

THE TENNESSEE BAPTIST.

TENNESSEE BAPTIST.

NASHVILLE, TENN.

"THY KINGDOM COME"

Thursday, November 16, 1848.

Mr. Geo. W. BURNHAM is no longer an agent for this paper.

We thank Adam Rice for his interesting communications. We have been a little behind. They and all others shall appear next week. Have patience, brethren—and still write.

PLAIN ANSWERS TO PLAIN QUESTIONS.

A writer in the "Banner of Peace," Rev. Mr. Lowrie, we suppose from his halting point, propounds the following questions which he wishes answered: 1. Did the twelve Apostles eat and drink at the communion table? Were they ever baptized? 2. If so, were they immersed? 3. If not, by whom? In what book is it recorded? 4. Were they members of the "militant church"? 5. Are there not some baptized or "immersed" sinners who have imposed themselves upon the Baptist church? Have they been admitted to commune with the Baptists? Is it not as easy to discern whether a man follows the example of the meek and lowly Saviour while on earth, as it is to prove that the 12 Apostles were baptized at all, and by what particular mode? If there are sinners in the Baptist church who have been admitted to the communion table, whether should we be more conscientious in communicating with baptized or "immersed" sinners, or sprinkled or "unbaptized" Christians? Are there not baptized or "immersed" Christians in other churches than the Baptist church? Why not suffer them to commune?

These questions necessarily present themselves on this subject. Will our Baptist friends be good enough to furnish plain, unevanescent and unequivocal answers? They will confer a favor by so doing.

I write for information, not for controversy.

Washington's Prairie, Oct. 9, '48.

1. We think that the bible plainly teaches that the apostles were baptized, for John came to make ready a people "to receive the Lord." That learn from the fact that Christ received them. John prepared them, 1st, by preaching to them; 2d, by baptizing them on profession of their faith and repentance. The Saviour was baptized.

2. "Were they immersed?" They were. The native import of the word "Baptize" means to immerse and nothing else, as certain of your own poets have said:

Witatus, it cannot be denied that the native significations of the words baptizo and baptizein is to plunge, to dip.

Culvin: The word baptizo signifies to immerse and the rite of immersion was observed by the ancient church.

Zucchini: The proper signification of baptizo is to immerse, plunge under, to overwhelm in water.

Alshing: To baptize signifies only to immerse, not to wash except by consequence.

Bran: Christ commanded us to be baptized by which word it is certain immersion is signified.

Dissuet, Bishop of Meaux: To baptize signifies to plunge, as is granted by all the world.

Also Stuart, Stockhouse, Wall, Campbell, MacKnight, and a host of others.

3. They were then immersed by John, who also immersed the Saviour.

4. "When?" "In those days."

5. "In what book recorded?" Matthew 2d chapter, Mark 1st chapter. To place the immersion of Christ beyond all contradiction, read Romans 6: 4, "Therefore buried WITH HIM [i. e. Christ] by baptism." If Paul, and the Christians of the church at Rome were buried in their baptism with Christ. If so Christ must have been buried. If I ride with you, you ride of course. You will find it again in Col. 2: 12, "Buried WITH HIM [i. e. Christ] in baptism."

6. "Were they members of the militant church?" They were, and Christ the head.

7. "There doubtless are some unworthy members in the Baptist church."

8. "Are the members of the Baptist church allowed to partake of the Lord's Supper?" Are all your baptized members allowed this privilege?

9. "It is not so easy to judge the hearts of pious Christians, as to prove that the apostles and Christ were baptized."

9. We should neither allow immersed sinners nor unbaptized Christians, to come to the Lord's Supper, knowing them to be such. Gospel faith, gospel repentance and gospel baptism are the invaluable prerequisites to the Lord's Supper.

10. There, doubtless, are "immersed Christians in other churches."

11. We cannot invite them to the Lord's Supper because they "hold the truth in unrighteousness" and we should become partakers of their sins. They occupy the same position as excluded members of our church. They are in disorder with such we cannot eat. "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition ye received of us."

2 Thes. 3: 6.

They support a church that is not organized according to the principles of the New Testament, consequently contrary to the church established in the world by Christ and the apostles.

2. They are found supporting, observing and teaching certain practices that are not only not scriptural, but directly opposed to the plain and positive teachings of the New Testament; i. e. sprinkling and pouring and infant baptism. Should we fellowship them as members of these churches, we should thereby fellowship their doctrines and practices and become partakers of their sins. Christian fellowship and church fellowship differ widely. Christian fellowship leads us to embrace, in arms of affection, all who bear the image of Christ and to unite with them in prayer and worship. Church fellowship is union with believers in a church capacity, governed only by the laws of Christ, which regulate the order of his house. The right of a church to receive persons to their membership, includes, of course, their right to fellowship them in church ordinances of which the Lord's Supper is one, but where the one does not exist, the other is necessarily excluded.

The Supper being a church ordinance, for all with whom we eat it, we thereby express church fellowship. "Take eat of all it," is not addressed to us of Christ,—those who observe from the heart that form of doctrine which was delivered. Romans 6: 17. For "whosoever transgresseth and abideth not in the doctrine [i. e. all the truth and doctrine of God's word as spoken of as one doctrine] of Christ hath not God."

2 John 1: 9. A church that does it, hath not God for the author of its doctrine and practices. What policy shall we observe with reference to such professing christianity? "If there come any unto you and bring out this doctrine [i. e. the doctrine of Christ and the apostles] receive him not into your house [or the house and table of the Lord] neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds." 2 John 1: 10, 11.

Now, To commune with Pedobaptists in the Lord's Supper involves the entire subversion of the divine constitution of the church. By the divine constitution it is required, that baptized believers, and such only should be received to fellowship with the church—and even those are not to be received if found supporting or countenancing error, or any thing contrary to the doctrine of Christ. Pedobaptists receive into their churches the unregenerate and unbelievers, i. e. infants and children from three to ten, and unbaptized believers, and teach forms of doctrine not delivered by Christ or the apostles, and consequently every act of fellowship which we hold with them as churches, and every recognition of them as gospel churches, we ourselves have fellowship with the unregenerate in their communion, and acknowledge their baptism to be valid, their doctrines and practices to be of God, and "bid them God speed."

