advantages, we hereby form ourselves into a society with the following constitution:

## CONSTITUTION.

Art. I. This society shall be called the — Baptist Publication Society, auxiliary to the Tennessee Publication Society.

Art. II. The objects of this society shall be to raise funds for supplying the destitute in our own neighborhood with the word of God, and religious books and tracts, and to aid the parent society in its effort to publish and purchase such books as are needed by the Baptist denomination, and to circulate the Bible and religious books throughout the destitute places in our State and country.

Art. III. All the funds raised by this society shall be sent to the parent society one half of which to be applied to the permanent fund, and one half received by the society in books for the formation of a church library for the benefit of this church and neighborhood. The interest on the money contributed to the permanent fund to be received each year in books to be placed in the library, or gratuitously distributed.

Art. IV. Each contributor of \$2 or more annually, shall be a member of this society and enjoy a life interest in the library—being entitled to the use of four books each month or more, according to the sum contributed. Each member contributing fifty cents for each reader in the family shall be entitled to draw one book for each.

Art. V. The officers of this society shall consist of a President, Vice President, a Secretary and Treasurer, who shall perform the duties of like officers in similar societies and chosen by ballot.

Art. VI. This society shall make a report through its Corresponding Secretary, annually, upon the first of Sept., to the State Society, of all its proceedings; giving a list of the names of the contributors—the amounts given; the No. of copies of religious (Baptist) papers taken in the church and neighborhood; the number of volumes of books in the library; the number of pages of religious books and tracts circulated, or sold by the society, and the results of their efforts.

Art. VII. This society shall appoint at each annual meeting, two special solicitors; one a Fund Solicitor, and one a Publication Solicitor. It shall be the duty of the Fund Solicitor to solicit members and contributors to this Society. It shall be the duty of the Publication Solicitor to ascertain the extent of the destitution of the word of God, or religious papers and books, and to introduce the bible and one weekly religious periodical into every family within the reach of this society, each Solicitor making a report of advancement to the Corresponding Secretary at the regular meetings of this society. This society shall furnish one Bible and one religious paper to each destitute family within its bounds, unable or unwilling to provide one for itself.

Art. VIII. This society shall have one annual meeting, on the — Saturday in September, at the place selected by the Society, at which time this Preamble and Constitution shall be read, and an anniversary address delivered by some one previously and specially invited; after which a public contribution shall be taken, to promote the general objects of the Society, to enlarge the library and circulate the word of God,—also names of new subscribers to this constitution.

Art. IX. This society shall have the power to make by-laws, from time to time, as expediency may seem to demand, not annulling any article of this constitution.

Art. X. This society shall not be dissolved so long as two members are willing to adhere to this constitution, and they shall continue to control the interests and library of this society.

Art. XI. This Constitution can be amended, but not repealed, by a vote of two thirds of the contributing members of this society, at a regular meeting.

## REMARKS.

The above is the best plan that we can possibly conceive, for the permanency and efficiency of an auxiliary Publication Society.

Are not the objects equal to any ever presented for human aid and co-operation? Is it not to enlighten the masses with knowledge and truth? Is it not to put the Word of Eternal Life into every family of our State, and making the gospel as free as the air and the sunlight, so that even the poorest of the poor may be made acquainted with the story of the manger and the cross? One mighty temple must be

erected to our God in the world, whose foundation stone shall rest in the valleys and the plains, and whose walls upon the hill, and mountain tops, whose turrets shall pierce the clouds, and whose flashing spire shall drink its light from the home of the sunbeams and is not this building the wall, each "over against his own house?" The world is to be filled with His knowledge—the field of the mighty earth is to be sown with the seeds of truth, and is not this a powerful means to scatter those seeds abundantly upon your neighborhood?

**Advantages.**—Can you estimate the advantages, not only yourself but your children will derive from a constant access to a large and interesting library? You have one hundred members in your church, and can you not raise the sum of \$50 for so noble an object? Do this for a few years, and you will have a church library of 500 volumes, which will be constantly replenishing itself with new books from the interest of the money contributed to the State Society. Now, my brother, would you not be willing to give 50 cents for each reader in your family, in order that you and your children might have access to a splendid library of hundreds of volumes? Make an effort for a Publication Society in your neighborhood. You are a minister.—Will you not make the effort? In what way can you do more good, that will be felt in years to come? You are a deacon—You have more time than your pastor, will you not—ought you not to labor for the greatest good of your church and neighborhood. Your brethren expect you to be more active in good works than they. You are a private member—Be zealous and ready to every good word and work. Don't wait for your pastor to act—don't wait for your deacons to begin. If they won't do their duty, does it excuse you? Go right forward, and they will be glad to help.