1. A Baptist does this when he sits down to the Lord's Supper in a Pedobaptist church.

2. A Baptist church declares to the world by her act, that Pedobaptist churches observe gospel order in their constitution, their doctrines, their membership and their baptism whenever she receives a member from such churches, into her fellowship, without baptizing him. That church which receives and recognizes the acts of a church, in open and known disorder, as valid, biddeth it God speed and is partaker of its evil deeds.

3. A Baptist church holds church fellowship with the unregenerate, and the unbaptized, and those who teach unscriptural practices, whenever it receives a member of a Pedobaptist community, as a member of the church of Christ, to fellowship in the Lord's Supper.

His title to the Supper depends on his being a member of a church in gospel order. But the church of which he is a member, consists in part of infants and unregenerate members; by receiving him as a member of the church of Christ, the Baptist Church acknowledges the infant and unregenerate members of that body, as fellow-members with them in the spiritual kingdom of the Lord.

These, in brief, are some of the reasons why we cannot eat with you. Understand us to say that by so doing we do not say that you are not Christians, but that your church does not observe that form of doctrine or faith once delivered. Now if you will show that any ground we have taken is inconsistent, with the bible or itself, "you will conifer a favor by so doing."

Will bro. Cossit please copy, if he thinks his friend in good faith in wishing to see our answers. Any reply shall be copied entire into our columns.

guide than the New Testament. The commission of our Great Master, and the commentary upon it, furnished by the conduct of the Apostles and primitive Christians, will be found amply sufficient for our purpose. Let us, then, in the exercise of Christian meekness, and with fervent prayer, pursue our onward progress, till there be "one Lord, one faith, one baptism."

J. B.

We say to J. B. write again, and often upon this and kindred subjects. Amuse yourself, and open the eyes of some of the brethren by placing the views of those learned men in juxtaposition. "Don't let esteem for your opponents, and the opponents of the cause of Christ, and truth deter you from exhibiting their self contradictions to the world. Esteem! Be assured, they do not esteem you or the church they labor to overthrow. Your esteem deter you? As well might Pilate's esteem for the false witnesses that testified the one, one thing and another against Christ, deter him from cross-examining them, that the world might see that their testimony would not stand, and Christ was innocent! Write that article, Bro. J. B. and it will amuse, and may be, profit many. We hope no Baptist in future will consider Infant Baptism "non-essential."

THE PRESS AWAKENING!

In watching the signs of the times, while we cease renewed and most vigorous efforts making on the part of all pedobaptist churches, we rejoice to see the Baptist press awakening from the discussion of dry abstractions; to engage in a fresh and determined conflict for Truth, and not satisfied with the defensive merely, to bring its tremendous engine to bear against the citadel of error. Some of our brethren may have thought during the past two years that we have attacked the dogma of infant baptism and other kindred subjects too often and severely, and attached too much importance to its influence and bearing. We call their attention to the following leading editorial of that most excellent paper the Christian Chronicle. It is written by

but he is a baptist. We admire his nervous style—His pen is suited to the age.

OUR QUERIES.

A writer signing himself "Watchman" in the Southern Baptist, in an exegesis on Rev. 12: 14. Asks if the Albigensian and Waldensian Christians were not the two wings of a great eagle, given to the woman that she might fly into the wilderness? If these Christians were the wings, we ask, where was the body, meantime? We ask for information. Will the Baptist copy?

DEATH OF MRS. ELIZA C. ALLEN.

The New York Recorder reports the death of Mrs. Eliza C. Allen who departed this life on Sunday the 16th instant. Mrs. A. has for several years edited with much ability the Mother's Journal, during its publication at Utica, and after its removal to New York. The Recorder adds that she received the intelligence of her inevitable lot with calm resignation, and looked confidently for the rest which remaineth for the people of God. Those who were favored with her acquaintance will cherish her memory with the most affectionate respect. Her afflicted husband, the Rev. Ira M. Allen, will share largely in the sympathies of his wide circle of friends.

NAMES ARE NOTHING.

We think they are sometimes. The following was sprinkled not long since into a Pedobaptist church. An infant daughter of the Duchess de Montpensier has received the following brief synonym: Maria Isabel Francisca de Asis Antonia Luisa Fernanda Christina Aamalia Felipa Adelaide Jesefa Elena Enrequita Carolina Julia Rufina Gaspara Melehora Baltasara Malta. The baptism commenced on the 23d of September, and was completed, we believe, the same day!

INFANT BAPTISM ON THE DECLINE.

The stone cut out of the mountain has fallen upon the toes of the great image, and the wail of its worshippers is going up from the length and breadth of the land. The days of Infant Sprinkling are well nigh numbered—and the spell of the "Mystery of Babylon" is dissolving. Let the friends of truth, still continue their efforts in diffusing the light of God's word, by means of the press—circulate papers, books and tracts, until the masses are enlightened, and its final requiem will be sounded. Read the following:

A correspondent of the New York Christian Advocate and Journal, a widely circulated Methodist paper, writing from Massachusetts, says:—"There is a growing neglect of infant baptism among our people believe in the validity of this ordinance, but they think it expedient to leave the children to choose for themselves, when and how they will have it performed, lest they might be dissatisfied when they grow up, and embarrassed in forming their relations with the church." A very correct opinion certainly.

He then proceeds to suggest some remedy for the growing evil. "I see no way," he says, "but to have the subject of infant baptism repeatedly explained to the children, so as to familiarize them with the arguments on which it is founded." A good catechism on this point he thinks is greatly needed, and he proposes, as a specimen, a series of questions and answers, adapted, in his view, to accomplish the object. The first question reads thus:

Q. What is baptism?

A. A rite and seal.

A. A wretched mistake to begin with, for which he does not even attempt to produce a single passage from the Bible in support of it.

Q. Do infants receive the baptism of the Holy Ghost while infants?

A. They do, if they die before they are old enough to be accountable—for without they could not be fitted for heaven.

It is surprising to see to what shallow arguments men will resort in order to sustain a theory which has no foundation in truth. Conscious of the fact that the scriptures do not sustain him in this assertion, he is under the necessity of inventing a reason for the necessity of inventing a reason for the necessity of inventing a reason. They do not receive it, he says, if they die before they are old enough to be accountable—for without it they could not be fitted for heaven. What an argument! If they die before they are old enough to be accountable they are fitted for heaven—but, if they should happen to live to the age of accountability, then it would seem from this learned theologian's catechism their baptism would be of no avail. Of course the salvation depends on the death of the child instead of the death of Christ; for if he comes to the age of accountability he must be lost unless he repents and believes—the learned catechiser himself being that repentance and faith on the part of an adult are necessary to salvation.

We might give further specimens from the catechism, but the above will suffice for the present. In concluding, the writer says: "I regard this ordinance (infant baptism) as a light house on the subject of general redemption, and it will stand or fall with that doctrine." The two most valid arguments, we think, unless some better arguments can be found in favor of the former—*Chris. Sec.*

OLD AUNT SALLY.

Our churches can support their pastors if they would. Any church of 50 members can do it, even if they are all females, if each would give one half of Old Aunt Sally's contribution and no one could not. We wish there were more of such Christians in our churches. "The lack of religion, not of means, that leaves the poor minister to labor without half support, and drives them into the corn field or school room to make bread for their children. We clip the following from the Index:

"Old Aunt Sally is a colored woman, of about sixty years of age, resident in an up country village. She supports herself by her own exertions, and is an humble but warm-hearted Baptist. When the present pastor of the Baptist Church was called to his charge, there was some difficulty in raising the necessary means for his support. Old Aunt Sally came forward and volunteered to do all his washing and ironing as her contribution. This she has since done faithfully and freely, and in many other ways has added to her pastor's comforts. Her contributions thus amount to more than twenty dollars a year, and this is in a section of country where some members of churches, "rich in this world's goods," are satisfied with giving one half that sum.—They now, no doubt, think the old colored woman a good deal below them. When they get to heaven, (if ever they do,) they will have to look a long way up to see Old Aunt Sally."

OUR MOTTO.—"Push" keep pushing; if you run against a snow bank or a rail fence, don't go back, but push forward, or on one side, and go on. It is of no use to cry and lament; it will not help the matter in the least. Tears never leaped a stream, or dug through a mountain. Push ever, and keep pushing, and your fortune is half made, and your immortality secured."

ORDERS FOR REGISTERS: Bro. M. Street for Bird's Creek Church, 3 doz. " T. Ashford for Courtland, 4 " " H. Young for Self, 1 " " N. Ward, Clinton College, 4 " " J. Fitzpatrick for Self, 2 " " R. Y. Vaughn, 2 " " Wm. Shelton, Clarksville, 9 " Total, 25 doz.

We hope our brethren will still indicate the number of Registers they will become responsible for, to circulate and return the money. It is in press and will be ready for distribution in two or three weeks. Let us circulate the largest edition of a Religious Almanac ever published!

THE ALMANAC FOR 1848 DEMOLISHED!

After suffering a heavy onset from the editor of the Nashville Advocate and his mother—(dear soul, how she will be distressed when she sees the next) after undergoing repeated attacks from Messrs. Bradley and Burrow, of the District, without suffering harm or loss, a writer by the name of Yarborough, a Methodist minister we suppose, (Query: Is it the Yarborough who attested to Mr. Slater's assertion about the Baptist Bible?) from far off Mississippi comes down upon it with all his logic and erudition and tears it all to pieces. He supposes that he has finished it entirely, and for fear of his pen not another almanac will be published by the Society. The letter is a curiosity of the kind. We suppose "the schoolmaster was abroad" the day he wrote. We have no right to alter one letter or word, and therefore give it verbatim et literatim et punctuatum. We pledge our honor that every word letter and point, agrees with the original of Mr. Y.

Mr. Graves having perused your Almanac with all your Dr. circulates making out infant baptism to be a sin &c

I feel it my duty to reply or answer you and may I seek God help me to discharge my duty that I may not be one of the wicked & slothful servants who hid his lord's money I find in the old depression that children were received in the seal of circumcision eight days old also this himself were dedicated in the same way & I do not find where or when it ever was Repealed did Christ ever Repeal it I find not but Christ come fulfil the old and establish the new and what does our Blessed Saviour say Mat. 18, 5 & 6. and who shall Receive one such in my name Receive him But whose shall offend one of these little ones which believe in me were better for him that a millstone were hange about his neck and that he were drowned in the depth of the sea how then can we Receive children in christ name without Receiving them in the ordinances and if we Receive christ by Receiving them then he gives us power to become the sons of God have we not a glorious promise then but what say you to offending one of these little ones that believe in my name but say you that children is not capital of believing but look at Math the 21, 15 and the children crying in the temple and saying Hosanna to the son of David, and for the proof of them being children see psalms 8. 2 out of the mouth of babes & suckling hast thou or dained strength because of these enemies that thou mightest still the enemy and the avenger for our mode of baptism see the prophet Ezekiel 36. ch. 25 then will I sprinkle clean water on you & ye shall be clean &c

probably you may say that this is the grace of God upon the heart but we say it is water because the change of hear comes after ward in the same passage again a nother one of the prophet says my servant shall sprinkle many nations with water and judge you whether it be the greatest sin for Ananias & siphia to keep back part of the price of the land Acts 5, 2 &c or for you & your Doctors to keep back part of the Blood of Christ the Redeemed of the blessed saviour

as to your thousand Dollars Reward I would answer you as peter did simon thy money perish with thee because thou hast thought that the gift of God may be purchased with money &c Acts 5, 20 &c

I know I wish you to publish this in your paper and also your Reply to it Mississippi Talahatcha county Oct the 1st 1848

S N YARBOROUGH

We are struck dumb and have no answer to make. The Almanac is ruined. The Advocate man has found one mighty to help him. He ought to engage the services of his brother Y. forthwith. We expect that the Advocate will copy the above for the edification of its Methodist readers. It discovers its Methodist paternity. Bro. Ellige scattered them in Mississippi last year, will he not circulate a few hundred of the new work for 1849? We hope to hear.

BOOKS AND TRACTS IN REVIVAL.