Bro. Vincent, of Alabama, has already formed two societies, and will not every Baptist Church in Tennessee, organize one during the year 1848?

J. R. GRAVES,

Cor. Sec.

We invite the attention of our readers to the Ladies' Department this week. We are happy in announcing a new and highly talented correspondent, Eugenia. We bespeak frequent favors from her pen.

## READ! READ! READ!

All ye novel readers and parents of novel readers—the following from the Rel. Her. We shudder at the ruin entailed by theatrical performances and intemperance, but novel reading has ruined more minds and caused the final damnation of more immortal souls, than all the theatres or intemperance in the U. S., and yet christian parents tolerate and encourage it in their children!

**NOVEL READING—ITS PERNICIOUS EFFECTS.**  
Messrs. Editors:—A few Sabbaths since in addressing my brethren from the text "One sinner destroyeth much good"—I took occasion to speak of one method of destroying good, that of publishing and circulating pernicious books. This led me to notice the confessions of those who had fallen from the position of virtue and respectability, by the reading of Novels. On leaving the house of God, a gentleman addressed me, who said, "I know from my inmost heart the truth of your remarks on novel readings; for I have suffered beyond all description by that practice." He subsequently sent me the following facts in his history which I give you in his own language. "With a sincere and agonized spirit would I warn the young of the destructive influence of novel reading. I was religiously educated & in early life became a member of an evangelical church with a fair prospect of a happy and useful life. My mind was free from moral taint, and I turned with horror from every expression of licentiousness and infidelity—and as to strong drink, though I unfortunately contracted a love of it when quite young, yet at the times of which I speak I wholly abstained from its use from principle. But unhappily owing to the great reputation of Scott's Novels, and my taste for reading—I bought and read them; and well do I remember their pernicious effects upon my mind.

"The wit, which made the peculiar devotion of the Scottish Covenanters appear so ridiculous, absurd and superstitious, jostled the very corner stone of my faith, because I was young and my mind undisciplined and had ever been taught such things with reverence. After Scott I read Marryat, which is far coarser and more undisciplined in its immorality and blasphemy, and so

much so, that I could not have been induced to read it, had not a taste for such reading, and a feeling that a strict experimental religion, was fully believed in, by the ignorant only—been induced by the perusal of Scott's works. After reading Marryat I was prepared to read Thomas Paine or anything else however licentious, blasphemous or detestable it might be; but had Paine's works been presented to me before reading any of these novels, I have shrank from them with horror. From open infidelity the mind of the young, religiously educated, turns as from poison but the same evil spirit disguises and dilutes in these novels, imperceptibly and gradually insinuates itself. It is like given medicine to a child, disguised in sugar. The child sees nothing but what is pleasant to the taste, and believes there is nothing but sugar in what he is about to swallow; but the poison is there nevertheless, and it will surely operate. In short my religious principles were destroyed; I yielded to my inclination to drink and utterly ruined myself.

"The bad effects of novel reading are manifested in various ways. They turn the mind of the young against the ordinary pursuits of life. The heroes of these novels, by an untrod, exciting and romantic course, speedily arrive to honors and fortunes and the minds of the young readers turn with disgust from the monotonous and heathen road to wealth and usefulness resolving to be something or nothing to the world and that pretty soon. This practice also destroys all the taste for useful reading, and the most useful book becomes insipid and dull, and though I was trained to habits of reading, it was two or three years after I abandoned novel reading, before I could read anything more substantial than a common Newspaper, and I think it is not too much to say, that a confirmed novel reader, will never become a truly great and influential man. It is astonishing how forcibly this kind of reading, draws the mind to bar-rooms, theatres, and other bad places, for excitement, with which to feed a vitiated taste, and I firmly believe, the morals of any invertebrate novel reader are in imminent danger!

"This practice also imparts the health and induces the worst forms of diseases, among which is insanity. If any doubt this let them visit any insane hospital, in the country, and their doubts must vanish. [In a word the practice is both dangerous and sinful, and should, of course be shunned by every one."