A faithful pastor in New Jersey furnishes the New York Evangelist an interesting sketch of the beginning and continuance of a revival of religion in his congregation, in which some seventy or eighty souls were hopefully led to the Saviour. When speaking of the instrumentalities employed, he pays the following tribute to the effectiveness of printed truth. "The little tract, the plain but comprehensive treatise, the affecting memoir, have been accompanied in their perusal by the Holy Spirit, and followed by conviction and conversion. Among a great variety of Tracts that have been distributed and proved valuable auxiliaries in this work, two have been so signally and frequently blessed, that their names ought to be mentioned. They are 'The Door was Shut,' and 'What is it to believe on Christ?' Baxter and Doddridge, as usual, have not been idle. But the favorite book of all has been James' 'Anxious Inquirer.' It has been truly invaluable."

During the progress of the revival we had the pleasure of visiting the pastor. His study seemed to be an arsenal of spiritual weapons. All around the room were placed Tracts and books ready for appropriate use, and few if any of the numerous inquirers who sought his counsel, left his house without some suitable publication to follow up and deepen the impressions of the conversation. How easily might every pastor double his usefulness, by a wise and faithful employment of tracts.

INFLUENCE OF TRACT PUBLICATIONS.

One of the Virginia Tract Corporators says that a notorious Sabbath breaker, to whom he recently sold some books, had resolved hereafter to remain at home and read them, when he was not attending church. "One of the most wealthy citizens in this neighborhood," he writes, "who was addicted to gambling, has abandoned it since I gave him a tract on that subject. His wife informs me of his resolution. A Universalist to whom I gave an appropriate Tract, recently called on me; he said the people in his neighborhood were going to destruction, and he urged the sending of Bibles to him, that he might distribute them."

But the pastor may say "I am not able to furnish them to give away." Your church is, and there are very few Baptist churches that would be unwilling to give five or ten dollars to its pastor to be laid out for this purpose. If they do not the fault is with him, in not pressing the importance of such instrumentalities upon them. One of our most successful ministers distributes thousands of pages in this way. "Go do thou likewise." Try it.

CONGRATULATIONS.

The following from the Southern Baptist:

The Tennessee Baptist.—It gives us pleasure to see the spirit with which Bro. Graves has entered upon the responsible task cast upon him by the retirement of Dr. Howell from the editorial chair. The paper comes to us in enlarged and improved form, and the editor takes bold of his work with no trembling hand. We are disposed, however, to demur to what he says about his "offering to the denomination the cheapest religious paper in the whole South," as it happens to be about the size and at the same price with our own; and if he will make some little allowance for our proposition in our own favor, we have no doubt but he will consider that we have done as much as can be expected, when we place him, not above, nor yet below us, but by our side.

We bid Bro. Graves God speed in his single handed labors. We pray that in wisdom and spirit he may receive the guidance of Him whom he endeavors to serve. Should the Tennessee and Southern Baptist both live for many years, we must expect that during that time, many matters will arise in which we will differ. Nay, even now, did the question between "Fidus" and Dr. Wallace, agitate the Southern Atlantic, as it does the Western portion of our Church; there would possibly be a difference of opinion between us on this point. But we feel assured that we can discuss these differences as brethren of the same family, ever keeping in view that spirit of humility and meekness which becometh the followers of Jesus.

We meant the Southern Baptist no harm—we think it did not measure well. The Tennessee Baptist is a little larger, but we will not say a better paper than the Southern Baptist. The South-

ern Baptist is an honor to any State, and thus far ably conducted. We do not know what the editor intimates in his allusion to "Dr. Wallace and 'Fidus.'" Does he regret the lack of opportunity of breaking a lance with us upon the subject? We suppose that the opinions of Dr. Johnson prevail east of the mountains. We would be glad, however to hear from the Southern Baptist.

We hope never to be compelled to disagree with it.

From the Mississippi Baptist.

Tennessee Baptist.—This paper comes to us this week on an enlarged sheet. We are glad to see it. It augurs well for the prosperity of the paper. Rev. J. R. Graves is the sole editor, Dr. Howell having retired from the position he so long and ably filled. We rejoice to see that Bro. Graves received encouragement in the undertaking. He makes mention of one brother who sends him thirty three new subscribers and of an association becoming responsible for seventy-five subscribers. This is substantial encouragement. How many brethren are there in Mississippi who will "go and do likewise."

We hope you will find many, brother Hinton, that will do as well as that same brother has done for us. Since that he has a forty-one new subscribers.

AN EDITOR.

A Scotch writer, who has had some experience to qualify him for speaking on the subject, says: "If you have not chosen a profession, do not become an editor. Beg—take the pack—keep ledgers—teach a school—set up a mangle—take in washing, for humanity's sake, and especially your own, anything rather than become a newspaper editor."

Why? because you are regarded as a slave to every one's conceit. You must try to please those who can neither please themselves, nor any one else.

Communications.

For the Tennessee Baptist.

NEW YORK RECORDER.

DEAR BRO. GRAVES—

I have noticed in the New York Recorder the following article:

"Anti-Slavery Sentiment in Tennessee.—The Jonesborough Whig represents the hostility to the extension of slavery which prevails in East Tennessee as strong and decided, and believes that if concentrated, it would be the prevailing element in local politics."

"This leads us to make an inquiry which we will thank anybody who knows about the matter to answer. Tennessee was once, if we are correctly informed, a rebellious part of North Carolina, which proposed to set up itself under the name of 'Franklin.' Did that rebellion spring from hostility to slavery in what is now East Tennessee, then the most populous part of 'Franklin?' Such is our impression though we know not where to lay our hands upon authorities in the case. Will Dr. Howell tell us?"

The Jonesborough Whig. I would inform our brother of the Recorder very questionable authority on any subject. The anti-slavery sentiment in East Tennessee is, I imagine, about the same that prevails in the mountain regions of Virginia, North Carolina, Georgia, and Alabama. There are very few slaves in those localities, and the great mass of the laborers contain a dislike to them. They were probably not hesitate much to announce in favor of the freedom of slaves, because they have no interest involved in the relation, and have very ardent sympathy with the who are their owners. This I suppose is about the amount of it. I have not heard of any dissatisfaction in Tennessee about slavery, except among eastern people who reside there.

The authorities, which will extend the origin, progress and end of State of Franklin, are Haywood's history of Tennessee, chap. vi, the life of William Coker, to Dr. Franklin the 15th of June, 1786, the Documentary dated 13th of August, 1786, Gov. Sevier's letter to Dr. Franklin the 9th of April, 1787, which will be found in Franklin's Works by Sparks, vol. 10, p. 260, 266, and 290; but all the Acts of the Legislature of Carolina, of April 1784, c. 11 and October 1784, c. 16; November, 1784, c. 46; November, 1786, c. 23; November, 1787, c. 27; November, 1788, c. 46; and November, 1789, c. 7.

Brother Cutting will see from our sources, that Slavery had nothing to do, with producing what is called the "rebellion," which led to the sure of creating the State of Franklin, North Carolina, by the first of above mentioned acts of Assen provided for a session to the U. S. of the territory which constituted present State of Tennessee, provided Congress should, within two years, accept the cession. The people of

ern Baptist is an honor to any State, and thus far ably conducted. We do not know what the editor intimates in his allusion to "Dr. Wallace and 'Fidus.'" Does he regret the lack of opportunity of breaking a lance with us upon the subject? We suppose that the opinions of Dr. Johnson prevail east of the mountains. We would be glad, however to hear from the Southern Baptist.

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consideration. Brethren I am coming down to see how your souls beat, for the desolate in this part of God's moral vineyard. Brethren, good night, and may the Lord prosper us all, in every laudable undertaking, to advance his kingdom. That the Salvation of the world may soon be effected, is my sincere prayer for Christians. Amen. DARIUS BUCKLEY.

GUTTA PERCHA. This wonderful article is just now engaging public attention; as well it may, for it will be used to a far greater extent than India rubber is. The tree is found in great abundance at Singapore and the vicinity of these forests of the Malay peninsula. The tree is called Niatoby the Sarawak people, but they are not acquainted with the properties of the sap, it is said to be a valuable article in the line, and is prepared to offer to cash purchasers, good inducements. In addition to an excellent and extra size assortment on hand, he has just received such a quantity as to make his stock one of the most desirable ever offered in Nashville.

H. G. SOVELL. DRUGGIST AND APOTHECARY. No. 124 of the Public Square, Third door West of the Nashville Inn. A large Stock of Drugs, Medicines, Chemicals, Perfumery, Fancy Articles, Fancy Articles, Bazaar, Varieties, Glass, Glassware, &c. &c. The subscriber has recently returned from the Southern States, where he has purchased a valuable stock of the choicest articles in his line, and is prepared to offer to cash purchasers, good inducements. In addition to an excellent and extra size assortment on hand, he has just received such a quantity as to make his stock one of the most desirable ever offered in Nashville.

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SOMETHING NEW ON BROAD STREET. THE undersigned has just returned from the Eastern States with a large stock of FANCY AND STABLE DRY GOODS, which he has now opening at his old stand on Broad street, between Cherry and Summer. He has a large stock of the best quality of the goods, and he can furnish every article usually called for in the line of Dry Goods, &c. &c. Particular attention is solicited to the stock of LADIES' GENTS' CHILDREN'S WEAR, and it is confidently believed that no person need go away without being pleased with style, price and quality. Many of the styles for Ladies' Dresses can challenge comparison with the best ever introduced in this market. Milliners and Dress Makers are invited to an examination of the Stock of Bunnies, Ribbons and Dress Trimmings. SILKS OF EVERY VARIETY, FOR BONNETS AND DRESSES. Ladies, Gentlemen's and Children's Shoes, Gents' Fine Gait Boots, Queensware, of every description. At Extremely Low Prices. The department for Family Goods is kept up stairs, over the store, where a lady may, say, compare and examine the goods, without exhibiting the articles to persons that call to examine. Although the location is remote from the Public Square, yet the convenience of the store, being centrally situated, is believed that but few establishments in the South Western States, can offer greater inducements to their purchasers. B. SMITH. May 25, 1848.

From the Mississippi Baptist. Tennessee Baptist.

This paper comes to us this week on an enlarged sheet. We are glad to see it. It augurs well for the prosperity of the paper. Rev. J. R. Graves is the sole editor, Dr. Howell having retired from the position he so long and ably filled. We rejoice to see that Mr. Graves receives encouragement in the undertaking. He makes mention of one brother who scales him thirty three new subscribers, and of an association becoming responsible for seventy-five subscribers. This is substantial encouragement. How many brethren are there in Mississippi who will go and do likewise?

AN EDITOR.

A Scotch writer, who has had some experience to qualify him for speaking on the subject, says: "If you have not chosen a profession, do not become an editor. They take the pack—keep ledgers—teach a school—set up a mill—take in washing, for humanity's sake, and especially your own, do anything rather than become a newspaper editor."

COMMUNICATIONS.

For the Tennessee Baptist. NEW YORK RECORDER.

DEAR DR. GRAVES: I have noticed in the New York Recorder the following article: "Anti-Slavery Sermon in Tennessee."

The Jonesborough Whig represents the hostility to the extension of slavery which prevails in East Tennessee as strong and decided, and believes that if concentrated, it would be the prevailing element in local politics.

"This leads us to make an inquiry which we will thank anybody that knows about the matter to answer. Tennessee was once, if we are correctly informed, a rebellious part of North Carolina, which proposed to set up for itself under the name of "Franklin."

Did that rebellion spring from hostility to slavery in what is now East Tennessee, then the most populous part of "Franklin"? Such is our impression, though we know not where to lay our hands upon authorities in the case. Will Dr. Howell tell us?"

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Nicellaneous.

By appointment of the State Colonization Society, which met on Tuesday evening last, a meeting will be held in the Court House on Friday evening the 17th, at 8 o'clock, for the purpose of promoting the interests of African Colonization. A general attendance is solicited. Addresses will be delivered, and a citizen of Liberia will be present to answer any questions that may be proposed respecting the present condition of that young republic.

THE ALPS.

The following beautiful passage is from a letter in the Providence Journal written by a traveller in Switzerland: "My first view of the Alps was at Berne, which city occupies the path of my narrative. I had taken a walk towards evening to the Engadine Promenade, as it is called, a mile or so from the city. Thence a fine view of the city is obtained, with its towers in the distance, and the mountains in the foreground. The thought occurred to me if these clouds were but mountains, how magnificent would they be, if they would be beyond all comparison of all description, they would satisfy the most intense yearnings of the imagination. They would fill forever that great desire of the mind to see, if only once an impression of the purely sublime. Retained in the memory half an hour, ascending around under the trees, and then straying about the promenade, a little further on, away from the crowd but not very far, I found time to stop, to take myself involuntarily in the direction of these white clouds. They were the most sublime and majestic clouds I had ever seen and the impression gradually grew upon me, that there was something wonderful about them, and that their outline, as they floated in the air, seemed to me, as if it had just stepped into my mind, occasioned a kind of trembling and shivering through my nerves, and a feeling of electric shock in heaven, or within, or striking so high above our clouds that these are undatable."