The experience of one individual in this matter confirms the fact of evils resulting from these pernicious works. How little are these evils seen and felt! How few parents even christian parents—who are faithful to preserve the minds of their children from these corrupting influences? How often are novels found upon the centre tables, of those from whom we should expect better things! How often too, do children, from their eagerness to read such works and from the want of care in their parents, drink of these polluting streams until their minds are polluted, and their character permanently injured.

But I have some more thrilling facts to communicate, which, because of the length of this article I prefer to reserve to another time.—*Er. Paper.*

## Communications.

For the Tennessee Baptist.

## VICTORY! VICTORY!!

SCOTTVILLE, Ky., April 26, '48.

## BRETHREN EDITORS:

Victory, victory, triumphant victory has at length perched itself upon the standard of bleeding Calvary. Rev. T. J. Fisher has been preaching here for 4 days; 17 dear souls have been happily converted, and are now rejoicing in hope of a happy and glorious immortality beyond the swelling flood of death. Great and intense excitement is pervading our community. Believers of the different denominations are rejoicing in the fulness of a Saviour's love; sinners are pierced to the heart; tears of penitency flow from the weeping eye; prayers, united prayers rapidly ascend a blood besprinkled throne of grace for the conversion of all. May the good Lord hear us, and continue to bless us until all are happily converted to Christ. When this precious meeting shall have ended you shall hear the final result.

Yours, affectionately,

JAMES B. EVANS.

For the Tennessee Baptist.

## TRIUMPHANT!

SCOTTVILLE, May 4, 1848.

## BRETHREN EDITORS:

Our meeting closed last Sunday; it resulted in 35 or 40 happy conversions; 26 joined the Baptist Church in this place, which now numbers 62 members of the finest materials. Bro. Fisher is preaching this week in the country, and the Lord seems to bless every effort he makes. I received your kind letter and showed it to Bro. Fisher; he will be at the City Hotel in your town on Tuesday or Wednesday next. The prayers of all the pious here, will follow him to Tennessee, and I pray Almighty God that he may

be a blessing to the dear brethren in Nashville.

Your brother, in hope  
Of a happy immortality,  
JAMES B. EVANS.

## For the Tennessee Baptist. A 10 DAYS MEETING—A PRODIGIOUS REVIVAL! SHELBYVILLE, May 7, 1848.

## BRETHREN EDITORS:

We commenced a protracted meeting with the church in this place, on Friday night, 14th of April. Brethren J. H. Graves, H. H. Fallmore, and Dr. S. Webb, assisting us. Owing to previous appointments Bro. Fallmore was compelled to leave at the close of the first week. The church had been ed forward to this meeting with joyful anxiety, hoping and praying that God would revive his work and build up his cause, which was in a languishing condition in all the churches in the place when the meeting commenced. The church publicly pledged herself to God and one another, to devote themselves to solemn prayer for the success of the truth, which might be preached, in bringing sinners to repentance, and healing the backslidings of his people. The prayers of the church were not in vain, for it was soon manifest, in the large congregations which attended, and sealing conviction to many souls. After several days services the meeting assumed a character the most intensely interesting; christians of other denominations became revived, and with their ministers, came into the work, and all labored and prayed in the cause of our common Lord. The meeting continued 19 days and nights and our esteemed Bro. Graves, whose instrumentality we are largely indebted in promoting this work, preached more than a sermon a day, with much acceptance, and great effect in awakening the impenitent to a sense of their lost condition. Nearly persons were, during the meeting, hopefully converted to God—fourteen were received into the church by experience and baptism, and six by letter, making a net increase to the numerical strength of the church of 20 members, several more will soon unite with us, so that our probable increase will be far from 30. This more than doubles the original number of the church. Many interesting incidents might be related, occurring during the progress of this meeting, but they could only be appreciated by those who witnessed them. Many of the converts of this meeting, being connected with Presbyterian and Methodist families, will unite with those churches. For this great work we return our thanksgiving to the great Author of all good, the King in Zion.

Yours truly,

MAT. HILLSMAN.

For the Tennessee Baptist.