It will always give me pleasure to communicate any information in my possession to the Recorder. Yours truly, R. B. C. HOWELL.

For the Tennessee Baptist. LAFAYETTE, Oct. 12, 1848.

I propose to occupy the attention of your readers for a very short time, in relating a few things that would require more time to explain fully, than I have at present to devote to my subject, unconnected with my business. Permit me to remark, that since I left Union University, I have been at several glorious revivals of religion, some of which I have been pleased to see an account of in the Baptist. My labors have been mostly confined to villages, in which I have been located, to wit: Smithville, Gainesboro' and Lafayette. Gainesboro' is the county seat of Jackson, situated on Cumberland river, and perhaps one of the strongest holds of the Devil in Tennessee. I taught school in their Academy, preached every Sabbath, and succeeded in establishing a Sabbath-school there, to the utter astonishment of all her citizens, and trust, was instrumental in doing some good there. Early in last spring, I was called to take charge of an academy-school at this place, have had a very interesting school, composed of forty students, most of whom were young men, engaged in classical studies. They have made rapid advancement in their pursuit of literature, which has given the institution and place considerable character, and has attracted attention abroad.

Lafayette is a beautiful little shire-town of Macon county. The air is salubrious, and the water as pure as crystal. Out of the destination, I have been throughout Tennessee, and know of no place that would afford a more interesting field of labor for the missionary, who has the love of God burning in his soul, for the "salvation of benighted sinners than the country about Lafayette.

Bro. Bransford and Smith, who labor east of this, are very efficient ministers, and have had refreshing showers of mercy from the presence of the Lord, upon their churches. At one of Bro. Smith's churches, 29 happy converts attached themselves to his church recently. A camp-meeting is now in progress at Bro. Bransford's church; and will hold till next Monday; I learn that 15 have professed a hope in the Lord, and that several are crying for mercy. My God save the condemned sinner whose hopes still hover around his blood. These beloved brethren are blossoming for the tomb, and Oh, my God, who will fill their places. There is a large field commencing here and running several leagues west of this, that is already white for harvest, that they do not, nor cannot attend to. The people are favorable to Baptist principles here. I never saw prospects more flattering for doing good any where in my life. I can scarcely contain myself in the school-room." Will not the General Association take our cause into

DISMISSAL OF HYDROPHOBIA.

The facts of a most interesting case of hydrophobia have been communicated to us, having occurred in Camden, N. J. The sufferer is Mrs. Harrop, the wife of the well known merchant, and she is now recovering from the disease. She was bitten by a dog in August last, while endeavoring to protect one of her children, and had suffered for a long time without any relief, until she was taken to the hospital at Camden, N. J. She is now recovering from the disease, and is able to attend to her business. The facts of this case are as follows: Mrs. Harrop was bitten by a dog in August last, while endeavoring to protect one of her children, and had suffered for a long time without any relief, until she was taken to the hospital at Camden, N. J. She is now recovering from the disease, and is able to attend to her business. The facts of this case are as follows: Mrs. Harrop was bitten by a dog in August last, while endeavoring to protect one of her children, and had suffered for a long time without any relief, until she was taken to the hospital at Camden, N. J. She is now recovering from the disease, and is able to attend to her business.

A PLEA FOR HUMANITARIAN COLD BATHS.

We are no hydropathists in the ordinary acceptance of the term, but while we do not believe all diseases may be cured by the application of cold water, we are certain that many may be prevented by its use. In our large cities, freestone bathing has become an almost universal practice. Few houses are built without a room furnished with all the requisites for a plunge and shower bath, and the cold water is supplied in abundance from neighboring brooks, or ponds. Again a little stream coaxed by the door, and might still more easily have been put to profitable use. Our farmers never forget the barn, but not the less a spring house, but a bath room, quite as necessary to the comfort and health of their household, rarely enters into the calculation. Even when it is impossible to convey a stream directly to the house, a bucket to be used to answer the purpose admirably, where a city bath is unobtainable. No person is excusable for neglecting a daily application, with the common "wash-bowl pitcher," apparatus within reach, and with them and a square of oil cloth to protect the carpet or floor, he may gain comfort and increasing strength, with very little trouble and expense. We have seen families in the country, who were many years ago—where once a week was considered often enough for bathing, and we must write to some extent, the period indefinitely, particularly in winter. Face and hands daily cared for morning and afternoon, the duty of neatness was supposed to be fulfilled. This is an unprofitable way of life, and we fear this state of things has not altogether passed away. The only objection that can be urged against this healthful practice, is prompted by indolence, which quickly strikes the body and mayhap from the chill of the first plunge, but this grows less and less—habit steps in to aid us, and by rising a few minutes earlier, the easiest man or woman may secure the benefit of a cold water bath. The great secret is to persevere, and to persevere with the same regularity that succeeds the chill, is an ample repayment for all transient discomfort. The unthinking use of a coarse wash-towel, a short quick walk in the open air, possible directly after, and our work for the most delicate of you all will return with such an appetite as you never knew going from chamber to breakfast room, without the application prescribed above—a prescription which would be endorsed by earnest solicitations, for a trial at least, to those of our readers who wish for a long life, and a beautiful one. Nat'l Gazette.

LEWIS COLBY.

122 NASSAU STREET, NEW YORK. Having assumed the sole proprietorship of the Southern Baptist, I have removed to 122 Nassau Street, New York. I will continue the Publishing and Bookkeeping business heretofore, at the old stand 122 Nassau Street, New York. I will continue the Publishing and Bookkeeping business heretofore, at the old stand 122 Nassau Street, New York. I will continue the Publishing and Bookkeeping business heretofore, at the old stand 122 Nassau Street, New York.

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THE CLAIMS OF THE TENNESSEE BAPTIST PUBLICATION SOCIETY.

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Mr. Stavshoff felt himself in a world. He was in a region of slavery churches; but they had the trammels of party, and the impregnable basis of the W. G. They were not schismatical friends of union with all good in every good work. Hence, associating with their pastors, and tending their large meetings, it surrounded by an influence which a mellowing and restraining effect on his peculiar temperament.

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THE SONS. From the Organ. GOOD. The electors for the State give the most flattering reports of the success of our glorious Temperance reformation. They say it is hardly possible for any one to believe or realize that such a change could be wrought as has been in less than four years! One says he "could not have believed the population the same he addressed in '44, if he had not known the places and many of the citizens."

Brothers and friends of our glorious cause, once a week of you, go on. A right and energetic direction to the moral influences now operating upon society, cannot fail of accomplishing a splendid triumph. Let the battle wage hot and hotter. Preach, lecture, exhort, pray, sing, shout, till shame, dismay and trembling shall seize and scatter the army of Bacchus. Till our gallant forces shall shout over her demolished towers. Such a victory is worth a struggle. We had rather share in his spoils than any of those that followed the proudest generals of the Eastern or Western continents.

Their woe kingdoms rent and submerged in tears and blood. Our's shall be nations redeemed, fraternalized and happy.

Their were the groans and execrations of miserable captives. Our's the prayers, the generous gratitude and fervent benedictions of happy mothers, wives, sisters and daughters whose loved ones have been saved from the vilest slavery.

Their were perturbations of conscience and stings of guilt, which grew more and more alarming as death approached.

Our's are sweet inward approvings of conscience and the assurance that generations unborn "shall rise up and call us blessed."

THE AMERICAN JUGGERNAUT! The late venerable Wm. Cravens, whose great forte lay in the ingenious and successful manner in which he exposed the prevailing vices of the age, was, upon one occasion, in the west, succeeded in the pulpit, by a pious and worthy old brother, noted for the same originality of genius. The latter took for his subject, the sin of drunkenness, and after giving the various outlines of his theme, finished his picture thus: "The drunkard is as true a worshipper as ever rolled the car of juggernaut, as ever fell before Dagon or bowed the knee to Baal. The god whom he worships, is a long copper snouted god, of vast abdominal rotundity and extension he is enthroned upon an altar of mud and of stone, located in a smoky synagogue, up some dark and dismal hollow. From afar his worshippers would bring their offerings of corn, of wheat, wheat, or rye, and of barley. They would pay their vows, and while the sacrifices would pass through the fire, a most horrid incense would arise, from lot their god would pour out his spirits unto them; and so transforming was the power of this spirit, all who were filled with it, though poor, and ragged and wretched and miserable, at once became rich and powerful and happy, and with shouts of joy they frequently reeled from their little bottled poisons slap into a mud hole! Just their old father Cravens cried out behind the speaker, 'I give up to brother, you beat me.' The effect upon a large assembly may be imagined.

TOO POOR! The people of White Oak Springs, Wisconsin, for a long time complained that they were too poor to sustain a church or school—it was demonstrated that four yet-grogs received \$7,300 of the people's money annually.

Now they have a division of the Sons—two of the grog-shops have been driven off, and the other two are "dragging out a sickly existence"—churches and school houses have been established—and the condition of the people is greatly improved.

Let others who feel too poor to sustain churches and school-houses, and yet give a princely support to grog-vendors, follow the example. They will have no cause to complain.—N. Y. Organ.

FARGHAR & Gossett. WOULD respectfully inform their friends and the public that they have just opened a TAILORING ESTABLISHMENT on Deaderick street, nearly opposite the Banner office.

They will at all times be ready to execute all orders in their branch of business in accordance with the latest approved Fashions. They have, and will constantly keep on hand a select assortment of Cloths, Cassimeres and Vestings, which they will sell at the lowest cash prices. Sept. 14.

THE Bible Manual. COMBINING Selections of Scripture, arranged for occasions of private and public worship, both special and ordinary, together with Scripture expressions of Prayer, Abridged from Matthew Henry, with an Appendix, consisting of a copious classification of Scripture Texts, presenting a systematic view of the doctrine and duties revealed, by W. W. Evans. Fourth Edition, 430 pages. 12mo. Cloth, price \$1.50. For sale by GRAVES & SHANKLAND, July 13, 1848.

More Piano Fortes. GREENFIELD has just received at his Furniture, Piano and Carpet Store, four more fine Pianos which will be sold very low for cash. September 6, 1848.

Pocket Bible, and read, in a loud and solemn voice, the fifty-first Psalm. On his bended knee did that young sailor boy cry to that God who alone can appease the raging storm. And one by one, after another did the sailors, and the mate, and the captain, kneel down by that sailor boy, while he read the Psalm at the top of his voice. And it pleased God to hear their united supplication. The storm abated, and the ship pursued her voyage in safety. The captain used to say to John, in the after part of his voyage, "It was a good day for me, my boy, when I shipped you; your prayers were my ship; when we get to St. Petersburg, you shall have a holiday."

When they arrived at St. Petersburg, according to the captain's promise, John had the holiday. Boy-like, he must needs go to the emperor's palace, to see all the great people go to court. There he stood gazing on a novel scene; and as carriage after carriage passed by, something dropped from one of them at his feet. It was a bracelet, which had fallen from some lady's hand. John picked it up, and called aloud to the coachman to stop; but in vain; the crowd and the noise prevented John from being noticed, and he returned to the captain with the bracelet. "You are a lucky boy," said the captain; "these are diamonds." But they are not mine. "How did you come by them?" "I picked them up; and I called to the driver to stop, but he drove on, and did not hear me." "You did, then, all that you could do under the circumstances," said the captain, "and they are clearly yours."

"No, captain, they are not mine." John was too honest and simple-minded to be caught by the captain's guile. "Why, you foolish boy let me have the diamonds, and when I get to London I will sell them for you; they will fetch lots of money." "That may be, captain, but they are not mine; and, captain, suppose that we should have a storm as we go home, what then?" "Ay, Jack, I never thought of that; however, let us try and find out the lady to whom the bracelet belongs."