## BRETHREN EDITORS:

We take this occasion to acknowledge the reception of several very handsome volumes, for the Library of Union University. Among other valuable editions which the Library has lately received, are Irving's Life and Voyages of Columbus, presented by James A. vent, Esq.; Fuller's complete works, in three volumes, by G. W. G. Payne, Esq.; Frey's Hebrew Grammar and Lexicon, by A. Nelson, Esq.; The Gift, by Rev. G. Kimbrough; and Virginia Baptist Ministers, together with forty other copies, by A. B. Shankland.

We tender our especial acknowledgements to Rev. B. Kimbrough, for a very splendid Bible, the most beautiful copy we have ever seen; and we commend alike his taste and judgment, for what is a Library without the Bible, the Book of books! and what Library so worthy of the sacred gift from him, as that of the University whose interests have for years shared his toils?

The Library is rapidly increasing, and we hope soon to be able to present, in regular form, a Catalogue of all the works which it contains. Those who may hereafter favor the Library will please direct their communications and donations to the Library. It is especially desired that, in every case, the name of the donor be given, as a list of those who contribute to the Library, will be published semi-annually. Permit us likewise to say, that the Libraries of the Literary Society, are also growing and do great credit to the young gentlemen whose attention and zeal have made them, by the assistance of friends, what they are. The Library of the Callopan Society is already respectable, while the Apollonian Society, though young, has laid the foundation of a Library of which one day it will be proud.

We commend these respective interests to the notice of the friends of the University.

D. BRIEDENTHAL, Sec'y.

For the Tennessee Baptist.

## ILLINOIS CONSTITUTION.

A new Constitution for this State, formed by a Convention in 1847, has just been ratified by a large majority. There were two distinct clauses not embodied in the Constitution, both of which were ratified, viz: one allowing the Legislature to impose a two

in addition to other taxes to date the public debt—the other providing the passage of laws to the mitigation of colored persons the State. Soon as the constitution published, the friends of the man par excellence, in their nation, got up convention part of the State in order to ratification of the New Constitution especially the article in regard to colored persons; they proclaimed that that article could not be ratified but it was near 30,000 majority! So the efforts of the dear friends of the race had not been so active, the majority would have been such which interested them so; the people dreaded as some which they could not appreciate; they repudiated their advice, and the people know that the in all the free States, as a thing, are but the dregs of the without any political or social leges; hence they would not v their settlement in the State.

For the Tennessee B.

MULBERRY, Lincoln co.,

May 10, 1848

## BRETHREN EDITORS:

When the Trustees of the Unit met last, I was sick and could not. I sent my subscription on, but they did not arrive in time. The aggregate of my report up meeting of the board would have about as follows:

To the use of the University its endowment, \$36.

This is my gleaming up to the in the field which I had reaped. The chills and fever have kept of the field from that time till But I think with the blessing of dence I will enter upon my labors in a few days. Brethren pray and may the Lord in mercy bless all.

BRADLEY KIMBROUGH

For the Tennessee B.

LAWRENCEBURG, May 9, 1848

## BRETHREN EDITORS:

I have just returned from a tour through the counties of and Wayne; I left home Friday morning before the fifth Sunday in and after a ride of fifteen miles with and preached to a small congregation at Esq. Hutcherson's, lower edge of Lawrence county on Saturday the 29th of April, ride of twenty-five miles, I stood Mr. Stewart's in the neighborhood Linden, and on Sunday met with preached to a respectable audience the court-house at Linden, the county site of Perry county, at day night at brother Harris's, a parent good effect. There was an unassociated Baptist Church neighborhood, of which brother was a member, who had for the tor Elder Middleton, who was removed from them by the hand of Providence and since his death they have regular preaching, and their has become extinct. Brother told me that there are of the old and others that have moved in ten Baptists in that neighborhood brother Hale and myself have held a protracted meeting to include the first Sunday in July; brother Luck met us there and sec if we cannot again rebuild waste places of Zion, that soon again be heard even where Satan has his seat. On Monday night the 1st, I preached to a small congregation in a Methodist meeting in the Harris-burg bend of Buffalo On Tuesday night, May the 6th, I preached at Antioch church on creek; this is the most western church in our association. On Wednesday night, May 8th, I preached Mr. Francis' on Cedar creek Francis' lady and mother-in-law Baptists. I also learned that several other Baptists in that neighborhood. Thursday, the 4th, I preached at the Methodist Camp-ground White oak creek. This was an appointment that I had in Perry. In every neighborhood that I visited I found more or less Baptists expressed great anxiety for preaching, of which they are destitute. May the 5th, at preached at Philadelphia church in the creek, Wayne county, one of the largest and most in churches in our association, and its pastor J. G. Cypert, assisted Hale and Jacob Hollingsworth the 6th, at night I preached Cypert's, on Indian creek. the 7th, I met brother Davis at Caplen's, near Green river, where we preached the funerals of brother Caplen's children before the largest congregations that met in that section on a like of On Monday the 5th, after a thirty miles, I reached home in absence of ten days. I close my communication by subscribing myself brother in Christ.

J. C. SPARK

Bear with and not magnify others infirmities.



absence of ten days. I close this communication by subscribing myself your brother in Christ.

J. C. SPARKMAN.

Dear Sir: With and not magnify each other's infirmities.

re-immersion when one of three things appear: 1. An improper subject, — i. e. unregenerated, or heterodox in belief.

2. Improper administrator, — i. e. unscriptural in doctrine — unbaptized. (i. e. not a member of the church.)

proper subjects of the communion? Some do not probably fully understand the ground upon which Baptists act in restricting the Lord's Supper to immersed believers; and therefore think them exceedingly bigoted and narrow in their christian charity.

Others who understand the principle that for Presbyterians to hold communion in sealing ordinance with those who deny the doctrines of grace, through the blood of Christ, &c., is highly prejudicial to the truth as it is in Jesus. Not

Every Baptist should purchase this issue of the Standard. It is a most interesting and valuable work.

there is hardly a limit to the mischief which they might do to the States on their eastern frontier, before they could be successfully resisted, or to the extent to which, if driven back among the fastnesses of the Rocky Mountains, they might provoke desperate guerilla warfare.

DOBT WINE, of a superior quality, for the sick and convalescent, for sale by H. G. SCOVELL.

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THE GREAT VICTORY, or, the Christian's Guide to Heaven, by J. H. W. ...

THE BEE AND THE ANT. A FABLE. A violent dispute once arose between the Bee and the Ant, each claiming superiority for prudence and industry; and, as neither of them would give up the point, they mutually agreed to refer the decision of this great question to the decree of Apollo, who was fortunately at hand tending the cattle of Admetus. Accordingly approaching the god, each made out his title to a preference with all the eloquence which a Bee or an Ant had ever been master of. When Apollo gave judgment thus:—"I consider you both as most excellent examples of industry and prudence. You," said he, addressing the Ant, "by your care, your foresight, and your labour, make for yourself an ample provision in time of need; thus independent, you never intrude on or tax the labours of others for help; but recollect, at the same time, that it is yourself alone that you benefit; no other creature ever shares any part of your hoarded riches. Whereas the Bee produces, by his meritorious and ingenious exertions, that which becomes a blessing to the world. Therefore I must give my judgment in favour of the Bee."

APPLICATION. That man deserves the thanks of his country who connects with his own the good of others. The philosopher enlightens the world; and the manufacturer employs the needy; and the merchant gratifies the rich; by procuring them the rarities of every clime. But the miser, although he may be no burden on society, yet, thinking only of himself, affords to no one else either profit or pleasure. As it is not the lot of any one in this world to have a very large share of happiness, so man will of course have the largest portion who makes himself a partner in the happiness of others. The benevolent are sharers in every one's joys.

THE FARMER'S CREED. Let this be held the farmer's creed. For stock, seek out the choicest breed. In peace and plenty let them feed; Your land sow with the best of seed; Let it not idling or dressing heed; In close, plow, reap, with care and speed And you will soon be rich indeed.

THE FARMER. "The farmer's life is the life for me, I love its quiet scenery; I love its shades, its hills and dales, I love its cheerful fireside tales; I love to tend its flocks and herds, I love to hear the singing birds, I love the sweet salubrious air, I love the prospect wide and fair, I love to mow, I love to sow, I love the new morn grass to smell, I love to hear the tinkling bell, I love to tread the grassy lawn, I love the brooks, among the corn, I love the whole, but can't I love the pleasure of my prose or verse."

GOOD SENTIMENTS. Agriculture is the nursery of patriot. A wise government will not fail in fostering the agricultural interests of its people. Let every farmer who has a son to educate believe and remember that science lays the foundation of every thing valuable in agriculture. Science must combine with practice to make a good farmer.

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