The owner was soon discovered, and the lost property was safely restored. John Reynolds received from the lady, as a reward of his honesty, the sum of thirty-five pounds, and this, under the captain's advice, was laid out in skins and hides; and when John left his good ship at the end of his voyage, he had buttoned up snugly in his pocket, the sum of eighty pounds [four hundred dollars.]

This enriched, and with heart bounding with happiness, he set off as fast as possible to his native village, and very soon he found himself at the well-known cottage. But, here, what a scene presented itself! the narrow pathway to the cottage door was all covered with grass and weeds; the windows were all closed; there was an appearance of desolation all around; and burning grief soon withered all poor John's hopes; he felt sure that his dear mother was dead. He stood before the desolate cottage, and gazed upon it he could not weep, nor speak. Alas how cutting, how grievous his disappointment!

Just at this moment a woman came out of a neighboring cottage. "Is that you, John?" John did not reply. The woman instantly saw what was passing in his mind. "Your mother is not dead, John." "Is not she?" "And the big tears flowed plentifully. "Where is she?" "She's in the Union workhouse." "Is that all?" said John; and he brushed the tears away, and with throbbing bosom set off for the Union-house. There he knocked at the door in fine style; and the master came running out, thinking that it was one chairman of the Board, or some great man on important and pressing business. "What do you want?" said the master, in a gruff, disappointed voice. "I want my mother." "Your mother, who is your mother?" "Mary Reynolds." "What do you want with your mother?" "Support her, to be sure." "I am a merchant," said John; "I have got lots of money, and I will have my mother." "You must get an order from a magistrate first." "Order! do not talk to me about orders; I must and I will have my mother."

And John succeeded. He carried off his mother in triumph, rejoicing in the prospect of being able to minister to her comfort. We do not wonder at her saying, "My John is the best John in the world." She concluded her touching and true story by affirming, "ALL THIS, SIR, WAS THROUGH THE BIBLE." Yes, it was the blessed Word of God which had changed his heart. The Spirit of God had been his teacher; so that he could say, with David, "The entrance of Thy words giveth light; it giveth understanding unto the simple." It was this that made him an honest boy, and a dutiful and affectionate son.

Who would not help to send the Bible to those who have it not? Oh! send God's holy book where'er winds can waft or waters bear; Let India's soil its page receive, Let Africa's land the blessing share.

Send it to where, expanded wide, The South Sea rolls its furthest tide; To every Island's distant shore, Make known the Savior's grace and power.

Presented to JOHN REYNOLDS, For his good behaviour in Sunday-School, date.

"Ay, ay, my boy, I will take you on this recommendation. Come along with me."

John was accordingly shipped in a vessel for St. Petersburg. A few days after, a storm arose and the wind blew a hurricane, and the waves dashed over the ship, and the danger became frightfully great. John took his

Poetry: The following lines on the passing season, are so beautiful and appropriate, that we cannot avoid giving them a place in our columns. There is a sweet tenderness and fidelity about the picture, that cannot fail to awaken the admiration of every cultivated and sober mind. We have seldom if ever seen more good thoughts embraced in the same compass:

A U T U M N. BY JOHN HALCOLM. Sweet Sabbath of the year! While evening light glazes, Thy parting steps methinks I hear. Steal from the world away.

Amid thy silent forests, 'Tis not but sweet to dwell, Where falling leaves and drooping flowers, Around me breathe farewell.

Along thy sunset skies, Thy glories melt in shades; And like the things we fondly prize, Soon lovelier as they fade.

A deep and crimson streak The dying leaves disclose; As on consumption's waning cheek, Mid ruin blooms this rose.

The scene each vision brings Of beauty in decay; Of fair and early faded things, Too exquisite to stay.

Of joys that come no more; Of flowers whose bloom has fled; Of farewells wept upon the shore, Of friends, contrived or dead.

Of all that now may seem, To memory's tearful eyes; The vanished beauty of a dream O'er which we gaze and sigh.

Youth's Department. From the Christian Missionary Juvenile Instructor. JOHN REYNOLDS, THE SAILOR BOY.

The following fact was related by the Rev. P. Kent, Visitor for the British and Foreign Bible Society, at the meeting of the Association at Malton, Yorkshire, Sept. 21, 1847:

After an absence of some years, a minister returned, for a Sunday to the place where he had formerly preached the gospel of our Lord Jesus Christ. When the services of the day were over, a widow knocked at the vestry door, and requested an interview. "Do you not remember me, sir?" said the widow. "Not at this moment," was the reply. "Do you, my mother, was John?" "No," "Why he was at my Sunday-school." "That may be; but I cannot promise to remember every boy that has been in the school." "But Sir," said the widow very earnestly "my John was the best John in the world." "That may be; still I cannot say that I remember him." "But I AM SURE that my John is the best John in all the world, and you will say so too, when you have heard what has happened since you left us some years ago. And then the poor widow gave the minister the following account of her John:

"After you left us, Sir, my husband died, and we became very poor, indeed, we were almost starving. And one day my John said to me, Mother dear, we cannot starve, and there is no work to be got; let me go to sea for a time, and try to earn some money for you." I was very loth to part from him, but times were bad as he seemed so anxious about it. I gave him a parting kiss, and he went to the nearest port, about seven miles distant, to seek for a berth in a merchant vessel. John tried in many quarters, but he could not succeed for some days; and he was almost going to give up in despair, when he saw the master of a ship passing by. "Do you want a boy, sir?" said John. "Why that is the very thing I am looking for," said the captain. "Do there, Sir, take me." "Well where is your character?" "Sir, nobody knows me here; but in my own parish I could easily get a character, but I am a stranger in this town." "Cannot take you without a character." "But I will be very obedient; I will do all that you tell me." "That is fine talking, my boy, but I tell you I must have a character, or I cannot take you with me." John looked thoughtful and sad for a moment; and then he thought himself of his pocket Bible, which had been given him as a reward in the Sunday-school. Opening the Bible where the inscription was written, before the captain, "Will that do, Sir, for a character?" The captain read the following—

Presented to JOHN REYNOLDS, For his good behaviour in Sunday-School, date.

"Ay, ay, my boy, I will take you on this recommendation. Come along with me."

John was accordingly shipped in a vessel for St. Petersburg. A few days after, a storm arose and the wind blew a hurricane, and the waves dashed over the ship, and the danger became frightfully great. John took his

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